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We stand for:

- *Inter-faith and inter-civilisational dialogue*
- *Respect for the human race and rights*
- *Cooperation for the good of people*
- *Moderation*
- *Modernity*
- *High standards of spirituality*

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Abrar

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Two Eids that link Prophethood and Imamate

The two most important events of the Islamic year have recently reminded the Muslims of the two most important aspects of the divine revelation. The first was the Eid Al Adha, which is associated with Hajj (the annual pilgrimage to the Ka'ba in the holy city of Mecca). The second was the Eid of Ghadeer. The is associated with the last pilgrimage of Prophet Mohammad when he addressed the pilgrims at the end of the rituals for the last time in his life. What is the significance of the two events? How are the related to the Islamic message? And have the Muslims throughout history been able to grasp their religious and political significance?

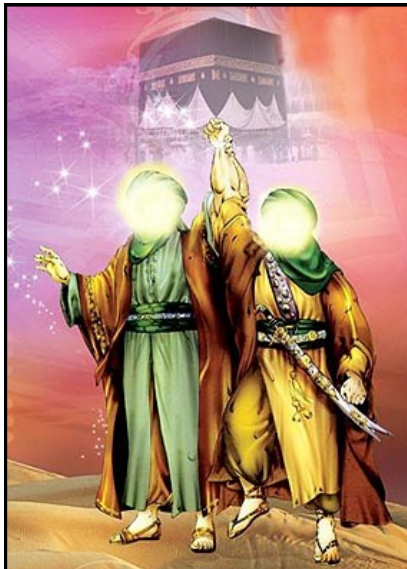
The first one, Eid Al Adha is celebrated on 10th of Dhul Hijja (the last month of the Islamic calendar). It is linked to Prophet Ibrahim (Abraham) who was ready to acquiesce to the divine command to sacrifice his son, Isma'il. Muslims from the furthest points of the planet make their arduous journeys to the holy cities of Mecca and Median in the Arabian Peninsula to perform the worship of Hajj. Those rituals aim at liberating the Muslims from the servitude to other humans and confine their loyalty and obedience to God Almighty. Those rituals of marching around the holy Ka'ba and between two small mountains are symbolic of the spirituality required from the pilgrims as they aspire to achieve perfection through liberation and subjugation to God Almighty and no one else. Here they are reminded of the significance of the pilgrimage as performed by Mohammad, his sacrifices to establish the rule of divine laws and uphold the principle of the human liberation. It is also symbolic of the collective movement of the Ummah towards the ultimate goals prescribed by the religion of Islam. The prophet's message is the seal of other divine revelations with its complete codes of conduct for the Muslims.

The second event is Eid Al Ghadeer which falls on 18th of Dhul Hijja (the last of the Islamic calendar months). Here the emphasis is on the road map prescribed by God Almighty of

the way to implement the messages of all the prophets. Imamate is a notion derived by what had happened in the last few weeks of Mohammad's life. He had gathered the pilgrims at an oasis with small water lake to inform them of his imminent departure and the appointment of Ima Ali as his successor. Here is the root of Imamate in Islam. Mohammad told the congregating pilgrims that whoever accepted him as a leader, master and guide then he should accept Ali as his successor and Imam. The doctrine of Imamate was thus planted in the minds of more than 120,000 Muslims who had eagerly listened to Mohammad's sermon.

The perfection of Islam was completed on that eventful day. The institution of prophethood and Imamate were deeply dug into the hearts and minds of the Muslims. Ali was the perfect choice to lead the newly presented doctrine. No other Muslim had a better position to undertake this formidable task. While Muslims had embraced the prophethood of Muhammad, they have been less forthcoming towards the Imamate. The subsequent transformation of the Islamic political system into a hereditary form of governance had usurped the Muslims of the right to assume leadership roles. The Muslims had paid dearly for this diversion from the path of the prophet and embracing the Umayyad's doctrine. For the past 14 centuries the world has been deprived of the benefits of the dual approach to the Islamic political rule. Imam Ali's

role was dwarfed by the political turmoil that followed Mohammad's demise. The subsequent political system was deprived of the faith, wisdom and bravery that Ali had possessed. The Islamic spirit became redundant as this political system resonated with secular entities which was devoid of faith and morality. Still, Ali remains the main arbiter for any Islamic awakening that seeks to put right the wrongs of history. Muslims today need to revisit Imam Ali to learn how to rule, remain faithful to the message and preserve deepest forms of morality, ethics and spirituality.



Remembering two scholars

The demise of Ayatullah Asef Mohsini was marked by Abrar on Thursday 8th August. This great scholar, from Afghanistan, had spent his life with activism on two fronts; religious and political. While attaining highest levels of Islamic jurisprudence, he was active in dealing with the Afghan crisis in the eighties and afterwards. He was involved in various mediations and plans to stabilise the country. He attended conferences, debates and negotiations to end the intractable problems of Afghanistan. He has also attained high standard of religious knowledge and lectured to students. The latest of his work is the authentication of a major source of religious traditions; Bihar Al Anwar written a thousand years ago by Allamah Al Majlisi. It consists of 110 volumes of religious traditions attributed to Prophet Mohammad and the Imams. He managed to authenticate what amounts to few volumes only out of this vast historic source.



Also the demise of Sheikh Mushtaq Al Khaqani, representative of Ayatullah Sayed Al Haidari was marked by Abrar. He passed away in the first week of August after suffering serious illness for some time.



Benefits of Hajj

Abrar's weekly meeting on Thursday 8th August was dedicated to the Hajj (pilgrimage) season which was underway. Two speakers presented various aspects of this worship; Dr Abbas Al Aboodi and Sayed Mudar Al Helou. Dr Al Aboodi said: how to live Mecca in our hearts? How do we live the hajj atmosphere while we do not live its lessons in our lives? Pilgrimage is both a worship and education. It is intended to overhaul our practices and to uphold the right values. God Almighty knows our strength and weaknesses and prescribed ways of challenging those weaknesses. Personal experiences are not enough to make the person able to challenge weaknesses. Those who are supposed to

have been hardened by the prison experiences failed the test of the political power they had achieved. Al Zubair was loyal to Mohammad's household until he fell from his moral high grounds at the Battle of the Camel. Among the lessons is to take off this life's costumes and wear those of the other life. All pilgrims wear white shrouds to remind them of the way they exit this life when they die. Our soul that does not tolerate the heat of the sun, how can it tolerate hell? The debate between Imam Zain Al Abideen and one of his followers; Al Shibli gives different, more dynamic dimensions of the worship of pilgrimage. The Imam asks him: When you went to hajj did you take off your sins? Whoever practices this worship will always elevate himself to God. You are talking to God and saying that you have come to Him to repent and stop sinning. In the face of evil you have to take a stand. In Mecca you have to feel that you are standing with Mohammad, practicing the various rituals and moving between the two holy cities. Imam Hussain had done this when he rose to challenge oppression and tyranny. When Eid Al Adha comes you have to follow in the steps of Abraham who was ready to sacrifice his own son in an act of absolute obedience to God Almighty. In each step we have to remember the bravery of Mohammad and Ali as they challenged oppression. You must disobey your self when it pushes you towards humiliation.

Sayed Mudar Al Helou talked about the role of the rituals in strengthening faith. He started by asking the question: When God prescribed worship, was it for the sake of worship or as a means to achieve other things? We have to understand the purpose of religion because worship is the essence of it. Referring to the Holy Quran we will realise that the purpose of religion is to enhance morality and ethics of mankind. Allah Almighty addressed Mohammad: You possess the highest or morals. This is mentioned by Mohammad himself: I have been sent to perfect the best of the morals. In the history of other prophets we see manifestation of this morality; to uphold balance, to be fair to others. Mohammad said: Religion is the pot of mor-

als. We lost a lot when we minimised religion in the form of worship only. To remain stagnant at the morals and not to move beyond does not achieve much improvement in the life of people. Those who killed Imam Hussain may have performed pilgrimage themselves. The worship is meant to cleanse the inner of the person. Establishing prayers leads to avoiding evil and sin. Paying zakat (charitable alms) cleanse the soul, performing hajj produces material and spiritual benefits. During hajj the pilgrim must not cut a tree or kill animals. Hajj prevents these acts. It is a course in morality that prevents deviation. Quran aims at creating the moral man. Despite what our Muslim societies do they are still backward. Why are non-religious societies more advanced than ours? When you see a believer who implements Islam it means that he has worked on himself. Unfortunately most of the worship acts are unable to change man because of the lack of understanding them. Many return from hajj to resume their excesses. Why haven't the rituals influenced them? Because they understood worship as a duty to be done even without spirit. This is not real religion. I pray as a duty only. It would have created a different man if it were performed with the spirit of change. Once Mohammad asked his companions: Do you know who is the bankrupt? They said; the one who has not material belongings. Mohammad said: The bankrupt among my followers is that who comes on the Day of Judgement with prayers, zakat, pilgrimage and fasting but also swearing at this person, smearing that person, shedding the blood of a third and taking the money of the fourth. Each of them is given his due right from the man's good acts until nothing is left for him. Worship is beneficial if it leads to morality. There is a problem with the religious educational and indoctrination system. We do not bring up children in accordance with the Islamic moral code. If morality is not built in the child's character from his infancy it will be difficult to embrace it in older age. Morals are inherent in the human psyche; the prophet is only a reminder.



Israeli settlement expansion a violates international law



United Nations Special Coordinator for the Middle East Peace Process Nickolay Mladenov on Wednesday described Israel's plan to expand settlements in the occupied Palestinian territory as a flagrant violation

of international law.

The Israeli authorities approved over the past two days the advancement of some 2,400 housing units in settlements in Area C of the occupied West Bank.

"The expansion of settlements has no legal effect and constitutes a flagrant violation of international law," said Mladenov in a statement. "By advancing the effective annexation of the West Bank, it undermines the chances for establishing a Palestinian state based on relevant UN resolutions, as part of a negotiated two-state solution."

The UN official called on Israel to "immediately and completely" cease the expansion of settlements in the occupied territories.

UNSC reaffirm support of secure, stable future for Yemenis

The five permanent members of the UN Security Council renewed their commitment to support a secure and stable future for all Yemenis and a comprehensive political process under the relevant UN resolutions, the Gulf Initiative and its executive mechanisms and the outcome of the National Dialogue Conference.

In a joint statement posted on the Facebook Page of the US Embassy Yemen, diplomatic representatives of China, France, Russia, the United Kingdom and the United States to Yemen expressed grave concern over the escalation in the interim capital Aden.

"We call on all Yemenis to exercise restraint, immediately end all acts of violence, and engage in constructive dialogue to resolve their differences peacefully," they said in the statement.

Meanwhile, UN Special Envoy for Yemen Martin Griffiths said on Wednesday he was alarmed by the recent escalation in the interim capital.

"I am also deeply concerned by the recent rhetoric encouraging violence against Yemeni institutions," he said, adding that "escalations of violence will contribute to instability and suffering in Aden and will deepen Yemen's political and social divisions."

UN lauds role of sustainable development in world

United Nations Secretary-General Antonio Guterres on Sunday lauded the important role of remittances in advancing the UN Sustainable Development Goals across the world, United Nations Information Center in Tehran said in a press release.

United Nations Secretary-General Antonio Guterres in his message on International Day of Family Remittances, 16 June 2019, said remittances are three times greater than Official Development Assistance and surpass Foreign Direct Investment.

The full text of his message reads as follows:

The International Day of Family Remittances highlights the contributions that more than 200 million migrant workers make every day to improve the lives of their families and communities back home.

Family remittances have a direct impact on the lives of 1 billion people -- one out of seven individuals on earth. Added together, remittances are three times greater than Official Development Assistance and surpass Foreign Direct Investment.

That makes remittances a driver of economic growth and a powerful force in helping families reduce poverty and strengthen resilience in the face of uncertainty. As such, they are also important tools in advancing the Sustainable Development Goals.

Iran warns Israeli regime over illegal presence in Persian Gulf



Iran has reacted to the Zionist regime's announcement that it would join the US' so-called maritime coalition in the Persian Gulf, warning that Washington and Tel Aviv will be responsible for the consequences of such decision.

Iranian Foreign Ministry Spokesman Seyyed Abbas Mousavi slammed on Friday the US-proposed coalition as a move that only increases the tensions in the region, saying that the Israeli regime's presence in this coalition will be deemed as a clear threat both to the

security, sovereignty and integrity of the Islamic Republic and the Persian Gulf's security.

The spokesman warned that should the Zionist regime, whose illegal existence in the Middle East has already brought about insecurity and volatility, join this coalition, Iran will reserve the right to defend itself and tackle such threat within its defensive doctrine.

The responsibility for all the consequences of such a dangerous move will fall upon the US regime and the illegal Zionist regime, he stressed.

Israeli regime's Foreign Minister Israel Katz said on Tuesday that they will be part of the US-led anti-Iran coalition, which Washington purports would seek to beef up maritime security in the Strait of Hormuz.

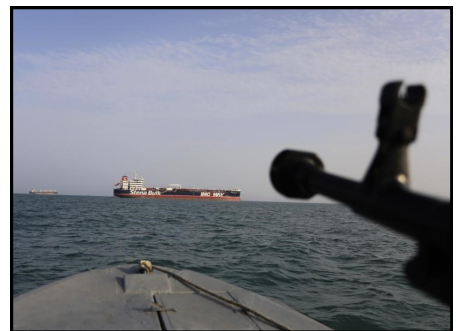
UAE, Iran trying to bridge the gulf of differences

Iran and United Arab Emirates as two neighboring countries that share sea border in the Persian Gulf have been trade partners since decades ago.

Not long ago, the UAE was the biggest non-oil commercial partner of Iran, and a main origin of imports. The significant role of Iran in UAE's economy also included the huge foreign investment of Tehran. The UAE was the biggest destination of Iran's export among the Persian Gulf Cooperation Council member countries.

The two nations also share centuries of art and cultural backgrounds, and the presence of Iran in the country is obvious in UAE demography, as many Emirati people, including the State Minister for Advanced Sciences Sara al-Amiri, have Iranian roots. The good relations were so strong despite the disputes over the three islands of Abu Musa, Great and Lesser Tunbs in the Persian Gulf.

But in recent years, the relations of the two were tense, partly due to the US policies. Sanctions imposed by Washington in different eras put a crushing pressure on the economic ties of Tehran and Abu Dhabi. Some Emirati officials have overtly or covertly backed the harsh US policies against Iran.



Event of Ghadir Khumm; historic perspective

The following is a description of the historic event of Ghadir Khumm. Click on the book icons below to see the detailed references backing up each key element of this event. The separation into contexts enables one to see how well each component of the event is attested in the sources. For example, to see how many Sunni sources record the sentence uttered by the Prophet [s] to appoint Imam 'Alī [a] - man kuntu mawlahu fa 'Aliyyun mawlahu - click here: .

The Farewell Pilgrimage: Ten years after the migration (hijrah), the Messenger of Allah [peace and blessings be upon him and his Progeny] ordered to his close followers to call all the people in different places to join him in his last pilgrimage. On this pilgrimage he taught them how to perform the pilgrimage in a correct and unified form.

This was first time that the Muslims with this magnitude gathered in one place in the presence of their leader, the Messenger of Allah [s]. On his way to Makkah, more than seventy thousand people followed Prophet [s]. On the fourth day of Dhu'l-Hijjah more than one hundred thousand Muslims had entered Makkah.

Date: The date of this event was the 18th of Dhu'l-Hijjah of the year 10 AH (10 March 632 CE).

Location: After completing his last pilgrimage (Hajjatul-Wada'), Prophet [s] was leaving Makkah toward Madinah, where he and the crowd of people reached a place called Ghadir Khumm (which is close to today's al-Juhfah). It was a place where people from different provinces used to greet each other before taking different routes for their homes.

Revelation of Qur'anic Verse 5:67: In this place, the following verse of the Qur'an was revealed:

"O Apostle! Deliver what has been sent down to you from your Lord; and if you don't do it, you have not delivered His message (at all); and Allah will protect you from the people ..." (Qur'an 5:67)

The last sentence in the above verse indicates that the Prophet [s] was mindful of the reaction of his people in delivering that message but Allah informs him not to worry, for He will protect His Messenger from people.

The Sermon: Upon receiving the verse, the Prophet [s] stopped on that place (the pond of Khumm) which was extremely hot. Then he sent for all people who have been ahead in the way, to come back and waited until all pilgrims who fell behind, arrived and gathered. He ordered Salman [r] to use rocks and camel toolings to make a pulpit (minbar) so he could make his announcement. It was around noon time in the first of the Fall, and due to the extreme heat in that valley, people

were wrapping their robes around their feet and legs, and were sitting around the pulpit, on the hot rocks. On this day the Messenger of Allah [s] spent approximately five hours in this place; three hours of which he was on the pulpit. He recited nearly one hundred verses from The Glorious Quran, and for seventy three times reminded and warned people of their deeds and future. Then he gave them a long speech.

The following is a part of his speech which has been widely narrated by the Sunni traditionists:

Tradition of the Two Weighty Things (thaqalayn): The Messenger of Allah [s] declared: "It seems the time approached when I shall be called away (by Allah) and I shall answer that call. I am leaving for you two precious things and if you adhere to them both, you will never go astray after me. They are the Book of Allah and my Progeny, that is my Ahlul Bayt. The two shall never separate from each other until they come to me by the Pool (of Paradise)."

Acknowledgement of Authority: Then the Messenger of Allah continued:

"Do I not have more right over the believers than what they have over themselves?"

People cried and answered:

"Yes, O' Messenger of God."

Text (nass) of the Designation: Then followed the key sentence denoting the clear designation of 'Alī as the leader of the Muslim ummah. The Prophet [s] held up the hand of 'Alī and said:

"For whoever I am his Leader (mawla), 'Alī is his Leader (mawla)."

The Prophet [s] continued: "O' God, love those who love him, and be hostile to those who are hostile to him."

These were the key parts of the speech of the Prophet [s]. There are also more detailed versions of this sermon which are recorded by many Sunni authorities.

Revelation of Qur'anic Verse 5:3: Immediately after the Prophet [s] finished his speech, the following verse of the Qur'an was revealed: "Today I have perfected your religion and completed my favour upon you, and I was satisfied that Islam be your religion." (Qur'an 5:3). The above verse clearly indicates that Islam without clearing up matter of leadership after Prophet [s] was not complete, and completion of religion was due to announcement of the Prophet's immediate successor.

Oath of Allegiance: After his speech, the Messenger of Allah [s] asked everybody to

give the oath of allegiance to 'Alī [a] and congratulate him. Among those who did so was 'Umar b. al-Khattab, who said:

"Well done Ibn Abi Talib! Today you became the Leader (mawla) of all believing men and women."

Number of Companions in Ghadir Khum: Allah ordered His Prophet [s] to inform the people of this designation at a time of crowded populous so that all could become the narrators of the tradition, while they exceeded a hundred thousand.

Narrated by Zayd b. Arqam: Abu al-Tufayl said: "I heard it from the Messenger of Allah [s], and there was no one (there) except that he saw him with his eyes and heard him with his ears."

Revelation of Qur'anic Verse 70:1-3: Some Sunni commentators further report that the first three verses of the chapter of al-Ma'arij (70:1-3) were revealed when a dispute arose after the Prophet [s] reached Madinah. It is recorded that:

On the day of Ghadir the Messenger of Allah summoned the people toward 'Alī and said: "Alī is the mawla of whom I am mawla." The news spread quickly all over urban and rural areas.

When Harith Ibn Nu'man al-Fahri (or Nadhr Ibn Harith according to another tradition) came to know of it, he rode his camel and came to Madinah and went to the Messenger of Allah [s] and said to him: "You commanded us to testify that there is no deity but Allah and that you are the Messenger of Allah. We obeyed you. You ordered us to perform the prayers five times a day and we obeyed. You ordered us to observe fasts during the month of Ramadhan and we obeyed. Then you commanded us to offer pilgrimage to Makkah and we obeyed. But you are not satisfied with all this and you raised your cousin by your hand and imposed him upon us as our master by saying 'Alī is the mawla of whom I am mawla.' Is this imposition from Allah or from you?"

The Prophet [s] said: "By Allah who is the only deity! This is from Allah, the Mighty and the Glorious."

On hearing this Harith turned back and proceeded towards his she-camel saying: "O Allah! If what Muhammad said is correct then fling on us a stone from the sky and subject us to severe pain and torture." He had not reached his she-camel when Allah, who is above all defects, flung at him a stone which struck him on his head, penetrated his body and passed out through his lower body and left him dead. It was on this occasion that Allah, the exalted, caused to descend the following verses: "A questioner questioned about the punishment to fall. For the disbelievers there is nothing to avert it, from Allah the Lord of the Ascent." (70:1-3).

Eid Al Ghadeer is on 18th Dhul Hijja



Koran encyclopedia hopes to promote peace

Kaya Burgess

August 6, The Times

Extremists who take passages from the Koran out of context to justify violence will be challenged by an encyclopaedia published in the UK at the weekend — the first to re-order Koranic verses into themed chapters focusing on peace and women's rights.

The work is written in English and has been described as a remarkable achievement, designed to show why Islam is described as a peaceful religion.

The Koran is written as it was "revealed" to the Prophet Muhammad in the early 7th century. Its 114 chapters and more than 6,000 verses are not in thematic order. Readers wishing to understand Islam's teaching on a topic may have to find references scattered throughout the Koran.

This creates the risk that verses mentioning violence can be taken out of context to claim that Islam encourages violence against non-Muslims. Scholars have said such verses issued calls to arms for Muslims to defend themselves in wars waged against them 1,400 years ago but were not meant to justify violence generally and often appear with verses urging restraint.

Muhammad Tahir-ul-Qadri is a Pakistani-Canadian politician and scholar who

founded Minhaj-ul-Quran, an NGO that has provided counter-extremism training in the UK. He spent three years working on a new English translation of the Ko-



Chapter and verse

- In the new Koranic encyclopaedia, one chapter is entitled "Peace and reconciliation" and has a sub-section entitled "Islam does not permit mischief, anarchy and aggression".
- It includes a Koranic verse stating that one should only fight "against those who impose war on you" and should not "exceed limits". Another sub-section includes verses under the title: "The prohibition of fighting if the enemy inclines to peace."
- One chapter is headed "Women's rights". One sub-section contains verses on a woman's "right to earn and keep her earnings".

ran and has collated its verses under thousands of headings, arranged by topic. The eight-volume 7,000-page work costs £69.

"Under the chapter of 'peace', I have taken all the Koranic verses that cover the subject of non-violence, love, tolerance, the relationship between Muslims and non-Muslims, human dignity and the prohibition of killing," he said. Another chapter will gather Koranic verses enshrining the "equal rights of women" in Islam.

Verses that mention violence are listed with the battles they refer to and appear with surrounding verses to provide context. One verse refers to "disbelievers" who should be killed "wherever you find them". It was revealed during a defensive battle in the 7th century.

It will be included with the verse before, which reads that one must only fight against "those who impose war on you" and must "not exceed limits". Dr Tahir-ul-Qadri said: "It will prevent hate preachers from being able to twist or use such scriptures out of context to brainwash young innocent minds towards radicalisation and extremism."

Qari Asim, a prominent imam from Leeds, said: "It's a remarkable achievement. It's easily accessible and when one reads all the passages relating to peace, a reader will see a very different image of Islam's teachings on peace."

Ibraheem Zakzaky: Nigerian IMN leader flown to India for treatment

The imprisoned leader of a banned Shia Muslim group in Nigeria has been flown to India for medical treatment.

A court recently granted him medical leave after nearly four years in custody during a lengthy legal process.

In a statement, the Islamic Movement in Nigeria (IMN) said Ibraheem Zakzaky and his wife had left for Delhi, accompanied by a government security escort to ensure their return.

The group says he has suffered two minor strokes and is losing his sight.

Sheikh Zakzaky, 66, has been charged with culpable homicide and other offences, all of which he denies.

The couple are expected to stand trial after the treatment is completed.

The pro-Iranian IMN has accused the Nigerian authorities of inflicting "brutal wounds" on the Sheikh and his wife while in detention, and his supporters have protested for months calling for his release.

What is the Islamic Movement in Nigeria? Who is Sheikh Zakzaky?

Born in 1953 in Kaduna State, northern Nigeria, Sheikh Zakzaky founded

IMN in his youth and is largely credited for the growth of Shia Islam in Nigeria.

The community was virtually non-existent 30 years ago but is now estimated to include somewhere between 5 and 17% of Nigeria's 100 million people.

Sheikh Zakzaky converted to Shia Islam about four decades ago after visiting Iran. He was heavily influenced by the Iranian revolution in 1979 which saw Ayatollah Khomeini take power from the US-backed Shah.

The Iranian revolution encouraged him to believe that an Islamic revival was also possible in Nigeria.

Sheikh Zakzaky was a political prisoner for nine years during the 1980s and

1990s, accused by successive military regimes of civil disobedience.

In 2015, he was among hundreds of people arrested after security forces stormed the IMN's headquarters and killed about 350 people.

The army said at the time that it was protecting its chief of staff and his convoy who it says were attacked by IMN supporters.

Why was the IMN banned?

The group was banned in July after months of protests which saw violent clashes between protesters and the security forces - including one outside the federal parliament building. Several people were killed, including a senior police officer and a journalist.

Several people have been killed during recent protests by the IMN. Nigerian President Muhammadu Buhari said the group had been "taken over by extremists who didn't believe in peaceful protests and instead employed violence".

Human rights groups condemned the police's violent response to the protests.



We gave some Muslim women chance to be trained as doctors in Cuba – Mahama

Former President John Dramani Mahama has been explaining the rationale behind a decision the National Democratic Congress government took to include some Muslim women in a list of Ghanaian students who were supposed to be trained as doctors in Cuba. The doctors were sent to Cuba during the NDC government under the late Prof. John Evans Atta Mills in 2012 as part of a special arrangement between Ghana and Cuba.

This included selected girls from deprived communities, who were to receive training in the area of Gynaecology.

The doctors returned to the country over the weekend after over six years of training in Cuba.

Speaking at the Al Sunna Eid Prayers as part of the of Eid ul Adha celebration in Accra, the former President said the women doctors were deliberately sent to specifically cater for the needs of women when they return to their communities.

“About six years ago, we got scholarships to send some children to Cuba to go and train as doctors. There was something significant that we did when we got the scholarship. We decided to deliberately source girls from the Muslim communities in order that we could go and train them as doctors

especially in the area of Gynaecology... So we deliberately looked for some Muslim girls and included them in this batch of students who went to Cuba. We had to strategically place them so that our mothers from the Muslim community and others who want to consult for their reproductive health can have our sisters who are qualified as doctors to be able to look after them.”

The Minority in Parliament had asked the government to “quickly absorb” the over 200 doctors who have returned to Ghana after years of training in Cuba.

The Ranking Member for Parliament’s Health Committee, Kwabena MinA-



kandoh in a statement said the government must not frustrate the new doctors who are ready and willing to work.

More ‘Zongo’ girls to be trained as doctors in Cuba – Bawumia The Akufo-Addo Government has also announced a 50 percent quota for women in an agreement which will have 400 people from Zongo communities across the country train in Cuba as medical doctors.

According to the government, 40 students will benefit from the initiative each year for the next 10 years as part of a programme by the Ghanaian and Cuban governments to increase the number of doctors in Ghana.

The Vice President Dr. Mahamudu Bawumia who made the announcement says the decision is in line with the government’s plan to give equal opportunities to women.

“With these arrangements, we can be assured that, for the next decade, at least 400 of our medical doctors in Ghana will come from Zongo, inner cities and deprived communities. When the modalities and discussions are complete, we will wish that the majority of the beneficiaries chosen in this program will be women. Actually, what we are saying is that, at least, 50 percent should be women and 50 percent should be men.”

Muslim women ‘sterilised’ in China

Peter Stuble

Uighur Muslim women are being sterilised at internment camps for ethnic and religious minorities in China, according to former detainees.

“They injected us from time to time,” claimed Gulbahar Jalilova, who was held for more than a year in government “re-education centres” in the far-west Xinjiang region.

“We had to stick our arms out through a small opening in the door,” the 54-year-old told France24. “We soon realised that after our injections that we didn’t get our periods any more.”

Most of her time was spent with up to 50 people packed into a cell measuring just 10ft by 20ft. “It’s like we were just piece of meat,” she added.

A similar account was given by 30-year-old Mehrigul Tursun during a video call to an Amnesty International

event in Tokyo, as reported by the Nikkei Asian Review.

Ms Tursun, who now lives in exile in the US, told of being given unknown drugs and injections while detained at an internment camp in 2017.

She said she felt “tired for about a week, lost my memories and felt depressed” and was released four months later after being diagnosed as being mentally ill.

Doctors in the US later told her that she had been sterilised, she said

Up to one million Uighurs, Kazakhs and

other minorities have been arbitrarily detained in internment camps, according to the UN and human rights groups.

Researchers have claimed the facilities are being run like “wartime concentration camps” as part of a “systematic campaign of social re-engineering and cultural genocide”.

More than 35 countries defend China over detention of Uighur Muslims

The Chinese government however has described them as “boarding schools” offering vocational training and rejected allegations of torture and other abuses as “fake news”.

Former detainees have previously told of torture, beatings and electrocution as well as being forced to eat pork, attend political re-education lessons and sing political songs.

The global outcry over China’s treatment of minority groups has had little effect, however. Last week it was reported that China is building even more secret camps.



Teaching Islamic Studies in the Age of ISIS, Islamophobia, and the Internet

Edited by Courtney M. Dorroll

How can teachers introduce Islam to students when daily media headlines can prejudice students' perception of the subject? Should Islam be taught differently in secular universities than in colleges with a clear faith-based mission? What are strategies for discussing Islam and violence without perpetuating stereotypes? The contributors of *Teaching Islamic Studies in the Age of ISIS, Islamophobia, and the Internet* address these challenges head-on and consider approaches to Islamic studies pedagogy, Islamophobia and violence, and suggestions for how to structure courses.

These approaches acknowledge the particular challenges faced when teaching a topic that students might initially fear or distrust. Speaking from their own experience, they include examples of collaborative teaching models, reading and media suggestions, and ideas for group assignments that encourage deeper engagement and broader thinking. The contributors also share personal struggles when confronted with students (including Muslim students) and parents who suspected the courses might have ulterior motives. In an age of stereotypes and misrepresentations of Islam, this book offers a range of means by which teachers can encourage students to thoughtfully engage with the topic of Islam.

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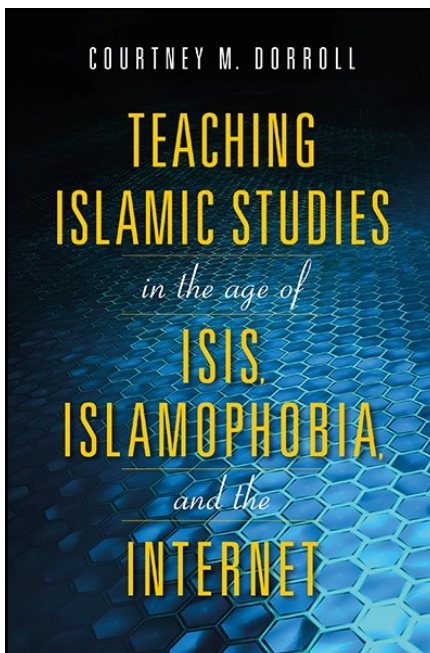
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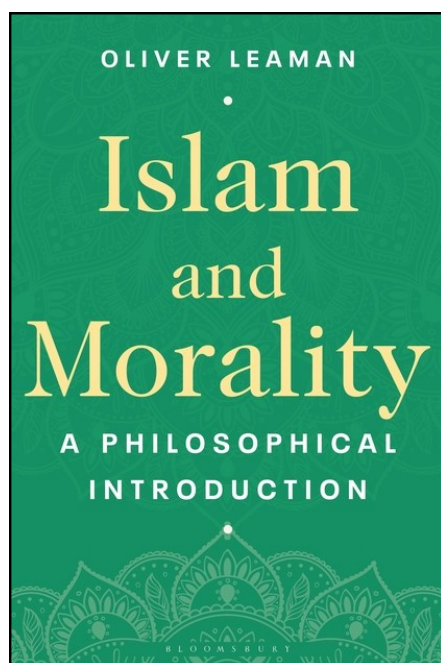
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Islam and Morality: A Philosophical Introduction

By: Oliver Leaman

Islam and Morality considers how Islam, the Qur'an, and other Islamic texts



have approached the ethics of a variety of contemporary and historical issues.

Oliver Leaman provides a varied, balanced, and thought-provoking account of how Islamic thinkers discussed medical ethics, wealth, poverty, the environment, and law. He explores the work of a range of Islamic thinkers, including Rumi, Ibn al-'Arabi, al-Ghazali, Mutaahhari and Barlas, while taking into consideration the different branches of Islam and Islamic theology and law. The book also considers how Islam understands the concept of free will, the relationship between good and evil, and far less abstract topics like what we should eat and drink.

Aimed at upper level undergraduates, postgraduates, and researchers working in Islamic Studies and ethics, this is one of the first books to provide a sustained reading of the importance of ethics within Islam.

"This is a very accessible book, which treats a significant issue relating to Islam and morality. Professor Leaman's analysis, especially the complex rela-

tionship between law and ethics, will surely stimulate further scholarly discussion of the principles of ethics and the theory behind its formulation in Islam and in its foundational scripture. His book will be a welcome contribution to Islamic studies and to ethics." –

Nuha Alshaar, Senior Research Associate at the Institute of Ismaili Studies, London, UK and Associate Professor of Arabic and Islamic Studies at American University of Sharjah, United Arab Emirates.,

Oliver Leaman, Professor of Philosophy, University of Kentucky, is the General Editor of the Biographical Encyclopedia of Islamic Philosophy and the author and editor of several books on Islamic philosophy and Jewish philosophy (published by British and North American presses including Routledge and Notre Dame).

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13. SAY: "I WOULD, IF I DISOBEYED MY LORD, INDEED HAVE FEAR OF THE PENALTY OF A MIGHTY DAY."

14. SAY: "IT IS ALLAH I SERVE, WITH MY SINCERE (AND EXCLUSIVE) DEVOTION:

15. "SERVE YE WHAT YE WILL BESIDES HIM." SAY: "TRULY, THOSE IN LOSS ARE THOSE WHO LOSE THEIR OWN SOULS AND THEIR PEOPLE ON THE DAY OF JUDGMENT: AH! THAT IS INDEED THE (REAL AND) EVIDENT LOSS!

16. THEY SHALL HAVE LAYERS OF FIRE ABOVE THEM, AND LAYERS (OF FIRE) BELOW THEM: WITH THIS DOTH ALLAH WARN OFF HIS SERVANTS: "O MY SERVANTS! THEN FEAR YE ME!"

17. THOSE WHO ESCHUEW EVIL,- AND FALL NOT INTO ITS WORSHIP,- AND TURN TO ALLAH (IN REPENTANCE),- FOR THEM IS GOOD NEWS: SO ANNOUNCE THE GOOD NEWS TO MY SERVANTS,-

(THE TROOPS, THROG)

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Parents refuse to donate a kidney to dying daughter

With no money to pay for her kidney transplant, the parents rushed Kanchan back home in Sheikhpura and admitted her to the local Sadar hospital, the main government hospital in the district.



A teenage girl has been battling for life at a government hospital in Bihar after both her kidneys have failed. What is shocking, though, is the response of her parents who have refused to donate their kidneys saying

they can't do so since she is a girl!

Kanchan Kumari, a resident of Avgil village under Sadar block in Sheikhpura district, had appeared for matriculation examination from a local government girl's high school this year. Her joy knew no bounds when she passed the examination in the first division.

Life took a sharp turn soon thereafter. Hardly had the celebration ended when she fell seriously sick. Subsequently, her parents took her to the local hospitals in the town and then at the Indira Gandhi Institute of Medical Sciences (IGIMS), Patna for treatment. Subsequent tests conducted on her confirmed that both her kidneys had failed.

With no money to pay for her kidney transplant, the parents rushed Kanchan back home in Sheikhpura and admitted her to the local Sadar hospital, the main government hospital in the district. What was more distressing was that her parents have refused to donate their kidneys on the ground that she is a girl, local media has reported. Lying on the hospital bed, the hapless girl now awaits her slow death with no medical help insight and her parents showing no intent to save her. "Who will donate his/her kidneys? She is a girl," her father Ramashray Yadav replied on being asked by a local newsman. Her mother too showed no interest in her case.

What's further strange, the parents have not approached the government for help even though the Chief Minister Relief Fund (CMRF) has helped quite many such patients in the past.

Woman cancels engagement to donate kidney to her mum

A 25-year-old Bangladesh-origin woman in Bengaluru canceled her engagement and donated one of her kidneys to her mother defying the opposition from her fiancé.

City doctors said that this was a very rare case as unmarried women do not often donate their organs, fearing the consequence of it on their marriage prospects. In fact, doctors themselves are hesitant to take up such cases as it could become a hurdle to the patient's life in the future.

In this case reported at Manipal Hospitals on Old Airport Road, Bengaluru, only after the July 21 surgery, the nephrologists and transplant surgeons realized that the woman canceled her engagement.

A Rare Case

"I usually hesitate to accept single women as organ donors since donation can affect their prospects for marriage. I may sound chauvinist, but I always think that if the girl were my daughter, what would I do. I reluctantly accepted her as a donor, as she was motivated and insistent. Fortunately, everything went well, and both are fine. I met the girl's father and told him he was lucky to have such a wonderful daughter," The Times Of India quoted Dr. Sankaran Sundar, a nephrologist at Manipal Hospitals as saying.

The woman's father noted that while his native country is headed by a woman (Sheikh Hasina), his family was often ridiculed because they had two daughters. However, ultimately one of the daughters only saved his family.

In a closed social media group of doctors and organ recipients, this case was widely discussed, with various members backing the doctors' reluctance in taking up such cases.



Two Frogs

A group of frogs were traveling through the woods, and two of them fell into a deep pit. When the other frogs saw how deep the pit was, they told the two frogs that they were as good as dead. The two frogs ignored the comments and tried to jump up



out of the pit with all their might. The other frogs kept telling them to stop, that they were as good as dead. Finally, one of the frogs took heed to what the other frogs were saying and gave up. He fell down and died. The other frog continued to jump as hard as he could. Once again, the crowd of frogs yelled at him to stop the pain and just die. He jumped even

harder and finally made it out. When he got out, the other frogs said, "Did you not hear us?" The frog explained to them that he was deaf. He thought they were encouraging him the entire time.

Lessons of the story:

There is power of life and death in the tongue. An encouraging word to someone who is down can lift them up and help them make it through the day. So be careful of what you say. Speak life to those who cross your path. The power of words... it is sometimes hard to understand that an encouraging word can go such a long way.