



Editor:

Dr Saeed Shehabi

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45 Crawford Place,
London W1H 4LP

Tel: 020 7724 3033

Email:

abrarehouse

@hotmail.com

Website

www.abraronline.net

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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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Human Rights face serious challenges in heartless world

Marking the 10th December each year as the International Human Rights Day has become a routine. There will always be some comments by the UN Secretary General and other human rights gurus in order to highlight the significance of the issue which is gradually fading away. Human Rights have become a necessary component of modern statehood, the upholding of the rule of law, the rejection of racism and the rise of the modern notion of equal citizenship. These are positive developments. But the question is whether these acts have become rituals that are recited by men carrying the coffin or a necessary motive to embrace the human rights as a living concern for the inhabitants of the planet. What this issue entails is that the modern world must not tolerate acts of humiliation or dehumanization of the living souls which have repeatedly been subjected to abuse. The right of life itself is under question as women are targeted on daily basis for violence, abuse and murder, and as ordinary citizens, even the underaged of them, continue to suffer the abuse by their dictators. These heinous acts are not just "Punishment" for questioning the legitimacy of the ruling class, but strong deterrents against any form of activism that undermine the legitimacy of "the state".

The International Human Rights Day is underpinned by the Universal Declaration of Human Rights that had been endorsed by the United Nations General Assembly on 10th December 1948. It was subsequently ratified by many states. This single act has underpinned the modern statehood that has pledged itself to upgrade the status of mankind by ending suppression, oppression and undue cruelty against the human soul. This is a man-made legislation that has been hailed as a victory for human rights campaigners who had been incensed by the atrocities carried out in the Second World War. The past three quarters of a century have witnessed further development of the human rights concepts, and with this, human rights culture that has dominated the political scene especially in countries ruled by dictatorships. There have been meetings, seminars, conferences and large amounts of literature with the aim of spreading the culture of human rights. Yet the international political system has

failed to adapt itself to this culture. Human rights violations are as wide and deep as ever. Torture is rampant, so is arbitrary detention, violence against women, child abuse and lack of transparency and absence of the rule of law. This is today's world which is dominated by the influence of the "free world". It is perplexing how human rights which were considered topical and fundamental to foreign policies of some Western countries were suddenly placed on a slow burner. People now die under torture, executed without due processes of law, banished, their nationality revoked and their existence threatened. Yet no eyebrows are raised when Western leaders come face to face with perpetrators of the most heinous violations of human rights.

So, why is it that this issue has become out of fashion? It is clear that the world is not ruled by values and principles that deter corrupt rulers. Despots are now openly influencing international politics using their petrodollars. This lack of loyalty to the principles and values is very troubling to those with human conscience. Here there is a need to seek some answers from the religious doctrines relevant to human rights. The first principle mentioned by the holy Quran is the sanctity of the human life. No one has the right to deprive anyone else of the right to live unless major crimes have been committed. The second is that every human has dignity that may not be challenged. This means treating everyone with compassion, respect and possibly love. The third is that humans are born free and no one has the right to deprive them of this freedom. The fourth is that violence against others are not permitted. Torture is a crime according to Islamic principles. Imam Ali said: Avoid torture even against a stray dog. These are enlightening principles that any modern codification on human rights must embrace. Without them, human rights will become hollow concepts and slogans.



Threat to Islamic architecture

On 16th November, the Open Discussions and The Gulf Cultural Club held a joint seminar titled: Traditional architecture in the Muslim world: Preserving threatened cultural heritage. There were four speakers: Professor John Darlington, Executive Director of World Monuments Fund Britain, Taghlib AbdulHadi AlWaily, Architect planner and founder and director of "Turath", Diddi Malek, Architectural heritage connoisseur and Karen Dabrowska, Journalist, author

Professor John Darlington said that the sites they were looking after range from Petra in Jordan all the way through to Machu Pichu to gardens in parts of England. There are three projects which come under the Cultural Protection Fund. They are all about how you preserve architectural heritage and cultural heritage in the MENA region. All these are places where heritage has been negatively impacted by war. What we do is we see how we can help this situation and work with local communities who want to restore their heritage. Heritage in times of conflict can be impacted in two different ways. First there can be a direct attack on people's culture as in the attacks on Palmyra and the blowing up of the Buddhas in Bamyan. Or it just simply gets caught up in the cross fire of war in the places where battles happen. The three projects I will describe are in the latter category where heritage gets caught up in the conflict of war. The second thing to say before I show you the slides is that we are a global organization but we own nothing. Our mission is to conserve architectural heritage and heritage of all sorts throughout the world. We have been very successful in that since 1955. We own nothing. Everything that we do and this is key to our discussion tonight is based on the local communities. So it is more about how local communities preserve their heritage.

So the three projects I am going to describe are in Yemen, Iraqi Kurdistan and Jordan and Lebanon. In Yemen we restored the national museum in Taiz which was damaged in 2016 by rebel shell fire. My second example comes from Amadi in Iraqi Kurdistan. It is an incredible place mainly a me-

dieval settlement. The final project started in Jordan and then moved into Lebanon. This directly relates to cultural heritage and to damage during war. In essence we were looking at three things. We were looking at a cultural building. In Jordan and Lebanon buildings are still made of stone.

Taghlib Abdul Hadi AlWaily said there are many Iraqi cities that have heritage. Most of the heritage sites are suffering from neglect and decay. I will go through some of the problems facing Iraq. The subject is very vast. The heritage has been neglected for a long time and is suffering a lot. We have 210 historical buildings according to statistics of 2011 (the latest survey). Forty seven of them are distinguished and the others are of heritage value.

Not only Islamic buildings have been affected. An 1843 church in the centre of Baghdad was demolished last year and replaced by a shopping mall. Again a 19th century synagogue in the centre of Baghdad was demolished in 2012. There are many other examples.

The international community should become aware of major heritage loss in Baghdad. One of the heritage sites that was once the centre of the world. Immediate action is required to save major heritage sites. Baghdad has not been given much attention and it is losing a lot and we have to highlight this issue. Thank you very much.

Dibbi Malek: The focus of my talk tonight will be the art market, where I have particular expertise, looking at the repatriation of cultural artefacts with specific reference to Islamic architecture. I will also be looking at cultural diplomacy and the direct and indirect impact of sanctions and war on cultural heritage preservation and finally, Mohammad Makiya's architectural legacy today. With the onset of the 2003 Iraq war, Iraq's National Museum was heavily looted. However, the American District Attorney, Matthew Bogdanos (Thieves of Baghdad book), pioneered a massive recovery of the stolen artefacts and led a team to protect dozens of buildings and 11 acres of land in a still-active battle zone. With the advent of ISIS, countries like Iraq and Syria have

been easy trading grounds for smuggled antiquities. In Afghanistan amid the Taliban insurgency there are fears from the cultural sector of looting, where the political environment of Kabul is unstable. In Uzbekistan, an important 13th century glazed Islamic calligraphic tile, stolen from the Chashma-Ayub mauso-

leum in Bukhara in 2014, was illegally exported and entered the art market where it was offered for sale by a London dealer. Turkey is a country which sets the benchmark for repatriation of stolen antiquities and they have a team which monitors every auction across the world detecting any artefacts which have been smuggled.

In Iran, there are some amazing scholars of antiquities who also search upcoming auctions, and recently the Imam Reza library in Mashhad blocked the sale of some Qur'an pages which appeared in a London auction and got the items removed as they form part of a collection which they had in their own museum. However, sanctions in Iran have directly hindered cultural heritage preservation as a recent zoom webinar with academics from the University of Chicago highlighted the problems due to travel restrictions.

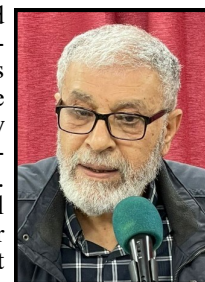
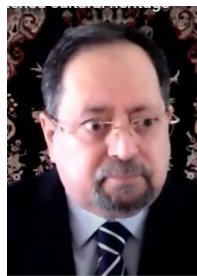
To conclude, museums and other art institutions must continue to identify stolen goods from the MENA region and then arrange their repatriation. It is clear that the art market under the work of people like Bogdanos is cracking down on selling looted goods in the West. Cultural heritage and its preservation should be exempt from sanctions. Cultural diplomacy or "archaeo-diplomacy" as it has been named, is important in boosting relations between countries in the MENA region and the West.

Karen Dabrowska announced the launching of the biography of Mohamed Makiya is being launched at the first in person Open Discussions meeting since March 2020. In the words of his son Kanan: "My father had an extraordinary ability to see what he wants to imagine what might be. If he was walking through a city he is constantly looking at it in terms of can be and just obliterating from his memory the nastiness of what he actually does see, which to him is ephemeral." Mohamed lived for 101 years.

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* Stability and change in the Muslim character was the topic of debate at Abrar's weekly meeting on Thursday 25th November. Abu Dhar Al Saghir, an author and thinker said that character change is

an old phenomenon and saw many who changed their stands, loyalties and alliances. Why and how does this happen was discussed in some depth with historic examples. Earthly temptations often play a role in people's behaviour, affiliations and political lines.



Khamanei calls for building Islamic civilization on science



Supreme Leader of Islamic Republic met with a group of elites and academic talents and stressed once the young generation of elites explores the bright future ahead, their scientific moves will be on the

right path and the issues will be resolved. He referred to "hard work" for bridging the gap with the global record of scientific achievements as the first phase towards a bright future for the country. The Leader also noted that to go beyond the borders of global scientific achievements and new discoveries as well as foundation of the new Islamic civilization on science are the second and third phases towards the promising future ahead of Iran.

Supreme Leader of the Islamic Republic counted "ignorance" and "looting" as two objectives for the colonial powers behind efforts to inject thoughts of incapability among nations and added, "When a nation is ignorant on its capacities then the way to loot its resources is paved."

A number of the elites participating in this meeting with the Supreme Leader also made comments on different issues including on security, general decisions made by the government and cyber space.

Turkish opposition calls for early election amid lira meltdown

Turkish opposition leaders called for immediate early elections on Thursday after the lira plunged 6% to new lows following the central bank's decision to cut interest rates amid pressure from President Tayyip Erdogan.

The lira saw its worst day since a 2018 currency crisis, tumbling to 11.3 versus the dollar and a low against the euro after the central bank decided on a rate cut seen as dangerous for the emerging market economy. It stood at 11.06 to the dollar at 1636 GMT.

"Stop Already, Erdogan! Election Immediately," tweeted Kemal Kilicdaroglu, leader of the main opposition CHP.

Iyi Party Chairwoman Meral Aksener said Erdogan had "ruined our money and our reputation".

"If this is on purpose, it's outright treason. However, if it is a result of incompetence, it is obvious what needs to be done: This disgrace must be stopped by taking the country to elections as soon as

possible," she said.

"Dollar 11 Lira" and "Election Immediately" were the top two trending topics on Twitter, as criticism against Erdogan mounted on social media.

"The depreciation of the lira means the government, which has not changed for 20 years and was elected by a majority of votes, has collapsed the economy," said Mehmet Hasim Acanal, a 36-year-old farmer in Sanliurfa.

Pope to young people: We need you to protect environment

Pope Francis on Sunday praised young people for their efforts to protect the Earth's environment and told them to "be the critical conscience of society." Francis celebrated Mass in St. Peter's Basilica, filled

with hundreds of young faithful, to mark a church day focused on youth in dioceses worldwide.

"You have been entrusted with an exciting but also challenging task," the pontiff said, "to stand tall while everything around us seems to be collapsing."

Francis expressed thanks "for all those times when you cultivate the dream of fraternity, work to heal the wounds of God's creation, fight to ensure respect for the dignity of the vulnerable and spread the spirit of solidarity and sharing."

He noted that many young people have criticized environmental contamination.

"We need this," Francis said.

The pontiff said that in a world that "thinks only of present gain, that tends to stifle grand ideals, you have not lost the ability to dream."

"Be free and authentic, be the critical conscience of society," Francis exhorted young people. Social justice and care of the environment have been key messages of his papacy.

The pope is expected to meet with young people from all over the world at the Catholic church's jamboree in Lisbon, Portugal, in August 2023.

Reverend hails Imam Ali shrine as hub of religious tolerance

A multinational delegation of Christian religious leaders visited the holy shrine of Imam Ali (AS), first Shia Imam in the Iraqi city of Najaf praising the holy site as a hub to eliminate sectarianism.

The delegation included pastor of the Christian Evangelical Union churches in



Iraq, Reverend Sameh Morris, pastor of Qasr al-Dubarah Church in Egypt and also a number of representatives from America's SRG organization.

Expressing happiness over visiting the Islamic holy site, the leader of the Christian delegation said, "The holy shrine of Imam Ali and Najaf count for a hub of tolerance and prevention of sectarianism and ethnicism."

He highlighted the key role of Najaf for scientific and cultural exchange and also proximity of religious views.

The Christian delegation was warmly welcomed by a number of executives from the holy shrine of Imam Ali (AS).

Islamic architecture:

Continued from Page 2

Mohamed was the first Iraqi to get a PhD from a British university. Mohamed was an excellent student and at the age of 21 he arrived in Liverpool in 1935. He graduated with a Bachelor of Architecture in 1941 and then went on to study in Cambridge University where he got his PhD in 1946. "In Cambridge the only thing I did was to go to the library. There was no professor who could tell me anything about Islamic architecture so they left me free." When he was in England he met his future wife Margaret Crawford who broke completely with her family as they did not want her to marry an Arab. Mohamed's family where the exact opposite and welcomed and loved Margaret. He returned in Iraq in 1946. Mohamed's first job was with the Directorate of Municipalities where he wanted to do something about the lack of maps of the country's regions. In 1955 Mohamed became the first president of the Iraqi Artists Society. All the artists scholarships were sponsored by the royal family. In 1959 Mohammed set up the Department of Architecture in Baghdad University.

Between 1986 and 2006 Mohamed ran the Kufa Gallery London's premier which was only venue for exhibitions of Middle Eastern and Islamic art. "We had the pulse of the Arab world. If you wanted to know about the Arab world you came to the Kufa Gallery." On July 19, 2015 Mohamed closed his eyes and joined the architect of the universe. He was buried in St Pancreas and Islington Cemetery in East Finchley - a corner of a foreign field that is forever Iraq.

Christian mathematician at Baghdad's House of Wisdom

Hunayn ibn Ishaq was a Nestorian Christian mathematician who is most important as a translator, making Greek works available to the Islamic mathematicians.

Hunayn ibn Ishaq is most famous as a translator. He was not a mathematician but trained in medicine and made his original contributions to the subject. However, as the leading translator in the House of Wisdom at one of the most remarkable periods of mathematical revival, his influence on the mathematicians of the time is of sufficient importance to merit his inclusion in this archive. His son Ishaq ibn Hunayn, strongly influenced by his father, is famed for his Arabic translation of Euclid's Elements.

Hunayn's father was Ishaq, a pharmacist from Hira. The family were from a group who had belonged to the Syrian Nestorian Christian Church before the rise of Islam, and Hunayn was brought up as a Christian. Hunayn became skilled in languages as a young man, in particular learning Arabic at Basra and also learning Syriac.

To continue his education Hunayn went to Baghdad to study medicine under the leading teacher of the time. However, after falling out with this teacher, Hunayn left Baghdad and, probably during a period in Alexandria, became an expert in the Greek language. Hunayn returned to Baghdad and established contact with the teacher with whom he had fallen out. The two became firm friends and were close collaborators on medical topics for many years.

Let us go back to a time before Hunayn was born and describe the events which would lead to a remarkable period of scholarship. Harun al-Rashid became the fifth Caliph of the Abbasid dynasty on 14 September 786. He brought culture to his court and tried to establish the intellectual disciplines which at that time were not flourishing in the Arabic world. It was during al-Rashid's reign that the first Arabic translation of Euclid's Elements was made by al-Hajjaj. The first steps began to be taken which would allow Greek knowledge to spread through the Islamic empire, a process in which Hunayn was to play a major role. Al-Rashid had two sons, the eldest was al-Amin while the younger was



al-Ma'mun. Harun al-Rashid died in 809, the year after Hunayn's birth, and there was an armed conflict between his two sons. Al-Ma'mun won the armed struggle, became Caliph and ruled the empire from Baghdad. He continued the patronage of learning started by his father and founded an academy called the House of Wisdom where Greek philosophical and scientific works were translated. It should not be thought that the Arabs who were translating these Greek texts simply sat down with a pile of Greek manuscripts and translated them. Most of the difficulty occurred in searching for the manuscripts which were to be translated.

In order to find manuscripts of the works of Aristotle and others, al-Ma'mun sent a team of his most learned men to Byzantium. It is thought that Hunayn, being more skilled in the Greek language than any of the other scholars in Baghdad, was on this expedition.

As an example of the lengths that Hunayn went in order to find a particular manuscript we quote his description of a search for a medical manuscript.

I sought for [the manuscript] earnestly and travelled in search of it in the lands of Mesopotamia, Syria, Palestine and Egypt, until I reached Alexandria, but I was not able to find anything, except about

half of it at Damascus.

Al-Ma'mun recruited the most talented men for the House of Wisdom such as al-Khwarizmi, al-Kindi and al-Hajjaj the first translator of Euclid's Elements into Arabic referred to above. There they worked with Hunayn and later also with Thabit ibn Qurra. Hunayn became a close friend of Muhammad Banu Musa although relations between some of the scholars was not good due to rivalry.

In 833 al-Ma'mun died and was succeeded by his brother al-Mu'tasim. The house of Wisdom continued to flourish under successive caliphs. Al-Mu'tasim died in 842 and was succeeded by al-Wathiq :

Hunayn soon became famous and participated in the scholarly meetings at which physicians and philosophers discussed difficult problems in the presence of Caliph al-Wathiq.

Caliph al-Wathiq was succeeded as Caliph in 847 by al-Mutawakkil who appointed Hunayn to the post of chief physician at his court, a position he held for the rest of his life. Under both these Caliphs internal arguments and rivalry arose between the scholars in the House of Wisdom and Hunayn was most certainly involved in this rivalry. The rivalry could certainly become serious and at one point Hunayn had his library confiscated and he was imprisoned.

Hunayn is important for the many excellent translations of Greek texts which he made into Arabic. In particular he translated Plato and Aristotle. These translations were spread widely through Mesopotamia, Syria and Egypt.



Impacts of COVID-19 on Karbala visitors

Technological University of Dublin has conducted a research on the negative impacts of the coronavirus on religious tourism in Karbala.

Hadil M. Faris, Independent Researcher in collaboration with Dr. Kevin A. Griffin, Technological University Dublin, Ireland conducted the research on how the religious tourism has seen dramatic changes during the pandemic infection which sent the world under partial or total lockdown for over two years, Taqrib News Agency (TNA) reported c-karbala as saying.

According to the report, the holy city of Karbala, like all other sacred sites, had closed its doors to the pilgrims with religious leaders urging the followers to halt pilgrimage in an effort to protect people's health.

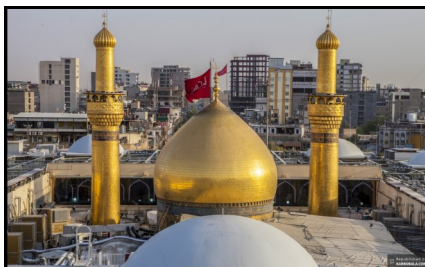
Faris and Griffin in their research referred to millions of pilgrims who annually visited the city of Karbala as the holy site stands for one of the most important destinations for Shia Muslims particularly during Ashura, which marks the martyrdom anniversary of Imam Hussein (AS) and Arba'een, forty days after the martyrdom anniversary of the third Shia Imam.

According to the study, the religious tourism section has seen record decrease since the anti-government protests in 2019 though the coronavirus has left dramatic impacts on tourism in Iraq, particularly on Karbala.

The pandemic has pushed Iraqi authorities to shut the borders and ban the religious gatherings as part of efforts to contain the pandemic infection.

The researchers from Technological University in Dublin noted in part of their study, "Just like any other religious destination, the Holy City of Karbala is witnessing an economic recession due to the Corona crisis and its consequences."

The study concluded, "it is expected that the visitors will return after the pandemic has subsided" adding that it remains to be seen whether there will be an increased and renewed fervor for the pilgrimage when people have admitted 'virtual' pilgrimage for two years.



UN: Yemen war death toll to reach 377,000

The United Nations has issued a report warning that the number of death toll in Saudi-led war on Yemen is expected to reach 377,000 by the end of the year 2021.

In a report published on 25rd November, the United Nations Development Programme (UNDP) estimated that 70 percent of those killed would be children under the age of five, Al-Jazeera reported. It found that 60 percent of deaths would have been the result of indirect causes, such as hunger and preventable diseases, with the remainder a result of direct causes like front-line combat and air raids.

"In the case of Yemen, we believe that the number of people who have actually died as a consequence of conflict exceeds the number who died on the battlefield," UNDP Administrator Achim Steiner said. Since March 2015, Saudi Arabia and some of its Arab allies have been carrying out deadly airstrikes against the Houthi Ansarullah movement in an attempt to restore

power to fugitive former president Abd Rabbouh Mansour Hadi, a close ally of Riyadh.

The war has killed tens of thousands of people, mostly civilians, and resulted in what the UN has described as the world's worst humanitarian crisis.

The children are among tens of thousands of Yemenis, who have died since March 2015, when the kingdom and its allies began taking the Arab world's poorest nation under a wholesale war.

The fatalities have, in part, been caused by the coalition's application of Western-provided precision ammunition on crowded civilian centers and residential areas.



Algiers Great Mosque among world best architecture designs in 2021

The Great Mosque of Algiers has won the annual award of the "Chicago Athenaeum" and named among the world best architecture designs in the year 2021.

Built on an area of nearly 30 hectares, the Great Mosque of Algiers is distinguished by its minaret, the tallest in the world, 267 meters long and its prayer room that can accommodate up to 120,000 worshippers.

It is the largest mosque in Africa and the third in the world after the Grand Mosque in Mecca and the Prophet's Mosque in Medina.

The engineering design of Algiers Mosque has adopted anti-seismic standards, with its ability to absorb 70 percent of the earthquake's intensity.

The Mosque of Algiers also hosts a "House of the Qur'an" with a capacity of 1,500 seats directed to Algerian and foreign students for post-graduation, in Islamic sciences and humanities.

The mosque also includes other buildings, such as a cultural center that includes an exhibition hall and a li-

brary that accommodates a million books, as well as a space for helicopters and a car park that can accommodate 4,000 cars, built on a two-storey level, in addition to a large yard surrounded by gardens and basins.

The US Embassy offered its "sincere congratulations" to Algeria for winning this international award, which is one of the awards granted by the Chicago Athenaeum Museum, similar to the American Award for Architecture and Green Design, among others, with the aim of "improving knowledge and public awareness of architecture and design."



Muslim women in Liverpool facing abuse after terror attack

MP says her office have had reports of women wearing hijabs being targeted after blast at Women's Hospital

Incidents of abuse aimed at Muslim women have been reported in the area of Liverpool where a terror attack was carried out on Sunday, according to an MP.

Labour's Kim Johnson represents the constituency that contains Liverpool's Women's Hospital, where the deadly car blast took place.

Speaking today, Ms Johnson called for unity and the city and reported that her office has had reports of Muslim women in the area being a target for abuse.

Read more: 'Mother of Satan' device could have been used in Women's Hospital terror blast

In Parliament, she said: "Liverpool has always been a diverse and welcoming city and we pride ourselves on being a city of sanctuary, now more than ever

we need to work together to support our communities and show that we remain united against those that seek to divide us. "Incidents like these always result in a spike in race hate, particularly in the Muslim community and my team have been hearing of incidents



where women wearing the hijab have been facing abuse."

She asked the Home Office Minister Kit Malthouse to review the funding faith groups receive for protection, particularly at times of heightened risk like this.

Ms Johnson added: "We must take opportunities to learn lessons from this tragic affair and take steps towards a more effective asy-

lum and immigration system." "As we continue to search for the truth behind this appalling incident, we must remain alert but not alarmed, we must

stay calm, look after each other and pull together like the great diverse city we are and not allow anyone to try and exploit this situation to divide us.

"It's times like these that we must stand in solidarity and renew our resolve and remember that we have far more that unites us than divides us."

Other local MPs backed this call for unity and protection for minority groups.

Walton representative Dan Carden said: "Liverpool is a welcoming city, a city of sanctuary but we are not immune from minority communities from feeling vulnerable at times like this, I would invite the minister to reassure those communities that the government is working with local leaders to ensure their safety and security in the weeks ahead."

Responding, Mr Malthouse said: "Community harmony has been good in Liverpool and I hope this won't have an impact on this.

"I know the two mayors and the police commissioner will be doing their best to bind the community together."

Coalition of Muslim Women calls for action from school board

Hyderabad: "Hijab and Burkha-clad women are not allowed. If you still enter, it could be a problem," remarked the bouncer of Sanctuary Bar and Kitchen, an upscale restaurant in Jubilee Hills to Zareen*, a 24-year-old resident of the city.

Zareen is among a group of Muslim women who have taken the issue to social media over the past few days. The women took to Instagram to share experiences of discrimination at the restaurant for wearing an abaya or a hijab. The women allege that this is regular practice at the restaurant as several accounts of such discrimination have surfaced.

In October 2020, Zareen's friend and her then 19-year-old younger sister had decided to eat out at Sanctuary. After being reprimanded by the bouncer, the duo brushed aside the instance as a passing insult and went ahead to the restaurant where the staff continued to ignore them for 20 minutes straight.

It was only when Zareen, who was not wearing a hijab arrived, that they were served but the hostility lingered for the three of them. They were also prevented from taking photographs.

"My youngest sister cried later in the night as she had never been treated this way before," said an upset Zareen who then proceeded to inform her sibling

Kaunain* about the incident.

Zareen said that this is not just Islamophobic but also deeply sexist. We are customers and aren't there to "look nice" for aesthetic purposes, she added.

"I tried to get people to talk about it but in 2020 no one seemed to care," Kaunain and her sister told Siasat.com. However, on Saturday



(November 13 of this year) Kaunain put up a story amidst growing criticism on social media against Sanctuary for its Islamophobic and sexist behaviour.

Despite repeated complaints and emails, Sanctuary Bar and Kitchen never responded to Kaunain's concerns. "We wrote to the restaurant but were ignored. Even our reviews were taken down," she adds. "This happened on my birthday this year too," wrote another Muslim woman in her Instagram post. "They literally asked my friends with hijab to leave so we later went to another place for dinner."

In fact, an arbitrary perusal by this reporter revealed that at least six women have been at the receiving end of animosity when they went to the restaurant. While the restaurant is being condemned currently, the issue has prevailed for a long time, the women said.

When asked about the same, the man-

ager of Sanctuary Bar and Kitchen, Sukumar said that there was no such issue. "Hijab clad women were allowed inside the restaurant but couldn't sit in the courtyard as people consumed alcohol there and it was anyway prohibited in their religion," he said. He further added that "it doesn't look nice."

Instagram stories of women who suffered discrimination.

Local makeup artist Zeba* notes that her Muslim friend was asked to leave as she was unwilling to take her scarf off. Another digital creator, Fakhia*, also mentioned how the restaurant didn't allow her friend to sit in the courtyard as she was wearing an abaya.

However, the issue is far from resolved as the restaurant cannot be held liable for this misconduct. Speaking to Siasat.com, Hyderabad-based lawyer Alay Razvi said that while it was unfortunate, there wasn't a clear way of dealing with this. "There is no legal precedent to prevent someone from entering an establishment and as such the restaurant is behaving in a ridiculous manner. However, unless one were to challenge the issue in criminal courts, there is little to hold restaurants accountable to, legally speaking."

It is important to note that cases like this aren't all that uncommon. In October, a restaurant in Mumbai denied entry to a woman for wearing a hijab, the video of which went viral on social media.

The Racial Muslim

When Racism Quashes Religious Freedom

By Sahar F. Aziz (Author),
John L. Esposito (Foreword)

Why does a country with religious liberty enmeshed in its legal and social structures produce such overt prejudice and discrimination against Muslims? Sahar Aziz's groundbreaking book demonstrates how race and religion intersect to create what she calls the Racial Muslim. Comparing discrimination against immigrant Muslims with the prejudicial treatment of Jews, Catholics, Mormons, and African American Muslims during the twentieth century, Aziz explores the gap between America's aspiration for and fulfillment of religious freedom. With America's demographics rapidly changing from a majority white Protestant nation to a multiracial, multireligious society, this book is an indispensable read for understanding how our past continues to shape our present—to the detriment of our nation's future.

"Sahar Aziz deftly examines the peculiar place of Muslims in the American imagination, studying a religious minority that has been treated as a racial minority, objectified as terrorist, denied the religious freedom our tradition celebrates, and instead subjected to the profiling, monitoring, and policing that our tradition has too often practiced. An essential book for understanding how American law and culture have con-

structed an image of the Muslim that bears no resemblance to reality and betrays our failure to practice what we preach."

David Cole, National Legal Director, ACLU, and author of Enemy Aliens: Double Standards and Constitutional Freedoms in the War on Terrorism
"The Racial Muslim provides the crucial historical and legal background of the

links between white Protestant Christian supremacy in the US—which racialized not only Native Americans and African Americans as inferior but also American Catholics, Jews, and Mormons, not to mention East Asian immigrants—and the ongoing racialization in the US of Muslim immigrants and their American descendants."—

Joseph Massad, Professor of Modern Arab Politics and Intellectual History at Columbia University and author of Islam in Liberalism

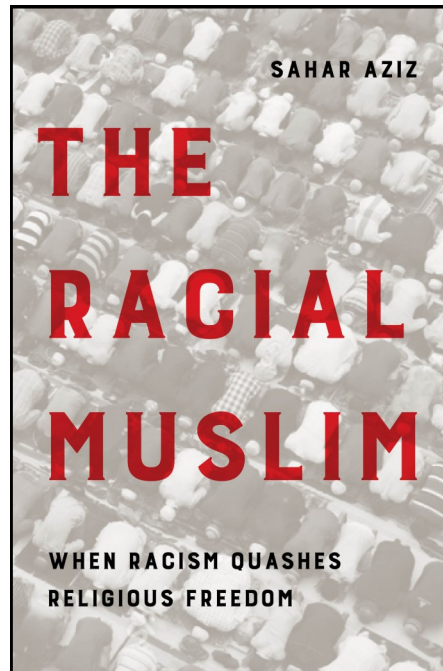
"Aziz has written a fabulous book that highlights the inherent paradox that exists in America between commitment to religious freedom and rising levels of Islamophobia. Aziz traces the historical developments that produce today's Racial Muslim. With sophisticated insights and empirical cases, Aziz unpacks the social and legal historical processes that reinforce the status quo. This book is a wonderful addition to the scholarship on Muslims in America."—

Amaney A. Jamal, Professor of Politics at Princeton University and author of Of Empires and Citizens

Sahar Aziz is Professor of Law, Middle East Legal Scholar, and Chancellor's Social Justice Scholar at Rutgers University Law School and Founding Director of the Center for Security, Race, and Rights.

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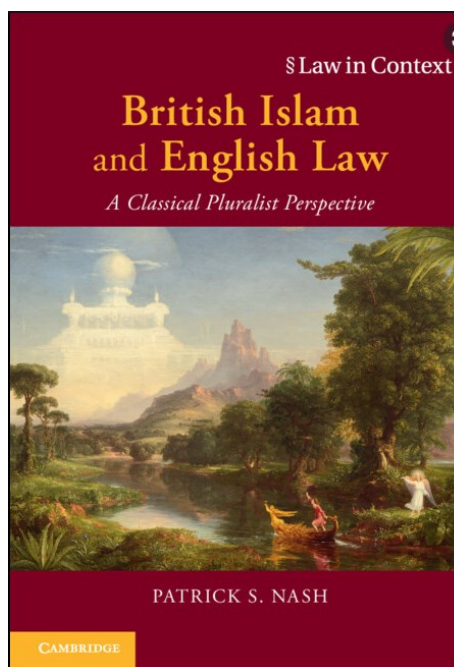


British Islam and English Law

A Classical Pluralist Perspective

By: Patrick S. Nash, University of Cambridge

British Islam and English Law presents a novel argument about the nature and place of groups in society. The encounter with Islam has led English law to tread a line between two theoretical models, liberal individualism and multiculturalism, competing for dominance over the law of organised religion. This philosophical rivalry has generated a set of seemingly intractable conflicts between individual and community, religion and state, nation and culture. This book resurrects the long-buried theory of classical pluralism to address and resolve these tensions. Applying this to five understudied institutions that give structure and form to British Islam – banks, charities, schools, elections, clans – it outlines and justifies the reforms that would optimise the relationship between law and religion.



Unflinching and unorthodox, this book places law and theory in context, employs innovative methods such as nudge theory and applied history, and provides detailed answers to hard questions about British Islam.

Revives a lost school of political jurisprudence, classical pluralism
Provides practical recommendations for improving the position of British Islam within English law
Written in a non-polemical, accessible and jargon-free style

Patrick Nash is a research fellow at the Woolf Institute and a postdoctoral research associate at St. Edmund's College, Cambridge. He taught jurisprudence, public law, criminal law, tort law and family law at the Universities of Bristol and Newcastle before moving to Cambridge. He was called to the Bar of England and Wales in 2019 (Lincoln's Inn).

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Tit For Tat

12. "VERILY I AM THY LORD: THEREFORE (IN MY PRESENCE) PUT OFF THY SHOES: THOU ART IN THE SACRED VALLEY TUWA.

13. "I HAVE CHOSEN THEE: LISTEN, THEN, TO THE INSPIRATION (SENT TO THEE).

14. "VERILY, I AM ALLAH. THERE IS NO GOD BUT I: SO SERVE THOU ME (ONLY), AND ESTABLISH REGULAR PRAYER FOR CELEBRATING MY PRAISE.

15. "VERILY THE HOUR IS COMING - MY DESIGN IS TO KEEP IT HIDDEN - FOR EVERY SOUL TO RECEIVE ITS REWARD BY THE MEASURE OF ITS ENDEAVOUR.

16. "THEREFORE LET NOT SUCH AS BELIEVE NOT THEREIN BUT FOLLOW THEIR OWN LUSTS, DIVERT THEE THEREFROM, LEST THOU PERISH!" ..

17. "AND WHAT IS THAT IN THE RIGHT HAND, O MOSES?"

(TA HA)

It is a law of nature that whatever action we take in this world, there is always a reaction. If we do good, we stand to gain a good reward. If we do bad, we should expect a bad outcome ultimately. "What you sow, so you reap" is a popular saying.

The Holy Qur'an has also guided us on this subject. It says:

If you do good, you do good to yourselves. (likewise)

If you do evil, you do evil to yourselves.

(Qur'an: Chapter 17, Verse 7)

One of the companions of the Holy Prophet Muhammad (S) was very fond of this verse of the Qur'an. He used to recite it loudly and repeatedly wherever he went.

A Jewish woman who had heard him once wanted to prove him wrong and thus make him unpopular among his people. She thought up a plot against him.

She prepared some sweets mixed with poison and sent them to him as a present. When he received them, he went out of the city with them. On the way, he met two men who were returning home from a long journey. They appeared tired and hungry, so he thought of doing them a good turn. He offered them the sweets. Of course, he was not aware that they were secretly mixed with poison. No sooner had the two travellers taken the sweets, they collapsed and died.

When the news of their death reached Medina, the city where the Prophet resided, the man was arrested. He was brought in front of the Prophet and he related what had actually happened. The Jewish woman who had mixed poison with the sweets was also brought to the court of the Prophet. She was stunned to see the two dead bodies of the travellers there. They in fact turned out to be her own two sons who had gone away on a journey.

She admitted her evil intention before the Prophet and all the people present. Alas, the poison she had mixed in the sweets to kill the companion of the Prophet had instead killed her own two sons.

What a splendid example of a tragic reaction to a bad action. It shows how one reaps what he sows.

"Do as you would be done by" are words of wisdom from the learned and wise men of the past. They teach us to do good to others in the same way as we like others to do good to us.



The Five Loaves

Two travellers sat together on the way to their destination to have a meal. One had five loaves of bread. The other had three. A third traveller was passing by and at the request of the two joined in the meal.

The travellers cut each of the loaf of bread in three equal parts. Each of the travellers ate eight broken pieces of the loaf.

At the time of leaving the third traveller took out eight dirhams and gave to the first two men who had offered him the meal, and went away. On receiving the money the two travellers started quarrelling as to who should have how much of the money.

The five-loaf-man demanded five dirhams. The three-loaf-man insisted on dividing the money in two equal parts.

The dispute was brought to Imam Ali Ibn Abi Talib (the Caliph of the time in Arabia) to be decided.

Imam Ali (a) requested the three-loaf-man to accept three dirhams. The man refused and said that he would take only four dirhams. At this Imam Ali (a) returned, "You can have only one dirham. You had eight loaves between yourselves. each loaf was broken in three parts.

Therefore, you had 24 equal parts. Your three loaves made nine parts out of which you have eaten eight portions, leaving just one to the third traveller. Your friend had five loaves which divided into three made fifteen pieces. He ate eight pieces and gave seven pieces to the guest. As such the guest shared one part from your loaves and seven from those of your friend. So you should get one dirham and your friend should receive seven dirhams.



Be careful what you water your dreams with. Water them with worry and fear and you will produce weeds that choke the life from your dream. Water them with optimism and solutions and you will cultivate success. Always be on the lookout for ways to turn a problem into an opportunity for success. Always be on the lookout for ways to nurture your dream.

LAO TZU

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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