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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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Moral deficiency: serious ailment of post-modern world

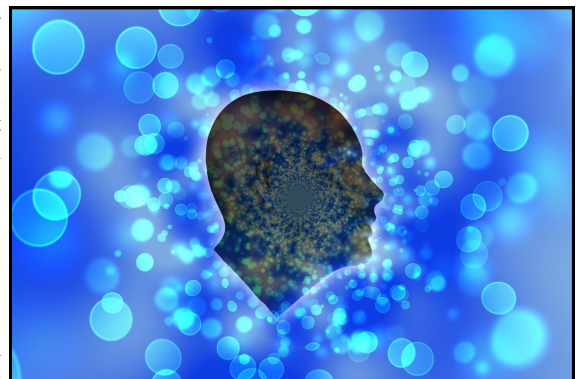
One of the most significant deficiencies of the post-modern world is in the field of public morality. This includes the behaviour of politicians, clerics, the general morals of the individuals, the spread of the violent youth culture, corruption and lack of passion. One of the pillars of divine religion is the upholding of good morals. These are the bases of good governance, citizenship and public order. The lack of them is one of the root causes of the ailments of the modern society. When the politicians lie, the leaders are corrupt, the individuals feel unbound by any code of ethics or morality then the fabric of the social order disappears. The modern social ailments including mental health issues, depression, lack of confidence, suicidal thoughts and general dishonesty are symptoms of moral deficiencies that the present man-made civilisations have failed to provide.

As the Muslims marked the birth anniversary of Prophet Mohammad, they were reminded of one of his outstanding attributes; high morals. This is clearly mentioned by the Holy Quran which addressed Mohammad: Surely you are of great morals. The prophet himself summed up his mission: I have been sent (to you) in order to perfect the best of morals. One great Arab poet, Hafidh Ibrahim said that "nations are but morals, if their morals go they go". In an ideal situation, promoted by God's religion in the form of Islam a politician would not lie, steal, become arrogant or become segregated from the people. A religious scholar would become an example in behaviour at all levels, caring, fearing God, pious, provide good moral standard and love people. A normal citizen would also adopt similar moral standards. This does not mean that those ruling in the name of religion have always provided good moral standards. Many have failed in the past and present. Many have used religion a vehicle to reach high office or social status. Yet history has good examples of good piety of the ruler. After the prophet Imam Ali provided an exemplary behaviour that must not be overlooked by modern culture and civilisation.

Mohammad had presented the perfect behaviour. Prior to the inception of his religious mission he was described by the people around him as: The truthful and the trusted". During the advocacy of his religious mission he treated everyone with high moral behaviour, loving and caring, appre-

ciating and defending, embracing and uniting. He treated mankind as humans regardless of religion, creed or race. Many adopted his religion after being influenced by Mohammad's behaviour. In war he propagated moral codes; Do not kill the wounded, those who give up, non-combatants especially women and children, do not target natural habitat or destroy the environment. He did not judge people according to what they believed or felt inside them but on what they say or do. He did not punish sinners without proof that was beyond any reasonable doubt. Towards the end of his life he declared to those around him to come and seek retribution from him if they felt that he had aggrieved them. When one person made a false claim against him, he offered his body for beating in kind. But the man immediately wept and withdrew his allegation, kissing the prophet.

Today's human society aspires to live in peace, truth, piety and love. These basic requirements are denied them due to the absence of truth from people's lives. Faith plays real roles in providing the circumstances to achieve moral behaviour. Love of God entails giving up sins of all kinds; especially those that affect the others. It is not enough to refrain from personal sins, but this must be accompanied by observing the full rights of the society and the individuals. Corruption at all levels is among the worst of the sins. People of religion must oppose it at every level and with every possible peaceful and doctrinal means. Deep real faith does not exist in the minds or hearts of those who exercise corruption in government, home or in any other social environment. Prophet Mohammad's life must be revisited to deduce what morals are.



In memory of Tabatabaei

The 38th anniversary of the demise of Sayed Mohammad Hussain Tabataba'ei was marked by Abrar on Thursday 21st November. Dr Ali Al Awsi, who had studied his life and thought delivered a lecture on this great scholar. He referred to the various approaches of the interpretations of the holy Quran to determine that Sayed Tabatabaei was the most comprehensive with some emphasis on the society and social responsibilities of man.



Prophet's birth event

The birth anniversary of Prophet Mohammad was marked jointly by The Open Discussion and The Gulf Cultural Club on Monday 11th November. The meeting was chaired by Shabbir Razvi and addressed by three speakers, all women. There was an orator who recited some poems on the occasion and a video clip. The first speaker was **Karen Dabrowska**, a journalist with long history on the Middle East. She said that the Prophet's birth occasion is not a big occasion in the Muslim calendar, may be because his teachings are more important than his birthday. Once my boss at JANA said to me: you must say Salam Alaikum, What amazed me is that you don't have to say it, but once you do, the response becomes compulsory. Also Bismillah is a good word to say. In the Quran there is need to show mercy to everyone. It is clear that compassion and mercy must be balanced with security concerns. In this light the women and children of ISIS must be cared for. These women have rights and dignity and the children are unfortunate to be born under ISIS. Every Muslim is a brother but the rulers do not treat them with respect. Amnesty International said that the killing of Palestinians and Jamal Khashoggi are forms of violence in the region. It is commonly known that Islam forbids the charging of interest. There is a model for economic justice

based on Islam that must be emulated. She mentioned the predicaments of Muslims in several countries.

There was then religious chanting by Sayed Iqbal who recited a poem in Urdu about Mohammad.

Samina Akram who is an expert in Islamic Finance said: God says: I was a hidden treasure and I created to be known. If I did not create you, I would not have created the whole world. The light came to this world in the form of the creation.

The mother of prophet said that during pregnancy I did not feel pain. An angel came and gave me milk. Heavens opened, then came 70,000 angels. Mary entered and calmed me. No one will be granted such a son like yours. This night is the night that he is so pure. This night shows mercy to the world. A white cloth extends between the heaven and earth. I can see birds descending on me dropping pearls. Allah freed the angels off their duties, the evil chained, the trees let off their leaves. Idols fell, the sun refused to rise saying my light will be subdued.

Mohammad was given the courage of Nooh, the submission of Ismael, the patience of Ayyoub and the simplicity of Yahya. How Mohammad empowered women. How were women treated before during jahiliya. Women had no rights, under tribal rule women were property of men. They were treated like household goods. Women were buried alive. The first charter, the Medina Charter was based on love and peace. He raised the standard of women so high.

The Quran said about the slain girls: They will rise from graves and ask: For what crime they had been killed. Women were given right to own property and inheritance rights. Prophet said; Heaven is hidden under women feet. Mohammad said: only an honourable man respects women. There was positive change for women. Mohammad was a feminist, according to article in Huffington Post. We had the likes of Hazrat Fatima, Aisha and Khadija.

Mariam Baker talked about her personal journey to know Islam and the prophet. The current society has pushed some people to attack religion. Society was going in awful way with no human rights, respect for nature or compassion. We are told we have women rights. What women rights do we have? Adults are so obsessed with their bodies in biki-

nis. Are these women rights? What is the balance of women rights: Isn't it dignity? Why cannot be treated as we are? Do they need to be just equal to men? Is woman expected almost to be a man at work? I do not need to be a man to be respected. The Quran is about mercy and compassion. It is universal religion. It addressed people: O man, O mankind, not O Muslims. It is a message of mercy and compassion. Each verse starts with Bismillah. You see people fighting to change the world, but it is not happening. Each person needs to work on himself. Nothing will change until each of us changes himself. People are lost in their egos. The need to exercise meditation, Yoga and being alone sometimes. When we have spiritually and try to connect to our creator we will be heading towards God. The prophet was real advocate for good nature, temperament, morals. Religion is about these three things. Where are our moral compasses? When you cross a red light with few seconds, you get all the shouts from other drivers. Where are the manners?

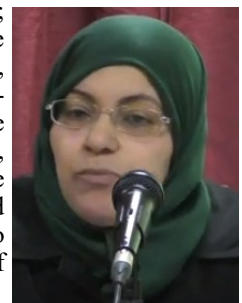
We are busy with big problems, ego, money etc. Look at the way you see youngsters treating the elders. We know about physics, maths, so why treat old people like this?

Abrar's prophet celebration

The birth anniversary of Prophet Mohammad was also marked by Abrar at its weekly meeting on Thursday 14th November. Two speakers contributed to the meeting in

addition to an orator and two video clips. **Alaa Mustafa** presented a glimpse of the Arab society in the pre-Islamic era. He talked about the notion of religion, the idols, the trade and literature especially poetry. He also dealt with social and cultural aspects of Arabia at the time.

Mrs Nahad Al Sadah talked about the morals of Mohammad as presented by the Holy Quran. She said Mohammad had six status; that of servitude to God, mercy, high moral standards, his name linked to Allah, the fifth is the prayers offered by believers to him and that of the supreme.



U.S. backs Israel on settlements, angering the world

The United States effectively backed Israel's right to build Jewish settlements in the occupied West Bank by abandoning its four-decade-old position that they were "inconsistent with international law," a stance that may make Israeli-Palestinian peace even more elusive.



The announcement by Secretary of State Mike Pompeo was a victory for Israeli Prime Minister Benjamin Netanyahu, who is struggling to remain in power after two inconclusive Israeli elections this year, and a defeat for the Palestinians.

It appeared to deliver a new blow to Trump's efforts to resolve the Israeli-Palestinian conflict through a peace plan that has been in the works for more than two years but has drawn widespread scepticism even before its release.

Pompeo said U.S. statements about the settlements on the West Bank, which Israel captured in 1967, had been inconsistent, saying Democratic President Jimmy Carter found they were not consistent with international law and Republican President Ronald Reagan said he did not view them as inherently illegal.

"The establishment of Israeli civilian settlements is not, per se, inconsistent with international law," Pompeo told reporters at the State Department, reversing a formal legal position taken by the United States under Carter in 1978.

EU: Israeli settlements illegal under international law

The European Union on Monday reaffirmed its position on Israeli settlement policy in the occupied Palestinian territory as illegal under international law.

The EU stressed that its position "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."



EU High Representative/Vice-President Federica Mogherini called on Israel in a statement commenting on Israeli settlement policy in light of the US recogniz-

ing them as not in violation of international law to end all settlement activity, in line with its obligations as an occupying power. "The EU will continue to support a resumption of a meaningful process towards a negotiated two-state solution, the only realistic and viable way to fulfill the legitimate aspirations of both parties," she said.

ISESCO, UNESCO sign cooperation agreement



Director General of the Islamic Educational, Scientific and Cultural Organization (ISESCO) Dr. Salim bin Mohammed Al-Malik and Director General of the United Nations Educational, Scientific and Cultural Organization (UNESCO) Audrey Azoulay signed a cooperation agreement between the two organizations on capacity-building, development, and technical assistance.

The agreement, which ushers cooperation between ISESCO and UNESCO into a new phase of joint action, includes five programs on capacity-building, development, technical assistance, particularly in the fields of girls and women education, artificial intelligence (AI), social transformations management programs (MOST), natural and water resources, conservation of cultural heritage in the Islamic world and Africa, as the latter, particularly poor African countries, constitutes a priority for UNESCO and includes many of ISESCO Member States.

The agreement provides for the sharing of information in the fields of common interest, holding periodical meetings between the representatives of the two organizations both in Paris and Rabat, and the exchange of mutual invitations to participate in their respective gatherings and conferences such as Dubai Expo 2020 and the World Water Forum 'Dakar 2021', to provide opportunities for strengthening mutual partnership.

Fresh arrests in Saudi Arabia net intellectuals, entrepreneurs

Saudi Arabia has detained at least eight people, mostly intellectuals and writers, two sources including London-based Saudi rights group ALQST said, amid a two-year crackdown on free expression in the kingdom.

They were taken from their homes in the capital Riyadh and the Red Sea port city of Jeddah last week by plainclothes police but the reason was unclear, said one of the sources.

The Saudi government communications office did not immediately respond to a request for comment.

Riyadh denies having political prisoners, but senior officials have said monitoring of activists, and potentially detaining them, is needed to maintain social stability. Those detained are not frontline activists, the sources said. Some are intellectuals who have published articles or appeared on television while others are entrepreneurs.

As Riyadh takes over the presidency of the Group of 20 countries, it is struggling to overcome intense international criticism over its human rights record, including last year's killing of journalist Jamal Khashoggi, the arrest of women's rights activists and the devastating Yemen war.

ICJ will take up the case of the Rohingya Muslims

The International Court of Justice (ICJ), The Hague, is to conduct its first hearing, from 10-12 December 2019, in the case against Myanmar for its brutal actions against the Rohingya Muslim minority. The case was filed by the Republic of The Gambia, as Chair of the OIC Ad Hoc Ministerial Committee on Accountability for Human Rights Violations Against the Rohingya, for violations by Myanmar of the 1948 Convention on the Prevention and Punishment of the Crime of Genocide.

As part of the lawsuit, the ICJ is requested to impose Provisional Measures, as a matter of extreme urgency, to protect the Rohingya against further harm by ordering Myanmar to stop all of its genocidal conduct immediately.

Genocide is a crime under international law, as well as international criminal law and all States have an obligation to prevent, to punish, and to not commit genocide.

The Ad Hoc Ministerial Committee was established at the 45th OIC Council of Foreign Ministers meeting in Dhaka, Bangladesh, 5-6 May 2018. The Gambia, as Chair of this Committee, was tasked with submitting the case to the ICJ, following a decision by the OIC Heads of State, during the 14th Islamic Summit Conference, 31 May 2019 in Makkah Al-Mukarramah.



Al Marrakushi: Astronomy genius of the Western caliphate

Abdelwahid Al Marrakushi was born in Marrakech in 1185 during the reign of Yaqub al-Mansur, in 1194 he moved to Fes to pursue his studies, but continued traveling back and forth between the two cities for academic purposes. In 1206 he left for al-Andalus where he stayed for nine years before returning to Morocco. In 1224 he completed *Kitab al-mujib fi talkhis akhbar ahl al-Maghrib* (The pleasant book in summarizing the history of the Maghreb), a history of the Almohad dynasty as well as the preceding dynasty of the Almoravids coupled with a summary of Al Andalus history from the Muslim conquest until 1224. [1] The book was written in a light-hearted spirit with many anecdotes; Abdelwahid explained that his intention was to inform and entertain the students in a summarized way since academic history books tend to be overly lengthy which can sometimes bore the reader. The book contains valuable information about Ibn Rushd (a contemporary of Abdelwahid) as well as information directly taken from the Almohad archives, various princes and accounts of events that the author witnessed.

Although he vowed respect for the Almohad dynasty and its founding tribe the Masmuda, the book was fairly objective as it contained criticism of the actions of some of its kings as well as a neutral account of the dynasty's founder Ibn Tumart and his teachings. Another aspect of this is the account about the Almoravids, who were the rivals of the Almohads, but were properly credited with their good deeds. Additionally events of in-fighting between the Almohad princes were properly reported, contrary to Ibn Abi Zar, writing a century



later under the Marinids, who omitted to report about significant plots and revolts that occurred during his lifetime.

Abdelwahid left it in 1217. In 1224, he completed a history of the Almohad dynasty, preceded by a summary of Spanish history from the Muslim conquest to 1087 (*Kitab al-mujib fi talkhis akhbar ahl al-Maghrib*). [13] The text has been edited by Dozy. [14] There is a French translation by Fagnan. [15] Extracts can be found in Wustefeld and Levi Provencal. [16] Hassan-al-Marrakushi's main work is *Jami al-Mabadi wal-ghayat* (the Unity of the beginnings and ends; i.e: principles

and results), probably completed in 1229-1230. This is a very good compilation of practical knowledge on astronomical instruments and methods, trigonometry and gnomonics. [17] Part of this work has been translated by Sedillot. [18] The *Jami* of Hassan al-Marrakushi was, Sarton holds, the most elaborate trigonometrical treatise of the Western caliphate, the best medieval treatise on practical astronomy, on gnomonics, the best explanation of graphical methods. [19] The part dealing with gnomonics contained studies of dials traced on horizontal, cylindrical, conical, and other surface for every latitude. [20] Al-Marrakushi gave a table of sines for each half degree, also tables of versed sines and arc sines (this last one he called the table of al-Khwarizmi). To facilitate the use of gnomons he added a table of arc cotangents. [21] The second part of al_jami was devoted to the explanation of graphical methods of solving astronomical problems. Al-Marrakushi's work develops the construction of planispheres, astro-

labes, quadrants and the needs of gnomonics, which was the great interest of Sedillot who has written by far the best account on Muslim astronomical instruments. [22]

Al-Marrakushi shows his familiarity with the mathematical and astronomical works of al-Khwarizmi, al-Farghani, al-Battani, Abu'l Wafa, al-Biruni, Ibn Sina, al-Zarqali, and Jabir Ibn Aflah. For example, he shared al-Zarqali's belief that the obliquity of the ecliptic oscillates between 23 degrees and 33' and 23 degrees 53', a belief which tallied with the notion of the trepidation of the equinoxes. [23]

It is interesting here to note that Al-Marrakushi, on the evidence provided in his manuscripts, has devoted much study to trigonometry and associated subjects, and then to read in works on the history of science, including by Crombie one of the most renowned figures of such history, who says the following:

'The development of modern trigonometry dates from mathematical work done in Oxford and France in the fourteenth century in connection with astronomy.' [24]

Had Crombie, just briefly consulted al-Marrakushi, he would have realised how far from the truth he was.



Declaration of second Summit of World Religious Leaders in Baku



15 November 2019

Azerbaijan has hosted the second World Religious Leaders Summit in the country's capital, Baku. Religious leaders from more than 30 countries attended the event to discuss ways to tackle a range of issues and build dialogue. It was organised by the Azerbaijan Caucasus Muslims Administration at the Baku Congress Centre.

"I would like to say that this could be a starting point for something big. I know that many of the participants are going home from Azerbaijan and trying to share these ideas and these methodologies at home," said clergyman Lennart Koskinen.

"If we take the large religions, and you look at the map, you can see, especially Islam and Christianity, nearly half are minorities or majorities in countries. So there are as many countries in which Christianity is the majority, or Islam is the majority, if we could only solve this problem, that would be a model to the world that would go down to other religions as well," said Thomas Schirmmacher, Associate Secretary General for Theological Concerns.

The Baku Declaration of the 2nd Summit of World Religious Leaders

The document emphasizes that Azerbaijan attaches great importance to the development of international cooperation, formation of religion-state relations, the strengthening of inter-civilization and interreligious relations, the protection of various national and spiritual values and traditions of multiculturalism.

The document highly appreciates the orders by Azerbaijani President Ilham Aliyev on holding the 2nd Baku summit of World Religious Leaders and the anniversary events on the occasion of the 70th anniversary of Sheikh-ul-Islam Allahshukur Pashazade and the 40th anniversary of his activity as Sheikh-ul-Islam, as well as participation and highly meaningful speech by the head of state at the 2nd Baku Summit.

The importance of the "Baku Process", initiated and being implemented at the initiative of the Azerbaijani president, the significance of international events organized as part of the "Year of Multiculturalism" and "Year of Islamic Solidarity", the contribution of the first Baku Summit of World Religious Leaders, the Baku International Center for Interfaith and Intercivilizational Cooperation in expansion of

relations among different cultures and religions, including the creation of environment of mutual trust were also noted. Gratitude was expressed to the Organizing Committee of the event for the 2nd Baku Summit at a high level, as well as for the conditions created for meetings and exchange of views among speakers of different cultures and religions, state, public and scientific figures.

The document notes the contribution of His Holiness Patriarch Kirill of Moscow and All Russia to inter-civilizational and interreligious cooperation, as well as his important role in maintaining peace and prosperity in the region and on a global scale, including in creating environment of mutual trust.

It was emphasized that during an apostolic visit to Baku on Nov. 2, 2016, His Holiness Pope Francis praised the intercivilizational and interreligious dialogue in Azerbaijan. The Joint Human Fraternity Document, signed on Feb. 4, 2019, between Pope Francis and Imam Al-Azhar Ahmad Al-Tayeb was approved.

The exceptional merits of His Holiness and Beatitude Catholicos-Patriarch of All Georgia Ilia II were emphasized in protecting the traditionally tolerant environment of the Caucasus region, in achieving peace and prosperity in the region, as well as in deepening interreligious understanding in the name of these goals.

The contribution of religious leaders of the Caucasus and neighboring regions, Central Asian countries to the development of interreligious cooperation and the protection of spiritual values was noted.

The importance of the common position of the heads of Muslim, Christian, Jewish, Buddhist, Hindu and other religious communities representing different regions of the world regarding the problems threatening the modern world, including the regular organization of such events to demonstrate the importance of interreligious and intercivilizational solidarity to the whole world, was emphasized.

Dutch Islamic school funding can't be cut in one go

Education minister Arie Slob has been told by the highest Dutch administrative court that it cannot stop funding for Amsterdam's only Islamic secondary school. Slob wanted to stop funding for the Cornelius Haga Lyceum because the school had failed to appoint an acceptable interim administrator. But the Council of State said that Slob would have been breaking his ministry's own rules if he switched off the funding in one go. The rules state that funding can only be stopped altogether after winding down process lasting six months. Slob said he would stop the school's funding in October following the publication of report by school inspectors which said the school was failing to teach pupils the values of democracy and the rule of law. Unless the school appointed a new board, the funding would be halted, Slob said. The school's lawyer has welcomed the ruling and says he hopes for a similar result at another court case on December 9 about whether Slob was right or not to order the school to appoint

a new head. The Haga Lyceum has also been the focus of long-running controversy about its connections with radical Islamic preachers and earlier this year, the AIVD security service told Amsterdam mayor Femke Halsema that it was being influenced by "undemocratic groups", prompting her to freeze funding. The school has taken a combative approach, trying to block publication of the last inspection report through the courts. It has always denied being influenced by radical elements, and the inspectors' report found no evidence that it was indoctrinating pupils along Salafist lines as had been claimed.



Islamophobic abuse mostly directed at hijabi women while shopping

By political reporter Amy Greenbank
Nadia Saeed was on the phone to the Queensland Premier's office when a stranger confronted her in the street. "I don't care that your people were killed in Christchurch, you should have been shot too," he allegedly said.



The 21-year-old had just organised a Brisbane vigil for the Christchurch victims, something she thinks the man could not have known. She was also in the process of accepting an offer to speak at Queensland's Harmony Day, an event that promotes the key message that "everyone belongs". "I was shaking, I was beside myself. It was intense," she said. Ms Saeed attributes the abuse to her wearing a headscarf.

Her story is not an isolated incident, according to a major Islamophobia study from Charles Sturt University, which found women wearing head coverings are most at risk of abuse. The report analysed hundreds of alleged incidents of Islamophobia. In only 10 cases was it reported that a bystander stopped to help the victim.

That trend makes Queensland Labor MP Duncan Pegg's actions a rarity. Seeing Ms Saeed in distress, Mr Pegg approached the man and threatened to call the police if he did not leave.

"He was aggressive and angry," Mr Pegg said. "It was distressing enough for me let alone her who was the target of it. "It goes to show these events can happen anywhere ... this was in the middle of the day outside a half-empty halal chicken shop." Ms Saeed reported the incident to the Islamophobia register, an online website which feeds the raw data to a research team at the Centre for Islamic Studies and Civilisation at Charles Sturt University (CSU).

The study, released on 18th November, analysed 349 incidents reported to the register between 2016 and 2017. Almost three quarters of those behind the alleged abuse were male. More than 70 per cent of the victims were female and almost all were wearing a hijab or scarf. However, 41 per cent of reports lodged with the register were made by witnesses, not the victim. "This suggests the majority of surrounding people did not ignore the case but did not intervene," the report found. "This may have been because they did not know how to do so without putting themselves in danger."

According to one report, a male bystander saw a perpetrator trip a woman wearing a headscarf, while she was walking with her toddler. "She didn't fall but she was looking back at the guy in terror ... and no-one did anything," the bystander said. "I was about to react but

I re-thought about how he's twice my height and how the lady was still safe so I just walked off." He went on to report it to the register. CSU's latest Islamophobia report card is the second study released since the register was created in 2014. The first paper, published in 2017, was billed as the first of its kind in Australia.

Derya Iner, the lead author on both reports, said she was alarmed at the increase in severe attacks requiring hospitalisation, which jumped from 2 to 5 per cent.

In one alleged incident, a mother and daughter were crossing a road when they were rammed by a car. The driver allegedly reversed and then accelerated and hit the mother again, after she had protected her child from the vehicle. The woman rolled onto the bonnet and crumpled to the ground. While the volume of Islamophobic attacks in Australia has remained relatively stable, where it is taking place has changed, the study found.

Perpetrators are becoming more brazen, with harassment in public areas guarded by security officers and CCTV jumping 30 per cent. "The presence of security guards and cameras in shopping centres did not effectively deter perpetrators, nor did the presence of other people," the report states.

The second most common place for harassment was in schools and universities. Incident reports made to the register outlined racists slurs from other students, teachers, principals and sports coaches. "My daughter found graffiti about her in the girl's toilets at school calling her a sl**ty terrorist. Another added to it, saying 'I agree she blows things up'. Her friends scribbled over it and wrote 'if you knew her you wouldn't say that'," a mother wrote.

A high school student reported being attacked by a classmate. She was thrown to the ground and called a "f***ing Muslim terrorist" before having her headscarf ripped off so forcefully it tore out hair and required hospital treatment. "My daughter returned home with deep fingernail marks on her lower arm, after being attacked by a 14-year-old girl for being a Muslim," another mother reported. "I was called an illegal immigrant by the head of the senior school I attend. After telling my parents and the school, the perpetrator was not punished," a student said. Another mother explained how she chose to remove her head covering before collecting her daughter from school so the girl was not identified as a Muslim and bullied.

The researchers found the presence of children did not deter abusers. In some cases, their presence intensified the level of hatred.

Melbourne man Syed's experience with a stranger on a Brisbane train left his children so scared they have not been on public transport since. He said the man tried to grab one of his children and threatened to throw them off the train. "He went into

my little children's faces (aged from five to 10) and said he would love to kill them all," Syed said. "The kids got scared and started crying. "I cannot forget that journey for my entire life as I was sitting helplessly and watching him abuse myself, my wife and my children."

Of the 147 verified online incidents, Facebook slurs were the most common (63 per cent). More than a third of the abusive online posts were reported to the register by non-Muslims, often men.

The report also found a clear connection between race-hate posts and terror attacks overseas. Some users were seen holding real guns in their profile pictures, while threatening to massacre Muslims.

Of particular concern, Dr Iner said, were posts that issued a call to arms. "Let's fire bomb the mosque at Arundel with all the mozzies trapped in it," one person allegedly wrote.

Fourth generation sugar cane farmer Alma Mohammed, who lives in Gordonvale, outside Cairns in far north Queensland, has been targeted several times. Her family has been in Australia for more than 100 years but that does not protect her from racist slurs telling her to "go back to where you come from".

The most recent incident was when Ms Mohammed was leaving a Girl Guides event with her young children. "I'm sick of you people, why don't you f*** off ... go back to where you came from" a stranger allegedly said. "I was in de-



fence mode, holding my baby in front and pushing my daughter behind me," Ms Mohammed told the ABC. "He was carrying on, waving his arms around, and he had a bottle in his hand." Ms Mohammed belongs to the only Muslim family in the small Queensland town she lives in. "I wear regular clothes, but I do wear the scarf, and I think he targeted me because of that," she said.

The researchers found the volume of incidents was generally proportionate to state population, except in Queensland. It was the third most likely state for an Islamophobic attack despite having the nation's fifth largest Muslim population.

Harassment was also more common in culturally diverse suburbs than non-multicultural areas. Dr Iner said Islamophobia was often a reaction to anti-Islam political rhetoric and media coverage of terrorism. She said incidents were underreported and she feared the 349 cases analysed were just the "tip of the iceberg". "We cannot be complacent," Dr Iner said. "Social cohesion is something that must be nurtured and repaired by all of us for the wellbeing and security of Australia."

A Tale of Four Worlds

The Arab Region After the Uprisings

David Ottaway and Marina Ottaway
Two highly regarded commentators scrutinise the separate trajectories of the Levant, the Gulf, Egypt and the Maghreb after the Arab Spring uprisings.

First came the disintegration of the Ottoman Empire following World War I; then, in the 1950s and '60s, the Nasser-inspired wave of Arab nationalism and socialism. The Arab world's third great political cataclysm of the past 100 years has also brought permanent changes, but not as its activists had hoped: the 2011 uprisings.

Their consequences have differed greatly from area to area, splintering the Arab region into four different worlds. The Levant states have disintegrated, possibly irreversibly. The Gulf monarchies have embarked on far-reaching plans of economic and social change to stave off discontent. Egypt has retreated into military authoritarianism and a war on Islamists, threatening its future stability. Only the Maghreb countries, which have started integrating Islamists into their political systems, offer some hope for progress toward democracy.

Marina and David Ottaway have brought together fifty years of experi-

ence observing the Arab world, and a wealth of first-hand information gathered from living and travelling extensively in the region. *A Tale of Four Worlds* is an indispensable analysis of the profound upheavals that have shaken—and continue to transform—Arab and global politics.

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David Ottaway is a Middle East fellow at the Wilson Center. He was formerly *The Washington Post's* Middle East correspondent.

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Reviews

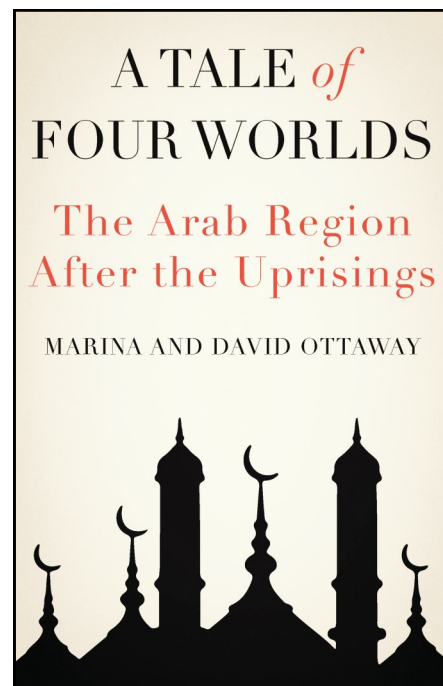
'The Ottaways combine crisp analysis, accessible prose, and an intimate knowledge of the Middle East to produce an important and timely study of the differing paths taken by various parts of the region in the wake of the "Arab Spring".'
— Adeed Dawisha, Distinguished Professor of Political Science, Miami University

'In their analysis of ongoing changes across four different Arab regions, Marina and David Ottaway offer a clear-

headed overview of why and how transformations occur in Arab lands, and why they will persist for some time to come.'
— Rami Khouri, Professor of Journalism, American University of Beirut, and Senior Fellow, Harvard Kennedy School

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National Symbols in Modern Iran: Identity, Ethnicity, and Collective Memory

Menahem Merhavy

Now more than ever the role of icons and monuments in shaping a national identity is a subject of vital importance to scholars of both nationalism and memory studies. While the nation-state undoubtedly has a powerful influence on a society's cultural memory, it cannot necessarily control the ways in which icons are perceived.

Once created, national symbols and perceptions of them take on a life of their own. Taking an innovative approach to the study of Iranian nationalism, Merhavy examines the way symbols from Iran's past have played an important role in the struggles between political, religious, and ideological movements over legitimacy in the last five decades. Using a rich variety of primary sources, he traces the process by which these symbols have been appropriated, rejected, and reinterpreted by the Pahlavi state, the Islamic opposition, and finally, the Islamic Republic. In doing so, this vol-

ume contributes to our understanding of cultural symbols that survive political upheavals, dramatic and significant as they may be. It also contributes to the growing body of literature that challenges the state centered perspective of much research on modern Iran by exposing the ever growing importance of civil society in the Iranian public sphere from the second half of the twentieth century onward.

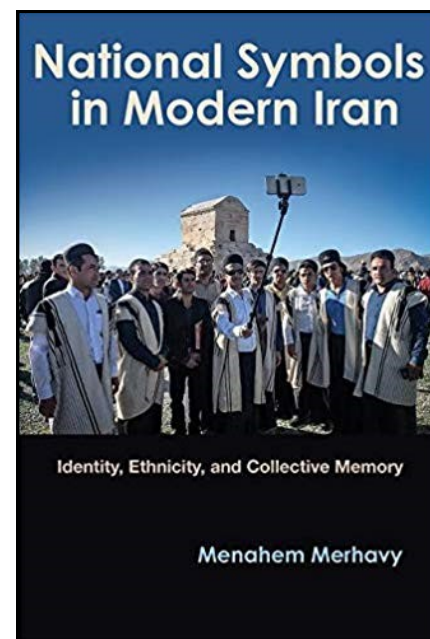
Review

This book represents a rich mixture of textual, archival, and interpretative approaches to the topic.--Ali Mozaffari, author of *Forming National Identity in Iran*. The topic is of great interest right now among both academics and non-academics. It is well written and thoroughly researched. . . . While Iranian nationalism has been heavily studied, this book explores the topic in new ways and with new insights.--Kamran Scot Aghaie, author of *Rethinking Iranian Nationalism and Modernity*

Menahem Merhavy is a fellow at the Harry S. Truman Institute for the Advancement of Peace at The Hebrew Uni-

versity of Jerusalem. He is a lecturer at the Rothberg International School of the Hebrew University and Bar Ilan University.

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The very pious husband

46. SAY: "I DO ADMONISH YOU ON ONE POINT: THAT YE DO STAND UP BEFORE ALLAH, - (IT MAY BE) IN PAIRS, OR (IT MAY BE) SINGLY, - AND REFLECT (WITHIN YOURSELVES): YOUR COMPANION IS NOT POSSESSED: HE IS NO LESS THAN A WARNER TO YOU, IN FACE OF A TERRIBLE PENALTY."

47. SAY: "NO REWARD DO I ASK OF YOU: IT IS (ALL) IN YOUR INTEREST: MY REWARD IS ONLY DUE FROM ALLAH. AND HE IS WITNESS TO ALL THINGS."

48. SAY: "VERILY MY LORD DOTHT CAST THE (MANTLE OF) TRUTH (OVER HIS SERVANTS), - HE THAT HAS FULL KNOWLEDGE OF (ALL) THAT IS HIDDEN."

49. SAY: "THE TRUTH HAS ARRIVED, AND FALSEHOOD NEITHER CREATES ANYTHING NEW, NOR RESTORES ANYTHING."

50. SAY: "IF I AM ASTRAY, I ONLY STRAY TO THE LOSS OF MY OWN SOUL: BUT IF I RECEIVE GUIDANCE, IT IS BECAUSE OF THE INSPIRATION OF MY LORD TO ME: IT IS HE WHO HEARS ALL THINGS, AND IS (EVER) NEAR."

(SABA, SHEBA)

There was this beautiful woman, who wanted to get married, but she wanted a very pious husband, so she said that she'll marry the man who recites the whole Quran every single day, fasts for the whole year and stays awake and worships Allah all throughout the night.

She was a very beautiful woman, and a lot of suitors wanted to marry her, but they knew they couldn't fulfil the conditions she set. Until this one man stepped forward and said he could fulfil them. So the Imam got both of them married.

After the first night of the marriage, the wife sees that the husband doesn't recite the whole of the Quran, nor does he fast, nor does he stay awake in the worship of Allah, she decided to let it roll on for a few weeks to see if there were any changes, there weren't, so she filed a complaint and asked for a divorce.

They are both taken in front of the judge, and the judge asked, 'What were the conditions of the marriage?' the man replied 'They were for me to recite the whole Quran daily, keep fast for the whole year and to worship Allah all throughout the night.'

The Judge asked, 'Did you fulfil them?'

The man calmly answered, '...Yes.'

The judge answers, 'You lie. Your wife has said that you don't. That's why she's asking for a divorce.'

But the man insisted that he had fulfilled the conditions, so the judge asked, 'Did you recite the full Quran everyday?'

The man answered yes.

The Judge, baffled asked, 'How? How can you do that?'

The man coolly answered, 'I recite Surah Ikhlas three times a day and according to Prophet Muhammad (s.a.w.*), reciting Surah Ikhlas three times is equivalent to reciting the whole Quran.'

The Judge was intrigued, so he asked, 'How did you fast the whole year?'

The man answered, 'I fasted for the whole month of Ramadan, then kept another six fasts in the month of Shawwal, according to Prophet Muhammad (s.a.w.*), keeping all of the fast of Ramadan then keeping six fasts in the month of Shawwal, is as if you have fasted for the whole year.'

The Judge remained silent, he couldn't give a reply saying the man was wrong, so finally he asked, 'How did you stay awake all night and worship Allah, when your wife saw you sleeping?'

The Judge thought the man wouldn't be able to answer this one, but the man, cool as a cucumber answered, 'I prayed Salatul Isha with jamaat*, then the next day prayed Salatul Fajr with jamaat*, according to Prophet Muhammad (s.a.w.*), the one who prays Salatul Isha and Salatul Fajr with jamaat*, it is as if he had stayed up all night worshipping Allah.'

The Judge sat there looking at the man; the final verdict was about to be released...

He said to the man and his wife, '...Go, just go, there is nothing wrong with this marriage.'



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Disagreement Over Delicacies

As a ruler and his wife were seated for dinner, they argued over which of two kinds of sweets was better and more delicious. On the same day, a famous judge came to meet the ruler, and he invited him immediately to join them in their meal. When the judge arrived, the ruler informed him about the difference of opinion between himself and his wife over the two kinds of sweets. He demanded of the judge to rule between them, and the judge playfully said, "I cannot rule over that which is absent!" so the servants hurried to present before him the two different kinds of sweets.

The judge extended his hand and ate from the sweet that the ruler loved more, and then he said, "A beautiful and delicious kind of sweet, and all praise is for Allah,

Who has made it sweet." Then he went to the other sweet, which the wife of the ruler loved more. He began to eat from it and he said, "A beautiful and delicious kind of sweet, and all praise is for Allah, Who has blessed us to taste it." He continued to eat, from one kind and then from the other, until he could eat no more.

All the while the ruler and his wife were looking at him. When the judge finally finished after what seemed to be an endless amount of time, the ruler asked him which was better and more delicious. He said, "O ruler! I have not seen anyone more eloquent in arguing a case than these two. Each time I intended to rule for one of them, the other came forth with his proofs and arguments." All those who were present laughed and the disagreement came to an end.

