

In The Name Of Allah Most Gracious Most Merciful

Environmental Justice: An Ethical Response To A Global Crisis

By Dr. Rafiq Khan

Introduction

It is Allah who has created the heavens and the earth

And sends down rain from the skies,

And with it brings out fruits wherewith to feed you.

And He has made subject to you the sun and the moon,

Both diligently following their courses:

And the night and the day He has made subject to you.

Quran 14: 32-33

And He gives you of all that you ask for.

But if you count the favors of Allah,

Never will you be able to number them:

Man is truly unjust and ungrateful.

Quran 14: 34

There is a growing body of recently published literature and opinions expressed by leading Muslim environmentalists and scholars of the Islamic religious tradition attempting to analyze the environmental crisis and to formulate an authentically Islamic response to meet its manifold challenges.

No right thinking person can remain in a state of denial of the enormous challenges mankind as a whole faces in dealing with this monumental problem. It has the potential either to put under severe strain or to eradicate many forms of life sustained on this only planet in the entire universe we can call home.

This is a universal problem which touches all peoples, all cultures, all nations all continents and all forms of life known to us; yet the solution can only come from one species which walks the surface of the earth.

The root cause of this crisis is man's insatiable greed to exploit the earth's resources. The earth is barely given a chance to regenerate itself. Scant attention is paid to the destructive consequences of polluting the soil, the atmosphere, the rivers, the oceans, the forests and the habitat of every known species of plant and animal life on earth.

With such unchecked and unaccountable behavior we have altered the delicate balance in nature, which has hitherto been able to support such an astonishing degree of biodiversity. Little do we realize that harming just one seemingly insignificant plant, insect or animal species, we produce a cascading effect eventually having a negative impact on our very own survival.

The effects are no longer subtle and silent. The last few years has shown all the signs of an angry planet taking its frightful revenge in the increase in the number of floods, tsunamis and hurricanes affecting many parts of the globe. The rising ocean levels, a direct consequence of global warming, threatens the very existence of some thirty-five, island nations across the world.

Our world is fragile and there is just so much it can endure. It is crying out for a just treatment at the hands of those it strives to sustain. The time has come for us to intensify our efforts to promote environmental justice, just as we strove for a more just and equal society in our fight against colonialism, racism, sexism and other forms of human discrimination. Promoting environmental justice must become an integral part of our quest to build a more just, humane and compassionate order on this earth.

The environmental crisis has the ability to re-write all of our understanding of what it means to live on this earth. It challenges us to re-evaluate our relation with the environment; it gives us pause to reflect and an opportunity to start a new narrative of how we walk on the surface of this earth, how we partake of its many gifts and what imprint of our actions we leave behind for it to witness.

Crises reveal our weaknesses; they can also inspire to bring out the best of the latent qualities we are all blessed with. Amongst all of Allah's Creation, it is human beings who are uniquely placed to reflect on the consequences of their behavior and it is only they who have the ability to change the direction of the actions such that we all can have a better outcome. No matter how intractable or insurmountable the problem might seem, only human beings have been uniquely endowed to think of and to envisage a better future through the power of their imagination.

Principles of a Green Deen

Muslims, as a globally identifiable cultural community, are privileged to have rich symbolic, scriptural and ethical resources stemming from their religious heritage, which places them in an advantageous position to make a special contribution, to the present crisis at hand.

My sense is that there is not so much of a need to re-discover or to unearth these rich treasures on a piecemeal basis as much as it is to re-read the whole of the Islamic tradition through a new lens informed by the severity of the crisis affecting all of mankind at this critical juncture. Our deen or way of life is an organic and wholesome entity; trying to disaggregate some part of it, for its purely

utilitarian value will never reveal its true intent and latent power.

At the very heart of an Islamic response to the environmental crisis is a tacit acknowledgement that the present crisis is as a result of a profound injustice committed against the environment: it is an act of thulm, a form of brutal oppression meted out by peoples and nations who fail to take responsibility for their deeds.

Our din sees everything in the universe, human or otherwise, as being a manifestation, a sign or an ayat, a symbol, signifying the Creative Power of Allah Almighty. The most fundamental teaching of our din emphasizes that there is only One Creator and the order, the delicate balance, the sheer ingenuity, the harmony, the diversity and the magnificence of creation from the subatomic to the cosmos and the galaxies, are all manifestations of the all important organizing principle of our faith of the Oneness or the Tauhid of Allah (SWT).

If Allah alone is the Creator, Lord, Master and Possessor of everything in the universe, mankind loses any claim to absolute rule and power over any part of creation. Yet Allah in His infinite Wisdom and Mercy has chosen for human beings a special role of vice –regency, as trustee or a protector over His earth. Man benefits from this exalted position in that the earth and what it contains has been made subservient for him. Allah has appointed him as His khalifah, as a steward over his Creation.

The destruction of the environment through activities which severely impacts its regenerative and healing capacities, causes a severe imbalance in nature; we fail to live with a spirit of mizan (balanced life) for our behavior is not driven by Allah Consciousness but rather by our own selfish desires. In our foolishness we think that our short-term gains will not boomerang and eventually hurt ourselves in the process.

Such behaviors are not only destructive to the environment but also to our fellow human beings. The unjustified exploitation of the earth's resources, which leads to the impoverishment of millions, whilst enriching a few, removes any traces of adl or justice for many of the world's most economically disadvantaged peoples of the world. Thus the need to enforce environmental justice is integral to the struggle to uphold human dignity and to advance the cause human rights for all of Allah's Creation.

Allah, Humankind, Nature

Muslims believe Allah has Blessed them with a soul or a ruh. This is the seat of their moral and ethical consciousness. Allah has also placed something of this Sacred presence in the rest of His Creation. Every creation of Allah, including the environment and all its constituent parts,

acknowledges this. They are in a continuous state of submission or Islam. Submission to Allah puts them in a state of athkar or remembrance of the Divine.

All of Creation, besides human beings, is engaged in a continuous state of Remembrance and Glorification of Allah. They have no choice. They have been sent on earth to fulfill a certain role. This law applies both to animate and inanimate matter. They have laws pertaining to their behavior, which Allah has placed upon them, which regulates their behavior. It is mankind's duty to understand those laws and to act in the best interest of all of Allah's Creation and not as so often happens in the interest of the one who wields power and domination.

Inhibiting or destroying their potential to reach fruition in their lives is act of thulm or oppression and such inhumane treatment takes on many forms of which the species extinction so emblematic of our current environmental crisis is nothing short of biological genocide. Spiritually speaking, we are impoverishing the earth as we destroy the lives and habitat of those who are constantly engaged in Allah's Athkar.

As ayat or symbols they are in fact the primordial revelation or teaching from Allah. Like the textual Quran and other Divine Revelations, they are a potent reminder to mankind of Allah Almighty.

Divine Revelations speak to humankind. They teach us to remain humble; they teach us not to make any false claims. We cannot run faster, see further, dive deeper, or hear further than any other animal on earth. Yet we have been endowed with wisdom, which comes from our ability to read revelation. This is our unique ability to rise to a higher level of behavior, of compassion, of care and fulfilling the rights of others. It is this capacity to transcend our own individual needs and to be sensitive to the needs of others which is the hallmark of a culturally and morally evolved individual.

In a sense that is what it really means to be fully human, fully cognizant of our role as khalifatul ard.

It is our failure to realize the higher dictates of our faith, which makes us selfish, narrow minded and so destructive to our selves and to our environment.

I believe there are four main areas of our daily existence where we give a more concrete expression of how close we are to the ideal behavior Allah expects of us as his vicegerents or stewards of His Natural World, caring and nurturing for the environment as a trust or amana from Him.

If we manage our interaction with the environment very well in these four critical areas we can make a significant contribution towards a healthier habitat for all of Allah's Creation. It shows that we take our environmental responsibility seriously.

It ties in with our final accountability before Allah Almighty. Knowing how far we have strayed from the ideal behavior expected of us drives our behavior in seeking Allah's forgiveness for our past transgressions. It leads us down a path of renewed commitment to live a more environmentally conscious, eco-sensitive existence characterized by gratitude, simplicity, contentment and real happiness. It helps us to overcome the scourge of individualism and consumerism. This is change from within but its effects extend far and wide having a positive effect on all we touch, becoming instruments of Allah's Mercy wherever we go.

Water

We made from water every living thing.

(Qur'an 21;30)

If prayer opens our heart to faith, understanding and wisdom, it is water and ablution, which paves the way to prayer. It makes prayer possible. Our interaction with this most precious commodity teaches us profound humility and gratitude. Evens before you wash your face, your most prized possession signifying your beauty and your individuality, Allah asks you to taste the water, smell the water and to feel the water so as to engage all your senses to make you understand what it really means to be thankful for what you have been blessed with.

"Whether it is in the gentle mist that cools your lips, or between your toes as you walk barefoot through long grass tipped with morning dew, water is important to how our path of Islam is a faith in

concert with protecting and cherishing the planet-a Green Deen.” (Abdul-Matin, Ibrahim p.117)

To be in state of wudhu is to be in state of consecration; water facilitates this transformation for you. A wudhu properly done facilitates reflection on our relationship with the Divine as well as into the very depths of our souls. easier. It is a ritual we engage in so many times a day. It is a pervasive reminder of the intimate relationship Allah in His Infinite Mercy and Wisdom has engendered within our hearts for the natural world and the environment we share with it.

Every time we utilize water for wudhu or for any other purpose it must remind us how this precious and scarce this commodity remains for more than a billion people worldwide. The search for this precious life sustaining substance forms an integral part of the narrative of the haj or the fifth pillar of our faith; a stark reminder for us for the need to be actively involved in the jihad to fight poverty, the most pervasive social disease around.

The Prophet of Allah (SAW) tells us about the consequences of withholding water.

“ There are three people whom Allah will not look at on the Day of Resurrection, nor will He purify them and theirs shall be a severe punishment. One of them is a man who possessed superfluous water on a way and withheld it from travellers”

In our modern context we can take lessons from this very important hadith and draw strength in the struggles of those whose water resources, amongst others have been severely curtailed or denied; it affirms the legitimacy of their just struggle for something withheld which has no ethical or moral justification whatsoever. Such tyranny will never last for it is not Allah’s way to support oppressors.

Without water there is simply no agriculture, no aquaculture, no plant and animal life possible. Not surprisingly therefore the Hadith and the Seerah of the Prophet of Allah is filled with many references how we ought to manage this precious resource. Rasullullah(SAW) once admonished a companion against wasting water whilst making wudhu, evens if he was getting it from a river flowing in front of him. It thus teaches us to be careful and avoid any israf or abuse or what we are blessed with. Our wastage and carelessness will be somebody else ruin downstream. It teaches us to act responsibly. Water, more than anything emphasizes the central tenet of our deen of making shukr or being in a state of gratitude for what we are blessed with. Spare a thought for those

mothers, sisters and children who have to walk for miles on end to reach a supply of clean potable water; a daily reality for many in Africa and other parts of the world.

This leads me to the second important area in life where we impact with our environment and that is in the cultivation, production and sourcing our food.

Food

O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: but waste nor by excess, for Allah loves not the wasters”

(Quran 7;31)

Food production is where the management of water, waste and energy intersect to provide nourishment for our minds, bodies and souls.

Living in large conurbations has cut us off from the process of cultivating our own food. We have lost the skills to work with the soil. We have little knowledge of how to promote the welfare of animals and evens less knowledge of gardening and crop growing. We are far removed from the chain of events, which determines how food lands on our table. We have become passive consumers allowing others to profit from our desire for convenience. Our tastes have been warped to become addicted to foods, which are high in salt, sugars and fats; we are slowly killing ourselves by eating!

We are at the mercy of big agribusinesses and corporations who do not share our concern for food production to be environmentally or eco-friendly nor do they treat the animals whose flesh we consume with any shred of dignity.

They have put their drive for profits above the need to promote sustainable agriculture and the need for the humane treatment of animals.

Today most of the meat we consume is raised in what are called factory farms. These are concentrated animal feeding operations where huge numbers of animals are crowded together in inhumane conditions, pumped pharmaceuticals to promote growth as rapidly as possible, and slaughtered on assembly “killing lines” for the sake of making a quick profit. Cattle and chickens are fed substances they were not genetically designed for. They have shortened life spans and sadly evens their method of ritual slaughter leaves much to be desired.

The halal stamp or symbol, lets be clear about it, is the lowest common denominator of what constitutes quality produce for us to consume.

That is simply entry-level permissibility of what animal flesh we can eat. Are we going to be satisfied with that? Halal can also refer to kosher meat or meat slaughtered by ahlul-kitab (people of the book) as well. We must insist on more. We must insist on animals being slaughtered humanely and in strict accordance with the principles of dhabiha (proper ritual slaughter) avoiding cruelty to the animal at all times. Dhabiha meat is halal and has also been slaughtered with a proper prayer and blessing.

But I will insist that not evens that is enough!

We must also insist on the animal we eat as being tayyib or pure. This meat comes from animals, which have been raised properly, allowed to graze freely and permitted to act in the most natural way as Allah had intended them to live.

Thus our demand ought to be for food that is halal, dhabiha as well as tayyib at all times.

Consuming food like drinking water or evens sneezing for a Muslim is never simply a mundane activity. The boundaries between the spiritual and mundane fall away as we sanctify our actions by using the name of Allah. In this way we ensure our sustenance is legitimate, earned in a pure manner and is an occasion for us to express our gratitude to our Lord for making available such bounties for our consumption and well being.

How is it that we never question how the animals whose flesh we consume as halal were treated? Were they free roaming animals, fed on grass or were they caged and battered with all sorts of pharmaceutical agents and deprived of rest to ensure their natural growth? What harm are we not inflicting on these poor animals? What about the consequences to their genetic make-up if generations upon generations of these animals are passaged in this manner? Just how do we think the dreaded Mad Cow Disease arose the first place?

When we act irresponsibly we harm not only the animal but, eventually our selves for we have upset the delicate balance Allah has placed in the natural world.

Not surprising then that many Muslims these days are adopting a vegetarian diet for they feel that the injustice caused to animals is not worth the guilt they have to carry by consuming meat.

They are not making meat consumption haram; that would be a violation of Allah's right. They are simply expressing their choice. They want to tread on this earth gently without causing any discomfort to any of Allah's Creation.

And the servants of the All-Merciful are they who walk on the earth gently (hawnan). (25:63)

It is time that we honored the animals we consume we consume by paying more attention to their welfare and their humane treatment. The moon and star logo is having, in some cases, the unintended consequence of putting to sleep our conscience and not questioning the inhumane treatment of Allah's Creation, which is skillfully kept away from our range of vision.

These animals give up their lives, that most precious gift Allah has given to all of Creation, so that our life in others can be sustained. Is it not time that we showed care and concern for what is happening to these animals instead of simply consuming what is certified. Is it not time that we formed our own independent halal watch body to independently monitor this whole certification process? We need a strong consumer lobby driven by our desire to ensure proper standards are adhered to and animals are treated humanely. Our halal certification bodies, sadly are only about "halalification" and serve

the needs of the food industry more than the needs of conscientious Muslim consumers. They have sold the signs of Allah for a miserable price by having a myopic approach to animal welfare. They stand in violation of the rights of Allah's Creation, a clear case of environmental injustice!

There are ways out of this conundrum for us.

We can read all the verses of the Quran and all the Hadith we want to but it will not change our food supply and availability if we are not prepared to implement the inspiration, which comes from these sources. This means education, teaching congregations about healthy foods, about going organic, buying and consuming meat which comes from animals humanely treated, not eating tuna which has been caught in these vast nets which entrap innocent dolphins in the process etc.

It is also about insuring Muslims are investing in alternate sources of food production, thereby getting some control of where we spend our hard earned income. This is not an elite or upper crust society issue. Poor people are just as much in need of proper nutrition as the rich. We need as a matter of urgency to ensure food prices, and with that especially prices of good, nutritious and healthy alternatives come down so that its benefits can reach as many as possible.

Energy

Among His signs is this,

that He sends the Winds, as heralds of

Glad Tidings, giving you a taste of His (Grace and) Mercy.

Qur'an 30:46)

By the Sun and his (glorious) splendor

By the Moon as she follows him

By the Day as it shows up (the Sun's glory;

By the Night as it conceals it;

Qur'an 91; 1-4)

Simply one hour of the sun's radiation reaching the earth is enough to meet all its energy needs for one entire year! We have utilized more than fifty percent of all the energy expended over the last 2000 years in the last century. Our reliance on fossil fuels has produced such an extraordinary amount of green house gasses that it is now the important cause of global warming, causing a rise in the levels of the oceans and major climate changes we have seen over the last few years.

Energy, which we extract from the soil, whether hydrocarbons such as oil or coal, or gas through fracking, is destroying our environment. It is toxic to water, sky and ground. It is the direct cause for wars and other serious political instability. Energy derived from the soil is dirty and destructive and non-renewable. Our dependence on fossil fuels is simply very high.

Whether it be the BP oil spills in the Gulf of Mexico or the destruction of some of nature's most pristine environments such as in Alaska, or coal mining in many parts of our country, extracting these fossil fuels from the earth destroys the quality of life of people in these communities.

The rubble from coal mining goes deep into valleys covering streams and communities that live in those valleys. It is not surprising therefore to realize an increase in the rate of respiratory diseases, asthma, hyperthyroidism and breast cancers. Even in Cape Town residents in living in areas such as Killarney, Bothasig, Edgemead and Du Noon have a far higher incidence of Asthma and other respiratory diseases due to the proximity of the oil refinery to those areas.

Extracting coal is just as devastating to wild life, fish and bird species. Mining waste pollutes water supplies of communities. Removing vast areas of topsoil and destroying the trees and plants in areas of mining means there is very little plant life to absorb rainfall water in those areas. This can cause sudden flooding with devastating consequences in those areas.

Energy derived from the atmosphere is renewable, clean and in endless supply.

Solar power is one clean source from heaven. We look at the sun not with reverence or ascribe any divinity to it. We look at it with awe. It is sign of the power of the Almighty Allah. It is 93 Million miles away from us yet the intensity of its heat can be felt from so far away. It has existed up till now for something like 35 billion years. Yet it still continues to do its activity day in and day out.

It is our natural partner for growth. It provides heat and light.

We have to harness this power either via passive thermal systems, which store, collect and move the heat or via photovoltaic systems, which convert sunlight into electricity. This is a burgeoning industry, which needs our best minds in mathematics and science, our best business scientists to construct models to maximize our investment potential, and our ability to network and lobby political powers to remove obstructive legislation to ensure alternate clean energy sources make an impact on lives.

Similarly wind is a powerful source of heavens sent energy.

Amongst His signs is this,

That He sends the Winds,

As heralds of glad tidings,

Giving you a taste of His (Grace and) Mercy.

That the ships may sail majestically by His Command

And that you may seek of His Bounty:

In order that you may be grateful

(Qur'an 30;46)

Wind is like a gift, driving rains, which bring much-needed precipitation to crops and in days gone by the knowledge of its strength and change of direction was used by ancient mariners to chart their ways across the globe in search of trade and commerce.

Like solar energy, wind powered energy is making a serious comeback. I came across report recently of wind turbines being installed in minarets suddenly changing an architectural and functional feature of mosques into an efficient means to generate a clean source of energy and thereby reducing the carbon footprint of congregations.

We too can be a part of this exciting new wave of innovation, and moves to get off the grid as it were or to build a new smart grid or smart network of sharing energies as the old electricity grid is rapidly becoming obsolete. We must also learn ways to become energy efficient, habitually switching lights and appliances we do not use, using low voltage lamps, etc.

Perhaps we too can emulate examples elsewhere and strive to get our masjid off the grid within a year or two and pay no electricity costs to the city council or Eskom! That would be a worthwhile venture to undertake. We can provide the lead for other mosques to go green as well!

Let us set ourselves that modest target. We do not have the luxury of endless time to do the things to heal our troubled planet. Without targets, without deadlines, without innovation and without thinking beyond our paradigms of how we conduct our affairs we will make no meaningful dent to the problems we face.

Innovation knows no bounds. With our Mother City being awarded the design capital city of the world title for this year lets see how we can utilize such energies, ideas and networking opportunities to make our mosques more greener and cleaner and environmentally safer places; evens a simple energy audit will show up ways and means how we can minimize water and electricity costs; in this way we reduce the carbon costs to the environment.

Living a life connected to the environment made people realize just how dependent they are on the

natural world for their existence. This led them to ponder on the ayat of Allah and brought them closer to their Creator. One of the most damaging effects of modern living is that it has severed that link leaving us to think of ourselves as being self-sufficient; man has turned himself into an ilah or a deity, a subtle form of the worst spiritual affliction we can undergo.

Earth

There are certainly signs in the earth for people of certainty:

And in yourselves.

Do you then not see?

Qur'an 51; 20-21

The Prophet of Allah, as the Most Perfect of human beings who walked the surface of the earth teaches us so beautifully what it means to be truly sensitive to the environment. He used to recognize below the soles of his feet how the pebbles he used to tread on were in state of constant athkar, (remembrance) and, khawf (in fear and awe) of their Lord!

If we adopt such an attitude towards nature, which can only come from our belief in the Ultimate Reality, The Transcendental Being Who is our Lord and our Rabb, such a state of belief is liberating for it impels us to love the natural world, both plant and animal for no other reason than it is the Creation of Allah. Doing any good to them automatically ensures that we become recipients of Divine Mercy and Compassion. The Seerah of the Prophet of Allah is filled with literally hundreds of examples of his humane and compassionate care of the earth and all forms of life on it.

Perhaps one hadith most pertinent to our subject under discussion deals with the Prophetic saying relating to the "earth as a masjid". This is an entreaty teaching us to respect every piece of soil on earth; every part of it is sacred. It is not only about a narrow principle in fiqh about the permissibility to perform your prayer anywhere and not necessarily in a mosque. It tells us rather to have a prayerful attitude towards every piece of land we tread upon. It is a creation of Allah. It is spiritually alive. It will be a witness bearer on the Day of Judgment of how it was utilized; who prayed on it and

who used it for purposes other than prayer. It will be our final abode one day. If we display a spirit of humility, and of deep respect to it whilst alive, it will welcome us one day when we die.

Perhaps the one teaching to my mind which show the Prophet of Allah of Allah as being the Most Eco-sensitive person who ever walked the surface of the earth relates to the hadith wherein he is reported to have said

“If a Muslim plants a tree or sows seeds, and then a bird, or a person eats from it, it is regarded as a charitable gift (sadaqah) for him”.

What I find so beautiful about this hadith is its remarkable understanding about the inter dependency of various species on one another. It shows an understanding of how ecosystems work. It also shows how bird, animal and plant life have a symbiotic relationship; what remarkable insight into modern biological principles which only achieved a degree of understanding and elucidation many hundreds of years later.

Evens more astounding is the hadith

“If the hour of the day of Resurrection is at hand and one of you is holding a palm shoot in his hand, let him plant it.!”

The above hadith makes it quite clear that it is never too late to uphold the principles of a Green deen, of caring for the environment, adding to its beauty and strength and most important leaving something for the future generations.

Conclusion

By way of conclusion, let me state that environmental justice should be the new frontier for us to pursue towards this making this world of ours a more safer, just, caring and compassionate society

for all of us to live in and be contented.

We begin by acknowledging that the heavens and earth and all that it contains, belongs to Allah. Allah has chosen us as human beings with the capacity to reflect and to take the moral responsibility for our deeds and to be the guardians of his Creation.

Thus to practice environmental justice, to promote a certain ethical way of how to engage with it requires in the first instance that we act from completely unselfish motives. Our aim should always be First and Foremost to attain the Divine Pleasure.

I believe that this is an exciting new development, which can generate much energy amongst Muslims. With the unique religious and cultural resources our deen provides, coupled with our understanding of this world and the cosmos and its ability to weave our sojourn on this earth with a sense of responsibility, Muslims have a ready made alternative for a better engagement with the environment than many other contemporary approaches towards environmental and ecological justice.

The major challenge is of course to translate the intent of the Qur'an and the Prophetic traditions into meaningful goals, which are practical and realizable.

We need to embrace the promotion of environmental justice and an eco-sensitive spirit wherever we go. This is a call for all of us to serve something bigger than ourselves for the greater good of all of us. Answering such a call prevents us from becoming selfish. We will realize that we are a part of a bigger movement centered on adding value to others. Such a mission will give us a lasting sense of lasting joy and satisfaction. Our work will begin to make a difference. We will embrace a cause.

“Where your talent and the needs of the world cross, your calling can be found”.

- Aristotle.

We need hope, something all religions provide so easily and abundantly. We can find all sorts of evidence to make us feel the environmental cause is already lost.

My understanding of the Quranic message of

La taqnatu mir rahmatillah

Do not despair of the Mercy of Allah

leaves no room for any doom and gloom scenarios in my mind. We can never fathom the extent of Divine Mercy and Support. There is no simple linear relationship to explain how Divine Help and Succour has seen humankind overcome many difficult issues in the past; the HIV-AIDS epidemic is just one recent example. I am positive humankind will find the answers and the will to make this world a better place for all of the Creation Of Allah.

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