



Our Message
Invite to the way
of your Lord with
wisdom and fair
preaching

Our Vision
The Department
must be the
pioneer in the fields
of religious and
charitable guidance



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EDITORIAL

Anniversary

Sheikh Mohamed ... A visionary who fulfils leader's role

As we now observe the third accession anniversary of HH Sheikh Mohamed bin Rashid Al Maktoum, Vice-President, Prime Minister, Ruler of Dubai, a new era of further prosperity and opportunities, premised on the farsightedness of his highness and his unflinching commitment to survive all challenges faced by our homeland, is indeed dawning upon the people of the UAE. Since taking over, HH Sheikh Mohamed has made crystal-clear the philosophy he's intent to apply throughout his reign: "A ruler exists only to serve his people and provide them with decent life, welfare and prosperity." With this ultimate objective in mind, His Highness all the times mingles and interacts with his people to know their worries and identify potential problems.

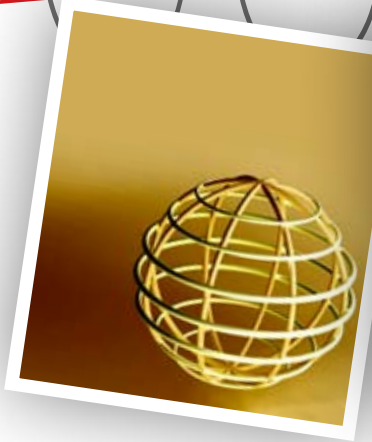
According to his doctrine, people and leaders are inseparable, a deeply-rooted tradition of the UAE society which he prioritizes. In his quest for excellence, his highness races against time to lay down the solid basis through which the UAE society can attain the desired progress and prosperity. A vision which has materialised already and manifests itself in the tangible progress being achieved in all walks of life. He sets a perfect example of prudent, visionary leadership that positions him in a pioneering position nationally, regionally and globally.

We fall short of words when we want to give him his due. His stands on Arab and Islamic issues represent an object of pride to us all. His "Dubai Cares" and "Noor Dubai" initiatives are quintessential examples of a dedicated humanitarian personality.

Sheikh Mohammed continues to scale great heights as a far-sighted, forward-looking and hard working leader who deserves our deepest appreciation and admire.

Dr. Ahmed bin AL Sheikh Ahmed Al Shaibani

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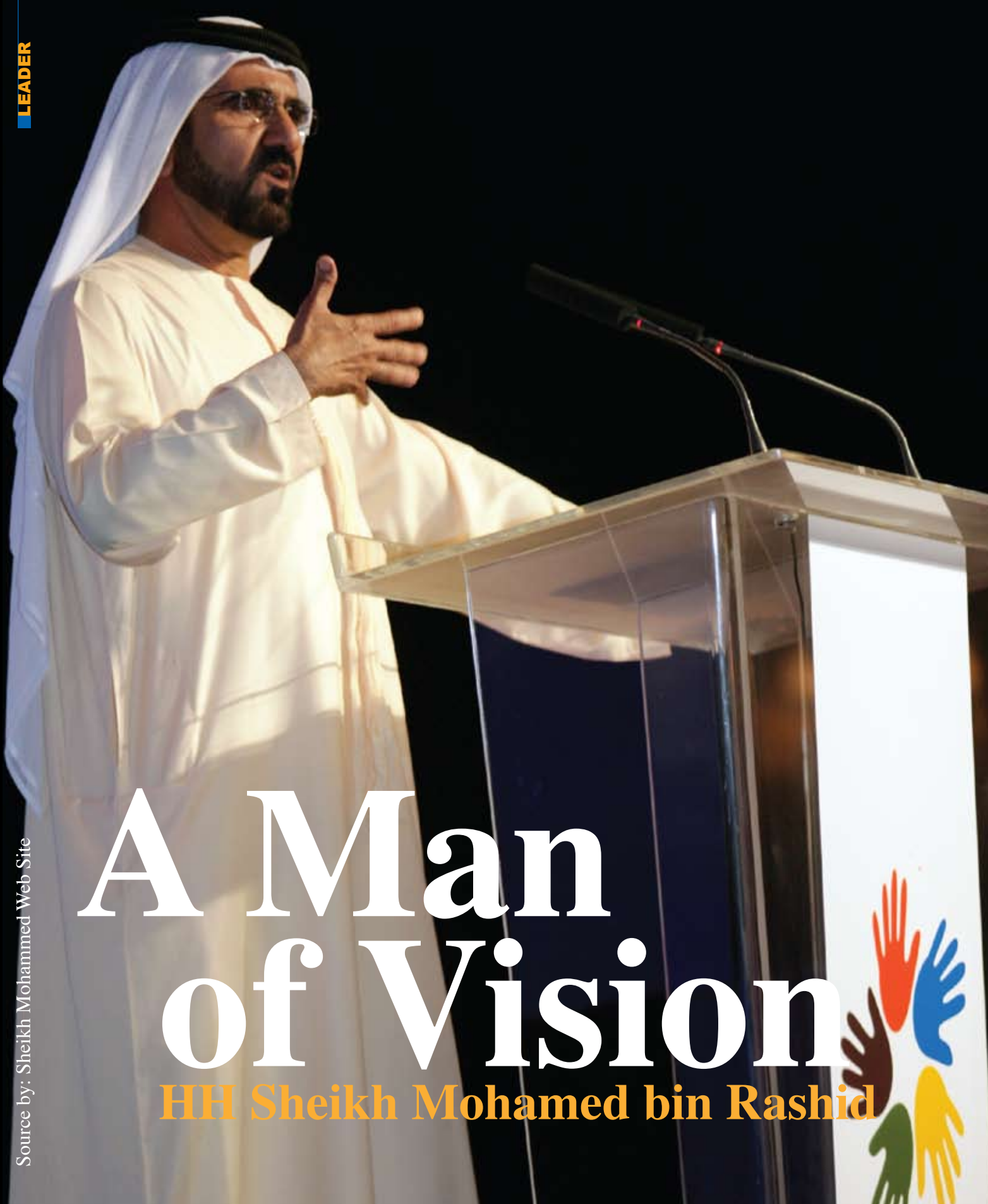
Significant of **Cord Blood**



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A **Man**
of **Vision**

In February 18, 1968, Abu Dhabi Ruler Sheikh Zayed and Dubai Ruler Sheikh Rashid met at a desert campsite to discuss the formation of a federation between Abu Dhabi and Dubai. Sheikh Mohammed had flown back from England to accompany his father. He still recalls the few words that launched the beginning of the



A Man of Vision

HH Sheikh Mohamed bin Rashid

Source by: Sheikh Mohammed Web Site

Becoming A Leader

On February 18, 1968, Abu Dhabi Ruler Sheikh Zayed and Dubai Ruler Sheikh Rashid met at a desert campsite to discuss the formation of a federation between Abu Dhabi and Dubai. Sheikh Mohammed had flown back from England to accompany his father. He still recalls the few words that launched the beginning of the United Arab Emirates.

"So, Rashid, what do you think? Shall we create a union?" asked Sheikh Zayed. Without hesitation, the Dubai Ruler held out his hand and replied: "Give me your hand, Zayed. Let us shake upon an agreement. You will be President."

Their treaty, the so-called Union Accord, was the beginning of a search for a wider

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**He still recalls
the few words
that launched
the beginning of
the United Arab
Emirates**

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federation that would continue for several years and consume Sheikh Mohammed, his father and brothers.

To further prepare for his future role, Sheikh Mohammed attended Mons Officer Cadet School, located in Aldershot, about forty miles from London in the south of England.

Over subsequent months, Sheikh Mohammed would be exposed to the toughest training that the British military could throw at an officer cadet. It was an environment in which he thrived. During the latter stages of the six-month course, he was promoted to Senior Under Officer of Kohema and was later awarded the Sword of Honour for achieving the highest mark of any



“ they signed
the provisional
constitution that
created the United
Arab Emirates

”

Foreign and Commonwealth officer cadet in his intake.

On November 1, 1968, Sheikh Rashid appointed his third son as Head of Dubai Police and Public Security, Sheikh Mohammed's first public position.

On December 2, 1971, the rulers of Abu Dhabi, Dubai, Sharjah, Ajman and Fujairah and the Crown Prince of Umm Al Qaiwain, representing his father, met at Sheikh Rashid's Jumeirah Beach Palace in Dubai. There, they signed the provisional constitution that created the United Arab Emirates.

In the days after December 2, Sheikh Maktoum, the new Prime Minister, appointed his brother Sheikh Mohammed

as Minister of Defence and awarded him the rank of General.

Sheikh Mohammed was the youngest Minister of Defence in the world at that time. In less than 12 months, this demanding role would lead him to deal with the events of an Arab-Israeli war, an attempted coup in one neighbouring state and an aircraft hijacking at Dubai International Airport, all while he was attempting to construct a national Union Defence Force. The UDF made its first operational foray abroad in 1976, when Sheikh Mohammed committed troops to Lebanon as part of the Arab Deterrent Force, attempting to keep the peace in this troubled country. Sheikh Rashid relied heavily upon his sons as he sought to transform Dubai, and Sheikh Mohammed took on much responsibility. Projects such as Dubai Dry Docks, the biggest such facility in the

Middle East, were put under his charge. One significant appointment came in 1977. On August 25, Sheikh Rashid an-

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**Sheikh Mohammed
was the youngest
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time**
”



nounced the formation of a committee under Sheikh Mohammed that would take over the administration of Dubai International Airport. Developing Dubai as an aviation and tourist hub would become one of Sheikh Mohammed's most visible



achievements. He adopted an open skies policy, and worked to lay the foundations for a tourism industry that would burst into life in the 1990s.

During this period he was also given responsibility for Dubai's oil; this was one of the most vital tasks within the Dubai Government, such was the importance of oil exports to the economy at that time. Sheikh Mohammed's Majlis began to take on the energy that had been attached to the Majlis of Sheikh Rashid at its height, when it had been described as "an Arabian Camelot".

Businessman Mohammed Al Naboodah says: "It is a creative environment, in which people are allowed to speak freely. Sheikh Mohammed places no barriers on what can be said. It is this open atmos-





phere that cultivates a genuine, open debate. He challenges people to think and perform beyond the limit of the capabilities that they themselves believe they have. This brings out the best in people." In May 1981, Sheikh Rashid was struck down by illness. Like his brothers, Sheikh Mohammed took on new responsibility as his father continued his extended recuperation. The extraordinary achievement, from a Dubai standpoint, was the way in which the Al Maktoum brothers had gelled, working together for the good of the emirate and the UAE. Their unity of purpose is not a false front. A close friend says: "Sheikh Maktoum, Sheikh Hamdan and Sheikh Mohammed are in constant touch, every day. There is nothing of importance that goes on without all three knowing about it. Information is shared and collective decisions are taken."

Through crises such as Lebanon's invasion, the Iran-Iraq War and the beginning of the Palestinian Intifada on December 9, 1987, Sheikh Mohammed continued to aid the Dubai Government in its march forward. Financial Analyst Clinton Jones said: "There was a self-belief within the Dubai and Federal Government. The Al

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**Dubai showed its
overwhelming
confidence in itself
and the future**
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Maktoum brothers in particular were not content to tread water and wait until stability returned. Indeed, there was a trend regionally to increase holdings in Europe and North America. Dubai bucked this trend. To boost the local economy there was greater spending on infrastructure projects. In doing so, Dubai showed its overwhelming confidence in itself and the future. This helped to calm the Dubai economy and laid the foundations for the bright future we see today."

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I want to start an airline, as soon as possible. How much will it cost? How long will it take?"
Sheikh Mohammed asked

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One such breathtaking initiative was Sheikh Mohammed's decision to create a new airline. One morning, in January 1985, Maurice Flanagan, general manager of the Dubai National Tourism Authority, received a summons to Sheikh Mohammed's Za'abeel Palace.

"I want to start an airline, as soon as possible. How much will it cost? How long will it take?" Sheikh Mohammed asked. Flanagan knew that his inquisitor was not a man to wait around for an answer and replied: "Ten million dollars."

Sheikh Mohammed set up a small team to develop the concept, working in secret.





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One of the main points that Sheikh Mohammed stressed was the need to keep things simple

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On October 25 the same year, Emirates flew for the first time, sporting livery chosen personally by Sheikh Mohammed.

Also in 1985 Sheikh Mohammed took charge of Jebel Ali Free Zone; a port-based industrial area centred around Jebel Ali port. This was another project that illustrated the 'overwhelming con-



fidence' referred to by Clinton Jones. Sultan bin Sulayem, chairman of Jebel Ali Free Zone Authority (JAFZA), says: "One of the main points that Sheikh Mohammed stressed was the need to keep things simple. He worked to ensure that JAFZA was served by the best in infrastructure, that would empower us to offer the best services possible."

His Track Record

His Highness holds Dubai up as an example of extraordinary development based

on excellent leadership, management, teamwork and timely decision-making. The following lines shed some light on his track record since taking over the reins of Dubai.

On January 4th, 2006, His Highness Sheikh Mohammed bin Rashid Al Maktoum became the Ruler of Dubai following the death of Sheikh Maktoum bin Rashid Al Maktoum.

On January 5th, the members of the Supreme Council elected Sheikh Mohammed the UAE Vice President.

On February 11th, 2006 UAE President His Highness Sheikh Khalifa bin Zayed Al Nahyan nominated Sheikh Mohammed for UAE Prime Minister; the Council approved this nomination.

Sheikh Mohammed and the members of his Cabinet took their oaths in front of Sheikh Khalifa at Al Bateen Palace in Abu Dhabi.

Sheikh Mohammed embodies energetic and successful leadership. He is a man who has made promises and kept them; he has insisted on excellence and achieved nothing less; he has defined the role of leadership and fulfilled it.

Thanks to his vision, Sheikh Mohammed has competently authored the Dubai success story in record time and put the United Arab Emirates on a unique course, which nations around the world compete to replicate.

Since becoming the Vice President and Prime Minister of the UAE, and Ruler of Dubai, groundbreaking initiatives



have been rolled out at an astonishing rate.

The year 2007 witnessed unique achievements for Sheikh Mohammed both locally and regionally.

On February 3rd, he announced the Dubai Strategic Plan 2015, which aims to bolster Dubai's leading position in the region and boost its role as an international economic and financial hub.

The strategy will be used as a road map for development in the coming years.

On April 17th, 2007, Sheikh Mohammed unveiled the UAE Government



Strategy Plan with the aim of achieving sustainable development throughout the country, investing federal resources more efficiently and ensuring due diligence, accountability and transparency across federal bodies.

Regionally, his most outstanding achievement was the launch of the Mohammed Bin Rashid Al Maktoum Foundation, on May 19th, 2007, with an endowment of \$10 billion.

The foundation's aim is to promote human development by investing in education and the development of knowledge in the region by cultivating future leaders in both the private and public sectors,

promoting scientific research, spreading knowledge, encouraging business leadership, empowering youth, renewing the concept of culture, preserving heritage and promoting platforms of understanding among various cultures.

Sheikh Mohammed launched Dubai Cares on September 20th, 2007. The campaign, which raised an unprecedented Dh 3.4 billion in its first two months, has become one of the biggest international humanitarian movements to focus on fighting poverty, spreading knowledge and providing education for children in the world's poorest countries.

On September 3rd, 2008, Sheikh Mohammed unveiled the Noor Dubai initiative aiming to deliver preventative eye care to over one million people in developing countries.

This move is part of a drive towards a world free from curable forms of blindness.

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**This move is part
of a drive towards
a world free from
curable forms of
blindness**

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In an effort to encourage innovation, Sheikh Mohammed has announced a wide array of awards both in Dubai and the UAE, including the Arab Journalism

Awards, the Dubai Government Excellence Programme, the Dubai Holy Qur'an Awards and the Young Business Leaders Awards.

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**Sheikh Mohammed
... An inspirational
leader and
a dedicated
humanitarian**

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These awards have promoted a competitive climate for both the public and private sectors to strive for excellence.

The past few years have witnessed significant progress in economic and social development: e-government was introduced; Dubai Metro was inaugurated and a significant number of investment companies were established.

These companies have formed global partnerships in the fields of industry, commerce, tourism and ports and real estate management.

A host of other cultural projects were also launched, including the Muhammad the



Messenger Museum, the Universal Museums project and the Mohammed bin Rashid Gardens.

Sheikh Mohammed set out his comprehensive world view in his book 'My Vision', where he describes his philosophy and his political and economic vision.

He also offers a detailed account of how Dubai and the UAE have been guided to their present-day status as international centres, renowned for their high quality commercial and financial services, luxury tourism and their drive towards sustainable human and structural development.

Through generosity and dedication, Sheikh Mohammed has achieved notable success while shouldering the great responsibility of leading Dubai and the Federal Government.

Sheikh Mohammed ... An inspirational leader and a dedicated humanitarian

Sheikh Mohammed bin Rashid Al Maktoum has been known for his vast charitable donations. On May 19, 2007, he announced plans to give \$10bn USD to set up an educational foundation in the Middle East, one of the largest charitable donations in history. Sheikh Mohammed stated that the money is meant to bridge the knowledge gap between the Arab region and the developed world, improving the standard of education and research in the region, developing leadership programs for youth, and stimulating job creation. The announcement was made at the 2007 World Economic Forum in Jordan.

Dubai Cares

In September 2007, he launched a campaign, Dubai Cares to raise money to educate 1 million children in poor countries. The campaign is Dubai's contribution to the U.N. Millennium Development Goals for providing Children's Primary Education to every child by 2015. The amount donated to this campaign has exceeded AED 3.4 billion

Noor Dubai

In September 3, 2008, Sheikh Mohammad also launched a new Ramadan initiative under the name "Noor Dubai", aiming to help the World Health Organization (WHO) and International Agency for the Prevention of Blindness (IAPB) in achieving its goals outlined in VISION 2020: the Right to Sight. Noor Dubai will treat and provide health services to one million people suffering from treatable blindness and visual impairment in developing countries on a local, regional, and international scale.

“My Vision”

His Highness published a book in 2006 titled 'My Vision — Challenges in the Race for Excellence', highlighting the breathtaking development of Dubai.

The book is a unique and detailed account of the exceptional development of Dubai and the vision behind the outstanding accomplishments, that included transforming the UAE and Dubai from their role as a regional powerhouse to their new and advanced role as international economic and financial centres. The attainment

of these high rates of growth was accomplished by way of providing excellence in services and industry.

One of the most important features of the book, is the simplicity with which the author approaches complex subjects such as vision, leadership, state management, enhancement of skills, and expertise in human resources that played a paramount role in constantly pushing development in Dubai to new heights.

The author, in this Arabic version of his book, used his close and almost daily involvement in projects as the basis for his work. It is therefore a credible and lively account of processes and foundations of ultra-modern development, based on first-hand experience and direct guidance. The book, specifically, provides a true description of an exceptional development experience that is regarded by many as a role model for other Arab and Muslim countries “Dubai is proving to be one of the most successful development stories in the world, and is being viewed increasingly in the Arab and Muslim worlds as a source of pride,” says the author.

Compared by the author to Cordova, the old capital of Arab Spain, Dubai’s melting pot of nations and creeds is adding new and exciting dimensions to the concept of co-existence and enhancing human interaction and understanding. And like Cordoba, Dubai today is providing a new hope for humanity that different civilisations and religions can co-exist and strive collectively to create excellence in everything for the benefit of all.

The book contains 13 chapters in five parts, plus introduction and conclusion, as well as a brief bibliography on the jacket.

Brief Editorial Review: Described by reviewers as one of the most important books published in the Middle East in the past 50 years, the book is primarily about development, as four of the five sections carry the word ‘development’ in their titles. The fifth — ‘The Road to the Future’ — is an overview of future economic developments, and covers topics such as ‘Globalisation and the Economic Integration of the Central World Economic Zone (CWEZ)’ for which Dubai is providing the economic role model, positioning itself as the leading economic and developmental metropolis.

In his book, the author reveals, for the first time, the ‘secrets’ that made the emirate of Dubai one of the most astounding development phenomena in the world. His Highness Sheikh Mohammed bin Rashid Al Maktoum provides insight into the strategies that can produce excellence in development, including vision, leadership, management, teamwork, and decisive and timely decision-taking.

The book is primarily about the development and successful management of countries, presenting Dubai as a role model. This makes the book unique, due to the absence of other books in Arabic on this vital subject. It gains further importance due to the authoritative account of the various components of development, based on personal experience and daily involvement, rather than on abstract theories and untested experiences.

The author has dedicated the book to His Highness Sheikh Khalifa bin Zayed Al Nahyan, President of the UAE, but he gives credit for the successes of Dubai to nationals and residents alike, and to the public and private sectors in equal terms. Their

immense contribution is appreciated and recognised at every stage, and all are called upon to participate in the ‘consensus planning’ of Dubai and the UAE, as a prerequisite to reaching new heights of development and excellence.

The author addresses not only the people of Dubai and the UAE, but the entire Arab and Muslim world of 1.3 billion people. The success story of Dubai, he believes, can be replicated in other Arab and Muslim countries. Therefore, the book delivers a message of optimism that a second stage of outstanding development can be achieved throughout the Arab and Muslim world. The proof he provides is Dubai itself.

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The proof he provides is Dubai itself

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The Credit Crunch:

An Islamic Perspective



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Over the last few months, it has been widely accepted that the “credit crunch” is the biggest financial and economic crisis to hit the Western world since the Great Depression of the 1930s. Virtually every individual has been affected directly or indirectly by the market meltdown and, for the first time in recent history, leading Western commentators have questioned the viability of the capitalist system and the fractional reserve banking model. This article seeks to explain the root causes of the credit crunch from both a Western and an Islamic perspective, before proposing an Islamic solution.

From a Western perspective, the credit crunch is widely blamed upon the ‘sub prime’ crisis which originated in America, where banks offered housing loans to those known in the industry as ‘ninjas’ (no income, no job, no assets). Such peo-

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Virtually every individual has been affected directly or indirectly

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ple often had poor financial track records. However these loans were subsequently repackaged into financial products known as ‘collateralised debt obligations’ (CDOs). They were then mixed in with ‘prime loans’ and sold on to other banks via the wholesale market. In theory, this trading in debts was meant to spread the risk of bad loans amongst many different banks, thereby reducing risk. In fact, it led to the ‘sub prime’ problem infecting not just the banks that offered the dodgy loans in the first place, but a far, far greater number of banks who bought the ‘toxic’ loans via the wholesale markets. The knock-on effect of this was for banks to suddenly become unsure of the value of their ‘toxic’ assets and as a result to stop lending each other money, or to lend money only at much higher rates. As a result the London Interbank Offered Rate (LIBOR) shot up to unprecedented levels, which in turn massively increased the cost of providing loans to the general public.

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This is what led to the crisis with Northern Rock

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The Western perspective also argues that this initial problem with ‘sub prime’ debts triggered a secondary problem whereby banks which relied for cashflow principally on accessing funds from other banks via the wholesale market, suddenly found they could no longer borrow enough money to meet their cashflow requirements. This is what led to the crisis with Northern Rock, which, more than any other UK bank relied on the wholesale market rather than its own depositor funds to meet the bank’s day-to-day cash requirements.



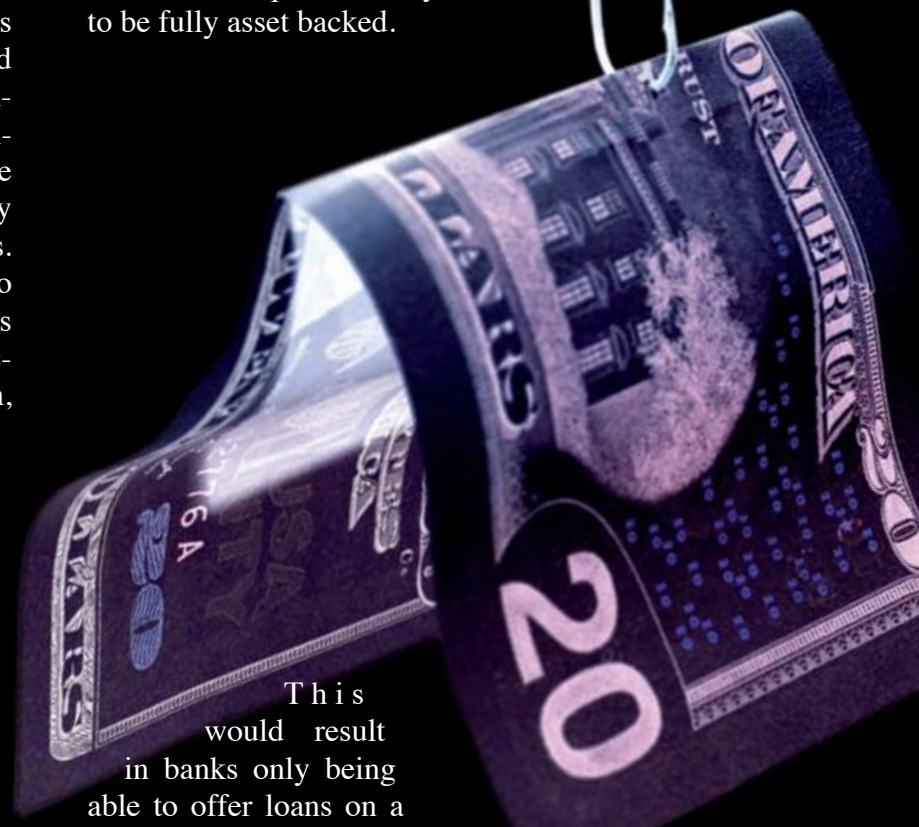
Having partly covered a secular analysis, we now turn to Islam which proposes a very different explanation and solution for these problems. Firstly, Islam does not consider money to be a commodity which can be traded at a profit, that is to say a transaction which is interest (or usury) based. Thus the reality of negating this Islamic consideration provides us with the first part of the problem. Interest, known as *riba* in Arabic, is one of the major violations of God's law, and when it spreads through society becoming an established norm without any condemnation nothing can be expected but divine wrath. Allah curses those who are involved in the usury process, regardless of whether they are the prime or secondary beneficiaries. Such a strong condemnation is intended to caution people to disassociate themselves from any activity related to this destructive sin. Consequently, He, the Most High, promised to wage war against those who consume *riba*, and has said:

O you who believe! Be afraid of Allah and give up what remains

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In addition to prohibiting *riba*, Islam requires money to be fully asset backed
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(due to you) from *riba* (usury) (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums.¹

In addition to prohibiting *riba*, Islam requires money to be fully asset backed.



This would result in banks only being able to offer loans on a ratio of £1 lent out for every £1 held in deposits. The ability to artificially create another £20, £30 or even £40 would be outlawed and viewed as fraudulent activity. Indeed the reality is that the fractional reserve system allows banks together with the very wealthy entrepreneurs who, on account of their large collateral, are always given the lion's share of the money available to enrich themselves by devaluing the worth of real as-

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Islam neither endorses the capitalist nor the communist financial model

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sets and diluting the wealth owned by the rest of society. Banks have been criticised of being "too greedy". Does this mean that if they had not been greedy the problem would not have arisen? Does this also mean that there may be some acceptable level of 'fractional reserve' whereby £1 can create £10 safely?

An observation of any modern interest based society demonstrates that riba is

the enemy of charity and that the two (interest and charity) cannot coexist. Charity here is not in reference to a few coins afforded to a homeless individual, but rather charity that provides liquidity which subsequently contributes towards building societies and ensuring financial stability. Riba ultimately alters society's morals and principles from value-based ones into exchange-based ones. Inevitably, our ethical and moral values are the primary victims in any interestbased society, and as we have seen with current events, the less fortunate do not have the ability to keep up with such an exchange which ensures that they become victims of a system in which the benefits tend to be in one direction. When the European Committee for Fatwa and Research issued its fatwa (religious verdict) allowing Muslims in the West to buy property using conventional interest based mortgages, many Muslim scholars condemned it and advised Muslims against it. We have never believed conventional mortgages to be a solution for the housing problems facing Muslims in Europe. On the contrary such mortgages will simply increase the scale of the problem such as the proper role of charity being totally neglected as is evident with today's economic system.

Islam neither endorses the capitalist nor the communist financial model, and instead is a belief system that cannot be compared to either, nor rivalled. However, both the capitalist and socialist systems share certain elements (all the while attracting Islamic condemnation for those that are not shared) with Islam such as encouraging people to work, to be productive and earn as much as they can, nevertheless, Islam encourages the aforementioned within certain moral guidelines that are divinely



ordained. Furthermore, since Islam promotes an awareness of the hereafter in the hearts and minds of believers, it instructs them not to be overcome by greed being excessively attached to money. If an individual earns a lot, he is encouraged to take part in spending from his earnings.

This means that the more he acquires, the more he spends and the more other people benefit from his wealth. Adversely, many people have incurred huge amounts of debt and are now struggling to pay off their monthly instalments for house mortgages and loans. Whilst one can justifiably argue that those who spent recklessly should now face the consequences of their actions, it is also worth bearing in

mind that the banks also have a duty to lend responsibly, and that there are large numbers of people who are financially illiterate and in need of greater protection.





To summarise, a banking system based on true Islamic principles would prohibit both the paying or receiving of interest as well as the artificial creation of money via the process of 'fractional reserve'. So how would the banks operate within such a system? Firstly, the banks would need to fundamentally alter their approach and become much more like investment partners to those who need money to purchase a home or business. The bank would therefore become a joint owner of the property/business and base its returns

on the rental income/profits generated by the property or business (akin to the shared ownership schemes a number of housing associations are currently operating). Furthermore, the banks would only be able to recoup their original capital by reselling their share of the property/business at the prevailing market value. However, as real partners, banks should have no objection to owning real assets and hence would be ready to share the consequential risk. This scheme, although seemingly inconsequential constitutes a



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**The current crisis
dramatically
underscores the
need for us all to
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clearly failed**
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major relief for the bank's clients as they would no longer live under the burden of debt and fear of repossession.

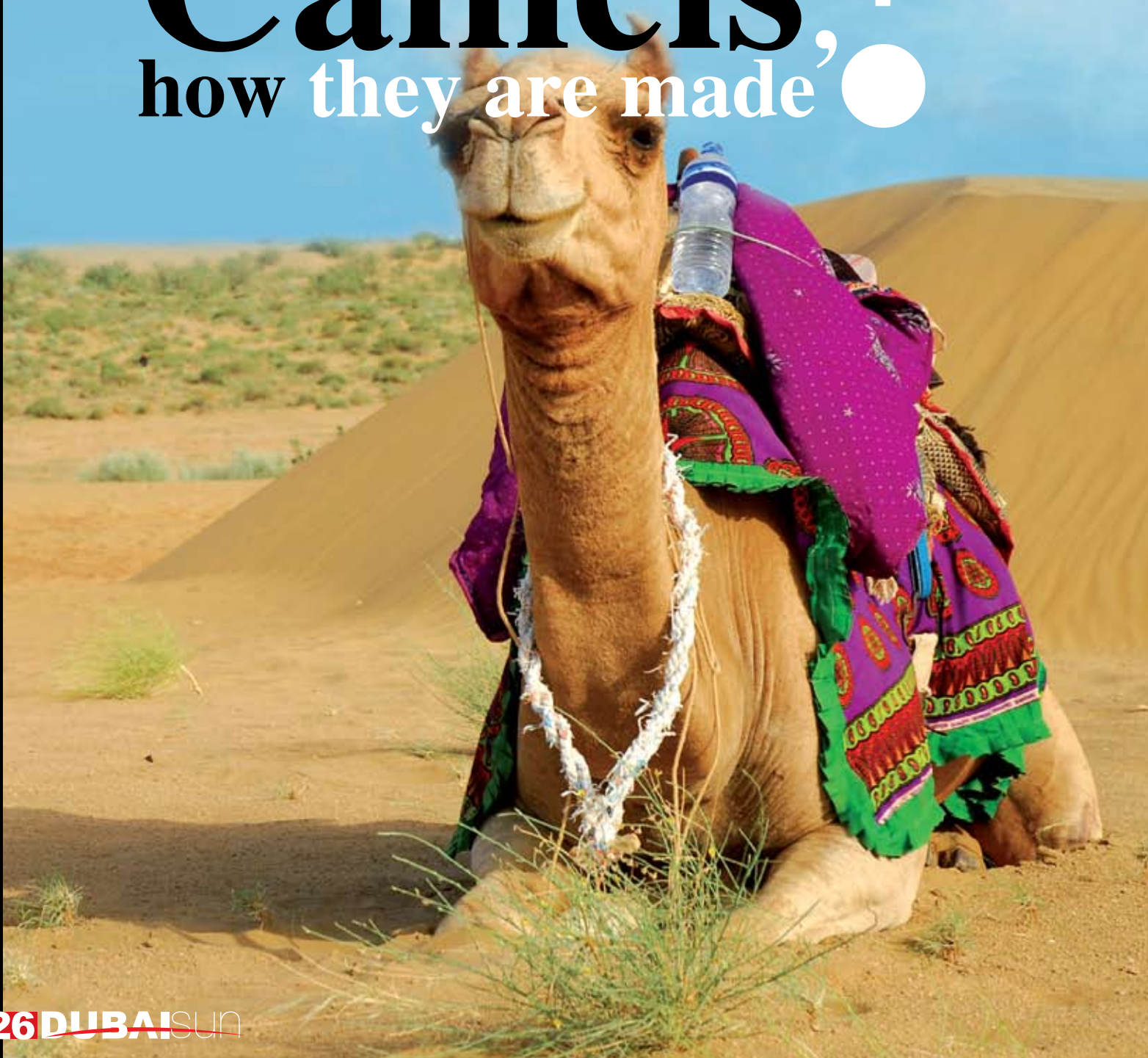
The current crisis has caused many people to question the very principles upon which conventional banking is based, and thus we have before us a rare and valu-

able opportunity to seriously consider developing much better alternatives to the existing banking model. We do not pretend there to be a ready-made blueprint or a tried and tested alternative model set up and ready to go, but rather the key principles governing the development of this model are very clear, and, just as the current banking model took centuries to evolve, so alternative models will also take time to develop. The current crisis dramatically underscores the need for us all to move away from that which has clearly failed.

Guided by belief in the infinite wisdom of our Creator, we would urge non-Muslims to study the Islamic economic system with an open mind. Intelligent individuals (of whom there are many) will realise that such a perfect system can only be divine in origin. They will also note that such a system provides humanity with actual peace and security both in this life and in the hereafter.



“Do they
not look at the
Camels,
how they are made?”



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hat possible importance can camel milk have in the year 2008 in a world beset with a multitude of problems?

The answer to this is clear when we consider that one of the biggest problems confronting mankind today is malnourishment. Camel milk can certainly play a far more important role in the prevention of malnutrition than it does today. Growing and raising foodstuffs for the rapidly increasing human population is especially precarious in the hot and arid zones of the world - the very areas where the camel is one of the few animals not only to survive, but also to benefit man.

Milk is the main food obtained from a herd of camels. The one-humped camel was domesticated about 3000 B.C.E. in southern Arabia, mainly for its meat and

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Milk is the main food obtained from a herd of camels

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milk. Camels were, and still are, valued as riding and work animals, as well as providers of hair and hides. In arid zones the camel is a better provider of food than the cow, which is severely affected by the heat, scarcity of water and feed.

The two-humped camel, the Bactrian, was domesticated on the border of Iran and Turkmenistan and spread to an area bordered by the Crimea, southern Siberia, Mongolia and China. These animals are stockier than the dromedary and covered by a thicker wool.

The new-world Camelidae are smaller versions of the camels and live in the heights of the mountains in South America.

Because of its importance as a means of survival for the desert dwellers, the



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Milk from the dehydrated camel has a severely decreased protein percentage

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camel often plays an important role in the social and cultural heritage of the tribes. For instance, in various culture, ownership of a camel begins when a male child is born. He is presented with a female calf. The child's umbilical cord is placed in a sac and tied around the neck of the camel. In other societies the camel is used for attracting wives or paying off “criminal” offences.

Compared to cow, buffalo and ewe milk fat, camel milk fat contains less short-chained fatty acids, but the same long-

chained fatty acids can be found. The value of camel milk is to be found in the high concentrations of volatile acids and, especially, linoleic acid and the polyunsaturated acids, which are essential for human nutrition.

Milk protein content of camel milk ranges from 2 to 5.5 percent. The total protein in camel milk is similar to that of cow milk. It has been reported that the casein content of dromedary and Bactrian milk as 2.7 and 0.89 percent respectively and that of albumin as 3.8 and 0.97 percent respectively. Scientists examined four breeds of camels and found the value for total protein to vary from 3.5 to 3.8 percent and casein from 2.7 to 2.9 percent. Egyptian camels had low casein, 2.6 percent. Camel milk casein and their fractions were found to be poor in crude protein when compared with cow milk.

Milk from the dehydrated camel has a severely decreased protein percentage. The amino acid composition of Bactrian milk declines as lactation advances. The contents of methionine, valine, phenylalanine, arginine and leucine are greater than in cow milk. The nitrogen



content of camel milk was found to be 15.6 gr/100 gr. The following amino acids were present: alanine 3.05; arginine 3.15; asparagine 7.65; glycine 1.57; glutamine 23.4; histidine 2.5; isoleucine 6.4; leucine 10.4; lysine 7.6; methionine 3.5; phenylalanine 5.7; proline 13.3; serine 5.9; threonine 6.9; tyrosine 5.8; valine 7.4; ammonia 1.72.

It has transpired that that the lactose content of camel milk remained unchanged



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Camel milk is rich in vitamin C

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from the first months up to the end of lactation. The concentrations in milk vary from 2.8 percent to 5.8 percent. These were approximately the same range as found between the hydrated and dehydrated animals. The changes in



lactose concentration would account for the milk being described as sometimes sweet, and other times bitter.

The mineral content of milk is expressed as total ash in Table 3 and will be discussed further. The total ash content of camel milk varies greatly, and the lowest percentage of ash was found in the milk produced by dehydrated camel. Camel milk is rich in chloride. Although milk from the dehydrated camel showed decrease of fat, protein and lactose content, that of sodium and chloride increased. This would account for the salty taste.

Camel milk is rich in vitamin C. This is important from the nutritional stand point in areas where fruit and vegetables containing vitamin C are scarce. Scientists found the vitamin C content of camel milk to vary between 5.7 and 9.8 mg percent. As lactation progresses, the vitamin C content increases. The vitamin C levels are three times that of cow milk and one-and-a-half that of human milk. Vitamin B12 in camel milk declined from 3.9 ug/l at 1.5 months lactation to 2.3 ug/l at the fourth month of lactation. Vitamin B1 and Vitamin B2 concentrations are adequate and are higher than



those of Afar sheep. Vitamin B2 content in camel milk is also higher than in Afar goat milk, but the vitamin B1 is lower in camel milk. Carotene concentrations in the milk declined from 0.46 mg/kg at 1.5 months lactation to 0.16 mg/kg at 4 months lactation. The vitamin A content has been reported as being as little as 0.037 mg percent to 1.264 mg/l. It transpired that an average of 7.57 ug/ml of vitamin A and 9.4 ug/ml of carotene.

The milk of all four quarters appears to have the same composition. Camel milk is very similar to goat milk and compares very favourably with human milk. This again stresses the importance of camel milk for human nutrition. Camel herders living only on milk in Kenya and in the Ahaggar region of the Sahara are healthy and vigorous. Camel milk is renowned for its health-giving qualities, which includes good bone growth. Some camel herders living on camel milk only show a change in the colour of their hair to red, but this returns to normal when a more balanced diet is resumed.

From all the data presented it is clear that the camel produces a nutritious milk for human consumption. It is also

evident that the taste and quality of milk is directly affected by the amount of water drunk, and the amount and quality of feed eaten. The fluctuations in fat, protein, fat and salt are determined by the amount of water drunk and by changes in pasture.

In order to produce milk, the female must be successfully mated and a calf must be born alive. The young calves can be a source of meat, especially those young males which are considered unsuitable for breeding. Old males and unproduc-



tive females are also a source of meat. Wool is produced as a natural insulation against the cold, being discarded in the heat, and hides can be tanned.

The camel is a good source of meat in areas where the climate adversely affects other animals. The male dromedary carcass can weigh 400 kg or more. The carcass of a male Bactrian can weigh up to 650 kg. The carcass of a female camel weighs between 250 and 350 kg.

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Old males and unproductive females are also a source of meat

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Camel meat tastes like coarse beef. In old animals the meat is tough and not tast. The cut of meat also determines its tenderness, the hump being considered a delicacy. It is eaten raw, while still warm, but after it cools down it is boiled before it is eaten. The hump, together with the fat of the prenephric and premesenteric areas are an important supplement to the human diet. As the animals get older, so the moisture and ash content of the hump fat and around the kidneys increases, while the crude fat content decreases. It was found that there was more crude fat in the fat tissue around the kidneys than in the hump. The brisket, ribs and loin are other preferred parts of the carcass.

The dressing percentage of the carcass varies between 52 percent and 77 percent; the fat between 0 and 4.8 percent; and the bones between 15.9 and 38.1 percent. There is a difference in the percentages of protein, water, fat and ash of meat from various parts of the body. The age of the animal also affects the components of the meat. Camels younger than 5 years have less protein, fat and





ash than older camels.

Nevertheless, these relatively small amounts of protein are comparable with the protein content of beef whether it is from bull, cow, or steer. The fat and ash content of camel meat is lower than that of beef.

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**The fat and ash
content of camel
meat is lower than
that of beef**
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By: Salma Al Hammady

Building
self-esteem
in children is
a must!

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elf-esteem is the child's passport to lifetime mental health and social happiness

It's the foundation of a child's well-being and the key to success as an adult.

At all ages, how you feel about yourself affects how you act. Think about a time when you were feeling really good about yourself. You probably found it much easier to get along with others and feel good about them.

Self-image is how one perceives oneself. The child looks in the mirror and likes the person he sees. He looks inside himself and is comfortable with the person he sees. He must think of this self as being someone who can make things happen and who is worthy of love. Parents are the main source of a child's sense of self-worth.

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Self-esteem is an indicator of good mental health

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Lack of a good self-image very often leads to behavior problems

Most parents have heard that "an ounce of prevention is worth a pound of cure" and it's especially true with self-esteem in children. All children need love and appreciation and thrive on positive attention. Yet, how often do parents forget to use words of encouragement such as, "that's right," "wonderful," or "good job"? No matter the age of children or adolescents, good parent-child communication is essential for raising children with self-esteem and confidence.

Self-esteem is an indicator of good mental health. It is how we feel about ourselves. Poor self-esteem is nothing to be blamed for, ashamed of, or embarrassed about. Some self-doubt, particularly during adolescence, is normal-even healthy-but poor self-esteem should not be ignored.



In some instances, it can be a symptom of a mental health disorder or emotional disturbance.

Parents can play important roles in helping their children feel better about themselves and developing greater confidence. Doing this is important because children with good self-esteem:

- Act independently
- Assume responsibility
- Take pride in their accomplishments
- Tolerate frustration
- Handle peer pressure appropriately
- Attempt new tasks and challenges
- Handle positive and negative emotions
- Offer assistance to others

What else can be done?

Be generous with praise. Parents must develop the habit of looking for situations in which children are doing good jobs, displaying talents, or demonstrating positive character traits. Remember to praise children for jobs well done and for effort.

-Teach positive self-statements. It is important for parents to redirect children's

inaccurate or negative beliefs about themselves and to teach them how to think in positive ways.

- Avoid criticism that takes the form of ridicule or shame. Blame and negative judgments are at the core of poor self-esteem and can lead to emotional disorders.
- Teach children about decision making and to recognize when they have made good decisions. Let them "own" their problems. If they solve them, they gain confidence in themselves. If you solve them, they'll remain dependent on you. Take the time to answer questions. Help children think of alternative options.
- Show children that you can laugh at yourself. Show them that life doesn't need to be serious all the time and that some teasing is all in fun. Your sense of humor is important for their well-being.
- Believe in your child and show it - let her/him know she/he's a worthwhile, lovable individual.
- Give praise and positive feedback - your child measures her/his worth and achievements by what you think of her/him. "Well done, that was hard, and you managed it" is

music to young ears. Reassure your child that it's OK to make mistakes and that it's all part of growing up.

- Practise active, reflective listening - listen carefully, repeat what you've heard to make sure you understand and give positive prompts to encourage your child to continue.



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**Show children that
you can laugh at
yourself**

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“ Acknowledge your child's feelings - and help her express them verbally ”

- Acknowledge your child's feelings - and help her express them verbally.
- Criticize behavior, not your child - it's very easy to fall into this trap, but too much criticism tells your

child he/she's a bad person and is causing things to happen because of her own stupidity. This is very damaging if it goes on for a long time. Be clear that it's an action you're angry about or behaviour you don't like.

- Respect your child's interests, even if they seem boring to you - take a genuine interest in your child's friends, and what's happening at school, and comment to show you're listening.
- Accept any fears or insecurities your child expresses as genuine - even if they seem trivial to you, don't just brush them aside. If your child says, "I'm useless at maths" say "You're obviously finding maths a struggle, how can I help you?"

- Encourage independence - encourage your child to take chances and try new things. Succeeding gives a huge boost to confidence, and sometimes your child will need to learn by her mistakes.
- Focus on your child's successes - swimming, music, whatever she/he can succeed at.





Training

DEVELOPMENT

By: Kasim Randerce

In this seven part series, Dr Kasim Randeree addresses leadership qualities of the Prophets in the Qur’ān and extracts lessons for today’s leaders.

In addition to having a close knowledge of those you lead, even in a large corporation, Deming (1982) in his book entitled “Out of the Crisis” states, “A good leader is one that makes many leaders.” This emphasizes that one of the qualities of leadership is to direct energies towards the development of those you lead. The age-old premise that the customer is always right does not hold in an holistic sense, as the good leader is the one who focuses on his employees. Consequently, a motivated workforce will have better customer relations (Hicks, “Leader Shock... And How to Triumph Over It”, 2004). This can be manifested in many forms, for example, concern for the professional development of your employees, showing your employees that you take an active

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**The best before
Islam are the best
after Islam if they
learned**

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interest in their activities, demonstrating that you have confidence in their abilities, or even assisting in their duties. From the Prophetic examples, we see many cases of this. The Prophet Muhammad (pbuh) assisted the Muslims in the building of Masjid-e-Nabawi in Madīna, by helping to carry bricks, illustrating his leadership quality of participating with his followers in their duties. Furthermore, he was always optimistic in the potential of his followers, stating, “Whosoever said people are in loss is either the most lost among them or one who caused them to be in loss” (Muslim). He further said, “The best before Islam are the best after Islam if they learned” (Bukhari and Muslim), thus recognizing the inherent capabilities of people irrespective of their religion.

Training is by its very nature a gradual process of learning through instruction, new tools and techniques; the process of adding new knowledge to a prior set of skills. This process is mentioned in the

Qur'ān in relation to the application of laws. For example, the abolition of the consumption of alcohol, which was very popular in the Arabian Peninsula, was outlawed through a training process. Had the Prophet Muhammad (pbuh) abolished its consumption (prohibition) with immediate effect, there was the likelihood of rejection of the idea. However, as an inspired leader, he recognized that the objective was prohibition, but the means to that end had to come from a series of training exercises in faith, personal health and well-being and care for the society. Thus, the abolition occurred through three progressive levels of training to which his followers were subjected, corresponding to the revelation of three related verses in the Qur'ān. Firstly, a verse was revealed which demonstrated to believers that consuming alcohol is morally reprehensible,

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ
وَإِثْمُهُمَا أَكْبَرُ مِمَّنْ نَّعْمَهُمَا

“They ask you (O Muhammad) concerning alcoholic drink and gambling. Say:

“**Thus, the abolition occurred through three progressive levels of training to which his followers were subjected**”

"In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." ...” (2:219).

The reference to the presence of a benefit, may refer to some medical and dietary benefit as has been proven in recent scientific analysis, though this is insignificant in comparison to the sin. Indeed, the term sin has often been interpreted as a negative impact on health (cirrhosis of the liver, for example) and on society (drink driving, for example), in addition to a theological sin in its fundamental meaning. Thus, the benefit is quite clearly to a lesser degree than the sin - the verse itself is thus miraculous in its linguistic and applied context.

The second level occurred, according to some commentators on the Qur'ān, as between three and five years after the first. The revelation states,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

“O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter...” (4:43).

Finally, the third level of training was absolute prohibition,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ
إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيُصَدِّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْتَهُونَ

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order

that you may be successful. Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain?" (5:90-91).

According to commentary on the Qur'ān, this may have been as short as one year since the last level, though by other calculations it could have been as long as four years. In any case, the important lesson here is that a leader must train his followers in a gradual manner, encouraging them towards the final objective and avoiding radical changes in policy and practice which may result in a loss of confidence in the leadership. Furthermore, training must be related to logical and meaningful steps. In the example of prohibition, the followers of the Prophet Muhammad (pbuh) could clearly see that they were being advised to do good along the developmental path towards prohibition, namely that there was firstly a moral issue, secondly that being intoxicated meant the recitation in prayer became inaccurate and mumbled and finally

The success of the Qur'ānic training and developmental approach remains unsurpassed on this issue, with even the prohibition of the 1920's in the United States being ineffectual. As Sayyid Qutb states in his book,

"Once the command was given, all wine containers were emptied and broken throughout Madīna. Indeed, those who were in the process of drinking did not swallow what was in their mouths when they were informed of the prohibition. It was, thus, a great triumph for the Qur'ān

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**Furthermore,
training must be
related to logical and
meaningful steps**
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and its approach.” (“In the Shade of the Qur'ān”, Vol. 3, p. 155).

For leaders to be effective in their leadership responsibility, they need to be trained to be responsible. The Prophet Muhammad (pbuh) said, “All of you are shepherds and all of you are responsible for his flock” (Bukhari). Thus, leaders are not only Prophets, presidents of nations or CEOs of international corporations, but rather a father is a leader, as he is responsible for his family, a mother is a leader, as she is responsible for her children and an Imam, or any religious minister, is a leader, having responsibility for the religious needs of the community. Though the term shepherd is metaphorical, it is noteworthy that the Prophet Muhammad (pbuh) stated that all Prophets, including himself, were actual shepherds prior to becoming Prophets. On the face of it, this profession seems bizarre and inconsequential for a Prophet to be involved with, but a careful analysis reveals great merit to this vocation in relationship

to the leadership skills he will need at a later stage. In fact, being a shepherd provides important training for those aspiring to take up a leadership position as all Prophets did.

The role of a shepherd is essentially to graze his sheep, look after their welfare, and ensure a safe environment for them. The shepherd is thus in a leadership role being charged with responsibility for his sheep. The nurturing of his sheep is thus related to the development of the flock and is synonymous with concern a corporate leader has for ensuring the safety, health, well-being and professional development of those he leads.

Further, the shepherd's flock comes under external threat. Most potent amongst these is the wolf, whose ability to launch a successful attack on the flock is almost solely dependant upon the effectiveness of the shepherd in allaying such an offensive. Interestingly, the physical viewpoint of the shepherd is brought to bear upon this situation, as the shepherd stands significantly taller than his flock and his ability to scan the entire area for the external threat is significantly broader. Thus, the shepherd, like the person in a position of leadership must be ever vigilant to external threats and exercise his greater breadth of knowledge and experience to a synonymous effect. The leader must develop himself so that he can metaphorically see beyond those he leads and safeguard his corporation from external threat through a wider perspective. Additionally, the wolf most commonly devours the stray sheep, as that is the one easiest to attack. The shepherd is thus responsible for maintaining a unified

and gathered flock. This is synonymous with the need for leaders to maintain the collective workforce, in terms of vision, motivation and direction, as well as through encouraging teamwork.

The lifestyle of a shepherd is also of great interest. A shepherd spends countless hours in uncomfortable surroundings, bearing all types of weather and environment, including difficult terrain and is likely to eat simple food since he can only go out with the flock with whatever he can carry, limiting him to essential things. All this personal sacrifice is made with the goal of rearing a flock. Similarly, the leader must behave in a selfless manner if he is to be successful. Great leaders have always been hardworking, displaying selflessness and sacrifice to the betterment of those they lead. In military terms, great army generals such as the Prophet Muhammad (pbuh), are those that are the first to step onto the battlefield and the last to step off. Similarly and synonymously, in contemporary leadership, the presence of the corporate leader should reflect this, for example through arriving to the office first and leaving last. He should certainly not develop a "bean-counter" culture of clocking in and out as this is, by comparison, de-motivating, but rather the leader is ever-vigilant, available and present, particularly in impending crisis.

Communication, Role Models and Conclusions

In this seven part series, Dr Kasim Randeree addresses leadership qualities of the

Prophets in the Qur'ān and extracts lessons for today's leaders.

Communication

A leader must be a good communicator. One example of an effective communicator was Jā'far ibn Abū Ṭālib, who was the Amīr appointed by the Prophet Muhammad (pbuh) for the migrants to Abyssinia, specifically because Jā'far possessed the best communication skills, which Muhammad (pbuh) knew would be needed in the court of Al- Najāshi (The Negus). Different leaders through history have utilized a variety of communication tools. The Prophet Muhammad (pbuh), for example, communicated his message beyond Arabia by means of eight letters he had written and sent to eight leaders, including the empires neighboring Arabia, inviting them to Islam. The letters included one sent with Jā'far to Al-Najāshi, who embraced the new faith. Further, letters were sent to: Muqawqas, Vicegerent of Egypt, who reacted by politely rejecting the message it contained and sending gifts for the Prophet Muhammad (pbuh); Chosroes, Emperor of Persia, who reacted angrily and tore the letter to shreds; Hercules, King of the Byzantines, who famously ordered Abu Sufyān to inform him further about the man, Muhammad, who had sent the letter; Mundhir bin Sawā, Governor of Bahrain, who informed his subjects about the letter, informing them that if they wished to follow the message they may do so and if not, they should pay the Jizya tax; Haudha bin Ali, Governor of Yamāma, who accepted Islām, on condition he be given a position in the Prophet Muhammad's (pbuh) government, a request rejected by the latter; Hāritha bin

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In modern times,
leaders must
demonstrate
knowledge of the
growing diversity in
the global business
environment
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Abi Shāmir Al-Ghassāni, King of Damascus, who furiously rejected the message, and; Jaifer, King of Oman and his brother, Al-Jalandi, who both accepted the message (“Al-Raheeq Al-Makhtum” (The Sealed Nectar), Al-Mubarakpuri, 1996). These letters give important leadership lessons, since their recipients were so diverse and had a variety of beliefs, attitudes and mindsets. Furthermore, the Prophet Muhammad (pbuh), in addressing different individuals, used a variation in tone. For example, the Prophet Muhammad (pbuh), instructed the King of Oman to accept Islam, or he would declare war against them. In contrast, the letter to Al-Najāshi focused on the monotheism of Islam to counter Christian doctrine of the divinity of the Prophet Īsā (pbuh). Thus, a leader needs to communicate orally and textually, in an appropriate manner with the receiving audience.

In modern times, leaders must demonstrate knowledge of the growing diversity in the global business environment.

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This he did in order to bridge cultural, ethnic and linguistic divides between him and his guests

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This can be manifest in terms of cultural, ethnic, regional or gender diversity, with a leader needing to exercise an inclusive approach to leadership. The Prophet Muhammad (pbuh) demonstrated his understanding of this and acted in a manner that clearly favored inclusion. Most commonly cited are Bilal ibn Rabah, the black African slave who accepted Islam and whom The Prophet Muhammad (pbuh) appointed as the first caller to prayer in Islam. Also cited is Salmān Al Farsi who was a Persian, who famously brought the idea of digging a trench around Madīna prior to the Battle of Khandaq (The Trench). One further example, which is less commonly known is that The Prophet Muhammad (pbuh) would frequently change his dialect to that of the regional dialect of whom he was speaking to, which he commonly did when addressing visitors to Madīna. This he did in order to bridge cultural, ethnic and linguistic divides between him and his guests.

The Prophet Mūsa (pbuh) is another example that illustrates the need for excellence in communication. As he suffered from a speech impediment (possibly a stutter), he asked Allāh to appoint his brother Hārūn as a Prophet and representative for the Muslims in the presence of the Pharaoh. Thus, the Prophet Mūsa (pbuh) recognized his own limitation in oral communication as well as having an understanding of the need for a leader, or his representative, to have excellence in this skill.

Role Models

Great leaders have the quality of being a role model to those they lead. For a Muslim, their greatest leader is also their greatest role model, the Prophet Muhammad (pbuh). His characteristics as being a person worthy of being followed is articulated in the Qur’ān which states,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Indeed in the Messenger of Allah [Muhammad] you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much” (33:21).

This verse not only indicates that he is a role model, but presents a reason for that, which is that he sets an example worthy of being followed. Thus the personality and character of a leader is important, not his position within an organization. The Qur’ān further states,

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ

“Enjoin you piety and righteousness on the people and you forget (to practice it) yourselves?” (2:44).

Thus, a leader displays a high standard of character worthy of being followed and foremost in this quality is to be a person whose words are reflected by right conduct. The Qur'an further states,

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

“O you who believe! Why say that which you do not do?” (61:2-3).

The Prophet Yūsuf (pbuh), for example, reportedly ate only half a meal a day, even though his position was second only to the king and, as such, he would have had access to opulence on a scale unavailable to others. Yet, due to the impending famine, he had ruled that Egypt should consume only a small part of its agricultural resource for a fixed period and store the remainder until the famine, at which time it could be used. He therefore led by example and practiced what he preached, so to speak, saying,

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ
إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ
ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا
قَلِيلًا مِمَّا تَحْصِنُونَ

[(Yūsuf) said: “For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) - except a little of it which you may eat. Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored)” (12:47-48).

In a similar vain, the Prophet Muhammad (pbuh) exhibited the same quality during the embargo against the clan of Banū Hāshim. The companions of

the Prophet Muhammad (pbuh) complained to him of hunger and raised their clothes to expose a stone tied to their bellies. The Prophet Muhammad (pbuh) responded by raising his clothes and showing he had two stones on his belly, illustrating that he was leading by example.

Conclusion

In conclusion to this seven part series on leadership lessons from the Prophets in the Qur'an, the Author has outlined over fifteen qualities that leaders must possess and has illustrated that the Prophets of Allah (pbut) demonstrated all these qualities and more, by way of example to humanity. The series further suggests that the Qur'an contains so much more on the subject of leadership alone and calls on humanity to fully understand, appreciate and implement the Prophetic lessons in leadership in their own lives.

“
O you who believe!
Why say that which
you do not do?
”



Jamshid ibn Mas'ud al-Kashi

A Quintessential Islamic Innovator

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hile Europe was still in the "Dark Ages", Arab-Islamic culture was at its highest, with its scholars contributing to the advancement of science, medicine and philosophy. Muslims contributed effectively in all fields, including, astronomy, mathematics, chemistry etc. Mathematical terms such as "algebra" and "algorithm" are taken from Arabic words, and it was a Muslim mathematician who formulated the trigonometric function explicitly. Al-Khwarizmi composed the oldest book on mathematics, known only in translation. He presented more than 800 examples of the calculation of integration and equation used and expanded by Isaac Newton. But only a few of these innovations and inventions, basically done by Muslims to whom the Europeans are by all means indebted, are being attributed to their originators. There are two factors behind this bitter fact:

-Constant denial by Western scholars of the role played by Muslims in the rise of Europe and their false allegations that their ancestors are the real originators of these innovations.

-The bitter and unfortunate fact that Muslim scholars and researchers have relegated to oblivion the scientific heritage of the Islamic civilization, rather entirely focusing on the jurisprudence and literature heritage, which, though quite fundamental to our culture, can't substitute natural sciences and applied sciences in the Islamic civilization.

Jamshid ibn Mas'ud al-Kashi is one of hundreds of Muslim innovators who tre-

mendously contributed to the scientific rise of Europe and humanity at large.

Brief Biography

Al-Kashi was a renowned mathematician and astronomer in early fifteenth-century Persia and Central Asia. An Iranian from a humble background, he was entirely self-taught, and was one of the leading scholars at the newly created University of Samarkand in what is present-day Uzbekistan. He was born in 1380, in Kashan, which lies in a desert to the southeast of the Central Iranian range. This region was controlled by Tamurlane, better known as Timur, who was more interested in invading other areas than taking care of what he had. Due to this, al-Kashi lived in poverty during his childhood and the beginning years of his adulthood.

The situation changed for the better when Timur died in 1405, and his son, Shah Rukh, ascended into power. Shah Rukh and his wife, Goharshad, a Persian princess, were very interested in the sciences, and they encouraged their court to study the various fields in great depth. Their son, Ulugh Beg, was enthusiastic about science as well, and made some noted contributions in mathematics and astronomy himself. Consequently, the period of their power became one of many scholarly accomplishments. This was the perfect environment for al-Kashi to begin his career as one of the world's greatest mathematicians.

Al-Kashi was still working on his book, called "Risala al-watar wa'l-jaib" meaning "The Treatise on the Chord and Sine", when he died in 1429. Some scholars be-



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The instrument also incorporated an alhidade and ruler

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lieve that Ulugh Beg may have ordered his murder, while others say he died a natural death. The details are rather unclear.

Some of his inventions

In 1416, al-Kashi wrote the *Treatise on Astronomical Observational Instruments*, which described a variety of different instruments, including the triquetrum and armillary sphere, the equinoctial armillary and solstitial armillary of Mo'ayyeddin Urdi, the sine and versine instrument of Urdi, the sextant of al-Khujandi, the Fakhri sextant at the Samraqand observatory, a double quadrant Azimuth-altitude instrument he invented, and a small armillary sphere incorporating an alhidade which he invented.

Al-Kashi invented the Plate of Conjunctions, an analog computing instrument used to determine the time of day at which planetary conjunctions will occur and for performing linear interpolation.

Al-Kashi also invented a mechanical planetary computer which he called the Plate of Zones, which could graphically solve a number of planetary problems, including the prediction of the true positions in longitude of the Sun and Moon and the planets in terms of elliptical orbits; the latitudes of the Sun, Moon, and planets; and the ecliptic of the Sun. The instrument also incorporated an alhidade and ruler.

In French, the law of cosines is named *Théorème d'Al-Kashi* (Theorem of Al-Kashi), as al-Kashi was the first to provide an explicit statement of the law of cosines in a form suitable for triangulation.

In *The Treatise on the Chord and Sine*, al-Kashi computed $\sin 1^\circ$ to nearly as much accuracy as his value for π , which was the most accurate approximation of $\sin 1^\circ$ in his time and was not surpassed until Taqi al-Din in the 16th century. In algebra and numerical analysis, he developed an iterative method for solving cubic equations, which was not discovered in Europe until centuries later.

A method algebraically equivalent to Newton's method was known to his predecessor Sharaf al-Dīn al-Tūsī. Al-Kāshī improved on this by using a form of Newton's method to solve $x^P - N = 0$ to find roots of N . In western Europe, a similar method was later described by Henry Biggs in his *Trigonometria Britannica*, published in 1633.

In order to determine $\sin 1^\circ$, al-Kashi discovered the following formula often attributed to François Viète in the 16th century:

In one of his numerical approximations of π , he correctly computed 2π to 9 sexagesimal digits. This approximation of π is equivalent to 16 decimal places of accuracy. This was far more accurate than the estimates earlier given in Greek mathematics (3 decimal places by Archimedes), Chinese mathematics (7 decimal places by Zu Chongzhi) or Indian mathematics (11 decimal places by Madhava of Sangamagrama). The accuracy of al-Kashi's estimate was not surpassed until Ludolph van Ceulen computed 20 decimal places of π nearly 200 years later.

In discussing decimal fractions, Struik states that:

"The introduction of decimal fractions as a common computational practice can be dated back to the Flemish pamphlet *De Thiende*, published at Leyden in 1585, together with a French translation, *La Disme*, by the Flemish mathematician Simon Stevin (1548-1620), then settled in the Northern Netherlands. It is true that decimal fractions were used by the Chinese many centuries before Stevin and that the Persian astronomer Al-Kāshī used both decimal and sexagesimal fractions with great ease in his *Key to arithmetic* (Samarkand, early fifteenth century).

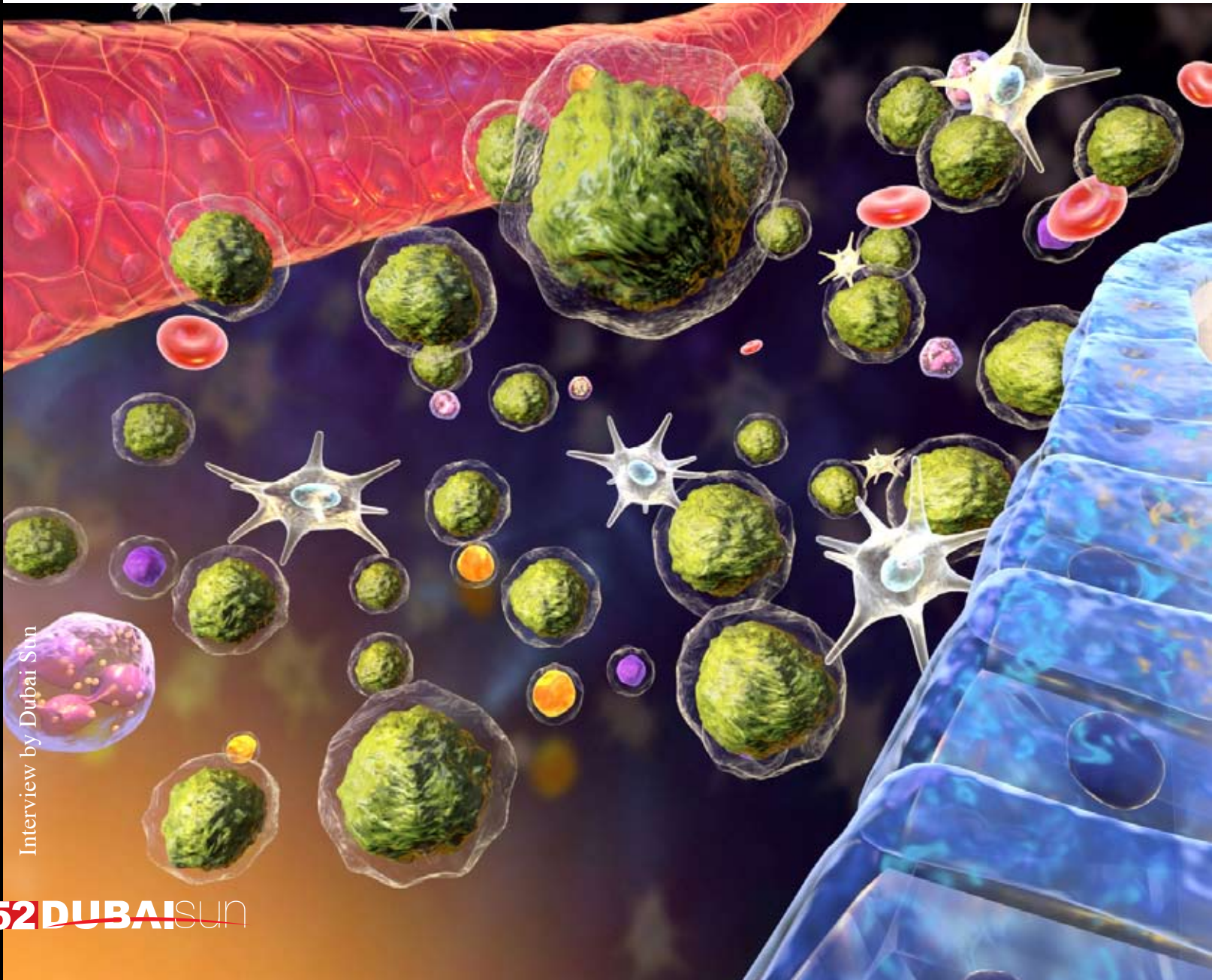
In considering Pascal's triangle, known in Persia as "Khayyam's triangle" (named after Omar Khayyám), Struik notes that:

"The Pascal triangle appears for the first time (so far as we know at present) in a book of 1261 written by Yang Hui, one of the mathematicians of the Sung dynasty in China. The properties of binomial coefficients were discussed by the Persian mathematician Jamshid Al-Kāshī in his *Key to arithmetic* of c. 1425. Both in China and Persia the knowledge of these properties may be much older. This knowledge was shared by some of the Renaissance mathematicians, and we see Pascal's triangle on the title page of Peter Apian's *German arithmetic* of 1527. After this we find the triangle and the properties of binomial coefficients in several other authors."

This knowledge was shared by some of the Renaissance mathematicians



“TOUR OF HOPE,” CAMPAIGN



Interview by Dubai Sun

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halassmia Center was established in 1995 and it was the first Center in Middle East till today its the only Center in Dubai, Dubai Sun Magazine got an interview with Dr. Essam Dohair Outreach Coodinator of Thalassemia Center in Dubai located at Al Wasl hospitel.

1. What is Thalassemia?

Thalassemia is a form of hereditary anemia. Results from disruption of the normal hemoglobin production

Introduction: Anemia

Anaemia refers to a low red blood cell count. Hallmark symptoms include fatigue

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There are various types of and causes of anemia

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and pallor (pale skin). Mild forms of anemia may go undiagnosed. Anaemia is also a common complication of pregnancy and it is important to diagnose it in pregnancy, because of the high risk of maternal bleeding during childbirth. There are various types of and causes of anemia.

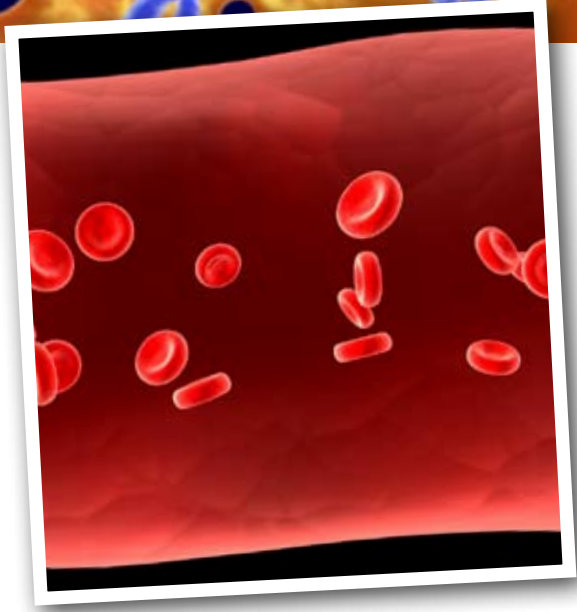
Name and Aliases of Thalassemia?

It is called Mediterranean Sea anemia and Cooley's anemia

What are Types of Thalassemia?

There are two main types of Thalassemia

- Alpha Thalassemia trait: which is a mild form of anemia. No treatment is required.
- BETA Thalassemia: which is our major concern. there are two main sub-type of Beta Thalassemia



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The organ affected by Thalassemia is the Bone Marrow which can't produce normal red blood cells

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- a. B-Thalassemia Trait or carrier minor, the person might
- b. be totally asymptomatic or complains of mild anemic symptoms. It can remain unrecognized in a family.
- B- Thalassemia Trait individuate are normal healthy people leading normal life.
- c. B-Thalassemia Disease or Major The person will be blood transfusion dependent and requires regular follow up

What Are the Signs and Symptoms of Thalassemia?

Symptom of Thalassemia is widely variable ranging from asymptomatic carrier

to severally symptomatic patients. The list of signs and symptoms mentioned in various sources for Thalassemia includes are listed below:

- Pallor
- Fatigue
- Tiredness
- Weakness
- Shortness of breath
- Yellow discolouration of skin
- Skeleton deformity
- Skull deformity
- Thickening facial bones
- Facial bone deformity
- Mongoloid facies

What are the Organs Affected by Thalassemia?

The organ affected by Thalassemia is the Bone Marrow which can't produce normal red blood cells.

Introduction: Blood

The blood contains fluid (plasma) with numerous cells. There are red blood cells that transport oxygen from the lungs to

body cells. White blood cells include many involved in the immune system, such as T-cells and B-cells. Platelets are blood cells involved in clotting.

Descriptions of Blood

Blood: A tissue with red blood cells, white blood cells, platelets, and other substances suspended in fluid called plasma. Blood takes oxygen and nutrients to the tissues, and carries away wastes.

Source: National Institute of Health

Blood : fluid that circulates through the heart, arteries, capillaries and veins, carrying nutriment and oxygen to and waste from the body cells; it consists of plasma, containing microscopically visible formed elements of the blood; erythrocytes; leukocytes; and blood platelets.

How many people get Thalassemia in a year?

The frequency of B Thalassemia defect in UAE is reported to be 8.5% which is one of the highest reported in the gulf region. Dubai Thalassemia Centre receives around 15 – 25 new patients per year.

Who gets Thalassemia?

Thalassemia is genetically inherited dis-

ease. The offspring's of two carrier parents has 25% risk of becoming Thalassemia major, 25% chance of being normal and 50% of being carrier. This risk values are applied per each pregnancy.

How serious is Thalassemia?

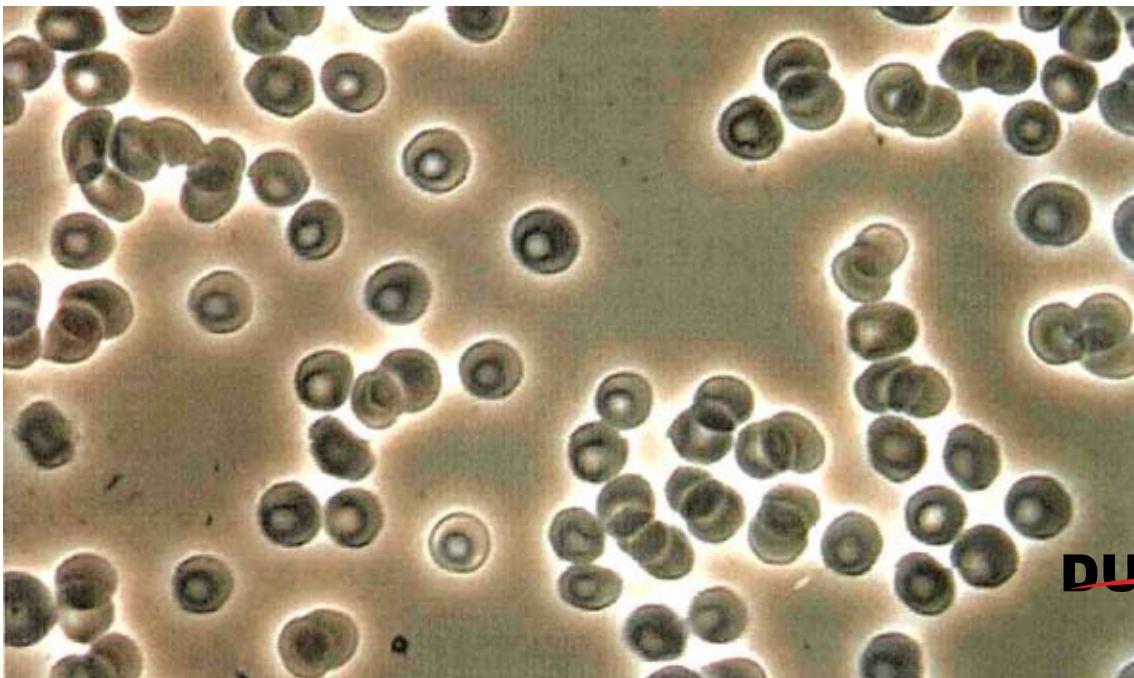
As previously mentioned Thalassemia is highly variable disorder ranging from asymptomatic to severely affected individuals who need proper management.

Complications list for Thalassemia:

The list of complications that have been mentioned in various sources for Tha-



Dubai Thalassemia Centre receives around 15 – 25 new patients per year





“ Thalassemia is due to defective production of normal haemoglobin ”

Thalassemia includes:

- Growth failure
- Diabetes mellitus
- Infertility
- Cardiac dysfunction
- Endocrinology dysfunction
- Spleen and liver enlargement
- Skin discoloration
- Fractures due to bone thinning
 - Skeleton deformity
 - Thickening skull
 - Skull deformity
 - Thickening facial bones
 - Facial bone deformity

What causes Thalassemia?

Thalassemia is due to defective production of normal haemoglobin

Adult hemoglobin is composed of two alpha (α) and two beta (β -) polypeptide chains. There are two copies of the hemoglobin alpha gene (HBA1 and HBA2), which each encode an α -chain, and both genes are located on chromosome 16. The hemoglobin beta gene (HBB) encodes the β -chain and is located on chromosome 11.

In α -thalassemia, there is deficient synthesis of α -chains. The resulting excess of β -chains bind oxygen poorly, leading to a low concentration of oxygen in tissues (hypoxemia). Similarly, in β -thalassemia there is a lack of β -chains. However, the excess α -chains can form insoluble aggregates inside red blood cells. These aggregates cause the death of red blood cells and their precursors, causing a very severe anemia. The spleen becomes enlarged as it removes damaged red blood cells from the circulation

can anyone else get Thalassemia?

Thalassemia is not contagious and it is inherited from your parents.

About inheritance and genetics:

The parents of children with thalassemia

major had thalassemia minor with one beta thalassemia gene. When these parents had children, they have a 25% chance of having a thalassemia major child (with both genes for beta thalassemia), a 50% chance of having children with thalassemia minor (with only one gene for beta thalassemia), and a 25% chance of having a child without thalassemia major or minor (with both genes for normal beta chains). This form of inheritance is medically referred to as an autosomal recessive pattern.

How is it treated? And what is the type of treatment? Is the treatment costly?

Treatment of Thalassemia major is essentially supportive. For example, infections require prompt treatment with appropriate antibiotics. Folic acid supplements help maintain folic acid levels in the face of increased requirements. Transfusions of packed RBCs raise Hb levels but must be used judiciously to minimize iron overload. In addition, patients who receive blood transfusions should avoid iron supplements and oxidative drugs because iron levels can become toxic. Those who receive significant numbers of blood transfusions may require chelation therapy to remove iron from the body. Bone marrow transplantation is being offered as a cure, with

success found mostly in children. Bone marrow transplantation is not done in U.A.E.

The whole management is very expensive ranging from the required blood, portable chelation devices to more expensive oral medication.

Thalassemia minor generally doesn't require treatment.

13. What type of campaigns or activities is done by the centre?

We very active in all are campaigns and activities related to prevention and awareness; we organize TV programs, radio talks, visiting schools and governmental departments for lectures about Thalassemia. Recently we had "tour of hope" campaign which was very active and successful in increasing the community awareness regarding Thalassemia.

15-Last but not the least is there any message from the centre to the parents?

We encourage any two considering to get married to do the pre-marital screening test offered in so many peripheral clinics throughout the UAE.

This vital test detects so many important this including your Thalassemia status.



A photograph of the DCRC building, a modern structure with a curved glass facade and a white upper section. The building is partially framed by green leaves in the foreground. The sky is clear and blue.

DCRC
مركز دبي لنسج الجنين والأبحاث
Dubai Cord Blood & Research Centre

Significant of Cord Blood

Interview By dubai sun



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ubai Sun Magazine interviewed Dr. Asma Asad Labaoratory Manager of Blood Cord & Reseach Center in Dubai located at Al Wasl hospitel, which was established in june 2006. Dubai Cord blood and Research is the first of its kind in the region, and it is the only government cord blood center in the U.A.E. but there are other private cord blood banks in U.A.E.

What is cord blood?

It is what remains in the placenta following birth. The placenta is the temporary organ that transfers oxygen and nutrients to the baby via the umbilical cord while in mother's uterus. Until recently, in most cases, the umbilical cord and the placenta were being discharged after birth. In the last decade, scientists and researches have discovered that the umbilical cord blood could supply stem cells, the hidden treasure of life. Cord blood is a richer source of stem cells than bone marrow, with nearly 10 times as many blood-producing cells, so fewer cord blood cells are needed for a successful transplantation. In addition, because cord blood has more primitive stem cells and less invasive, there is less chance of body rejection after transplantation. The process is simple; the umbilical cord blood is collected, stem cells are isolated and stored frozen.

What are stem cells and how are they used?

Stem cells are the "mother cells," which give rise to all of the cells in the human body. To date, stem cells are used as part of medical treatments for more than 50 conditions and there is future potential for stem cells.



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They have the unique capability to either multiply or develop into other cell types

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What types of diseases are treated with stem cells?

Stem cells are currently being used to treat more than 50 acute and chronic diseases including various cancers, genetic

diseases, blood disorders and immune system deficiencies.

Are cord blood stem cells different than other stem cells?

They have the unique capability to either multiply or develop into other cell types. There are different types of stem cells. A “haematopoietic” stem cell is the type collected from the umbilical cord blood. Cord blood stem cells can multiply and develop into the major components of bone marrow, blood, and the immune system. Cord blood stem cells are more proliferate and have a higher chance of matching family members than stem cells from bone marrow (60% HLA match is acceptable for cord blood transfusion rather than bone marrow transfusion which requires 100% HLA match).

Why are doctors turning to cord blood instead of bone marrow?

Cord blood collection has no pain or risks and it is medically safe involved during collection for the mother or the baby because the umbilical cord and placenta have no sensation, more over the stem cell numbers are higher than the bone marrow. Cord Blood can be ready “off the shelf” to treat patients without delay and has less viral infection and free from tumor cells.

What is proposed in terms of cord blood transplants in the future?

There will be future potential for stem

cells and it will treat many diseases that are not treatable with the recent techniques used. Researches are experimenting to use stem cells to treat: stroke, Alzheimer Disease, Bone Regenerative, Liver Diseases, Multiple Sclerosis, Diabetes, Parkinson Disease, Lou Gehrigs Disease, Heart Diseases, Spinal Cord Injury, Muscular Dystrophy, and many other diseases.

What are options for saving baby’s cord blood?

There are two types for saving baby’s cord





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blood, one is called “Related Cord Blood Collection” which is a person from the donor family suffers from a disease that can only be treated with a transplantation of such cells. The other type is called “Volunteer Cord Blood Collection” which is for public to provide cord blood for treatment of patients with various illnesses.

Why do families choose to collect and store their baby’s cord blood?

It is simple safe and secure procedure, in addition it is a life-giving opportunity that happens only at the time of a birth. It offers a powerful medical resource in fighting devastating chronic and acute diseases.

Should we save cord blood for all of our children?

It is advisable to save the cord blood for all the children because it might treat a person from the donor family, or it can save a life of any person in the world.

How can we donate our baby’s cord blood to Dubai cord blood center?

By registering to Dubai Cord Blood and research Center through the internet www.dubaicordblood.com or calling on 04/2194010 – 04/2194011 or visiting us in or center.

When and how is cord blood collected?

Cord Blood is collected after the baby is born and before the delivery of the placenta. There are two ways of collection one is called “Utero collection”: This method done before the placenta is delivered, by inserting a needle into the umbilical vein and, with the assistance of gravity, draining the blood into a bag. Once the blood has stopped

flowing, the bag will be sealed and labeled. The other method is called: “Ex utero Collection”: The blood will be collected after the delivery of placenta. It also allows for a greater amount of blood to be collected but the chances of clot formation & contamination are more in this procedure, so the first procedure is more advisable.

Does the center need to provide any materials for collection?

The umbilical cord blood collection kit will be provided to collect the cord blood. The collection will be more successful if initiated within 10 minutes of the birth of the infant, and the cord blood unit should be fully labeled with the information to be identified, remain at room temperature and not to be refrigerated, then the cord blood unit is transported by a medical or health professional courier to DCRC.

Does the center do any type of activities? If yes then what type of activities?

Different lectures took places and they were held by Dubai Cord Blood and Research Center staff to educate people regarding the advantages of saving baby’s cord blood.

Last but not least would you like to convey any type of message related to this issue?

The more people know about cord blood the more they will donate their baby’s cord blood for public and this will help to find medical and scientific remedies for people world wide and nationwide suffering from life-threatening diseases using umbilical cord blood stem cell therapy.

Another HEIGHT

To our
Achievements

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