بسم الله الرحمن الرحيم

In the name of God, Most
Gracious, Most Merciful

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International Multidisciplinary Journal of PURE LIFE is an scientific Journal of which will be a window to man's eternal life.

On the other hand, Al-Mustafa International University, considers its mission to introduce the divine teachings to ground dwelled man, so that he could be able to establish a fresh living by using the knowledge bestowed upon him by Almighty God in such a manner that it brings him worldly peace and eternal prosperity.

Accordingly, **International Multidisciplinary Journal of PURE LIFE** is an opportunity for the students and graduates of university and other researchers to spread out their scientific and cognitive knowledge on the vast arena of cyberspace and also, by using scholarly dialect, reflect religious knowledge of monotheistic religions and sects into various aspects of human life.

We hope through efforts of knowledge seekers, this window may become more magnificent outstanding.

A Word from Editor-in-Chief

Research is the vital stream of life in the realm of insight and science. Its dynamism leads to generation and expansion of knowledge borders and neglecting this area, makes knowledge sleeping and lifeless, and the first consequence of this sleeping is ignorance. In these very days, we are witnessing the modern ignorance, which roots in absence of sound and lucid research in different areas.

Today research is considered to be a gate for expanding the borders of knowledge and plays an eminent role in human activities. Exploring humanities areas and Abrahamic religions can enable people to understand the human issues and difficulties to offer solutions for them.

The growing of different fields of knowledge demands discussions in more scientific areas. Today, Explaining a vast range of humanities Science areas and religions in global scope is a necessity.

International Multidisciplinary Journal of PURE LIFE with the aim of creating a situation for presenting articles by scholars and researchers around the world, is trying to improve the level of scientific researches in humanities and religions for expanding the relationships among researchers in humanities and Abrahamic religions.

This interdisciplinary journal is published electronically and in each issue, approach is to deals with comparative studies in the field of religion and life. in every special issue, we are ready to publish scientific articles by scholars, researchers and professors around the world.

International Multidisciplinary Journal of PURE LIFE is published, every season, in a form of a electronic journal. Thanks to Al-Mustafa Journals Commission, **PURE LIFE** as the first international journal in Al-Mustafa International University is ready to publish the scientific articles.

ORIGINAL RESEARCH PAPER

Capacities of Cyberspace for Religious Education

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ARTICLE INFO	Abstract
	SUBJECT AND OBJECTIVES: Regarding the functions of the religion in contemporary world, the cyberspace can play a decisive role in teaching, research and call for the religion. *METHOD AND FINDING:* Also in regard of practice of the religion and serving the humanity, this technology could be utilized and used as a very helpful instrument, but it depends on how to understand the religion and how to implement it. Ethics and Etiquette is needed for usage of this instrument. *CONCLUSION*: While we find that some of the extremists and terrorists are using it against the humanity and even against the fame and image of the religion, this makes a duty for the higher experts in the field of the ICT and cyberspace and also religious leaders to protect the younger generation and the future of the mankind.

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Article Address Published on the Journal Site:
http://p-l.journals.miu.ac.ir/article_358.html

Introduction

Your capacity for something is your ability to do it, or the amount of it that you are able to do (collinsdictionary).

What do we Mean by Cyberspace?

Cyberspace Theory in all nomination means all of the things which are related to the computer and Internet.

The word "cyberspace" is credited to William Gibson, who used it in his book, Neuromancer, written in 1984.

Gibson defines cyberspace as a consensual hallucination experienced daily by billions of legitimate operators, in every nation, by children being taught mathematical concepts.

A graphical representation of data abstracted from the banks of every computer in the human system. Unthinkable complexity. Lines of light ranged in the non-space of the mind, clusters and constellations of data. *(Berkley Publishing Group, 1989: 128)*

Today in the world a great amount of data and information is exchanged by the Cyberspace in the field of personal communication and even in media and mass communication.

What is Religious Education or Instruction?

In secular usage, religious education is the teaching of a particular religion (although in England the term religious instruction would refer to the teaching of a particular religion, with religious education referring to teaching about religions in general) and its varied aspects: Its beliefs, doctrines, rituals, customs, rites, and personal roles.

In Western and secular culture, religious education implies a type of education which is largely separate from academia, and which (generally) regards religious belief as a fundamental tenet and operating modality, as well as a prerequisite for attendance (collinsdictionary).

What Do we Mean by IS?

By IS here we mean the Information Society.

A society in which information replaces material goods as the chief driver of socio-economics. (*https://www.igi-global.com*)

How Can the Cyberspace Help the Religion?

Helping the aims and objectives of the religion:

As we know and the scholars of the principles of the Jurisprudence clarified, the religion has 5 aims and objectives for protection amongst the society:

1. Souls
2. Intelects
3. Dignities
4. Prperties
5. Values

The cyberspace can help protection of these items by increasing the knowledge (information) and relations (communication).

Helping Impelimentation of the Justice

According to the holy Quran the most impotant goal of Shaiaa (practice) of the religion is to impeliment the Justice. *(Holy Quran, 57: 25)*

In this regard we shoul notice to a phenomenon which is called syberjustice. But what does mean this phrase?

The phenomenon of cyberjustice covers a wide range of possibilities, and therefore, its definition should be broad enough to convey the width of its scope.

In its broadest sense, "cyberjustice" refers to the integration of information and communications technologies (ICTs) to dispute resolution processes – whether they be judicial or extrajudicial.

With respect to the extrajudicial sphere, cyberjustice regards online dispute resolution or ODR, which is essentially the migration, onto the Internet, of alternative dispute resolution, i.e. negotiation, mediation and arbitration.

But cyberjustice also has to do with the introduction of IT in the traditional justice system to serve its various

stakeholders (parties, lawyers, judges, court administrators, etc). *(http://www.academic-foresights.com/Cyberjustice.html)*

Cyberspace and Humanism

One of the most important Goald of the religion after Justice is Philanthropy nad humanitarianism,Quran depicts this one the second goal of the religion. *(Holy Quran, 16: 90)*

In this fild also cyberspace can help to find the needy people and people in disasterous situations and help the quickly.

Aids for the Relatives and Kin People

The religion considers helping and relief for the kin people the third goal for the religion and the important commandment of Allah. *(Holy Quran, 16: 90)*

Seeking Knowledge

Another important duty in a religion like Islam is to increase the knowledge of the individuals and collectives continuously, *(Holy Quran, 20: 114)* and the cyberspace is the best vessel and media for the access to the knowlege in a rapid and certain way and we know that our world is turning to the e-learning in a tremendous way.

It is supposed to change 85% o0f the learning and training to virtual and electronic leaning in coming decades.

- What will a classroom look like in fifty years?

Hundreds of years ago, no one could have possibly imagined some of the exciting, effective learning technologies we have today.

In just the last few decades, there have been dramatic technological advances that are changing the nature of the classroom, how students learn, and how teachers teach.

Resources are more readily accessible and content is more engaging than ever before. In this blog post, I outline four of the most popular elearning trends of 2014 (including MOOCs, mlearning, virtual reality technology, and gamification) that could lay a foundation for the future state of schools, as well as speculate what classrooms, learning platforms, and teacher roles might be like in the future.

(*https://elearningindustry.com/ elearning-future-what-will-elearning-look-like-2075*)

To Know God
The essential belief and creed in the religion specially Abrahamic religions is to know and believe in God.

The cyberspace can help to know God be making the latest nad newst discoveries and inventions available for the users to help them become familiar with order and wisdom in the creation of the world and even to know that this world is not selfdependant on none-dependant but it is based and designed on the best order and technology possible, then the planer and manufacturer of the world which we call him God for sure and scientifically approved is a high tech architect and engineer.

Then all of the other religious beliefs are constracted and based on this belief.

Ethics and Ethiquette
This is another important and even the most impotant part of the religion which is visible for the people and in Islam iT is

told to be the finest and the the highest amongst the religions. *(Bokhari, Sahih, Adab, 273; Al-Hakim, Mostadrak, 4187)*

We know that the exchange of knowledge can increase the level of Ethics and Ethiquette amongst the users and make them world citizens with a better quality.

For this purpose even a branch of knowledge is established in called Syber ethics. *(Computer Ethics Institute, 1992)*

The Ten Commandments of Computer Ethics (PDF). *(Ibid, Retrieved 2008-05-01)*

Cyberethics is the philosophic study of ethics pertaining to computers, encompassing user behavior and what computers are programmed to do, and how this affects individuals and society.

For years, various governments have enacted regulations while organizations have defined policies about cyberethics. *(International Journal of Cyber Ethics in Education (IJCEE), https://www.igi-global.com)*

Pilgrimage and Rituals

One of the important aspects of the religion is the rituals and pilgrimages. Cyberspace can help to incourage the believers to become familiar with the pilgrimage sights and practices and even can do vritual visit and pilgrimage as we know today.

Networking and Friendships and Fellowships

One the popular activities in the religious life is to find co-religious and fellow people and make friendships with them, and it is inevitable that the cyberspace can increase the possibilities in this regard.

Today we have a lot of the groups and channels and chat-rooms belonged to the religious people in the world. *(cf.Banton, 6 (1969), 12, The Religious Experience, 1996, 38, Banto, 1996)*

Religious Research

One the most important aspects of the religious orientation and communications of the mankind is the research and investigation about the religion.

It is clear that the most powerful mean for gaining information and research about the religion is the web because you can find many datas and information available on the internet about the religion not existing in the books of paper based periodical and documents in addition of millions of books and other materials even manuscripts digitalized today rather than the on-line libraries and digital libraries and e-books prepared by the IT and ICT and huge possibilities for inter libraries connection was not possible without the cyberspace.

What kind of Religion?

I like to have attention of the dear audiences and readers that we have to fix a definition for the religion we mean in this article and we find in suitable for this age and the mankind, because there are deviated forms of the religion can use or even abuse of the religion, Even not all kind the religions are useful and bevevalent for the mankind.

The religion of today should be convenient to the world society today who is multi-cultural, multi-ethnis and ever-changing and rapidly changing.

So all kins of superstition and zeal and fanatism or racism and arrogance and selfishness in a religion and for sure violence and extremism can make the religion inconvenient to the contemporary world.

The most dangerous problem of our contemporary world is that the divices are progressed and the Ideas and Dogmas are backwrded.

Because or perhaps in spite of both the importance and difficulty of addressing the future of the information age, there has been no shortage of attempts to do so.

These attempts break down roughly into three categories. The first contains those who would project from the capabilities generated by information technology where the information age might go.

Let's call these people technologists. Prominent in this category would be Microsoft's Bill Gates. His best-selling book—The Road Ahead—is a good example of suggesting how technological advances might affect our lives in the years ahead.

Other examples in this genre include Nicholas Negroponte's Being Digital and Michael Dertouzos' new book, What Will Be: How the New World of Information Will Change Our Lives. *(Negroponte, Knopf, 1995- Dertouzos, 1997)*

Conclusion

For making peace and co-operation between the religion and ICT or cyberspace we need a better co-operation between religious leadres and educators from one hand and the the highest councils and boards of the ICT and IS (Information Society) in the world to prevent abuse of this technology against the humanity and the mankind and also against the religion and the prestige of it.

We know that how the extremist and terrorist groups are using the web against the real message of the religion.

While the real and progressive religions like Islam and Christianity and Judaism are calling for passion and mercy and helping needy people and poor and deprived people and encouraging Justice

and knowledge and integrity, some of the misguided portions of the societies like "IS" and "Al-qaeda" and "Boko-Haram" organizations are using the religion for their in-human activities and are using the cyberspace in the widest range. *(Weimann and Hoffman, 2015)*

This phenomena should be controlled and even uprooted to gain peace and prosperity.

This is for sure satisfaction of the Almighty God and salvation in here and here-after.

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APPLIED PAPER

Social Media and Interfaith Dialogue

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ARTICLE INFO	Abstract
  Open Access	*SUBJECT AND OBJECTIVES:* Aided by technology lots of people nowadays use online media many hours per day; regardless a mere access, online media is mainly used to surf net, get directions, do e-shopping, chat with friends and share messages among its many other applications. *METHOD AND FINDING:* while the present research tries to answer how social media as a part of online life could be used in religion field to be familiar with different religions, exchange religious ideas and in general for interfaith dialogue for peacemaking purposes such as decreasing the extent of violence, massacres, genocides and wars human beings witness these days due to faith differences. Even scholars work in religion sciences encourage people from all over the world to read about and get familiar with other religions. So far many papers have been written on the issue and it is believed that this is the duty of the elites to discuss about the problem and lead the people to the right way. *CONCLUSION:* The present paper however suggests that social media users can apply it to discuss about faiths and exchange their relevant religious ideas if of course they know how to analyze, evaluate and synthesize contents without bias. The authors of the present paper believe that so far the skills for dealing with media products have not been publicized in many countries. Thus, following Potter's media skills pattern, they refer to three skills of analysis, evaluation, and synthesis of media messages.

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Email: *amirfarhangi2002@yahoo.com* **ORCID:** *0000-0002-4334-8811*	Article Address Published on the Journal Site: *http://p-l.journals.miu.ac.ir/article_2118.html*

NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHORS
38	2	(IRAN)

Introduction

Throughout history there have been lots of conflicts among people in different parts of the world due to religious and faiths differences; thus, dialogue between the followers of different religions and faiths can remove the misunderstanding.

Connecting various people to each other and providing them with relevant information, social media can solve the problem and promote the dialogue. However to avoid any bias, the social media users should be equipped with some skills to be able to analyze, understand and evaluate the content.

This paper is going to overview first of all both social media and interfaith dialogues. It then bases its work on the three skills introduced by Potter (2013) to answer the research question that how social media can be used for interfaith dialogue?

Interfaith Dialogue

The world always needs dialogue as human beings have been described as social beings since the time of Aristotle. *(Spitzer, 2012: 109)*

At the heart of dialogue is inter-religion dialogue as religion is the most comprehensive of all other human disciplines as long as there have been Homo sapiens (The pre-historic wise men) may be since 70.000 BCE *(Swidler, 2013: 1)* to explain the ultimate meaning of life and how to live accordingly. *(Swidler and Mojzes, 2000: 1)*

The term dialogue covers several engagements between religions from formal to informal debates with scholars to daily conversations between believers with the purpose of social change, peaceful coexistence, religious growth and mutual understanding while the common feature of all these forms of mutual interfaith dialogues is mutual respect and learning from each other, so interfaith dialogue refers to any forms or degrees of constructive engagement between religious traditions. *(Cornille, 2013: 12)*

It should be kept in mind that dialogue between religions is not a neutral study of religions, dialogue is not only

mutual understanding but also following truth and personal growth, in fact it happens at both individual and institutional levels.

In brief, interfaith dialogue is all positive and constructive inter-religious relations with individuals and communities of faiths which are directed as mutual understanding and enrichment to obey the truth and respect for freedom (Dialogue and Proclamation, 1991, a document of the Catholic. *(Forde, 2013: 7)*

Forde believes that dialogue aims to promote mutual understanding and good relations, identify the reasons of tensions between faiths and religions, to make understanding and confidence to prevent or overcome the tensions, and break down the biases that result in suspicion and distrust. *(Ibid: 8)*

In fact, dialogue does not try to put aside the differences and achieve a common belief, not to convert the other faiths and religions.

Dialogue is not a space to attack or disprove other faiths and religions. It does just try to increase mutual understanding, trust and respect.

The importance of dialogue has been discussed in the Holy Quran as it asks various people and nations to know each other: *(Fassihi, n.k)*

> O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. *(Hajarat: 13)*

In the Holy Qur'an, dialogue and negotiation to reach understanding have a special place.

Among the verses in Qur'an, there are several verses through which the Prophet of Islam (PBUH) and his believers are called to dialogue with the people of the Book and followers of other religions: *(Fassihi, n.k)*

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. *(Nahl: 125)*

In another verse, Allah discourages the believers from conversing with violence:

And do not argue with the People of the Scripture unless it be in (a way) that is better, save with such of them as do wrong; and say: We believe in that which hath been revealed unto us and revealed unto you; our God and your God is One, and unto Him we surrender. *(Ankabut: 46)*

The holy Qur'an is the book of dialogue; God's talking with the Prophet, angels, believers and followers.

In the meantime, Abel and Cain's conversations in the Qur'an can be seen as the literal symbol of the first dialogue in the life of human beings.

In the Qur'an, those who listen to the speeches and sayings of others and follow the best ones are introduced as the guides and wise men *(Reff: Zumar: 18). (Fazeli, n.k)*

In the Qur'an, dialogue with opponents is also presented as a good way. In the matter of the creation of Adam, God spoke to the angels and they also expressed their opinions. *(Baqarah: 30-32)*

He also talked to Satan, who disobeyed and God left him alone until the Resurrection. *(A'raf: 12-18)*

The prophets also discussed with their relatives and opponents. Noah had the most conversation with his people for nine hundred and fifty years. *(Ankabut: 14)*

Abraham, in addition to discussing with his people, talked to the Lord regarding the abandonment of the torment of Lut. *(Hud: 74)*

Other prophets like Saleh, Moses and Jesus also spoke with their people all of which were mentioned in the Qur'an. *(Mosawiyan, 2006: 1)*

A religion based dialogue took place when a message of God was communicated to the people through the prophets; when the massagers tried to lead a group of people; when God gave some explanations in response to the questions posed by the prophets and the issues people needed or when a rational-based argument was used to invite the other groups of people to think about and be finally convinced with a given message. *(Fedai Iraqi, 1998: 515)*

However, in the modern era and in the absence of any messengers, the dialogue among the believers and followers of different religions has its own challenges.

Rosen believes that interfaith dialogue tries to view the basis of all religions the same to minimize the differences. The challenge is that even shared values, principles and practices in different religions cannot make the people the same. Viewing different religions as the same enables us to learn from other faiths.

In his view, another challenge for interfaith dialogue is the post-modernism era that means "each religion is an independent system that expresses itself in a particular language and pattern of symbols that can only be understood in relation to other words and symbols that constitute a complete system.

Thus, it seems that interfaith dialogue is impossible because the participants never speak in the same language or mean the same things". *(Rosen, 2016)*

Rosen also believes that the violent abuse of religion is the biggest challenge as it puts peaceful coexistence in danger because of the wounded psychology of individuals who think that they lack the respect and value they deserve.

As Cornille writes dialogue involves its own conditions or requirements such as humility or recognition of the possibility of change or growth in one's own tradition. *(Cornille, 2013: 13)*

The authors of the present research believe that dialogue

in the virtual space requires its own skills.

Thus, prior to any discussion on these skills, they briefly overview social media and its role in interfaith dialogue.

Social Media

The Oxford Dictionary defines social media as the websites and applications used for social networking or communicating with other users with similar interests to one's own. *(The Oxford Dictionary, 2011)*

Focusing on the two-way interaction feature of social media, Scott and Jacka believe that "social media is a set of web-based technology that gives people the ability to emerge from consumers of content to publishers". *(Jacka and Scott, 2011: 5)*

Kasturi and Vardhan also believe that the mass media used for the purpose of social interaction is called social media. *(Kasturi and Vardhan, 2014: 2)*

Miller et al also believes that social media means the contents people post on different forms of its platforms;

social media is a place through which people do interactions. *(Miller et al, 2016: 1)*

Social media is very significant due to its two most important characteristics that distinguish new media from traditional mass media channels and content: ubiquity and interactivity. *(Kasturi and Vardhan, 2014: 4; See this reference for the complete list of key characteristics of social media)*

Ubiquity means new media technologies put effect on people's life in the society even if they are not the audience of such a media. Interactivity is "the selectivity and reach that media technologies offer users in their choices of information sources and interaction with other people". (Lievrouw and Livingstone, 2006: 7)

The interaction can be for both entertainment and exchanging information; the first choice is not in the discussion area of the present paper; therefore with no need to repeat the researches already done on the history of social media, *(Dewing, 2012)* current situation of social media in

terms of facts and figures or new forms of virtual interaction and global communication, *(Tyson, 2009; Kaplan and Haenlein, 2010: 60; Yigit and Tarman, 2013: 75)* the impact of social media on society, *(Amedie, 2015)* problems associated with the use of social networks, *(Szczegielniak, Palka and Krysta, 2013)* the present paper attempts to discuss about the interrelation of social media and interfaith dialogue.

Social Media and Interfaith Dialogue

Social media plays an important role in different aspects of life. So far some researches have been done in the field of the role of this platform and interfaith dialogue.

Tutt defines interreligious dialogue as "a conversation between people from distinct traditions to engage religious difference to deepen one's own faith and expand knowledge of the other while interreligious interaction means an exchange between people from different religious traditions focusing on personal interactions in the social arena without attention to the theological dimensions of these relationships". *(Tutt, 2010: 7)*

In his view, people use new social media to share subjects that can change, grow and come to better understand of their own beliefs in a greater context.

He refers to Pete Warden's study that God is the most popular Facebook fan page in the southern United States. *(Warden, 2010)*

Online blogs are also a popular new forum to discuss about religion as Nathan believes that the bloggers try to share new and different religious perspectives. *(Nathan, 2010: 33)*

Tutt believes that the key challenge in both offline and online interreligious and intercultural dialogue is to develop respect, trust and open mindedness. *(Tutt, 2010: 16)*

In other words, online tools do not have any positive or negative power by themselves;

that is, dialogue depends mainly on the quality of the conversation and the goodwill of the participants.

In his view, if the goals of dialogue are well-defined and the tools are chosen carefully, Internet can potentially be used to foster dialogue.

Flexibility and the willingness to experience are also key factors. He believes that dialogue explores both the commonalities and differences between people of other faiths and cultures and leads to true understanding.

Husseinzade believes that advertisement cannot be successful for religion-based communication anymore.

She believes also that traditional religious communication with a unilateral nature is not the same as the nature of new media.

In her view, media plays a positive role in religions as it establishes and promote ideas like electronic church or electronic mosque; however, interfaith dialogues in virtual space suffer from violence and insult which lead them to be at lower levels.

She believes that mass media is not a reliable resource about international realities while it can be replaced by social media as an immediate resource.

She concludes that religious flows have no effects on interfaith dialogue in social media and its controlling is impossible.

In her view, "disagreement is the main reason of interfaith dialogue in social media.

Therefore, interaction in the field of religion in social media does not mean to change the beliefs and viewpoints but it is to express one's own ideas and be aware of the viewpoints of the others while both sides observe self-controlling". *(Hosseinzadeh, 2011: 1)*

Kessler tried to find out the extent social media fosters interfaith dialogue. *(Kessler, 2013: 1)*

In his view, the effects of social media rely on its users and the way they use it. He believes that social media challenges traditional hierarchies including

religious hierarchies because social media is controlled by website owners as well as social media users as publishers and critics.

For him, although the nature of online communication lets the users to distort information, social media can promote interfaith dialogue; however, it can be abused to promote prejudice while at the same time it can be used to combat prejudice and overcome ignorant biases.

He asserts that "social media should be integrated into interfaith dialogue so that it not only contributes to positive political change but also to furthering interreligious understanding". *(Kessler, 2013: 1)*

According to Altwaijri, dialogue is a medium and media channels are used for people's interaction as readers or listeners, for exchanging information and sharing experiences and viewpoints between parties in a dialogue. *(Altwaijri, 2014: 14)*

In his view, through dialogue the knowledge of the other party is acquired, also both sides can find some commonalities to find out and follow the path to the truth and avoid any illusions and misconceptions about the other side.

In his view, certainty and truth are the ultimate goals of both of the interlocutors of a dialogue; However it seems it is not true about all those who participates in dialogues or all those who use the social media.

In his opinion, the media of misinformation, distortion, deception and sensationalism corrupt the audience's perception of the simple truth and as a result they are different from the purposive media that respect the ethics of those who quest for the truth as their first and foremost goal; in fact, both media and dialogue have a common objective and that is to reveal the truth. *(Kessler, 2013: 1)*

So far the previous studies have discussed about the problems both social media and interfaith dialogues have faced with; and they have focused on the positive role social media

plays in developing interfaith dialogue; however, the authors of the present research could not find any approaches or solutions to solve the problems in their interrelationship.

These authors believe that regardless of the mere access to media in its traditional and new forms, the users need to be equipped with media literacy skills to be able to encode and decode the products.

Therefore, the present research describes the skills to give a clear picture of the issue and answer the research question to clarify the significance of the skills in dialogue.

The authors preferred to refer to the skills introduced by Potter (2013) as in their view most sources in this filed refer to the introduction of media literacy *(Baligh, 2001; Shekarkhah, 2006; Basirian and Basirian, 2006)* or how to use social networks, *(Lesani, 2006)* while Potter provides a comprehensive explanation about the skills for dealing with the content of media messages.

Potter's Media Skills

Encountering a media product, one needs some skills which are significant because of three reasons.

First, the skills lead to a better information filtering since everyday lots of media products are produced while all of them are not valid or useful.

Second, they empower us to process the meaning of information.

Third, they help us to make our own meaning from the information and do not accept the meaning/s imposed by media producers.

Potter tries to persuade us to acquire media literacy skills to improve our social media use and interaction. These skills are analysis, evaluation, and synthesis. *(Potter, 2013: 16)*

1. Analysis Skill

For Potter, analysis means to go below the surface of a message to be able to extract certain elements that are used to find meaning or to solve a problem. Analysis means breaking the message into its elements.

In linguistics, a written message is analyzed in the form of a superficial structure or something that is seen at the first look (the syntax of the message) or in the form of the deep structure of or what should be used for semantic processing (the semantic level of the message).

In fact, during analysis, we should look for specific information in the message text, cast the numerous content that the message gives us and take only useful content.

Meanwhile, people who have less dependence to the subject matter are quicker and more precise to analyze and distinguish the signal (the important part of the message) from the noise (the inappropriate part of the message); But people who depend a lot on their surrounding for various reasons such as lack of sufficient study and repeating whatever they hear often based on fanaticism and inadequacy of facts, should do more practice to gain analytical skills.

Potter introduces three types of analysis that are component analysis, outline analysis, and focal plane analysis.

In component analysis, one first needs to determine the purpose of the analysis, in fact, which component he looks for in the message, whether the message and its appearance are important or the information contained therein.

For example, a handwritten letter from a detective point of view can be a clue to find a suspect, but for a teacher, the type of its writing and grammar will be important.

Then, for each goal, he has to consider the dimensions of the analysis.

In the example of the letter, the use of a special shape of the alphabet will be important for the detective, but the teacher pays attention to writing the address, writing the body and finally signing the letter correctly.

Potter believes that if a person has a good knowledge structure and information background, he

can easily come up with component analysis.

For example, if we receive a letter from a friend, we will immediately find out by reading the text that his intention is to convey the real emotional feelings or make a sarcasm; But if we receive a letter from an alien, we will not be able to decide to reject the letter or respond to it.

The third step in the component analysis is to determine the elements in the message and their significance in order to achieve a complete picture of the message by putting these elements in their appropriate place like the pieces of a puzzle; But in this regard, we can do outline analysis, which is to analyze the components into their sub-components.

For example, an automobile is made up of various parts including engine while the engine itself has different parts.

In the field of dialogue between religions and faiths in social media, users should do component analysis at the semantic level of a message and the information it includes.

For example, for the purpose of finding the meaning of a religious message, users should understand the meaning of the terms and metaphors that followers of a particular religious community use to avoid any misunderstanding that in turn can lead to harsh voice and insulting.

For example, in Islamic texts one can find some words such as kufar (unbelievers), ahl al-kitāb (people following the Book), dhimmi (a protected person), jihad (struggle), and taqiyya (dissimulation) that may make individuals from other religions confused. *(Townsend, 2014: 12-46)*

Even there are many believers of Islam who do not have any or have just a little knowledge about these terms as well as their meanings and applications because they do not read a lot.

As a result in any discussions their ideas are just based on bias, fanaticism and repetition of others' ideas that may be in turn false ones; Even

in prays and sermons of different religions one can find out lots of misunderstood words and terms *(See for example: Wilkin, 2012; Townsend, 2014; Myers, 2017)* that may lead not only the believers of a given religion but those of other religions to uncertainty.

After finding the meanings and applications of each of the words, they should be analyzed in terms of their place in a faith or a religious belief.

For example, what is the status of jihad in Islam and is it part of the major principles of Islam?

Through outline analysis, one can analyze different types of jihad and its sub-groups. This in turn needs the user to read a lot prior to participate in any discussions.

The focal plane analysis, as its name implies, analyzes the key elements in the message and overlooks the background elements.

Just like when we want to take a family photo, the faces of the family members are more important than the objects around the place or possibly the background nature.

In the analysis of the message it should be said that some information is included in the appearance and some in its backend, so in the focal plane analysis our purpose of doing the analysis is determined based on the type of information we need; However, it must be said that the appearance of the message usually focuses on its artistic aspect, and the meaning and ethical load of the message are at deeper level.

Focal plane analysis begins with a question. The purpose of this analysis is to answer the question. So, the first step of this analysis is to focus on the question.

Then the background and foreground of the information about the question should be considered.

The accuracy and efficiency of this analysis are very important. Individuals who are not dependent on their surroundings and have a well-

structured knowledge structure are able to analyze the overall and partial elements of the message.

In discussions about the religions in cyberspace, users should also ask questions about the content presented in the message and then look for answers.

In this regard, they should refer to their knowledge structure. This structure only takes shape when people read a lot and at the same time refer to reliable sources.

In fact, they should address the structures, meanings and applications of the components contained in the message, and ask questions about the message producers (who), their goals (why), the impact of their messages on the audience (the effect of the message), the time and place of producing the messages (the context of message production) and the authenticity of the produced messages (validity of the message); But what should be done if the message is new to users and they do not have any background information about?

In this case, the analysis will not be useful in the structural and practical aspects because the individuals do not know the number and nature of the points contained in the message. In such a situation, another dimension of the subject should be formed.

In fact, the users should determine the for and against views regarding the message and then select the middle ground; so that he can, based on the focal plane analysis, get more information about the for, against, and impartial views and the necessity of their existence. This analysis requires library or online reading.

The more a user reads, the more he acquaints with the quality of the views which in turn is a kind of learning.

Analysis is a kind of tool, so the amount of message analysis depends on our goals. If the message is important, then it requires more analysis at different semantic, structure, and application levels. But as soon as a component of a message is found that requires analysis, the generalization of

analysis to other components will be futile.

For example, does an analysis on praying, as one of the minor principles of Islam, need to analyze the other minor principles?

Mixing the analysis of different components reflects lack of precision by the analyst.

An important point to be considered during the analysis is lack of attention to individual emotions and feelings since they are an obstacle for a logic-based analysis. Of course, emotional reactions such as anger or ridicule when confronted with messages with different themes are normal, but controlling these reactions is essential to do a clear accurate analysis. Of course, many people may face with a message, for example they watch a movie, but they may not go through the analysis.

In fact, their knowledge of this film is very superficial and they do not understood the film's artistic dimension such as compilation, lighting and imaging, or the cognitive aspect of the film such as the theme and characterization.

2. Evaluation Skill

In Potter's point of view, evaluation means judging about the value of a component or a group of components in a message, By component here it means a piece of data provided through a message. *(Potter's, 2013: 77)*

In fact, evaluation skill is comprised of two important parts that are a component and a standard, and since a component is identified through analysis and as a raw material, then it can be said that the analysis skill is the basis of the evaluation skill.

The standard is our beliefs about the nature of the issues. If people have no choice but to accept a message, they will probably accept it without evaluation.

For example, people read a text in a newspaper or magazine but they are indifferent to the accuracy of the content or its value.

In some cases, people are obliged to accept a message

because it is published in a well-known newspaper or magazine and they do not need to evaluate the content.

When we accept a message without evaluation, we actually put it in our knowledge structure without going through it.

So incorrect and useless information are mixed with the correct and useful information that makes it impossible for us to distinguish one another.

A standard includes multiple criteria in our knowledge structure, consisting of four types: emotional (what particular emotional reaction we expect a message evokes in the person), aesthetic (to judge about the artistic quality of a message), moral (whether something satisfies to a person's code of ethics or religion) and cognitive (whether something satisfies the mind- such as accuracy or utility).

As soon as the standard is determined and the criteria provided, the component that should be evaluated must be considered. If the completeness of the information contained in the message is to be evaluated, it should evaluate the data achieved from the component analysis. If the clarity of the message is desired, the evaluation work should be done on the data achieved by the outline analysis; and if the accuracy of the material contained in the message is considered, the data derived from the focal plane analysis should be evaluated.

The next step in evaluation is to compare the components with the standard-related criteria. If a component is far from the standard, it will be judged as a negative component (e.g. bad, weak, etc.).

If the component matches with the standard, it will be read as a positive and acceptable component. If a component is beyond the standard, it will be considered as an exceptional or extraordinary component. But what if the component is evaluated acceptable and positive according to two or three criteria, or conversely, unacceptable and negative according to two or three other criteria?

Perhaps the most important challenge in religious discussions is the existence of multiple criteria for evaluation.

For example, the disagreement between the Shiites and Sunni people in some of the events in the history of Islam is the source of many conflicts. In these cases, the conclusion of the vote (unity of opinions) is recommended to reject or accept a component or components of the message.

Potter suggests to follow-up the criteria of other people in evaluating messages. But a standard is usually based on an individual judgment that can be challenged.

The problem is that different people use different criteria in judging religions and faiths. If other people use a weak standard, what should an individual do?

The result is clear, the evaluation of that person will be weak too.

In fact, the question is, how much people are free to evaluate the value of the content of the religious messages to their standards, and to what extent they should follow the standards of others.

In such cases where the standard used by people is weak, people must follow their religious experts, because evaluation should not be based on personal feelings but on rationality so that people can understand any forces in the adoption of a religious message, fanaticism and slogans imposed on the content.

They should also recognize the boundary between acceptability and unacceptability of the message. Of course, Potter answers that question. In his view, one needs a skeptical attitude that the components of a message are not always accurate and useful.

This skeptical view is called "critical viewing" by Messaris *(Messaris, 1994)* or just "critical" by Silverblatt. *(Silverblatt, 1995)*

Critical viewing is an evaluation because it challenges the facts and arguments in a message. Critical analysis can be based on cognitive criteria.

Cognitive criteria indicate whether our mind is satisfied

with the "accuracy" of the message.

We can compare a component with what we know about a subject. If the new component does not match what we already know, our judgment is that the new component is false.

Another cognitive-type standard is the "utility and efficiency" of the message.

This standard means understanding the existing knowledge structures. Our knowledge tells us whether we should evaluate the new component, because this new component should be included in our existing knowledge structures.

"Utility and efficiency" are presented in three ways:

- they expand our knowledge structure by adding a new component to a new topic;
- they add a component to our current knowledge to extend its depth;
- they add another example to a fact we have already had in our knowledge structure.

In the area of religion and faith which is more sensitive, it is better to do the evaluation with all possible standards, otherwise the outcome of the evaluation will not be so valid.

Another point is that although knowledge structures provide us with the necessary information, we should not be overly confident in the accuracy of the available information, as we may save incorrect information or the saved information may lose their correctness through the time.

In fact, we need to update our information and be open-minded facing with conflicting beliefs. Many people resist against the up-dated information they face in their lives and do not try to change their beliefs.

In fact, these people do not change with the change of the world, so they continue their diverted beliefs through the thoughts that may be wrong today.

Another important point in evaluation is attention to the source of the message. Not

all sources of information are reliable.

Therefore, it is essential to analyze the resources and ensure their credibility.

Finding a relationship between events is also an important point in the evaluation. Without accurate analysis of claims, our readings of religions and religious beliefs will not be reliable.

Finding the reason and impact of events in the formation and continuation of religious and religious beliefs is very important as well because any wrong reasoning can lead to misleading.

Another point in the evaluation skill is the comparison of beliefs. An applied analysis of the words such as "the best", "the most complete", "the first", "the biggest", etc. is important.

3. **Synthesis Skill**

Potter believes that synthesis means the ability to sum up valuable components (identified during analysis and evaluation) within a new knowledge structure to provide a better point of view or to provide a solution for a problem. *(Potter, 2013: 168)*

Synthesis does not mean reassembling or putting different parts together.

For example, if we glue the broken pieces of a pot, it does not mean we have made a new pot. To synthesize means to create new content. When we create new content with the help of information, or in other words, when we create a new knowledge structure, in fact we transform the structure of the old knowledge into a new and advanced structure of knowledge with the help of new information.

In content synthesis, the most important and the first step is to determine the purpose.

The purpose is to provide a solution, but when the problem is very complex, irregular or very broad, the solutions offered by people are not useful and they are rejected.

The next point is the use of components that were already determined as the highly valued components in the process of analysis and evaluation. Finally, components should be put in their correct place to create content to provide the correct solution. But

the important thing here is flexibility and, at the same time, coherence in synthesis.

Synthesis requires the activity of the left hemisphere of the brain for systematic reasoning and that of the right hemisphere for creativity. But in dialogue, if more emphasis is placed on reasoning, the outcome will be repetition of old ideas, without creating any new ideas. And if too much emphasis is on creativity, the coherence of words will be lost.

In content creation, it is better to make just a few points with a valid reference.

Content does not necessarily have to reach a common point of beliefs and convergence, but it can have a kind of contradiction with the opinions of others or divergence.

An important point is content usage, in fact the content will be functional if it can provide a useful solution to solve a problem or to resolve an ambiguity.

Different people have different opinions about a subject, each of them can have their own application, and the user can choose one regarding his needs and according to its evaluation.

What is important is the value of the message based on its analysis and evaluation, since the purpose and standard of production will vary from one person to another.

So providing content based on reasoning would be better than comparing different contents.

Conclusion

Dialogue between faiths and religions is the only direct way to achieve mutual understanding of other religious beliefs; dialogue eliminates any differences between faiths and religions to create a more secure world.

It seems that dialogue should not only be among the elites of the world in cultural, scientific, artistic, and economic fields but also among the followers of different religions and sects so that it can lead to convergence and understanding between nations around the world.

Undoubtedly, cyberspace has a positive and worthwhile role in promoting interactions between people and religious scholars as well as among people of different religions because it converts users from

the consumers of traditional mass media to content makers of social media. However, the quality of these interactions has not been desirable over the years because we witness violence, insults and verbal threats in cyberspace.

Potter's Media Skills is a valuable collection that helps the users to analyze, evaluate, and generate messages in this cyberspace.

Any method, approach or model produced or modelled to participate in interfaith dialogue should be based on priority.

Potter's skills also work on informative texts or images rather than on literary/ artistic pieces for entertainment purposes.

Media literacy, especially in the virtual social media environment, can be the first step for users to learn skills and enhance their personal knowledge to make changes in their interactions with followers of other religions and faiths.

The result is a change in users' mutual understanding and respect in the realm of religion and in the promotion of global peace.

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ORIGINAL RESEARCH PAPER

The Role of States and Religious Organizations in Web-Based Teachings (In order to Promote Religious Education)

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ARTICLE INFO	Abstract
	SUBJECT AND OBJECTIVES: The paper identifies the major spiritual problem created by imperialism and the opportunities it has unintentionally created for religious education through its own aerial platform, viz big-data cyberspace. Imperialism in its greed for materialistic power rapidly expanded globalization to the extent that the global migration of skills, expertise, cultures, languages, and religions defy their control by imperialism. In its western centres, imperialism has neglected the mental and spiritual health of its populations and has replaced spirituality with hedonism, egotism, and consumer culture, which it exports even to its periphery as cultural imperialism. In pursuit of rabid capital accumulation it has placed hardware devices in civilian hands to sell software applications as social media, which has become the social power of people, beyond its control. ***METHOD AND FINDING:*** This newfound social power of the people presents opportunities for the promotion of religious education to people who are starving for spiritual fulfilment in the midst of the oversupply of worldly goods. The technological devices, with possibilities of real-time and simultaneous communications across international boundaries, compel the development of new methodologies, new quality assurances, and new contents, which are unique and original. As knowledge is the social property of all of humanity and not the private property of individuals,

states and religious organizations have to collaborate in the transfer of beneficial knowledge, skills, expertise, cultures, languages, and religions – with tolerance and understanding. It is a world where the walls of universities are metaphorically falling down and the world has become a global campus. This demands the creation of new adaptive education models in which the distinction between learners and educators is blurred.

CONCLUSION: In spite of the intimidating edifice of globalization, education needs to maintain the basics of cognition, viz., language, learning, memory, intelligence, and thinking as well as the positive emoting abilities of learners/educators. Spirituality needs to be redefined, in modern scientific terms, as the natural realm of ideas, cognition, sensory inputs, emotions, perceptions, and beliefs. It is culture-specific and interpenetrated in the cortico-thalamic processes of the brain.

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Article Address Published on the Journal Site:
http://p-l.journals.miu.ac.ir/article_2119.html

Introduction

Cybernetics- as the science of communications and automatic control systems in both machines and living things- provides for the human interface with machines that produce a systematic environment for interaction as the basis of cyberspace-time (CST) for immersive and memorable experiential activities for the learner/ parent/ teacher circle.

It creates a strong desire in them to return the following year to further their education.

It reinforces engagement and strengthens learning outcomes. It stimulates experiential learning that transcends old-style science laboratory experiments.

Software applications are transforming traditional ways of learning/ teaching into meaningful real-world experiences. In the CST universe learners/ parents/ teachers can land on the moon, penetrate the dense equatorial rainforests, interact with remote indigenous populations, go back in time to the dinosaur age, or explore the depths of the oceans.

New contents are not only learnt but also 'felt'. Learning is experienced.

Tutoring systems provide for one-to-one tutoring platforms to leverage Mega Data and learning analytics for the provision of real-time feedback about actual performance, exact learning needs, skills gap, and supplemental guidance.

It compels the ongoing professional development of teachers, in terms of substance, methodology, techniques, and technology-use.

Technology helps teachers to transform from vault-keepers of knowledge to coaches, mentors, and facilitators.

The strategic challenge for education in the 21st century is to produce and deliver, safely and securely, improved content in less time, at a fraction of the cost, for the massification and democratization of education in order to help people to liberate themselves from not only physical but also mental and spiritual poverty.

The Philosophy of Cyberspace-Time (CST)

There is a need for a philosophy of CST.

The five characteristic elements of abstract CST are space, time, distance, size of information, and navigation route.

They exist in a universal energy-field.

Space requires locating target destinations for correct delivery, Distance requires speed of time for cost-effective and time-efficient delivery.

Size requires large storage capacity for knowledge. Navigational route requires algorithm to follow specified and secure routes to reach the intended destinations.

CST requires appropriate ratios of distance: speed, time, storage capacity, cost. The ratios optimise the use of CST, The quantitative relations of these ratios ensure the quality of CST.

CST gives reference to the five characteristic elements just as space-time coordinates give reference to 'motion relative to a practically rigid body of reference' (Einstein).

CST is characterised by the interactiveness of all the users who populate it.

There is co-responsibility for content development, availability of information, optimisation of technology, navigability, simultaneity of responses to enquiries, creation of new adaptive methodologies, and the creation and distribution of knowledge.

CST revolutionises teaching and learning where the distinction between them is blurred.

This demands responsiveness by the educational and state institutions, teachers, learners, and parents in real time.

CST transcends geographical regions, aerial space, time zones, and international boundaries.

The diffusion of computer-mediated communication (CMC) and computer-supported collaborative work (CSCW) through the medium of information technology (IT) constantly expands CST capacities.

Social discontent with political authorities, big business, and mainstream media have intensified the use of CST

and made social media the new mainstream media with power in the hands of ordinary people.

This diffused environment is a single social, political, economic, cultural, religious, educational, informative, and psychological space, which has little regard for the real-world space known for 5000 years of written human history.

It is where people develop person-to-person interactive relationships and find emotional support.

Einsteinian space-time with its four dimensions of length, breadth, height, and time is a natural phenomenon and its existence is independent of the human will.

CST is a creation of the human will and is alterable by it. Human creation exists within a natural creation.

It is an instance of the human will optimising the use of a natural creation for the benefit of humanity.

The philosophy of CST transcends the earlier philosophies of space and spacetime as posited by Newton, Leibniz, Kant, Marx, Einstein, and others.

Defining CST

The properties of CST, i.e., its character and behaviour make the defining of it an elusive exercise as shown by its philosophy.

Its inherent dynamism as a worldwide virtual reality makes it prone to use, misuse, and abuse, which demand of it the capacity and ability to change on a second-by-second basis, ethically.

An abusive code can harm and disable large parts of the network in seconds.

This needs a constant readiness to upgrade defences in seconds with new firewall rules, alternative routing, and new hosting; patrolling and reconnaissance; regular defensive monitoring and entrapment operations and regular offensive probing- all in real time.

As Al-Mustafa Open University (MOU) is approaching this First International Conference on Cyberspace from behind the

advances already made by powerful institutions such as the USA Defence Department, the European Commission, and major governments MOU can overtake them in the re-conceptualisation of cyberspace. They, generally, define cyberspace to exclude its human and time components and treat it as a technological phenomenon only. Others define it in metaphorical terms.

MOU can add time to cyberspace and go even beyond Einsteinian spacetime to be in line with the discoveries made by quantum physics in energy and energy-field, the knowledge of which makes the defining of cyberspace even more difficult.

Hypothetically, if the whole of humanity were to vanish out of existence CST will also vanish due to its disuse by human beings but the natural phenomena of energy, energy-field, and space-time would remain intact.

Defining cyberspace results in an incomplete range of notions of what it is and is not.

A philosophy of CST somewhat mitigates for this pitfall, which gets deeper as its use expands exponentially.

The definitions are made difficult by the numerous notions of it in different languages and by different governments having different notions of it.

The electron, with its indeterminate properties and the applications of it by the human mind, is the basis of CST.

The Need for New Ways of Socio-Cognitive Reinforcement

CST as a virtual domain is an enabling environment for interactive CMC and CSCW between and amongst its electronic populace who embody diverse subjectivities, which transcend national norms, laws, cultures, languages, religions, value-systems, and identities.

The new choices offered by CST may be unselective, uncritical, indiscriminate, and casual that result in a promiscuous array of values, particularly, when the desire to enter it becomes obsessive and compulsive.

CST generates novel mediated experiences, which could be mistaken as valid alternative source to real-world source, which influence new sense of self-identity and community constructions.

The networked reality, conversations with aerial friends, real self-conversations, new identity construction, and rejection or denial of living reality result in the planting of psychosocial roots in CST and gives the real person in front of the computer a false sense of uncontrolled freedom.

CST as psychological space gives freedom to its populace to discard the mental fetters of geographical regions, aerial space, time zones, and international boundaries and to liberate the mind into the unfettered CST domain.

To prevent the tectonic shift from culture-defining education to tradition-free mass of noisy information demands the skilling of real people on how to identify, access, and use beneficial education or create and disseminate new knowledge.

CST education needs to demonstrate its contextual role, link between cognition and interaction, and use of interlocutory models as paradigms of communicative interaction.

The Universal Basics of Cognition

In spite of the strong, speedy, and exhilarating development of CST, the universal basics of cognition remain constant in the fundamentals of education.

The five elements of cognition are language, learning, memory, intelligence, and thinking.

CST merely compels the purveyors of education to factor in hardware and software developments into the teaching and learning of knowledge, methodologically.

It also compels the massification of education as democratic practice, which increasingly absorbs the poor into the world of systematised mainstream education.

By extension, the massification of Islam is democratic practice.

Evidence from neuroscience has made it known that:

1. Social language makes the external environment intelligible to the human mind through sensory inputs.
2. Neural language makes sensory inputs intelligible to the human brain.
3. Social language interprets and labels all sensory inputs.
4. Neural language does not interpret and label any sensory inputs. It treats all sensory inputs as mere electrochemical energy and initiates the release of appropriate doses of neurochemicals and neuro-enzymes.
5. Language is a complex of its general properties and acquisition, semantics, syntax, pragmatics, sociolinguistics, and thought.
6. Learning is a complex of reflexes, instincts, intuitions, conditioning, and individual and social learning.
7. Memory is a complex of short- and long-term memory and neurophysiology.
8. Intelligence is a complex of acuity and conceptualisation.
9. Thinking is a complex of problem solving, forming judgment, making decision, and reasoning creatively.

CST cannot change these neuro-scientific truths though it changes, grows, and develops constantly.

Only the human will can adapt and manage them for delivery through CST.

The cognitive content cannot be affected by the continuous changes in CST.

There is a false expectation of artificial intelligence (AI) that when matter is sufficiently developed to critical mass AI would evolve to exist independent of the human will.

This is based on the out-dated theory that the mind is the ultimate product of matter. AI is not interpenetrated in the other four elements of natural

cognition, viz., language, learning, memory, and thinking with a genetic basis spread across 100-billion brain cells with a potential for making a few trillion neuronal connections in different arrays, which give the human brain its characteristic plasticity.

It is this false theory that allows for the exclusion of the human component from definitions of CST.

The correct theory, as demonstrated by the Higgs Boson experiment in the Large Hadron Collider, is that matter is the product of energy in an energy-field.

MOU needs to show the role of contextual education, the connection between cognition and human interaction, and the use of interlocutory models as paradigms of communicative interaction.

Contrasts in Socio-Cognition

Interactive conversation in the real world is an ordinary everyday activity that reinforces cognitive skills.

In this activity there is also a communication of sight, sound, smell, touch, and maybe taste.

A similar activity takes place in CST that mainly involves sight and sound.

Touch is restricted to the screen to enhance conversation techniques.

There is no use of smell, touch, and taste. The conversation appeals to the intellect and emotions.

There is reduced usage of the senses, which is compensated by the increased appeal to the intellect and emotions.

Cognition in the real world is conditioned by the use of five senses while in CST it is conditioned by two senses.

This means that cognitive skills in the two worlds develop differently but the appeal to the intellect and emotions remain intact.

CST users commute to the virtual world the perceptions of smell, touch, and taste, which are supposed to enhance their cognition of the real world.

Should the 'perceptions' be misperceptions they would retard their cognition.

In the real world interactive conversations take place within a social system of cultural, linguistic, and religious diversity.

This world is space for cognitive elaboration, in which networks of relationship are built and reinforced through repetition.

There is wider semiotic space for the internalisation of signs and symbols for use and interpretation to generate tolerance and understanding.

In contrast, CST lacks a social system and provides reduced space for cognitive elaboration and weaker networks for human relationships.

There is narrow semiotic space, which reduces tolerance and understanding. This opens CST to abuse and misuse such as cyber-attack, crime, bullying, balkanisation, war and terrorism.

These anti-social activities manipulate the human intellect and emotions.

They violate the very principle of democratic practice and societal norms and make parts of CST violent.

These evil activities demand of states that they provide international cybersecurity and of the institutions that they provide cybersecurity for their own websites.

In CST there is no physical interlocution but higher levels of simulation of the physical world, which influence the development of cognitive performance as communicative exchange.

This necessitates state and institutional regulation of communication to guarantee communication within the framework of basic human decency.

Cognition as a function of social and political activities connotes shared activities and accessibility, with a psychosocial approach, in the context of networked relationships.

By the limitations of web-based technology CST utilises only a small part of space, which is reachable through satellite technology.

The small part networks interlinked and intermediate computers, which store knowledge and make it accessible.

CST has the expansive capacity to transmit beneficial knowledge, which is encapsulated in epistemology and guided by new methodology.

It has the potential for maximum impact on a worldwide basis.

The new philosophy of CST will guide the development of a strategy, which is responsive to the daily evolution of CST, with appropriate cybersecurity to firewall the integrity of knowledge.

The Fusion of Virtual Reality (VR) and Artificial Intelligence (AI)

There is an educational need to harness this fused reality and intelligence as a technological tool of natural cognition and emoting, which is as integral as white chalkboards are to classrooms.

Coding and the use of tablets are now parts of many national curricula. This necessitates the technological reskilling of subject experts of the old classrooms.

The maximisation of the impact of institutional learning platforms offers new opportunities in lifelong learning, renewal of expertise, and constant reskilling beyond the classroom – with learning/teaching support.

There will be a need for new forms of assessment to measure learning as it happens and it will shape the learning experience in real time.

Learning to learn is a new constant. This opens up new arrays of neurons and expands the plasticity of the brain. This aids teachers in their primary function of stimulating in learners the opening of more and more arrays of neurons with new knowledge.

Human beings since pre-historic times have been characterised by their ability and capacity to invent new tools to conquer, tame, and shape the environment to fulfil human needs and wants.

The new technological tools to master control of the abstract CST are the most advanced abstract tools.

The initial investments in the tools are high because of their high cost of research and development but with increased consumption of the tools their prices fall rapidly and return on investment is determined by rapid volumes of consumption.

A stark evidence of this is the cost-effective accessibility of smartphones, laptops, and desktops where the smartphone is becoming the primary device of highly mobile persons.

Real time responses are instant. This makes the spread of knowledge and information an exciting venture.

The disseminators of knowledge can add worthwhile value to it.

Education has to become increasingly personalised if educational institutions were to remain relevant in the 21st century through the increased use of digital tools.

Learners use the services of an institution only if they can help them to make progress in life through learning.

Digital tools are compelling institutions to deconstruct their vertical structures and reconstruct them as horizontal structures spread across the globe through the medium of CST.

CST is the energy-field that electrifies and animates the learning/teaching communities.

Knowledge is increasingly revealing its inherent democratic nature.

Institutions retain their walls only to re-functionalise their respective global communities otherwise they risk becoming archaic architecture with obsolete content as antique furniture.

Independent big thinkers as well as researchers and developers of technology and software are generating fresh new ideas and insights to enhance education as a truly democratic practice and human right in response to the increasing demands of ever-widening communities.

Old questions are being asked in new ways with new answers, prised open by CST.

- How to learn?
- How to teach?
- What new knowledge and skills are needed in

the CST, which is exploding with blinding starry showers of information?

- How can education systems be improved to optimise qualitative learning/ teaching?

The answers to such questions need to be discovered, debated, discoursed, and spread and shared, democratically.

Lectures and books have to be delivered through the e-mechanism. There are demands for the development of customised books, as a shift from the old-fashioned textbooks, into smart learning guides to make study time-efficient and effective.

New educational courseware and assessment tools have to be developed to deliver services powered by technology.

As education is an escape from poverty-trap for the world's poor majority CST offers many opportunities for such escape.

The sheer volumes of knowledge consumption make delivery of knowledge cheaper.

The volumes of consumption keep the return on investment high and the cost of consumption low.

An example of this was the high cost of SMS when it was newly innovated but the high volumes of its consumption has reduced its current cost to virtually zero.

CST holds out myriad possibilities for fulfilling careers and callings in order to better human, animal, and plant life.

The escape is not only from physical but also from mental and spiritual poverty.

Religious institutions are well-positioned to meet this triple challenge and change from old to new ways of learning/ teaching, close the achievement gap, be responsive to ongoing professional development, enhance collaborative study and communication, develop new pedagogies, participate in the innovation of digital systems, develop new areas of knowledge, and influence governmental policy-makers.

Educational democracy compels a partnership of

institutions, governments, stakeholders, and civil society.

Central to this partnership is the learner/ parent/ teacher circle around which pedagogy revolves, interactively, with system change and technology.

AI technology reduces the noise pollution that pervades the CST environment with the exponential growth of information and disinformation.

AI has the ability and capacity to read thousands of articles and summarize them for focused attention, in their distilled essence.

AI can prevent disruption of knowledge, ease adaptation of the circle to the environment, help internalize insights in order to navigate the environment, and decrease the barriers to learning/ teaching.

This makes possible higher *achievement* in lesser time. It also makes possible to customize lecture series and to simplify curriculum and textbooks in the same way that musical playlists are customised.

By highlighting the textbook useless information is "consciously" ignored and attention is focused on the specifics of a test, critical information, and information retention.

This boosts self-confidence, self-reliance, and self-assurance. These non-cognitive skills enhance cognitive skills. It makes learning/teaching a positive and enjoyable stress. New ways of flashcards, chapter summaries, and practice exams are used.

The partnership relies on powerful search engines and social networks for optimum interactivity over quality content, which compels engagement through multiple stimuli.

Skeleton of Learner Interaction with Cyber-University

1. A cyber-university or Online University is, literally, a University Online.
2. A new learner misses human interaction and has to adapt interaction with a cold computer.
3. There is a Writing Center on another website, from which to download templates for assignment,

letter, thesis, etc.

4. At the Writing Center tutorial videos for everything and anything related to academic writing can be watched.

5. At the Writing Center appointments for any personal questions or queries or clarifications can be scheduled.

6. There is a library on another website for required reading assigned by teachers.

7. There are archives of journal writings by former students as required readings.

8. Other features include academic advisory, technical support, online café for socializing, etc.

9. Classes are structured in a similar manner and may be tweaked a little as per teacher recommendation:

10. There are required readings, media resources, purchased books, shared links, and shared videos.

11. Discussion consists of initial post and responses

to colleagues and teacher.

12. Assignment 1 depends on the class and the teacher and follows similar process of discussion.

13. Assignment 2 is usually a build up of a final project by the end of class and each week has its own milestones.

14. There is one discussion, two assignments, and lots of reading each week.

15. The length of class is of six-week duration.

16. Outline of discussions are usually posts in a group.

17. Assignments are essays.

18. A certain amount of reading for the week is recommended.

19. Questions are given for reflection on the reading.

20. Reflection is used to answer another set of questions, which are marked.

21. Writings are according to academic and scholarly standards.

22. The reading : writing ratio is 80 : 20.

23. The workload is spaced

out in such a way that there is something to do every night.

24. If a break is required then the learner will have to push extra work to have a break in the week.

25. Alternatively, the only other break to have is before the beginning of a new class, which is a week after the previous class has finished.

26. The required amount of time to be spent on studies each night is 3-5 hours (depending on the student's competence).

27. From the beginning values and the responsibility of social change are promoted.

28. The social change network platform influences learners positively.

29. All the assigned readings, discussions, and assignments revolve around promoting social change.

30. There are incentives for implementing social change, for which a learner is invited to apply.

31. Ethical interactions are promoted between different cultures and religions.

32. They are able to implement what they have learned immediately.

Necessary Conditions for Achievement in any Society in the World

Dr Ashley Montagu has identified three conditions, which are necessary for achievement in any society in the world:

1. "A cultural background of respect for achievement in the family in which the child has been raised."

2. "Encouragements and rewards within the family and the culture, which make it possible for the individual to acquire whatever is necessary in order for him to achieve in an achieving society."

3. "A society in which the conditions of individual development have not physically affected his ability to learn." (Emphases added)

As all societies are supposed to hold out the hope of equal opportunity, the principle of it can be easily lost if we move away from the basics.

He has also identified the five necessary ingredients of basic opportunity:

1. Enjoyment of a certain amount of leisure.
2. Relative freedom from disease.
3. Freedom from effects of malnutrition.
4. Growth and development made possible in a cultural background, which makes the world intelligible and meaningful to the child and the person one will become.
5. High aspirations level, incentives, and rewards.

A simple home computer can bring the whole family around the learner's learning experience or one in a slum can bring a part of the community together to share the excitement of learning. Imagine the family or community accompanying the learner to the moon, rainforests, remote indigenous people, dinosaur age, or the deep ocean.

Confucius said, "Happy people make happy couples, happy couples make happy families, happy families make happy communities, and happy communities make happy nations."

CST can help people to realise the Confucian wisdom.

Challenge of Mental Ill Health

The last report of the World Health Organization in 2003 on *Investing in Mental Health* reported that 450- million people had suffered from a mental or behavioural disorder and that one in four families has at least one member with a mental disorder.

Mental ill health places emotional and financial burden on individuals, their families and on society as a whole.

It costs the developed countries 3%-4% of GNP plus loss of productivity.

There 44%-70% of sufferers do not receive treatment while in the developing countries the percentage is about 90%. The report predicted that mental

disorders were expected to rise over the next 20 years (2023).

Mental health should be the concern of all, particularly, governments and educational institutions because ill health affects individuals, families, communities, and society.

The care of physical health, generally, is at the cost of mental ill health, which at 13% has the largest share of the burden of worldwide diseases/syndromes.

Of the 450-million sufferers, 150-million alone suffer from depression. Mental, physical, and social functioning is interconnected just as mental disorders and medical illness are interrelated.

The prevalence of major depression in patients with TB is 46%, HIV/AIDS 44%, and hypertension 29%.

Family members are the primary caregivers and they provide emotional, physical, and financial support. Governments, generally, give little or no support to sufferers, who become victims of human rights violations, stigma, and discrimination.

In Britain (1996) the cost burden of psychosis, neurosis, and hypertension outweighed all other ill health cost burden. In many developed countries 35%-45% of absenteeism from work was due to mental health problems.

Mental illness affects access to the job market and job retention. Poverty and mental ill health are mutual in their cause and effect.

Patel and Kleinman (2003) have shown significant relationship between the prevalence of common mental disorders and low educational levels and that low educational level prevents access to most professional jobs, increases vulnerability and insecurity, and contributes to persistently low social capital. Illiteracy and illness therefore lock in poverty, violence and substance abuse.

This prevents poverty alleviation and development and perpetuates poverty and mental disorders.

States and educational institutions, explicitly and implicitly, can play preventative and curative roles. Coordinated

health/ educational strategies, which are preventative and promotional can be used by clinicians and teachers to target individual learners/ patients and the public health programme planners can target large population groups.

CST can be used to message mental health, explicitly and implicitly. Mental ill health is a global issue, which all governments and educational institutions can promote. There is a growing body of knowledge from the fields of pyschpathology, psychobiology, prevention, and health promotion sciences.

Prevention and promotion programmes have also shown to result in considerable economic savings to society.

Trained teachers and parents can help to improve detection of problems and facilitate appropriate interventions. Psychosocial interventions, such as cognitive-behavioural therapy and family-based group intervention for learners can prevent the development of anxiety disorders and reduce

depressive symptoms and social conduct problems.

The Militarization of CST

In as much as CST can be used beneficially it may also be misused and abused, against which reputable educational institutions need to guard, proactively, with state assistance.

The misuse and abuse are by individuals, narrow groups, big business, and states.

Some states, particularly, the hegemonic ones have permitted the militarization of CST.

They abuse CST to control surveillance, deny access to adversaries, and wage propaganda campaigns through platforms such as Facebook and Twitter, without any state insignia.

The civilian intelligence, which Facebook has been gathering in a few years, no intelligence service in the world has been able to do in a century.

Its technological and software methodology produces verifiable intelligence to the accuracy of spacetime coordinates.

Although the networks may be privately owned and publicly used such states have hybridized the surveillance, access deniability, and propaganda campaigns into conflicts with civil societies, private companies, and other states.

Individuals, narrow groups, businesses, and states generate fake news, camouflaged commercial advertisements, and disinformation, systematically, to make them appear as being organic, democratic, and user-generated.

Regime change is one of the major aims of this hybrid conflict.

In 1995 John J Arquilla and David F Ronfeldt of the Rand Corporation, as consultants to the military-industrial-media complex, developed a thesis on "Cyberwar and Netwar", in which they stated, inter alia:

> "Netwar refers to information-related conflict at a grand level between nations or societies.
> It means trying to disrupt or damage what a target population knows or thinks it knows about itself and the world around it.
> A netwar may focus on public or elite opinion or both.
> It may involve diplomacy, propaganda and psychological campaigns, political and cultural subversion, deception of or interference with local media, infiltration of computer networks and databases, and efforts to promote dissident or opposition movements across computer networks."

They had also written, "Cyberwar refers to conducting military operations according to information-related principles. It means disrupting or destroying information and communications systems. It means trying to know everything about an adversary while keeping the adversary from knowing much about oneself."

CST is now suffused with state/ military involvement and

exploitation, which compels anti-imperialist states to develop cyberstrategies to counter the exploitation and to advance the national interests of their citizens and institutions.

Only states can have the capacities and human and material resources for the development and implementation of cyberstrategies.

The imperialist intrusion includes shutting down connectivity, interception of emails and e-messages, invasion of personal files, subverting social media for propaganda campaigns, and transforming freedom to anarchy of CST.

States use civilian surveillance to know the detailed habits and preferences of perceived adversaries.

In 2008-10 the USA Defence Department formally recognised 'cyber' as a domain of war in addition to air, land, sea, and space war. In 2016 NATO followed suit.

The Role of States in Defence of their Citizens

States are obliged to defend and to protect the rights of their citizens to privacy, both individual and institutional citizens, as well as their own international sovereignty.

In ordinary civilian life citizens transact online-banking, tax computation, and health care and education matters- to mention only a few. The responsibility rests, primarily, on the states to provide cybersecurity at the macro-level and on citizens, at the micro-level.

Cyberattacks are not only technical but also social because they attack citizens' private and confidential information.

The attacks take on various forms-virus, unauthorised access, theft of proprietary information, denial of service, insider net abuse, laptop theft, financial fraud, misuse of public web application, system penetration, abuse of wireless network, sabotage, telecom fraud, and website defacement.

One of the major forms of attack is the "Denial of Service" (DoS), which is aimed at governments, large institutions, and big businesses because their computers are equipped with a lot of bandwidth and can be subjected to multi-pronged attacks by many computers.

The protection against DoS attacks is not really possible.

Social engineering is an efficient form of attack, the most common one being 'phishing' aimed at bank accounts.

There are well-established rules to counter social engineering attacks, related mainly to protection of information.

States and institutions should use technology, approved by the International Standards Organization (ISO) for the protection of confidentiality and authenticity, which is seamless and simultaneous as well as for the enhancement of the security and privacy of all forms of cloud computing.

The University of North Carolina in USA developed one such technology, the use of which could be extended to smartphones, Personal Digital Assistants, 3G and 4G mobile communications, and wireless sensor networks.

Unlike countries, CST has no international borders, no legislations, and no cooperation agreements.

States are faced with the challenge of countering cyber-terrorism and real world terrorism.

A few nations are attacking other countries, corporations, and organizations in CST.

Arash Barfar of the University of Florida and Kiyana Zolfaghar and her colleague at the KN Toosi University of Technology in Tehran have suggested that "the first step that must be taken to surmount the barriers of failed cooperation and legislation is to organize national efforts to use "web mining" techniques and "honeypots" to wheedle out cyber-terrorists before they attack."

The victim states now have not only to catch up with but also to overtake hegemonic states that maraud CST, the features and limits of which

were defined, without much reference to what would harm the interests of disadvantaged governments.

In this cyberwar the hegemonic states and their militaries have a 20-year lead.

CST appears as a domain of freedom but its lack of legislation makes it one of anarchy, which by default permits unauthorised distribution of copyrighted materials.

Hegemonic governments use their international sovereignty as a pretext to coerce platform owners within their jurisdiction to force changes to software and hardware.

As their mainstream media is part of their military-industrial-media complex they use existing social media to change perceptions and views of world citizenry.

Victim states have the responsibility to counter hegemonic cyberstrategies.

While brutal militaries that promote regional wars for the sake of private profits organise their competing commands of

CST the victim states should lead the resistance to the application of "martial laws" to CST.

This is no easy task when the marauders have a 20-year lead in an abstract space where perimeter-defence cannot be applied.

Their commands of CST have allowed the intrusion of criminal activities, which use complex malware to infect private computers to send money-earning spam and ransomware encrypting personal files with a demand for payment of ransom.

Autopilot is activated to accept payments in cryptocurrency. In mid-2017 a ransomware attack known as "Petya" crippled many large businesses in the USA and Europe. Their computers and data were locked up and held to ransom.

Earlier the British National Health Service was attacked by a ransomware known as "WannaCry", which affected about 230000 computers in 150

countries, Both attacked through Microsoft Windows.

The criminals demanded $300 in Bitcoin for release, States should train their police forces to handle such crimes.

"Petya" also affected the radiation monitoring system in Chernobyl, Russian steel and oil companies, and a French construction materials company.

As there is no 100% cybersecurity it is necessary to have a layered approach to security with focus on how they set up their networks with the ability to recover quickly after the attack, This is the responsibility of both states and institutions.

Although major platforms that aggregate content and manage discourse have invested heavy resources to secure their platforms their servers get compromised and emails are intercepted and released into the open public domain to fight political battles.

Victim states need to defend servers and networks. Not only platforms but also the users security need to be protected as a whole in order to ease the threats. New techniques of security need to be introduced.

Civilian intelligence can be easily converted to military intelligence, The coordinates of a mobile phone of a perceived enemy can be used to launch a lethal drone attack.

The Ethics of CST

The militarization of CST compels its citizenry to demand ethical standards of conduct because its development has permeated every aspect of civilian life and its algorithm is intended "to replace human judgment of social functions" (Nick Bostrum).

The freedom of using CST is accompanied by "responsibility, transparency, auditability, incorruptibility, predictability" (Bostrum).

AI as a component of CST can and do go wrong such as the 2010 financial "flash crash", downward manipulation of carbon emissions by motor vehicle manufacturers, autonomous vehicles being involved in a traffic accident, and modification for the purpose

of cybercrime, cyberwar, and cyberterrorism.

When the human mind uses algorithms to achieve end-results the blame cannot be placed on the algorithms; human beings need to take responsibility.

There are acute ethical questions about data sharing through integrated use of CST.

The questions are related to anonymous sharing of data, how to avoid wasteful duplicative efforts, individual privacy and intellectual proprietary rights.

- What happens to education data?
- What about methods and technologies?
- What about ideologies, which underpin education?
- Are intended behavioural changes on the users ethical?

One of the best guarantees of ethical conduct is the spread of CST literacy, which is the logical growth and development of CST itself.

The Role of Religious Organisations

As religious organizations are based on spiritual values, morals, and ethics they find themselves in a situation where they have to disseminate education through CST, which has been militarized by hegemonic powers.

The education itself is conceived in humane values and peace for the betterment of human beings.

Islamic religious organizations are, particularly, vulnerable to targeted cyberattacks by the hegemonic powers or their proxies as part of their "war on terror", which is tool of the marketing strategy of the military-industrial-media complex for the sake of obscene accumulation of private capital.

The attacks could compromise the Islamic content of education, as there are fake Qurans and fake "Islamic" websites.

It is in the interests of such organisations to work cooperatively with their respective governments to

defend their national interests against the marauders and protect the integrity of their curriculums.

This includes their responsibility to enforce their own cybersecurities in order to spread world peace through education as a democratic practice.

This is a particularly difficult challenge because one of the key advantages of CST is that it has allowed all kinds of people to publicize their views and reach out to others with similar interests.

As a result, however, it also has the same power to bring together those with outlying and often discriminatory-viewpoints.

The ability to communicate allows such communities to flourish more than they would if these people were unable to communicate as a result of geographical separation.

As a result, CST also has served to promote and incite hatred against minority groups, as well as promote political or social agendas that do not find much footing in popular media.

The Daeesh as armed proxy forces of the military-industrial-media complex abuse CST to promote their brand of "Pure Islam" as a basis to recruit soldiers to spread terror not only in Muslim lands but also in Western lands.

The Daeesh have given rise to the new phenomenon of cyberbalkanization, which is the segregation of CST into smaller groups with similar interests, to a degree that they show a narrow-minded approach to outsiders or those with contradictory views.

While CST has largely been credited for broadening discussion, it also can serve as a means of bringing together fringe groups with intolerant viewpoints.

So, while CST has contributed to globalization and information exchange, it also may be used to foster unfair or harmful discrimination.

Such military threats to world peace place a heavy responsibility on Islamic religious organizations to spread an education that is conceived in peace.

In the immense CST there is a vast space for education, filled with competition by numerous epistemologies, which share methodologies influenced by technological developments.

All epistemologies commute the preexisting unsolved issues in education to CST.

The religious organizations with the most credible curriculums that focus on the old unsolved issues in education are better positioned to command large support bases and win the attention of policy makers.

There are many such issues but the priority ones are:

- Achievement gaps between learners
- Ongoing professional development of teachers.

Achievement Gaps between Learners

Rose Luckin *et al.,* state, "The gap between those who achieve the most and those who achieve the least is a challenge that teachers, school leaders, administrators, and government officials face every day, in every country."

Globally, this translates into gaps between rich and poor countries.

The gaps adversely impact, to lesser or greater degree, on national economies and on the social well-being of their populations.

The least common denominator to all countries- rich, poor, and middle- is that "not all learners are achieving their potential at school."

The under-achievements compound social problems, which are already complex but seemingly averse to intervention strategies.

- How can religious institutions optimize the social and economic return on their governments edu-spend, supplemented by parental and corporate spending?

Across the world- rich, poor and middle- there are vast arrays of people with low literacy and numeracy skills.

Illiteracy and innumeracy in the former colonized countries still rank high.

There is a huge need for adult and youth literacy and numeracy.

The imparting of higher education can be aimed only at those whose literacy and numeracy are at a high level.

It is in the interests of governments and their populations to invest in basic and higher education so that the religious institutions have wider catchments of learners.

Islamic educational institutions are uniquely positioned to appeal to the iman or faith of people and involve them in lifelong learning as a means to overcome the challenges of under-achievement.

Islamic education aims at the development of the whole being of learners.

The technologies available in CST allow for one-to-one tutoring 24/7.

CST is compelling a trans-disciplinary approach to learning/ teaching, in which neuroscience plays a key role.

Technological aids are better produced through collaborative efforts for the provision of better information and support to overcome learning difficulties.

The mass supply of technology reduces its costs and makes education more affordable.

Affordable technology can also help in school readiness before formal education so that they enter school not at any disadvantage.

This is where governments should invest and let the higher religious institutions reap the reward for the mental and spiritual health of their populations.

This will help to break the spiral of mental and spiritual poverty.

Ongoing Professional Development of Teachers

The ongoing professional development of teachers has always been a necessity but more so now than in the past in terms of substance and form.

Technology can now help with this challenge on a one-to-one basis, addressing the specific challenges of individual teachers.

It is often the experience that even when teachers reach retirement age they should not be easily retired because of the

decades of expertise, which they embody and the high cost of their replication.

Technology can somewhat mitigate the gaps left by retiring teachers.

One of the major problems is the one of 'burnout' of teachers mainly because of negative stress and workload.

Technology caters for self-organised groups not only for learners but also for teachers even in slums and rural areas around a single computer.

This can be extended globally through Cloud computing around a particular subject.

Open learner models can be developed for learners and teachers.

The ongoing professional development entails teacher expertise and retention and respite for acute teacher shortages.

Conclusion

In the primary interests of learners there needs to be an interpenetration of:

- The scientific development of how teaching and learning are transmitted – pedagogy.
- Intelligent technologies, which embody knowledge of world-class teaching and learning.
- The delivery of system change for positive impact on all learners.
- The safety and security of the CST universe by both states and religious organizations.

Religious organisations should fulfil the primary purpose of religions, i.e., to shift human minds optimally from the physical to the spiritual realm in a world in which materialism holds sway.

Spirituality is the natural realm of ideas, cognition, sensory inputs, emotions, perceptions, and beliefs.

It is culture-specific and interpenetrated in the cortico-thalamic processes of the brain.

It embraces diversity of cultures, religions, and languages.

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ORIGINAL RESEARCH PAPER

The Role of Cyberspace in Religious Dialog between Muslim Minority and Non-Muslim Majority in the Czech Republic

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ARTICLE INFO	Abstract
	***SUBJECT AND OBJECTIVES*:** The article is focused on Czech Muslim community and its efforts to educate, to raise public awareness and to create a dialog with Czech majority population using the internet, social networks and other modern cybernetic ways and tools. Special attention is put on Shia community in South Moravia region of Czech Republic and its recently opened Muslim Cultural Center Ahlulbayt followed by Facebook campaign and electronic media coverage. ***METHOD AND FINDING*:** In the background of current so called migration crisis in Europe there is a huge impact of cyberspace on public opinion formed by anti-Islamic movements on one side and pro-refugees activists on the other. In Czech Republic, a state almost untouched by migration wave and with small Muslim community, the issue of Islam in Europe and its coexistence with Christian / atheist domestic population has become an important political topic. Islamic organizations face much pressure and responsibility for introducing their religious and political orientation. ***CONCLUSION*:** Cyberspace, the internet and social networks are highly effective option to distribute information and statements or to communicate with outside world with low costs and high impact. Analyzing these channels and their effectivity within Czech environment is one of the main aim of the article.

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Article Address Published on the Journal Site:
http://p-l.journals.miu.ac.ir/article_2120.html

NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHORS
7	1	(Czech Republic)

Introduction

The Czech Republic and Czech society are usually considered one of the most atheistic countries in Europe due to targeted atheization of society programmed and performed by a communist party during the communist rule in Czechoslovakia.

The popularity of formal religion and churches in Czech society has been declining even after the so-called Velvet revolution in 1989 until now and according to last research in 2011, only 20% of Czech consider themselves as believers; But it can't be easily explained by demographic development or people's antipathy toward religion or the church. The point is, there's been a huge increase in a number of people refusing to answer this optional question about their religious orientation and beliefs in the population census.

Almost 45% of respondents omit to provide any information about their religious feelings and church affiliation.

From the institutional perspective, there are right now about 38 registered churches (most them Christian) by the state plus many unregistered religious communities.

Their size and power are very different from each other. The biggest and strongest one is the Roman-Catholic church (with a dominant position among believers).

Other world religions than Christianity are for the Czech Republic highly marginal.

Traditionally Judaism is present at Czech territory (since 10th Century) and in recent 30 years also Islam has become more and more relevant.

Compared to the Western Europe the Muslim minority in the Czech Republic is relatively small constituting community smaller than 0.1% of the Czech population.

According to Czech Statistical Office, more than 3000 people declared themselves as Muslims; but the sociologic research by Daniel Topinka (2016) states there are about 22000 Muslims with

immigrational background plus an additional couple of hundreds of Czech converts.

Most Muslims living in the Czech Republic don't feel any need to organize themselves or practice their faith in a collective way.

There is only one Islamic organization registered according to Czech church and religious law – the Center for Muslim Communities in the Czech Republic – but it's relevance or effect on Czech-Muslim environment is debatable.

On the other hand, due to so-called migration crisis and growing Islamophobia in Europe, more activity of Muslim representatives in Czech society would be advisable.

Sunni Muslim Community and Cyberspace in CR

There are several projects in the Czech cyberspace dealing with Islam teachings and representing the Islamic culture to Czech society.

As mentioned above, the most important organization of Muslims in the Czech Republic is the Center for Muslim Communities in the Czech Republic (Ústřední muslimských obcí v České republice – UMOCR).

The Center has its own web page *http://www.umocr.cz/* for providing basic information about the organization and its activities.

Nevertheless, the web itself can't be considered a medium for a religious dialog at all, because it is only about the organization and basic information about its structure, statuses, and basic declaration of the federation.

There is absolutely no contribution of this web page to religious dialog or Islamic education at all.

Picture 1: Center for Muslim Communities in the Czech Republic Web Page, *http://www.umocr.cz/*

But there is another online project connected to the Center - a web page E-islám *www.e-islam.cz*.

It is an informative web administrated by Lukáš Větrovec, a Czech convert who is very close to the UMOCR and its branch in the city of Brno, Czech Republic.

The web page is prolific on many articles about Muslims, Islam, Islamic law, and many other topics provided in the Czech language.

It provides the Q and A platform and many e-books translated or written in Czech.

The personal and organizational connection to the UMOCR provides the necessary background of knowledge and sources.

The web page itself is not so much attractive from the perspective of a visitor or a viewer, but the content is very rich.

A visit rate of the page is raised by an affiliated Facebook page called Islamic teachings and Islam in practice (Islámské nauky a islám v praxi, *www.facebook.com/islamskenauky/*.

This page has about 1 500 followers and mainly shares information about new articles and contributions at the E-islám web page.

Various kind of people follows this Facebook profile, from Czech Muslims and converts to Czech public, journalists, and academic researchers etc.

Although the impact of both pages is relatively low, it represents a good combination of social networking, web presentation, and e-book distribution.

Shias in Czech Cyberspace

A Shia community in the Czech Republic is very small compared to other European states; Moreover, Shias in the Czech Republic are highly passive in matters of religion.

There is very weak association tendency among them, and if so, it is based mainly on ethnic or national level instead of religion.

From this perspective, the Shia community in the Czech Republic is constituted mainly by Iraqis, Afghanis, Lebanese, Syrians (Alawites), and Iranians.[1]

The only Czech-Shia organization so far created is the Ahlulbayt Islamic Cultural Center in a city of Brno.

It is run by Abdulrahman Adday, Iraqi Shia and local businessman, and has its residency in Brno since 2016.

It is a relatively new project while Adday himself has been trying to develop and consolidate local Shia community for the last couple of years.

With the Ahlulbayt Center, he targets not only Shia community, but also Czech society.

According to an author's interview with him, the main goal of the Center is to develop a mutual understanding between Arabian and Islamic culture and the Czech society which should lead to a rapprochement of both.

Main activities of the Center can be described as an education, cultural lectures, holidays celebration, language courses etc.

Nevertheless, the Center doesn't provide so much mentioned activities targeting Czech society so far.

It focuses mainly on small Shia community willing to participate and visit it sporadically.

Although there has been a couple of events and lectures in

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1. Unfortunately, there is still no research on Shia community in the Czech Republic, which would identify the representation of different nationalities among Shias. Above mentioned estimation is based only on the author's judgment and his personal experiences and survey.

cooperation with the Masaryk University (the biggest local university) for public or interested persons (students), still the Center is in a sort of "standby mode" preparing itself mainly for a future.

According to Adday, there must be solved some organizational issues and created needed background first, then the Center can set up more activities.

Picture 2: Ahlulbayt Islamic Cultural Center Facebook page,
https://www.facebook.com/ahlulbaytbrno/

Nevertheless, in cyberspace, the Ahlulbayt Center is already active. In the past, the only channel of propagation of Adday's activities was the only web page about Shia belief written in the Czech language - *www.islam-ahlulbayt.cz*, where was a short mention of Shia community around the city of Brno and contact to Mr. Adday; But this web page has not been updated for a while and Adday had no control over it. That is why he decided to advertise and represent the Center at Facebook.

The Center Facebook page *www.facebook.com/ahlulbaytbrno/* is mainly used for presentation of Center's activities and presentation of Mr.

Adday himself. Most of the contributions are about a celebration of different kind of Islamic (and Shia) holidays, some of them accompanied by photos from the Center if the celebration took place there, and about sporadic events hosted by the Center (such as students' visit and lectures).

The Facebook page so as the Center itself still does not provide any spiritual or cultural education for the public, although it is in a plan to the future.

The Facebook profile in combination with other social networks or media can be a

good tool for spreading ideas of the Center and Ahlulbayt.

Other Cyberspace Islamic Projects in the Czech Republic

Although the UMOCR is the only registered and official representative of Muslims in the Czech Republic, there is another one alternative project aspirating for the Islamic leadership at least in the virtual world.

It is the Muslim Union of the Czech Republic (Muslimská unie v České republice-*http://muslimskaunie.cz/*.

This organization is considered as controversial due to its chairman Muhamed Abbas who had several problematic public speeches on Czech Television and other media demanding the Islamic rule in whole Europe or defending stoning as a punishment etc.

So, it is difficult to mention this organization as the one helping the creation of intercultural dialog.

Nevertheless, from the educational perspective, the Muslim Union is very active in

cyberspace. It has its own web page with basic information about Islam (basics of the religion, how to pray properly etc.), several online books of spiritual content in Czech translation, a discussion forum with Q and A between readers and editors (almost empty) and information about the Union itself; Moreover, the page references to other channels, such as Facebook and YouTube.

Picture 3, The Muslim Union web page, *http://muslimskaunie.cz/*

Although the Facebook profile *www.facebook.com/muslimskaunie/* is very poorly full-filled, mainly

by pictures with religious motives and quotations, the YouTube channel is interesting from the perspective of an education and an intercultural dialog.

There are about 25 short videos with a different kind of content available.

Some are introducing the basics of Islamic thought to the Czech public, explaining a principle of Tawhid and Ramadan in a Czech language, the other is showing how a Muslim should clean himself properly before a prayer (main character played by a Czech convert), other is dealing with the topic of women and Islam etc.

The Muslim Union produce majority of those videos itself, only a few are brought from abroad and translated.

Picture 4, The Muslim Union YouTube channel,
https://www.youtube.com/channel/UCNk PC-lFbkpHLXaRZze9awg/feed
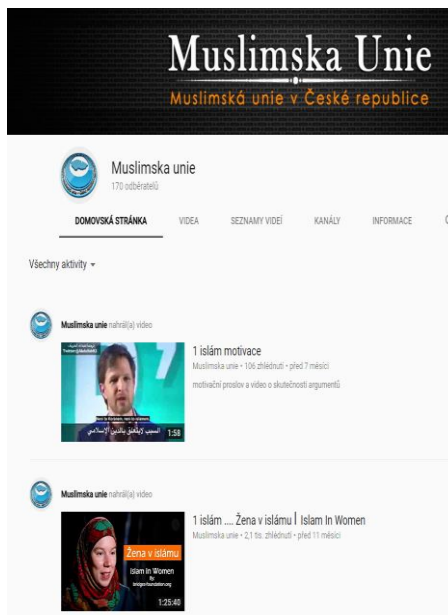
Nevertheless, the impact of those videos is very low. Most of them have been viewed less than fifty times, so it can be said almost nobody from Czech society has seen it. So, the effort of the Muslim Union is unutilized, so as the impact on the religious education and the dialog creation.

Another virtual project is the Facebook page called Islam is not the enemy (Islám není nepřítel, *www.facebook.com/IslamCz/*.

It is the virtual initiative competing many anti-Islamic Facebook pages by introducing the friendly and peaceful face of Islam to Czech public.

Most of the content is shared articles of Czech news agencies and servers about Czech Muslim community, its activities in creating intercultural dialog etc.

There is no original text posted by the account, only shared articles from different sources.

So, its added value for the religious education or dialog development is very low.

Conclusion

This short article described the current state of the role of cyberspace in religious dialog and education in the Czech Republic from the perspective of a Muslim minority.

The minority is relatively small and passive compared to minorities in many West-European countries.

This lack of activism causes a low attention of the Czech society to the topic of Islam (except the security level);

Nevertheless, a move from a standard presentation from the web to social networks in cyberspace is quite noticeable.

While some projects are mainly relevant at the web, such as the E-islám offering many articles and e-books and use social network mainly for promotion of newly added articles, other projects – e.g. Shia Ahlulbayt Center – are active only on Facebook in cyberspace.

Nevertheless, the impact of all virtual projects in matters of religious dialog and education is very low in case of Islam.

A number of Facebook followers, article readers or YouTube viewers is very small, especially compared to anti-Islamic virtual initiatives.

It is not clear, and it wasn't the goal of this contribution, how to improve this state or what are main problems preventing massive and effective Islamic education among Czech society.

The author of this text believes it is a combination of factors, mainly a lack of

attractive contributions at social networks, low medialization or promotion of such virtual activities, and a high immunity of Czech society towards the religious education and the dialog itself.

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APPLIED PAPER

A Study on Islam in Brazil: Shiite Cultural Centers in the Creation of the Dialogue of Coexistence in Social Networks

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ARTICLE INFO	Abstract
	SUBJECT AND OBJECTIVES: In this work, the objective is to analyze through an empirical research the function of the social networks used by the Mosques and Cultural Centers shi'as in Brazil for the promotion of peace and coexistence among the diferent religious groups. *METHOD AND FINDING*: Shiite Muslims in Brazil participate Shiite Muslims in Brazil actively participate in government political instances in Committees to Combat Religious Intolerance (CCIR) and use social media to convene, disseminate and strengthen the community and the Islamic speech of peace. Two main examples will also be presented: Imam Hussein Cultural Center (CCIH) and The Shiite Human Rights Observatory (OXDIH), both in the city of Rio de Janeiro, Brazil. *CONCLUSION*: The discourse and actions developed also support the pretension of educating and informing the Brazilian population about the true mission of Islam to promote peace and peaceful coexistence.

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NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHORS
11	1	(Brazil)

Introduction

Start this topic by presenting an overview of the place of analysis of this subject.

The Brazil, a country discovered in the year 1500 and colonized by the Portuguese in the European continent, with many points of interest related to your history, culture and civilization, composed by three different peoples: Indians, the natives of the land, Portuguese, the colonists and finally, Africans from Angola, Benin and Guinea, brought in compulsorily to slavery for three centuries until the extinction of human trafficking with the Áurea Law, enacted in 1888.

These three people printed on Earth your brazilian culture with emphasis on religion as the main vehicle to join the groups, establishing identity and symbolic borders.

These borders were able to build territories with power, control and influence material and immaterial.

We can say that the culture is able to create territories of belonging and develop within their borders different languages and ways of seeing the world from your body of doctrines and liturgies.

Thus, the plausible conclusion is that over time the groups have spread for Brazilian soil and were gradually differing from their territories.

Religions emerged with thousands of supporters who have, even today, social mobilization and political force. We can mention, among several, Christianity, Pentecostalism, Candomblé, Umbanda and the Islam, notably from the 19 century with the advent of Malês in the context of slavery (imale in Yoruba language means Muslim), term used in Brazil, to designate the Black Muslims could read and write in Arabic.

Were often more literate than their masters, and, in spite of the condition of slaves, were not meek but very flashy.

In the history of Brazil, noteworthy if the so-called

revolt of the Malaysia, which occurred in 1835, in Bahia, where were found in greater numbers, although they were found also in Pernambuco, Alagoas and Rio de Janeiro.

Religious freedom at the time of the Portuguese Crown was very restricted what were minority groups suffer persecution, censured and punished.

However, only in 1988 with the promulgation of the Constitution of the Brazilian Republic, latest, in article 5, stipulates be inviolable freedom of conscience and belief, ensuring the free exercise of religious cults and guaranteeing, in the form of law, the protection of places of worship and their liturgies.

In this way it was possible to publicize your religions doctrine, clearing doubts deconstructing prejudices and stigmas that have prevailed for centuries.

The work of the religious and the faithful was long and arduous. In this article we will focus the role of Islam in Brazilian society, showing your educator role, on behalf of right and justice in everyday affairs and political relevance.

In the twentieth century, Brazil began to devote himself to the study and expansion of human rights directly related to religious who have had their rights denied, your place of worship destroyed, your honor and morality questioned.

In this sense, the Islam since the time of Prophet Muhammad (SAAS) has already highlighted the breadth and universal human rights to all individuals who had total access to them from the time they were under the protection of an Islamic Government.

Let's see now, the discussion about Human Rights and how the primordial Islam appropriated this theme to propagate your Din and contribute to the promotion of freedom, religious education and justice in a non-Islamic society.

The Dialogue as Humanitarian Principle

With the contemporary discussion about the relativity of Human Rights, which would lose power to question about the legitimacy of a universal paradigm about those rights, since the culture, quality and essentially human attribute is distinct as many are the groups and its different temporalities and spatialities analyzed.

Concepts and judgments enclosed under a Eurocentric perspective become inappropriet, when you understand such problematic.

Believing, as Max Weber, that man is an animal tied to networks and dealings of significance he himself has, it is considered culture as being this complex network of natural and historical plot, however, she is not an experimental science object looking for laws, but an interpretative science, looking for meaning.

So, to critical analyze, the process of universalization of human rights, it was possible to notice that when your side has developed a multiplication of human rights, with tutelage increasingly specifies the human being, although this plurality in assistance not admire native demands, and the compartmentalization of the groups as homogeneous agents equipped with social interests and possibilities for enjoyment.

From then on, we can contemplate the discussion on screen, addressing the Islam as a judicial body, demographically significant able to erect territories from their cultural practices imposed (BONNEMAISON: 2005).

So if I understand the question raised about the paradox in which the human rights that, although human and universal advocate for minorities and segments inserted into broader categories and generalized, we can treat the Shi'a Islamic community (ithna ashariyah) presente ao redor do globo.

Still, for a more effective, we will take the brazilian Shi'a community as an example through a critical analytical method. According to academic jobs-latest scientific, Islam has grown significantly in Europe as the second largest religion in number of followers (38.112.000) and the third in the United States (2.454.000).

In Latin America the Muslims totaling 1.085.000. Already in Africa, Muslims amount to 315 million for a total population of 778.484.000.

In Oceania, totaling 248.000 for a total population of 29.460.000, but it is in Asia that the Muslim population is much higher with 812 million fans to a total population of 3. 588. 877.000 (BINICHESKI, 2010: 113).

The diversity among Muslims is as big as the ignorance that has him out of Islamic countries.

There is no homogeneity in everyday religious practices. This ethnic, geographical and cultural plurality, even if they add different ways of interpreting law norms and behaviors.

The speech of the primordial rights derive from religious canons is supported, to a large extent, from the establishment of a fundamental dividing line set to Axial period.

It is understandable that it was during this period, between 600 and 800 B.C. which emerge the major denominational religions: Buddhism and Hinduism (India): Confucianism and Taoism (far East): monotheism (Middle East); rationalism (Europe) and thinkers such as Zoroaster in Persia, Buddha in India, Lao Tzu and Confucius in China, elaborated metaphysical work on the limits of the essentially human, which would later influence on formation of thought about the parameters of the human dignity.

In this regard, it should be recognized that the human rights story has your home in centuries XI and X B.C., when it establishes, under the unified

Kingdom of David Israel, as in the Bible, and your capital Jerusalem.

The Kingdom of David contrasted with the other monarchists from the past, when regimes established with merit, for the first time in the political history of mankind, the figure of a monarch who is autoproclaimed not God or legislator, but as a delegate, a delegate from God only and was the literature as a new political organization in which the rulers are also subject to the principles and norms established by a higher authority.

In the same way, if we stick to the case under examination, under the auspices of Islamic precepts and the treaty rights, the Imams of the Ahlul Bayt, Muhammad's descendants, would be representatives or leaders who would get the power of infallibility in the implementation of the laws of divine character and, therefore, the immutable principle.

The imams inaugurate a new political vision as subordinates of God the Almighty, Governors in favor of Justice and therefore, immutable and inviolable human rights of the Holy Quran.

In the West, the characteristics of the Government are themselves than is highly globalized throughout your fluidity and volatility.

New laws are needed and thought each period to give an account of the radical changes that exist in the West.

In Islam, the reform or review for different contexts through Single source, primary and irreplaceable in the Law: the Koran.

Review and adapt requires intellectual effort wise jurisconsults or mujtahid, who always imposes on the reason your total understanding so it's an intellectual exercise science directed to theology, is exerted by wise jurisconsults as continuous reform and life in

the resolution of any and all subject terms.

From this, it is understandable that there are reivindicatórios different movements for the achievement of human rights.

For example, in Islam of alawite subdivision, Omran tells us that:

> the identity of the Alawites in Brazil builds having the religious word associated with the feeling of belonging to a country, in case the Syria, since originate from the mountains of the Arab country and he ma ntêm strong links. *(Omran, 2015: 55)*

Such extract supports the definition of francophone cultural geography by assigning to the ability to create territories, exceeding the topofilico sentiment with the Earth, with characteristic elements of the landscape (mountains) and materializing in practice religious.

Covers all aspects of life, bringing the idea of full code of conduct, showing elements of faith, aesthetics, agency and control.

This culture characteristic of the given branch of Islam shows a branch from a second branch, analyzing the relations within Islam.

Therefore, later, you can see that such socio-political divisions led to persecutions which only stopped when they reached surcharges presidential power in the 20th century alone with Hafez Al-Assad, Alawi's first President.

According to Omran:

> the religious group was condemned by clerics of the Sunni Islam, as Ibn Taymiyya, who, in a fatwa opened the jihad against the Alawites which provoked, for long, intense persecution and prejudice in relation to the group. *(Omran, 2015: 55)*

In the Shi'a Islam and its aspects, beyond tradition builds one of the sources of Islamic law, there are works written by early Imams as much as Compendium as much as a compilation of

critical comments about fundamental rights.

The best known was defined as:

Colocamos em vossas mãos o livro: O Tratado dos direitos pelo quarto lmam dos Ahlul Bait (A.S), o Imam Ali ibnol Hussein ibn Ali ibn abi Taleb "Zainol Abedin".

Podemos dizer que esta obra é a mais grandiosa e o mais importante documento escrito sobre os direitos humanos e que representa a grandiosidade da legislação islâmica.[1]

In modernity other documents have been written seeking the representativeness of their groups and inserting them in the late 20th century, preparing them for the new demands of a new century coming in the future and establishing autonomous principles and guidelines for the preparation These documents.

The Universal Islamic Declaration of human rights proclaimed by the Islamic Council of Europe, in Paris in 1981, was based on the Qur'an and the Sunnah and was compiled by scholars, jurists and representatives of Muslim schools of thought.

The second fundamental document proclaimed by the Islamic Council to mark the beginning of the 15th century Was lslâmica, the first being the Universal Islamic Declaration proclaimed at the International Conference on the Prophet Muhammad and your message, which took place in London, in the period from 12 to 15 April 1980.

Soon after, the letter of Banjul was approved by the Ministerial Conference of the Organization of African Unity (OAU) in Banjul, Gambia, in

---

1. Translate: Put in your hands the book: the treaty rights for the fourth Imam of Ahlul Bait (a.s), Imam Ali ibnol Hussein ibn Ali ibn abi Taleb "Zainol Abedin".

We can say that this work is the greatest and the most important written document on human rights and representing the grandeur of Islamic law. (Khazraji, 2005, p. 14)

January 1981, and adopted by the Assembly of Heads of State and Government of the Organization of African Unity (OAU) in Nairobi, Kenya, on 27 of July 1981, showing the emergence of dissenting voices, convinced and against a universal parameter.

Meanwhile, among the first in the drives of 80 and today, we expanded the estimated panorama about Islamic Shi'a aspect through the Pew Research Center Forum on Religion and Public Life:

> An overwhelming majority of Muslims are Sunnis, while an estimated 10-13% are Shias. This report estimates that there are between 154 million and 200 million Shia Muslims in the world today.
>
> Between l 16 million and I47 million Shias live in Asia, representing about three-quarters of the world's Shia population (note that Iran is included in the Asia-Pacific region).
>
> Meanwhile, nearly a quarter of the world's Shias 6 million to 44 million) live in the Middle East-North Africa.

The Shi'a and their other aspects are among the most persecuted and coerced religious segments around the globe.

According to Shia Rights Watch agency, reliable source for the United Nations in Washington, USA, the updated June 2017 numbers corroborate such statements, showing a small cut in the countries of the Middle East and Asia in incidents anti shi la resulting in deaths: Saudi Arabia (3), Afghanistan (11), Pakistan (62), Iran (11) and Iraq (72). When we talk about the Shi'a community in Brazil, we are talking about a community mostly from a migratory flow sírio-libanês 1890 powders to the South and Southeast of the country and especially in post Lebanese civil war (1975-1980).

Among the Shi'a majority population, the Iranians do not represent a considerable migration, since there is a

character of transience in the flow of people between Brazil and Iran that gives a lot more for the purpose of academic cooperation between the Iranian and national universities.

From these informations, in Rio de Janeiro, the Shiite Human Rights Observatory (OXDIH) is created in year 2016/1438, with support the Imam Hussein Cultural Center.

The Observatory is a non-governmental research and non-profit organization formed by a multidisciplinary group.

Emerging as the first independent organization in Brazil dedicated to protecting the rights of the Muslims the Shi'a in Brazil.

The OXDIH achieves its goals through strategic research supported by a targeted advocacy for prevention and combating intolerance and statistical returns of these discriminatory actions.

The OXDIH then renumbered as an organisation recognised by the Committee

of combating religious intolerance do Estado do Rio de Janeiro (CCIR), one of the main committees of social action against discrimination and listed on the page of the Public Ministry of the State of Rio de Janeiro (MPRJ).

Fig. 1: The Shiite Human Rights Observatory (OXDIH)

Source: *http://www.centroimamhussein.com/oxdih*

To achieve these objectives, the Centre investigates violations against Shi'a communities, to raise awareness and combat discrimination by any method. The main proposal is the Mission of "promoting necessary change through academic research and publications, with submission of reports and articles to

governmental spheres and international organizations. In addition, the OXDIH continuously monitors the media to ensure knowledge of Shi'a rights violations" (adapted). (See more in: *http://www.centroimamhussein.com/oxdih*)

The creation of these virtual communication channels allowed several groups hounded other religions take contact and count your struggle to spread and perpetuate your culture.

The OXDIH has become a channel of communication to report various types of human rights violations, not only of Muslims.

Jews, candomblecistas, Umbandistas, Protestants joined the Shi'a as support to defend their most basic rights, the equitable principle of respect and coexistence in a plural and multicultural country.

Fig. 2: Religious leaders promoting dialogue for peace in Brazil

Source: *https://www.facebook.com/ObservatorioXiita/*

The Imam Hussein Cultural Center based in Rio de Janeiro in 2015 has entered into a partnership with the University Al Mustafa and created the Iran-Brazil Research Group.

It constitutes a permanent forum of research between the two countries in which Brazilian and Iranian reserchers produce intellectual material, events and promote Islamic and scientific knowledge in the Federal University of Rio de Janeiro (UFRJ).

The Group has a virtual academic journal called Litteris and there communicate and

publicizam the results of the work, the reflections and the promotion of dialogue among researchers.

In addition to science, one of the goals of the group is to promote public knowledge about Islamic historic, cultural and scientific principles.

Therefore, social networks, virtual world allows the intense, constant and uninterrupted promotion of dialogue and knowledge between different peoples and cultures.

Fig. 3: Symbol of the Imam Hussein Cultural Center
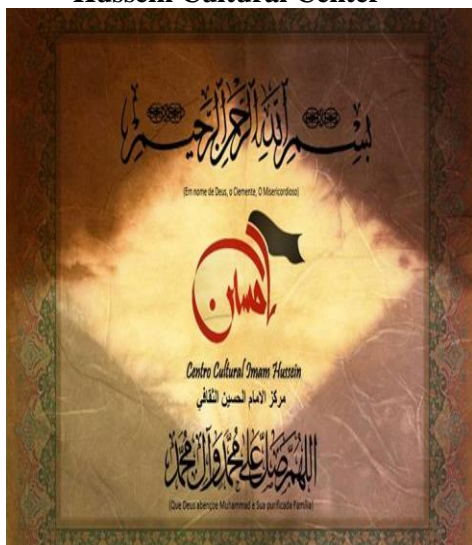
Source: *www.centroimamhussein.com*

For these actions are impregnated with an Islamic spirit, we should note what the theologians writing.

The Ayatullah Fadlullah talks about dialogue as the first important aspect at the time of the prophets and the problems that they faced.

Islam in your primary source encourages this dialogue with the intellectual honesty.

The answer of the Prophet Mohammad (S.A.A.S) when invited to dialogue has always been in accordance with the General Islamic understanding that recognises the action of acquiring knowledge in any field, as an inalienable right of every human being.

With that, the function of religion would, therefore, provide the windows of knowledge with liberate function, confirming the dialogue as a method to arrive at the truth through reasoning and logic operation of protection to freedom.

Dialogue and reasoning are related in the Islam and can be

found as inseparable in the activities of Ijtihad as a methodological assumption of Tafseer which alludes to the fraternal sensitivity as a criterion for the rapprochement with the other people.

To reason, communicate and sensitize are aspects inherent in Islamic history with excellent examples of tolerance to adversity.

Imam Jafar Al-Sadeq (702-765 A.C), sixth Imam of the Ahlul Bayt, promove Islamic dialogues on jurisprudential sensitive and controversial topics to the local community, non muslims majority.

His sermons and dialogues were next to the Kaaba in the Holy City of Mecca, Saudi Arabia, main temple of monotheism and symbol material diametrically opposed to established by local society.

Thus, from the dialogue and through him, interfaith spaces with ethnic and religiously diverse in direct contact born.

Muslims represent the eternal and the honored flag of Imam Hussein (a.s) against tyranny and oppression, continuing a revolution that never had your order declared, initiated on the battlefield in 681 .a.C. in Karbala and that reverberates in human relations as a social model to be implemented, in which the attempt to reach agreements, approaches and sharing of noble values, initially, by the Islamic message transmission in several places or routes by which the Shiite community and its leaders travel.

Conclusion

When we talk about Islam and about one of his noblest missions, combat the social evil, reflected, daily, in ignorance and lack, it is necessary a reflection based on the clarification of the principles of the Din for non Muslims, making them meet through dialogue the bases and the methods in which Islam prevents the coercion and violence.

Therefore, the Islamic Centers, Mosques or Shiite husseynias throughout the Brazilian territory, we

contextualize this reflection in a concrete analysis, statistical data and factual analysis. Soon, we approach the Shia community in Brazil, specifically in the city of Rio de Janeiro where the Cultural Center Imam Hussein (a.s) develops objective actions to guarantee the fundamental rights of its members and by publicizing the message universal Islamic peace.

From the report by the Pew Research Center Agency, estimated the Shia Islamic panorama says that in today's world's 154.200 million of the Shiites, which corresponds to only 10% to 13% of total Muslims, setting up a religious minority, persecuted and lethal attacks.

It is up to us as victims in high degree of terror and the imputation of harmful stereotypes, develop actions and strategies, always based on dissemination of the Islamic message and your historicity and opening for the democratic dialogue, building the possibility of acting and expending energy to gather the community and the world around that theme, emphasizing our positioning in front of one of the greatest evils of this century: the impossibility of having an identity or even be eliminated by exercising it.

So, like the OXDIH, similar scale projects should be supported by everyone who they say Muslim, aware of your paper and surrounded by sages and priceless examples in your history, from the middle ages to the present. Peace, for us it is not an intention or a project, it is a goal that requires a method based on Islamic precepts, dialogue and rapprochement with the society that surrounds us.

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METHODOLOGICAL PAPER

Exploring English Translations of Quran, Chapter Al-Falaq with an Explanatory Model of Word Selection via take a look at Google Translate Chosen Words

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ARTICLE INFO	Abstract
	SUBJECT AND OBJECTIVES: This study demonstrate the impact of cyberspace and its facilities, such as Google Translate, on the boundless realm of English translations. Particularly English translations of the most sophisticated text like a chapter (Al-Falaq) of Quran has been targeted to analyze cyberspace role in this regard. ***METHOD AND FINDING:*** In form of tables, 57 translation of Quran including the one offered by Google Translate has been gathered. These translations were being compared in tables with four section: Translasion, Translators, Number of translations, Percent of frequency. Then section 2 eliminated and delivered to the references. Considering the numbers and percentages after each table a discussion about the meaning and regulations of words in Arabic language is appeared and offered the best equivalence for each word. In comparison with the Google Translate suggestions these discussions indicate how much it is efficient, reliable and qualified to use Google translate as a tool of cyberspace for convey the meanings.

CONCLUSION: Based on findings of the article and comparable tables, the preferred translation for Chapter Al-Falaq is as following:

In the name of Allah, the All- merciful, the Gracious.

1. Say: I seek refuge in the Lord of daybreak.
2. and from the evil of whatever He has created.
3. and from the darkness when it falls.
4. and from those who blow in the knots.
5. and from the envier when he envies.

In conclusion according to preferred translation above and its analogy with Google Translate suggested words it seems that Google translate is yet to be a perfect machine capable of giving the suitable translations and a translator with a reasonable sense of distinction between similar conditions and parts of speech cannot yet be replaced by a translation machine with no senses.

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Article Address Published on the Journal Site:
http://p-l.journals.miu.ac.ir/article_2122.html

NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHORS
95	2	(IRAN)

Introduction

Google Translate is a free multilingual machine translation service developed by Google, to translate text, speech, images, sites, or real-time video from one language into another.

Google Translate supports over 100 various languages at different levels and as of May 2013, serves over 200 million people daily.

Rather than translating languages directly, it first translates text to English and then to the target language.

During a translation, it looks for patterns in millions of documents to help decide on an equivalence which is the best and the most accurate fit for phrases.

Since its accuracy has been criticized and ridiculed on several occasions, In November 2016, Google tend to switch the Google translate to a neural machine translation engine - Google Neural Machine Translation (GNMT) - which translates "whole sentences at a time, rather than just piece by piece. It uses this broader context to help it figure out the most relevant translation, which it then rearranges and adjusts to be more like a human speaking with proper grammar".

Islam according to its content is not just a religion for one region of earth like Mecca and its surrounding, but it speaks to the whole world.

It claims that has a lifestyle for mankind or in other words it means that Islam has a universal program and it is a universal religion.

Islam talks to humans through the Quran, its sacred book, which definitely should be universal as well as the religion.

You see, to be universal is to have association with global items and issues and finally a global language like English. In other words, to reach Islam's message all over the world it should be translated into other widespread languages.

English language as an international language could be one other thing that matters

here. In this regard, English language, consider as a suitable tool to spread this worldwide way of thinking and living.

It seems that a book like Quran is so complex in term of linguistic, so there should not be an expectation of translations in which bring into our minds the exact meaning of Quran or the whole meanings of it, as each part might consist of numerous meanings.

Even Arab people cannot notice the deep meaning of it. Other factors like: the long time from when Quran was brought to us and today's world and different way of conveying the meanings in Arabic and English, have a huge impact on making our problem deeper.

As Quran was sent for common sense, what the majority of translators were deciding for one word could expose what human minds understand from that particular word, And considering the fact that Quran "was" sent for humankind it could be the best translation which has a lot in common with purpose of its sender.

Nevertheless, may be some say that other particular translation, according to scholars opinion, is better but it is not what the common sense or human minds understand from Quran - The Quran which was sent for human minds.

Through our search, near 57 English translation of Quran was found, in exploration for the best one.

In some cases similarity were seen in huge or small scales, And other time, world of differences between translations.

This comparison tries to reveal the best translation of Quran and what is the majority of people would rather to be an equivalence for one word, And how much cyberspace and its tools like Google translate could help us through this journey.

These result could help English researchers who's looking for best translation of the Holy Quran, Islamic researchers and also linguistics that interested in such issues as it can help them with new ideas or clues pop up in their minds,

worthy to be used for solving linguistics issues.

Review of Literature

It can comfortably be concluded that the Quran as a central text tends to cause very serious problems and difficulties for translators in terms of understanding, interpreting and translating certain theological concepts due to the linguistic sophistication of the Arabic language used in the text on the one hand, and the theological, sociocultural, psychological, spiritual and melodic dimensions of the Quranic word. *(Halimah)*

As an international language, English translations need more investigation in order to reduce its mistakes in compare with Quran's translation in other languages.

Due to the existence of the British Empire which after the Ottomans had the largest number of Muslim subjects, English was deemed the most important language for the Muslim purpose. *(Kidwai, 1987)*

About more than eighty percent of about 1.5 billion population of the Muslims do not know Arabic and use translation as a means to understand the meanings and messages of the Holy Quran.

A considerable amount of these Muslims read the *English* translations of this Holy Book. So it seems necessary to pay due attention to the way these translations are done. *(Asadi Amjad, 2013)*

It's been told that there is still a need for more fluent translation of Quran in English even though a remarkable number for Quran's translations exist.

Although there is a spate of volumes on the multi-faceted dimensions of the Quran, no substantial work has so far been done to critically examine the mass of existing English translations of the Quran. *(Kidwai, 1987)*

The Muslim Scripture is yet to find a dignified and faithful expression in the English language that matches the majesty and grandeur of the original.

The currents of history, however, seem to be in favor of such a development; Even English is acquiring a native

Muslim character and it is only a matter of time before we have a worthy translation of the Qur'an in that tongue. *(Kidwai, 1987)*

Despite the immediate need for an acceptable English translation of Quran, there are some problems which most of the translators are dealing with. Firstly, there is no complete equivalence between the corresponding linguistic items of the two language systems, Arabic and English in the case of this study.

The problem is even aggravated as the Quranic Arabic is a Quranic-specific language.

The difficulty and problem in translating from one language into another is posed by the concept of non-equivalence, or lack of equivalence (Baker).

Since the Holy Quran has many beautiful features in terms of both form and content, no single translated version can ever encapsulate all these features; Even no combination of all translated versions can ever cover all the beautiful features of the original text.

Therefore, it can be suggested that it cannot suffice to read only one translated version of the Holy Quran for those who do not know the original language; Although the non-native speakers of Arabic cannot receive the same effect as that created on the original readers, the more successful translated versions they read, the more approximate they become to the original text. *(Asadi Amjad, 2013)*

Saffarzadeh, argues that the greatest values of the Holy Quran which many commentators and translators have failed to translate justly and accurately are Divine Names known as Asmā ul Hosnā in Arabic. *(Saffarzadeh, 2001: 1542)*

This factor, she believes, is the major flaw which has caused confusion and brought about an evident sign of incompleteness of the meanings of the Words of Revelations throughput the Holy Quran.

She maintains that "any translation void of attention to these meanings which usually

confirm and complete each verse loses a substantial part of its validity". *(Asadi Amjad, 2013)*

Except syntactic and semantic confusions, culture-bound expressions raise various translation problems. *(Catford, 1965)*

Translation of cultural expressions is problematic, for the fact that the formation of such expressions is highly influenced by culture.

It should be pointed out that certain expressions can be similar in different cultures, but are observed and viewed differently by people belonging to those cultures.

In the Qur'anic discourse, the divine text reflects some social activities of Arabs in the pre-Islamic period; the expressions that denote such social acts and events are hard to fully obtain in translation because of their cultural idiosyncrasies.

It can be said that culture-bound expressions in the Qur'an can pose translation difficulties. What made some expressions difficult to convey is their historical, cultural, social, and regional grounds. *(Bakri Al-Azzam, Mohammed Al-Ahaydib, Eman Al-Huqail, 2015)*

Methodology

The first step is to find related translations - in this project it is *FLAGH* chapter - of Quran as much as possible.

The more translation you can find the more thorough your research would be, because the wider statistical population the more details will be covered.

57 is the number of translation which through our search was found from various translators from early 17th century up to more recent ones.

Then all have been organized in a table in form of an excel files so we can sorts each translators terms for each verse in groups; So that we have a group of translation for each verse.

In order to give a number for frequency of each translation of each word, it should been provide a specific table with four columns:

1. Translation term,
2. Translators name,

3. Number of same translation,

4. Percent of frequency.

This table help us decide which term is a better translation base on statistical information and to provide it, the translation group in excel file that have been mentioned was a remarkable help.

In this tables in some cases it have been provide a very precise distinguish between terms, for instance the word (say) is in different group from (SAY) due to its different effect on the meaning in professional translation world.

It's been tried to imply issue that this article going to speak of in the introduction.

So the basic bone of what the introduction supposed to express is: The very state of Quran in world, importance of an international language and specifically English, the problem we are encounter with and what is the point of this article.

Then to have record of what had been done on same issue by previous researchers and experts, several article have been gathered and studied.

After studying different articles on a related subject, a group of quotations which belongs to linguistics and researchers, was gathered to form a section entitled "review of literature".

Note: In fact, this study is based on literal and superficial meaning of text rather than its interpretation based on the Holy Quran exegeses or Islamic narrations.

Analyzing the Translation of the Chapter FALAQ (The Daybreak)

- **Bismillahi rrahmani rrahim**

This part is not considered as a verse, except in the first chapter of Qur'an – al-Fatiha. It, however, has two basic parts:

Bi-smi-llāh (preposition + noun + noun; *Bi-* is a preposition meaning by, with, etc.; *Ism* – meaning name; *Allah* – meaning God in Islam) and *Raḥmānir-raḥīm* (two adjectives widely used as two qualities of God, both mean merciful but in different ways).

The word *Rahman*, as it is popularly recognized among some commentators, refers to the General Mercy of *Allah* which is bestowed upon all creatures - among them are the believers and the disbelievers, good-doers and evildoers. So, the preferred equivalent for *Rahman* could be "the All-merciful" and the word *Rahim* referring to that Specific Mercy which is endowed upon the believing, obedient servants alone.

Christian Trinitarian formula is *"In the name of the Father, the Son and the Holy Spirit"*.

So the phrase 'In the name' is the exact equivalent for *bism-i* in Arabic. *(http://www.al-islam.org)*

The word *Allah* mainly used by Muslims to refer to God in Islam, and it's the most complete and comprehensive name among the God's many names.

This is because each of *Allah*'s names, which are found in the Holy Qur'an, truly reflects one particular aspect of *Allah*'s Attributes.

In other words, the only name that refers to all of His attributes is *Allah*.

There is no god but *Allah*; and each of the other phrases such as "Creator", alone, is not sufficient enough to proclaim as evidence of Monotheism in Islam and that is why in religions other than Islam, the God of Muslims is referred to as *Allah*.

The words *Rahman* and *Rahim* are adjectives, both derived from *Allah* which means mercy and grace.

Two vital religious terms whose meanings are often misunderstood?

According to the Bible exegesis, mercy is when God doesn't give us what we do deserve (as punishment) and grace is when God gives us what we don't deserve (as extra reward). *(http://www.compellingtruth.org/mercy-grace.html)*

In Habakkuk 3:2, the prophet asks the Lord to "*in wrath remember mercy*".

Despite God's judgment, He asked for God to relent and not pour out the full wrath they deserved. King David sought

this mercy in Psalm 51:1-2 in confessing his sin:

> "Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin."

Despite his many failures, David asked God to relent and not bring upon him the full consequences of his sin. Grace, on the other hand, is God's extending favor toward us that we do not deserve. Both Ephesian 2:5 and 2:8 state it is *"by grace you have been saved"*.

God's salvation comes from His grace. Some describe grace as an unmerited or unearned favor.

In theology, two types of grace are often distinguished: common grace and saving grace.

Common grace is defined as God's grace given to all humanity regardless of their response to Him.

This can include the beauty of creation, the provision of food and other essentials, and every good thing that happens to a person regardless of whether the person is a believer or unbeliever.

Saving grace is grace from God which provides salvation to a person. This is the grace described in Ephesians 2:8-9 that states:

> "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast."

According to *Lane* (Arabic-English Lexicon Dictionary), *raḥmān* has the more intensive meaning, taken to include as objects of sympathy both the believer and the unbeliever and may, therefore, be rendered as "the All-merciful" and *raḥīm*; on the other hand, is taken to include as objects the believer in particular, may be rendered as "the Gracious", And no need to add the word "All", because the *rahim* has not that intensive meaning. *(https://en.wikipedia.org/wiki/Basmala)*

1. Qul aAAoothu birabbi alfalaq /قل اعوذ برب الفلق

Table 1

Qul	Numb	Percent
Say:	28	49.12%
Say,	17	29.82%
SAY:	4	7.01%
Proclaim (O dear Prophet Mohammed – peace And blessings be upon him),	2	3.5%
Say [Prophet],	1	1.75%
Say thou;	1	1.75%
(Muhammad), say,	1	1.75%
Beseech:	1	1.75%
Declare:	1	1.75%
Say you,	1	1.75%

Discussion

Qul (imperative verb meaning say). The verb "Qul" as in English is one of the most used verbs in Arabic. It means to say or to tell; But the verb "tell" needs an object which is not found in the verse. So the best equivalent here is "say".

The chosen equal for this phrase suggested by Google translate is: "Say".

Table 2

AAAoothu	Number	Percent
I seek refuge	36	63.15%
I take refuge	10	17.54%
I seek protection	3	5.26%
I seek the protection	2	3.5%
I commit myself	1	1.75%
I SEEK refuge	1	1.75%
I seek shelter (and security)	1	1.75%
I look for protection	1	1.75%
I fly for refuge	1	1.75%
I betake me for refuge	1	1.75%

Discussion

A'udhu (present verb, meaning I seek refuge). The Arabic preposition bi before Rabb here called harf'ul jarr. It comes before a noun and always places the noun into in the genitive case majrūr.

According to the famous Arabic grammarian Ibn Hisham al-Ansari (D.761), the preposition "ba" has 14 meanings, inter alia, ta'diyah, isti'anah, sababiyyah, musahabah, zarfiyyah, badal, mujawarah, isti'la, tab'idh, qasam, ghayah, tafdiyah, ta'kid ve za'idah.

A'udhu is an intransitive verb and bi has made it transitive. And as mentioned above, one of the functions of this preposition is "ta'diyah" which means to make intransitive verb transitive.

Then, the collocation audhu billah or audhu birabb called Isti'adha, which is the state of seeking refuge to God.

The word a'udhu literally is derived from the Arabic verb a-a-dh. Its essential meaning is to flee from that which you fear will harm you to that which will safeguard you.

This is why in Arabic the one or thing you seek refuge in or protection with is named ma'adh.

Therefore the meaning of a'udhu is: I seek refuge, protection, guard myself and take precaution (with…).

There are two views concerning the basis of this verb a-a-dh: The first is that it is derived from the meaning of satara meaning: to conceal/hide/protect.

So when you say the Isti'adha (a'udhu billahi minesh-Shaytanir-rajim), it is if you're saying "O Allah, conceal me from the gaze of the Satan/conceal me such that I am protected so that no Satan can influence me".

The second meaning is that of Luzum al-Mujawarah meaning: sticking on to/firmly adhering to; So when say the Istiadha it is as if you want to cling on to the One who you're seeking refuge/protection with.

Your heart attaches itself to Him [not physically but in terms of the state of the heart] and holds firm just as the child sticks close to its mother when threatened by an enemy.

The chosen equal for this phrase suggested by Google translate is: "I seek refuge".

Table 3

Birabbi	Number	Percent
with the Lord of	22	38.59%
in the Lord of	15	26.31%
of the One Who creates	2	3.5%
with the Sustainer of	1	1.75%
to Allah the Creator of	1	1.75%
of the Lord of	1	1.75%
with The Lord of	1	1.75%
from the Lord of	1	1.75%
with the Lord (Rab, the Cherisher) of	1	1.75%
with the Rabb of	1	1.75%
with (Allah), the Lord of	1	1.75%
with the Guardian Evolver of	1	1.75%
of the Master of	1	1.75%
in Lord of	1	1.75%
in the Lord (Who makes)	1	1.75%
with/by Lord/master/owner (of)	1	1.75%
with (Allah) the Lord of	1	1.75%
unto the Lord of	1	1.75%
to the Lord of the	1	1.75%
of the Fosterer of	1	1.75%
with Rabb of	1	1.75%

Discussion

Bi-Rabbi'l Falaq (preposition+ noun + noun. bi means by/with/in; Rabb means Lord).

The word Rabb originally means the owner of something who proceeds to train and improve it.

This word is absolutely applied to Allah, alone, and if it is applied, in Arabic, for other than Him, it is certainly used in a possessive form, as rabb-ud-dar the landlord. In any case, the word, itself, conveys the meaning of fostering, bringing up and training.

There is another idea mentioned in Majma'-ul-Bayan that says: Rabb means an important person whose orders are obeyed; However, Rabb covers such a wide meaning that other languages lack an equivalent of the word. (*https://en.wikipedia.org/wiki/Basmala*)

Considering the Torah and the Bible, and comparing them with the Holy Quran it can be concluded that the sense and feeling that they have toward the word *"Lord"* is as same as our feeling and impression about the word Rabb.

Moreover, according to Longman Dictionary, Lord is a title of God, used when praying, exactly like rabbana

for Muslims, and also he is someone who must be obeyed, as it mentioned above to be one of rabb's meanings.

The chosen equal for this phrase suggested by Google translate is: *"in the Lord of"*.

Table 4

Alfalaq	Number	Percen
the dawn	9	15.78%
the daybreak	7	12.28%
the Daybreak	6	10.52%
Daybreak	6	10.52%
the Dawn	5	8.77%
daybreak	3	5.26%
the rising dawn	2	3.5%
day-break	2	3.5%
the rising day	2	3.5%
Divinity	1	1.75%
Dawn	1	1.75%
the dawn and the incipient gleam	1	1.75%
rising day	1	1.75%
the Daybreak, (Literally: the Splitting "of the day")	1	1.75%
the Rising Dawn	1	1.75%
the nascent dawn	1	1.75%
daybreak (or Who brought the universe into existence with an explosion	1	1.75%

extremely fast)		
the Master of the morning twilight	1	1.75%
the Down (appear from the depth of darkness)	1	1.75%
the daybreak/ creation	1	1.75%
the day break, and the plain appearing and emergence of truth	1	1.75%
the DAY BREAK	1	1.75%
the Day break	1	1.75%
the day break	1	1.75%

Discussion

Falaq means daybreak/dawn.

Falaq has a lot of meanings. It literally means a break or a slot between two things. It derived from f-l-q meaning to split an object in two halves. (Look: Lisan al Arab, Ibn Manzur; Mujam alfazu'l Qur'anil Karim. Article F-L-Q.)

Then, used for daybreak and dawn – the time at the beginning of the day when light first appears.

According to Allameh Tabatabai: *Falaq* is a *sifat-i*

mushabbaha which usedhere as an *ism-i maf'ul*. Thus, it means the part of night that has broken by the light.

This word is often used in this meaning, because the darkness is broken. *(Tabatabai, 1397, C. 12: 344)*

Longman Dictionary has the same definition for "daybreak" and "dawn" as following: It is the time at the beginning of the day when light first appears.

So, they are both correct; But the word "daybreak" has something in its external structure that denotes the literal meaning of *falaq* which is something has broken.

There is some sensitiveness about using punctuation in the Arabic version of Qur'an. But as long as it's being translated into the other languages and, it's a common rules to use a punctuation marks in translated text.

Which one is correct: to take refuge "*in*" or "*with*"?

To take refuge has both literal and figurative meanings. Among the literal meanings are to seek safety in a place and to

seek safety in the company of another person or persons. With the former native people tend to use "*in*": In the storm, they took refuge in a train station.

When referring to the latter, they tend to use "*with*": Homeless people take refuge in subway shelters.

I have emphasized tend because these are not absolute divisions. You will find in religious writing, for example, "in" and "with" used almost interchangeably: Take refuge in the Lord. Take refuge with the Heavenly Father. *(https://english.stackexchange.com)*

The article 'the' before Lord is necessary, because Lord is an infinite word. Plus, it should be written in capital, because any noun or pronoun refers to God should be written in capital. *(Manafi Anari, 2006)*

The article 'the' before daybreak is necessary, because it is an infinite word has come with *"al"* And, there is no reason to capitalize daybreak at all, if we don't pay attention to the different interpretations.

The chosen equal for this phrase suggested by Google translate is: "Divinity".

So, the preferred translation is following: **"Say: I seek refuge in the Lord of daybreak"**.

2. Min sharri ma khalaq/ من شر ما خلق

Table 5

	Number	Percen
From the evil of	20	35.08%
From the evil of	13	22.80%
From the mischief of	3	5.26%
From the evils	2	3.5%
From the mischief of	2	3.5%
From the evil	2	3.5%
From the worst	1	1.75%
From the mischief	1	1.75%
From the evil in	1	1.75%
Counter to the evil generated by the spiritual	1	1.75%
Against the harm in	1	1.75%
Against the evil	1	1.75%
From the evil aspects of	1	1.75%
From the evil	1	1.75%

Influence (and harmfulness) of		
Against the evil-effect of	1	1.75%
From the harm of	1	1.75%
From the harm of	1	1.75%
From the evil caused by	1	1.75%
From bad/evil/harm (of)	1	1.75%
That He may deliver me from mischief of	1	1.75%
Against the mischiefs of	1	1.75%

Discussion

in sharri (preposition + noun; *Min* – meaning from. *Sharr* – Meaning evil).

The chosen equal for this phrase suggested by Google translate is: "From the evil of".

Table 6

Ma khalaq	Number	Percent
what He has created	13	22.80%
created things	5	8.77%
that which He has created	5	8.77%
all that He created	3	5.26%
that which He created	2	3.5%
among His creation	2	3.5%
what He has created,zoom	2	3.5%
whatever He has created	2	3.5%
what He created	2	3.5%
His entire creation	2	3.5%
aught that He has created,zoom	1	1.75%
things that He created	1	1.75%
which He has created	1	1.75%
the animate and inanimate among those created by Him, the Supreme	1	1.75%
that which He hath created	1	1.75%
everything He has created	1	1.75%
the created things; zoom	1	1.75%
all that He has created	1	1.75%
He has created	1	1.75%
everything that He has created	1	1.75%
whatever He created	1	1.75%
anything that He has created	1	1.75%
that which HE has created	1	1.75%
among His creations.zoom	1	1.75%

all creatures	1	1.75%
those things which He hath cre	1	1.75%
his creation	1	1.75%
His creation	1	1.75%
what He hath created	1	1.75%

Discussion

Ma Khalaq (conjunctive nouns + verb; *Ma-* Meaning what/whatever. *Khalaq* – Meaning created).

Not much to say in this verse, because there is no such difference in choice of many equivalents for words in the verse. Except it can be pointed out in terms of structure of sentence that the verb *khalaq* is an act that did not happen in a certain time, so technically it should be translated as present perfect tense, not simple past tense.

And since the conjunctive noun 'what' usually used in conditional states or question form, so, 'whatever' is clearer to convey the exact meaning of the verse.

The chosen equal for this phrase suggested by Google translate is:

"What He has created".

So, the preferred translation is following: "**and from the evil of whatever He has created**".

3. **Wamin sharri ghasiqin ithawaqab** / ومن شر غاسق اذا وقب

Wamin sharri For frequency rate look at table 5.

Table 7

Ghasi	Nun	Percen
darkness	17	29.82%
the darkness	6	10.52%
the night	5	8.77%
the dark night	3	5.26%
Darkness	2	3.5%
the darkness (of night)	2	3.5%
night´s darkness	2	3.5%
the matter that darkens	2	3.5%
the black darkness	1	1.75%
the utterly dark night	1	1.75%
the darkness of the night	1	1.75%
dusk	1	1.75%
the night or "to aheavenly body"	1	1.75%
the harm in the night	1	1.75%
the darken	1	1.75%
evening darkness	1	1.75%
a dusky night	1	1.75%
the murky night	1	1.75%
murkiness	1	1.75%
the darkness of night	1	1.75%
intense darkness	1	1.75%
intense dark night/moon	1	1.75%
the darkening one	1	1.75%
the darkening (night)	1	1.75%
the darkness of	1	1.75%

Ignorance		
the oppressor	1	1.75%

Discussion

Ghāsiq'in (noun, meaning darkness). The word *ghāsiq* is derived from *ghāsaq*. Some experts believe that it means "to harm".

Thus, *ghāsiq* is who attacks and harms. According to Allamah Tabarsi *ghāsaq* means "harmful movement" and *ghāsiq* means who attacks to harm. Although the origin of the word is understood to mean harm, but he says, in this verse it means "night". *(Tabarsi, 1380, Chapter Falaq, V. 3)*

Ghāsaq has been used in another verse in the Holy Quran in the meaning of darkness: "Maintain the prayer from the sun's decline till the darkness of the night". (Isra: 78)

According to the Classic Arabic dictionaries ghāsaq means "the darkness of the beginning of night" and thus, ghāsiq means "beginning of night, after the disappearance of light". *(Mukhtar al-Sihah, Article: gh-s-q)*

We have three words to discuss here: "twilight", "dusk" and "darkness".

According to Longman twilight is the small amount of light in the sky as the day ends or the time when day is just starting to become night, And dusk is the time before it gets dark when the sky is becoming less bright. And the darkness is when there is no light.

So, although the twilight and dusk are so close to the *ghāsiq* in Arabic, they also imply the meaning of a little light midst night time which is not considered in *ghāsiq*.

The chosen equal for this phrase suggested by Google translate is: "the oppressor".

Table 8

Ithawaqab	Number	Percent
when it gathers	5	8.77%
when it overspreads	4	7.01%
when it comes	3	5.26%
as it overspreads	3	5.26%
when it settles	3	5.26%
when it cometh on	3	5.26%
when it sets	3	5.26%
as it falls	2	3.5%
when it spreads ar	2	3.5%
whenever it descends,zoom	1	1.75%

when it is intense	1	1.75%	as it deepens (during the night)	1	1.75%
when the dark intensified	1	1.75%	when (its) darkness prevails	1	1.75%
as it descends	1	1.75%	when it has fully set	1	1.75%
as it settles down	1	1.75%	as it gathers	1	1.75%
if it happens to explode within or beyond one's sight	1	1.75%	when it sets in	1	1.75%
			when God covers the earth with	1	1.75%
as it comes with its darkness; (or the moon as it sets or goes away) zoom	1	1.75%	when/if (it) penetrated through body pores/ spread/ approached	1	1.75%
when it overtaketh me	1	1.75%	as it falls.zoom	1	1.75%
when she spreads her darkness	1	1.75%	when it overspreads (at night)	1	1.75%
when it spreads (and intensifies)	1	1.75%	when darkness gathers	1	1.75%
when it overtaketh	1	1.75%			
the oppressor	1	1.75%			
when it cometh	1	1.75%			
when it overspreads, zoom	1	1.75%			
when it overspreads (its gloom)	1	1.75%			
invading	1	1.75%			
when it penetrates	1	1.75%			
whenever and wherever it is encountered	1	1.75%			
as it spreads over;zoom	1	1.75%			

Discussion

Iḏhā waqab (*Iḏhā* is adverb– Meaning when/whenever; *Waqab* is verb– Meaning settle/come/enter/overspread, prevail, etc.).

Since the conjunctive noun 'when' here is not used in question form, rather, it is used in an affirmative way. Plus, 'whatever' has something more (what + ever) which is not considered in this verse.

Waqab is a past verb meaning "entered". *(Mu'jam'ul alfazil Quran'il Karim: Article W.Q.B)*

This word especially used about the darkness of night when it covers everywhere. *(Look: Mukhtarus-Sihah; Mu'jam'ul alfazil Quran'il Karim: Article W.Q.B.)*

Although the literal meaning of *waqab* is to come and enter, the collocation of (darkness + enter) is not match so. Considering Longman dictionary and other sources the pair (darkness + fall) is much better than other options.

The chosen equal for this phrase suggested by Google translate is: "the oppressor".

Actually this is the Google equivalence for the entire following phrase: "ghasiqin ithawaqab".

So, the preferred translation is following: **"and from the darkness when it falls"**.

4. **Wamin sharri annaffathatifee alAAuqad / ومن شر النفاثات فى العقد**

Wamin sharri/ For frequency rate look at table 5.

Table 9

Annaffathatifee alAAuqad	Number	Percent
those who blow on knots	4	7.01%
The women who blow on knots	4	7.01%
those who practice secret arts	3	5.26%
those who practice witchcraft	3	5.26%
women who blow on knots	2	3.5%
those who practice sorcery	2	3.5%
the witches who blow into knots	2	3.5%
all human beings on occult endeavours,zoom	1	1.75%
malignant witchcraft	1	1.75%
the malignant witchcraft	1	1.75%
the women who practice magic, blowing on the knots	1	1.75%
women spitting on knots	1	1.75%
the witches who stand in the way of concord and blow over entangled knots to fan the	1	1.75%

flow of discord		
witches when they blow on knots	1	1.75%

Table 10

Annaffathatifee alAAuqad	Number	Percent
the women blowers upon knots	1	1.75%
sorceresses who blow incantations on knots	1	1.75%
the witches who blow on knots (to cast a spell), zoom	1	1.75%
the witches who blow on knots	1	1.75%
the women who spit on the knots, (i.e., perform malignant witchcraft)	1	1.75%
the women who blow on the knots	1	1.75%
the covert activities people who try to put knots and complicate the simple	1	1.75%
those who practice (and evil) arts as they blow Into knots (riddles);zoom	1	1.75%
the blowers in knots	1	1.75%
those who blow on knots (black magic)	1	1.75%
(women practicing) witchcraft and blowing (spells) over Knotted ropes.zoom	1	1.75%
those personalities who try to create sabotage in a commitment	1	1.75%
those who whisper convictions	1	1.75%
the blowers into the knots (who practices witchcraft)	1	1.75%
those who cast (evil suggestions) in firm resolutions	1	1.75%
the troublemakers. zoom	1	1.75%
The female magicia sorceresses /dischargers in the knots	1	1.75%
the blowers on knots	1	1.75%
the jets in the contract	1	1.75%

Table 11

Annaffathatifee alAAuqad	*Number*	*Percent*
those who blow upon the knots of mutual relationships to undo them	1	1.75%
those women who blow in the knots	1	1.75%
those who try (and whisper evil suggestions) to deter (people) from doing their duty	1	1.75%
the witchcrafts when they blow in the knots, zoom	1	1.75%
the blowers upon knots	1	1.75%
women blowing on knots	1	1.75%
weird women	1	1.75%
conjuring witches	1	1.75%
the conjuring witches	1	1.75%
women blowing in the knots (practicing witchcraft)	1	1.75%
those women (and men) who practice magic on knots by blowing	1	1.75%

Discussion

Naffathāt (plural noun-meaning blowers) *Fi'l uqad* (preposition + noun. *Fi* meaning in. *Uqad* plural of *uqdah* - Meaning knots).

Naffathāt is derived form of *Naffāsah*, which is *sighah al-mubalagha* (exaggeration patterns) of the noun *nafth* – meaning "blowing ".

A very important point here is that the Arabic suffix "*āt*" at the end of *Naffathāt* is for exaggeration, not to denote feminine form of noun. Thus, there is no such implication in verse to refer to the women. *(Look: Tabatabai, 1397, Surah al-Falaq, V. 4)*

Uqad is the plural form of *uqdah* which means "knot". And to blow into the knots is an Arabic metaphor meaning practicing magic.

This is because one of the ways of witchcraft is tying a knot and blowing in it. Zamahshari, al-Kashaf Interpretation.

The chosen equal for this phrase suggested by Google

translate is: "The jets in the contract".

So, the best translation is: **"*and from those who blow in the knot*"**.

5.   Wamin sharri hasidin itha hasad/ و من شر حاسد اذا حسد

Wamin sharri

For frequency rate look at table 5.

Table 12

Hasidin	*Number*	*Percent*
the envier	20	35.08%
the envious	11	19.29%
an envier	7	12.28%
the envious one	6	10.52%
an envious	3	5.26%
one who is jealous	1	1.75%
some envier	1	1.75%
envy	1	1.75%
the envious ones	1	1.75%
the grudgeful	1	1.75%
every envious person	1	1.75%
the envious person	1	1.75%
those who envy	1	1.75%
an envious with jealousy	1	1.75%
an envious one	1	1.75%

Discussion

H*ā*sid'in (noun meaning envier). Not much to say in this verse, because there is no such difference in choice of equivalence for words in the verse. Except it can be pointed out that the word H*ā*sid is an ism-I fail which literally means doer of a verb. Accordingly, envier is better than envious here.

H*ā*sid is an indefinite noun, because it's used here without the article 'al'. This means every envier – not specific one. In this situation we can use some determiners like a, an, some, any, every, the, etc; But in my opinion "an" here is not a good choice, because it refers to a single envier, while the verse is talking generally.

So, if we use "the" to convey general state of being envious – as English grammar books say - it would be much more better.

The chosen equal for this phrase suggested by Google translate is: "envy".

Table 13

Itha hasad	Number	Percent
when he envies	34	59.64%
when he envieth	5	8.77%
as he practises envy	4	7.01%
when they envy	2	3.5%
when he is envious of me	2	3.5%
when jealous	1	1.75%
when he feels envy at the superior advantages of others	1	1.75%
when he envies (and tries to harm)	1	1.75%
as he turns green jealousy	1	1.75%
when he envied	1	1.75%
those who envy	1	1.75%
when/if he envied with jealousy	1	1.75%
if envy	1	1.75%
when he envies me	1	1.75%
the envious ones (Without translation Equal to phrase)	1	1.75%

Discussion

Iḏhā hasad (*Iḏhā* is adverb– Meaning when; *hasad* is verb– Meaning envies).

About the verb *hasad* which has come after *Iḏhā*, there is a rule in Arabic Grammar that whenever a verb of past tense comes after *Iḏhā* it would mean present time. For example the translation of: "*Iḏhā jā'a ra'sush-shahri…*" would be: "When the beginning of the month shall come...". *(White, C2: 28)*

The chosen equal for this phrase suggested by Google translate is**:**" **if envy".**

So, the preferred translation is following: "***and from the envier when he envies***".

Conclusion

After all, it seems that suggested translation by Google translate is not quite reliable. However there are many equivalence that were selected similarly by both Google and the majority of other translators; but what it suggests, is still so far from what it seems to be the perfect translation for verses.

Expressing reason in this regard, it must be said that, however Google switch Google translate to a neural machine translation engine to get more accurate outcomes, it is yet a

"machine" that is going to translate the text, And it has not the sense to prefer or decide among various translation base on specific conditions.

In other word, sometimes it is needed to prefer a phrase over the other because of its particular place among sentence or particular kind of text that you are dealing with or because of other outside knowledge about the topic which is needed to consider their association while you are translating, And that is the kind of tasks in which Google translate cannot conduct successfully, And that's why sometimes Google offer an equivalence that doesn't make sense at all.

This study concludes that the translation of the Qur'an is not an easy task and not everyone is able to do that, but those possess a great deal of knowledge about Arabic language, and know rhetorical and syntactic points, in addition to the greater knowledge of the target language, in this case English, with the importance of the accuracy and honesty in translation, so things would be bearing fruit.

In brief, the following table would express some bases which form the findings of the article:

Table 14

الرحيمِ	الرحمن	اللهِ	بسمِ
Special mercy	*Comprehensive mercy*	*The One who deserves worship*	*to make a connection with God*
الفلق	بربِّ	أعوذ	قل
Day-break	*Trainer*	*by support*	*Deliver the message*
خلق	ما	شر	من
creation	*whatever is*	*evil*	*To avoid*
وقب	إذا	غاسق	ومن شر
attacks	*whenever*	*dusk*	*Evil army*
في العقد		النفاثات	ومن شر
witchcraft		*The whisperer*	*Evil army*
حسد	إذا	حاسد	ومن شر
Use the power	*Release of evilness*	*The jealous*	*Evil army*

Based on findings of the article and the table above, the preferred translation for Chapter *Al-Falaq* is as following:

In the name of Allah, the All-merciful, the Gracious.

1. *Say: I seek refuge in the Lord of daybreak.*

2. *and from the evil of whatever He has created.*
3. *and from the darkness when it falls.*
4. *and from those who blow in the knots.*
5. *and from the envier when he envies.*

This case study can be used as an example to improve further works about Qur'an's translation, by bilingual and multilingual scholars, who work on Islamic studies in English.

This study has not gone beyond literal meaning of the words, to the extent possible, and therefore the circumstances of revelation of every single verse and its variable interpretations have not been mentioned; However, further researches can be done in the field of interpretation or other lexical and rhetorical aspects of the Qur'an's verses.

Also, it can be done, whether in this way or not, through the other chapters of the Holy Qur'an.

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