

INTRODUCTION TO BALANCE BETWEEN THE CREATION OF ALLAH AND HUMAN INDUSTRY - THE GREATEST CHALLENGE OF EDUCATION FOR THE 21 CENTURY

Abdul Razzaq Touqan

Department of Civil Engineering, An-Najah National University, Palestinian Territories

ABSTRACT: God's creation of heavens and Earth is characterized by creator's knowledge which covers everything, his soul tying him with the creatures and his wisdom achieving enhanced balance with time. Current science is characterized by innovation and imitation of God's creation. However, it evolved independently of a universal reference resulting in problems in balance seen through environmental corruption and manners' collapse. Since current science represents the best valid materialistic civilization, the requested challenge is both legislative and methodological in how to restore balance. This research presents a vision through which we make use of what we first read from materialistic science to develop another reading in the Godly Universal Reference. This will help man first absorb materialistic sciences and then direct and enhance it. Such interaction between the two readings is essential to preserve and improve balance. Unfortunately such interaction is absent in current civilization which discovered how much important it is to provide the user with a manufacturer manual but did not find out how much a human is in need for his own reference book to reveal the purpose of his creation and the way to achieve it! Researcher finds the greatest challenge in how to provide students with qualified co-chairs: one in science to improve efficiency of digesting art beneficial to the world, the other in manners which adjusts its behavioral work according to scientific knowledge. The complete universal reference of God "Qur-an" is the best reference to achieve both co-chairs. The research also provides an understanding from Qur-an and science of how to cure the most important issues concerning scientific institutions (to be based on science and faith), education institutions (to simplify and facilitate learning skills through exciting hard thinking, identifying variables and providing evidence and proof) and industrial institutions (to provide evidence as an output).

KEYWORDS: balance, creation, industry, education, manual, universal reference

INTRODUCTION

In modern times, man has discovered by trial that humanities (just like science) are two types. One is theoretical facts, characterized by constancy. These are scientific, humanistic legislative laws. Another is practical applications that are renewable and are characterized by change according to changing situation. On this basis, specialists are classified as scientists (possessing theoretical knowledge) and applied scientists, like engineers. Scientists learn theoretical science (pure science) while engineers learn how to apply this science and benefit from it in changing situations.

With increasing scientific knowledge and discovery of new means of observance and measurement, what scientists think to be constant (stable) turns to serve only under specific conditions. So the laws turn to be a wise wisdom that works under specific circumstances. For example, Newton's laws which were thought to be the discovery of laws of universe motion, are not valid when speed becomes equal to the speed of light. Thus, they are replaced by the laws of Einstein [1]. Also, Newton's laws are not valid in Nano-sciences and are thus replaced by quantum physics. Quantum physics is also in contradiction with physics of Newton and Einstein forcing scientists to try to resolve these inconsistencies through a new theory, superstring theory, which assumes eleven world dimensions [2]. Thus, we can say that human discoveries are always in continuous increase and change with increasing human knowledge and improved means of observance and measurements. Such discoveries are either scientific representing human laws bounded by place, time and means of observance and measurement, or the corresponding applied sciences showing how to understand and use such human laws in balanced form for all creatures.

On the other hand, - one studying book of God finds out another source for accurate information sent from the creator. The facts of the universe are either discovered from reading the universe or from reading the book sent from the creator to the creature. The term, The Book, refers first to a constant script (whose understanding is dynamic: changes with place, time and development of means of observance and measurement) which represents theoretical legislation and, second is the platform necessary to understand these facts and apply them (called balance) as revealed by Ash-Shura chapter:

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ (17). /42/

17-It is Allah Who has sent down the Book in truth, and the Balance. And what will make thee realize that perhaps the Hour (of punishment) is close at hand. Sura Ash-Shura\Number 42.

Balance is the tool that is used to judge the implementation concepts of The Book on different worlds, i.e. it is the wisdom necessary to achieve balance in the universe.

Ibrahim (Abraham) (peace be upon him) emphasizes the importance of integration in education between established constant facts, concepts, (named book) and practices (named judgment) as the basis for development of education, considering those who did not abide by such platform a fool as revealed in Al-Baqarah chapter:

رَبَّنَا وَإِيعَتُ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ(129) وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ
الصَّالِحِينَ(130) 2/

129-130"Our Lord! Send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom, and sanctify them: for Thou art the Exalted in Might, the Wise." And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: and he will be in the Hereafter in the ranks of the Righteous. Sura Al-Bagarah\Number 2.

Knowledge of science facts represents strength for sponsorship learner. And abiding by the requirements of this science instead of following the Hui represents stability in sponsorship learner. Stability is a change of thought and sponsorship behavior for the benefit of people and contributes to the architecture of the Earth. However, science alone without guidance from The Book of God is unable to discover all universal facts due to human limitations (human ideas are developed through means of observance and measurement; and assumptions bounded by place and time) which bounds his abilities to achieve balance. Whereas the creator abilities are thorough as describes in Ta-ha chapter:

قَالَ فَمَنْ رَبُّكُمَا يُمُوسَى(49) قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى(50) طه/20

49-50(When this message was delivered), (Pharaoh) said: Who, then, O Moses, is the Lord of you two?" . He said: "Our Lord is He Who gave to each (created) thing its form and nature, and further, gave guidance." Sura Ta-ha\Number 20.

Thus Our Lord has designed everything and has given it its form and nature. Allah's saying: "**gave guidance**" means that Allah has programmed the designed thing to perform its role easily and with the least cost and effort. He has also programmed other things that are interrelated with each other to carry out tasks that are fully integrated to make things do their roles easily. Allah has never designed a thing in isolation from others. Therefore, He said "**gave guidance**" and didn't say "**gave it guidance**". For example, the human body organs and systems are programmed to do their roles automatically and in an easy fashion. The same is true for thousands or even millions of fish in the sea, and birds in the sky: they move quickly and continuously without one fish or bird colliding with another. In contrast, many planes have collided in the vast space and many ships have also collided head on in oceans and seas, let alone the numerous collisions of cars on roads.

Thus it is logical to find out that many of human beings' inventions and industries, that had characterized the 20th century, have been a human imitation, however imperfect, of some of Allah's creatures: planes are a weak copy of birds; the submarines a costly copy of fish; the cameras a copy of eyes, calculators a copy of human brain; satellites a

transformed simple copy of planets and moons, keeping in mind the huge difference between the copy and the original. Although such a difference is admitted by intellectuals, yet it is strange that they imitate God's creation, yet they don't ask earnestly for the universal reference book from Allah, the creator. Whereas they do produce a manual for every machine they produce to show the how of its operation instructions, its purposes and function.

Although the Christian West belongs to People of the Book in its first script (the Torah and the Bible) and because the book is not complete, the People of the Book couldn't find in it what might cure their burning desire and quench thirst for knowledge after deciding to start their reformation and consider the Torah and the Bible the only source of revelation and religion. And because the Christian West had not known the Lordly Universal Complete Reference, they saw things with one eye (eye of materialism) bounded by available physical means of measurements, lots of assumptions and limitations of human mind to produce the available civilization. This one-eyed civilization, since it is read from universe alone without reference to the book of Allah, produced corruption which will finally lead people to return to the final complete Lordly universal script as stated in Ar-Rum chapter:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ (41) الروم/30.

41 -Mischief has appeared on land and sea because of (the deed) that the hands of men have earned. That (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil).Sura Ar-Rum\Number 30.

Once we return, Allah has stated qualifications needed to understand details of his Book at the beginning of Fussilat chapter

[كُتِبَ فِيهَا آيَاتُهُ فَرَعَانَا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ (3) فصلت/41.

3-A Book, whereof the verses are explained in detail; a Qur-an in Arabic, for scientific people; Sura Fussilat\Number 41.

Those who want to understand details of Qur-anic verses need to be knowledgeable with Arabic, in Terms of expression, comprehension and thought and must have scientific knowledge that helps them understand signs and recommendations which Allah has embedded in His verses. This is the science which Allah has promised to be the index to prove the authenticity and truthfulness of the Holy Book verses. To this end, Allah said at the end of Fussilat chapter [3]:

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (53) فصلت/41.

53-Soon will We show them Our Signs in the (furthest) regions, and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things. Sura Fussilat\Number 41.

UNIVERSAL CREATION REFERENCE: THE BOOK OF GOD (ALLAH)

The most important advice in the universal creation reference is stated in Saba chapter

نا اعظكم بواحدة ان تقوموا لله مثنى وفرادى ثم تتفكروا ما بصاحبكم من جنة ان هو الا نذير لكم بين يدي عذاب شديد (46) سبأ/34.

46-Say: "I do admonish you on one point: that ye do stand up before Allah, - in pairs, or singly - and reflect (within yourselves): your Companion is not possessed: he is no less than a Warner to you, in face of a terrible Penalty" . Sura Saba\Number 34.

To do anything as learning or education, - must be done in pairs at start, then individually. So we understand several pairs like:

1. Importance of studying two truth references: reading the book sent from God as stated in Az-Zumar chapter:

إنا أنزلنا عليك الكتاب للناس / (41)... 39/

41- Verily We have revealed the Book to thee in Truth, for (instructing) mankind... Az-Zumar\Number 39.

And reading the truth seen in the universe as emphasized in Al-Tagabun chapter:

خلق السموات والأرض بالحقّ وصوّركم فأحسن صوّرکم وإليه المصيرُ (3) 64/

3-He has created the heavens and the earth in Truth, and has given you shape, and made your shapes beautiful: and to Him is the final Goal. Sura Al-Tagabun\Number 64.

The terms book and truth were repeated equally (227 times) in the book of Allah "Qur-an" [4,5]. This reveals that the truth is the same in both the words of God and his creation seen in the universe. Thus, reading the truth from any reference of the two helps reading it in the other. And since both references belong to a unified source, their readings cannot contradict each other. If contradiction appears, it must be in human understanding of one of the two sources. Since human understanding is not complete nor perfect, contrary to God's laws that govern the universe: they do not change or turn off as said in Fatir chapter:

... لسنّة الله تبدّلا ولن تجد لسنّة الله تحويلا (43) 35/

43-...But no change wilt thou find in Allah's way (of dealing): no turning off wilt thou find in Allah's way (of dealing). Sura Fatir\Number 35.

Thus, such approach provides the learner with two-eyes, each one helps the other. However superiority, as in human eyes, must be given to the eye reading the book of Allah as stated in Al-Maida chapter:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ... (48) 5/

48- To thee We sent the Scripture in truth, confirming the Scripture that came before it, and guarding it in safety:...; Al-Maida\Number 5.

And in God's script at the end of Fussilat chapter:

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَّبِعِنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (53) 41/

53-Soon will We show them Our Signs in the (furthest) regions (of the universe), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things. Sura Fussilat\Number 41.

A promise that his verses (signs) will be revealed in both the regions of universe and in their own souls, such a promise implies the unity of science and faith. Science area is materialistic, while faith area is the soul. The book of Allah unify both in verses, thus any scientific discovery will reflect faith, also any faith verse reflects materialistic scientific discovery. To affirm such declaration, the Lord who created the universe and the souls reminds us in Gafir and Fatir chapters respectively:

رَ النَّاسُ لَا يَعْلَمُونَ (57) 40/

57-Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: yet most men understand not. Sura Gafir\Number 40

لَسُنَّتِ اللَّهُ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا (43) 35/

43...But no change wilt thou find in Allah's way (of dealing): no turning off wilt thou find in Allah's way (of dealing). Sura Fatir\Number 35.

And in affirming unity, God says in As-Shura chapter:

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ (10) 42/

10-Whatever it be wherein ye differ, the decision thereof is with Allah: such is Allah my Lord: in Him I trust, and to Him I turn. Sura Al-shura\Number 42.

2. Importance of providing students with two qualifications: strength (efficiency) and stability (trusty) completely in agreement of what God says in Al-Qasas chapter:

...إِنَّ خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ (26)القصص.

26-Said one of the (damsels): "O my (dear) father! engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty. Sura Al-Qasas\Number 28.

Being specialized only by strength or by stability alone, or by both strength and stability in aspects not beneficial to the entire nation is tyranny in education. The current education in the Islamic world is divided into two sections. The first section is concerned with building societies scientifically in medicine, pharmacy, engineering, science and others. These are taught how to read the universe without reference to the book of Allah leading to strength buildup independently of the stability. This is the ethical problem of Western societies.

The other section is concerned in the stability building in the fields of education, humanity and social sciences without strength buildup. Believe in feasibility of such approach contradicts with what distinguishes human from angels is that humans have superior strength while angels are superior in stability. The result is misunderstanding the objective of creation and separation of religion from life and this is the major problem in our Islamic societies.

CENTRALIZATION OF EDUCATION IN ACHIEVING BALANCE BETWEEN COMMUNITY INSTITUTIONS

Development of any society is based on three institutions whose role is inter-related such that the objective of education (which is to benefit society and establish earth architecture) cannot be achieved unless their role integrates together: these are scientific, technical education and industrial institutions.

The objective of scientific institutions is to discover the laws governing the universe and the way to achieve architectural development, thus they represent the base of civilization. The objective of technical educational institutions, the central role, is to prepare the technical staff needed to read the laws and know the way to implement them to achieve development, thus they represent the foundation of civilization (the link between scientific and industrial institutions).

The objective of industrial institutions is to set the environment and capital needed to translate scientific research through technical staff into earth architecture, thus they represent the civilization structure of a nation (the fruit). The centralized role of education to achieve balance can be analogized through the computer example [6]. To solve any problem using the computer, three steps are needed:

(1) Input: provide system determinants needed to define the problem;

- (2) Processing: implement theoretical ideas and methodology of solutions in a flow chart that read the input determinants and suggest a solution;
- (3) output: the suggested solution either solves the problem indicating correctness of both input data and processing, or the problem stays indicating false in input or processing or both.

The script of the book of Allah (Qur-an) together with scientific institutions act as inputs, the technical education institutions and reading Qur-an (understanding the meaning of its verses) act as processing. Industrial institutions and their products represent civilization output. Such an output is the image of level and correctness of research and education. This mechanism is clearly stated in Al-Israa chapter:

أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ أَدْنِكَ سُلْطٰنًا نَّصِيرًا (80) 17/

80-Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)." Sura Al-Israa\Number 17.

Obviously, renaissance civilization cannot take place unless integrated action and coordination exist among the three institutions. The following present details of such an argument.

Scientific research institutions (input)

Aim of scientific research is to identify and apply the laws governing the universe and souls through two approaches:

- (1) Extrapolation of creation by collecting items that share the physical characteristics and uniform laws (specification) in what is known as the extrapolation method: induction.
- (2) Application of customary laws in the community including legislative acts as the practical examples in the so-called interpolation method: deduction.

If research prospects aim to detect laws that govern creation, research education aims to adjust the behavior so that the laws of ethics are in agreement with laws of creation. God defines three classes of verses in his book: verses attributed to Allah, and verses attributed to Lord and once attributed the verses to Rahman (most gracious) in the mechanism of application of the verses of Allah and Lord in Maryam chapter:

أُولٰٓئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِن ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَةِ إِبْرٰهٖمَ وَإِسْرٰئِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيٰتُ الرَّحْمٰنِ ذُ وَبُكِيًا (58) مريم/19.

58-Those were some of the prophets on whom Allah did bestow His Grace, of the posterity of Adam, and of those whom We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel, of those whom We guided and chose. Whenever the Signs of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears. Sura Maryam\Number 19.

Allah's saying: **of those whom We guided and chose** includes anyone who seeks to be blessed. The name of God: Rahman (most gracious) refers to pair of mercies: creational mercy attributed to Allah (God) the creator and ethical mercy attributed to Lord mastermind command:

7/ (54) **أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ**

54-... Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the Worlds. Sura Al-Araf\Number 7.

Thus, Rahman verses are collections of God (Allah) verses and Lord verses collecting creation and ethics: theory and practice. Thus standing for God is done either through pairs of Allah and Lord verses (Qur-an: Al-Rahman verses) or individual verses of Allah or Lord: **"I do admonish you on one point: that ye do stand up before Allah, - in pairs, or singly..."**

In addition to clarity in script, Qur-an provides the same meaning in statistics. As an example: the number of occasions where **"Allah verses آيات الله"** is used equal the number of occasions where **"the Lord of the world's رب العالمين"** is used and is equal to 42. This equity in number declares how to achieve balance between creation (Allah verses) and ethics (the Lord of the worlds). Every creation verse provides strength necessary to architect the world, and every ethical verse provides stability needed to direct strength towards building and not demolition. All this clearly indicates the importance to provide balance between scientific research (seeking truth) and its translation into acts of conduct. Focusing only on one of them is tyranny in balance.

Manuals produced by manufacturers are a small example of previous ideas. A manual of personal computer for example provides detail description of the components of the computer, the hardware. Computer software's start by examining the computer hardware first, and then controls and directs its outcome [7]. A computer without compatibility between hardware and software is tyranny in balance: imagine playing cards on a super giant computer or trying to analyze a high rise building on a hand calculator.

Such combination between creation and ethic verses provides an additional advantage making it easier to learn and remember as said in Al-Qamar chapter:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْرِكٍ (17) 54/.

17-And We have indeed made the Qur-an easy to understand and remember: then is there any that will receive admonition. Sura Al-Qamar\Number 54.

Achieving enhanced balance between creation and ethics was the most important demand (might be the only one) in Al-Rahman chapter which speaks in its start about teaching Qur-an:

(1) (2) (3) عِلْمَهُ الْبَيَانَ (4) (5)
يَسْجُدَانِ (6) وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ (7) أَلَّا تَطْغَوْا فِي الْمِيزَانِ (8) وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِبُوا
الْمِيزَانَ (9). 55/

1-(Allah) Most Gracious! 2-It is He Who has taught the Qur-an. 3-He has created man: 4-He has taught him speech (and Intelligence). 5-The sun and the moon follow courses (exactly) computed; 6-And the herbs and the trees both (alike) bow in adoration. 7-And the Firmament has He raised high, and He has set up the Balance , 8-In order that ye may not transgress (due) balance. 9-So establish weight with justice and fall not short in the balance. Sura Al-Rahman\Number 55.

Allah considers the most losers are those ignoring ethic verses in his messages as declared in Al-Kahf chapter:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا (103) الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا
(104) أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزْنًا (105)الكهف/18.

103-Say: "Shall we tell you of those who lose most in respect of their deeds? 104- "Those whose efforts have been wasted in this life. While they thought that they were acquiring good by their works? 105-They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgment, give them any Weight. Sura Al-Kahf\Number 55.

Technical education institutions (treatment/balance)

Technical education institutions aim -to provide the learner with qualifications necessary for earth architecture. They do so through two key roles:

- (1) linking research to actuality updated variables. Thus, they simplify and facilitate laws to be easily connected to the largest possible audience –
- (2) find qualified staff to understand human achievements of scientific research and translate them into reality by providing them with two essential co-chairs:

a. **Strength/(efficiency)**: teaching human staff technology; i.e. latest advanced ways of dealing with the problem to be solved. Or teaching human staff how to do a good job by understanding the achievements of scientific research in the specified domain, learns the mechanism of combining this understanding to reality to come up with a new product and learn mechanism of implementation of this product on the ground.

b. **Stability/(trusty)**: teaching technical staff to play their role effectively (abide to laws: a basic principle of ethics). Contrary to what is expected that increasing materialistic scientific knowledge is the best way to reduce failures, practically the largest percentages of failures are due to human ethics.

This means that the human does not abide by science discoveries and laws in implementation. For example: it is true that failure of structures subjected to earthquakes are larger in weak old structures as compared to modern strong structures, but statistical study of both types of old versus modernized structural collapses showed that the larger number of collapses in both are due to ethics: lower quality of materials used as compared to specifications [8]. This emphasizes importance of strength to produce modernized structures, and stability for quality control.

For technical education institutions to play their role effectively, they should be careful of methodology of providing students with the necessary co-chairs of strength and stability. Globalization of education makes it necessary to achieve four w's: know **what** (the amount of information), know **why** (understanding the information), know **when** and know **where** (establish importance of proof in all areas of learning and education). Here are some important details for the previous items:

(1) **know what (amount of information) and Know how (education methodologies)**:

As reading materials present the previous information necessary to understand and grasp reality, it looks like raw materials that if it fits, it will provide a good fuel for thought; and if rotted, negated any progress to reality. Thus, Allah declares in Al-Nahl and Al-kahf chapters that his words do not run out of fuel while human words quickly run out:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ... (96) النحل/16

96-What is with you must vanish:. Al-Nahl\16

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا (109) الكهف/18

109-Say: "If the ocean were ink (wherewith to write out) the words of my Lord. Sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid." Sura Al-Kahf\Number 18.

Since the book of Allah, the Qur-an (a universal reference) is 77407 words, the amount of information to be given must be short like a rule of thumb. This is emphasized in Al-Maida chapter:

قُلْ لَّا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ (100) 5/

100-Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear Allah, O ye that understand; that (so) ye may prosper." Al-Maida/5.

To interpret the foregoing, Allah provides an example for human to remember in Ibrahim (Abraham) chapter:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (24) تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (25) إبراهيم/14.

24-Seest thou not how Allah sets forth a parable? A goodly Word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens, 25-It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition. Sura Ibrahim\Number 14.

The goodly word is the Lord verses in Qur-an text. This text is stable like the parent tree. Its fruits grow on renewed understanding like the tree fruits that grows on the new branch. The old branch either can be utilized for building renewed branch or it has become firewood. This indicates the need to update all information.

To prune the tree is to remove dead branches, which have become a burden on the tree to grow and live; much like what the human needs of prune old understandings today to book of Allah to grow instead new understandings suitable for present times.

There are two main methodologies of education (know how): indoctrination method based on memorization of knowledge and thinking method based on several hierarchy steps starting from understanding of the knowledge and its applications, to analysis and synthesis.

Indoctrination method produces copy designs without developments or innovations, thus unsuited for continued improvements needed for earth architecture which changes with place and time due to different design determinants. Not a single word in the whole Qur-an asks for memorization of information.

The thinking method produces development and innovation designs which are a characteristic of human for qualification of ruling the earth. This is why such a job (earth architecture) is given to humans with lower mark in stability, instead of angles who have

lower mark in scientific strength qualifications as evident by their talking in Al-Baqara chapter (which is similar to an introduction as it comes at the start of Qur-an):

لَوْ سُبِحَتِكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (32) 2/

32-They said: "Glory to Thee: of knowledge we have none, save what Thou hast taught us: in truth it is Thou Who art perfect in knowledge and wisdom." Sura Al-Baqara\Number 2.

Therefore, it is unworthy to educate humans with minds (the binding strength and development) by indoctrination method. Instead, the human must first learn to understand the Godly script that doesn't change, and then to develop his understanding by the methodology of thinking to address the problems of the constantly changing earth architecture. God warned human beings not to disable the quality of thinking because of ignorance or imitating parents, as stated in Al-A'raf chapter:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ (172) 7/ (173)

172-When thy Lord drew forth from the Children of Adam from their loins, their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (Who cherishes and sustains you)?" They said: "Yea! we do testify!" (this), lest ye should say on the Day of Judgment: "Of this we were never mindful." 173-Or lest ye should say: "Our fathers before us may have taken false gods, but we are (their) descendants after them: wilt Thou then destroy us because of the deeds of men who were futile?". Sura Al-Araf\Number 7.

Ignorance is a product of not being knowledgeable of Allah's verses, and the great injustice is in heroes concepts that don't fit reality which leads to a failure in developments and innovations.

(2) **Know when and know where (Evidence/verification):** the universe is ruled by a single system perspective, this system has global way of functioning with similar laws. However, we cannot study (analyze) it as a unit. Thus, we need to discretize it first and study the laws governing its parts, and then try to establish a common system that combines all these laws into a unified theory. This approach faces researchers with growing disabilities in both methodologies of scientific research:

a. Difficulty to discover an analytical law to the issue under discussion in more than one dimension, leading to many hypotheses or resorting to extrapolate statistical solutions. The problem in both cases is that we through hypotheses deviate from reality, and in

statistics we face increasing difficulty to discover the governing law comparable to difficulty in accuracy and truthiness of collected data.

b. Collecting previous information prior to accessing one analogical system (that governs all) became extremely difficult for the huge amount of available information especially when easily accessed through Web internet .

Consequently, sorting the information and trying to develop a comprehensive system mounts increasing difficulty with time. The more anthropology the human understood, the more incapacity and needs for help is recognized. Especially when larger issues need solution so that the price of any additional experiences ranks extremely high. At the end of the twentieth century and the beginning of this century, emerged difficulties in digesting this vast human discoveries and revised experiments are well recognized. Thus a need for a universal reference to help the world to see his/her discoveries from a global angle is essential.

This implies the need to refer to the God book which is complete in script and oriented to all worlds to configure humanitarian vision to help us digest information and repair construction. The name Allah has chosen for this universal book is (Qur-an). The name implies the thinking methods needed by the learner to resolve problems of this growing deficit. From Al-Furqan chapter:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلاً 25/ (32)

32-Those who reject Faith say: "Why is not the Qur-a revealed to him all at once? Thus (is it revealed), that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually. Sura Al-Furqan\Number 25.

It is clear that the possibility to study Qur-an as one unit is not possible. The word (Qar') means read in Arabic script, this implies understanding parts of Qur-an according to subject and to extrapolate laws for every part to be read (induction). The word (Qaran) in Arabic means combining parts read to form a global vision from which we analogize behavior of everything (deduction).

Thus, Qur-an is a combined word for methods of scientific research compiling with methods of studying the universe. The name carries the objective of messages of Allah, is to help the human to perform his duties by enhancing his ways of thinking, said clearly in Al-Nahl chapter:

... وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ(44)النحل/16.

44-(We sent them) with Clear Signs and Scriptures and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought. Sura Al-Nahl\Number 16.

This means that Qur-an is provoking thought. Qur-an -as defined by the sender- is a book of pairs and analogy as defined in Az-Zumar chapter:

39/ (23) **لُحْدِيثِ كِتَابًا مُتَشَابِهًا مَّتَابِي**

23-Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself (analogical), repeating (pairs). Sura Az-umar\Number 39.

The meanings of book and pairs were explained previously. By analogy it is understood that Allah provides a global explanation that applies to everything proving that there is only one God. By analogy, physical science horizons (science) are explained in psychological science (humanities) and psychological science are written in physical science horizons.

Thus it is a universal book that can be applied to human and all creatures that constitute the universe. This means that the achievement in any field in science raises the reader to understand verses in the book of Allah, which then can be downloaded on other scientific areas, making all areas posted each other a common reference represents the Charter which links all sciences together.

This will reduce the effort of researchers and activate solving any problem and deal with recent problems in best developed modern style, rather than wasted in many experiences that some result in tragic outcomes and some cost a lot disabling development and prolonging fruitful outcomes.

Humans reached through experiments that unified laws govern this universe. Doctors perform experiences first on animals to benefit from the results of their research to treat human diseases. This was revealed in the book of God in Al-An'am chapter:

أَبِي فِي الْأَرْضِ وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ (38) 6/

38-There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have We omitted from the Book, and they (all) shall be gathered to their Lord in the end. Sura Al-An'am\Number 6.

Earth scientists and engineers combine- their findings of research on ground and in sky with humanitarian concepts as also revealed by the book of God in Ghafir chapter:

لَخُلُقِ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خُلُقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (57) / 40

57-Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: yet most men understand not. Sura Ghafir\Number 40.

Industrial Institutions (outputs: fruit)

Industrial institutions aim to develop or provide earner demanding co-chairs: local and comprehensive validity of subjective material. Local material validity means that the product's function for the time period specified by the manufacturer. Comprehensive validity makes product achieve goal if used properly without being spoiled and thus impairing things around it. If both validities are satisfied, improved balanced development on Earth is accomplished.

Thus similarities of manufacturing and material specifications versus human qualifications exist. Poor manufacturing material on local scale reflects lower strength on a human strength level, and on comprehensive scale reflects lower level of stability. The product of industrial institutions for any nation is the picture of health inputs (scientific research) and processing (technical education institutions).

Modern civilization led by the West produced high level local materialistic science because of its efficiency in reading the creation book, but failed to provide a comprehensive civilization because it did not use a universal reference book of God. This results in tyranny in balance which led to corruption in environment and collapse in ethics.

The indoctrination civilization is in deficit to achieve the required level of materialistic and comprehensive civilization which led to a decrease in balance. Scientific research institutions headed for subjective benefits like promoting researchers independently of seeking to benefit the nation and solve their problems.

Technical education institutions, especially humanitarian, are based on indoctrination to reduce costs or to gain a quick low sum rather than raise thinking and quality that requires a great effort in learning and a lot of money in spending for Renaissance. This yielded traditional architectural institutions incapable of creativity and continuous loss in balance indicating bugs in their scientific or educational institutions or most probably both [9].

SUMMARY AND CONCLUSIONS

The manuals provided by industry providers (emphasizing importance of reading them before use to make sure that the handmade works efficiently and to minimize glitches ...) presents a modern example of the importance of the universal Book of God, the Almighty Creator, for humans to provide guidelines and safeguards and warnings (if understood) that promote and improve human performance. The book of Allah combines verses of creation with verses of ethics in single scripts, thus offering in each materialistic (physical) science an ethical code of practice. This provides learner with qualified efficiency and stability in improved balanced development almost absent in present education.

The scientific research institutions provide the base for Renaissance where you extrapolate laws, facilitate them to humans and define mechanism of architecture. They must balance between truth discovery and translating discoveries into practical ethical applications. The technical education institutions provide the foundation connecting Renaissance rules (product of scientific research institutions) with industrial institutions by providing graduate with qualified co-chairs: qualified efficiency and qualified stability (integrity). Industrial institutions are structural products of research and educational institutions. Their level is a mirror image of scientific and educational institutions. Their grade depends on level of achieving and enhancing balance without loss or tyranny in it.

Present materialistic science is inadequate to establish renaissance because of corruption and environmental collapse. This results from one-eye civilization based on trial and error, lack of commitment and letting personal interests supersedes the moral values (which yielded tyranny in balance: increased efficiency compared to decrease in stability).

Turning away from reading the book of God in the Middle East produce loss in balance; in both the efficiency/strength and in the stability. To correct our mission on Earth we must do two readings; first readings from the universe (creation) and the other from verses of the book (verses of Allah and Lord: creation and ethics) without overriding one reading over the other.

This century calls first: searching for rightness to be the fuel for thought. And calls second: the realization that the script of the book of Allah provides holistic and detail of all reality, giving us a valued neutral reference to resort any disagreement. This dual reading promises, if read and implemented correctly, to establish enhanced balance without tyranny nor loss, indicating the possibility of advancement and resolving

differences and problems of all kinds to all worlds. This dual reading is called Qur-an, making its reference easy to memorize and a mercy to all the worlds.

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