



*In the name of Allaah, The Beneficent, The Merciful*

## THE SOUL, FOOD SECURITY AND ENGINEERING: SOME ISLAMIC PERSPECTIVES

*by*

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*Assalam alaykum warahmatullah wabarakatuh*

*Innal hamda lillahi, nahmadahu, wa nasta'innuhu wa nastagfir'hu, wa natubu ilaihi. Wa na'uzu bilLahi min shururi amfusina, wa min sayyi'ati aamalina. Mayyah'diyaahul Lahu fala mudilla lahu, wa mayyudhil fala hadiya la hu. Wa ashhadu an la ilaha illal Lahu, wahdahu la sharikallahu wa ashahhu anna Muhammadan abduhu wa rasulahu.*

*Ya ayyuhallazina amanut takulLaha hakka tu katihi wala tamutunna illa wa antum muslimoon.*

*Ya ayyuhannasu ittaku Rabakumu allahi khalakakum minnafsin wahidin wa khalaka minha zaujaha wa bassa min huma rijalan kasiran wa nisa'a, wattakul Lahallazi tasa'aluna bihi wal arhama innalLaha kana alaikum rakiba*

*Ya ayyuhallazina amanuttakul Laha wa kulu kaulan sadida. Yuslih lakum a'amalakum wa yagfirlakum zunubakum wa mayyudiiLaha wa rasulahu fakad faza fauzan azeema.*

### 1.0 INTRODUCTION

All praise be to Allah (SWT), The Cherisher and Sustainer of all the Worlds who has revealed the **Qur'an** to serve as a guide, glad tidings, healing and mercy for those who believe and as a warning to those who reject faith. Allah (SWT) said, "**There has come to you from Allah Light and Perspicuous Book**" (**Surat Al-Maidah:15**). "And We have sent down to thee the Book explaining all things, a guide, A Mercy and Glad tidings to Muslims" (**Surat Al-Nahl:89**). "Then those who reject faith in the signs of Allah Will suffer the severest chastisement and Allah is Exalted in Might, Lord of Retribution". (**Surat Al-Imran:4**)

May peace and blessings be upon the seal of prophets, Muhammad (**Sallallahu Alayhi Wasalam**) who said that, "The best among you is he who learned The Qur'an and then taught it" (**as narrated except by Muslim**) May the peace and blessings of Allaah (**Subahanahu Wa Ta'alah**) be upon him, his family, all his companions and all those who follow his teachings till the end of time. Ameen.

The Glorious **Qur'an** is a rational miraculous challenge that appeals to the mind and calls upon people to think in logical terms because they are the best of Allah's creation. Allaah (**Subahanahu Wa Ta'alah**) said:

"We have indeed created man in the best of moulds". (**Surat Al-Tin:4**). Yet the purpose of this creation is for the worship of Allaah (**Subahanahu Wa Ta'alah**). The **Qur'an** reveals that Allaah (**Subahanahu Wa Ta'alah**) said: "I have only created Jinn and Men, that they may serve me". (**Surat Az-Zariyat:56**). The **Qur'an** stands as a miracle, by its sheer existence; it will remain as such for all times to come. Allaah (**Subahanahu Wa Ta'alah**) said: "We have, without doubt, sent down The message: And We will assuredly Guard it (from corruption)" (**Surat Al- Hijr:9**)

It is important that we (read the **Qur'an**) seek knowledge because the first message that was given to the Prophet (SAW) was; "Proclaim! In the name of thy Lord and Cherisher who created man out of a leech-like clot. Proclaim! And thy Lord is most Bountiful, He who taught (the use of) the pen, Taught man that which he knew not". (**Surat Al-Alaq:1-5**)

The Holy Prophet (SAW) was quoted to have said:

*"Whoever wishes to have the benefit of this  
Immediate world, Let him acquire knowledge;  
Whoever wishes to have the benefits of the Hereafter, Let him acquire  
knowledge and  
Whoever wishes to have both together, Let him acquire knowledge".*

The Holy **Qur'an** enjoins upon the believers to observe, study, think and contemplate over the phenomena of Nature. The **Qur'an** states; "Behold! In the creation of the heavens and the earth, In the alternation of the Night and Day; In the Sailing of the ships through the ocean for the benefit of Mankind; In the rain which Allaah sends down from skies; And the life, which He gives therewith to an earth that, is dead; In the beasts of all kinds that He scatters through the earth; In the change of the winds and clouds which they trail like their slaves between the sky and the earth; Here indeed are signs for people that are wise". (**Surat Al-Baqara: 164**). "It is He who created the Night and the Day and the sun and the moon; All (the celestial bodies) Swim along, each in its rounded course". (**Surat Al-Anbiyaa: 3**)

Study the whole creation in the heavens and the earth and all the natural phenomena. All the material resources of this universe have been made by Allaah (**Subahanahu Wa Ta'alah**) subservient to man. The **Qur'an** states; "Do you not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made His bounties Flow to you in exceeding measure, both seen and unseen?" (**Surat Lukman: 20**)

## **2.0 MAN AND HIS SOUL**

## 2.1 Human Embryonic Development

In the Holy Quran, Allah SWT speaks about the stages of man's embryonic development; "We created man from an extract of clay. Then We made him as a drop in a place of settlement, firmly fixed. Then We made the drop into an alaqah (leech, suspended thing, and blood clot), then We made the alaqah into a mudghah (chewed substance)..." **(Surat Al-Muminoon: 12-14)** Literally, the Arabic word alaqah has three meanings: (1) leech, (2) suspended thing, and (3) blood clot.

## 2.2 Knowledge of the nature of the soul

And they ask you concerning the soul. Say: "The soul is one of the things, of which the knowledge is only with my Lord. And of knowledge, you (mankind) have been given only a little." **(Surat Al-Israa': 85)**. With respect to the eternity of the soul, Allah reveals in the Qur'an that there was a time that we did not exist except, of course, in Allah's infinite knowledge; "Has there not been over Man a long period of Time, when he was nothing — not even mentioned? Verily We created Man from a drop of mingled fluid, in order to try him: So We gave him (the gifts), of Hearing and Sight. **(Surat Al-Insan: 1-2)**. But He (Allaah, **Subahanahu Wa Ta'alah**) fashioned him (Man) in due proportion and breathed into him something of His spirit. And He gave you the faculties of hearing and sight and feeling and understanding: Little thanks do you give! **(Surat As-Sajdah: 9)**

Therefore, according to the Qur'an, there was a time when we did not exist. But once we have been brought into existence, by Allaah's will, we shall remain in existence for the rest of eternity. We are born, we live, we die, and we will be raised up again to stand before Allaah **(Subahanahu Wa Ta'alah)** on the Day of Judgment.

## 2.3 An Eternal Soul?

At the time of death, the soul is taken from the body by the Angel of Death. It is later returned to the body once it has been buried. The grave for each of us will either be a pleasant place to wait for Judgment Day, or it may be a terrible place to wait if we were not righteous believers in this life. When Judgment Day comes, Allah will re-create us as He did the first time. "Does man think that We cannot assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers". **(Surat Al-Qiyamah: 3-4)**

## 2.4 A Soul for All?

Everything that Allah created has a soul. Only humans and the Jinn have a free will. "**We did indeed offer the Trust to the heavens and the earth and the mountains, but they refused to undertake it, being afraid thereof: But Man undertook it; He was indeed unjust and foolish**". **(Surat Al-Ahzab: 72)**. Man accepted this despite the fact that he is weak and unjust. Only those who Allah guides and helps will be able to carry out the responsibilities placed on them. These are the ones who guard the Trust faithfully. **May Allah make us**

**part of the guided ones. Ameen.** Everything, worships Allah in its own way. Trees, animals, rocks, mountains, and planets, all glorify Allah. "Whatever is in the heavens and on earth, declares the Praises and Glory of Allaah. For He is the Exalted in Might, the Wise". (**Surat Al-Hashr: 1**). "And call not, besides Allaah, on another god. There is no god but He. Everything will perish except His own Face. To Him belongs the Command, and to Him will you all be brought back". (**Surat Al-Qasas: 88**). Every soul shall taste death (**Aal `Imran: 185; Baqara: 185**)

## **2.5 Purification of Soul**

Know that the soul is on a journey to Allah, The Beneficent, Most Great and Glorious, The Merciful and to the world of the Hereafter. Its path is traversed with its light, life, strength, health, determination ('azm), the soundness of its hearing and sight, as well as the absence of distractions and impediments from it. The five corrupters extinguish its light, distort its vision, muffle its hearing, and could deafen it, dumfound it, and weaken its powers/strengths altogether.

They weaken its health, slacken its drive, halt its decisions, and reverse it. I heard Shaykhul-Islaam Ibn Taymiyyah – may Allaah (**Subahanahu Wa Ta'alah**) have mercy on him – say: "Indeed there is a paradise in this world, whoever doesn't enter it will not enter the paradise of the Hereafter." Some of those known for their love of Allaah (**Subahanahu Wa Ta'alah**) (al-muhibboon), were reported to have said: "The truly unfortunate people of this world are those who leave the world without tasting the sweetest thing it contains." When they were asked what it was, they replied; "The love of Allaah (**Subahanahu Wa Ta'alah**), to feel comfortable in His company, to desire to meet Him, turning towards Him and turning away from everything besides Him." Or some words similar to that.

The five corrupters of the soul:

### **(i) Frequent Socializing**

The effect of frequent socializing is that it fills the heart with the smoke of **anfaas** of humans until it becomes black, causing it to be scattered, torn apart, worried, upset, and weak.

*"On the Day when the sinner will bite his hands saying: If only I had taken a way to the Messenger. Woe to me, if only I hadn't taken so-and-so as a close friend. He misguided me from the Remembrance after it came to me. And Satan is forever a deserter of humans in their time of need."* (**Surah al-Furqaan: 27-9**). "Close friends on that Day will be foes of each other except the God-fearing." (**Surah az-Zukhruf: 67**)

### **(ii) Riding the Sea of Wishes**

It is a sea without shores. It is the sea ridden by the bankrupt of the world. It is said; Wishes are the capital of the bankrupt, and its travel

provisions are the promises of Satan, and impossible imaginations and falsehood.

**(iii) Attachment to Other than Allah**

This is the absolute worst of the corrupters. There is none more harmful than attachment to other than Allah, nor more able to cut the heart off from Allah, *“And they have taken gods besides Allah that they might give them honor, power and glory. No. But they will deny their worship of them and become opponents to them.”* **(Surah Maryam: 81-82).**

*“Do not set up with Allah any other god or you will sit down reprovved and forsaken.”* **(Surah al-Israa: 22)**

**(iv) Food**

“No human fills a container worse than his stomach. Two small portions of food to straighten his backbone are sufficient. If he must (eat more), then let it be a third for food, a third for drink and a third for breathing.”

**(v) Excessive Sleep**

It deadens the heart, makes the body heavy, wastes time, and gives birth to a lot of negligence and laziness. Some (types) of sleep are extremely disliked, and some are harmful to the body. The best form of sleep is what takes place when there exists a strong need for it.

### **3.0 FOOD SECURITY: ISLAMIC PERSPECTIVES**

Food And Agricultural Organisation (FAO) estimated that 1.02 billion people were undernourished worldwide in 2009. These are more hungry people than at any time since 1970, the earliest year for which comparable statistics are available. Hunger has increased not as a result of poor harvests alone but because of high domestic food prices, lower incomes and increasing unemployment due to the global economic crises. Many people cannot afford to buy the food they need. It was estimated that the world's hungry people live in the following areas:

- Developed Countries: 15 million
- Near East and North Africa: 42million
- Latin America and the Caribbean: 53million
- Sub Saharan Africa: 265million
- Asia and the pacific: 642 million

Today these figures have been exceeded with desertification, natural disasters (such as tsunamis) and wars everywhere on the globe.

**Some facts on global hunger:**

- One in every nine people goes to bed hungry each night.
- 98 percent of the world's hungry live in developing countries.
- 60 percent of the world's hungry are women.
- 300 million children go hungry every day

- Many hungry people live in countries with food surpluses, not food shortages.
- 75 percent of the world's poorest families don't buy their food — they grow it.
- One-third of the food produced around the world is never consumed.

### 3.1 Food security

The pillars of food security as put forward by World Health Organisation (WHO) are; Food availability, Food access and Food use. There is no universally accepted definition of food security. It is understood differently by individuals, institutions, experts and scientists. Food security for human beings and/or a society; on one hand describes a situation in which people do not live in hunger or fear of starvation, on the other hand the same people must have enough sustenance to allow them grow and not only to keep them alive. **Food security**, here, is defined as: the state in which food (sustenance) is available to all members of the society, **in reasonable quantities** allowing enough sustenance and natural growth, **at all times-all year long, in safe/acceptable qualities** not to cause diseases or toxicity, all the time around the year **and at affordable price/cost**.

Taking into consideration the Islamic concept of change that Allaah changes not the conditions of a people (including the availability of bounties and food) until they change what is in their souls - their behaviors and compliances (**Surat Ar-Rad: 11 ; Surat Al-Anfaal: 43**), the historic successful record that the implementation of Islamic regulations led to advancements in social and material conditions (including food availability and security), and muslims represents about one-fifth of the world's population; Allaah (**Subahanahu Wa Ta'ala**) said His Book (**Qur'an**) includes all needed management particulars and rules for all aspects of life (**Surat Al-An'aam: 155; Hud: 1; Ibrahim: 1; Al-Kahf: 49; Saad: 29; Fussilat: 3; Al-Hadid: 22**).

### 3.2 Islamic Perspectives Assimilations

(Tafseer Al Jalalein (Mahali & Sayouti, 1990) and Prof. Marwan Haddad, 2012) The Islamic perspectives towards food security were assimilated through two steps:

- The first step includes the presentation of basic Islamic concepts related to food and food security.
- The second step includes the implementation of these basic concepts by Muslims in an Islamic State in their everyday life and activities to attain food security.

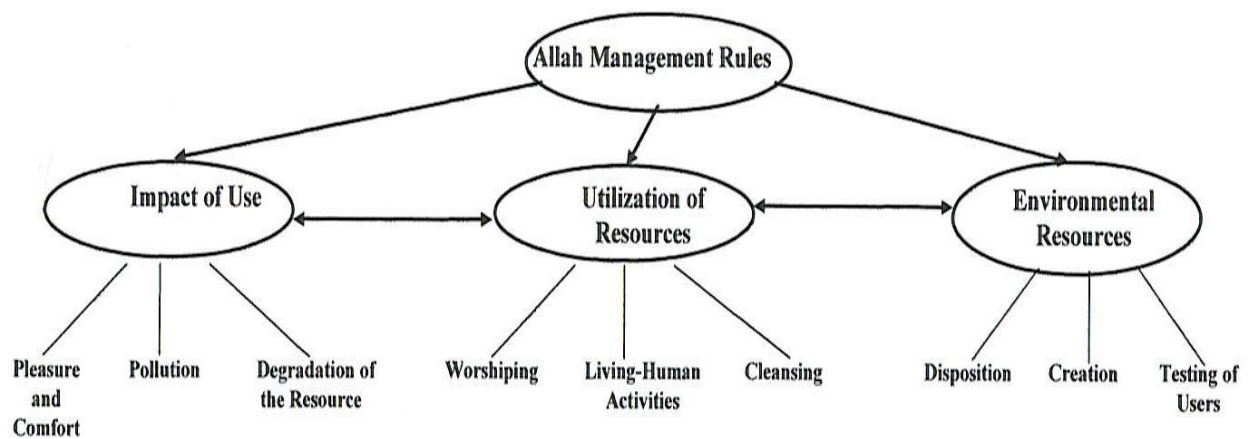


FIG 1: Islamic Approach to Environmental Management (IAEM)

### 3.2.1 The Resource Creation

Resource as a means of sustenance should be good in quality, easy and simple in structure to enable all creatures to use. It should be available for development and use for all creatures and for different purposes. It should also be in sufficient measured quantities; manageable to change in state, shape, color, touch, structure, etc

### 3.2.2 The Resource Use

Muslims should work (time, energy, development, etc) for their subsistence and sustenance so that they will be sustainable in this world and in the hereafter (in faith). Work should be conditional in relation to its quality; best and righteous deeds with quality conduct - deeds beneficial to the society. In seeking for sustenance and subsistence, it should be within limits of their needs, using resources in specific quantities and without over spending or use

### 3.3.3 The Potential Impacts of Resource Use

- Destruction, Misery, Mischief
- Limiting Life
- Celebration, pleasure and Joy
- Forgiveness and sustenance most generous
- Security and/or insecurity

## 3.4.0 Applying the Islamic Approach to Environmental Management to Food as an Environmental Resource

### 3.4.1. Social – Spiritual Perceptions

- **Charity:** Zakat (obligatory) and Sadaqah (voluntary) (**Qur'an, Al-Bayyina: 4; Al-Baqara: 273; Nooh: 24; Fussilat: 19; Ar-Room: 38; Al-Israa: 26**) and social equity is maintained (**Qur'an, At-Taghaabun: 7; Al-Munaafiqoon: 10; Saba: 29; Al-Hajj: 28&34;...**)
- **The right to food:** Allaah gave his bounties to all creatures (**Qur'an, Al-Israa: 20; Az-Zumar: 36**) and assured its sustenance (**Qur'an, Saad:44; Hud: 16**)

- **Poor and poverty:** giving and sharing should not be followed by reminders (**Qur'an, Al-Baqara: 262; Al-Muminoon: 72; Hud: 29; At-Tawba: 48,98**) and not be covetous (**Qur'an, At-Tawba: 46; Muhammad: 24; An-Nisaa: 37**)
- **Fasting:** support the needy secretly and openly (**Qur'an, Saba: 29; An-Nahl: 74; Ibrahim: 31; Ar-Ra'd: 22; Al-Baqara: 267, 271, 274**)
- **Islamic Food practices and values:** Food practices and values are obligatory:
  - Forbidden to repulse petitioners (**Qur'an, Ad-Dhuhaa: 10**)
  - Share sustenance without request (**Qur'an, Al-Ma'aarij: 10**)
  - Seek the needy (**Qur'an, An-Nahl: 46; Al-Baqara: 273**)
  - Giving and sharing first, to parents, kindred, orphans those in want and wayfarers (**Qur'an, Al-Baqara: 177 & 214**)

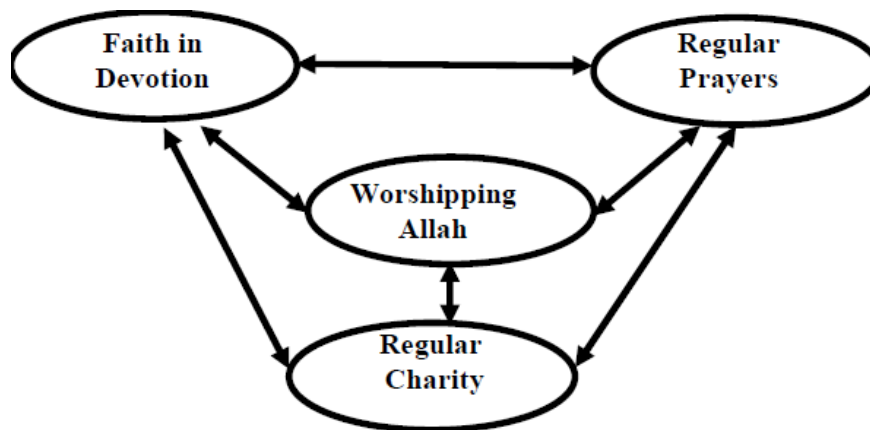


Fig. 2: Schematic of major Islamic obligatory principles

### 3.4.2. Perception of food as a resource

- Food use observance: No place in Islam for wastage (**Qur'an, An-Noor: 67; Taa-Haa: 81; Al-A'raaf: 31; Al-An'aam: 141**)
- Allowed and Forbidden Food: clear distinction (**Qur'an, Yunus: 49; An-Nahl: 114; An-Nisaa: 1,4,87,88,96; Al-Baqara: 168**)
- Orders people to care about Food Quality in all forms: soil cultivation (**Qur'an, Al-A'raaf: 48**), storing (**Qur'an, Al-Anfaal: 37; An-Nisaa: 100; Aal-i-Imraan: 179**), eating (**Qur'an Aal-i-Imraan: 141; Al-A'raaf: 147; Taa-Haa: 81**) and using food wisely (**Qur'an, Al-Israa: 27; Al-A'raaf: 31; An-Nisaa: 6**)
- Mischief is not accepted (**Qur'an, Al-Qasas: 77; Al-Baqara: 204**)
- Have respect for Allah's bounties and graces (**Qur'an, Yunus: 24; Ibrahim: 21**)

### 3.4.3. Security perceptions

Allah enlarges and restricts the sustenance/provision to whom He will. This condition of sustenance change is associated in Qur'an with various accounts related either to Allah or to people:



(i) **Accounts related to Allah**

Allah knows full well all things. He is a source of peace. **(Qur'an, Al-Hujuraat :23)**. He is the best of those who grant sustenance. He does know and regard all His servants.

(ii) **Accounts related to people**

Verily, in this are signs for those who believe, but most men understand not. "Those who reject Allah will assuredly never prosper." but the life of this world is but little comfort in the hereafter. **(Qur'an, Ash-Shura: 12; Saba: 36,39; Ar-Room: 37; Az-Zumar: 42; Al-Ankaboot: 62; Al-Qasas: 82; Al-Israa: 30; Ar-Ra'd: 26)**

### 3.4.4. Institutional perceptions

- **Individual versus collective responsibility:** No Muslim shall bear the burden of another Muslim **(Qur'an Az-Zukhruf: 38; Az-Zumar: 7;...)** Muslims in Islamic states conduct their affairs by mutual consultation **(Qur'an Ash-Shura: 38; Aal-i-Imraan: 149)** and refer matters to those charged with authority **(Qur'an An-Nisaa: 49; An-Noor: 41)** ...responsibility therefore falls on the state
- **Muslim's house of Wealth (Treasury):** established during the reign of Khalifa Umar Ibn Al-Khatib to handle regular charity and state taxes
- **Muslim food market:** As narrated by Abu Saeed Al-Khudari, the Prophet (salallahu alayhi wa salam) commanded the creation of a market including a food market

### 3.5 Islamic Approach to Environmental Management (IAEM)

When applied to food as a resource, the three legs of the tripod represents **food creation, food use** and **Allah's decision and judgment on work done (Al-Jazaa or Ajir)**

#### 3.5.1 Food Creation

- **Allah created resources and food in all forms**
- Enable sustenance in good quality **(Qur'an, Ibrahim: 20; Yunus: 31; Az-Zumar: 4; Al-Baqara: 22; An-Nahl: 72; Al-Ghaafir: 64; Al-Anfaal: 26; Al-A'raaf: 10...)**
- For development and use **(Qur'an, Ad-Dukhaan: 4, 12,13; Ibrahim: 32)**
- In sufficient measured quantities **(Qur'an, Lukman: 20; Ibrahim: 21; Saad: 44; Al-Israa: 30; Az-Zumar: 36; Aal-i-Imraan: 27)**
- Able to change in state, shape... **(Qur'an, Al-Mulk: 14; Fussilat: 10)**
- Resources given free but as a test of deeds **(Qur'an, Al-Baqara: 155; Hud: 7; Al-Khaf: 7; Al-Mulk: 2)**

#### 3.5.2 Food use

- Allah allows provisions in due measure and quantity **(Qur'an, Ash-Shura: 27)** and in seeking sustenance and subsistence, Muslims should stay within limits **(Qur'an, Al-Baqara: 144)**

- Muslims need to do their part in seeking sustenance and asking Allah for support (**Qur'an, Al-Qasas: 24**)
- All gains or earnings should be lawful (**Qur'an, Az-Zumar: 74; Saad: 28**)

### 3.5.3 Allah's decision and judgment on work done (Al-Jazaa or Ajjir)

- Destruction, Misery or mischief of resource (**Qur'an, Al-Qasas: 48; Ar-Room: 41**)
- Limiting a Muslim's lifespan (**Qur'an, Taa-Haa: 124**)
- Providing pleasure and joy to Muslims (**Qur'an, Al-Hajj: 37; Al-Israa: 9; At-Tawba: 104**)
- Providing forgiveness and most generous sustenance (**Qur'an, Saba: 4; A-Ghaafir: 40; Al-Ahzaab: 31; An-Noor: 26; At-Taghaabun: 11; Al-Hajj: 40; Ar-Room: 44,45**)
- Providing security and insecurity (**Qur'an, Saba: 37; An-Nahl: 112**)

### 3.6 Model Adaptation of the IAEM to food security

- Resource creation and management**
  - Balance between resource availability and use
  - Internal control of an individual Muslim
  - Temporal and spatial applicability of the model
- Resource utilization management**
  - Responsibility of the state
  - Institutional/administrative set-up
  - Equilibrium between food supply and demand
  - Food pricing, privatization and subsidies
  - Individual Muslim responsibility

### 3.7 Proposed Institutional Structure

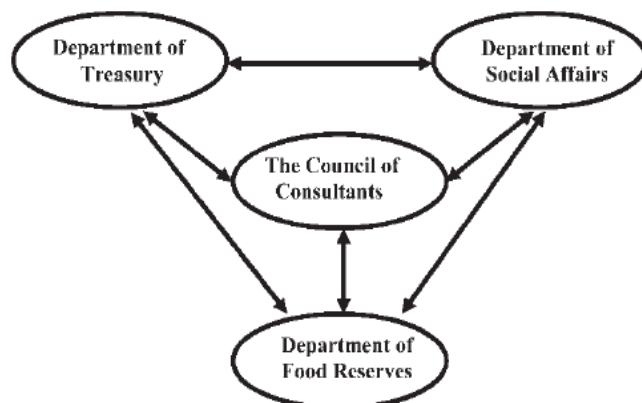


FIG. 3 Proposed institutional structure

**3.7.1 Council of Consultants** :Government in an Islamic State

**3.7.2 Muslim Treasury**: same as the time of Khalifa

**3.7.3 Food Reserves** : responsible for setting policies strategies and action plans. Also responsible for food production, processing and storage; estimate predict and monitor food needs and usage

**3.7.4 Social affairs:** responsible for knowing the society its classification and all its needs.

### 3.8 SUMMARY

- i. Food security management in Islam should not be only identified and known, but also well thought-out, institutionalized, and checked for implementation.
- ii. Harmonization needs to be fulfilled between what Allah ordered and guided and what everyday activities of Muslim should be in order to attain balanced Islamic food security management
- iii. Every individual Muslim is responsible to work to obtain his sustenance including food. An institutional structure to maintain the equilibrium between food supply and demand at affordable price in Islamic State was proposed
- iv. When no Islamic State exist, Muslims are still responsible as individuals to maintain the harmony between Allah's orders and their activities in everyday life which include the duty to care about other Muslims.

## 4.0 ENGINEERING

Without restricting the permissible tools used in engineering to any subset of knowledge, engineering can be defined as **the professional art of and optimum conversion of the great resources of nature for the use, benefit and convenience of man.**

The **Qur'an** states; "Do you not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made His bounties Flow to you in exceeding measure, both seen and unseen?" (**Surat Lukman: 20**). Some engineering works worth noting:

- The Burj Khalifa was completed in 2010 in Dubai, UAE. It has 796 apartments (Office and Residential). It is 829.8m (2722ft) with 162floors
- Jeddah Tower is expected to be 1008m (3,307ft) with 200floors. Construction has started in Jeddah, Saudi Arabia and the expected completed date is 2019.
- The three gorges dam on the Yangtze River, china. Installed capacity of 22GW from 26 turbines.
- The flying car; The Transition® uses high- octane unleaded auto gas and will be commercially available soon.
- Solar impulse plane uses solar photovoltaics to generate the needed energy for flying day and night. Its voyage around the world has been tested.

- Weighing in at 227,000 tons – and 124ft longer than the Eiffel tower – the new harmony of the seas is the largest cruise ship ever to set sail.
- Nimitz-class aircraft carrier; cost approximately 4.5 billion USD commissioned 3<sup>rd</sup> May 1975
- An Antonov 225 freighter. This wide bodied freighter is 275ft (84m) long with a wingspan of 290ft (88.4m); it is 59ft 4in (18.1m) tall with a capacity for up to 250 metric tonnes
- The A380-800 provides seating for 525 people in a typical three-class configuration or up to 853 people in an all-economy class configuration.
- Virgin Galactic developed space craft in the form of an aircraft that can be used for sight-seeing in space.
- The international space station is a space station, or a habitable artificial satellite, in low earth orbit.
- Mars one mission: the next giant leap for mankind human settlement on mars. A lot of experiments have been and are still being carried out on the mars mission. Volunteers are currently being recruited for this trip knowing fully well that there may not be a return trip.

## 5.0 CONCLUDING THOUGHTS

The power, strength and energy we need to fulfil our mission on earth does not exist somewhere outside of us. It is inherently latent. We must find it and generate it within ourselves and apply it for our benefit and that of the ummah. Allaah (**Subahanahu Wa Ta'alah**) has granted us the latitude (**Surat Lukman: 20**)



Rabbana Aatina Fid Dunya Hasanata Wa Fil Aakhirah Hasanata Waqueena AazabanNaar (Oh Allah give us goodness in the Dunya and goodness in the Aakhirah and save us from the punishment of the fire), ameen.

**All Praise is to the Lord of the Universe; The Almighty; The all-Knowing; The Omnipotent. ALLAHU AKBAR!**

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