



Emergence of e-Learning in the Kingdom of Saudi Arabia



In 2003, Umm Al-Qura University and King Fahad University of Petroleum and Minerals calibrated to establish e-learning center under the deanship of academic development to be the main task help academic population in university to benefit from learning technology to develop the process of education.

In 2004, King Abdulaziz University established the Deanship of e-Learning and Distance Education.

Starting from 2006, there is a significant development in E-learning in Saudi Arabia. In 2007, National Center for E-learning and Distance Learning was established. Also, Saudi television channels broadcast educational programs with assistance from the Ministry of Higher Education and the Ministry of Educa-



tion. As with the use of radio offerings, those programs are not official distance learning, but they are presented to help students who are in the traditional learning system. In addition, King Saud University established the Deanship of e-Learning and Distance Education.

In 2008, Al-Harbi (2011) stated that e-learning in Saudi Arabia is still in its infancy with a paucity of information on its use at the time of the study. Saudi Arabia called for a national plan to adopt information technology across the country. The plan recommends implementation of e-learning and distance learning, and their prospective applications in higher education.

In 2009, the first international conference e-learning and distance learning was held and organized by the Ministry of Higher Education and National Center for E-learning and Distance Learning. Also, University of Tabuk established Distance Education Unit.

In 2010, the list of distance education in higher education institutions in the Kingdom of Saudi Arabia was officially published and ratified.

In 2011, The King Abdullah Ibn Abdul-Aziz Al Saud, the Premier and the Chairman of Higher Education Council, has approved the Council's decision on the establishment of Saudi Electronic University. *Ref: Wikipedia*

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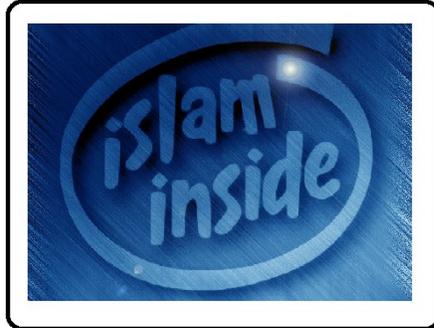
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An Excerpt from a book**Fundamentals of Islamic Economic System**

By Dr. Muhammad Sharif Chaudhry



Dr. Muhammad Sharif Chaudhry

Following are some of the main objectives of the Islamic economic system:

1. Achievement of Falah: The first and the foremost aim and objective of Islam is falah or well-being of the mankind in this world and in the next world. That is why al-Qur'an, the revealed book of Islam, admires those who pray to God: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of fire....." (2 : 201)

The Islamic concept of falah is very comprehensive. It refers to spiritual, moral and socio-economic well-being in this world and success in the Hereafter. At micro level, falah refers to a situation where an individual is adequately provided for in respect of his basic needs, and enjoys necessary freedom and leisure to work for his spiritual and material advancement; whereas at macro level, it aims at establishment of an egalitarian and happy society with clean environment, with freedom from want and with opportunities to its members for progress in socio-political and religious affairs. Although welfare of the individual and the society does not necessarily lie only in economic prosperity because moral, cultural and socio-political advancement is equally important, but still Islam does not discourage achievement of material prosperity through fair means.

The concept of falah, in strictly economic field, refers to material well-being of the citizens of an Islamic state. The economic system of Islam, therefore, aims to achieve economic well-being and betterment of the people through equitable distribution of material resources and through establishment of social justice.

2. Fair and Equitable Distribution: The second most important objective of the economic system of Islam is to make distribution of economic resources, wealth and income fair and equitable. Islam discourages concentration of wealth in few hands and ensures its circulation among all the sections of society. Al-Qur'an, the revealed book of Islam, says: "That which Allah giveth as spoil unto His messenger from the people of the townships, it is for Allah and His messenger and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you." (Al-Hashr 59:7)

Islamic economic system ensures fair and equitable distribution of wealth through positive as well as negative measures, such as: institution of Zakat and Sadaqat, laws of inheritance and will, abolition of interest, prohibition of earning of wealth by Haram (unlawful) means, prohibition of hoarding, etc.

3. Provision of Basic Human Needs: It is also an important purpose and objective of the Islamic economic system that basic necessities of life like food, clothing and shelter should be provided to all the citizens of the Islamic state. The Prophet of Islam has beautifully defined the barest necessities of life in his famous Hadith which says: "The son of Adam has no better right than that he would have a house wherein he may live, and a piece of cloth whereby he may hide his nakedness, and a piece of bread and some water." (Tirmizi). Thus, in this Hadith the basic needs of an individual have been defined to include a house to live in, clothing to hide one's body and food for survival and maintenance of health.

4. Establishment of Social Justice: One of the major objectives of the Islamic economic system is to establish socio-economic justice among all the members of the nation. Al-Quran says: "He (Allah) placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four days, alike for (all) who ask" (41 : 10). Allah has placed in the earth sus-

"Islam lays the foundations of fellow-feeling, brotherhood, friendship and love among all the members of Muslim Ummah."

tenance and provisions for all to cater their needs. However, on account of various reasons, the distribution of these provisions does not remain fair among all the human beings, thus making some lucky ones very rich who possess wealth more than their needs and making many others very poor who possess nothing or too little to meet their very basic necessities of life. Islam meets this challenge of disproportionate division of wealth by making it obligatory on the rich to surrender a part of their wealth for helping the poor and unfortunate members of the community.

In order to make distribution of economic resources fair and just, the Islamic economic system has established an elaborate system of Zakat and Sadaqat. In addition to that, many restrictions have been placed barring an individual to earn wealth through unfair, illegal and unjust means. Besides that the Islamic state can also levy taxes. If all the economic teachings of Islamic are acted upon, the distribution of incomes and wealth properly based on the principles of socio-economic justice will be automatically achieved. The subject of social justice will be discussed in detail later on. For the purpose of the present discourse it is sufficient to say that the major objective of the economic system of Islam is to establish social or economic justice among its followers.

5. Promotion of Brotherhood and Unity: Another objective of the Islamic economic system is to es-

tablish brotherhood and unity among the Muslims.

Islam lays the foundations of fellow-feeling, brotherhood, friendship and love among all the members of Muslim Ummah. By helping the poor, the rich persons not only discharge their religious obligations but also earn their gratitude, love and affection. So the Zakat and alms pave the way for national solidarity and social cohesion by cementing the bonds of fraternity among the rich and the poor.

6. Achievement of Moral and Material Development: The economic system of Islam aims at material as well as moral development of the Muslim community. It achieves this objective through its system of taxation and fiscal management particularly through Zakat.

Zakat discourages hoarding of wealth and encourages its circulation. Those persons who possess hoarded wealth know that if they keep it like that, it would be consumed by Zakat. So they would not keep it lying idle, rather they would per force bring it into circulation by investing or spending it. Thus the consumption and investment would have multiplier effect on the growth of the national income.

7. Circulation of Wealth: Another important objective of economic system of Islam is to discourage hoarding and ensure the constant circulation of wealth. About hoarding of wealth the Quran says: "They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings of a painful doom. On the day when it will (all) be heated in the fire of hell and

their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them). Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard:" (At-Taubah-9 : 34-35). So the Quran not only discourages hoarding of wealth but also threatens persons responsible for this heinous crime with the dire consequences.

The economic system of Islam achieves this objective through Zakat. Zakat is a great enemy of hoarding. If it is paid regularly on the hoarded wealth, it would eat away the whole or main portion of such wealth in a few years time. Thus a person possessing such hoarded wealth is forced to bring it into circulation by investing it or spending it. The Prophet of Islam (PBUH) is reported to have said: "Beware! Whoever is the guardian of an orphan who has property, should trade with it and should not have it (hoarded), lest the Zakat should consume it. (Tirmizi)

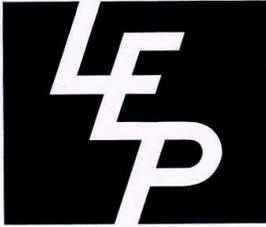
The objective of circulation of wealth is also achieved through other compulsory and voluntary Sadaqat, through laws of inheritance and will and through monetary atonements.

8. Elimination of Exploitation: The last, but the most important, objective of Islamic economic system is elimination of exploitation of one human by another. To achieve this end Islam has taken many effective measures. First such measure is the abolition of interest or usury which is and has been perhaps the worst instrument of human exploita-

"Zakat discourages hoarding of wealth and encourages its circulation. Those persons who possess hoarded wealth know that if they keep it like that, it would be consumed by Zakat. So they would not keep it lying idle, rather they would per force bring it into circulation by investing or spending it."

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Words of the Week



Reported By

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“Because dictionaries are so full of solutions, their frequent use can lead to clearer communication.”

The whiteboard outside of the Language Enhancement Program room stands about sternum-high. On it, students and staff can find a new “Word of the Week” each Sunday morning. Choosing and exploring these words has been a joyful and thought-provoking experience. I write to share some of the recent words and reflect on their significance.

“Respiration” was the Word of the Week beginning April 13th. Breathing is a necessary activity for human life. When discussing an individual’s health, “the respiratory system” is referred to regularly. Though the nasal pattern of inhalation and exhalation is the process most familiar to us, diverse styles of respiration exist throughout the five kingdoms of biological classification.

“Versatile” was the Word of the Week beginning April 20th. A versa-

tile person is competent in a wide range of settings and occupations. Sports commentators often use this word to describe an athlete’s skill set, helping to emphasize his value to a team. Exhibiting versatility within one’s field can be highly valued by associated coaches, managers, or other types of investors.

“Solve” was the Word of the Week beginning April 27th. A grammar textbook is full of problem-solving opportunities, which can be rewarding for a student. The Latin infinitive, *solvere*, means “to loosen, release, or free,” allowing one to interpret a connotation of liberation. Solving any mystery or misunderstanding can release a person from a lack of clarity. The purpose of conversation is often to gain understanding as participants seek to choose the most precise words. Because dictionaries are so full of solutions, their frequent use can lead to clearer communication.



Seminar on West Eastern Divan



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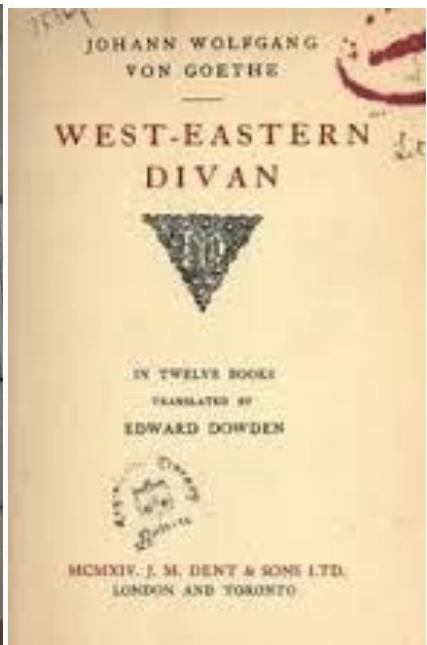
Reported by
Muhammad Adil
Lecturer,
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Language Research Center at King Khalid University arranged a seminar on April 28, 2014. The seminar included a presentation conducted by Dr. Sorin Chiutacu, which was titled *West Eastern Divan*. It was centered on the Romanian prolific man of letters Demetrius Cantemir, who was Prince of Moldavia twice and at the same time a philosopher, composer, linguist and eth-

nographer. He mentioned his involvement in the campaign against the Ottoman Empire as a political advisor of Peter the Great of Russia. Dr. Chiutacu's



presentation also focused on books he wrote and music he composed. Overall, the presentation gave a clear picture of the past of Romania during Ottoman rule.





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A Poem by Syrian Poet Nizar Qabbani

Granada

At Alhambra's entrance was our chance encounter
How sweet it is to meet at an unexpected encounter
Dark black are her eyes in their sockets,
Glinting, glittering, getting brighter and brighter
'A Spaniard are you?' I asked her
'With my birthplace in Granada.' was her rejoinder
Granada! prompting seven centuries to conjure up
In those eyes, after dormancy
There is Umayya whose banners are fluttering
And saddled horses are in too long rows
How strange history is to take me back
To a brunette of my grandchildren
She had a Damascene visage through which
I caught a glimpse of Balqis's eyelids and Suad's neck
As well as our old house, and the room
Where mom used to spread out my mattress
I saw the jasmine, decking out with its glittering stars
And the golden-melody-singing fountain
'Where is Damascus?', she asked
I said. 'It is in your river-like sleek hair

It is in your Arab countenance, in the mouth
That is still cuddling my country's suns
It is in the scent of 'Al-Uraif's Gardens', in its fountains
Arabian jasmine, basil and citron
She walked with me, with her hair panting behind her
Like ears of wheat left un-harvested
The long necklace on her neck is sparkling
Like lit candles at Christmas night
I walked like a child after my guide,
Leaving behind a flicked-ashes-heap history
I could hear the embellishments' beat
With the ceiling carvings calling out:
Here is Alhambra; here is our forefathers' pride
You read on its walls my glory and its,
I wiped my bleeding wound,
And I wiped another in my heart
Would my heir know she was unconsciously
Referring to my own forefathers
Hugging her when bidding her farewell,
I actually hugged a man, called 'Tareq bin Zeyad'

A Poem by Syrian Poet Nizar Qabbani**Translated by: Eyhab A. Bader Eddin****غرناطة**

في مدخل الحمراء كان لقاؤنا
 عيان سوداوان في حجريهما
 هل أنت إسبانية؟ ساءلتها
 غرناطة؟ وصحت قرون سبعة
 وأمىة رياتها مرفوعة
 ما أغرب التاريخ كيف أعادني
 وجه دمشق رأيت خلاله
 ورأيت منزلنا القديم وحجرة
 والياسمينه رصعت بنجومها
 ودمشق، أين تكون؟ قلت ترينها
 في وجهك العربي، في الثغر الذي
 في طيب "جنات العريف" ومائها
 سارت معي.. والشعر يلهث خلفها
 يتألق القرط الطويل بجيدها
 ومشيت مثل الطفل خلف دليلتي
 الزخرفات.. أكاد أسمع نبضها
 قالت: هنا "الحمراء" زهو جدودنا
 أمجادها؟ ومسحت جرحاً نازفاً
 يا ليت وارثتي الجميلة أدركت
 عانقت فيها عندما ودعتها
 ما أطيّب اللقيا بلا ميعاد
 تتوالد الأبعاد من أبعاد
 قالت: وفي غرناطة ميلادي
 في تينك العينين.. بعد رقاد
 وجيادها موصولة بجياد
 لحفيدة سمراء من أحفادي
 أجفان بلقيس وجيد سعاد
 كانت بها أمي تمد وسادي
 والبركة الذهبية الإنشاد
 في شعرك المنساب.. نهر سواد
 ما زال مختزناً شمس بلادي
 في الفل، في الريحان، في الكباد
 كسنا بل تركت بغير حصاد
 مثل الشموع بليلة الميلاد..
 وورائي التاريخ كوم رماد
 والزركشات على السقوف تنادي
 فاقراً على جدرانها أمجادي
 ومسحت جرحاً ثانياً بفؤادي
 أن الذين عنتم أجدادي
 رجلاً يسمى "طارق بن زياد"



Continued from page 3

tion. Another measure taken by Islam for putting an end to human exploitation is regarding slavery. The slaves have been the most exploited class in human history. Islam declared the emancipation of slaves as the most pious at and enjoined upon its followers to earn God's pleasure by setting free as many slaves as they could. The Qur'an has made emancipation of slaves an expiation of some types of sins and criminal acts committed by the believers.

To eliminate exploitation of labour by the employer or the capitalist, the Prophet of Islam has laid down that the workers would be paid their wages promptly. On the authority of Abdullah-bin-Omar, it is reported that the Messenger of Allah said : "Pay the labourer his wages before his sweat dries up." (Ibn Majah).

The tenants and the farm workers are another most exploited class of humans which has been subjected to the worst type of tyranny by the feudal lords. To eliminate exploitation of this class, Islam almost abolished jagirdari or feudal system by repealing the system of absentee landlordism and by confiscating the lands of those who did not cultivate them for three continuous years. The Prophet of Islam also discouraged giving of land to others for cultivation on cash rent or for share in produce.

The women have been exploited by men throughout the history of humankind. They were denied in the past even the status of a human being and were treated as chattel. Islam restored their status of human beings and gave them rights equal to men in every sphere. In the economic field, Islam has given them rights to acquire property, own it, enjoy it and alienate it as the men do. The women have also been given rights of inheritance like men, they can inherit property from their parents, from their spouses, from their children and from their other near kindred. Thus Muslim women are no longer economically exploited by the men.

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