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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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Birth of Mohammad and the rise of Islam

Cruelty has shaped the human development over the centuries. People whom God Almighty has created needed a respite in the unfolding of man's vicious behaviour. Then in the seventh century AD a man emerged from Arabia to declare his message of peace, love and spirituality. His faith had developed after years in seclusion, praying and meditating at a remote cave in the mountains of West Central Arabia called "the Cave of Heraa". His divine mission has arrived. Angel Gabriel conveyed God's order to Mohammad to continue the earlier messages revealed by earlier prophets. Islam has always been the divine message. It is the essence of all religions regardless of their names. All prophets had promoted the same mission; the unicity of God Almighty, the oneness of the human race and the replication of the same message. Islam implies total submission to God. This is the core project of divine religions. This submission is the only way to end servitude of man to man. Only one master for all. All men and women are equal in the eyes of God.

The birth of Mohammad, who had lost his father and mother at infancy, had worked hard on himself, establishing deep Abrahamic faith and abandoning idols who were worshipped by the people of Arabia and whose figures stood alongside the Ka'ba in Mecca. Mohammad's mission has begun, gradually flourishing and spreading. Mohammad had been sent with a universal message to the whole humanity, crossing the boundaries of creed and race. As time progressed it became clear that the new adherents of Islam were extending its boundaries beyond their borders and establishing one of the largest civilisations the human race has ever managed to create. The Meccan orphan had worked hard to form his character to provide the character needed to shoulder the huge responsibility. According to the holy Quran, this responsibility had been so heavy that the mountains, seas and lands refused to shoulder. But man, in the figure of Mohammad, agreed to do it. Mohammad thus became the source of pride to the

human race. He had managed to transform the vast areas of Arabia into a religious community that started to put down the geographical and psychological borders and establish a universal character with divine credentials.

As Muslims celebrate the advent of Mohammad's birth, they have a cause to do so despite the accumulating odds against the message of Islam. The stereotyping that has been adopted for centuries has been blunted as the human soul in every human started to search for the truth. The student at the most prestigious universities began flocking to God's religion. While peaceful in nature Islam has defied all attempts to subdue not only as a religion but a way of life, culture and identity. In today's West cries are raised to counter the spread of God's religion. People of other faiths have viewed this mushrooming of people's interest in religion as positive signs and that religious orders would no longer be despised. Mohammad's legacy has been closely scrutinised by orientalist to see if major shortcomings could be discovered and identified. Gradually Islam became the most effective means of mass mobilisation against its enemies. The positive features of this religion, as highlighted and embodied by Mohammad have become beacons to those searching for truths. In the modern world, the need for consensus politics has never been greater. Divine religions must shoulder the duty of achieving religious consensus among its adherents. The core values among them are the same; Oneness of God, justice, morality, spirituality and sacredness are shared values and principles to all Abrahamic religions. These are enough to lay out a foundation of cooperation, mutual recognition and respect and mobilise collective efforts to challenge the stereotyping of all religions and preserved the holiness of the divine scripts and prophets. This is a collective responsibility that must be shouldered by all. Mohammad had done his bit, the others must follow to achieve a better world.



Martyrdom of Imam Askari

The martyrdom anniversary of Imam Hassan Al Askari (the 11th in the Shia Islam school of thought) was marked by Abrar on Thursday 7th November. Sheikh Fadel Al Khateeb delivered a session with lamentations to commemorate the occasion. He talked about the Imam himself, his leadership at a sensitive time, lessons to his followers and his attempts to get a homogenous Muslim society. He had to keep the birth of his son, Mohammad Al Mahdi, secret as he is the awaited Imam and was being pursued by the Abbassids. The Shia jurisprudence developed after the martyrdom of Imam Hussain (AS) in a distinctive way as the mainstream religious scholars towed the official state line. Shiism is distinctive in its approach to jurisprudence. Scholars give priority to the Prophet's household as the main and most trusted narrators of prophet's tradition. The Shia Islam spread in the midst of the Muslim community. The Imams urged their followers to intermingle with other Muslims and not to constitute different entities. They promoted peaceful coexistence, dialogue and cooperation. Early Shia Muslims did exactly that. They worked as teachers, philosophers, scientists, economists and jurists. Several of the Imam's disciples worked in finance like Ishaq ibn Ammar, Mohammad ibn Adafir and Al Mu'alla ibn Khanis. The Imams communicated with their followers through their representatives. Some of the prominent companions were brought to Samarra to remain under the observation of the state. The Imams urged their followers to pray at the mosques of other Muslims and visit them when they are sick. He said if the religious leadership in Iraq did not exist sectarian bloodshed would have been spelt. Another ideological dispute during the Imam's reign was the debate about the Quran; Was it eternal or created? The caliph ruler, Al Mamoon believed it was created. The Shia did not enter into this debate. When Imam Reda was asked by Abu Hashim Al Ja'fari: Is the Quran created, he said: everything is created. The Imam was imprisoned three times. But every time the jailers were subdued when they saw him worshipping God. But at the end, the Abbassid ruler, Al Mu'tamid poisoned Imam Hassan Al Askari.



The Lebanese crisis

The situation in Lebanon was discussed at Abrar's weekly meeting on Thursday 7th November. Jaffar Al Ahmar, a Lebanese journalist presented a comprehensive historic perspective of the ongoing strife. He said that following the independence of the country from France in 1943, a political system was founded based on power-sharing between the Muslims and Christians. That system has remained and is seen as one of the root causes of the present crisis. An elitist group emerged over the decades on both sides of the religious divide and usurped the power but achieving little in terms of development and distribution of wealth. The services have deteriorated to the present level. The young people of Lebanon rose to demand justice, end of corruption and removing the political elite. Suddenly the youth felt the urge to call for proper demands and dignity, having seen how taxes were being imposed with accelerating rate, prices rising and services dwindling. The speaker expects the situation to remain tense as more religious and political leaders call for change. The speaker reiterated key events in Lebanon, like Al Tai'f Accord in 1989, that had legitimized the Saudi presence in the country until the assassination of prime minister Rqfiq Al Hariri in 2005. Then there was the Doha Accord in 2008 that established the "consensus democracy" that led to the election of Michel Sulaiman as the president. He also referred to the Israeli attacks on Lebanon especially that of 2006 that altered the balance of power, not only in Lebanon but in the region as a whole. Then there was the Syrian crisis in 2011 that led to 500,000 Syrian refugees in Lebanon, which continues until today. These developments paved the way for the eventual uprising that has continued until now and could have major impact on the political system in Lebanon.



Eva Forum Annual Conference

A one day conference on women issues was held at Abrar House on Sunday 3rd November. It was organised by Eva

Forum for empowerment of Muslim Women. The theme was: identity and integration which has become a challenge to the Muslims, men and women. The conference had five sessions and ended with a declaration. The first session was chaired by Mrs Anfal Al Mousawi who introduced the conference highlighting the discussion in the first conference last year. There were two speakers on the topic of the conference; Oruba Al Akhdar and Hawraa Al Hussaini.

The second session was chaired by Nada Al Shemmari and addressed by two speakers; Mariam Saeed Bilal and Zainab Meftah. Both spoke about their personal experiences at the work place, citing positive and negative times. Then a collective of short interventions from different countries. Women from Sweden, Denmark, Holland, New Zealand and Australia presented varying experiences in their workplace.

The third session was chaired by Nahad Al Sada and addressed by two speakers; Sheikh Ayyoub Rashid and Mariama Al Rafeei.

The fourth session was a more extensive session with three participants, Dr Asmaa Abdulla (GP), Dr Alaa Shehabi (Deputy Director at a research centre, UCL) and Dr Rebecca Masterton. The three had their own experiences, positive and negative in their professions.

The conference was ended with a final statement urging more debate on identity and integration as the two main concerns of the new Muslim generation in the West. The statement emphasised the need for Muslim women to preserve their identity as Muslims with discreet character. 2- Living in the West means that there is a need by the immigrants to live in peace with the others, which means a need for social and political engagement in the new societies. 3- Integration implies the need to participate in the civil society activism. 4- Dealing and interacting with the media, main stream parties and civil society groups. 5- the concerns of the working Muslim women are momentous. There is resistance by the natives against real integration with those who they consider "foreigner". This must be studied and overcome. 6- The efforts and activities of Eva Forum is very much appreciated. These include the annual conference, the monthly workshops and other gatherings in Ramadan and Eid.



Iran fuels centrifuges, resumes uranium enrichment at Fordow

Iran resumed uranium enrichment at its underground Fordow nuclear facility, the country's Atomic Energy Organisation (AEOI) said on Thursday, further stepping away from its 2015 nuclear deal with major world powers.

The agreement bans enrichment and nuclear material from Fordow. But with feedstock gas entering its centrifuges, the facility, built inside a mountain, will move from the permitted status of research plant to being an active nuclear site.

"After all successful preparations ... injection of uranium gas to centrifuges started on Thursday at Fordow ... all the process has been supervised by the inspectors of the U.N. nuclear watchdog," the AEOI said in a statement reported by Iranian media.

Iran has gradually scaled back its commitments to the deal, under which it curbed its nuclear programme in exchange for the removal of most international sanctions, after the United States reneged on the agreement last year.

"The process will take a few hours to stabilize and by Saturday, when International Atomic Energy Agency inspectors will again visit the site, a uranium enrichment level of 4.5% will have been achieved," AEOI's spokesman Behrouz Kamalvandi told state TV.

Governments must take children from N. Syria: UNICEF

Executive Director of the UN Children's Fund (UNICEF) Henrietta Fore has appealed for countries to repatriate scores of foreign children who are stranded in northeast Syria in the wake of the Turkish-launched offensive that began last month.

UNICEF estimates nearly 28,000 children from more than 60 countries remain trapped in the region, mostly in displacement camps. This includes almost 20,000 from Iraq.

"Children, whether in the northeast or elsewhere inside Syria, must not be abandoned while the walls of war close in around them," Ms. Fore said in a statement issued on Monday.

The UN agency reports that more than 80 percent of the stranded foreign children in northeast Syria are under the age of

12, and half are under-fives. Additionally, around 250 boys are being held in detention, though that number is likely to be higher. Some of them are as young as nine.

Many are born to suspected Daesh (also known as ISIL/ISIS) extremists, who were militarily defeated following the Kurdish-led and US-backed operation to take back territory across the region. This left thousands of mostly women and children to be housed in often overcrowded camps administered by local Kurdish authorities, which have reportedly been destabilized by the Syrian offensive.

EU; Israeli settlement activity illegal under international law

The European Union denounced Tuesday Israeli plans to build thousands of new housing units as well as opening settlement roads in the occupied West Bank and stressed that all settlement activities are illegal under international law.

"In October 2019, Israeli authorities approved the advancement of well over 2,000 housing units in illegal settlements in the occupied West Bank," said an EU spokesperson in a statement. "The European Union's position on Israeli settlement policy in the occupied Palestinian territory is clear and remains unchanged: all settlement activity is illegal under international law and it erodes the viability of the two-state solution and the prospects for lasting peace, as reaffirmed by UN Security Council Resolution 2334."

The spokesperson also stressed that the construction of separate roads for settlers and Palestinians entrenches fragmentation of the West Bank.

"Israeli authorities also approved a building permit for the construction of a new tunnel road, which bypasses Bethlehem to the west. The progressive construction of a separate road network, connecting settlements and outposts to each other and to the road network in Israel while circumventing Palestinian towns and communities, is entrenching the fragmentation of the West Bank."

Tunisia's main parties refuse new government by Ennahda

Tunisia's main parties rejected a proposal by the moderate Islamist party Ennahda to name a prime minister from its own ranks following its victory in last month's parliamentary elections.

Any political deadlock resulting from the sharply fragmented parliament would complicate Tunisia's efforts to address chronic economic problems in-

cluding a large public debt and 15% unemployment.

Ennahda will be the largest party in Tunisia's new parliament but with only 52 of 217 seats, forcing it to compromise to form a Cabinet. Ennahda said it had decided that one of its leaders should be prime minister because Tunisians had given it the responsibility to implement its electoral programs.

But the proposal was not accepted by potential coalition partners Attayar with 22 seats, Achaab's Movement with 16 seats and Prime Minister Youssef Chahed's Tahya Tounes party, with 14. Only the Conservative Karama coalition, with 21 seats, agreed.

In a second meeting with Ennahda, Attayar said it would not accept a prime minister from Ennahda, and asked for the portfolios of justice, interior and administrative reform in the new government.

NATO experiencing 'brain death', France's Macron says

France's president warned fellow European countries on Thursday that NATO was dying, citing a lack of coordination and U.S. unpredictability under President Donald Trump, comments quickly rejected as "drastic" by the German chancellor.

In an interview with British weekly The Economist, Emmanuel Macron expressed doubt about U.S.-led NATO's security maxim that an attack on one ally is

an attack on all, which has underpinned transatlantic ties since the alliance's 1949 foundation.

"What we are currently experiencing is the brain death of NATO," Macron said. Asked whether he still believed in the Article Five collective defence guarantee of NATO's treaty, Macron answered: "I don't know," although he said the United States would remain an ally.

Macron has said there is a lack of strategic coordination between European allies on the one hand and the United States and Turkey, with NATO's second largest military, on the other.

While France has traditionally had an ambivalent role in NATO, taking no part in its strategic military planning from 1966 to 2009 despite being a founding member, Macron's comments - a month before NATO's Dec. 4 summit in London - were unexpected.

German Chancellor Angela Merkel said he was overreacting.



Dreaming of Mohammad

Father Frank's rants, 7/11/19

'Suppose that there is no true, good God but an evil Jinn, supremely clever and powerful, who does his utmost to deceive me?' Descartes wondered. The great philosopher hankered after certainty but what if the mischievous genius tricked him? Islamic epistemology might have helped. Because there is one thing no Jinn or demon could ever do, even in a dream: he could not impersonate the Prophet Muhammad. If you dream of the Prophet then you can't be mistaken: the dream is veridical.

Muhammad's birthday – Milad an-Nabi – falls next week, on September 11th. Across the vast world of Islam millions will celebrate, especially those fortunate enough to dream of him. A rare privilege. None of my Muslim friends have claimed it. Embarrassing then when I confess to them that I did. Twice. In Turkey and in England. And I can prove it!

I was in Istanbul, staying with Franciscan friars at the Church of St Anthony of Padua, when the Prophet first appeared and spoke to me. Stunned, I confided in a Greek priest, who was angry: 'You should dream of Jesus, not of Muhammad!' he almost shouted at me, as if I could have helped it. My Turkish friends, though a little envious, naturally approved. I later recounted the episode in this book... <https://www.amazon.co.uk/Prophet-Priest-Frank-Julian-Gelli-ebook/dp/B011AAZ5MY>

A product of the unconscious, was that it? Dr Freud argued that a dream expresses a wish fulfilment. My dream's psychic explanation? Problem: the dreams Freud analyses in his *Traumdeutung* are never direct. Their symbolism is always complicated. Because the meaning is buried deep into the person's Id, his unconscious mind. Only the psychoanalyst's hard work can get at it. Instead, Muhammad visited me in a straightforward, unambiguous fashion. Yes, he was riding on the mare Buraq and escorted by angels, yet it was all so clear, vivid and life-like.

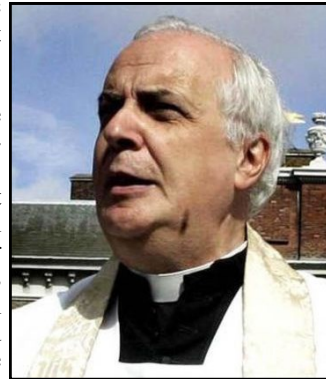
Next it happened in a modest hotel somewhere in the English provinces. I can only remember a tall, imposing figure standing high above me. Could not see his face and I could not grasp his words but the moral certainly was overwhelming. It was Islam's Prophet. When at breakfast, all excited, I told a couple of Italian friends, they laughed. It was mortifying. Guess they would have not derided me if I told them I had dreamt of Jesus but, again, how I could help it?

'To say that God has spoken to a man in a dream means no more than he has dreamt of God speaking to him'. So claimed philosopher Thomas Hobbes. In other words, it is nothing objectively true but a subjective mental experience, bestowing no veracity unto the dream's content.

Thing is, Hobbes was an out and out materialist and mechanist, atheist thinker. His cosmology had no place for the divine, let alone the spiritual. Determined to exclude them from his picture of reality, Hobbes' opinion simply shows up his prejudices. He made himself dogmatically right. Hence his criticism fails to persuade. (Maybe the English philosopher was misled by a bad Jinn, who knows?)

What were the practical consequences of my dreams? They stimulated me to get to know the faith of Islam and to get involved in religious dialogue in Turkey. That was rewarding but it made me less than popular with the Ankara British Embassy, where I was chaplain. Also, I drew the attention of the secret police. An ugly and diabolical spy for the Turkish generals – she called herself a professor but she wasn't – laid traps for me. Once at the Vatican Embassy, of all places, she tried to get me to make compromising statements. Note that was before Erdogan, when the military kept a close watch on Islamic activities. Anyway, I got out of Turkey just in time. My lovely friend Ayshe' wasn't so lucky, as she was found dead in harrowing circumstances.

Back in Britain, serving at Kensington Parish Church, there were further vicissitudes but my lips are sealed. Engagement in interfaith dialogue and academic study got me the



Revd Frank Julian Gelli

valuable friendship of many Muslims, as well as some hostility from fellow Christians. An American chap charged me with being an Islamic infiltrator. Just counterbalanced from Wahhabi guys who blabbed about my seeking to undermine Islam. Oh, well, as some combative Italian politician once said: 'Molti nemici, molto onore'.

Why have I never dreamt of Jesus? A real puzzle for a priest. A Muslim friend suggested that is OK because, he explained, 'Jesus is a Prophet of Islam and anyway Muhammad includes and sums up within himself all previous Prophets. In dreaming of him you have implicitly also dreamt of Issa (Arabic for Jesus).' A neat theology. However, despite some overlap between the Qur'anic Issa and the Jesus of the Gospels, there still are a few differences. Dishonest to ignore them.

Can the dilemma ever be reconciled? Perhaps. Eschatologically. That means at the end of time. A glorious belief shared by the two religions is that before

the Last Judgment Jesus will come back to crush the Antichrist in a cataclysmic battle. He will then renew a world now corrupted by tyranny, sin and evil. Satan and his foul Jinns will be swept away and a better, just and purified reality installed. Only a dream to come? A pious fantasy? Time will tell.

5 scientists from Iran, Turkey given Mustafa Award

The 3rd Mustafa Science and Technology Award was granted to 5 scientists from Iran and Turkey in the presence of Vice-President for Science and Technology Sorena Sattari and the Head of the Atomic Energy Organization of Iran (AEOI) Ali Akbar Salehi on Monday.

The Mustafa Prize is a platform for top scientists and innovative engineers from OIC member states to present their achievements to the world. It aims to improve scientific relations between academics and researchers in order to facilitate the growth of science in OIC member states.

OIC is the second-largest intergovernmental organization after the United Nations with about sixty member countries over four continents.

Mustafa Prize 2019 Mustafa Science and Technology Award is granted to biologists and scholars of the Islamic world in biennial as one of the symbols of merit and scientific excellence in recognition of the outstanding scientists and pioneers of scientific and technological cooperation and development in

the world.

The award is awarded to innovative work on the frontiers of knowledge presented by leading individuals in the fields of science and technology that paves the way for the betterment of human life.

The Mustafa Prize is granted to three majors in the three fields of ICT, Bio-medical and Medical Science and Nano-science and two non-specialized fields.

The 3rd Mustafa Science and Technology Award was granted to Ugur Sahin from Turkey as a professor of Immunology at University of Mainz, Ali Khademhosseini from Iran as the Professor of Bioengineering, Umran S. Inan as the President of Koc University in Turkey, Prof. Hossein Baharvand the Professor of Stem Cells and Developmental Biology at Royan institute, Dr. Mohammad Abdollahad the Faculty Member of School of Electrical and Computer Engineering at University of Tehran, Iran who works in interpreting the Behavior of Healthy and Cancerous Cells into the Electronic Field.

Imam Ali's message summarized in justice, peace: Indian scholar

Indian Scholar and researcher believes that justice, peace and human rights were among top messages of Imam Ali (AS) to the people of the world.

Prof. Shah Mohammad Waseem on the sideline of Third International Congress of Research On Imama Ali (AS) in an interview with IRNA said justice and unity were among the things he always paid great attention to and these are great lessons for us. Unity of the Islamic Ummah was of paramount importance to Imam Ali (AS). Administration of justice in the Islamic society was also important to the Commander of the Faithful.

According to Imam Ali's statements, "Every human you encounter is your brother either in your faith or in creation." In any case, he is a fellow human. All humans should be united and loving towards one another; it is not about a specific group or community being united. Thus, Muslims are ordered to do good to even those who are different from you in faith and beliefs. "God does not forbid you from dealing with kindness and justice with those [polytheists] who did not make war against you on account of religion and did not expel you from your homes. Indeed God loves the just.

Associate Professor of Integral University in Lucknow, Uttar Pradesh believes that today, the world of Islam needs to turn into wisdom and reason and to get used to thinking, to gain a correct understanding of issues and interpreting them in the right way. Today, the world of Islam needs to gain a true understanding of the camp of the enemies of the Islamic Um-



mah. We should know our enemies and friends.

Prof. Shah Mohammad Waseem also said Imam Ali's thoughts and manners and his government and politics were all dedicated to the achievement of this purpose. Whenever any oppressor encroached upon the rights of the people or treated the weak in a humiliating manner or ignored their welfare and threw his own burden on their weak shoulders, Imam Ali gave him a tough defense.

Ali was grappling with the moral scourge that war represents. He believed that war and the preparation for war, were incompatible with the health and well-being of the human race. The conquest of war, therefore, was his grand preoccupation, for Imam Ali, all was not fair in war. He rigidly applied and enforced the commandments of Qur'an to politics and war. "If he could win a victory through questionable means, he preferred to forgo victory but he did not take recourse to deceit." His own principles and his own humanity were, to him, far more important than victory in war, believes Prof. Shah Mohammad Waseem.

Islamophobia in the Conservative Party: Muslim Council of Britain Condemns Continued Obfuscation

6 November 2019

The Muslim Council of Britain has described the claim by Michael Gove that the Conservative Party will establish an independent inquiry into Islamophobia as "outright dishonest".

Michael Gove, the Minister for the Cabinet Office, claimed on BBC Radio 4's Today programme on Tuesday 5th November that the Conservative Party would "have an independent inquiry into Islamophobia and it will be established before the end of the year."

However Mr Gove's potentially welcome commitment was swiftly rendered false when multiple Conservative Party contradicted Mr Gove and re-affirmed its wilful determination to ignore the problem by instead holding a watered-down, internally conducted investigation that would broadly look into discrimination and prejudice, not specifically at Islamophobia. This, despite the fact that over 100 incidences of Islamophobia has been identified in the Conservative Party.

There now seems to be a pattern whereby Conserva-

tive Party leaders say one thing when confronted about Islamophobia, only to scale back on their commitments. During the Conservative Party leadership election, all leadership candidates, including Prime Minister Boris Johnson, committed to an independent inquiry into Islamophobia. Since beginning his premiership, however, this inquiry has been scaled back significantly.

Commenting, the MCB's Secretary General, Harun Khan, said:

"In classic Orwellian double-speak, Michael Gove yesterday confirmed the Conservative Party will hold an inquiry into Islamophobia – but one that doesn't look

into Islamophobia and isn't independent. This is not just another case of the Conservative Party obfuscating the issue of Islamophobia within its ranks. It only re-affirms that the Conservative Party has zero intention of dealing with the problem."

"This is simply not good enough, and Muslims across Britain deserve better. Islamophobia in the Conservative Party is systemic and institutional, rife in every level in the party, including: the Prime Minister Boris Johnson, members of the Cabinet, the London Mayoral candidate in 2016, MPs, councillors and ordinary party members.

"The Conservative Party knows it should be holding an independent inquiry into Islamophobia, in addition to an inquiry into prejudice and discrimination. If it didn't feel it was important or needed, Michael Gove would not have tried so hard to commit to it without having to commit to it. Any further dithering and dishonesty is simply unacceptable."



She fought for Muslim women. Then she was found dead

By Annie Correal, 3 November 2019

Ola Salem was, by all accounts, fearless. As a teenager, she stood up to the managers of an amusement park after she was not allowed on rides because she was wearing a head scarf. She worked out at a boxing gym and was considered a fierce protector at the domestic violence shelter where she volunteered. She went skydiving.

Then Ms. Salem, 25, turned up dead. Her body was discovered on Oct. 24 in Bloomingdale Park on Staten Island, partially covered by leaves and fully dressed, according to the police.

But her death has not been ruled a homicide, and no arrests have been made. News outlets reported that there were no signs of blunt-force trauma to the body, only marks consistent with having been dragged into the underbrush.

A spokesman for the New York Police Department, Al Baker, said there is an ongoing investigation into the death but would not comment further. The city's medical examiner office said the cause of death had not been determined because it is awaiting results of toxicology tests, which can take weeks.

"I don't know who did this to her," said Dania Darwish, a friend and the president of the Asiyah Women's Center in Brooklyn, the domestic violence shelter where Ms. Salem volunteered. "I have not one single clue."

Deepening the sense of mystery are questions about Ms. Salem's marriage, a tumultuous relationship that appeared to have spiraled after the couple separated more than a year before her death, with both parties filing orders of protection against each other, and Ms. Salem at one point seeking refuge in the shelter where she volunteered.

According to The New York Post, at the time of her death Ms. Salem had filed a restraining order against her husband. The police declined to confirm the report and did not name the husband.

The police confirmed there also was an order of protection against Ms. Salem. She had been arrested at least on one occasion, in March, for violating the order, according to police, who said the victim was a 21-year-old male.

Advocates for victims of domestic violence say that it is not unusual for there to be dueling orders of protection in abusive relationships: preemptively filing an order of protection can be a tactic used by an abusive partner or spouse to discredit the victim or cast suspicion on him or her.

Ms. Salem's father, Kabary Salem, said in an interview that his daughter had spoken to her mother of being trailed on the highway. "She always said somebody would follow her," he said.

Ms. Salem met her husband while taking courses at Kingsborough Community College in Brooklyn, according to her father. Ms. Salem had moved back to her family's home on Staten Island after they separated. At the time of Ms. Salem's death, however, she had left and her family believed she had returned to live with him. He declined to name the man.

"I want to know what happened to her, what is the reason for that — but no one tells me — I am just waiting," Mr. Salem said.

He added: "She was a really good, beautiful girl."

Ms. Salem, whose parents were originally from Egypt, grew up in Coney Island in Brooklyn and was an active member of the Muslim American Society Youth Center in South Brooklyn as a teenager.

In 2011, when she was 17, she made headlines when she visited Playland Park, an amusement park in Rye, N.Y., as part of a trip organized by the society to celebrate the end of Ramadan, the Muslim holy month.

She was told by workers she could not join her younger sister on a ride because of her hijab and asked to speak with management. The issue escalated, and a minor melee broke out, with 15 people arrested.

"They said 'no' because my of my 'headgear,'" Ms. Salem told The Times. "I said, 'It's not my headgear. It's my religion.'"

She was known to be outspoken. During the uprising in Egypt the same year, Ms. Salem had participated in rallies in New York, Ms. Darwish noted. "She was talking about democracy and fair elections," she said. "She was unapologetic. She challenged authority. She was not afraid of anyone."

Ms. Darwish said her friend was also physically strong. Ms. Salem's father, who has worked as a driver, was a boxer on Egypt's Olympic team. Known as the "Egyptian Magician," Kabary Salem gained notoriety when an opponent died after a fight. Ms. Salem's brother, Omar

Salem, followed in his father's footsteps, becoming a professional boxer.

She said she would have liked to have been a boxer, too, her friend recalled, and worked out often. "She was very, very strong," Ms. Darwish said. "It beats me how — if this was a murder — how any one could have killed her, because she was stronger than some men."

Her father described a household that was traditional and revolved around physical fitness. "No drink, no hangout," he said. "Athletes, all my kids."

Since college, Ms. Salem had pushed to exert her independence, according to friends. She dreamed of completing her college degree, being financially independent and renting her own apartment. Not long ago, Ms. Darwish said, Ms. Salem had gotten her paperwork in order to drive for ride-share services including Uber.

She remained an observant Muslim. During the last days of Ramadan, an intense period of prayer that closes the holy month of fasting, she kept friends' spirits up, joking and proposing dance breaks, Ms. Darwish said.

She volunteered immediately when the Asiyah Women's Center, which says it is New York City's first domestic violence shelter for Muslim women and children, opened in Brooklyn last year. She stayed late to make the beds at the center and put on the finishing touches before it opened its doors.

Ms. Salem took up residence there herself for a few months late last year, under circumstances that Ms. Darwish said she could not discuss for reasons having to do with the shelter's privacy policy. She became a beloved figure among the residents.

Following her death, the shelter, which houses more than a dozen women, launched a crowdfunding campaign to create more services to support domestic violence survivors in Ms. Salem's name.

After her body was found, prayers flooded her family members' Facebook pages. On Oct. 26, hundreds gathered for a funeral prayer service at the Muslim American Society Youth Center, where Ms. Salem helped arrange charity events and participated in a breast cancer walk and was remembered for her energy and altruism.

Ms. Darwish said her friend's memory remains present. "She was always laughing. I can close my eyes and hear her laughing," she said. "She was very self-aware, she was very deep," she said, but she was also fun, breaking into song and dance, always up for late-night diner runs, or binge-watching episodes of "Black Mirror."

She made the residents of the shelter laugh, Ms. Darwish recalled. "Despite everything that she went through," she said, "she was always putting a smile on our face."

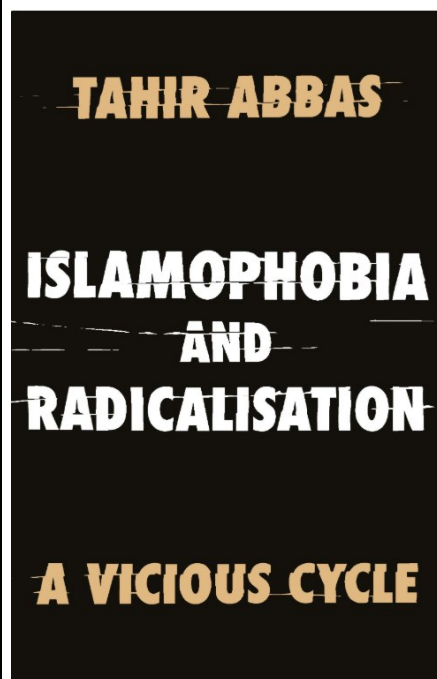


Islamophobia and Radicalisation: A Vicious Cycle

By Tahir Abbas

A measured yet theoretically innovative exploration of how Islamophobia and radicalisation intersect and reinforce each other.

Since the 1970s, there have been three challenges to traditional, homogeneous 'national' identities across the Western world: political and socioeconomic inequality; neoliberal globalisation; and more diverse, multicultural societies.



As in the US and elsewhere in Western Europe, the decline of an old, masculinised national identity has now begun to open a new, dark era for Britain.

Ever since the 'war on terror' was added to the mix, 'others' in Britain have been brutally demonised. Muslims, routinely presented as the source of society's ills, are subjected to both symbolic and actual violence. Deep-seated and structurally racialised norms amplify the isolation and alienation impeding Muslim integration. Both these 'left-behind' Muslims and white-British groups who perceive themselves as the true nation are under pressure from ongoing geopolitical concerns in the Muslim world, as well as widening divisions at home.

Tahir Abbas argues that, in this context, the symbiotic intersections between Islamophobia and radicalisation intensify and expand. His book is a warning of the world that results: a rise in hate crime, the institutionalisation of Islamophobia, and the normalisation of war and conflict.

Tahir Abbas is Assistant Professor at the Institute of Security and Global Affairs at Leiden University in The Hague and Visiting Senior Fellow at the Department of Government at the LSE. He is the author of *The Education of British South Asians; Islamic Radicalism and Multicultural Politics; and Contemporary Turkey in Conflict.*

Reviews

'This book offers thorough insights into the concept of Islamophobia and the radicalisation of some Muslims in Europe and the UK. It is an antidote to crude stereotyping of all Muslims, and explores the fears of whole populations in the modern world.' — Sally Tomlinson, Honorary Fellow, University of Oxford, and author of *Education and Race from Empire to Brexit*

'Tahir Abbas's study has the singular merit of demonstrating that Islamophobia and radicalisation are mirror images of each other, where Islamophobia—produced by historical discrimination and socio-economic marginalisation—rather than Islam has been the driving force.' — George Joffé, Research Associate, London Middle East Institute, SOAS University of London

'Abbas has brilliantly provided a timely and incisive analysis that examines the symbiotic relationship between Islamophobia and radicalisation within the historical, political, and cultural contours shaping contemporary geopolitics. This is required reading for our fraught political times.' — Jasmin Zine, Professor of Sociology and Muslim Studies, Wilfrid Laurier University

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Culture, Time and Publics in the Arab World

Media, Public Space and Temporality

By: Tarik Sabry, Joe F. Khalil

In this revealing new study, Tarik Sabry and Joe Khalil preside over an original new exploration of Arab culture. They employ subjects as varied as anthropology, media studies, philosophy, political economy and cultural studies to illuminate the relationship between culture, time and publics in an Arab context, whilst also laying the foundations for a much more nuanced picture of Arab society. The diverse themes and locations explored include communities at borders, in rural and urban locations, Syrian drama audiences, Egyptian, Saudi and Tunisian artists and activists and historical and contemporary Arab intellectuals. This fresh empirical research and interdisciplinary analysis illuminate intricate experiences that transcend local, national and religious boundaries and expose how Arab publics combine the media and technology to create a rich

experience that shapes their collective imagination and social structure. Providing a grounded orientation to key debates on time and what can be defined as public in modern Arab cultures, Sabry and Khalil address teachers, students and those concerned about the delicate structures that underpin the upheavals of the modern Arab world.

Tarik Sabry is Reader in media and communication theory at the University of Westminster, in the UK, where he is a member of the Communication and Media Research Institute and the director of the Arab.

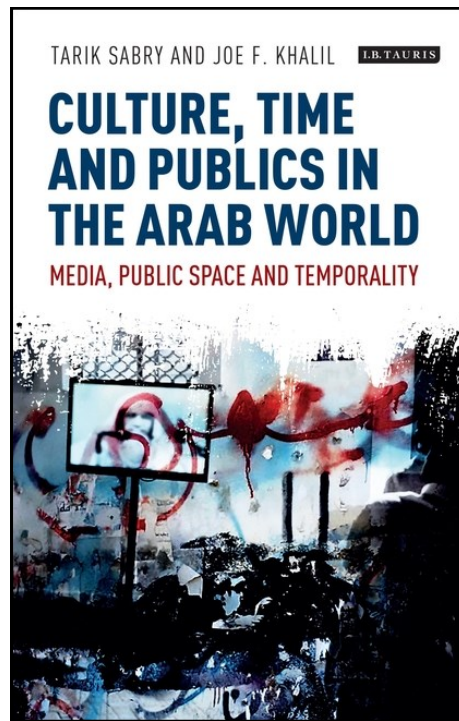
Joe F. Khalil is an Associate Professor of Communication in Residence at Northwestern University in Qatar. He specializes in global media and Arab youth media.

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10. BEHOLD, THY LORD CALLED MOSES: "GO TO THE PEOPLE OF INIQUITY,-

11. "THE PEOPLE OF THE PHARAOH: WILL THEY NOT FEAR AL-LAH."

12. HE SAID: "O MY LORD! I DO FEAR THAT THEY WILL CHARGE ME WITH FALSEHOOD:

13. "MY BREAST WILL BE STRAITENED. AND MY SPEECH MAY NOT GO (SMOOTHLY): SO SEND UNTO AARON.

14. "AND (FURTHER), THEY HAVE A CHARGE OF CRIME AGAINST ME; AND I FEAR THEY MAY SLAY ME."

15. ALLAH SAID: "BY NO MEANS! PROCEED THEN, BOTH OF YOU, WITH OUR SIGNS; WE ARE WITH YOU, AND WILL LISTEN (TO YOUR CALL).

16. "SO GO FORTH, BOTH OF YOU, TO PHARAOH, AND SAY: 'WE HAVE BEEN SENT BY THE LORD AND CHERISHER OF THE WORLDS;

17. "SEND THOU WITH US THE CHILDREN OF ISRAEL."

18. (PHARAOH) SAID: "DID WE NOT CHERISH THEE AS A CHILD AMONG US, AND DIDST THOU NOT STAY IN OUR MIDST MANY YEARS OF THY LIFE?"

(THE POETS)

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This is our website. Have visited it: It will put you face-to-face with an alternative world, full of spirituality, morality coupled with modern outlooks and perspectives. We want to hear your views on its contents, layout and general quality.

Join us in our Noon and Afternoon prayers Everyday at 12.00

Izma's Bus Ride

Izma ran to the bus stop, hoping that she did not miss the 4 o'clock bus. As she was running, she passed an old lady who was trying to pick up a few apples off the pavement. Apparently the thin plastic bag in her right hand had given way.

"Shall I stop to help her? But if I do, I might miss the bus. The next bus is in an hour and it will be dark by then. I have got to get home before that. Hmm... I really wish that I could assist her," Izma thought as she ran.

"Sorry, Madam!" Izma called out as she turned her head behind, hoping that the old lady would understand that she was in such a hurry and did intend to stop, but couldn't.

As she turned the corner, her bus was just about to leave so she shrieked, "Wait for me! STOP!" The bus driver heard her and re-opened the bus's front door. "Thanks so much!" she smiled at the bus driver who smiled back.

Izma took the nearest empty seat and caught her breath. The bus was full of passengers as usual. In the next stop, a pregnant woman got on and stood next to Izma. She picked up her school bag from the floor, rose and offered her seat to the lady. The lady was definitely grateful as she thanked Izma more than twice.

Izma nodded and beamed embarrassingly as she walked to the back of the bus. After standing for more than 10 minutes, Izma finally got to sit when a group of school boys got off the bus.

She then started to feel peckish so she decided to chew some gum, pulling a strawberry-flavoured chewing gum from its

wrapper. Izma was about to throw the little wrapper onto the floor when she suddenly remembered that it is Haram to litter. Therefore, she slipped the wrapper into her skirt pocket.

Izma noticed that not many people knew that it was wrong to throw rubbish inappropriately as she looked around her in the bus.

There were bus ticket stubs, a sweet wrapper, a newspaper and a torn plastic bag left behind by passengers.

There was even a busy-looking young man who left his empty coffee cup on his seat as he stood up to leave. Surely, he was not too busy to throw it in the bin!

Instantly, a religious saying came to Izma's mind when she thought of the events that have happened in the last hour. A Hadith Qudsi is what the Messenger (pbuh) relates to Allah. Such a hadith is revealed to the Messenger (pbuh) by means of Ilham (inspiration). He said that Allah (swt) said that:

"Verily, Allah has ordered that the good and the bad deeds be written down. Then HE explained it clearly how (to write): He who intends to do a good deed but did not do it, then Allah records it for him as a full good deed. But if he carries out his intention, then Allah writes it down for him as from ten to

seven hundred folds, or even more. But if he intends to do an evil act and has not done it, then Allah writes it down with HIM as a full good deed. But if he intends it and has done it, Allah writes it down as one bad deed." [Al-Bukhari & Muslim]



The Other Doors

Our 4 year old son has some fairly serious health problems, so we are "frequent fliers" at the local children's hospital. Recently, our son was there for surgery.

As stressful as that was for us, my visits to that hospital almost always leave me feeling grateful. Why? Because of "the other doors." As I walk the corridors of that hospital, I pass doors leading to many different departments. I pass the department where surgeons reconstruct children's faces. I pass the department where specialists treat children who have been tragically burned. I pass the department where children with cancer spend their childhoods battling a disease that terrifies most adults. Every day, people walk through those doors. I keep walking.

Occasionally, I walk through a ward, past the room of a dying child. I look in at the child, unconscious amid a mass of tubes and machines. I see the family, staring blankly into space, grieving for what is to come. I keep walking.



On the fourth floor, I pass the "catacombs" where parents with children in ICU watch their days and nights stretch into weeks and months, hoping against hope for good news. I keep walking.

It's late one evening, and I walk to the waiting room. Only one family remains, and their doctor arrives from surgery. He begins to tell them about the patient's injuries...a shotgun blast, self-inflictedmassive facial damage.... a dozen more operations to come...a lifetime of disfigurement...a lifetime of asking "why?" I sit, half-listening, considering the doors, this family will face in the years ahead. I stood up. I walk back to the preschool ward, to the one door I seek. Behind this door, our son is slowly recovering from surgery. And in a strange way, I am grateful for the "situation" that we live with.

Because there are a hundred other doors in this place that are far worse. And we could just as easily be in one of those rooms. As you pray for strength to open the doors you face, be sure to thank Allah for the doors he has spared you.