

Celebrating Religions' Common Values

Islam's House of Wisdom

Islamic Art in the Golden Age

Al-Khwarizmi: Islam's Math Prodigy



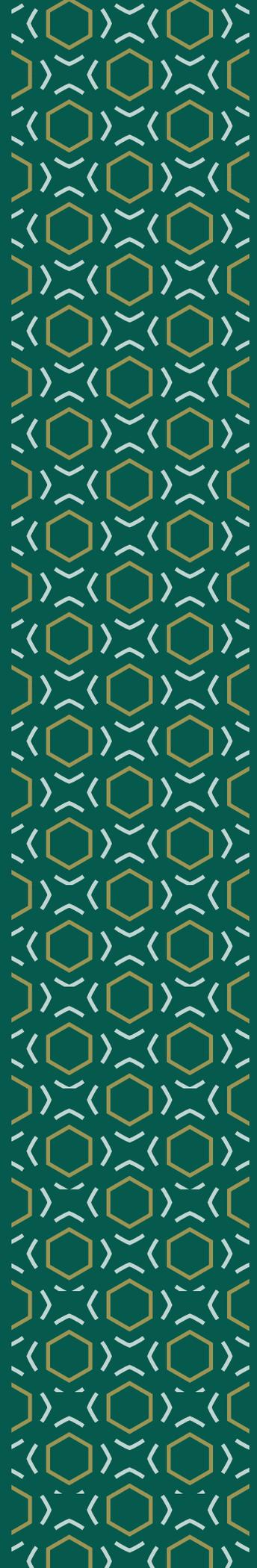
ARAFAT SERMON: HARMONY AND COMPASSION





Among the values taught by Islam are avoiding all that leads to dissent, animosity, or division; and instead, ensuring that our interactions are dominated by harmony and compassion."

His Excellency Sheikh Dr. Muhammad bin Abdulkarim Al-Issa,
Secretary General of the Muslim World League,
during his sermon at the Arafat holy site



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Cover Photo: Dr. Muhammad Al-Issa, Secretary General of the Muslim World League, and Swami Brahmavihari, International Coordinator of BAPS Swaminarayan Sanstha at the Forum on Common Values Among Religious Followers in Riyadh in May.



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The great honor of delivering the main sermon at Namirah Mosque in Arafat outside Makkah earlier this year was given to His Excellency Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, Secretary General of the Muslim World League. The speech is the subject of this magazine's cover story.

Prayers in Arafat are the highlight of the annual Hajj, one of the world's largest annual religious gatherings. Making the pilgrimage is one of the five pillars of Islam and must be undertaken by Muslims with the means to do so at least once in their lives. His Excellency's sermon was translated live into 14 languages and reached 200 million people.

He urged listeners to respect other faiths and called for harmony among religions. He stressed the importance of compassion and kindness among followers of different faiths. The message was timely and important because, sadly, attacks on people in the name of religion continue and, in some places, are increasing. Religions do not support violence in their name. His Excellency made that abundantly clear in his sermon from one of the world's most significant religious platforms.

Dr. Al-Issa received praise for his speech from senior Islamic figures, including muftis, chiefs of sheikhdoms, global religious leaders, and scholars. Among

those who paid tribute were His Excellency the President of the Iraqi Sunni Endowment Sheikh Abdul-Khaleq Al-Ghazawi, the Grand Mufti of Egypt, His Excellency the Secretary-General of the Council of Senior Scholars in the Kingdom, and His Excellency the Secretary-General of the International Islamic Fiqh Academy.

Similar messages were delivered during a forum in Riyadh earlier this year. The conference made the point that religion in its truest sense is about not only belief in God. It is also about the way human beings — God's creation — deal with each other. Religion does not prevent us from collaborating, respecting, and trusting others. That is why the Muslim World League hosted the Forum on Common Values among Religious Followers, the subject of this magazine's second major feature. At the forum, leaders of the world's religions including Islam, Judaism, Christianity, and Hinduism, met to exhort anyone who would listen to embrace the values they share with their fellow man.

Too often, religion has been misused as a tool of conflict. Some people who have styled themselves as religious leaders have advocated antagonism against members of other religions. Some of these people have urged attacks, rhetorical and, worse, physical,

on followers of other religions. Such aggressiveness has been characterized as a way to advance the aims of one religion over another.

But this is not the way of God. It is not what Islam teaches. It is not what any of the major religions teach. Islam and the other religions preach peaceful coexistence. They beseech us to treat each other with kindness and fairness. That is the way of God.

Since its inception in the 1960s, the Muslim World League has strived to explain the roots and teachings of Islam. It makes clear at every opportunity that Islam is tolerant, that it welcomes dialogue and cooperation, and is moderate, not extreme, and certainly not violent. Quite the opposite, in fact.

The forum amplified those ideas and found consensus among the religious leaders. They all agreed that God the Creator made us all and that His infinite wisdom transcends any of the differences we have with each other. In other words, we share our origin as God's creation and, in that way, are equal.

The group decided to place their commonalities at the forefront of their work, especially when it comes to human values. Harmony and moderation are at the top of this list. Tolerance and

peace are also important. Accepting these principles will help them and other leaders protect humanity against extremist ideologies and behaviors.

The faith leaders who participated focused on their common values, which is an excellent way to make sure that humanity stays on a better course. Selfishness, materialism, and arrogance are the wrong values. These are the negative values that the forum sought to liberate humanity from.

It was a very good start down the right path for that reason.

The common values of love, forgiveness, and tolerance move us in the direction of happiness and form a foundation from which we can rebuild the planet in a positive way.

The forum provided more than platitudes. The participants collectively devised a list of 29 points of agreement described in the pages of this magazine that, if followed, will improve the world we live in.

The forum was a wonderful start down a new and positive path. That's why we have devoted space to it here. It was an important event and an even more important reminder of our common humanity as God's creation and the common values we share.



Islam has an encompassing spirit whose goodness extends to all of humanity. Each among you should love what is good in all people and strive to bring their hearts together.”

His Excellency Sheikh Dr. Muhammad Al-Issa Delivers Arafat Sermon

Secretary General of the Muslim World League (MWL) and Member of the Council of Senior Scholars, His Excellency Sheikh Dr. Muhammad Al-Issa, had the honor of delivering the main sermon at the height of the annual Hajj pilgrimage at the Namira Mosque on Arafat holy site outside Makkah.

He stressed the importance of compassion, kindness, and harmony among religions.

His Excellency, who delivered the prestigious Arafat sermon for the first time, told the gathering of a million pilgrims that Allah has honored them with the opportunity to perform Hajj this year. He urged them to follow the guidance of Prophet Muhammad (peace be upon him) when completing their rituals. More than 219 million Muslims around the world listened to the sermon, which was broadcast in fourteen languages.

"Among the values taught by Islam are avoiding all that leads to dissent, animosity, or division and, instead, ensuring that our interactions are dominated by harmony and compassion," His Excellency said. "Islam has an encompassing spirit whose goodness extends to all of humanity. Each among you should love what is good in all people and strive to bring their hearts together."

Prayers on Arafat holy site are the highlight of the annual Hajj, one of the world's largest annual religious gatherings. It is among the five pillars of Islam and must be undertaken by all Muslims with the means to do so at least once in their lives.

The four other pillars of Islam are the profession of faith (the shahada) — the most fundamental expression of Islamic tenets; daily prayers (salat); charitable giving (zakat); and fasting (saum) during the holy month of Ramadan.

His Excellency urged Muslims to embrace the spirit of compassion and to carry out good deeds to help their neighbors and communities.

"All people, whether Muslims or not, respect those with good manners. Sound conduct is a high human value," he said. "Love and compassion should prevail in our dealings. They are part of our faith that we all together unite," he continued. He added: "This proves the fact that Islam is an all-encompassing spirit that includes goodness to all humanity. Our Prophet (peace be upon him) has said: 'The best people are those who are the most beneficial to people.'"

Dr. Al-Issa has been deeply involved in inter-faith activities, including outreach to Jewish communities. He has spoken forcefully against antisemitism. He led an historic delegation of Muslim religious leaders in 2020 to the Auschwitz concentration camp in Poland. During his visit, he emphasized several themes similar to those in his Arafat sermon, including that Islam reject all forms of violence.

His Excellency's sermon was well received. He took congratulatory calls from senior Islamic figures around the world including muftis, chiefs of sheikdoms, and members of the Council of Senior Scholars in the Kingdom.



Excerpts from His Excellency's Arafat Sermon



Indeed, those most beloved to me among you, and those who will be nearest to me in rank on the Day of Resurrection, are the ones who have the best conduct."

Servants of Allah, you must also realize that hastening to do good things includes being keen to comply with the values taught by Islam: values that soundly mold the conduct of a Muslim and refine them in the best way. Those were embodied by our esteemed Prophet (peace be upon him), whom his Lord described by saying, "And you are most cer-



tainly established upon an admirable standard of conduct". The Prophet (peace be upon him) was the one who had said, "Indeed, those most beloved to me among you, and those who will be nearest to me in rank on the Day of Resurrection, are the ones who have the best conduct."

In a general sense, good conduct comprises values that are shared by all people in general, and they are respected by Muslims and others as well. That conduct entails traversing a sound course in words and deeds. Allah said: "You

must speak the best of words to people." He also said: "Righteous deeds are not equal to misdeeds. Do good to people in exchange for them having done wrong to you. When you do so, you will find that if there was animosity between you and someone else, he will become like a beloved friend."

With respect to dealing with insolence from others, Allah said: "Accept the deeds and conduct that people readily offer, instruct people to do what is correct, and turn away from those who behave ignorantly." Allah also



said: "Thus, continue to persevere. The promise of Allah is the truth, and do not let people who have no certainty divert you." In other words, beware of letting them involve you in argumentative exchanges and the consequences that ensue.

Due to the well-grounded values that a Muslim must have, he is not to give any mind to those who are insolent, have ulterior motives, or seek to obstruct him. He is to bear in mind the statement of Allah: "And when they hear wrongful words, they withdraw from that and they say, 'We have our deeds and you have your deeds. You will remain in safety from hearing or experiencing anything harmful from us. We do not seek to follow the course of the ignorant.'"

A Muslim is also to realize that persisting in argumentation with such people makes their presence more prominent, supports their interests, and makes them happy; in fact, many of them are dependent upon that argumentation. Nonetheless, it must also be borne in mind that dangers of deception are still to be exposed, and blatant offenses are to be confronted, but all of that is to be done according to the wisdom prescribed by Islam.

Dear worshippers, performing Hajj at Allah's Sanctified House; dear Muslims: Among the values taught by Islam are avoiding all that leads to dissent, animosity, or division; and instead, ensuring that our interactions are dominated by harmony and compassion.

These values come at the head of what adhering to the Noble Qur'an and Sunnah means. Allah said: "All of you must adhere to the Noble Qur'an and Sunnah, and you must not be divided among yourselves." It is that unity, brotherhood, and cooperation which constitutes a fortification of safety that protects our Ummah and its togetherness, and also contributes to maintaining sound interactions with others.

The preceding serves to underscore that Islam has an encompassing spirit whose goodness

extends to all of humanity, and its esteemed Prophet (peace be upon him) is the one who said: "The best of people are those who benefit others most." Thus, the teachings of Islam have an inherent humanitarian nature whose standards do not become compromised, and whose foundations do not become altered. In light of that, each among you should love what is good for all people, and strive to bring their hearts together.

It is by way of those values that the light of Islam spread and

reached people throughout the regions of our world. Individuals who remained true in their promise to Allah successively continued to convey this good. Consequently, this guidance bore soundly directed followers who traversed the path of Islam. The well-grounded scholars of Islam also have a very positive effect in tirelessly bearing the responsibility of clarifying the truth, and that includes confronting misconceptions and incorrect understandings regarding Islam.



Thus, the teachings of Islam have an inherent humanitarian nature whose standards do not become compromised, and whose foundations do not become altered. In light of that, each among you should love what is good for all people, and strive to bring their hearts together."



Religions' Common Values Celebrated

The Noble Qur'an teaches there is no compulsion in religion. This past spring, the Muslim World League again put that message into practice. Religious leaders from around the globe gathered in Riyadh under the MWL's auspices on May 11. Representatives of Islam, Christianity, Judaism, and Hinduism came together to attend the Forum on Common Values among Religious Followers.



The message was clear. God the Creator made us all. His infinite wisdom transcends creedal differences. Humans have the same origin; they are equal. As we glorify God, we also elevate His world and His creations. All of this is central to the mission of the MWL."

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The forum's attendees were diverse. Imams, Sheikhs, and Islamic scholars spoke there. Christianity's representatives delivered messages of faith and unity. Senior Jewish clergy and laity were also there with

members of the Hindu faith. The forum lived up to the ideals contained in its name.

His Excellency Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, Secretary General of the Muslim World League, made clear that the forum was an expression of religious sentiment, not a vehicle for ideology or politics. "All came from brotherly and friendly countries, with whom we have close relations in our Islamic world," Dr. Al-Issa said.

Participants agreed: Dar al-Islam, the House of Islam, can and does look outward and forward with respect and fidelity to tradition and the past. The MWL embraces the idea that we are charged with "rebuilding the planet based on the values of love, forgiveness and tolerance." God put us here with a purpose and a mission.

By the same measure, human diversity is an inescapable reality. It also makes getting along an imperative. Just as God is Compassionate and Merciful, so too we must strive to follow that same path.

"We must preserve human dignity by respecting the other, their right to exist and their civilization," Dr. Al-Issa reminded the forum. "We must transcend the animosity that arises from being apart." Those at forum were bound together by what they shared in common, which is greater than the sum of their differences.

Religion is central to every civilization. It influences the formation of ideas, and inspires believers regardless of their particular faiths. At the same time, "immoderate religious goals" drove some of history's most significant events, according to Dr. Al-Issa. Therein lies the challenge.



After the forum's opening, the MWL presented three discussion panels. The panels addressed the topics of human dignity, bridging humanity for the good of humanity, moderation and understanding others. Taken together, the program tried to dispel the concept of an inevitable clash of civilizations and stressed that through religion people can come together.

The MWL believes that diversity should not be equated with fear and hatred. Rather, diversity presents opportunities for dialogue, understanding, and cooperation. Religion can change hearts and minds and move people to positive action.

In the spirit of the Prophet (peace be upon him), respect for those from all walks of life



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stands as paramount. Extremism in all its forms distorts religion and is contrary to Islam's values and core message. The MWL has repeatedly condemned attacks on places of worship wherever they happen.

The forum also emphasized that religion should be separated from the damaging acts committed in its name by its errant followers. To be sure, it is unfair to tarnish members of any faith community because of the actions of a few. Collective guilt fails as a corrective. It is corrosive. Rather, dialogue coupled with well-intentioned rapprochement is the best way to address extremism.

The forum heard from many speakers. His Excellency the Secretary-General of the Council of Senior Scholars in Saudi Arabia, Sheikh Dr. Fahad bin Saad Al Majid, reminded the gathering that "human acquaintance will not be fruitful and will not progress unless it is based on pillars," and that "the most important pillar is the common values pillar, for which this forum was held."

His Excellency, Chairman of the Emirates Fatwa Council, UAE, Sheikh Abdallah bin Bayyah, conveyed similar sentiments. "We are like passengers on a ship united by destiny," the Sheikh observed. "The only salvation for humanity is solidarity and cooperation."

Likewise, his Excellency Dr. Shawki Ibrahim Al-lam, Grand Mufti of Egypt, through Dar al-Ifta al-Misriyyah, reminded us that, "the moral and religious responsibility, incumbent on the world's religious leaders towards the cause of promoting the values of coexistence among religions is a great responsibility."

Christianity too came to the forum with messages of faith and brotherhood. Ecumenical Patriarch Bartholomew I reinforced a touchstone of the forum, namely that "religion is not about human fears; it is about human civilization."

Monsignor Khaled Akasheh of the Pontifical Council for Inter-Religious Dialogue emphasized that "God Almighty helps us to be brothers and sisters, love one another, respect each other's dignity and rights, and live together in peace." For his part, Walter Kim, President of the National Association of Evangelicals, reaffirmed that achieving "justice, mercy and modesty is what everyone needs."

Since its inception, the MWL has aimed to present the true Islam and its tolerant principles, extend bridges of dialogue and cooperation with all, and follow the path of centrism and moderation. In early 2020, the MWL's



I do not think that we have ever, at any point in human history, witnessed this level of collaboration between religions, as we are witnessing today. It remains for us to invest in these positive relations for a better future."

Dr. Al-Issa visited Auschwitz, the infamous Nazi death camp in Poland.

He led a historic 62-person Muslim delegation, including more than two-dozen religious leaders from 28 countries. Dr. Al-Issa undertook the trip in conjunction with David Harris of the American Jewish Committee.

The message of the visit: The Children of Abraham need not and should not quarrel. The MWL is committed to combating Holocaust denialism. "Never again" is more than a slogan.

At the common values forum, the Chief rabbi of Italy, Orthodox Conference of European Rabbis, Riccardo di Segni commended Dr. Al-Issa for "spreading peace and tolerance among followers of religions." The Director of Union for Reform Judaism David Saperstein, struck a similar chord.

"I do not think that we have ever, at any point in human history, witnessed this level of collaboration between religions, as we are witnessing today," Mr. Saperstein noted. "It remains for us to invest in these positive relations for a better future."

Forging unity weighed on all. Brahmavihari Swami, an ordained monk who leads international relations for the BAPS Swaminarayan Sanstha Hindu organization, lauded MWL's efforts to reach across religions: "We are like a group of islands, and the role of each religious leader here is to become a bridge between them. Sometimes the strength of common values makes our differences insignificant."

H.H. Acharya Mahamandaleshwar Swami Awdeshanand Giri, head of the Hindu Religious Department, was particularly pointed in his remarks. He focused on the rapid pace



of technological advances and the need for religious co-existence to catch-up.

“Man has made progress in the field of technology, and it is time to make progress in the field of coexistence.” Speaking of the forum, he added: “This event, which is a beautiful initiative, that Riyadh hosted, will solve problems that wars, and conflicts are unable to solve.”

In the end, the MWL and the forum participants agreed that the alliance and integration of civilizations is the best model for ridding the world of the dangers of a possible clash of civilizations and that the negative notions that accompany such a prospect, particularly the policies of prejudice and exclusion based

on hate and racism. The Forum on Common Values among Religious Followers stands out as being very much part of that model.



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Excerpts from the Forum on Common Values Among Religions



Ecumenical Patriarch Bartholomew I, the Archbishop of Constantinople, said that “the most appropriate way to peace and reconciliation is sincere interreligious dialogue and mutual respect.” He stressed that cooperation is essential for a sustainable world and that “dialogue and openness are the antidotes to fundamentalism.” He added: “Openness to the ‘other’ does not threaten our particular identity; on the contrary, it deepens and enriches it.”

Riccardo Di Segni, Chief Rabbi of Rome and Vice President of the Conference of European Rabbis, said that compared to the conflict taking place in Europe, the forum represented a “friendship, mutual respect, [and search for] a common mission.” The conference, he said, spread the “right message and the right commitment” around the world. He added that religions have the “power of spirit” and “the power of values.”



Cardinal Pietro Parolin, the Vatican's Secretary of State, described the Forum of Common Values Among Religions as “historic and positive.” He said that dialogue among religions must focus on commonalities without neglecting differences and noted the need to protect young people from the influence of hate speech, which leads to extremism.



The Muslim World League Aids the Needy in Sudan and Elsewhere

The Charter of Makkah, endorsed by the world's leading Muslim scholars in 2019, sounded a clarion call for humanitarian work that does good for all of humanity without reservations. The Charter says that all must "strive to preserve the dignity of humankind and the human rights of men and women."

Humanitarian work has been at the heart of the Muslim World League's mission since its inception in 1962. The MWL works to

support those in need through a variety of actions including COVID-19 relief, distributing food baskets, sponsoring refugees in Africa, supporting orphanages, educating young people, and providing emergency relief. Through close coordination with its internal components like the MWL's Undersecretariat for Executive Affairs, and external affiliates like the World Supreme Council for Mosques, the MWL strives to deliver aid where and when needed.



This summer, the Muslim World League launched its first humanitarian aid campaign to help those affected by severe flooding in Sudan. It worked diligently to help establish an “air bridge” from the Kingdom of Saudi Arabia, and provided food baskets, school bags, and shoes to those in need.

The MWL is also proud to partner with UNICEF to provide targeted relief in Sudan and other African and Middle Eastern countries. The MWL will provide \$1 million over three years to assist vulnerable children in the Middle East, North Africa, and Central Africa. The partnership will also reach more than 90,000 children and their families living in South Darfur, Sudan. “The contribution of Muslim World League will support UNICEF’s continuous and ongoing efforts to reach the most vulnerable children with services and humanitarian

supplies in the sectors of education, health, social protection, water, and sanitation hygiene,” Eltayeb Adam, UNICEF Representative for Gulf Area office, said.



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Highlights

MWL Leader Details Relief Priorities in Meeting with Global Humanitarian Leaders



June 13

Dr. Muhammad bin Abdulkarim Al-Issa participated in the Forum of Collaboration Between International Organizations on Humanitarian Aid in Geneva, where heads of the world's major humanitarian organizations met starting on June 10 to formulate a vision for global humanitarian efforts.

Cambodian Leaders Praise Dr. Al-Issa's Speech on Religious Tolerance



June 20

Dr. Al-Issa travelled to Cambodia where His Excellency was received by Cambodia's Prime Minister, government officials, and community leaders.



June 23

Dr. Al-Issa met with the Grand Buddhist Patriarch of the Kingdom of Cambodia, Tep Fong, and Patriarch Bor Kri. They described Dr. Al-Issa's visit as a historic and important step in strengthening cooperation among religions. Cambodian religious leaders praised Dr. Al-Issa's efforts promoting religious harmony in diverse societies.

Cambodian Leaders Praise Dr. Al-Issa's Speech on Religious Tolerance *(continued)*



June 24

At the invitation of Islamic leaders in Cambodia, Dr. Al-Issa gave a speech at the Great Mosque in Phnom Penh addressing major issues surrounding Islam and its role in the world.



June 25

Dr. Al-Issa held meetings with Cambodian political leaders, including Cambodian Prime Minister Hun Sen; Chief Minister of the Kingdom of Cambodia Dr. Othman Hassan, and President of the National Assembly Heng Samrin.

Dr. Al-Issa's Arafat Sermon Received Worldwide Praise



July 8

Dr. Al-Issa was honored to deliver the sermon and lead prayer at the Namira Mosque on the day of Arafat. His excellency received calls of praise about the sermon from senior Islamic figures, including muftis, chiefs of sheikhdoms, scholars, and members of the Council of Senior Scholars in the Kingdom of Saudi Arabia. They commended the Arafat sermon for its focus on stability unity, and common values.

Dr. Al-Issa Meets with and Hears from Global Religious Leaders



July 10

Dr. Al-Issa met with the Grand Mufti of Egypt, the Secretary-General of the Council of Senior Scholars of the Kingdom of Saudi Arabia, and the Secretary-General of the International Islamic Fiqh Academy to discuss Dr. Al-Issa's Arafat Sermon.



July 10

Dr. Al-Issa met the President of the Iraqi Sunni Endowment Sheikh Abdul-Khaleq Al-Ghazawi, and distinguished members of the Iraqi Jurisprudence Council at the headquarters of the Muslim World League in Mina.



July 11

Dr. Al-Issa met the Pakistani Minister of Religious Affairs, Mufti Abdul Shakur Sardar Khan, in Mina. The Minister praised the safe resumption of the Hajj and the Arafat Sermon delivered by Dr. Al-Issa.



July 12

Dr. Al-Issa met with the Iraqi Minister of Hajj, Sheikh Dr. Sami Omran Musa Al-Masoudi, to discuss the prospects for increased cooperation. Dr. Al-Masoudi praised efforts made to ensure the success of the Hajj season and expressed his appreciation for Dr. Al-Issa's message in the Arafat Sermon.

Dr. Al-Issa Meets with and Hears from Global Religious Leaders *(continued)*



July 12

Dr. Al-Issa met with the Malaysian Minister of Religious Affairs, Dr. Dato Idris Bin Ahmad, to discuss a multitude of Islamic affairs issues. During the meeting, Minister Idris praised Dr. Al-Issa's Arafat sermon for its clear-sighted explanation of the wisdom of Islam.



July 13

Dr. Al-Issa met with the Indonesian Minister of Religious Affairs, Sheikh Yaqut Khalil Qumas and the President of the Nahdlatul Ulama Association Sheikh Yahya Khalil. During the meeting, the delegation offered their congratulations on a successful Hajj season and their deep appreciation of the contents of Dr. Al-Issa's Arafat Sermon.



July 16

Dr. Al-Issa met with the President of Egypt's Supreme Council for Media Regulation, Mr. Karam Gabr. Mr. Gabr offered his congratulations on a successful Hajj and his appreciation for Dr. Al-Issa's Arafat Sermon.



July 21

Dr. Al-Issa met with a delegation from the Indonesian People's Consultative Assembly headed by Former Speaker of Indonesia's People's Consultative Assembly Muhammad Hidayat Nur Wahid. They discussed a range of issues of common interest.

Dr. Al-Issa Applauds Work of the United Nations High Commissioner for Refugees



July 28

Dr. Al-Issa met with the Senior Advisor to the High Commissioner and Representative of the United Nations High Commissioner for Refugees, Mr. Khaled Khalifa. Together they discussed the status of refugees around the world and how the Muslim World League can help alleviate the suffering of millions of refugees worldwide. Dr. Al-Issa praised the monumental efforts made by the UN Human Rights Commission (UNHCR) and UN Refugee Agency. Mr. Khaled Khalifa expressed the UNHCR’s appreciation of the Muslim World League’s support for its mission and its commitment to provide safe havens for displaced peoples and support for their host communities.

Nigerian Refugees Receive Lifesaving Help from Muslim World League



August 1

The Muslim World League visits Northeastern Nigeria to witness the achievements of its project to protect refugees. The project, implemented in coordination with the United Nations High Commissioner for Refugees, supports the education and sheltering of more than 20,000 refugees.

MWL Brings World Leaders Together



August 2

Dr. Al-Issa met with Ambassador Jos Douma, the Special Envoy for Religion and Belief for the Netherlands Ministry of Foreign Affairs, to discuss the importance of relations based on mutual respect and cooperation between diverse cultural and religious groups.

MWL Brings World Leaders Together *(continued)*



August 5

Dr. Al-Issa met with Dr. Abdullah Barak, President of the Islamic Council of Southern Sudan, who praised Dr. Al-Issa and the Muslim World League saying, "We benefit from them as minorities, and they represent us as Muslims."



August 8

Dr. Al-Issa met with the Ambassador of the People's Democratic Republic of Algeria to the Kingdom of Saudi Arabia, Dr. Muhammad Ali Boughazi.



August 10

Dr. Al-Issa met with Professor Ali Abdullah Moussa, Secretary General of the International Council of the Arabic Language, to discuss all things Arab, Islamic, and international. They focused on ways to cooperate in the future to serve the Arabic language and culture.

Arakan Rohingya Federation Leader Lauds Effective MWL Myanmar Relief Initiative



August 15

Dr. Al-Issa met with the Director General of the Arakan Rohingya Federation, Raza Uddin, to discuss how to assist with the ongoing Rohingya refugee crisis. Dr. Al-Issa stressed that the Muslim World League was working tirelessly to support and protect Rohingya refugees.

MWL Launches West African Scholars Council



August 23

Acting on behalf of Dr. Al-Issa, Dr. Abdul Rahman Al-Zayd, the Muslim World League's Deputy Secretary General, signed a cooperation agreement with the President of the African Islamic Union, Allamah Muhammad Al-Mahi bin Sheikh Ibrahim Anias. The agreement is part of MWL's efforts to unify Muslim scholars and direct their efforts. The historic agreement establishes the first West African Scholars Council, which was founded under the umbrella of the MWL with the assistance of the Senegalese government.

U.S. Special Envoy for Afghan Women, Girls and Human Rights Lauds MWL



August 24

The U.S. Special Envoy for Afghan Women, Girls and Human Rights, Rina Amiri, visited the Muslim World League office in Riyadh where she met with MWL leaders headed by His Excellency Deputy Secretary General Dr. Abdulrahman Al-Zaid. Ms. Amiri praised the MWL's efforts related to stability and development as well as the MWL's work in empowering women.

Dr. Al-Issa Delivers Keynote Address at Rimini Forum



August 28

Dr. Al-Issa was honored to give the keynote address at the Rimini Forum, a gathering of European youth attended by more than one million people. Dr. Al-Issa's lecture touched on the deep feelings of faith present in every human being in both an intellectual and philosophical sense.

Dr. Al-Issa Meets Malala Yousafzai, Youngest Nobel Prize Laureate



September 3

Dr. Al-Issa met with the youngest Nobel Prize laureate Malala Yousafzai. Dr. Al-Issa praised Ms. Yousafzai's dedication to women's education. Ms. Yousafzai noted the importance of the MWL's role in supporting the education of women and girls around the world.

MWL Hosts Conference on Moderation and Education, Featuring Nobel Prize Laureate Malala Yousafzai



September 7

The Muslim World League participated in a conference focused on how important education is in achieving moderation and ridding the world of extremism. The event featured speeches from eminent experts including 2014 Nobel Prize laureate Malala Yousafzai and Dr. Al-Issa.



Islam's House of Wisdom

The Grand Library of Baghdad, also known as the House of Wisdom, was founded in the eighth century by Caliph Harun al-Rashid (766–809), the fifth ruler of the Islamic Empire's Abbasid Dynasty. The library published original research and translated other major works into Arabic. It reached its zenith under the patronage and leadership of Abdullah al-Mamun (813–833), the empire's seventh Caliph. Scholars from across the empire flocked to the library to share their expertise in science, astronomy, philosophy, mathematics, medicine, and the arts. It was the world's most prolific generator of scientific discoveries, many of which remain important today.



The House of Wisdom's collaborative, nonsectarian, and multicultural atmosphere fostered a remarkable burst of creativity."

The House of Wisdom's collaborative, nonsectarian, and multicultural atmosphere fostered a remarkable burst of creativity. The library began what was called the Translation Movement, which led to the translation from ancient Greek into Arabic of some of the most significant texts of the time, including the philosophical treatises of Plato and Aristotle, the medical journals of Galen and Hippocrates, the breakthroughs in physics of Archimedes, and the astronomical observations of Ptolemy.

House of Wisdom translators were selected on merit according to their achievements and intellectual abilities. Their work was highly

prized. In fact, thanks to the library, finding new books and teachings in foreign lands became a lucrative business. Al-Mamun invested enormous sums to acquire great books. It was said that explorers and speculators who brought new books and knowledge to Baghdad could literally be paid their weight in gold.

The House of Wisdom's adherence to religious tolerance attracted the best and brightest minds from as far away as China and India. Its scholars and translators were not just Muslims but also were Christians and Jews. They enjoyed a level of prestige and income far above that of the average Baghdad resident. Once a translator finished his job, the book he translated would go to a scribe who would copy several versions of it. When the books were finished, they would be bound and decorated. Copies would be distributed to other libraries outside of Baghdad and were loaned out to local Baghdadis.

The Islamic Golden Age and the House of Wisdom's vast store of information and research came to a cruel end in 1258. The Mongol invasion of Baghdad under Hulagu Khan, the grandson of Genghis Khan, destroyed the city's mosques, libraries, homes, hospitals, and civic institutions. The family of the last Abbasid Caliph Abdallah al-Musta'sim and thousands of the city's inhabitants were slaughtered. Most of the library's vast collection of books and manuscripts were burned or thrown into the Tigris River.

Nonetheless, the House of Wisdom is recognized and celebrated as an historic intellectual center. It cleared the path for the European Renaissance and gave birth to the scientific method. Some of the greatest scholars of the era can be traced to the House of Wisdom



An artist's rendering of what the House of Wisdom may have looked like.

and the Al-Mamun period of the Abbasid Dynasty. They included:

Abu Bakr al-Razi was considered the greatest physician of the Islamic world. A prolific scholar, he wrote more than 200 books on a wide range of medical topics. His *Kitab al-Mansouri (The Comprehensive Book)* is among the most influential medical books of the period, covering diseases of various organs and their treatment. Al-Razi also was an expert on pediatrics and the first person to distinguish between smallpox and measles.

Al-Hasan bin al-Haytham was a physicist and astronomer best known for his work in optics, particularly visual perception. His book *Kitab al-Monastir (Book of Optics)* is a seven-volume treatise exploring how the eye works and how it distinguishes colors. He invented the world's first camera, using a pinhole to capture light. Al-Haytham's work led to the development of eyeglasses, microscopes, and telescopes.

Muhammad al-Khwarizmi was a mathematician who introduced the world to the concepts of algebra and algorithms. (See the next page of this magazine.) His dissertation on algebra, *Hisab al-jabr w'al-muqabala (The Compendious Book on Calculation by Completion and Balancing)*, is a cornerstone of contemporary mathematics. Almost every modern amenity from jet propulsion, elevator rides, and com-

puter searches are built on scientific and mathematic foundations that algebra and, thus, Al-Khwarizmi, made possible.

Abu Al Qasim al-Zahrawi was a renowned surgeon, physician, and chemist who was born in what today is Spain. His celebrated work, *Kitab al-Tasrif (The Method of Medicine)*, is a thirty-volume medical encyclopedia based on the hundreds of operations he performed. It became a standard textbook in Europe for more than 500 years. Al-Zahrawi was the first to describe abnormal pregnancy and hemophilia. He also introduced over 200 surgical instruments, which are precursors to the tools used in surgery today.

Abu Abdallah al-Battani was a mathematician, astronomer, and astrologer who introduced a variety of trigonometric principles. Al-Battani cataloged 489 stars and calculated a year to be 365 days, 5 hours, 46 minutes, and 24 seconds in duration. His ninth century calculation was off by only two minutes and 22 seconds.

Nasir al-Din al-Tusi and **Abu bin al-Shatir** were astronomers who updated Ptolemy's planetary theory. The planetary models of Copernicus, who later initiated an astronomical revolution in Europe, were based on Al-Tusi and bin Al-Shatir models created hundreds of years earlier.



Al-Khwarizmi: Islam's Math Prodigy

Every time we use our smart phones or computers to buy a movie, book a flight, or browse the internet, algorithms capture our choices, categorize who we are, and make educated guesses about what we want. Vast amounts of data are sorted almost instantaneously to come to such mathematical conclusions — a marvel of 21st century innovation. Yet the word algorithm and the theories behind it are ancient. They come from the word algorism, which means the system of Arabic numerals. That, in turn, is derived from the Latinized name of the pioneering ninth century mathematician Muhammad bin Musa Al-Khwarizmi.

Al-Khwarizmi, who lived from 780 AD to 850 AD, is one of the most influential mathematicians of the Islamic Golden Age. He was a prominent director of the Grand Library of Baghdad — commonly known as the House of Wisdom — in the caliphate of al-Ma'mun. The library was a sprawling hub of scientific discovery that still influences our world today. The House of Wisdom focused on publishing original research as well as acquiring and translating scholarly dissertations, particularly from the original Greek. It was a beacon of scholarship and research for intellectuals as far away as China and India.

Al-Khwarizmi wrote his most acclaimed papers during his tenure at the House of Wisdom. He wrote his treatise on algebra, "Hisab al-jabr w'al-muqabala" or "The Compendious Book on Calculation by Completion and Balancing," in about 820 AD. It is a cornerstone of contemporary mathematics and the most important of his many respected works. It was translated into Latin during the 12th century. It is the basis for the term — and the practice



Muhammad bin Musa Al-Khwarizmi

of — algebra. In short, algebra is an arithmetic procedure that produces the answer to a question or the solution to a problem in a finite number of steps.

Algebra is the branch of mathematics that represents problems in the form of arithmetical expressions. Algebra employs variables like x , y , and z , and mathematical operations like addition, subtraction, multiplication, and division to form meaningful arithmetic expressions. Next level mathematics such as trigonometry, calculus, and coordinate geometry require algebra. Almost every modern amenity from jet propulsion to elevator rides are built on a scientific foundation that algebra and, thus, Al-Khwarizmi, made possible.

His book uses algebra to solve a wide range of daily problems including the amount Muslims should pay in charity or zakat, which is one of the five pillars of Islamic faith. Muslims are asked to donate a portion of their income to community members in need. Al-Khwarizmi said that he was motivated to write his book to help Muslims to determine the size of “inheritances, legacies, judgments, commercial transactions, and matters of surveying parcels of land, digging water channels, mensuration and other things to do with calculation.” Algebra, indeed, does all of that — and more — to this day.

Al-Khwarizmi’s second seminal book from his work at the House of Wisdom is (as translated into Latin) “*Algoritmi de numero Indorum*” or “Al-Khwarizmi Concerning the Hindu Art of Reckoning.” The author’s name as rendered in Latin, *Algoritmi*, is the root of the word algorithm.

He pressed for the wide use of the Hindu numerical system. He believed that it had the range and efficiency needed to revolutionize Islamic mathematics. The Hindu numerals 1 to 9 and 0, which have since become known as Hindu-Arabic numerals, were adopted by the Islamic world thanks to Al-Khwarizmi’s advocacy. The Western world accepted the same format.

His third major work, “*Book of the Description of the Earth*,” was a reimagining of the pioneering, second century work on geography by the Greek mathematician Claudius Ptolemy. Al-Khwarizmi systematized and corrected Ptolemy’s findings. He also detailed a list of 2,404 geographic coordinates of cities of the time. More important, he supervised 70 geographers to create a map of the known world.

Al-Khwarizmi also expanded the field of astronomy. His astronomical handbook, “*Zij al-sindhind*” or “Great astronomical tables of the Sindhin,” builds on the prior work of Hindu,



Al-Khwarizmi’s original and interpretive research is so prolific that his legacy continues to grow as more is learned about the House of Wisdom and the scientific prodigies who worked there.”

Greek, and Indian astronomers. It helped create calendars, calculations of the true positions of the sun, moon and planets, tables of sines and tangents, spherical astronomy, astrological tables, sun eclipse calculations, and the expected phases of the moon as seen from earth. He also made several important improvements to the theory, construction, and accuracy of sundials.

Sundials provided the means of determining the proper times for salat, the Islamic practice of facing Makkah five times a day to pray. Because it could be used anywhere, Al-Khwarizmi’s sundial was adopted widely including in mosques. He also invented the shadow square, an instrument used to determine the height of an object.

His original and interpretive research is so prolific that his legacy continues to grow as more is learned about the House of Wisdom and the scientific prodigies who worked there. His influence was solidified in the West when his work was translated into Latin during the 12th century.

Unfortunately, some Enlightenment-era European scholars claimed some of al-Khwarizmi’s discoveries as their own. But thanks to a better understanding of the House of Wisdom’s many accomplishments, he is hailed today as the father of algebra and as a ground-breaking mathematician, geographer, and astronomer. He even had a crater on the moon named for him.



Learning a Second Language to Understand the World

By Mariam Bouaoud

Learning a new language is a great way to understand the world and how it works. The better we understand others, the more likely we will be to fill ourselves with the love of humanity that major religions preach.



Learning a new language is a great way to understand the world and how it works. The better we understand others, the more likely we will be to fill ourselves with the love of humanity that major religions preach. ”

Second Language Acquisition is the process of learning a language other than one’s native tongue. Second Language Acquisition is different than Foreign Language Acquisition. Second Language Acquisition refers to the process of learning a new language that is spoken in the surrounding community. Foreign Language Acquisition refers to the process of learning a language that is not spoken nearby. This essay is about factors that impact Second Language Acquisition such as age, learning styles, motivation, and anxiety.

Age is an important factor that affects learning. According to one well-known theory — the Critical Period Hypothesis Theory (CPH) — the

process of unconscious acquisition of language stops at a certain age. However, some linguists did not accept this hypothesis. They devised another similar theory called the Sensitive Period Hypothesis (SPH). CPH sees the acquisition of language as discontinuous and emphasizes that automatic acquisition stops at a certain age. SPH states that there is no discontinuity, but rather a decrease in automatic acquisition. SPH is “more gradual in its endpoint and allows for greater variation in attainment” of language. Surely, the younger the better when it comes to learning languages. Nevertheless, studies have shown that adults learn faster and more efficiently than children, especially in the early, formative years. They also do better in formal communication. Moreover, children tend to acquire a native-like accent, a goal that cannot easily be achieved by adults. In general, children depend more on unconscious and implicit learning while adults depend more on conscious and explicit learning.

Learning style is another factor that affects the Second Language Learning process. Learning styles are not the same as learning strategies. Learning styles refer to patterns of perceiving, processing, or reacting to information, according to researchers. Learning strategies refer to specific techniques that the learner uses. One’s learning style is determined by three factors: sensory preferences, cognitive styles, and personality types.

There are three types of learners according to sensory preferences. There are visual, auditory,



and kinesthetic learners. They each prefer to learn using strategies that satisfy his or her own sensory preferences. For example, visual learners do better in grammar, reading, and writing. To be successful in the journey of Second Language Learning, one should adopt learning strategies that match his or her learning style or profile and work on other styles to master the skills related to them.

Second Language Learning is affected by factors other than age and learning styles. These factors mostly involve personality, feelings, and, importantly, motivation. Motivation plays a big role in the process of learning a foreign language. There is intrinsic motivation when the learner is the motivator of himself or herself. Another motivation is external. For

example, sometimes learning a language is required to get a job. Another affective factor is anxiety. Anxiety has three dimensions: foreign language anxiety, performance anxiety, and test anxiety. In short, some people fear making mistakes in language and get nervous when they are learning a new one. Sometimes this fear is caused by a lack of self-confidence. I think that if the motivation to learn that language is strong, it will defeat anxiety.

It is always good to get exposed to a new language as early as possible. Also, it is best to learn a new language in the way that we learn best — whatever method that might be. A strong motivation to learn a language is also a big benefit. The more we want to learn, the more likely it is that we will.



The Origin of the Universe Cannot Be Explained Without a Creator

By Dr. Zahir Uddin Siddiqui

Over the past few centuries, science has become the equivalent of God for many people living in Europe, North America, and other parts of the world. Science helped humanity create innovations that make life easier. As a result, atheists and agnostics believe they are in the position to make laws for humanity that are better than religious laws. Atheists have even started to look down on religious people. In most secular countries, religion is a personal affair. Citizens have the right to practice religion without any fear or discrimination. On the other hand, religious people hold tight to their faith but somehow are unaware that science supports the existence of God. This article will attempt to prove with logic and reason that God created the universe.



And the heaven We constructed
with strength, and indeed,
We are [its] expander.”

—
The Noble Qur'an, Surat Adh-Dharyat, Verse 47

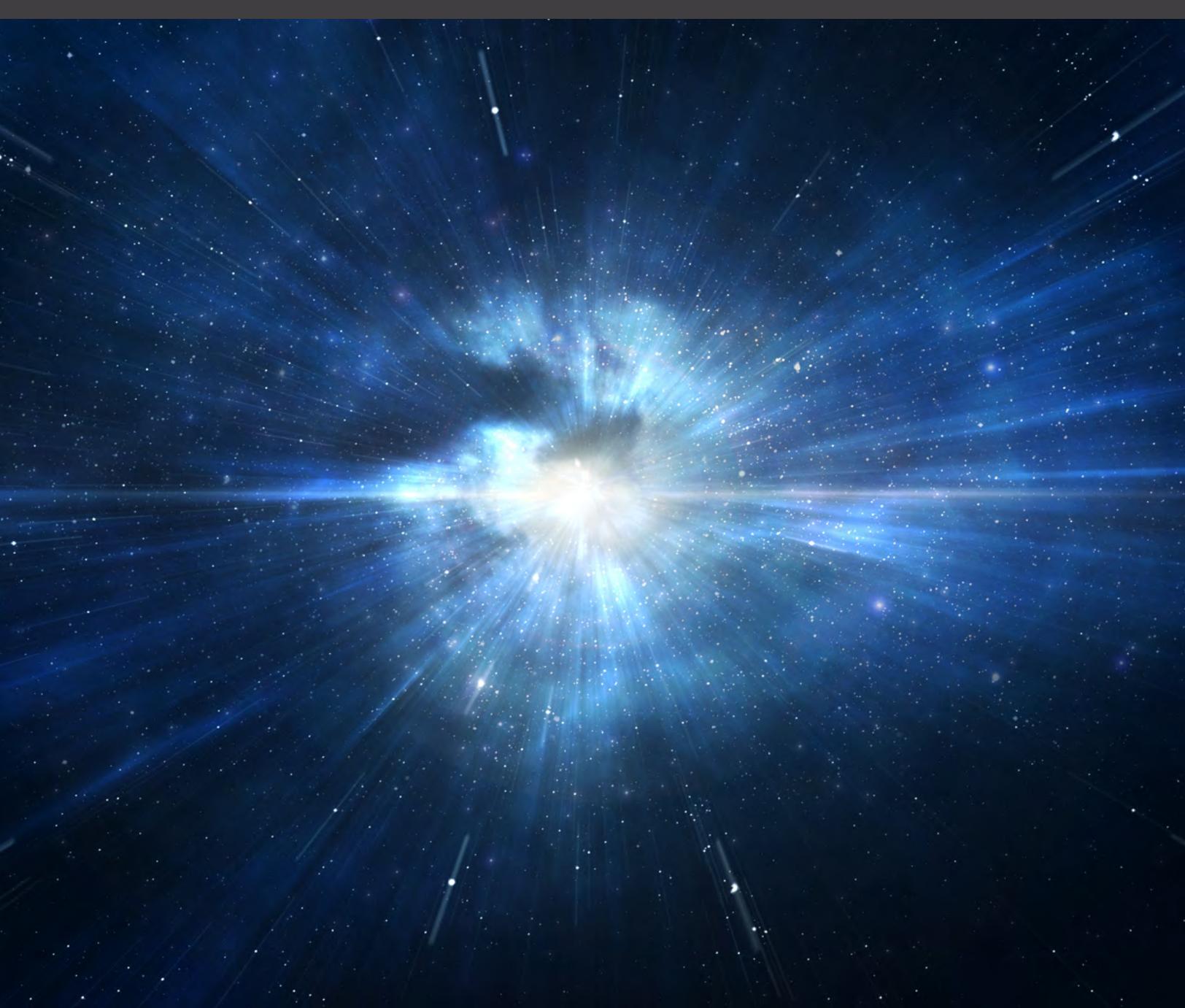
The Russian physicist Alexander Freidman, and Belgian cosmologist George Lemaitre, theoretically calculated at the beginning of the 20th century that the universe is in constant motion and is expanding. Einstein

also developed the general theory of relativity, which showed that the universe is expanding. But he included a constant in his theory to avoid the conclusion that the universe had a beginning. An American astronomer, Edwin Hubble, in 1929 noticed light coming from different galaxies. He concluded with this information that all galaxies were moving away from the earth and each other. Astronomers calculated that the expansion started 10 billion to 20 billion light-years ago.

What does the Noble Qur'an have to say about this expansion? "And the heaven We constructed with strength, and indeed, We are [its] expander". (The Noble Qur'an Surat Adh-Dharyat, Verse 47).

Fourteen centuries ago, no man could have said these words except God, the all-knowing in the Noble Qur'an. A physicist George Gamov predicted the existence of background radiation in the late 1940s. Ralph Alphen, Hans Bethe, and George Gamov propounded the big bang theory in the 1950s. However, materialist Atheists, in particular, were dead set against the view since they knew that the stories of the sacred scriptures (the Noble Qur'an, Torah and Gospel) would then be vindicated.

Two scientists, Arno Penzias and Robert Wilson of Bell Laboratories, in 1965 discovered that wherever they pointed their antenna, a faint glow of microwave background radiation was detected. After careful consideration by

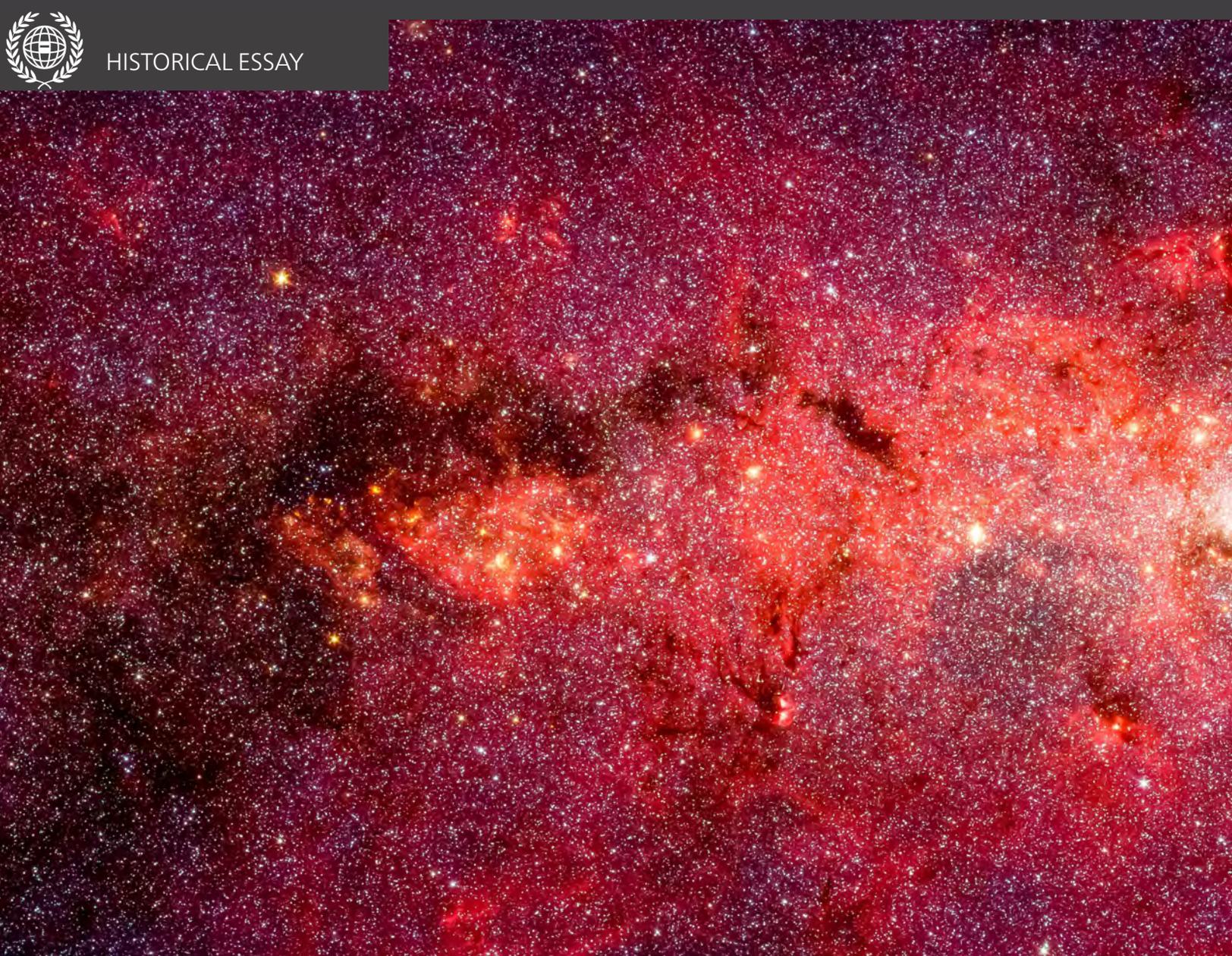


physicists and astrophysicists, they decided that the “Big Bang” theory best explained the creation of the universe; other theories were discarded.

The “Big Bang” theory means that the universe exploded into existence from an incredibly dense and hot point called a singularity. The 1992 launch of the NASA satellite Cosmic Background Explorer (COBE) captured remnants of the Big Bang, finally confirming the Big Bang theory.



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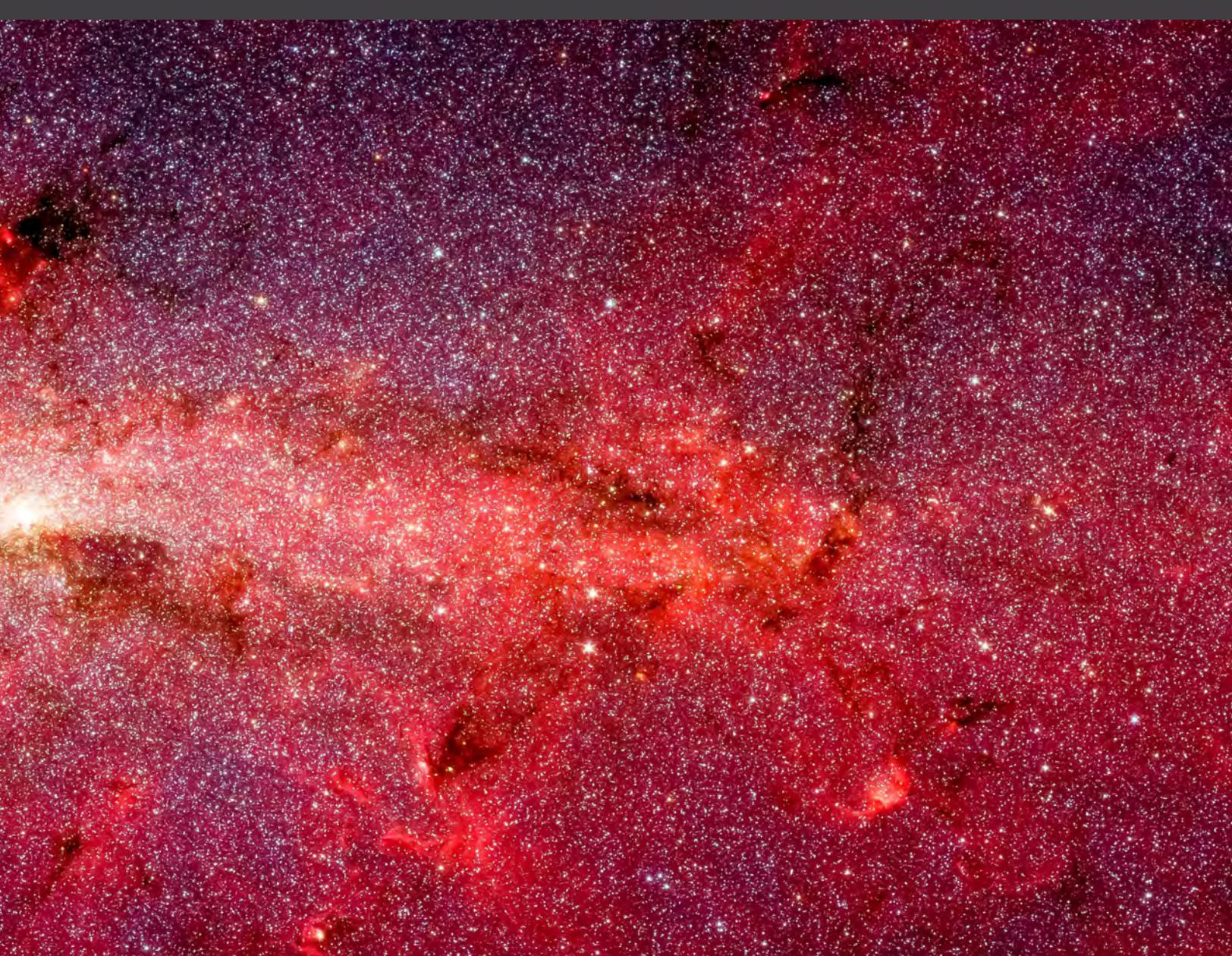


The Big Bang was an explosive event and explosions are, by nature, chaotic. Yet evidence suggests that the Big Bang lacked the chaotic nature of traditional explosions. Why is this? Logic and reason dictate that this must be the result of the Creator's work. Without an organizer, the chaos of the "Big Bang" explosion could never be transformed into a cosmos; it must always and forever remain chaos. If a supreme organizer were not present to sustain the cosmos at every point, then it would eventually degenerate into chaos.

The first law of thermodynamics dictates that the energy of the universe remains the same.

Although energy can be exchanged between the system and the surroundings, it cannot be created or destroyed. Yet before the Big Bang, there was no matter, space, or time. If something cannot be created out of nothing, how is it possible for the universe came into existence without a creator?

According to the Noble Qur'an, a supreme creator made the universe without having any pre-existing matter. "[He is] Originator of the heavens and the earth. How could He have a son when He does not have a companion and He created all things? And He is, of all things, Knowing." (The Noble Qur'an, Surat Al-An'am, Verse 101).



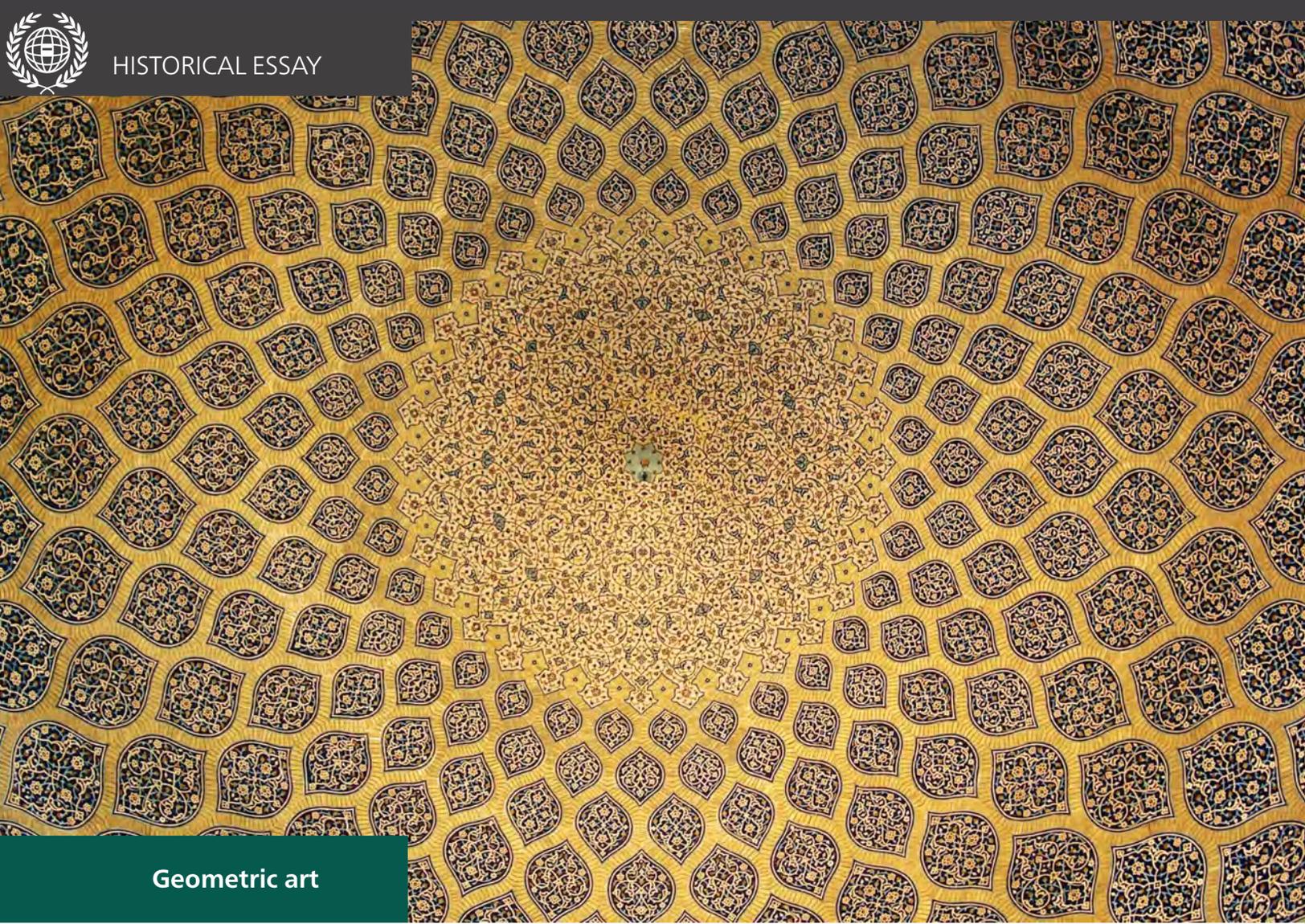
Another verse from the Noble Qur'an informed humans about the Big Bang, which no other human could have predicted 14 centuries ago, is worth thinking about and pondering with an open mind. "Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?" (The Noble Qur'an, Surat Al-Anbya, Verse 30).

Yes, science begs the questions that only religion and the Noble Qur'an can answer. Science does not negate the existence of God. It helps to make believers of us all.



Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?"

The Noble Qur'an, Surat Al-Anbya, Verse 30



Geometric art

Islamic Art in the Golden Age



Islamic art has flourished and proliferated for centuries in a variety of forms ranging from calligraphy and ceramics to wood and ivory carvings.”

Islamic art has flourished and proliferated for centuries in a variety of different forms ranging from calligraphy and ceramics to wood and

ivory carvings. Its artists come from all over the world — from Spain to China and almost everywhere in between. The best of it is vibrant, distinctive, and expressive of the disparate cultures in which Islam has thrived for more than a millennium.

The variety is breathtaking. Early examples from the seventh century includes Byzantine art that includes mosaics and textiles. Other types are carvings and paintings from around the same period. In general, Islamic art adopted the influences of the regions in which it was made, though the heart of the most notable



Calligraphy

work focuses on or was at least influenced by the Prophet Muhammad (peace be upon him) and his teachings.

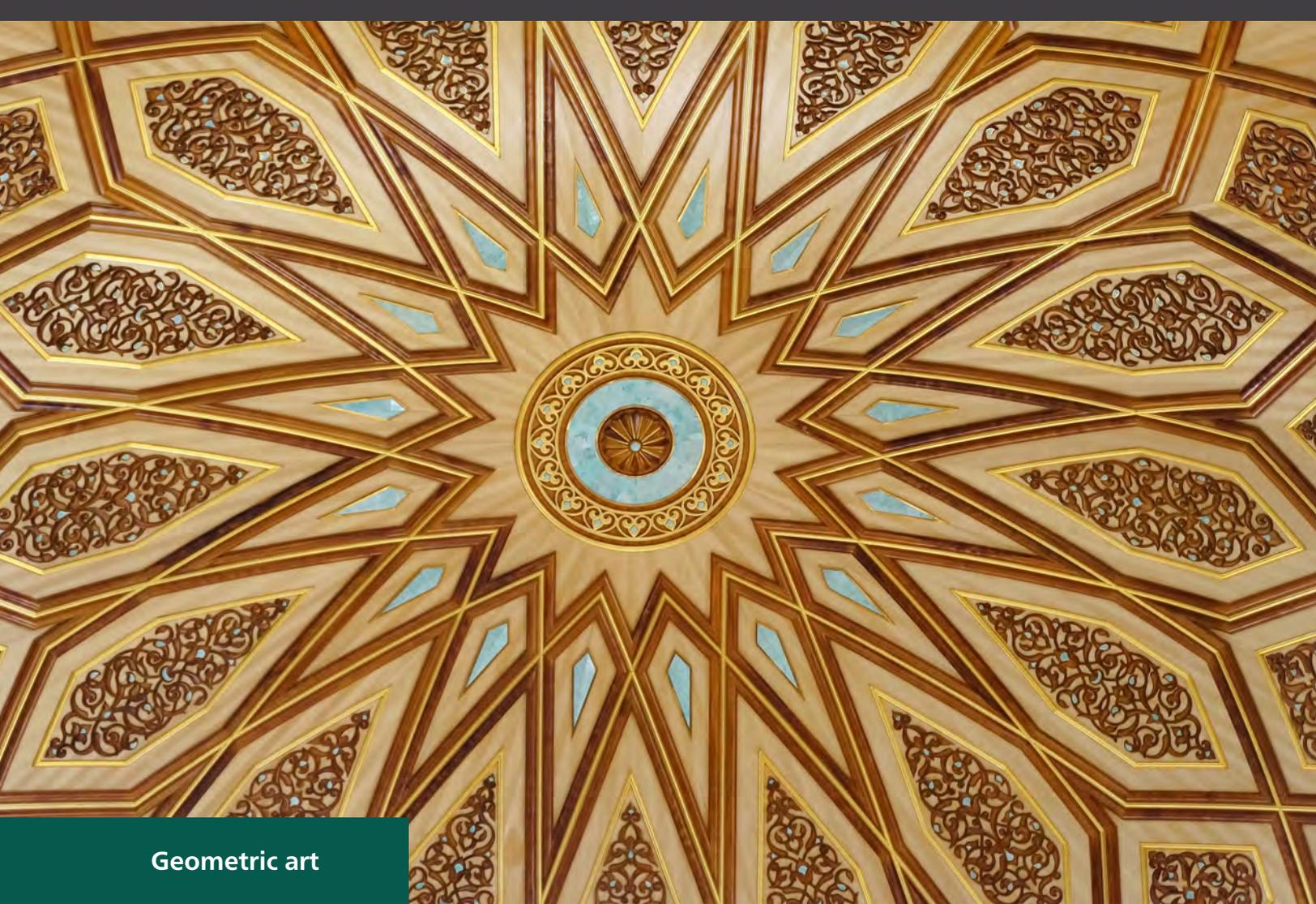
Islamic art is rooted in aniconism, which is an aversion to using icons or images to depict living things or religious figures. The idea is to honor and show deference to Allah by forgoing images of animals and people. The central notion is that only Allah can create living forms. Rather than showing humans and animals, Islamic art uses designs and patterns to symbolize the nature and the creations of Allah.

Islam has been followed by billions of people over the centuries in ethnically and culturally diverse regions. Consequently, the art produced by and for Islamic communities is wide ranging and eclectic. That's part of what gives it its power.

What the art works have in common is that they tend to be highly decorated without a lot of empty spaces. In addition, the works fall into four general categories: calligraphy, geographic patterns, vegetal patterns, and figural representations.

CALLIGRAPHY

Calligraphy is the most fundamental and recognizable type of Islamic art. Arabic letters decorate objects ranging from ceramic bowls to marble buildings. Arabic script grew in importance in the years after the revelation of the Noble Qur'an. The Prophet's (peace be upon him) followers and associates transcribed the Noble Qur'an to spread the faith. Over time, calligraphers transformed Arabic writing used in those transcriptions into an aesthetically pleasing art form.



Geometric art

During the rise of Islam and the early period between the seventh and tenth centuries, Kufic — the earliest form of Arabic script — was used for copying The Noble Qur'an and other manuscripts. The name is derived from Kufa, a city in southern Iraq recognized as an intellectual center during the early Islamic period. Kufic is characterized by its unconnected, evenly spaced, block-like letters. This type of writing was meant to slow readers to help them concentrate on Allah's lessons. Kufic manuscripts of the Noble Qur'an, in other words, were made intentionally to be difficult to read.

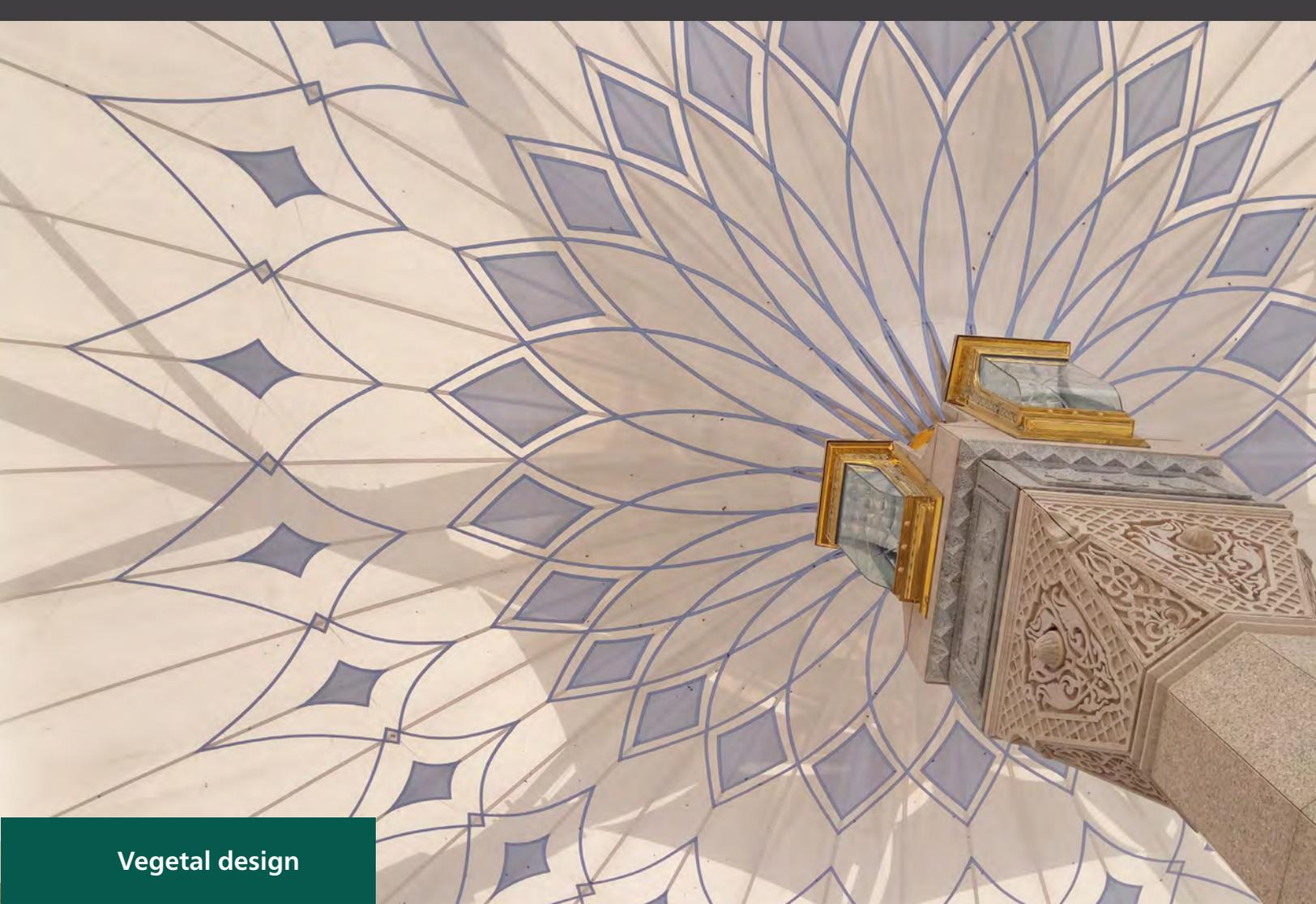
Despite the precision and concentration needed to produce such high art, calligraphers attempted to make their work appear effortless. Their craft was meant to be timeless and cerebral, a reflection of Allah's permanence and immutability. In carrying out their mission

of capturing Allah's teachings, calligraphers attempted to leave no trace of the physical action required to create their manuscripts. Islamic calligraphers, regardless of their artistry and expertise, were not allowed to be identified unless they signed their work.

GEOMETRY

Islamic art is closely associated with intricate geometric patterns. Complex, beautifully abstract designs appear on many artistic renderings from small bowls to large buildings. Unity, symmetry, proportion, balance, and order are the hallmarks of these patterns. Islamic artists were renowned for their technical brilliance

The four, basic "repeat units" from which Islamic patterns are derived are circles, interlaced circles, squares, and four-sided polygons. The



Vegetal design

basic shapes are combined, duplicated, and arranged in various combinations. But they do not adhere strictly to the rules of geometry. In fact, Islamic art is fluid and often unpredictable.

VEGETAL AND ARABESQUE DESIGNS

Ornamentation based on plants, stems, leaves, and flowers decorate many Islamic buildings, manuscripts, objects, and textiles. They are employed alone or in combination with calligraphy.

At the start of the medieval era in the tenth century, an abstract style emerged from a desire to create patterns symbolizing unlimited expansion and growth. This resulted in what many consider Islamic art's most original and pervasive geometric pattern known as

arabesque. It is an ornate style of decoration characterized by intertwining plants, vines, leaves, stems, and flowers.

Behind most arabesque designs are spirals from which motifs and leaf-like designs sprout. These are meant to mimic the movement of nature with no hard edges but with many sweeping, elegant, and gentle curves. The spirals give way to other spirals in many



New Islamic art museums are popping up in the Middle East, the U.S., and Asia. Its timeless beauty is gaining wide appreciation as it should."



Figural motif

instances. This often depicts the evolution of a plant from a seed growing toward the sun. This movement upwards reflects the progression of creation to infinity.

FIGURAL MOTIFS

The Noble Qur'an does not prohibit figural images as long as they are not worshipped as idols. Some parts of the Islamic world embrace more overt depictions of human and animal figures than others. Different schools of thought, and differing regional styles and tastes, have led to varying approaches.

Patrons of Islamic art were predominantly royalty or nobility. Thus, most surviving works of Islamic art that depict figures depict wealthy

individuals enjoying their pampered lives. These courtly figures are typically shown in formal settings as they hunt, lounge, tend their gardens, or eat at banquet tables. Animals also were popular decorative figures and played secondary roles in illustrated manuscripts. They were commonly used to enhance scenes depicting royalty rather than play any primary role in the artistic renderings.

GROWING ATTENTION

Islamic art is centuries old, but it is experiencing a resurgence of modern attention. New Islamic art museums are popping up in the Middle East, the United States, and Asia. Its timeless beauty is gaining wide appreciation as it should.



Thank you His Excellency
Dr. Muhammad Al-Issa for his
incredible global leadership
to promote moderation,
cooperation and coexistence
among all people. Thank you to
the Muslim World League for
your love and support.”

Nobel Prize Winner Malala Yousafzai, praising the
Muslim World League for its support of girls' education

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