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THE IDEA OF A COMMON CIVIL CODE IS IMPRACTICABLE

Justice Markandey Katju's article on Common Civil Code published in daily (Urdu) Inqilab Delhi in first week of July 2019 is very alarming and controversial. In fact, he has revived a controversial issue which had been put to sleep by the NDA in 1999. His idea is not binding on the government or on the parliament but it has come as a wind fall for some people to stir communal polarization in an already much divided nation.

Dr B.R. Ambedkar had cautioned the government in the Constituent Assembly against imposition of uniform civil code on any unwilling community. This explain why successive Governments, since independence, have refused to enact a Code without a national consensus or even to interfere in the personal laws of any community unless the community itself so desired. This is in consonance with the repeated assurances given to the Muslim community during the Freedom Movement.

We here fail to understand justice Katju's logic. It should be noted that from birth to death, human life, in all religious societies, is governed by religion and by mandatory rites and rituals. The constitution brackets Freedom of Conscience with Freedom of Religion. The Constitution cannot, therefore, ignore the essentials of a religious faith based on the

scriptures. That is why the Shariat (Application) Act, 1939 is still the law of the Land. Many Muslim states have adopted modern family codes but they are all (with the exception of Turkey) based on the Shariat. There is always a case for social reform within the frame work of the Shariat. There is always a case for social reform within the framework of the Shariat but not for the separation of Muslim Personal Law from the Holy Quran and the traditions of the Holy Prophet (S.A.W.) Some other critics of Islam, apart from Justice Katju, has also spoken of common civil code as a factor for national integration. Integration does not mean assimilation; coercion cannot promote integration. Equality does not mean uniformity. Diversity of laws flows from social plurality and does not attract article 14.

Therefore, we consider that the idea of common civil code is impracticable today. That is why, in more than 71 years, no one has placed before the nation even a working draft of the common civil code which takes into account the essential religious requirements of all communities.

So we call upon the government and political parties and the mass media not to load the shoulders of the nations, already bent double under the weight of many controversial, with yet another controversial issue.

ALLAH'S CHASTISEMENT

Omen! Fear (the wrath of) your Lord! Indeed the earthquake of the Hour (of Judgement) is an awesome thing. On the Day when you will witness it, the suckling woman shall utterly neglect the infant she suckles, and every pregnant woman shall cast her burden; and you will see people as though they are drunk, but dreadful shall be Allah's chastisement". (Surah Al-Hajj, 22:1-2)

The earthquake mentioned here will be one of the preliminary signs of the Last Day. Most probably it will take place at time when the earth will suddenly start whirling rapidly in a direction, and when the sun will rise from the west rather than from the east.

The Holy Prophet (S.A.W.) said that the *Trumpet* would be blown three times, When blown for the first time, it would cause extreme fright and consternation; the second blowing of the Trumpet would cause everyone to die; and at the third sounding, everyone would be resurrected and stand before God for His judgement. While giving a graphic account of the first Trumpet blow, the Holy Prophet (S.A.W.) said that the earth would then resemble a boat that is tossed about by tempestuous

waves, or it would resemble a suspended lamp that is violently shaken by strong gusts of wind. The state of the inhabitants of the earth at that moment is portrayed at several places in the Holy Quran. For example it can be seen in Surah al-Haqqah 69:13-15, Surah al-Zalzalah 99:1-3); Surah al-Naziat, 79:6-9; Surah al-Waqiah, 56:4-6 and Surah al-Muzammil, 73:17-18)

In the verse, the word that is used is *mardiah* rather than *mardhi*. In Arabic usage, *maradi* denotes the *woman* who suckles. As for *mardiah*, it is used with reference to a woman in the actual state of suckling a child from her breast. However, when the earthquake of Doomsday strikes, mothers will flee in fright, abandoning the babies they are suckling, too panic-stricken even to be able to think of what will happen to their babies.

The purpose of the above is not to portray the events of the Last Day. Rather, it aims at instilling fear of God's chastisement in the hearts of people so that they may shun whatever incurs God's displeasure. Hence, this brief description of the Last Day is followed by a discourse that addresses the main theme.



HELPING THE FELLOW MUSLIM

By. Naheed Anjum

Abu Saeed related that the Holy Prophet (S.A.W.) said: Whoever clothes a naked Muslim, Allah will clothe him with the green robes of Paradise: Whoever feeds a hungry Muslim, Allah will feed him from the fruits of Paradise and whoever gives drink to a thirsty Muslim, Allah will give him drink from the Fountain (of Paradise). (Abu Daud, Tirmidhi)

Every Muslim is a brother of another Muslim. Wherever one lives on the earth is bound by some duties and obligations towards one's brother. It is essential to fulfil the mutual rights and take care of each other's well being in order to gain the fruits of Paradise. Whenever a believer performs a good deed or fulfils the rights of his co-believer, he does not do so in order to attain some worldly profit but only for the sake of the Divine pleasure. A unique example of the Muslim fraternity is to be seen in the friendship of the *muhajirs* (migrants) and the *Ansars* of Madina when the latter helped the muhajirs by all means e.g. by marrying their daughters and sisters to them and making them partners in their business, only in order to promote Muslim unity and help their afflicted brothers.

It is our duty to help our brother Muslims physically as well as morally. If he is sick, we should serve him monetarily as well as manually. If he is poor, we should be charitable to him and if he is in some danger, we should fight out his enemies in order to protect him. This would be helping him physically. Helping our fellow Muslims morally means that if he goes astray and tends to follow the wrong course, we should first admonish him or use force if essential, otherwise its bad effects would not reach only the person concerned but to the whole Ummah.

The modern society of today where a person is a stranger to his next door neighbor stands in sharp contrast with the Islamic society where every Muslim would be questioned regarding the rights of his brother due upon him. But, the Muslims today are neglecting their duties and have forgotten that Allah may forgive the lapses regarding His worship but would in no case pardon the lapses regarding the rights of the people. The result of ignoring the Divine commands is that the Muslims, despite being the second largest majority of the world, are becoming target of inhuman atrocities and untold oppression of the wrong doers.

ATTRIBUTES OF THE BELIEVER

By Syed Akbar Hassan

Certainly, the believers are those whose hearts are filled with fear when (the name of) Allah is mentioned; and when His ayahs are recited before them, they increase them in faith and in their Lord they place their trust". (Surah Anfal, 8:2)

Described in the above Ayat are particular attributes which should be the hallmark of all of us. The hint given here is that all of us should keep checking on his or her physical and spiritual condition and assess if these attributes are present in his or her person. If they are, this calls for being grateful to Allah that He blessed us with the attributes of true believers. And should it be that none of these attributes is present there, or is weak or feeble despite being present, then, one must either start being concerned about acquiring them or making them stronger than what they are.

FIRST ATTRIBUTE: FEAR OF ALLAH

The first attribute described here is: "those whose hearts are filled with fear when (the name of) Allah is mentioned". It means that their hearts are soaked in and brimming with the realization of Allah's greatness and their love to Him. This has been mentioned in another *ayat* of the Holy

Quran. "Give glad tidings to those humble and soft people whose hearts are filled with fear when (the name of) Allah is mentioned." (Surah Al-Hajj, 22:35). Then, in yet another Ayat, also enumerated is a particular property of remembrance of Allah (Dhikrullah), that is "Listen! Hearts find peace through the remembrance of Allah". (Surah, Ar-Raad, 13:28)

This tells us that the fear and awe mentioned in the Ayah are not contrary to the peace and tranquility of the heart. For instance, when one sees beast or enemy, his/her peace of heart is disturbed. But, the fear which is generated in the heart as result of the remembrance of Allah is totally different. Therefore, the word used here is not the exact counter part of fear. Instead, it is the awe, a respectful feeling of fear which emerges in the heart because of the majesty of the Most Exalted. Some commentators have said that, at this place, the mention and remembrance of Allah means that a person was intending to commit some sin, but when he happened to think of Allah, it made him scared of His punishment as a result of which he turned away from the sin under this situation, such fear would mean nothing but the fear of punishment.

SECOND ATTRIBUTE: INCREASE IN FAITH:

The second attribute of the believer has been identified by saying: *“And when His Ayahs are recited before him, they increase them in faith”* What is the meaning of increase in faith? A meaning upon which all scholars, commentators and Hadith experts agree is that Iman or faith does increase in strength, quality and light. It is also confirmed by our experiences and observations that when we do good deeds it gives strength and stability to the state of one’s faith. Our heart is so laid open to the acceptance of Truth that good deeds becomes one’s natural habit; if we leave them, we feel the pinch; and we develop in ourselves natural distaste for sins to the extent that we do not go to even near them. This is the great station of faith which has been identified in a Hadith by the term; The sweetness of Faith (Iman): “When the sweetness of Iman settles down in someone’s heart all parts of his body start relishing its taste in acts of worship.”

In short, the *Ayat* puts the second attribute of a perfect believer as: “When the *Ayat* Allah are recited” his faith should become more pronounced in polish and progress, as well as in the desire to do good deeds. This also helps us realise that while reciting and listening to the Holy Quran we must pay attention to the due etiquette and reverence of the Holy Quran and must have an idea of the greatness of Allah in our hearts. Such recitation is what is desired from us so as to generate the best of results.

THIRD ATTRIBUTE: TRUST IN ALLAH

The third attribute of a believer identified here is that he should place his trust in Allah. The sense is that we should have total trust in Allah. One and pure, free of all conceivable associations and ascriptions, not simply theoretically, but in deeds too, and in all states and conditions of our lives as well. In a second Hadith, the Holy Prophet (S.A.W.) has said: “This does not mean that one should abandon material causes and means when it comes to taking care of one’s legitimate needs. The point is that one should not consider material means and instruments sufficient for real success, instead of which, one should do his best, subject to his ability and courage, to assemble and utilize necessary material means. It is only after that one should entrust his matter with Allah believing that He is the One who has created all means and He is certainly the One who makes means to bear fruits. What would come to be has to be what He wills.”

In another Hadith, he said: “Make a moderate effort to procure what you need through material means, and then place your trust in Him”. In another words, do not let your heart and mind get bogged down with nothing but material ways and means.

Lets quote one *Ayat* from *Surah Al-Tawbah* (*Ayah 129*) which incidently, according to Sayyidna Ubaiyy Ibn Kaab is the last *Ayat* of the Holy Quran after which no other *Ayat* was revealed and the Holy Prophet (S.A.W.) left the moral world: *“Enough for me is Allah. There is no god but HE. In HIM I have placed my trust, and He is the Lord of the Great Throne”*.

HOW MUCH DO WE KNOW ABOUT ISLAM?

By. Dr. Muhammad Mumtaz Ali

Islam is misunderstood in many ways. Even scholars and authors of books on Islam do not know exactly what Islam is. Some consider it a religion and present it as one of the world's youngest religions. It is included in the study of comparative religions and taught in modern universities as religion. Some others consider it a political ideology. They popularize it as Islamism.

Several books have been written in English and other languages on Islam. Look at some of the titles: *Militant Islam*; *Radical Islam*, *Progressive Islam*; *Liberal Islam*; *Modern Islam*; *Traditional Islam*; *Moderate Islam*, etc. Islamophobia has become one of the dominant themes of modern journalism. The so called and unpleasant waves of terrorism and wars in the name of Islam have contributed to more and more misunderstandings about Islam. If we check online about Islam, we find several statements about it. Most of them are not true, authentic and realistic.

For example, it is said in one of the websites that Islam is a monotheistic and Abrahamic religion articulated by the Quran. And the Quran

is considered a religious text, another biggest misunderstanding about it.

In other places it is said that Islam is a major world religion which had been promulgated by the Prophet Muhammad (S.A.W.) in Arabia in the 7th century Christian Era. It is a total distortion of Islam. Everywhere and by everybody Islam is presented, introduced, argued and debated as religion which is not true.

IS ISLAM MERE A RELIGION:

We need to know correctly, authentically and realistically what exactly Islam is. Is Islam the product of human intellectual efforts? Is it really the youngest religion of the world? Why do we need to know what Islam is? Are we under obligation to know about it? If we don't care to know about it, then, what will happen to us? Many people do not have clear ideas about all these questions. We feel we are fine and living a good life. Is it really true that we are fine and living a good life? These are some of the questions which should attract our attention as we are thinking curatives.

Critical and scientific thinking demands that we must think and evaluate our ideas about these

types of questions. But, unfortunately, we don't care for this kind of questions. We falsely understand that we do not have to do anything with Islam as it is merely a religion-religion of some other people. We are living in an age of modernity, science and technology. If there is any need to know anything, it is science, technology, skills, techniques, corporate sectors, market trends, financial conditions, economic growth, development and developmental Strategies. So we do not need to know about Islam. How far we are true, authentic and realistic in our understanding? Our understanding seems to be problematic.

Fortunately or unfortunately I found a different data in the Holy Quran and realized that most of our views do not reflect truth and reality. They are not the embodiment of truth and reality as claimed by the Holy Quran. Then I thought why we should take the claims of the Holy Quran seriously. In fact, I found in the Holy Quran that it is challenging us about the truthfulness and authenticity of our understanding. It makes claims that in reality, our way of thinking and living for material satisfaction and gains is untrue and unauthentic. It demonstrates that we are living a life of myth and illusion. The Holy Quran reminds to us: *"the life of this world is merely an illusory enjoyment"*. (Surah Aale-Imran, 3:185) It is our illusion and myth that we think we do not have to do anything with other things especially with Islam. The Holy Quran presents a different picture of our life and the world. It says everyone of us needs to know about Islam.

It presents before us a powerful ethical (rational) discourse along with historical and empirical evidence, to deny the illusion and myth of the idea of material life, on one side, and establishes the truth and reality in favour of the existence of a kind of spiritual (purposeful) and moral life—a right way of life.

PATHS LEADING TO SAFETY

In this regard one fundamental point is clarified in the Holy Quran. We generally understand that we opened our eyes in this world in a primitive stage of life in which we lived in darkness. It is also wrongly told to us that the earth is a place of punishment for us. According to the Holy Quran, all this is also an illusion. It is said in the Holy Quran that Allah the Creator and Lord of the universe did not leave us in darkness. From the very first day we were given knowledge, consciousness and the light. The Holy Quran made, it clear *"O people of the Book! "there has now come to you a Light from Allah, and a clear Book (the Holy Quran) through which Allah shows to all who seek to please Him the paths leading to safety. He brings them out, by His Will, from darkness to Light and directs them onto the straight way". (Surah Al-Maidah, 5:15-16)*

We are told in the Holy Quran that we are not ordinary people like animals rather we are vicegerents of Allah on earth. We have to serve Him by way of obeying Him. We are also informed that here we are in a test. To succeed in our test Allah equipped us fully with all those things which are necessary. The Holy Quran

proclaims that we began our life in full light of the truth and reality of life and the world. Allah revealed the truth and reality to us from inception of our life till date. He taught us and informed us about the right way of life and freedom of choice. We are free to choose the right way of life or go against it. *"Let there be no compulsion in (choosing) right way of life (religion); Truth stands out clear from Error; whoever rejects evil and believes in Allah has grasped the most trustworthy hand-hold that never breaks. And Allah hears and knows all things". (Surah Al-Baqrah, 2:256)*

Furthermore, it is also reminded through the Holy Quran to us that *"Allah is the Protector of all of us who understand this truth and live with this right way of life. He will take us from the depths of darkness of this world and will lead us into light. As for those who reject right way of life and follow whatever they like, their patrons are the Evil Ones and take them into darkness. They will be companions of the fire, to dwell therein (forever) (Surah Al-Baqrah, 2:257)*

The right way of life named by Allah is Islam. The literal meanings of Islam are obedience, submission and peace. In the Holy Quran, for Islam, the word Deen is used. As a Quranic term technically Deen refers to the worldview, the way of life, the system of conduct and the code on which we need to base our entire mode of thought and action. Islam as Deen means living in total submission to Allah. (Surah Al-Baqrah, 2:132). Unfortunately, the right way of life- Islam

has been reduced to the level of a religion and considered one of them.

Only one (Deen) or way of life, which is right in the eyes of Allah is Islam. Look at the following claim-statements of the Holy Quran:

"In the beginning mankind followed one single right way of life (Islam) (Later on this state ended and differences arose). Then Allah sent forth Prophets as heralds of good tidings for the righteous and as warners against the consequences of evil doing. He sent down with them the Book embodying the Truth so that it might judge among people in their disputes. And those who innovated divergent ways rather than follow the Truth were none other than those who had received the knowledge of the Truth and clear guidance and they did so to commit excesses against each other. So by His leave Allah directed the believers to the Right way of life (Islam) in matters on which they disagreed. Allah guides whomsoever He wills onto a Straight way of life-Islam (Surah Al-Baqrah, 2:213)

"For it is We who chose Abraham for our mission in this world, and surely in the World to come he shall be reckoned among the righteous". (Surah Al-Baqrah, 2:130). Such was Abraham that when his Lord said to him: "Submit", (follow Islam) he said: "I have submitted to the Lord of the Universe" (Surah Al-Baqrah, 2:131) And Abraham enjoined the same upon his children, and so did Jacob: "My children! Behold, Allah has chosen this Deen (Islam) for. You Remain till death in

submission (to Allah).” (Surah Al Baqrah 2:132). Why, were you witnesses when death came to Jacob? He asked his children: “Whom will you serve after me”? They said: “We shall serve Your God, and God of your forefathers, Abraham, Ishmael and Isac, the One God, and into Him do we submit” (Surah Al-Baqrah, 2:133).

This means that all prophets had been asked to pledge and the pledge of a Prophet is automatically binding upon his followers that they would support every Prophet that Allah sent to preach and explain the truth and reality of His Deen-Islam. It is useful to point out that the Prophets before Prophet Muhammad (S.A.W.) had to take this pledge, and this is why every Prophet announced to his followers the coming of other Prophets in the future and directed them to support those Prophets whenever they appeared. It seems significant that there is no mention, either in the Holy Quran or in the Hadith, that the Prophet Muhammad (S.A.W.) was asked to take such a pledge. Moreover, the Holy Prophet (S.A.W.) neither informed his followers of the advent of any future Prophet nor did he direct them to believe in the Prophethood of any such Prophet after him. (On the contrary, he has been pronounced *Khatam al-nabiyeen* (the seal of the Prophet), meaning the last of them by the Holy Quran. Several traditions from the Holy Prophet (S.A.W.) confirm that he categorically declared that no Prophet would come after him.

So Allah asked: “*Do you agree and accept to take up the burden of the covenant*”? They answered: “*We agree*”. He said: “*Then bear witness; and I will be with you among the witnesses. (Surah Aale-Imran, 3:81) Then whosoever shall turn away from this covenant, they are the transgressors*”. (Surah Aale Imran, 3:82)

“*This day I have perfected for you your Deen Islam, and have bestowed upon you My Bounty in full measures, and have been pleased to assign for you Islam as your Deen*”. (Surah Al-Maidah, 5:3)

The perfection of Deen “mentioned in this statement refers to making it a self-sufficient system of life and conduct, and an order of social life providing its own answers to the questions with which we are confronted so that in no circumstance would any one of us need to look for guidance to any extraneous source. The bounty referred to in the statement: “*I have bestowed upon you My Bounty in full measure*” Is the bounty of true guidance the code of conduct? The statement “*I have been pleased to assign for you Islam as your Deen*”, means that since some of us at the time of revelation of the Holy Quran had proved by our conduct and our struggle that we were honest and sincere about the commitment we had made to Allah in embracing Islam-the commitment to serve and obey Him-He had accepted our sincerity and created the conditions in which we were no longer yoked in bondage to anyone but Him.

(Cont. on Page: 16)

THE QUR'AN AND THE UNIVERSE

By. Harun Yahya

The moon rotates around the earth at a rate of 3659 kilometres per hour. She protects herself from the powerful gravity force of the earth by the help of this high rotation velocity. If the moon rotated at a lower velocity, it would collide with the earth. In case of a higher velocity, it would go out of its orbit and disappear in the space. The size of the moon and its velocity of rotation affects the earth and causes what we call "the tide". If the moon's force of attraction was more, then most of the lands on earth would be covered by ocean.

To Him is due the primal origin of the heavens and the earth. How can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things. That is Allah, your Lord! There is no god but He, the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things. Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own soul; if any will be blind, it will be to his own (harm): I am not (here) to watch over your

doings." (Surah Al-Anam: 101-104)

The Sun

The distance between the earth and the sun is about 150 million kilometers. Despite this great distance, its rays supply the earth with heat and light, contribute to the growth of plant life, evaporate water from the ocean and other bodies of water, play a role in the production of winds, and perform many other functions that are vital to the existence of life on earth.

The power inherent in sunlight is generated by the transformation of hydrogen atoms into helium. Each second, 616 billion tons of hydrogen is transformed into 612 billion tons of helium. In the meantime, the energy ejected equals to the explosion of 500 million hydrogen bombs. The sun is only one of the 200 billion stars in the Milky Way galaxy. Although it is 3,25,000 times wider than the earth, it is considered to be one of the small stars in the universe. It is 30 thousand light years at a distance to the centre of the Milky Way (1 light year=9,460,800,000,000 km)

Voyage of the Sun:

And the sun runs his course for a period determined for him: that is the decree of (Him), the Exalted in Might, the All Knowing (Surah

Yasin: 38) As a star the sun is a typically yellow dwarf inconspicuously located in spiral arm near the outer edge of our Milky Way galaxy. In orbiting the centre of the galaxy, it whirls toward the constellation Cygnus at a velocity of about 7,20,000 kms per hour. Accordingly, the sun together with the earth, move $720,000 \times 24 = 17,280,000$ km faraway in a day.

The seven-layer ground-The seven-layer sky

Allah is He Who created seven Firmaments and of the earth a similar number. (Surah Al-Talaq:12)

As it is indicated in the Qur'an, the atmosphere is subdivided into seven layers, each characterized by a distinctive temperature level. In the atmosphere, there are boundaries separating each layer from another.

First Layer... *Troposphere*: The lowest layer of the atmosphere closest to the surface of the earth. This is the layer in which the changing atmospheric conditions known as weather occur. The troposphere extends to a height of 16 to 18 km in tropical regions. About four fifths of the atmosphere's mass is contained in the troposphere. Temperatures in this layer is 57 degree centigrade.

Second Layer... *Stratosphere*: At a height of about 50 km maximum temperatures, 0 degree centigrade is reached since ultraviolet ray cool in this layer. During this cooling process, the ozone layer, which is essential to life emerges.

Third Layer... *Mesosphere*: Above the stratosphere lies the mesosphere, in which temperatures may drop to about 73 degree centigrade,

at a height of 80 km.

Fourth Layer... *Thermosphere*: Here, the temperature again increases with height until it reaches about 1232 degree centigrade at a height of 480 km.

Fifth layer... *Ionosphere*: Gases in this region remain in ionic form. Since radio waves are sent to the earth by ionosphere, communication on earth becomes possible.

Sixth Layer... *Exosphere*: Above 500 km, lies the fringe region known as exosphere, where the earth's atmosphere merges with the gases of interplanetary space. Individual molecules moving rapidly upward may escape from the earth's gravitational field before colliding with other molecules.

Seventh Layer... *Magnetosphere*: It is named so because here the particles is controlled almost entirely by the earth's magnetic field. Between 3000 to 30000 km lies a "radiation zone containing many high energy ionized particles. This zone is called the Van Allen radiation belt.

The crust of the earth is, likewise, has seven layers.

First Layer... *Lithosphere* (water) Second Layer... *Lithosphere* (land) Third Layer... *Asthenosphere* Fourth Layer.. *The upper crust* Fifth Layer.. *The lower crust*. Sixth Layer ... Outer core. Seventh Layer.. Inner Core

Motion of the Earth:

Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, who disposes of all things in perfect

order: for he is well acquainted with all that ye do. (Surah Al-Naml:88)

In an age, when the earth was considered to be the centre of the universe, Allah said in the Quran that the earth was moving just like the clouds in the sky.

Shape of the Earth:

He created the heavens and the earth in true (proportions); He makes the Night overlap the Day, and the Day overlap the Night (Surah Al-Zumar:5)

The statements used in the verses, which describe the universe are quite striking. The Arabic word translated as “overlap” into English, is “tekvir”.

The precise meaning of “tekvir” is to “to wind... round or to wrap... around. Consequently, the act of night overlapping the day and vice versa, is only possible if the earth has a spherical shape.

Mountains and Earthquakes:

He created the heavens without any pillars that ye can see: He set on the earth mountains standing firm, lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky, and produce on the earth every kind of noble creature, in pairs. (Surah Luqman:10)

Have We not made the earth as a wide expanse, and the mountains as pegs? (Surah Al-Naba:7)

What the science of geology says about the mountains today is in compliance with the verses above. One of the features of the mountains is that they exist on the end points of the lands and

bind them to each other. With such a function, mountains are like nails holding the pieces of boards together. Apart from that, the pressure made by mountains on the surface of the earth, prevent the effects of magma motions occurring in the core of the earth from coming to the surface and breaking the earth’s crust into pieces.

Pairs in Creation:

Glory to Allah, who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge. (Surah Yasin: 36)

The “pairs” indicated in the verse refers to the concept of male and female. Yet, the statement “.. and other things of which they have no knowledge” includes a wider range of meanings. The English scientist Paul Dirac discovered anti matter and was rewarded with the Noble Physics Prize in 1933 with his discovery. This startling discovery which was called “Parite”, revealed that matter was created in pairs. The anti matter carries the opposite properties of matter. For instance, to the contrary of the matter, electrons of anti matter are charged with (+), and its protons are charged with(-).

Seas do not Mix up:

He has let free the two bodies of flowing water, meeting together: Between them is a barrier which they do not transgress (Surah Al-Rahman: 19-20)

In the verse stated above, it is indicated that two bodies of water meet each other, yet do not mix together since there is a barrier preventing it. Generally, when two oceans meet one another, their water overrun and the ration of

the salt and temperature each an equilibrium. Yet, this is not the case with the Mediterranean sea and the Atlas Ocean, and Redsea and Indian Ocean. Although the said oceans visually mix with each other, the water do not mingle due to a barrier standing in between them. This barrier is the force known as the “surface tension.”

Two Codes of Iron:

The iron is one of the four most frequently found elements in the world. For ages, it had a vital importance for mankind. The related verse is the following:

“... and We sent down iron, in which is (material for) mighty war, as well as many benefits for mankind” (Surah Al-Hadid:25)

“Al-Hadid” means “iron” in Arabic. It is the 57th Surah in the Quran. The numerical numbers of the letters of the word “Al-Hadid” is the same; 57. The numerical number of only the word “Hadid” (iron) is 26. Twenty six is to atomic number of iron.

Relativity of Time:

According to the relativity law of Einstein, time is not a constant measurement. It shortens and gets longer according to the velocity. The Quran mentions different units of time, as “a day whose space is fifty thousand years” and “a day whose space is a thousand years by your reckoning.” The fact that time is a relative concept is explained by the Qur’an thousands of years before Einstein.



(From Page No.12)

Thus the ones who were on longer prevented from living in submission (Islam) to Allah because of extraneous constraints just as some of us were no constraints preventing some of us were no constraints preventing some other from subscribing to true system of life and belief system.

WHAT IS GOOD FOR US:

As a reminder to us to is said; again and again in the Holy Quran what is good for us.

“... .. it may well be that you dislike a thing even though it is good for you, and it may well be that you like a thing even though it is bad for you. Allah knows and you do not know”. (Surah Al-Baqrah, 2:216).

(So remember well) that whoever from amongst you turns away from His way of life and dies in the state of following another way of life their work will go to waste in this world and in the Next. They are destined for the Fire and it is there that they will abide”. (Surah Al-Baqrah, 2:217)

Unfortunately, we think the other way. We think either Islam is a religion or it is the religion of others. We do not recite the Holy Quran so there is no question of reflection up on the claims of the Holy Quran. We do think constantly for our earnings and savings. We think and plan for our high income and savings for our future. We think for our children’s education, for their future as well. Hardly have we thought for ourselves and our children’s right way of living following a right way of living following a right way of life. For we consider the Holy Quran a religious book and Islam merely a religion.

LEGACY OF WOMAN LEADERSHIP IN ISLAM

By Sharafat Hussain

Internationally recognized leadership expert, John C. Maxwell said, “Too often, leaders put their energy into organizations, buildings, systems or other lifeless objects. But only people live on after we are gone. Everything else is temporary”. Similarly, American entrepreneur, author and motivational speaker Jim Rohn, whose legacy will be recognized for generations to come, said, “The legacy we leave is part of the ongoing foundations of life. Those who came before, leave us the world we live in. Those who will come after will only have what we leave them. We are stewards of this world, and we have a calling in our lives to leave it better than how we found it, even if it seems like such a small part”.

Much has been seen in the media that Muslim women are steeped in stubborn stereotypes as submissive, oppressed and in need of rescue. Such pervasive generalizations about Muslim women are not only offensive but ultimately also unhelpful to the female subjects they purport to describe. Yes, it may be true to a certain extent in the male dominated societies and stereotypical views of some regions particularly.

At the same time we can't deny the fact that in certain parts of the world Muslim women are

being denied excess to education, the ability to drive or even the right to cast a vote or represent them-selves in politics. But how does that matter if a Muslim woman has right to choose things allowed in the religion.

Some argue that the Holy Quran given women the right to participate in public affairs as there are examples of women who took part in serious discussions and argued even with Prophet Muhammad (S.A.W.) himself. In addition, during the Caliphate of Umar, a woman argued with him in the mosque, proved her point regarding *mahr*, and caused him to declare in the presence of many people that a woman is right and Umar Bin Khattab is wrong for that particular incident.

Women in this era have great legacy to continue from Muslim women of Islam's formative period. They are more than historical figures in the history of Islam but unfortunately these first Muslim female pioneers have become mere history lessons. Surprisingly, they embody political, social and financial models with modern applicability.

Let us go through some examples here that have left great lessons for women and to the humanity as a whole. The life of Aisha (may Allah be

pleased with her) represents a powerful model for Muslim woman's excellence in scholarship, political engagement and even military leadership. She excelled in public speaking, commanded an army on the battlefield and instructed both men and women in Islamic jurisprudence. Now, who will say that she can not be a role model for a Muslim woman?

Another great example is Sumayya bint Khabbat (may Allah be pleased with her). She was one of the first women to believe in the oneness of God, the God of Abraham, Jacob and Joseph which was being propagated by the Holy Prophet Muhammad (S.A.W.) She did not enjoy the benefit of wealth or political stature. In fact, she lived with her husband and son under the control of an influential pagan family. This shows the acceptance of truth, believes in her and confidence in the decision making. She never went back to her ancestor's faith, which was idolatry in spite of worldly offers and then life threats she was systematically tortured and eventually killed by a spear through her heart. The story of Sumayya's sacrifice removes the misconceptions of women as weak beings. She fought for what she believed and died on the same belief.

There is much to learn from Ramlah Umme Salim (may Allah be pleased with her) whom the Holy Prophet Muhammad (S.A.W.) stationed with the army during the early Muslim battles against the Arab pagans. She helped supply of water to the soldiers and nursed the wounded. In this manner, She participated in the battles of Uhah and Khyber. She possessed great military and nursing Skill.

Another companion of the Holy Prophet (S.A.W.), Nusaybah Umme Amara (may Allah be pleased with her) is credited with being the first female Muslim soldier during the time of the Holy Prophet Muhammad (S.A.W.) Nusaybah fought in the battle of Uhah, Hunain, Yamama and Hudaibiyyah. Initially, she accompanied the blessed Prophet (S.A.W.). During the Battle of Uhah, the Holy Prophet Muhammad's archers deserted their posts. In response, Nusaybah physically defended him with her own sword. In a famous hadith of Prophet Muhammad (S.A.W.) it is recorded as saying that when he turned to his left, he saw Nusaybah; when he turned to his right, he saw Nusaybah. She in fact sustained a deep wound to her shoulder as a result of combat in that battle.

There was a time, Holy Prophet Muhammad (S.A.W.) said to Shafa Bint Adwiya (may Allah be pleased with her) to teach one of his wives how to read and write. Shafa was an intelligent woman skilled in politics and respected for her wisdom. Prior to converting to Islam, she used to administer medical treatment to patients. After her conversion, she asked the Holy Prophet (S.A.W.) if she would continue and he encouraged her to do so. This name of a woman is an example for all the women in medical industry today.

Muslim women's education and professional contributions were positive during that era. This lesson is particularly relevant for the female population of some Muslim countries where low literacy rates continue to be a problem. This Prophetic model also stands against those minority groups who discourage education of women.

Later, during the khilafat of Sayyadna Umar Bin Khattab (may Allah be pleased with him), Umar himself consulted and valued Shafa's opinion. Further he placed her in a leadership position by entrusting her with the administration of marketplace in Madina. As such, she was responsible for ensuring that all business transactions were in accord with the law. She protected consumers against fraud and other unsavoury practices.

Impressed with Shafa's capabilities, Caliph Umar appointed another woman, Samra Bint Nuhayk to oversee the market in Makkah as well. The significance of these appointments played great roles in the marketplace in Arabian economies at that time. Shafa's contributions create another leadership model for Muslim women who are into business and economics. The first lady of Islam and the wife of Holy Prophet (S.A.W.), Khadija (may Allah be pleased with her), was one the successful business woman of the time. A great business leadership example for women aiming at providing themselves in the business world today.

If we look at the 21st century, numbers are countable but worth nothing that Muslim women have started playing their roles in Egyptian, Tunisian, Libyan, and other revolutions. We have great examples of women leaders in politics who have left and leaving the legacy from the countries like Indonesia (Meghawati Sukarnoputri), Turkey (Tansa Ciller), etc.

Many other Muslims from across the world have excelled and marked their places in the field of religion, medicine, academia and a myriad of professions. A number of contemporary Muslim women are on the path of the continuing legacy of strong Muslim female leadership. You may also, in fact, include your classmate, colleague or neighbor becomes one among them.

Let us see above examples with new eyes and let us build the women leadership, be the heroic protagonist much like them some 1500 years ago. Ask yourself, what will your legacy be after you die? What do you leave for your children to learn from you? What have you given or contributed to this society you can be counted on?

Let us begin today! Even if you are in your tens or early 20's it's not too early to begin thinking about the legacy you want to build and the imprint you want to leave on the world. It is easy to be selfish and only think about our personal desires but let us challenge ourselves to start thinking about what we can do to make our world a better place for future women generations.

Let me finish with English translation of this inspirational couplet of Allama Iqbal (*Wujood-e-Zan Se Hai Tasveer-e-Kainat Mein Rang/ Issi ke Saaz Se Hai Zindagi Ka Souze-e-Darun*), which says, "It is the existence of the women that gives the universe its colours/ She is the leading instrument in the grand orchestra of life itself".

ZAITOON (OLIVE) IS A CURE FOR 70 DISEASES

Zaitoon (olive) is the sign of peace and friendship in this world, and is described in the Noble Quran. Allah says, *“By the Fig and the Olive, and the mount of Sinai, and the city of security. We have indeed created man in the best of moulds. Then do We abase him (to be) the lowest of low. Except such as believe and do righteous deeds for they shall have a reward unfailing. Then what can, after this, make you deny the last judgment. Is not Allah the Wisest of Judges”* (Surah: 95)

The plant of olive grows to the height of 3 metres; its leaves are bright green and very attractive and the fruits are of bright bluish or violet colour, possessing a metallic taste. It is known from ancient times. During the excavation of ancient Egyptian graves, vessels full of olive were found with other articles. According to the scholars of Hadith, on subsidence of Toofan-e-Nooh, when the water level came down, the first thing on the earth that was seen, was the olive plant.

The plant is extensively found in Asia Minor, Palestine, Roman Territory, Greece, Portugal, Spain, Turkey, Italy, North Africa, Algeria, Tunisia, California in America, Mexico, Peru and south zone of Australia. Usually, it is imported from Spain, Italy, France, Turkey and Greece. Though olive fruits are very nutritious, it is not

usually eaten due to its metallic taste. Rather, pickles of its fruits are largely consumed in Europe. The fruit preserved in vinegar is imported from Greece and liked very much in Europe and in Arabian countries.

Olive oil is a good preservative for other foods too. Sardine and other fish are tinned and preserved in olive oil. The smokeless burning of olive oil as a peculiar feature, which produces a bright light. The Holy Quran stresses the importance of Zaitoon on several occasions.

Hazrat Sayyid al-Ansari narrates that Prophet (S.A.W.) said, “Eat the olive oil and massage it over your bodies since it is a holy (*mubaarak*) tree.” (*Tirmidhi, Ibn Maja*)

Hazrat Alqama bin Amir narrates that the Prophet (S.A.W.) said, “There is olive oil for you, eat it, massage over your body, since it is effective for haemorrhoids (Piles).” (*Ibn Jawzi, Zanbi*)

Hazrat Aqba Ibn Amir narrates that the Prophet (S.A.W.) said, “You have the olive oil from this Holy (*mubaarak*) tree, treat yourself with this, since it cures the anal fissure (*Basoor*).” Khalid Ibn Saad narrates, “I came to Madinah with Ghalib Ibn al-Jabr. Ghalib became ill during the journey. Ibn Abi Ateeq came to see him and told narration from Hazrat Aaisha that Prophet

(S.A.W.) told about the cure of *Kulunji*. We crushed a few seeds of *Kulunji* and mixed it with olive oil and dropped in both nostrils, after which Ghalib became healthy.” (*Ibn Majah, Bukhari*)

Hadhrat Abu Hurairah narrates that the Prophet (S.A.W.) stated, “Eat the olive oil and apply it (locally), since there is cure for 70 diseases in it, one of them is leprosy.” (*Abu Naim*)

Hazrat Zaid bin Arqam narrates, “We have been directed by the Prophet (S.A.W.) that we should treat Pleurisy with Qust-e-Behri (*Qust Sheerin*) and olive oil.” (*Tirmidhi, Ahmad and Ibn Majah*)

Olive oil has a place in the Pharmacopoeia of USA and Britain (British Pharmacopoeia). Both of these countries have given importance to olive oil for the treatment of various ailments and fixed standard parameters to evaluate its purity.

It contains palmatic acid, stearic acid, myristic acid and glycerides. It is not dissolved in water but in alcohol, ether, chloroform and liquid paraffin.

The adulterant very often used in the olive are of the seeds of Tea Plant, and Arachis oil in the market samples of olive oil. Sometimes Machine Gun oil and refined Mobile are also found.

Olive oil is extracted from the ripened fruits. The unripe and overripe fruits contain less amount of the oil. The fruits are processed three times. Successively, the first round oil is the best in quality, golden in colour, with a light fragrance and known as virgin oil. Some varieties of olive oil remain unchanged in its effectiveness for years. It contains therapeutic potential even if it is a thousand years old.

Despite the prime importance and holiness given by the Qur'an and the Prophet Muhammad

(S.A.W.), no work has been done to find out its efficacy for the ailments other than haemorrhoids, anal fissure, skin diseases, pleurisy and leprosy, which are already described by the Prophet (S.A.W.) himself who says that it contains cure for 70 diseases.

According to Ibn al-Qayyim, the red coloured oil is better than the blackish one. It is an exhilarant, glows up the facial complexion, provides antidote against poisons, regulates the digestive process, expels the intestinal parasites, makes the hair lustrous and minimizes the aging problems. The rubbing of olive oil with common salt over the gums is a remedy for several diseases of gums and teeth. The local application of olive oil or the water extracted from the crushed olive oil leaves is effective on boils, rashes and itching. The chronic ulcers and boils, which show difficult healing condition are healed up with the use of olive oil locally.

According to Zahbi, it strengthens the hair and body, hence, it can be used as a good tonic in old age problems and to delay the aging process. It is also useful in sexual weakness. Combination of normal saline with olive oil is highly effective in cases of burns.

The decoction of olive leaves in water is effective against mouth and lips ulcers and allergic dermatitis also. The concentrated aqueous extract of olive leaves and fruits is very effective against dental cavities and application of this solution shows very good effects on leukoplakia in the mouth. This solution, applied with vinegar on alopecia (baldness), grows the hair and removes the alopecia. It is also stated that the local application of this extract removes the scars of smallpox mixed with butter is effective in brittle nails. The pickles prepared from olive

fruits is a good appetizer and prevents constipation. The smashed leaves are applied locally to check excessive perspiration. The water extracted from the leaves mixed with honey is used as ear drops and effective in various ear ailments. The oil produced by the burning of olive wood is effective against all fungal infection, viz. Ringworm, *T. versicolor*, etc. in addition to Eczema, Psoriasis, Dandruff and Alopecia. The local application of olive oil on the scalp is highly effective against dandruff. It grows the hair and checks the loss of hair. The application of olive oil in the eyes relieves inflammation.

Massaging olive oil over the body tones up the muscles and organs, and relieves muscular pains. Some physicians also advocate the massage of olive oil for epilepsy. It relieves sciatica and arthritis. The ointments prepared from olive oil are very good healing agents. It heals the sinus and fistula very quickly. Twenty-five ml of olive oil mixed with 250 ml of barley water, if taken internally, is highly effective against chronic constipation. It is good Diuretic, hence, is used in Ascites. It also removes kidney stones.

A conventional regimen is also available comprising of olive oil and other herbal drugs having potential against gallstones. It is stated that this regimen dissolves and expels the gallstone.

In view of the research carried out in USA and England, it is concluded that is a good nourishing diet during the ailments of kidney, where nitrogen containing food/proteins intake is contra-indicated. Since, the Prophet (S.A.W.) stated that it is a good remedy for anal fissure, hence, for the same complaint patients were advised to take two spoonfuls of olive oil at applied on fissure locally at retiring and in morn-

ing, prepared from eight spoonfuls of olive oil and two spoonfuls of ground henna leaves. This showed very good effects against the problem. It is good tonic for hair and maintains the luster.

Its combination with other prescribed drugs of Tibb-al-Nabawiy is a good remedy for Psoriasis and Eczema. The impressions of several doctors practicing in Middle East and North Africa reveal that no case was detected of Gastro Intestinal Carcinoma, among those who were used to consuming olive oil. Japanese doctors also endorse this fact and have the opinion that olive oil prevents the incidence of Carcinoma in GIT.

The Prophet (S.A.W.) stated that it is a good remedy for intestinal inflammations. Therefore, it was used in the cases of G.I.T. ulcers and found very effective. It is also observed that no remedy equates the benefits of olive oil in hyper acidity and gas troubles.

The Prophet (S.A.W.) recommended the use of olive oil in Pleurisy. Keeping this in view, olive oil was administered in various diseases of respiratory tract and it was observed that the regular users of olive oil were least affected with common cold and pneumonia.

The clinical experiences of well-qualified and highly established doctors in the profession who take a keen interest in the Prophet's medicine reveal olive oil is a good supportive treatment in Tuberculosis infection of either sites. According to a narrative of Khalid Ibn Saad in Ibn Majah, one spoonful of *Kulunji* was pulverized and mixed with 12 spoonfuls of olive oil. This mixture was dropped into the nostrils morning and evening for the cases of chronic cold and epistaxis. The results were found highly positive.

PROTECTION AND CONSERVATION OF BASIC NATURAL RESOURCES

Throughout the universe, the Divine care for all things and all pervading wisdom in the elements of creation may be perceived, attesting to the All-Wise Maker. The Glorious Quran has made it clear that each thing and every creature in the universe, whether known to man or not, performs two major functions: a religious function in so far as it evidences the Maker's presence and infinite wisdom, power, and grace; and a social function in the service of man and other created beings.

God's wisdom has ordained that His creatures shall be of service to one another. The Divinely appointed measurement and distribution of all elements and creatures, each performing its ordained role and all of them valuable, makes up the dynamic balance by which the creation is maintained. Over exploitation, abuse, misuse, destruction and pollution of natural resources are all transgression against the Divine scheme. Because narrow sighted self-interest is always likely to tempt men to disrupt the dynamic equilibrium set by God, the protection of all natural resources from abuse is a mandatory duty.

In the Divine scheme by which all creatures are made to be of service to one another, God's

wisdom has made all things of service to mankind. But nowhere has God indicated that they are created only to serve human beings. On the contrary, Muslim legal scholars have maintained that the service of man is not the only purpose for which they have been created.

"And He has made the ships to be of service unto you, that they may sail the sea by His command, and the rivers He has made of service unto you. And He has made the sun and the moon, constant in their course, to be of service unto you, and He has made of service unto you the night and day. And He gives you all you seek of Him: If you would count the bounty of God, you could never reckon it."

Similar verses in which God declares that He created His creations for the children of Adam. It is well known that God in His great wisdom has exalted purposes in them other than the service of man, and greater than the service of man. However, He makes clear to the children of Adam what benefits there are in these creatures and what bounty He has bestowed upon mankind.

Vitally important, as the social functions of all things are, the primary function of all created

beings as signs of their Creator constitutes the soundest legal basis for conservation of the environment. It is not possible to base the protection of our environment. It is not possible to base the protection of our environment on our need for its services alone since these services are but a supporting value and reason. Because we can not be aware of the beneficial functions of all things, to base our efforts at conservation solely on the environmental benefits to man would lead inevitably to distortion of the dynamic equilibrium set by God and misuse of His creation, thereby impairing these same environmental benefits. However, when we base the conservation and protection of the environment on its value as the signs of its Creator, we cannot omit anything, for every element and species has its individual and unique role to play in glorifying God, and in bringing man to know and understand his Creator by showing him God's infinite power, wisdom, and mercy. It is impossible to countenance the willful ruin and loss of any of the basic elements and species of the creation, or to think that the continued existence of the remainder is sufficient to lead us to contemplate the glory, wisdom, and might of God in all the aspects that are intended, because species differ in their special qualities, and each evidences God's glory in ways unique to it alone.

Furthermore, all human beings, and indeed livestock and wildlife as well,, enjoy the right to share in the resources of the earth. Man's abuse of any resource is forbidden, and the best use of all resources, both living and lifeless, is prescribed. The following is a discussion of the basic natural elements:

Water:

God has made water the basis and origin of life. God says, *And "We made from water every living thin. Will they not then believe"* Plants, animals, and man all depend on water for their existence and for the continuation of their lives.

God says, *"Verily.. in the rain that God sends down from heaven, thereby giving life to the earth after its death...."*

He says, *"It is He Who sends down water from the sky; and thereby We have brought forth the plants of every kind."* *And you see the earth barren and lifeless, but when We pour down rain upon it, it stirs and swells, and puts forth growth of every resplendent kind"*.

The Quran also says, *"And We send down pure water from the sky, thereby to bring to life a dead land and slake the thirst of that which We have created cattle and men in multitudes."*

God has called on man to appreciate the value of this so essential source of life: *"Have you seen the water which you drink? Was it you who sent down from the rain cloud, or did We send it? Were it Our will, We could have made it bitter; why then do you not give thanks?"*

And He has reminded us, "Say: Have you considered, if your water were one morning to have seeped away, who then could bring you clear-flowing water?"

In addition to this vital function, water has another socio religious function to perform,

which is purification of the body and clothing from all dirt, impurities and defilement so that man may encounter God clean and pure. God has said in the Glorious Quran, *“And He caused rain to descend on you from heaven to cleanse you therewith.”*

God has also shown us other functions of lake, sea, and ocean water. He has made it the habitat of many created beings, which play vital roles in the perpetuation of life and the development of this world. God has said, *“It is He Who has made the sea of service, that you may eat thereof flesh that is fresh and tender, and that you may bring froth from it ornaments to wear, and you see the ships therein that plough the waves, that you may seek of His bounty,”* He also says, *“Lawful to you is the pursuit of water game and its use for food a provision for you, and for those who travel.”*

There is no doubt that conservation of this vital element is fundamental to the preservation and continuation of life in its various forms, plant, animal, and human. It is therefore obligatory, in Islamic law, whatever is indispensable to fulfil the imperative obligation of preserving life is itself obligatory. Any action that obstruct or impairs the biological and social functions of this element, whether by destroying it or by polluting it with any substance that would make it an unsuitable environment for living things or otherwise impair its functions as the basis of life. Any such action necessarily leads to the impairment or ruin of life itself, and the juristic principle is, *“What leads to the prohibited is itself prohibited”*.

Owing to the importance of water as the basis of life, God has made its use the common right of all living beings and all human beings. All are entitled to use it without monopoly, usurpation, despoilment, wastage, or abuse. God commanded with regard to the people of Thamud and their camel, *“And tell them that the water shall be shared between that the water shall be shared between them”*, and the Prophet, upon him be blessings and peace, said, *“Muslims are to share in these three things: water, pasture, and fire,”* Extravagance in using water is forbidden; this applies to private use as well as public, and whether the water is scarce or abundant. It is related that the Prophet, upon him be blessings and peace, passed by his companion Saad, who was washing for prayer, and said, *“What is this wastage, O Saad,? “Is there wastage even in washing for prayer?”* asked Saad; and he said, *“Yes, even if you are by a flowing river?”*

The long experience of Muslim jurists in the allocation of water rights in arid lands has given rise to an outstanding example of the sustainable use of a scarce resource; an example of which is of increasing relevance in a world where resources were once abundant are becoming progressively more scarce.

Air:

This element is no less important than water for the perpetuation and preservation of life. Nearly all terrestrial creatures are utterly dependent on the air they breathe. The air also has other functions which may be less apparent to men but which God has created for definite purposes,

as we have been made aware of by the Glorious Quran such as the vitally important role of the winds in pollination. God says, *“And we send the fertilizing winds”* The winds are also clear evidence of God’s Omnipotence and grace, and the perfection of design in His creation. He says, *“Verily in the creation of the heavens and the earth; in the alternation of night and day in the alternation of right and day in the change of the winds, and the clouds compelled between heaven and earth surely there are signs for a people who have sense”*.

“And He it is Who sends the winds as tidings heralding His grace: until when they have raised a heavy laden cloud, We drive it to a dead land and cause the rain to descend upon it, and thereby bring forth fruits of every kind.”

Since the atmosphere performs all these biological and social functions, its conservation, pure and unpolluted, is an essential aspect of the conservation of life itself, which is one of the fundamental objectives of Islamic law. Again, whatever is indispensable to fulfil this imperative obligation is itself obligatory. Therefore any activity which pollutes it and ruins or impairs its function is an attempt to thwart and obstruct God’s wisdom toward His creation. This must likewise be considered an obstruction of some aspects of the human role in the development of this world.

The land and Soil:

Like air and water, the land and soil are essential for the perpetuation of our lives and the lives of other creatures. God has declared in the Quran. *“And the earth He has established for*

living creatures” From the minerals of the earth are made the solid constituents of our bodies, as well as those of all the living animals and plants. God has said in the Quran, *“And among His signs is that He has created you from dust; then behold you are humans scattered widely.”* He has also made the land our home and the home of all terrestrial beings. *“And God has made you grow, as a plant from the earth; then to it He returns you, and He will bring you forth a new...”*

And as our home, the land has value as open space: *“and God has made the earth a wide expanse, that you may traverse its open ways.”*

God has made the land a source of sustenance and livelihood for us and other living creatures: He has made the soil fertile to grow the vegetation upon which all animal life and we depend. He has made the mountains to catch and store the rain and to perform a role in stabilizing the crust of the earth, as He has shown us in the Glorious Quran: *“Have We not made the earth a vessel to hold the living and the dead? And We have made in it lofty mountains and provided you sweet water to drink”*.

“And the earth, after that He has spread it out; from it He has brought forth its waters and its pastures, and He has made fast the mountains, a provision for you and for your cattle”.

“And the earth, We have spread it out, and made in it mountains standing firm, and grown in it every thing in balance. And We have provided in it sustenance for you, and for those whom you do not support”.

And a sign for them is the lifeless earth: We bring it to life and bring forth from it grain of which they eat. And we have made therein gardens of palms and vines.

Finally, the Prophet Muhammad God's blessing and peace be upon him, declared that *"The whole earth has been created as a place of worship for me, pure and clean."* Accordingly, we are charged with treating it with the respect due to a place of worship, and with keeping it pure and undefiled.

Plants and Animals:

There is no denying the importance of plants and animals as living resources of enormous benefits, without which neither man nor other species could survive. God-be He exalted- has not made any of His creatures worthless; every single form of life is the product of a special and intricate development by God, and warrants special respect. As a living genetic resource, each species and variety is unique and irreplaceable. Once lost, it is lost forever.

By virtue of their unique function of producing food from the energy of the sun, plants constitute the basic source of sustenance for animal and human life on earth. God has said, *"Then let man consider his nourishment: that we pour down the rain in showers, and we split the earth in fragments, and therein make the grain to grow, and vines and herbs, and olives and palms, and gardens of dense foliage, and fruits and fodder- provision for you and your cattle."*

In addition to their importance as nourishment, plants enrich the soil and protect it from erosion by wind and water. They conserve the water by

detaining its runoff: they moderate the climate and produce the oxygen, which we breathe. They are also of immense value as medicines, oils, perfumes, waxes, fibers, timber, and fuel. God has said in the Glorious Quran, *"Have you seen the fire you kindle? Was it you who grew its timber or did We grow it)? We have made it a reminder, and a comfort for the desert dwellers."*

Animals in turn provide sustenance for plants, for one another, and for man. Their dung and their bodies enrich the soil and the seas. They contribute to the atmosphere by respiration and by their movements and migrations contribute to the distribution of plants. They provide food for one another and provide mankind with leather, hair and wool, medicines and perfumes, and means of conveyance, as well as meat, milk and honey. And for their highly developed senses and perceptions and their social inter relationships, animals are accorded special regard in Islam. For God considers them living societies exactly like mankind. God has declared in the Glorious Quran, *"There is not an animal on the earth, nor any being that wings its flight, but is a people like unto you"*.

Islam emphasizes all measures for the survival and perpetuation of these creatures so that they can fully perform the functions assigned to them. The absolute destruction of any species of animals or plant by man can in no way be justified: nor should any be harvested at a rate in excess of its natural regeneration. This applies to hunting and fishing, forestry and woodcutting for timber and fuel, grazing, and all other utilization of living resources. It is imperative that the genetic diversity of living beings be preserved both for the good of mankind and all other creatures.

(Courtesy: Monthly Youth, July, 2003)

FIVE MUSLIM INVENTIONS THAT CHANGED THE WORLD

By Firas Al-Akhateeb

About 1,600,000,000 cups of coffee are consumed every day around the world. Billions of people rely on it as part of their daily routines. And yet, very few people are aware of the Muslim origins of this ubiquitous drink.

According to the historical record, in the 1400s coffee became a very popular drink among Muslims in Yemen, in the southern Arabian Peninsula. Legend goes that a shepherd (some say in Yemen, some say in Ethiopia) noticed that his goats became energetic and jumpy when they ate beans from a particular tree. He had the courage to try them himself, noticing they gave him an energy boost. Over time, the tradition of roasting the beans and immersing them in water to create a sour yet powerful drink developed, and thus, coffee was born.

Roasted Coffee Beans

Regardless of whether or not the story of the shepherd ever really happened, coffee found its way from the highlands of Yemen to the rest of the Ottoman Empire, the premier Muslim empire of the 15th century. Coffee houses specializing in the new drink began to spring up in all the major cities of the Muslim world; Cairo, Istanbul, Damascus, Baghdad. From the Mus-

lim world, the drink found its way into Europe through the great merchant city of Venice. Although it was at first denounced as the “Muslim drink” by Catholic authorities, coffee became a part of European culture. The coffee houses of the 1600s were where philosophers met and discussed issues such as the rights of man, the role of government and democracy. These discussions over coffee spawned what became the Enlightenment, one of the most powerful intellectual movements of the modern world.

From a Yemeni/Ethiopian shepherd to shaping European political thought to over one billion cups per day, the Muslim innovation is one of the most important inventions for human history.

The University of Qaraouine in Fes

The first formal Madrasa was Al-Qaraouine founded in 850 A-C by Fatima Al-Fihri in Fes, Morocco. Her school attracted some of the leading scholars of North Africa, as well as the land's brightest students. At Al-Qaraouine, students were taught by teachers for a number of years in a variety of subjects ranging from secular to religious sciences. At the end of the programme, if the teachers deemed their stu-

dents qualified, they would grant them a certificate known as an “ijaza”, which recognized that the student understood the material and is now qualified to teach it.

These first degree granting educational institutes quickly spread throughout the Islamic world. Al-Azhar University was founded in Cairo in 970 A-C. and in the 1000s, the Seljuks established dozens of Madaras throughout the Middle East. The concept of institutes that grant certificates of completion (degrees) spread into Europe through Muslim Spain, where European students would travel to study. The Universities of Bologna in Italy and Oxford in England were founded in the 11th and 12th centuries and continued the Muslim tradition of granting degrees to students who deserved them, and using it as a judge of a person’s qualification in a particular subject.

Algebra

While many secondary students struggling through math classes may not particularly appreciate the importance of algebra, it is one of the most important contributions of the Muslim Golden Age to the modern world. It was developed by the great scientist and mathematician, Muhammad ibn Musa al-Khawarizmi, who lived from 780 to 850 in Persia and Iraq.

In his monumettal book, *al kitab al-Mukhtar fi hisab al-Jabr wal-muqabala* (The compendious Book on Calculation by completion and Balancing), he set forth the basic principles of algebraic equations. The name of the book itself contains the word “algabr,” meaning “completion”, from which the Latin word alge-

bra is derived. In the book, al-Khawarizmi explains how to use algebraic equations with unknown variables to solve real-world problems such as zakat calculation and inheritance division. A unique aspect of his reasoning for developing algebra is the desire to make calculations mandated by Islamic law easier to complete in a world without calculators and computers.

Al-Khawarizmi’s books were translated into Latin in Europe in the 1000s and 1100s, where he was known as Algorimi (the word “algorithm” is based on his name and his mathematical works). Without his work in developing algebra, modern practical applications of math, such as engineering, would not be possible. His works were used as math textbooks in European universities for hundreds of years after his death.

Degree-Granting Universities

Speaking of Universities that is also an invention made possible by the Muslim world. Early on in Islamic history, mosque doubled as schools. The same people who led prayers would teach groups of students about Islamic sciences such as Quran, Hadith and fiqah.

As the Muslim world grew, however, there needed to be formal institutions, known as Madaras, dedicated to the education of students.

Military Marching Bands

Many students who attend high schools and universities in the Western world are familiar with the marching band. Made up of a group of a few hundred musicians, a band marches onto a

field during an sporting event to entertain the audience and cheer on the players. These school marching bands developed from the use of marching military bands during the Gunpowder Age in Europe that were designed to encourage soldiers during battle.

This tradition has its origins in the Ottoman “mehter” bands of the 1300s that helped make the Ottoman army one of the most powerful in the world.

As part of the elite Janissary corps of the Ottoman Empire, the “mehter” band’s purpose was to play loud music that would frighten enemies and encourage allies. Using enormous drums and clashing cymbals, the sounds created by a “mehter” band could stretch for miles. During the Ottoman conquest of the Balkans throughout the 14th-16th centuries, mehter bands accompanied the fearsome Ottoman armies, who seemed almost invincible even in the face of huge European alliances.

Eventually, Christian Europe also caught on to the use of military bands to frighten enemies. Legend has it that after the Ottoman siege of Vienna in 1683, the retreating Ottoman army left behind dozens of musical instruments, which the Austrians collected, studied, and put to their own use. Armies all over Europe soon began implementing marching military bands, revolutionizing the way war was fought in Europe for centuries.

Cameras

It’s hard to imagine a world without photography. Billion dollar companies like Instagram and

Cannon are based on the idea of capturing light from a scene, creating an image from it, and reproducing that image. But doing so is impossible without the trailblazing work of the 11th century Muslim scientist, Ibn Haytham, who developed the field of optics and described how the first cameras work.

The Basic principle of a pinhole Camera

Working in the imperial city of Cairo in the early 1000s, Ibn al-Haytham was one of the greatest scientists of all time. To regulate scientific advancements, he developed the scientific method, the basic process by which all scientific research is conducted. When he was put under house arrest by the Fatimid ruler al-Hakim, he had the time and ability to study how light works. His research partially focused on how the pinhole camera worked. Ibn Al-Haytham was the first scientist to realize that when a tiny hole is put onto the side of a lightproof box, rays of light from the outside are projected through that pinhole into the box and onto the back wall of it. He realized that the smaller the pinhole (aperture), the sharper the image quality, giving him the ability to build cameras that were incredibly accurate and sharp when capturing an image.

Ibn-al-Haytham’s discoveries regarding cameras and how to project and capture images led to the modern development of cameras around the same concepts. Without his research into how light travels through apertures and is projected by them, the modern mechanisms inside everyone’s cameras would not exist.

(From the writer’s book: Lost Islamic History)