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The Quranic Dictum

S. Abul Hasan Ali Nadwi

The Qur'an lays stress on following the way of the prophets and asks the believers, time and again, to pattern their lives and conduct after the example set by the messengers of God.

"Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much."

It directs the Muslims to beseech God always to show them the right path.

"Show us the right path, The path of those whom Thou hast favoured;

Not (the Path) of those who earn Thine anger nor of those who go astray."

This prayer which forms part of the service repeated several times a day, teaches man to seek the companionship of the prophets, their leaders and guides and God-loved souls. Whoever shall live up to this supplication by coming close to the appearance and behaviour of these pious souls shall undoubtedly be sanctified and redeemed by divine grace. ■

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Fear God's Punishment

"Tell them: 'Call upon those whom you fancy to be [your helpers] beside Him! They have no power to remove any affliction from you, nor can they shift it.' Those whom they call upon are themselves seeking the means of access to their Lord, each trying to be nearer to Him. They crave for His mercy and dread His chastisement. Surely your Lord's punishment is to be feared."

(Al-Qur'an-17:56-57)

These verses throw a challenge to the unbelievers and polytheists to call upon their self-made deities whom they consider to be their helpers beside God to come to their rescue at times of affliction. They assert that these deities have no power to remove any affliction.

Not only prostrating oneself before someone other than God but also praying to and invoking anyone other than God amounts to associating others in His Divinity, i.e. to polytheism. Prayer and invocation are modes of worship and anyone who invokes someone other than God is as guilty of polytheism as an idol-worshipper.

Nor can anyone other than God avert a calamity or alter anyone's plight. If someone entertains such beliefs about anyone other than God, then such beliefs are false and betray the fact that he associates others with God in His Divinity. How ironic that those whom the polytheists invoked and whom they sought to intercede with God on their behalf were themselves in need of God's mercy, dreaded His punishment, and were constantly on the look-out for the means which would bring them close to Him. ■

Basics of Faith

It is reported on the authority of Ibn Abbas that Muadh said: The Messenger of Allah (peace and blessings of Allah be to him) sent me (as governor of Yemen) and (at the time of departure) instructed me thus: you will soon find yourself in a community one among the People of the Book; so first call them to testify that there is no god but Allah, that I (Muhammad) am the messenger of Allah, and if they accept this, then tell them that Allah has enjoined upon them five prayers during the day and the night, and if they accept it, then tell them that Allah has made Zakat obligatory for them that it should be collected from the rich and distributed among the poor, and if they agree to it, don't pick up (as a share of Zakat) the best of their wealth. Beware of the supplication of the oppressed for there is no barrier between him and Allah.

(Sahih Muslim)

The People of the Book never denied the existence of God. Their belief however was not correct as it was alloyed with wrong conceptions and mistaken notions. This shows that mere faith in God is not enough. Therefore, the Holy Messenger asked Muadh to call the People of the Book to testify God, first and foremost. Calling to the prophethood of Muhammad is indicative of the fact that belief in his prophethood is an integral part of the faith. This hadith highlights the practical wisdom with which Dawah should be imparted to the fellow beings. ■

Islam and Healing

The time is moving quite fast. In this rapid flow of time the life and times of many stalwarts of different fields are left behind. The recorded history of some famous intellectuals show that since 9th century some Muslim scientists, physicians, architects etc. have made valuable contribution in their respective fields.

With the spread of political power of Muslims much emphasis was laid in encouraging and developing the knowledge and unearthing the secrets of nature. A significant number of inventions in the Islamic world revolutionized the scientific field. In early 9th century Jabir Ibne Hayyan earned name because of his researches not only in Alchemy and Chemistry but in astronomy, astrology, engineering also. He is known as father of chemistry. In the west he is known by his Latin name Geber. Beginning with Jabir Ibne Hayyan we can count innumerable scientists, physicians and others who made valuable contribution in Islamic states. With the rising development in Western World and weakening of Muslim States the work of Muslim scientists and intellectuals fell in background. Still discoveries and researches of Muslims helped Europe and USA workers to improve upon them and take their work ahead.

Islam has the advantage of having a revealed holy scripture – the Quran. A deep study of it opens up windows of knowledge in many ways. Apart from restraining from evil, and giving guidance for a pure

and pious life it contains the secrets of human evolution. It mentions many botanical herbs which are of great medicinal use. Many useful clues are there for a peaceful living.

Though there is a long list of Muslim intellectuals who have spent their valuable time and energy in tearing of the secrets of life saving medicines but Ibne Sina tops the list. Born in 980, Abu Ali Ibne Sina is considered father of the medicines. It will be no exaggeration if we say that whole medical science of present day owes its roots from the work of Ibne Sina. It is said that he worked tirelessly in pursuing his projects and if he found any difficulty he would rush to the mosque offered prayers and sought the blessings of Almighty God. Only in the field of medicines Jabir Ibne Hayyan, Al-Kindi, Al Tabari, Al Razi and others were the role models before Ibne Sina.

There is a need to work on projects that may lead to establish the contribution of Muslim Scientists in different fields. In this respect Islamic Institutions and Seminaries should come forward to illuminate the glorious past.

S.A.

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True followers of the Islamic Faith

- S. Abul Hasan Nadwi

Among the believers are men who are true to their covenant with Allah. Of them some have fulfilled their obligations and some of them are still waiting, but they have never changed in the least.

(al-Ahzab 33:23)

The above Qur'anic verse captures the essence of the believers' covenant with Allah. It signifies the Islamic movement, the call to truth and the believers' unwavering and single-minded commitment to Islam. Implicit in it is also the assertion that the believers are ever ready to sacrifice all that they have for this cause. Reading this one recalls the history of Islam, especially of the early days.

This verse stands out as a glowing tribute to the accomplishments of those who strove for the cause of Islam. For it makes a pointed reference to the believers' covenant and presents a role model for Muslims until the Last Day. It spells out the role of Muslims, their obligations to their Lord, and their assignments. One learns as to what entitles believers to receive divine bounties and what makes their deeds acceptable in His sight. The verse

further offers a concise, definition of Islam to believers, as it reminds them of their covenant with Allah.

Among the many millions of Muslims, some are specified in the above verse as being believers with firm resolve. This refers to such pious and noble souls who firmly believe in Allah's promise and who display their total commitment in His cause. Praise is heaped on them for their discharging their obligations to Allah. Then mention is made of those among them who have completed their appointed term and returned to Allah. They will be lavishly rewarded. Their reward in the Next Life will be unending. Those still alive look forward to divine rewards and are true to their covenant. They have not changed their commitment in any degree.

As already stated, the verse under study provides a concise definition of Islam. Early Muslims followed this standard. Accordingly it presents the role model valid until the Last Day. Allah sanctioned this example. Islam does not consist of the mere verbal uttering of its creedal statement. One reciting it will, no doubt, be taken as a Muslim. For no one can

contest his faith. We are bound to love and respect everyone who recites Islam's creedal statement. Yet Islam goes far beyond this. A Muslim born as a Muslim must follow all the Islamic rituals. More important, however, is his commitment to his covenant with Allah. The pledge is that a Muslim will lead his whole life in accordance with Allah's commands. For He is the Creator and Sustainer of all, able to benefit and harm' everyone. Only He can honour or disgrace someone. He does whatever He wills and is the Supreme Master.

Islam's creedal statement: "There is no god besides Allah" also represents a pledge. One uttering it testifies, both in word and deed, that Allah alone is the Creator and Regulator of the whole universe. All creation and commands are His. He has not abandoned the universe after having created it. Nor has He delegated authority to anyone. Man is asked to try his best and make the most of the opportunities available to him. He may utilise properly or abuse the resources put at his disposal. Allah is the Absolute Master of all that exists. Not a leaf falls without His leave. Nor can anyone move an inch unless He approves it. No change is admissible without His sanction. One's fate cannot be altered. Nor can the destiny of a

people undergo any change unless He decides so.

Islam is essentially a covenant. Muslims are obliged to fulfill it. We must take Allah as the Creator and Regulator of this universe. We must recognise only Him as the Master of the universe. We must concede that our fate is decided by Him in that He alone can confer benefits or inflict loss upon us. We must vow not to surrender to anyone other than Him. Nor should we invoke anyone besides Him for meeting our needs.

As already indicated, Islam is synonymous with a pledge. It is to be seen how many of us are true to this pledge, for men are liable to forget their oaths. We must remind ourselves of the glorious examples of the Prophet's Companions. After professing Islam they cared little about their lives. Nor did they stick to false notions of honour and glory. They paid no heed to the praise or criticism of fellow human beings. Their only concern was their loyalty to Islam.

Muslims must appreciate this truth, especially in our turbulent times. Allah has blessed us with the bounty of Islam. He has done us an immense favour. Our verbal profession of Islam is meaningless. We may bear Muslim names and our way of life may contain some Islamic elements. We may

occasionally visit the mosque. Our main duty as believers, nonetheless, is to be true to our pledge to Allah. As Muslims we should pose a challenge to our surroundings. In our beliefs, acts of worship, conduct, dealings, way of life, social relations, marital ties, family and neighbourhood relationships and in every human activity we must behave as Muslims. Our commitment must be to divine laws. In every respect we should be governed by Allah's commands, even if this entails the loss of all of our belongings, assets and earnings, reducing us to utter destitution. Islam has nothing in common with nationalism. Nor is it specific to any particular culture. Islam does not recognise the nominal acceptance of some people of its faith. Regrettably this is the grim reality today.

Essentially, Islam is a covenant with Allah made publicly by believers. The only thing we find decisive and *appealing* is that which is endorsed by Allah and His Messenger. We are bound to the Prophet Muhammad's elucidation of faith. We are committed to the will of Allah and of His Messenger. By the same token, we must emulate the Prophet's role model. We should always be mentally prepared for the loss of our property and lives. At times our loyalty to Islam

may land us in serious trouble. Conditions vary from one country to another. Yet Muslims should adhere fast and firm to their faith. We may be treated as disloyal citizens in a Godless country, with the doors to education and employment shut on us. Economic avenues may be denied to us. Yet even in the face of such persecution we must act only on the commands of Allah and His Messenger.

Allah brands as true believers among Muslims those who are true to their covenant. The Qur'an speaks highly of the truthful people. They draw accolade for their sincere and total commitment, free from any hypocrisy. Allah the Most Honourable bestows a high rank upon such. It is the highest honour imaginable for man. Overjoyed at this exaltation, these true believers had no hesitation in giving away their belongings and sacrificing their lives for His sake. They displayed their sincerity to their covenant and did not budge by even an inch.

On studying the condition of today's Muslims let us ascertain how faithful they are to their covenant. Muslims today are concerned only about their petty, material interests, their worldly gains and losses, their political and economic pursuits, their pecuniary prospects, their safety and security and their status in public life.

Such insubstantial things are dear to them. Allah attaches no importance to these. The Qur'an talks about true believers, some of whom have passed away. They attained martyrdom, shedding every drop of their blood in Allah's cause. Some true believers are alive amongst us today. Allah has not ordained their death. Notwithstanding their active participation in *Jihad* and conquest some were not martyred. Take the example of Khalid ibn Walid. He fought valiantly in numerous battles. He led the Muslim army to victory in many encounters. Yet Allah let him survive. Some no doubt, were killed in His way as their term had come to an end. Some attained martyrdom on the battleground while others breathed their last in their homes. Their devotion to *Da 'wah* was total, as they preached Islam wherever they went, be it their home town or battleground. They spent their lives, looking forward to their return to Allah. There was not the slightest shift in their devotion to Allah and Islam.

The Qur'anic passage cited above provides the role model for all of us. If I am asked, about a code of conduct and a way of life for, Muslims I will definitely prescribe the same role model which is outlined in this passage.

Islam does not stand for a token

professing of faith. Leading one's life like a Muslim does not represent Islam either. Rather, Islam signifies our covenant with Allah Who is Omnipresent, All-Hearing, Who knows the Unseen and is the Creator of all the worlds. As Muslims we are obliged to prefer the *Shariah* to local customs. We must however exercise self-restraint in practising the *Shariah*. *Shariah* commands should guide us in every respect. Allah confers the title of "true believers" on the Companions and some Muslims of the early days. Yet this designation is valid for all times. Whoever is true to the covenant and discharges his obligations towards Allah may be taken as a "true believer". This is the only way out for us. True believers should be our role models and our understanding of Islam must be: "There is no god besides 'Allah.'" We are bound to place a premium on all the teachings of the Qur'an and the Messenger, and we should turn to Him alone for any gain or loss.

Islam originated from Allah and His Messenger. It encompasses articles of faith, acts of worship, marriage and burial rituals, inheritance, marital ties and links with neighbours. It is an all-embracing faith. ■

Muslim Contribution to Science

- J.W. Draper

We mention below some major scientific breakthroughs of Muslims which the Western World has sought to hide, claiming it as their own. Here is only a glimpse of what is taught is what we have learned from Western sources intent on hiding the truth and what should be taught which is the reality as we understand it from a proper reading of history:

What is Taught: The first mention of man in flight was by Roger Bacon, who drew a flying apparatus. Leonardo da Vinci also conceived of airborne transport and drew several prototypes.

What should be taught: IbnFirnas of Islamic Spain invented, constructed and tested a flying machine in the 800's A.D. Roger Bacon learned of flying machines from Arabic references to Ibn Firnas' machine. The latter's invention antedates Bacon by 500 years and DaVinci by some 700 years.

What is taught: Glass mirrors were first produced in 1291 in Venice.

What should be taught: Glass mirrors were in use in Islamic Spain as early as the 11th century. The Venetians learned of the art of fine glass production from Syrian artisans during the 9th and 10th centuries.

What is taught: Until the 14th century, the only type of clock available was the water clock. In 1335, a large mechanical clock was erected in Milan, Italy. This was possibly the first weight-driven clock.

What should be taught:A variety of mechanical clocks were produced by Spanish Muslim engineers, both large and small, and this knowledge was transmitted to Europe through Latin translations of Islamic books on mechanics. These clocks were weight-driven. Designs and illustrations of epicyclic and segmental gears were provided. One such clock included a mercury escapement. The latter type was directly copied by Europeans during the 15th century. In addition, during the 9th century, IbnFirnas of Islamic Spain, according to Will Durant, invented a watch-like device which kept accurate time. The Muslims also constructed a variety of highly accurate astronomical clocks for use in their observatories.

What is Taught:In the 17th century, the pendulum was developed by Galileo during his teenage years. He noticed a chandelier swaying as it was being blown by the wind. As a result, he went home and invented the pendulum.

What Should be Taught: The pendulum was discovered by IbnYunus al-Masri during the 10th century, who was the first to study and document its oscillatory motion. Its value for use in clocks was introduced by Muslim physicists during the 15th century.

What is taught: *Movable type and the printing press was invented in the West by Johannes Gutenberg of Germany during the 15th century.*

What should be taught: In 1454, Gutenberg developed the most sophisticated printing press of the Middle Ages. However, movable brass type was in use in Islamic Spain 100 years prior, and that is where the West's first printing devices were made.

What is taught: *Isaac Newton's 17th century study of lenses, light and prisms forms the foundation of the modern science of optics.*

What Should be Taught: In the 11th century al-Haytham determined virtually everything that Newton advanced regarding optics centuries prior and is regarded by numerous authorities as the "founder of optics." There is little doubt that Newton was influenced by him. Al-Haytham was the most quoted physicist of the Middle Ages. His works were utilized and quoted by a greater number of European scholars during the 16th and

17th centuries than those of Newton and Galileo combined.

What is taught: *The concept of the finite nature of matter was first introduced by Antoine Lavoisier during the 18th century. He discovered that, although matter may change its form or shape, its mass always remains the same. Thus, for instance, if water is heated to steam, if salt is dissolved in water or if a piece of wood is burned to ashes, the total mass remains unchanged.*

What should be taught: The principles of this discovery were elaborated centuries before by Islamic Persia's great scholar, al-Biruni (d. 1050). Lavoisier was a disciple of the Muslim chemists and physicists and referred to their books frequently.

What is taught: *The Greeks were the developers of trigonometry.*

What should be taught: Trigonometry remained largely a theoretical science among the Greeks. It was developed to a level of modern perfection by Muslim scholars, although the weight of the credit must be given to al-Battani. The words describing the basic functions of this science, sine, cosine and tangent, are all derived from Arabic terms. Thus, original contributions by the Greeks in trigonometry were minimal.

What is taught: *The use of decimal fractions in mathematics was first*

developed by a Dutchman, Simon Stevin, in 1589. He helped advance the mathematical sciences by replacing the cumbersome fractions, for instance, $1/2$, with decimal fractions, for example, 0.5.

What should be taught: Muslim mathematicians were the first to utilize decimals instead of fractions on a large scale. Al-Kashi's book, Key to Arithmetic, was written at the beginning of the 15th century and was the stimulus for the systematic application of decimals to whole numbers and fractions thereof. It is highly probable that Stevin imported the idea to Europe from al-Kashi's work.

What is taught: The first man to utilize algebraic symbols was the French mathematician, Francois Vieta. In 1591, he wrote an algebra book describing equations with letters such as the now familiar x and y 's. Asimov says that this discovery had an impact similar to the progression from Roman numerals to Arabic numbers.

What should be taught: Muslim mathematicians, the inventors of algebra, introduced the concept of using letters for unknown variables in equations as early as the 9th century A.D. Through this system, they solved a variety of complex equations, including quadratic and cubic equations. They used symbols to develop and perfect the binomial theorem.

What is taught: The difficult cubic equations (x to the third power) remained unsolved until the 16th century when Niccolo Tartaglia, an Italian mathematician, solved them.

What should be taught: Cubic equations as well as numerous equations of even higher degrees were solved with ease by Muslim mathematicians as early as the 10th century.

What is taught: The concept that numbers could be less than zero, that is negative numbers, was unknown until 1545 when Geronimo Cardano introduced the idea.

What Should be Taught: Muslim mathematicians introduced negative numbers for use in a variety of arithmetic functions at least 400 years prior to Cardano.

What is taught: In 1614, John Napier invented logarithms and logarithmic tables.

What should be taught: Muslim mathematicians invented logarithms and produced logarithmic tables several centuries prior. Such tables were common in the Islamic world as early as the 13th century.

What is taught: During the 17th century Rene Descartes made the discovery that algebra could be used to solve geometrical problems. By this, he greatly advanced the science of geometry.

What should be taught:

Mathematicians of the Islamic Empire accomplished precisely this as early as the 9th century A.D. Thabit bin Qurrah was the first to do so, and he was followed by Abu'l Wafa, whose 10th century book utilized algebra to advance geometry into an exact and simplified science.

What is taught: *Isaac Newton, during the 17th century, developed the binomial theorem, which is a crucial component for the study of algebra.*

What should be taught: Hundreds of Muslim mathematicians utilized and perfected the binomial theorem. They initiated its use for the systematic solution of algebraic problems during the 10th century (or prior).

What is taught: No improvement had been made in the astronomy of the ancients during the Middle Ages regarding the motion of planets until the 13th century. Then Alphonso the Wise of Castile (Middle Spain) invented the Alphonsine Tables, which were more accurate than Ptolemy's.

What should be Taught: Muslim astronomers made numerous improvements upon Ptolemy's findings as early as the 9th century. They were the first astronomers to dispute his archaic ideas. In their critic of the Greeks, they synthesized proof that the sun is the center of the solar system and that the orbits of the earth and

other planets might be elliptical. They produced hundreds of highly accurate astronomical tables and star charts. Many of their calculations are so precise that they are regarded as contemporary. The Alphonsine Tables are little more than copies of works on astronomy transmitted to Europe via Islamic Spain, *i.e.* the Toledo Tables.

What is taught: *Isaac Newton, during the 17th century, discovered that white light consists of various rays of coloured light.*

What should be taught: This discovery was made in its entirety by Al-Haytham (11th century) and Kamal ad-Din (14th century). Newton did make original discoveries, but this was not one of them.

What is taught: *The English scholar Roger Bacon (d. 1292) first mentioned glass lenses for improving vision. At nearly the same time, eyeglasses could be found in use both in China and Europe.*

What should be taught: IbnFirnas of Islamic Spain invented eyeglasses during the 9th century, and they were manufactured and sold throughout Spain for over two centuries. Any mention of eyeglasses by Roger Bacon was simply a regurgitation of the work of al-Haytham (d. 1039), whose research Bacon frequently referred to.

What is taught: Gunpowder was developed in the Western world as a

result of Roger Bacon's work in 1242. The first usage of gunpowder in weapons was when the Chinese fired it from bamboo shoots in attempt to frighten Mongol conquerors. They produced it by adding sulfur and charcoal to saltpeter.

What should be Taught: The Chinese developed saltpeter for use in fireworks and knew of no tactical military use for gunpowder, nor did they invent its formula. Research by Reinuad and Fave have clearly shown that gunpowder was formulated initially by Muslim chemists. Further, these historians claim that the Muslims developed the first fire-arms. Notably, Muslim armies used grenades and other weapons in their defence of Algericus against the Franks during the 14th century. Jean Mathes indicates that the Muslim rulers had stock-piles of grenades, rifles, crude cannons, incendiary devices, sulfur bombs and pistols decades before such devices were used in Europe . The first mention of a cannon was in an Arabic text around 1300 A.D. Roger Bacon learned of the formula for gunpowder from Latin translations of Arabic books. He brought forth nothing original in this regard.

What is taught:The compass was invented by the Chinese who may have been the first to use it for navigational purposes sometime between 1000 and 1100 A.D. The earliest reference to its

use in navigation was by the Englishman, Alexander Neckam (1157-1217).

What Should be Taught: Muslim geographers and navigators learned of the magnetic needle, possibly from the Chinese, and were the first to use magnetic needles in navigation. They invented the compass and passed the knowledge of its use in navigation to the West. European navigators relied on Muslim pilots and their instruments when exploring unknown territories. Gustav LeBon claims that the magnetic needle and compass were entirely invented by the Muslims and that the Chinese had little to do with it. Neckam, as well as the Chinese, probably learned of it from Muslim traders. It is noteworthy that the Chinese improved their navigational expertise after they began interacting with the Muslims during the 8th century.

What is taught:The first man to classify the races was the German Johann F. Blumenbach, who divided mankind into white, yellow, brown, black and red peoples.

What should be Taught:Muslim scholars of the 9th through 14th centuries invented the science of ethnography. A number of Muslim geographers classified the races, writing detailed explanations of their unique cultural habits and physical appearances. They wrote thousands

of pages on this subject. Blumenbach's works were insignificant in comparison.

What is taught: The science of geography was revived during the 15th, 16th and 17th centuries when the ancient works of Ptolemy were discovered. The Crusades and the Portuguese/Spanish expeditions also contributed to this reawakening. The first scientifically-based treatise on geography was produced during this period by Europe's scholars.

What should be taught: Muslim geographers produced untold volumes of books on the geography of Africa, Asia, India, China and the Indies during the 8th through 15th centuries. These writings included the world's first geographical encyclopedias, almanacs and road maps. Ibn Battuta's 14th century masterpieces provide a detailed view of the geography of the ancient world. The Muslim geographers of the 10th through 15th centuries far exceeded the output by Europeans regarding the geography of these regions well into the 18th century. The Crusades led to the destruction of educational institutions, their scholars and books. They brought nothing substantive regarding geography to the Western world.

What is taught: Robert Boyle, in the 17th century, originated the science of chemistry.

What should be Taught: A variety of Muslim chemists, including al-Razi, al-Jabr, al-Biruni and al-Kindi, performed scientific experiments in chemistry some 700 years prior to Boyle. Durant writes that the Muslims introduced the experimental method to this science. Humboldt regards the Muslims as the founders of chemistry.

What is taught: Leonardo da Vinci (16th century) fathered the science of geology when he noted that fossils found on mountains indicated a watery origin of the earth.

What Should be Taught: Al-Biruni (11th century) made precisely this observation and added much to it, including a huge book on geology, hundreds of years before Da Vinci was born. Ibn Sina noted this as well (see pp. 100-101 of *Draper's book*). It is probable that Da Vinci first learned of this concept from Latin translations of Islamic books. He added nothing original to their findings.

What is Taught: The first mention of the geological formation of valleys was in 1756, when Nicolas Desmarest proposed that they were formed over long periods of time by streams.

What should be taught: Ibn Sina and al-Biruni made precisely this discovery during the 11th century (see pp. 102 and 103 of *Draper's book*), fully 700 years prior to Desmarest.

What is taught: Galileo (17th century) was the world's first great experimenter.

What should be taught: Al-Biruni (d. 1050) was the world's first great experimenter. He wrote over 200 books, many of which discuss his precise experiments. His literary output in the sciences amounts to some 13,000 pages, far exceeding that written by Galileo or, for that matter, Galileo and Newton combined.

What is taught: The Italian Giovanni Morgagni is regarded as the father of pathology because he was the first to correctly describe the nature of disease.

What should be Taught: Islam's surgeons were the first pathologists. They fully realized the nature of disease and described a variety of diseases to modern detail. IbnZuhr correctly described the nature of pleurisy, tuberculosis and pericarditis. Az-Zahrawi accurately documented the pathology of hydrocephalus (water on the brain) and other congenital diseases. Ibn al-Quff and Ibn an-Nafs gave perfect descriptions of the diseases of circulation. Other Muslim surgeons gave the first accurate descriptions of certain malignancies, including cancer of the stomach, bowel and esophagus. These surgeons were the originators of pathology, not Giovanni Morgagni.

What is taught: Paul Ehrlich (19th century) is the originator of drug chemotherapy, which is the use of specific drugs to kill microbes.

What should be Taught: Muslim physicians used a variety of specific substances to destroy microbes. They applied sulfur topically specifically to kill the scabies mite. Ar-Razi (10th century) used mercurial compounds as topical antiseptics.

What is taught: Purified alcohol, made through distillation, was first produced by Arnau de Villanova, a Spanish alchemist, in 1300 A.D.

What should be taught: Numerous Muslim chemists produced medicinal-grade alcohol through distillation as early as the 10th century and manufactured on a large scale the first distillation devices for use in chemistry. They used alcohol as a solvent and antiseptic.

What is taught: The first surgery performed under inhalation anaesthesia was conducted by C.W. Long, an American, in 1845.

What should be taught: Six hundred years prior to Long, Islamic Spain's Az-Zahrawi and IbnZuhr, among other Muslim surgeons, performed hundreds of surgeries under inhalation anaesthesia with the use of narcotic-soaked sponges which were placed over the face.

What is taught: During the 16th century Paracelsus invented the use of opium extracts for anaesthesia.

What should be Taught: Muslim physicians introduced the aesthetic value of opium derivatives during the Middle Ages. Opium was originally used as an anesthetic agent by the Greeks. Paracelsus was a student of IbnSina's works from which it is almost assured that he derived this idea.

What is taught: Modern anesthesia was invented in the 19th century by Humphrey Davy and Horace Wells.

What should be taught: Modern anesthesia was discovered, mastered and perfected by Muslim anesthetists 900 years before the advent of Davy and Wells. They utilized oral as well as inhalant anesthetics.

What is taught: The concept of quarantine was first developed in 1403. In Venice , a law was passed preventing strangers from entering the city until a certain waiting period had passed. If, by then, no sign of illness could be found, they were allowed in.

What Should be Taught: The concept of quarantine was first introduced in the 7th century A.D. by the prophet Muhammad, who wisely warned against entering or leaving a region suffering from plague. As early as the 10th century, Muslim physicians innovated the use of isolation wards for individuals suffering with communicable diseases.

What is taught: The scientific use of antiseptics in surgery was discovered by the British surgeon Joseph Lister in 1865.

What should be taught: As early as the 10th century, Muslim physicians and surgeons were applying purified alcohol to wounds as an antiseptic agent. Surgeons in Islamic Spain utilized special methods for maintaining antisepsis prior to and during surgery. They also originated specific protocols for maintaining hygiene during the post-operative period. Their success rate was so high that dignitaries throughout Europe came to Cordova , Spain , to be treated at what was comparably the "Mayo Clinic" of the Middle Ages.

What is taught:In 1545, the scientific use of surgery was advanced by the French surgeon Ambroise Pare. Prior to him, surgeons attempted to stop bleeding through the gruesome procedure of searing the wound with boiling oil. Pare stopped the use of boiling oils and began ligating arteries. He is considered the "father of rational surgery." Pare was also one of the first Europeans to condemn such grotesque "surgical" procedures as trepanning.

What Should be Taught: Islamic Spain 's illustrious surgeon, az-Zahrawi (d. 1013), began ligating arteries with fine sutures over 500 years prior to Pare. He perfected the use of Catgut,

that is suture made from animal intestines. Additionally, he instituted the use of cotton plus wax to plug bleeding wounds. The full details of his works were made available to Europeans through Latin translations. Despite this, barbers and herdsmen continued to be the primary individuals practicing the "art" of surgery for nearly six centuries after az-Zahrawi's death. Pare himself was a barber, albeit more skilled and conscientious than the average ones.

What is taught: William Harvey, during the early 17th century, discovered that blood circulates. He was the first to correctly describe the function of the heart, arteries and veins. Rome's Galen had presented erroneous ideas regarding the circulatory system, and Harvey was the first to determine that blood is pumped throughout the body via the action of the heart and the venous valves. Therefore, he is regarded as the founder of human physiology.

What should be taught: In the 10th century, Islam's ar-Razi wrote an in-depth treatise on the venous system, accurately describing the function of the veins and their valves. Ibn an-Nafs and Ibn al-Quff (13th century) provided full documentation that the blood circulates and correctly described the physiology of the heart and the function of its valves 300 years before Harvey. William Harvey was a graduate of Italy's famous Padua University at a

time when the majority of its curriculum was based upon IbnSina's and ar-Razi's textbooks.

What is taught: The first pharmacopeia (book of medicines) was published by a German scholar in 1542. According to World Book Encyclopedia, the science of pharmacology was begun in the 1900's as an off-shoot of chemistry due to the analysis of crude plant materials. Chemists, after isolating the active ingredients from plants, realized their medicinal value.

What should be Taught: According to the eminent scholar of Arab history, Phillip Hitti, the Muslims, not the Greeks or Europeans, wrote the first "modern" pharmacopeia. The science of pharmacology was originated by Muslim physicians during the 9th century. They developed it into a highly refined and exact science. Muslim chemists, pharmacists and physicians produced thousands of drugs and/or crude herbal extracts one thousand years prior to the supposed birth of pharmacology. During the 14th century IbnBaytar wrote a monumental pharmacopeia listing some 1400 different drugs. Hundreds of other pharmacopeias were published during the Islamic Era. It is likely that the German work is an offshoot of that by IbnBaytar, which was widely circulated in Europe.

What is taught: The discovery of the scientific use of drugs in the treatment of specific diseases was made by Paracelsus, the Swiss-born physician, during the 16th century. He is also credited with being the first to use practical experience as a determining factor in the treatment of patients rather than relying exclusively on the works of the ancients.

What should be taught: Ar-Razi, IbnSina, al-Kindi, IbnRushd, az-Zahrawi, IbnZuhr, IbnBaytar, Ibn al-Jazzar, IbnJuljul, Ibn al-Quff, Ibn an-Nafs, al-Biruni, IbnSahl and hundreds of other Muslim physicians mastered the science of drug therapy for the treatment of specific symptoms and diseases. In fact, this concept was entirely their invention. The word "drug" is derived from Arabic. Their use of practical experience and careful observation was extensive. Muslim physicians were the first to criticize ancient medical theories and practices. Ar-Razi devoted an entire book as a critique of Galen's anatomy. The works of Paracelsus are insignificant compared to the vast volumes of medical writings and original findings accomplished by the medical giants of Islam.

What is taught: The first sound approach to the treatment of disease was made by a German, Johann Weger, in the 1500's.

What should be Taught: Harvard's George Sarton says that modern medicine is entirely an Islamic development and that Setting the Record Straight the Muslim physicians of the 9th through 12th centuries were precise, scientific, rational and sound in their approach. Johann Weger was among thousands of European physicians during the 15th through 17th centuries who were taught the medicine of ar-Razi and IbnSina. He contributed nothing original.

What is taught: Medical treatment for the insane was modernized by PilippePinel when in 1793 he operated France 's first insane asylum.

What should be Taught: As early as the 11th century, Islamic hospitals maintained special wards for the insane. They treated them kindly and presumed their disease was real at a time when the insane were routinely burned alive in Europe as witches and sorcerers. A curative approach was taken for mental illness and, for the first time in history, the mentally ill were treated with supportive care, drugs and psychotherapy. Every major Islamic city maintained an insane asylum where patients were treated at no charge. In fact, the Islamic system for the treatment of the insane excels in comparison to the current model, as it was more humane and was highly effective as well. ■

(From J W Draper, The Forgotten History of Muslims)

India Calls For Sharia Punishments to Rapists

- Ghulam Muhammed

The recent gang rape and murderous assault on a young girl in New Delhi is rocking the nation, as it has never before. Practically entire nation, women's organizations, politicians, parliamentarians, print and electoral media and general public is manifestly appalled at the gruesome torturous physical and sexual assault on a hapless student. It has shaken the very conscience of the nation.

India appeared united in responding to the remorseless attacks on womenfolk in general and the Delhi girl is particular. Newspapers are running surveys on what could be the best measures to prevent such horrendous fate lurking for all women, whether they are in their homes, or commuting for work or studies.

Overwhelming ratios suggest deterrent punishment, like death by hanging, life term, and even castration of the rapists. India being a very soft state, has always avoided extreme measures. However, now even hardline Hindu organisation feel no qualms, prescribing and calling for Sharia punishment for rape crime, just like in Saudi Arabia.

According to a news report, published by widely circulated Urdu

daily, Inquilab, AkhilBharatiya Hindu Mahasabha's senior vice president and Vishva Hindu Sena's President, Swami Omji, who are traditionally against Muslims and Islam, has openly come out with Sharia punishment to rapist. He has said, as Islamic Sharia Law punished crimes of rape and fornication, India's law to impose the same laws and Parliament should amend the laws accordingly. According to Swami, he has been in consultation with members of Parliament and they too are in agreement. Swami said, he will file a writ petition in Supreme Court and will demand that Supreme Court should instruct the Indian Government in this regard. Swami had visited the hospitalized girl and reported that the girl does not want to die.

The victim has suffered extensive injuries and her gangrenous intestines are taken out. The rapists had forced iron rods into her privates. She is fighting for her life. Prayers and vigils are held around the country.

However, unlike United States, where President Barack Obama carried his entire nation in mourning on the death by shootings of 20 children and 6 teachers, India's President, Prime Minister and main

ruling coalition Congress Party's Chief, a woman, Sonia Gandhi have remained at best very proper and failed to match public outrage.

The ruling oligarchy is as feudal and patriarchal as if India is still in Stone Age. Atrocities on women is on the increase, as more and more women are coming out for education and employment and have to perforce increase their interactions with the

male kind.

Unless Indian government fully comprehends the paradigms of the changes in the society and devise measure to impose strict laws and fast-courts for such inhuman and deliberate attacks on innocent girls and women, the growing urbanization will take heavy toll on the women and their human rights as equal citizens of the nation. ■

(Courtesy: The Milli Gazette)

(Continued from page 38)

proclamation. It then voted to replace the reference to the "Palestine Liberation Organisation" with that of "Palestine". And since then, it has been one symbolic victory after another, exemplified in an officially acknowledged Palestinian flag, postage stamps, a national anthem and the like. On the ground, the reality was starkly and disturbingly different: fledgling illegal Jewish settlements became fortified cities and a relatively small settler population now morphed to number over half a million settlers; Jerusalem is completely besieged by settlements, and cut off from the rest of the occupied territories; the Palestinian Authority established in 1994 to guide Palestinians towards independence became a permanent status of a Palestinian leadership that existed as far as Israel would permit it to exist; polarisation caused by the corruption of the P A and its security coordination with Israel led to civil strife that divided the Palestinian national project between factional and self-serving agendas.

The support that 'Palestine' has received at the United Nations must be heartening, to say the least, for most Palestinians. The overwhelming support, especially by Palestine's traditional supporters (most of humanity with few exceptions) indicates that the US hegemony, arm twisting and Israeli-US propaganda was of little use after all. However, that should not be misidentified as a real change of course in the behaviour of the Palestinian Authority which still lacks legal, political and especially moral legitimacy among Palestinians who are seeking tangible drive towards freedom, not mere symbolic victories.

If Abbas thinks that obtaining a new wording for Palestine status at the UN would provide a needed political theatre to justify another 20 years of utter failures, then time is surely to prove him wrong. If the new status, however, is used as a platform for a radically different strategy that would revitalise a haggard political discourse with the sole aim of unifying the ranks of all Palestinians around a new proud national project, then, there is something worth discussing. Indeed, it is not the new status that truly matters, but rather how it is interpreted and employed. While history is not exactly promising, the future will have the last word. ■

[RAMZY BAROUD is the editor of PalestineChronicle.com.]

A Pilgrimage to Remember

- Rakhshanda Jalil

It took a visit to the tented city of Mina for me to fully appreciate Indian secularism. The Indian tricolour flying high amid a sea of flags representing different Muslim nation-states stands out like a beacon for two lakh Indian pilgrims. For wherever there is the Indian flag, surely there is a sign in English, Urdu and Devnagri announcing a lost-and-found counter, a mobile medical dispensary, or a consular official doling out whatever help an Indian *haji* is likely to need. And it isn't just at Mina that the Indian bureaucracy — notoriously lethargic but here alert and agile — steps out to lend a helping hand to Indian pilgrims, the bulk of whom come from rural areas. (Many are first-time travellers and most are elderly or infirm.)

It begins from the Indian airports that send over 400 planeloads of *hajjis* and continues every step of the way with the Indian consulate offices in Jeddah, Mecca and Medina reaching out to fill the gaps left by the Saudi officialdom. Those who accuse the government of bending over backwards to appease India's largest minority possibly cannot imagine the enormous pride one feels at being Indian at such a moment.

Mina, situated at a distance of 8 km from the Sacred Mosque in Mecca, is where the rituals of the actual four days of the *haj* begin. Preparations for

the *haj* commence long before; they start virtually from the day one makes a *niyat* (a solemn vow or decision) to set out on the *haj*, a journey that is, for most Muslims, unlike any other. From that moment on, one begins to recite the *talbiyah*, a sonorous chant of affirmation: *Labbaik, Allah Humma Labbaik* ("Here I come, Allah, here I come"). And it is this joyous affirmation that I have been murmuring at odd moments over the past weeks till I find myself here at Mina, 3800-odd km from my home in New Delhi.

Standing beside the camp office of the Indian consular mission on the first day of *haj*, with the Indian flag fluttering from the nearby tents, I find myself a speck in the vast ocean of humanity that has come from distant parts of the Muslim world. Here I am, one of six million people — all guests of Allah, all united in a common purpose, all drawn by some invisible magnet. The men are dressed alike in two pieces of white unstitched cloth (the *ahram*, which they must wear for the duration of the *haj*); the women wear their everyday clothes though they must cover every strand of hair and be accompanied by a *mehram*, that is, a husband, father, brother or son.

For four nights we share a tent with strangers — there is no segregation between men and women nor is there any *pardah*; in fact, one of the

requirements of the *haj* is that women must keep their face uncovered.

On the second day we move from Mina to Arafat, a short distance of 10 km to be covered from this year by the much-hyped new metro. Walking, even in the hot sun, would have been better than the endless delays and bottlenecks of a new system that is proving to be more a hindrance than a help. In the plain of Arafat we pray, seek forgiveness, and communicate with Allah with a near-feverish urgency. Standing under the mid-day sun in Arafat is said to be symbolic of the Day of Judgement when every soul will stand before his or her Maker to be judged. A few neem trees, a gift from the late Indira Gandhi for Indian *hajis*, provide some respite from the searing heat in that otherwise treeless and forbidding plain. All around me the *jalal* of Allah is like an almost tangible presence raining down from a cloudless sky.

Before nightfall, we must leave Arafat to reach Muzdalifa, 7 km away, where we will rest under the open skies and collect pebbles for the ritual of stoning the devil. Shortly after midnight we walk back to our tent in Mina, catch some sleep and then proceed towards the *jamarat* (the three pillars that are said to represent Satan). From the pebbles collected at Muzdalifa, we throw seven at each pillar; in the process of this ritualistic stoning, we also stone our own vices and vanities.

On the third day, the men must shave the hair on their head and offer an

animal as sacrifice (now a token for 450 Saudi Riyals ensures that a suitable animal is sacrificed and its meat distributed among the poor in far-off lands). *Tawwaf* (seven circumambulations of the Kaaba in the Sacred Mosque) in Mecca followed by *sayii* (walking seven times between the hillocks of Safa and Marwa in a re-enactment of Hajra's desperate search for water for her thirsty baby) completes my *haj*. What remains is a visit to Medina, neither obligatory nor part of the *haj* ritual but nevertheless important and much anticipated.

In Medina, I find how, sometimes, the expected can catch you unawares. I have come here once before, but this time, coming to this hallowed ground after performing the *haj*, everything feels different. I am consumed with a sense of awe as I stand in the Prophet's Mosque. Prayers, wishes, entreaties, remembrances — all covered so beautifully in the Urdu word *dua* — tumble out of me. Relatives, friends, colleagues, loved ones, even casual acquaintances jostle and thrust through the maze of memory. Names and faces of long-dead ancestors find their way into my litany.

I forget many of my carefully rehearsed special prayers. Instead, I find myself weeping and mumbling, weeping and mumbling, rocking to some unknown rhythm. Till the realisation dawns upon me: I have, indeed, been blessed. ■

(The Hindu, 13-01-13)

Why Arab Youth Can't Find Jobs: An Islamic Perspective

- Saad Al-Harran*

Abstract

Arab youth unemployment is a complex. It requires modern innovative strategies to find practicable solutions to this social ill. This paper firstly highlights the current social and political upheavals in the Arab world, mainly in Tunisia, Egypt and Libya, that have far-reaching implications owing to youth unemployment, poverty and corruption problems that have spread rapidly for the past three decades. Secondly, it analyses the main causes of youth unemployment in the Arab World, what went wrong in the educational system and who is behind it. Thirdly, it examines the importance of modern skills that need to be used effectively (especially in the areas of farming and trade) and why Islamic micro finance enterprise is vital. Fourthly, it attempts to develop new educational curricula to inspire Arab youth to be entrepreneurial. Fifthly, it examines the importance of investing in new business ideas and the significance of external mentoring from talented Arab entrepreneurs in the West. Finally, some conclusions are drawn.

Current trends in the Arab world

Youth are the engine of economic

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development. They are the future leaders of the Arab World, which is being confronted by many challenges such as youth unemployment, poverty and illiteracy. The harsh realities are different; youth today have completely lost faith in governments that run their states like family businesses, surrounded by corrupt business elites who suddenly become millionaires and build their own giant corporations. It is also true that these business families now fully control the economy by investing in the stock market (paper economy), tourism and the service sectors for profit maximisation. These corrupt governments are self-centred, carrying out policies of the IMF and the World Bank that lead them to sell many public assets and leave millions of people unemployed. Their main aims are to privatise the economy and sell these assets cheaply to a few wealthy business families and foreign investors. Their ultimate objective is fully to control the economy, which has become a service sector that cannot generate enough employment to satisfy the demands of youth for decent jobs, and to plunder the wealth of the nation by building their own business empires at the expense of the masses.

This critical situation has made youth and unemployed graduates depressed because they are desperate

to find jobs to support their families but their demands have not been satisfied because the state role has ended and most of the economies are run by the global capital through multinational companies. This depressing situation has led youth to revolt against the corrupt regimes that have betrayed them for the past two, three or even four decades through misuse of the nation's wealth. Good examples are Egypt, Tunisia and Libya.

The spark started from Tunisia

The death of Mohammad Bouazizi, the 26 year-old who set himself alight on 17th December 2010 in the city of Sidi Bouzid in central Tunisia, marked a new era of social and political upheaval in the Arab World. It headlined the socio-economic agenda, including the right of human beings to decent jobs. Arab league President Amr Musa warned Arab leaders during the Arab Summit in Sharm El-Sheikh on Wednesday 19th January 2011 that the grievances of ordinary Tunisians that sparked a popular uprising were linked to "unprecedented anger" in the region. The Amir of Kuwait, who participated in the summit, set up a two billion dollar fund to finance small and medium sized businesses in 2009 and is keen to see this fund effectively used. Sudden developments demonstrate that Arab leaders are worried about the anger of youth and university graduates because of unemployment problems, especially after Tunisian President Zine El-Abidine Ben Ali and his wife's family were forced

to step down and fled the country after twenty-four years in power.

The impact

Social upheaval in Tunisia has succeeded in eliminating fear from the minds of many Arabs. It has led to similar upheaval in Egypt. Youth were the leaders of the Egyptian social movement that lasted from 25 January to 11 February 2011, during which more than three hundred citizens were killed and more than six thousand wounded. The events in Egypt marked new area in the whole Middle East. It also marked the end of an unpopular regime in the most populous Arab nation. Similar trends followed in Libya.

The main causes of youth unemployment in the Arab World

There are internal and external factors. Internal factors are:

1. Outdated educational systems

Although Arab states have spent millions of dollars modernising their educational systems, the money was not well spent. Much has been wrongly channelled towards building schools, colleges and universities without proper investment in human resources. Arabs spent a higher percentage of their GDP on education than any other developing region but the quality of education has deteriorated pitifully and there is a severe mismatch between the labour market and the educational system. Adult illiteracy rates have declined but are still very high. 65m adults are illiterate,

almost two-thirds of them women. Some 10m children still have no schooling at all.

One of the gravest results of their poor education is that the Arabs, who once led the world in science, are dropping ever further behind in scientific research and information technology. Investment in research and development is less than one-seventh of the world average. Only 0.6% of the population use the Internet and 1.2% have personal computers.

Methods of teaching are also of concern to many Arab professionals, most of whom live in the West. Rote learning has not allowed students to think critically and analytically, nor to appreciate the importance of learning as continuing journey through life. This type of learning paralyses the minds of many students today and makes them think lectures boring because many lecturers don't allow them to think creatively. It is also true that, through rote learning, students have been taught to memorise and summarise various topics in the recommended textbooks to enable them to pass examinations without fully understanding their meaning.

This has led students to get bored in the classroom, seldom exposed to the outside learning environment or to appreciate the importance of understanding *as-souq al-Islami* (Islamic market). This is contrary to Islam.

Surah Al-Furqan (7) says:

“What sort of apostle is this, who

eats food and walks through the markets? Why has not an angel been sent down to him to give him admonition?”.

Surah Al-Furqan (20) continues:

“And the apostles whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of you as a trial for others. Will ye have the patience?”.

These two verses clearly show the importance of the Islamic market and why it is vital for the Muslim World to revise its thinking.

Students feel bored by learning too many western theories, most of which are not applicable to the Muslim environment. For instance, in economic textbooks, students have been taught that natural resources are limited, contrary to what Allah Almighty has promised humanity. The Holy Qur'an clearly states that natural resources are unlimited so long people believe in Allah Almighty and do righteous deeds to serve the wider community. If they achieve that, Allah will shower them with endless natural resources.

2. Studying for status and wealth rather than seeking knowledge

Most students today are education-seekers, not knowledge-seekers. Their knowledge about the socio-political situation is limited to textbooks and they are preoccupied with face book and twitters. Muslim thinkers such as Ibn Khaldun and Ibn Sina had

no educational qualifications; rather they were knowledge-seekers and intellectual thinkers. Ibn Khaldun had wide knowledge not only of astronomy but also economy and mathematics. Similarly, Ibn Sina was a physician and his philosophy is his concept of reality and reasoning. Reason, in his scheme, can allow progress through various levels of understanding and can finally lead to God, the ultimate truth. He stressed the importance of gaining knowledge and developed a theory of knowledge based on four faculties; sense perception, retention, imagination and estimation. Imagination has the principle role in intellection because it can compare and construct images that give it access to universals. Here again, the ultimate object of knowledge is God; the pure intellect.

The current educational system in the Arab world makes students' ultimate aims the obtaining of educational qualifications that do not teach them how to create their own jobs.

3. More emphasis on western theories rather than application

Students today spent at least eight hours in the classroom, where they are taught their lecturers' western theories, most of which are not applicable to local Muslim culture and values.

4. Lack of freedom

According to Dr. Yousef Al-Qaradawi (a well-know Muslim scholar) in his programme Al-Shariah and life in

Al-Jazeera channel, freedom is the main condition to achieve innovation and increase productivity. Without it one cannot freely express opinions. That led the authoritarian regimes to waste millions of dollars on useless projects without any tangible benefit to the wider community. At the same time, Arab intellectuals were not allowed to question what was wrong with our educational systems and why governments spend millions of dollars when the outcome is massive youth unemployment. The main cause is lack of freedom and accountability.

The external factors are:

1. Global capital

In as much as the Arab states in question have been authoritarian regimes, they collaborated with those who provided global capital for their own, rather than the public, interest.

Collaboration has taken the form of accepting the IMF economic medicine such as structural adjustment programmes, devaluation of the local currency, trade liberalisation and privatisation of public assets. Good examples are Egypt and Tunisia. These programmes deny individual developing countries the possibility of building a national economy (Chossudovsky).

2. The importance of modern skills

Before modernising the Arab educational system, the needs of youth in the Arab World must be analysed. Their needs were ignored in Egypt for

three decades. After 25th January 2011 the new Egyptian government became concerned about the problem because youth are the main engine of economic development. The government must therefore hire experienced researchers to decide on the methods to be used. Such research methods are interviews, focus groups, observation and questionnaires to be distributed and analysed.

The Middle East is now in the stage reformation and new hopes are on the horizon for millions of people who face many challenges. The main challenges facing the new governments in Egypt and Tunisia are creation of jobs for their youth and making their economies productive.

For the government to achieve that and to reduce the problem of youth unemployment requires equipping them with modern skills, mainly in farming and trade.

Agricultural development must be concerned with the rate and means of increase in food production. Unless a country's pattern of agricultural development absorbs a large segment of the rural labour force in productive employment, even a large increase in food output will leave many households with inadequate access to food supplies (Meier, G & Rauch, James). The time has come to induce technical innovation and institutional change to enable farmers to increase productivity by involving youth in the farming methods.

Drip irrigation is considered one of the most efficient irrigation methods. It involves dripping water slowly and gradually into the soil from a network of small plastic pipes fitted with drip emitters. Water is delivered directly to plant roots so that less water is wasted and plants receive just the supply they need. In Syria for instance, the local authority in Salamieh province has designed drip irrigation systems for farmers - over 150 since 2003 -with the help of the Aga Khan Foundation through the Rural Support Programme. The improved irrigation system draws water from the well and sends it directly to the plants, distributing it so that waste is reduced. Several other improvements are made using, for example, a soluble fertiliser injection system that, whilst requiring fertiliser that is more costly than granular fertiliser, results in greater uptake - more than a twofold increase - by the plant. Other techniques include covering the seed rows with plastic strips that reduce evaporation, thereby preventing the loss of valuable water and fertiliser to the weeds. For farmers, these new systems result in greater production and, thus, increased income. They also have significant added benefits such as reduced labour, reduced costs for fuel (to pump water) and obviating costly holding tanks. When installing drip irrigation systems for such summer crops as watermelon, aubergine, cucumber, tomatoes and squash, among others, farmers can often recoup the cost of the improved irrigation network in one harvest cycle.

Notwithstanding these apparent benefits, many farmers still have not adopted drip irrigation systems because of the cost, lack of technical expertise or a lack of trust in the new technology. Arab youth need to be involved after learning how drip irrigation works in order to educate farmers about the importance of this modern technology to save water. (Aga Khan Development Network).

Hydroponics is growing plants without the use of soil. One of the biggest benefits of hydroponic gardens is that one can grow a wide variety of plants in a small area. Water and nutrients are provided to the roots at all times so that they don't have to spread out in order to find what the plant needs to survive. Inasmuch as youth like new business ventures, they can benefit from hydroponic systems because there is no need for huge fields. More food can be grown with less fuel cost. Another benefit is that hydroponically grown plants tend to be healthier and mature faster for earlier harvest.

Electro technology is in great demand because life without electricity is hard to image. The Unitec Institute of Technology in Auckland, New Zealand www.unitec.ac.nz has an interesting programme that is of great benefit to Arab youth today. Technology is everywhere in our lives; in appliances, telecommunications, security systems, fibre optics and "smart" buildings. Applied skills in electronics and audiovisual engineering are in demand. Through this programme, youth can

design circuits, install alarms, service telecommunications, work on the electrical control of industrial machinery and design household appliances.

Plumbing is a necessity of modern life. Youth can work on making showers, sinks, hot water cylinders and washing machines under the watchful eyes of their lecturers. Here again, Unitec's Department of Plumbing and Gasfitting is doing a good job of equipping youth with applied skills. They have gone even further by providing online learning programmes.

Why Islamic microfinance enterprise is vital now

To enable youth to start businesses, seed capital is an essential part of Islamic micro finance principles. Microfinance is a tool that provides very small loans to the working poor, who are traditionally considered non-bankable because they lack the assets that can protect a financial institution against default. Islamic micro finance provides an innovative interest-free alternative to conventional micro finance. Based on the profit sharing principles of equity-based finance, Islamic micro finance offers greater resilience than conventional micro finance. If a business fails, nothing is paid; if a business succeeds, profits are shared. Risks and rewards are always proportionate to equity shares.

Whilst any return on capital in the form of interest is prohibited in Islam, there is no objection to getting a return

on capital if the provider of capital enters into a partnership with a worker or entrepreneur and is prepared to share in the risks of the business. Although still a long way from the financial mainstream, many governments now see microfinance as an effective way to build local enterprise and reduce unemployment.

In light of the above, microfinance is seen as a powerful tool for reaching out to unemployed youth, raising living standards, creating jobs, boosting demand for other goods and services, contributing to economic growth and alleviating poverty. The main purpose of this noble task is to enable youth to succeed and be financially independent; to live a decent life as Allah wishes (Hayat Taeabah) in which there is no fear of the future. This endeavour, if well-implemented and managed by efficient and experienced professionals, could lead to major changes in the way we think.

Time for a new educational curriculum

The educational systems in the Arab world are structured for students to spend four consecutive years at university. That can be too long for students to learn theory without practical application.

A new educational curriculum should focus on the following:

1. Two years of theoretical courses, such as marketing, management and Islamic finance,

2. One year's practical experience,
3. One year back to school for case studies, workshop and certification.

Figure (1) below shows that students, being the main assets for society's future, should have exposure rather than be alienated from it. They should be exposed to real life experience, first by spending two years at university learning the theoretical foundations of some important subjects such as marketing, management and Islamic finance. Upon completing theoretical courses, students are tested and those who pass the exams will be eligible for practical experience with potential entrepreneurs.

New curriculum for university students

Figure (1)

Theoretical Courses (24 months)	Back to University (12 months)
■ Marketing	■ Case study
■ Management	■ Workshop
■ Islamic Finance	■ Certification

**Practical Experience
(12 months)**

Other selection criteria should be based on the business ideas, innovation and creativity of the student.

The professor who handles the practical experience programme should have open dialogue with selected entrepreneurs, especially those who wish to improve their firms by being more competitive in the market. Open-minded

entrepreneurs are more likely to accept the input of others, even if those "others" happen to be students who will be partners in the business once they have completed their studies at university. An agreement should be reached between the relevant professor and the entrepreneurs for 12 months' practical training of the students, with their duties and rights clearly stated in a contract signed by their professor and the managing director of the Small and Medium Industry Entrepreneurs (SMIEs) firm. Such an agreement or a memorandum of understanding (MOD) is vital to protect the rights of students now and in the future, when they become partners in those firms. The MOD should clearly stipulate the following responsibilities and rights of the parties:

- The students to spend 12 months in practical training,
- The students to be closely monitored by the other two parties (the new employer and the professor) on the conduct of their work during the practical training,
- Confidential reports to be submitted quarterly from the managing directors to the professors about the performance of the students,
- Exceptional performance during the 12 months entitles the student to be considered for partnership in the firm once his studies have been successfully completed (Al-Harran).

Once a student realises that he may become a partner in the firm he is currently helping, he will commit himself to the firm's success, thereby giving the firm greater confidence in its newly acquired staff at a later stage. The students are the new blood and should be considered as assets in the organisational setup, both at present and in the future. They will be sure to give the right advice to their counterparts. The managing directors of the SMIE firms should take their newly acquired partners' comments and suggestions seriously. Profit motivation is a factor that should ensure a commitment to hard work. Once the students have completed their practical training and gained real life experience, they will have become assets not only to the SMIEs but also to the academic institutions.

For the final or fourth year of study, students should be required to make presentations about their 12 month practical experience. Each professor should give them the opportunity to conduct case studies, practical workshops and seminars under his supervision. Responsibility of this magnitude would be something new and awe-inspiring for students, so they would need encouragement and help. This means that their professors would be indirectly moulding them as future corporate leaders of the Arab World.

Talented youth and need for investment in new ideas

Talented youth are gifts from God

that our ummah needs to nurture and support in order that they excel to build a vibrant economy based on production rather than service. Educational programmes tailored to specific abilities, interests and motivations are also needed to put project ideas into operation as an active learning process. Talented youth are full of energy that must effectively be used in order to see their dreams come true through project implementation and wealth creation.

Finance is needed from Islamic and Arab investors to support youth for such new initiatives. A suitable environment is vital for the success of these projects. Qatar (currently experiencing rapid economic growth and keen to assist Egypt in its democratisation process after 25th January) could be the testing ground for such business endeavours because it is open to new ideas and initiatives. The new Egypt urgently needs support, especially from those talented Egyptian youth who have lived many years in the West, who excel in science and technology and have started to come back to build their country. Professor Ahmed Zewail, Nobel laureate is good example. He was appointed in 2009 an envoy in the new U.S. Science Envoy programme, created to foster science and technology collaboration between the United States and nations throughout the Middle East, North Africa and South East Asia, amongst other Arabs who are keen to assist Egyptian youth to prosper through external mentoring.

The importance of external mentoring

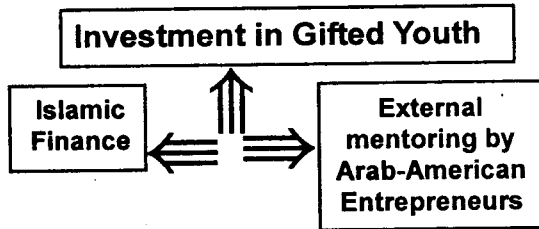
Arab entrepreneurs in the USA have had an impact on the rise and development of Silicon Valley. According to Dr. Mohammed Abd ul-Aziz (a medical doctor who lives in the USA and returned to Egypt after the 15th January 2011 social upheavals), there are 1.5 million Egyptians keen to help to their own country to prosper from the Cairo Programme. They need to be effectively used for external mentoring to give gifted Egyptian youth proper guidance and supervision. Arab entrepreneurs such as Amr Mohsen (Founder, Chairman & CEO, Aptix Corp), Omar Ahmad (President & CEO, Silcon Expert Technologies), Ray Milhem (Senior Director & Product Manager, Extreme Networks), Joe Louis (President, Louis Engineering Corp.), Ali Moussa (President & CEO, Atavion Networks, Inc), Ali Ataha President (ARA Engineering Group) and Ahmed Moeim (founder of eSynapse Corp.) will not forget their roots and cultures and will be keen to share their success stories in Silicon Valley through knowledge and experience with gifted Arab youth.

The role model of those successful Arab business entrepreneurs in the global market is inspirational to youth. They can render their professional services through sponsorship or assist in setting up centres for Arab youth entrepreneurs in Egypt.

Figure (2) demonstrates the importance of strategic alliances between three

parties, gifted youth, Islamic finance and external mentoring by Arab-American entrepreneurs. The Arab World needs new business leaders who are visionary and goal-oriented to create wealth and share responsibly in the community.

Figure (2)



Conclusion

The social upheavals in Tunisia and Egypt mark a new era in the Middle East, where Arab youth are the driving force behind success. The time has come for us, as academics and practitioners, to support the new democracies in these two important economies and for sustainable think tanks to be formed, whether in farming, industry or food security for the Arab World.

Recent events in these two countries show that we are one ummah of Islam and the time has come to be united, sharing one bond and one destiny so that our problems could be resolved from within and not from outside because Allah Almighty has provided natural and human resources that need to be effectively used for the benefit of mankind.

First priority should be to equip youth with modern applied skills to

enable them to be problem-solvers and successful entrepreneurs. If youth are given the financial incentive, motivation, proper vocational training, monitoring and follow-up, they can play an important role in modernising their economies and be the future leaders, creating wealth and sharing it responsibly.

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Crime Against Women

-Obaidur Rahman Nadwi

The gang-rape of a 23-year-old girl in Delhi on December 16, 2012 is indeed a blot on social behaviour of Indians, Such incidences are not new but this particular case came into Public gaze in such a fury that has shaken the whole administrative setup. Such incidents have become the order of the day and occupy a permanent feature in news papers and electronic media.

According to the National Crime Report Bureau in India a Woman is raped every 22 minutes while a minor is subjected to it every 76 minutes. Why there is so much eruption in this crime. There are so many reasons behind it. But (1) Immodesty, (2) Parents negligence in upbringing of their children, (3) Alcohol and (4) Ineffective law in this respect appear to be the causes of such odds.

1. Immodesty: It is such a menace which leads one towards adultery, fornication, rape, molestation and other obscene acts. Both male and female are responsible of allowing such circumstances to crop up. In past they were rare. Ever since the western culture has its effects situation has taken an ugly turn. This is western culture which has dampened Indian culture and smashed its social fabric.

It is modesty that keeps us away from indulging in a host of evil deeds and absurd acts. There is much emphasis in Islam on observing modesty holy Prophet says: "Every religion has a distinctive quality and the distinctive quality of Islam is modesty" (Muwatta). He again says: Modesty and faith exist together and when one of them goes out, the other, too, goes out. "(Baihaqi)" Modesty brings nothing but good" (Bukhari and Muslim).

2. Parents negligence in upbringing of their children: Parents should play constructive role in upbringing and character building of their Children. It is unfortunate that scant attention is now paid by them towards character building of their children. Some parents do not feel shy in watching blue movies and nasty films with their children. Even some parents do not check them from free mixing of boys and girls when they reached their puberty. Attention should be drawn towards the proper upbringing of their children.

3. Alcohol: Intoxication is root of all evils and crimes, particularly against women, it should be completely banned in the whole country. The Prophet of Islam says: "Wine is the mother of every kind of crime and sin. He further says: " Every intoxicant is wine and every wine is forbidden, those who drink wine in this world will be forbidden to touch the pure wine provided in heaven". Due to its multi-dimensional nauses and bad effects Islam made it forbidden for its adherents.

4. Ineffective Law: It is often seen that perpetrators get away with light punishment provided under section 376 of the IPC. It is time harsher punishment should be given to the offenders and law should be amended accordingly.

To a great extent capital punishment may play an important role in bringing down heinous crimes such as rape. Justice Bhanwar Singh, Chairman of Judicial and Training and Research Institute, U.P. has rightly stated "Death sentence should be introduced for rapists as things have gone beyond control and if strictest measures are not taken, things may worsen. Citing the example of U.K., he said once petty crimes increased so much that the ruler had to make even pick pocketing punishable with death penalty. When it showed results more 200 petty crimes were made punishable with death penalty. Things worked and crime was controlled."

In short above mentioned four reasons cause for spiralling the crime graph day by day. It is high time we must wake up from slumber and ponder over the said causes and try our level best to ward off the inhuman acts. ■

**Iraq 55000, Afghan 17000, Palestine 3000 Children Killed,
but Obama Cried only When his Home Attacked**

-Adam

"Our hearts are broken today," Obama said on December 15. A tearful President Barack Obama expressed "overwhelming grief" for the victims of a shooting rampage at a Connecticut elementary school.

Mr. Obama, did you ever regret the child casualties that took place in the countries US invaded and in Palestine? No one can estimate the exact death toll of Iraq, Afghanistan and Palestine. A web portal says that 55000 children were killed in Iraq, in Afghanistan 17000 and 3000 in Palestine.

I always go back to this analogy: Imagine if your neighbour's family got wiped out by an accidental missile strike. The 17 year old son who studied really hard every day after school and was planning to go to college, is dead. The mother with her two young daughters is dead. The dad is dead. Grandma is dead.

Obama called on Americans to set aside politics and "take meaningful action" to prevent more tragedies like that of Yesterday's. But Mr. Obama, when you are going to set aside the hidden agendas and take meaningful action to prevent more wars?

I do not condone the senseless killings of these children, but this is exactly what happened in other countries, perpetrated by the US, and nobody shed tears for them, least of all Obama. Do not the victims in these countries also have blood flowing in their bodies? Or do they have tomato sauce running through their veins? Do they not have souls? Or have they less value for life than some do? Do not their families (what's left of them after the butchering) also mourn the loss of their loved ones? Or are their hearts made of stone? Are not the lives of these unfortunate people turned topsy-turvy by these imperialists? Where family breadwinners are wiped out like flies on the wall? How do the survivors carry on with their lives without any real means of survival? Always fearing it may be their turn to be eliminated the next day?

What do we as responsible fellow Muslims do? Other than commiserate over their plight? Do we object? Do we make our voices heard? Where it matters? Or are we too busy making advancements in our lives and careers to overly concern ourselves with these mundane matters? And our Muslim brothers pour into these imperialist countries for a better standard of living. And contribute to the economic well-being of these countries. And pay federal/income taxes to these countries which are used to butcher our Muslim brothers in unfortunate countries. Do we stop to think? Or is micro thinking better than macro thoughts? Is thinking on these lines irrelevant? These are questions we need to ask ourselves. Is it worth prostituting our principles "for a few dollars more"? Or can we survive with less? If any human is killed senselessly, Muslim or otherwise, we need to feel for this, and make our voices heard. And shun such perpetrators, for they are wicked. Not the individuals, but the countries as a whole, and what they stand for. But do we do anything other than paying lip service?

Will we not be questioned on these matters on the Last Day? What do we do then? Plead ignorance and helplessness? Or at least show that we cared enough to do what was possible from our end? Introspect my brothers and sisters.

The double standards of the West need to be exposed. Not that they are not aware of it. But they are used to us Muslims not caring enough about it. We Muslims care more about our bank balances. Too harsh? Is it not something that really describes our pathetic attitude towards what is really going on in the world?

Palestine's New Status

— Ramzy Baroud

Palestine has become a “non-member state” at the United Nations as of Thursday November 29, 2012. The draft of the UN resolution beckoning what many perceive as a historic moment passed with an overwhelming majority of General Assembly members: 138 votes in favour, nine against and 41 abstentions. It was accompanied by a passionate speech delivered by Palestinian Authority President Mahmoud Abbas. But decades earlier, a more impressive and animated Palestinian leader, Yasser Arafat sought international solidarity as well. The occasion then was also termed ‘historic’.

Empowered by Arab support at the Rabat Arab League summit in October 1974, which bestowed on the Palestine Liberation Organisation (PLO), the ever-opaque title “the sole legitimate representative of the Palestinian people”, Arafat was invited to speak at the UN General Assembly. Despite the fervour that accompanied the newly found global solidarity, Arafat’s language singled a departure from what was perceived by western powers as radical and unrealistic political and territorial ambitions.

In his speech on November 13, Arafat spoke of the growing PLO’s legitimacy that compelled his actions: “The PLO has earned its legitimacy because of -the sacrifice inherent in its pioneering role and also because of its dedicated leadership of the struggle. It has also been granted this legitimacy by the Palestinian masses... The PLO has also gained its legitimacy by representing every faction, union or group as well as every Palestinian talent, either in the National Council or in people’s institutions...” The list went on, and, despite some reservations, each had a reasonable degree of merit.

The same however can hardly be said of Abbas’ Palestinian Authority (P A), which exists as a result of an ambiguous ‘peace process’ nearly 20 years ago. It has all but completely destroyed the PLO’s once functioning institutions, redefined the Palestinian national project of liberation around a more ‘pragmatic’ - read self-serving - discourse that is largely tailored around self-preservation, absence of financial accountability and a system of political tribalism.

Abbas is no Yasser Arafat. But equality important, the Arafat of 1974 was a slightly different version of an earlier Arafat who was the leader of the revolutionary Fatah Party. In 1974, Arafat made a state-hood proposal that itself represented a departure from Fatah’s own previous commitment to a ‘democratic state on all Palestine’. Arafat’s revised demands contained the willingness to settle for “establishing an independent national state on all liberated Palestinian territory”. While the difference between both visions may be attributed to a reinterpretation of the Palestinian liberation strategy, history showed that it was much more. Since that date and despite much sabrerattling by the US and Israel against Arafat’s ‘terrorism’ and such, the PLO under Arafat’s Fatah leadership underwent a decade-long scrutiny process, where the US placed austere demands in exchange for an American ‘engagement’ of the Palestinian leadership. This itself was the precondition that yielded Oslo and its abysmal consequences.

Arafat was careful to always sugarcoat any of his concessions with a parallel decision that was promoted to Palestinians as a national triumph of some sort. Back then there

was no Hamas to stage a major challenge to the PLO's policies, and Leftist groups within the PLO structure were either politically marginalised by Fatah or had no substantial presences among the Palestinian masses. The field was virtually empty of any real opposition, and Arafat's credibility was rarely questioned. Even some of his opponents found him sincere, despite their protests against his style and distressing concessions.

The rise of the PLO's acceptability in international arenas was demonstrated in its admission to the United Nations as a "non-state entity" with an observer status on Nov 22, 1974. The Israeli war and subsequent invasion of Lebanon in 1982 had the declared goal of destroying the PLO and was in fact aimed at stifling the growing legitimacy of the PLO regionally and internationally. Without an actual power base, in this case, Lebanon, Israeli leaders calculated that the PLO would either fully collapse or politically capitulate.

Weakened, but not obliterated, the post-Lebanon war PLO was a different entity than the one which existed prior to 1982. Armed resistance was no longer on the table, at least not in any practical terms. Such change suited some Arab countries just fine. A few years later, Arafat and Fatah were assessing the new reality from headquarters in Tunisia.

The political landscape in Palestine was vastly changing. A popular uprising (Intifada) erupted in 1987 and quite spontaneously a local leadership was being formed throughout the occupied territories. New names of Palestinian intellectuals were emerging. They were community leaders and freedom fighters that mostly organised around a new discourse that was created out of local universities, Israeli prisons and Palestinian streets. It was then that the legend of the Intifada was born with characters such as children with slingshots, mothers battling soldiers, and a massive reservoir of a new type of Palestinian fighter along with fresh language and

discourse. Equally important, new movements were appearing from outside the traditional PLO confines. One such movement is Hamas, which has grown in numbers and political relevance in ways once thought impossible.

That reality proved alarming to the US, Israel and of course, the traditional PLO leadership. There were enough vested interests to reach a 'compromise'. This naturally meant more concessions by the Palestinian leadership in exchange for some symbolic recompense by the Americans. The latter happily floated Israel's trial balloons so that the Israeli leadership didn't appear weak or compromising. Two major events defined that stage of politics in 1988: On Nov 15, the PLO's National Council (PNC) proclaimed a Palestinian state in exile from Algiers and merely two weeks later, US Ambassador to Tunisia Robert H. Pelletreau Jr., was designated as the sole American liaison whose mission was to establish contacts with the PLO. Despite the US' declared objection to Arafat's move, the US was in fact pleased to see that the symbolic declaration was accompanied by major political concessions. The PNC stipulated the establishment of an independent state on Palestinian 'national soil' and called for the institution of "arrangements for security and peace of all states in the region" through a negotiated settlements at an international peace conference on the basis of UN resolutions 242 and 338 and Palestinian national rights.

Although Arafat was repeatedly confronted by even more American demands -that truly never ceased until his alleged murder by poison in Ramallah in 2004 - the deceleration was the real preamble of the Oslo accords some few years later. Since then, Palestinians have gained little aside from symbolic victories starting in 1988 when the UNGA "acknowledged" the Algiers

(Continued to page 22)

Book Review

The Spider and the Doves: The Story of the Hijra*

- Imran Mogra

This is a brief re-telling of the famous story about the Hijrah recommended for children above the age of 4. Unlike in some other stories, the author has departed from the norm by using a pair of doves and a spider to narrate the story and bring it to life. In so doing, readers get a stronger sense of that extra dimension that the Prophet had.

After providing background information for the Hijrah, *Thawr* is introduced as a cave in a rugged mountain of Makkah and, simultaneously, as a home to a tiny and lonely spider. One day, a pair of doves decided to build their nest to protect themselves from the wind and sun near the cave. The spider is happy to have friends. These doves are special because they can fly every day to Makkah.

In Makkah, the doves eat, drink and gather news during the day and return to the cave at night. The spider learns from them about a man called Muhammad and other events taking place in Makkah. As the story unfolds, the spider discovers that the Prophet is an exceptional person. He is at once

principled, shuns material temptations, forsakes fame, gives rights to all creatures and is a peace-maker. As a result, the spider, falls in love with him.

Events turn horrible in Makkah, the Prophet and Abu Bakr are driven out of their beloved city. They seek refuge in *Thawr*. This leaves the spider and the doves with a dilemma: What will happen to the Prophet? Can they help the Prophet in any way?

Eventually, both creatures protect the Prophet. They are grateful to their Creator; even though they are weak and tiny, especially the spider, for creating in them the ability and skills to be of service to the Prophet. Consequently, these two friends arrive in Madinah and Islam flourishes from there. Hence *many* people will forever be grateful for the services rendered by the spider and the doves. Herein hide key values: love, loyalty, sacrifice and service.

The story is narrated very well and the choice of vocabulary is mainly thoughtful but challenging at times. Some key words appear in bold for emphasis. The last word in the glossary should read desert. The author is to be congratulated for the approach taken as it presents the Prophet as a Universal Mercy from the viewpoint of other than humans.

* By Farah Morley Markfield, Leicester. *The Islamic Foundation, 2011. Pp.29.*
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