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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*
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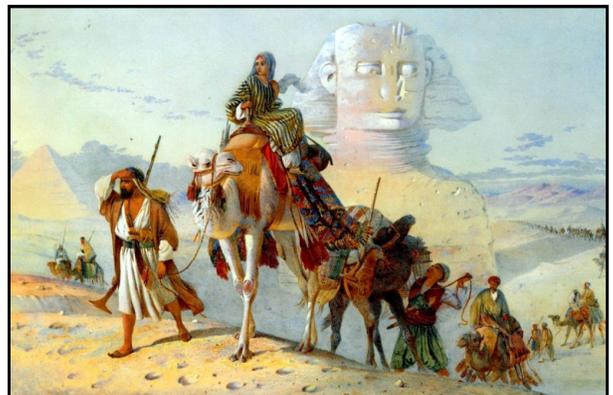
16th –31st August 2022

Serious critique of history is much needed

The calamity that had befallen the Muslims in the immediate aftermath of the demise of Prophet Mohammad continued for half a century before it claimed the lives of Imam Hussain, his grandson. What happened on 10th Muharram 61 AH (12th October 680AD) in Karbala could have fundamentally changed the course of the Islamic history. It could have awakened the Muslim community which had been marginalized since the demise of Prophet Mohammad half a century earlier. It did not. For the past 14 centuries the official line of Muslim historians, thinkers, theologians and academics has been to avoid critical approaches to that period, preferring to embrace the events as they happened and ignore value judgement. One of the most important casualties has been Karbala episode. While Shia Muslims cling to critique of early Islamic history and made a stand alongside Imam Hussain, the mainstream Muslims were muted in their responses to what had happened on that fateful day.

Imam Hussain, with his sacred lineage and religious commitment saw it as his duty to wage an all-out challenge to what he considered “a bloody coup” against the whole legacy of Mohammad, the seal of the prophets. The coup started to unfold a few weeks before his demise in they year 11 after Hijra. In his last pilgrimage (March 632AD) he received one of the final revelations from God: You must convey what had been revealed onto you from God, if you did not, you would not have conveyed His message. It was a clear command for Mohammad to do just that. He gathered the Muslims after the pilgrimage rituals and asked them accept Ali as his confidant and successor as Imam. It was an open mission that was heard by thousands of pilgrims who had been summoned by Mohammad. His plan became clear to all; the post-prophethood era would be dominated by a chosen person, Ali who was the first person to embrace Islam, the strongest and most persistent warrior who fought in almost all battles and who was the closest confidant to Mohammad himself. The events were not left to develop in a natural way. It is clear that plans were made ready by some of Mohammad’s companions to take over the affairs of the state soon after his demise. Few weeks later, when Mohammad was on his death bed, he requested those pre-

sent near to him a pen and paper to write “what would save you from going astray after my demise”. His request was denied. He was snubbed while he was still alive. On the day he died, his burial arrangements were carried out by Ali and few of his followers, while the majority of the senior figures were meeting behind doors to consider the next step. The course of history thus took an unpredicted direction and Imam Ali was left out of the affairs of the state. The gradual de-Islamisation of the newly-established political order led to a state of affairs that allowed the emergence of tribalism as the main force behind the newly-established Muslim rule. The religious order envisaged by Mohammad himself was gradually sidelined. Imam Ali was pushed away from the mainstream politics for quarter of a century. When he was eventually re-admitted, the situation had already spiraled out of control. The Umayyad had established themselves with their openly secular political order and hereditary rule. Hussain reacted to what he envisaged to be the end of the true Islam in the way he did. There is a clear need to re-address those fateful episodes that led to the cruel butchering of most of Mohammad’s household in one day. History must be re-written from religious perspective and cleansed of the impurities implanted in it. The way forward for an Islamic political, civilisational and moral order begins with re-visiting the Karbala episode with an open mind and heart to re-assess the moral destruction to which the Ummah had been exposed. Religious and political correctness are needed to formulate a modern form of Islamic political order; that is only possible if a critique of the early Islamic history is embraced.



Abrar's Ashoora programme

The annual Ashoora programme of Abrar Islamic Foundation was held this year from 30th July to 7th August. It was addressed by Sheikh Ramadan Al Omeir an orator from Al Ihsaa in the Eastern Province of Arabia. The daily programme started after Dhuhr and Asr prayers. There was a daily speech by one of the knowledgeable personalities in UK, followed by the address of the main orator. Then there was a daily lamentation by Sayed Jaffar Al Mousawi. Among the speakers was Dr Saeed Shehabi, Sheikh Hassan Al Taraiki, Dr Bahaa Al wakil, Dr Hisham Al Hassani, Dr Jalal Fairouz, Abbas Al Murshid and Sheikh Ali Al Karbabadi. The talks covered many topics linked to Imam Hussain's revolt. Sheikh Ramadan also delivered the daily address which dealt with various topical issues and linked them to the events of Karbala. It was a lively programme that attracted large audience. A takeaway meal was served at the end of the programme. All the speeches and lamentations of Abrar are available on their website (abraronline.net), both in written and video forms.



London Muharram events

The Muharram programmes in London this year were abundant. From East to West London daily sessions were held to mark the martyrdom of Imam Hussain. Speakers were invited from other countries as well as the lamenters. The Islamic Centre of England held daily majlis (session) addressed by Sayed Ali Al Saleh. Imam Al Khoei Islamic Centre organised their daily programmes over ten days and were addressed by Sayed Mudar Al Helo. He also led the programme of the Hussaini Majlis near Staples Corner. Dar Al Hekma invited Sheikh

Ramadan Al Omeiri from the Eastern Province of Arabia. Diwan Al Kafil invited Sheikh Rashad Al Ansari to lead the mourning programme. There were English sessions held at the Islamic Centre, England, Dar al Islam and Mohammadi Trust where AIM organised the daily religious sessions.

Ashoora Day in London

Due to disagreement with regards to the beginning of Muharram, the Day of Ashoora was held on two days; Monday and Tuesday 8th and 9th August. The Islamic Centre of England and Al Khoei Islamic Centre held the Ashoora session on Monday morning. After Noon prayers, they participated in a procession from Hyde Park to Holland Park with many people marching with Hussaini flags and banners. Those who marked Ashoora on Tuesday include Dar Al Islam and The Hussaini Majlis. The Hussain Majlis organised a sit in at Marble Arch to listen to the story of Imam Hussain's martyrdom with some details about the fatal confrontation between Imam Hussain's side and that of the Umayyads. After prayers they participated in a procession from Marble Arch to Downing Street via Oxford Street. On both days the processions were orderly, informative and massive. Banners with English highlights of Imam Hussain's revolt were held for the public to become acquainted with the great Hussain's Revolution.

Women role in Karbala

The role of women in Karbala was the theme of the Abrar weekly meeting on Thursday 11th August. Dr Mariam Al Raffaei delivered an important speech highlighting how women like Zainab bint Ali had led the political and ideological campaign following the martyrdom of Imam Hussain on 12th October 680 AD. The speaker presented an intellectual argument about the role of Muslim women in delivering the message and spearheading the march to freedom and dignity after the martyrdom of Imam Hussain. She cited the case of Zainab who carried out major tasks after Ashoora and led the noble women caravan in the face of an enemy who saw the

"Imam Hussein: Symbol of perseverance, determination"

Turkish expert has hailed Imam Hussein (AS), as symbol of perseverance and determination and called his martyrdom as a turning point in the history of Islam.



Non-Shia Muslim researcher and expert from Turkey, Dr. Deniz Caner has highlighted the martyrdom of Imam Hussein (AS) and his companions as a turning point in the history of Islam and referred to the undeniable effects of the Battle of Karbala on Muslims, reported Taqrib News Agency (TNA). She called the third Shia Imam a symbol of perseverance and determination in the history of Islam and said, "Despite all the difficulties and sufferings the travel by Imam Hussein's move teaches that they should fight for their own rights and maintain justice. Hussein (AS) to Kufa was a sign of determination."

She praised the uprising by the third Shia Imam and noted, "Hussein's uprising has always been a role model for all Muslims to fight oppression, injustice, and corruption." The expert said the lesson by Imam Hussein (AS) as a valuable lesson for all humanity. "In our world, there have always been and are rulers who constantly depend on war, oppression, plunder, and oppression" she said and added, "Racism and xenophobia thrive in countries that prevent the equitable distribution of wealth belonging to the society."

Hussaini approach fatal for the dominance of the Umayyads, A Hussaini session with lamentations was delivered by Sheikh Ali Al Karbabadi who presented a brief account of the post-Ashoora events. The women who were present in Karbala with Imam Hussain were taken hostages by the army of Yazid, paraded in the streets of Kufa before making the long and perilous journey to Damascus. There they were paraded at Yazid's



Bishop: outside players targeting Muslim-Christian relations

The Coptic Orthodox Pope of Alexandria has warned against efforts by third parties to undermine the friendly relations between Muslims and Christians with the aim of bringing insecurity in Egypt.



Pope Tawadros II of Alexandria in his remarks at program televised in Egyptian state television said there is a third party in Egypt which is trying to undermine security and tarnish the friendly ties between Muslims and Christians, reported Taqrib News Agency (TNA). He said, "I have previously said," If churches are set on fire, Christians will hold their prayers in mosques and if mosques are burnt churches will open doors to Muslims' religious ceremonies and if both are attacked then we (Christians and Muslims) will all hold prayers in the streets."

Pope Tawadros II stressed, "In teachings by archbishops, hometown is the most precious belonging that should be safeguarded by us."

Indian Muslims denounce demolition of Hyderabad mosque



Muslims in India have held massive protest against demolition of mosque by Hyderabad municipality.

Hundreds of Muslims have held anger protest following demolition of Masjid e Khaja Mahmood in Shamsabad in Hyderabad suburbs, reported Taqrib News Agency (TNA).

Leaders of All India Majlis-e- Ittehadul Muslimeen (AIMIM) and Majlis Bachao Tehreek (MBT) have also voiced anger at the desecrative move by municipality. A neighboring owner and some local residents have reportedly complained over construction of the mosque. Local leaders at AIMIM have gathered at mayor's office in Hyderabad demanding punishment of those behind the destruction of the Islamic center. Nearly 50,000 mosques across India have been torn down, burnt or turned into residential buildings following the crackdown of Muslims.

Farnborough 2022: The politics of the aerospace

This year's Farnborough International Airshow 2022 was held 12-18th July coinciding with the hottest days of the year when the temperature reached 38 C. It was attended by many companies in various fields linked to the aerospace industry. According to the organisers, it signified the revival of the aerospace, defence, and space industries, with new partnerships forged, contracts unveiled, commitments made and tens of thousands of professionals gathering to reconnect across the sector. They also claim to uphold the principle of net-zero emission, a claim that is not fully supported by the ever-widening range of air activities.

In their daily talks, workshops and press releases leading exhibitors affirmed their commitment to environment-friendly policies and dedication to driving positive change and building a more efficient, greener future. High officials from many countries attended the Airshow alongside ministers and Parliamentarians from UK and abroad.

It is clear that the industry has suffered strong backlog of aircraft and engine orders. Billion-dollar global partnerships and contracts across the aerospace, space and defence supply chains were revealed by globally recognised leaders, such as Airbus, Boeing, Rolls-Royce, EasyJet and Embraer.

The week-long Airshow also witnessed business meetings and contracts in billions. Airbus and Boeing announced deals between them worth \$4.5bn to the UK at current programs and prices with 277 confirmed Aircraft orders and a further 81 options.

The deals, discussions and conversations at the Airshow demonstrated that across the sectors, there is a clear recovery following the global pandemic. Announcements by the Prime Minister and senior cabinet Ministers on the first days of the show included the Jet Zero Strategy, the Aerospace Growth Partnership Destination Net Zero Strategy and new Future Combat Air Strategy, accelerating the UK's leading position within the global aerospace arena. Opened with a virtual message from HRH The Prince of Wales, the inaugural Aerospace Global Forum showcased the demand for collaboration within the industry and the wider ecosystem, providing a panoramic look at the disruptive and existential challenges of the 21st Century and actionable steps to a cleaner, more efficient generation of aerospace.

On the last day of the show Pioneers of Tomorrow took place and saw thousands of young people attend the show to learn more about the exciting and fascinating careers available in the UK aerospace,

defence, security and space industries. Gareth Rogers, CEO of Farnborough International, said: "Farnborough International Airshow has cemented its position as the place to have important conversations about the future of aerospace. As a catalyst for pioneering innovation, we have demonstrated that the industry is setting out clear, ambitious plans and there is a new-found optimism for the future, made possible through strong strategies and collaboration. I look forward to seeing the innovation and pioneering partnerships established at the event between exhibitors and leaders continue to flourish".

Kevin Craven, CEO of ADS Group said: "Farnborough International Airshow 2022 has returned bigger and better than before. It's been fantastic to see increased and renewed confidence in the global aerospace industry as sustained recovery from the pandemic continues.

The organisers aid that the total deals on aircraft made across the show, including firm, options and commitments on aircraft, including business and regional jets, amounted to \$50.8 bn which is a positive boost for the industry. There is a clear demand for newer, greener and fuel-efficient aircraft alongside increasing market recovery as the sector looks to accelerate progress towards net zero by 2050.

Campaigners also organised several activities against the Airshow including Extinction Rebellion. Protesters went to Farnborough, to mark the launch of the (non) strategy, with some inflatable pink pigs, and the slogans "Pigs Might Fly" and "Green Aviation = Flight of Fancy." They criticised the widely claimed policies claimed by the organisers and participants. They said: It does not propose realistic cuts in aviation carbon emissions, nor any measures to reduce air travel demand – as had been recommended by the Climate Change Committee. Yet Jet Zero supports the unconstrained growth of flying and airport expansion. The strategy has been criticised by independent experts and climate campaigners for its failure to include any measures to limit demand for flying.



Al-Sahifa al-Sajjadiyya reflects Imam Sajjad's approach

al-Sajjadiyya (Arabic: الصَّحِيفَةُ السَّجَّادِيَّةُ, in Arabic pronounced as /asˤ.sˤa.ħiː.fah as.sad̪ʒ.dʒaː.diː.jah/;) is a book of supplications attributed to Ali ibn Husayn, the great-grandson of the Islamic prophet Muhammad and the fourth Shia Imam. A seminal work in early Islamic spirituality, the book is considered to be the oldest prayer manual in Islamic sources. Shia tradition regards the book with great respect, ranking it behind the Quran and Ali's Nahj al-Balagha. Fifty-four supplications form the main body of Al-Sahifa, which often also includes an addenda of fourteen supplications and fifteen s . Al-Sahifa is often regarded as authentic by the specialists in the science of hadith. Chittick describes the book as "one of the deepest veins of Islamic spirituality," while Jafri posits that the supplications in Al-Sahifa embody the answers to many of the spiritual questions faced by the man of our age.

About the book

Al-Sahifa al-Sajjadiyya is a collection of supplications and whispered prayers attributed to Ali ibn al-Husayn, the great-grandson of Muhammad and the fourth Shia Imam, also known by the honorific titles al-Sajjad and Zayn al-Abidin . Shia tradition regards Al-Sahifa with great respect, ranking it behind the Quran and Ali's Nahj al-Balagha. According to Chitick, the book is known by various honorific names, including "Sister of the Quran", "Gospel of the Holy Household", and "Psalms of Muhammad's Household". Chittick defines supplicating or calling upon God as the act of addressing Him with one's praise, thanksgiving, hopes, and needs. Muslims often recite the supplications of those already shaped by God's mercy and guidance, starting with Muhammad and, for the Shia, continuing with their Imams, who saw it as their duty to guide the Muslim community and enrich their religious life. In particular, Chittick suggests that Al-Sahifa was composed by al-Sajjad with the Muslim community in mind. To support this view, Chittick cites the supplications in Al-Sahifa for public occasions, such as Eid al-Fitr, and the supplication for parents, in which al-Sajjad speaks as if his parents were still alive. Chittick views Al-Sahifa as a manifestation of Islamic spirituality, expressed in a universal language, that of the yearning of the soul for perfection. He summarizes the essence of the Quranic message as , "there is no god but God," and describes Al-Sahifa as an example of what means in practice, with themes such as "There is no goodness but in

God", "There is no patience without God's help", "There is no gratitude but through God," and their complements, "There is no evil but in me", "There is no impatience but in my own ego," and "There is no hate but in myself." According to Chittick, the supplications in Al-Sahifa are the constant exercise of discerning what belongs to God and what belongs to man, after which man is left with his inadequacies and sinfulness, so he can abase himself before his Lord and ask for His generosity and forgiveness.

Predominance of mercy

The Quran is regarded by Muslims as a window into the character of Muhammad and Chittick thus likens Al-Sahifa to a mosaic, every element of which corresponds to an element of the Quranic text and Muhammad's soul. Faced with both the mercy and wrath of God in the Quran, the constant theme of Al-Sahifa is to seek the former and avoid the latter. In this regard, Chittick writes that Al-Sahifa shows a remarkable awareness of human imperfection, where al-Sajjad repeatedly acknowledges his own inadequacies as a human being and takes refuge in the Quranic statements about the precedence of God's mercy over His wrath, as exemplified by the passage Chittick views supplication, in general, as the natural embodiment of , the Islamic admission that man is nothing and God – who is fundamentally mercy – is the only true reality. This emphasis of Al-Sahifa on God's mercy reflects the attitude of its author: Reacting to Hasan al-Basri's statement, "It is not strange if a person as he perishes. It is only strange if a person is saved as he is saved," al-Sajjad is known to have responded that, "But I say that it is not strange if a person is saved as he is saved. It is only strange if a person perishes as he perishes, given the scope of God's mercy." Al-Sajjad's attitude is that of Muhammad here, who is reported to have said that the worshipper "should be firm and make his desire great, for what God gives is nothing great for Him." Nevertheless, the hope in God's mercy should be accompanied by "refraining from arrogance, pulling aside

from persistence [in sin], and holding fast to praying [for] forgiveness," as prescribed in passage 12:13 of Al-Sahifa.

Political views

According to Chittick, in some of the prayers in Al-Sahifa, al-Sajjad alludes to the injustice suffered by his family, Muhammad's household, and the usurpation of their heritage. There are also examples in Al-Sahifa where al-Sajjad prays for the Muslim community and rectification of its affairs, as well as the soldiers guarding the Muslim frontiers.

It seems that Al-Sahifa, which was protected from government agents by al-Sajjad's sons and companions, was a sectarian and organisational booklet. The views in Al-Sahifa might have also contributed to the uprising against the Umayyads.[2] Salutations to Muhammad and his family appear in most of the supplications of Al-Sahifa, against the policies of the Umayyads. In a number of supplications, al-Sajjad explains the concept of imamate, central to the Shia belief.

Other dimensions

While the supplicatory form of Al-Sahifa emphasizes the spirituality of Islam, Chittick maintains that the book also provides a broad range of practical teachings about the faith, from theological to social. For instance, according to Chittick, among the existing works, the prayer "Blessing Upon the Bearers of the Throne" best summarizes the Islamic views about angels. The book also frequently refers to Islamic practices, emphasizing the necessity of implementing the guidelines of the Quran and the hadith literature, as well as the importance of social justice.

Authenticity

Al-Sahifa, attributed to al-Sajjad, is often regarded as authentic by the specialists in the science of hadith, who maintain that the text is, i.e., it has been handed down by numerous chains of transmission. Chittick, however, suspects that the fifteen whispered prayers in Al-Sahifa might have been artistically edited. According to Shia tradition, al-Sajjad collected his supplications and taught them to his family, particularly his sons, Muhammad al-Baqir and Zayd. These supplications over time became widely disseminated among all Shia Muslims.

Translations

Al-Sahifa was translated into Persian during the Safavid era, and an English translation of the book, entitled The Psalms of Islam, is also available with an introduction and annotations by Chittick. Numerous commentaries have been written about Al-Sahifa.



The spiritual lessons of covid

By Karen Dabrowska

When the pandemic became a major problem in 2020 I was on holiday in New Zealand very much looking forward to a trip to north India before returning to the United Kingdom. But on March 22nd I had to leave NZ in a big hurry on one of the last flights out of the country before the country shut down. Covid was now a serious threat.

Retuning to the UK was frightening. The masks were coming out. Travel on the underground was not allowed. Stay at home, save lives was the constant message from the media. Every hour the deaths were rising, the number of positive cases was rising. I was afraid of catching the dreaded virus and leaving this earth. When a child ran close to me in the park I asked the mother to observe social distancing. She was angry and the encounter left me upset. Fear was dominating my life.

The statistics were going up. None of my friends got infected. I didn't use the underground, I was always washing my hands, the mask was always on when I was outside. 2020 became 2021. More lockdowns, endless zoom meetings, exercise alone in the park, hundreds of Whats app calls. No cafes. My cooking improved but it was lonely eating alone. My birthday was celebrated with a Chinese take-away looking out of my flat window.

Covid seemed to pass me by. It was something that happened to other people, those less fit, those less careful. Come 2022 I thought I was out of the woods. All the restrictions were lifted, life returned to the streets, the cafes were open, the underground returned to its former crowded self.

On July 21st I was in the sun in the park and got slightly sun burnt. My face was a little bit red. In the evening I was hot, in the night I was sweating. A mild form of sun stroke? The next day I felt better but there was a lingering headache. Determined not to let it affect my activities I went to my tai chi class and apologised to the instructor that I was not in top form. "You don't look at all well," he said and suggested I take a covid test. It was posi-

tive. Quickly I left the club and rushed home. Emailed my partner that we could not see each other the next day and slept.

The next day my ears were blocked, my throat was sore, the headache got worse, my muscles started aching. All I wanted to do was sleep. And then came the disturbing dreams.

And that was life for the next two weeks. My partner left the shopping outside the door and I stayed in my room only getting up to eat. Working from home was almost impossible. I couldn't put a sentence together.

But a profound peace came over me. I became very aware of the beauty of the leaves of the plant which spread its foliage across the walls in my room. There was life in the plant and it seemed to embrace me with its loving energy, an energy which came from Allah the architect of the universe. Communing with the plant brought me closer to the creator.

Slowing down also brought me close to God. It taught me to appreciate each moment of each day, to thank the Almighty for this wonderful life and to appreciate his blessings and if the time had come for me to leave this earth to go graciously on the greatest journey of existence back to the creator.

Appreciating the stillness, the peace of silence was a profound experience. Just being without a million thoughts racing through my head, being in the present, the eternal present, aware of the power of now.

We thank God and praise God for everything. I needed the peace and stillness of these two weeks to see the beauty in silence, to come closer to my Lord the creator, to realise the importance of getting close to God and accepting what life brings.

Gradually my health returned. It was a long covid. I kept testing positive for almost a month. But now, more than ever, I make sure I spend some time in silence in the presence of Allah, being still, listening to the words of wisdom from the divine. There is wisdom in silence.

Hate crimes against Muslims in Canada jump 71 %

Hate crimes against Muslim communities across Canada increased by 71 percent in 2021, according to a newly released report by the government agency Statistics Canada.

The study, released on Tuesday, found that the number of recorded attacks against Muslims rose from 84 incidents in 2020 to 144 in 2021. The jump in attacks had followed a decline from the previous year, when in 2019 there were a total of 182 reported incidents targeting Muslims.

"We lost Canadian Muslims to hate in 2021. These numbers also do not tell the whole story – we know that the numbers of hate crimes vastly exceed what show up in hate crime stats," the National Council for Canadian Muslims (NCCM) said on Twitter.

The rise in attacks in 2021 corresponds with the killing of four members of the Afzaal family in London, Ontario. The attacker, 20-year-old Nathaniel Veltman, deliberately slammed his pick-up truck into Salman Afzaal, 46, his 77-year old mother, his wife Madiha, 44, and their 15-year-old daughter Yumna, as they were waiting to cross the road. Only 9-year-old Faez survived the attack.

Police said the attack was "premeditated" and "motivated by hate", while Prime Minister Justin Trudeau called it a "terrorist attack".

"The increase also occurred in the same year as an attack in London, Ontario, which targeted a Muslim family and resulted in four homicides and one attempted homicide," the Statistics Canada report said.

"While it is not possible to link police-reported hate crime incidents to particular events, media coverage and public discourse can increase awareness as well as draw negative reactions from people who share hateful attitudes."

'Islamophobia is lethal'

Experts in Canada had previously told MEE that, while the country is seen by the outside world as a haven for multiculturalism, Canada has witnessed decades of anti-Muslim rhetoric both from politicians and the media. Data from Statistics Canada shows hate crimes against Muslims have risen over the past decade.

Last year, NCCM released a report that listed 61 recommendations that included the development of a federal anti-Islamophobia strategy to include a clear definition of Islamophobia as well as funding to help support victims of hate-motivated crimes.



UN Slams France for Discriminating against Muslim Woman

TEHRAN (IQNA) – France discriminated against a Muslim woman who was prevented from attending vocational training in a public school while wearing her hijab, a UN committee ruled.

In 2010, Naima Mezhoud, now aged 45, was due to train as a management assistant at a course held in a state high school, where teenagers are prohibited by law from wearing the hijab. When she arrived, the head teacher of the school in the northern outskirts of Paris barred her from entering, according to the document which was seen by Reuters.

Six years earlier, in 2004, France had banned the wearing of hijabs and other visible religious symbols in state schools by school children. Mezhoud argued that as a higher-education student, she should not have been targeted by the law.

"The committee concludes that the refusal to allow (Mezhoud) to participate in the training while wearing her headscarf constitutes a gender and religious-based act of discrimination," the UN Human Rights Committee determined, according to the document.

A UN source confirmed the authenticity of the document.

The interior ministry and foreign ministry did not immediately respond to a request for comment.

The possible ramifications of the UN's ruling were not immediately clear. Freedom law expert Nicolas Hervieu of the Paris Institute of Political Studies said that according to legal precedent, it was unlikely that France would comply with the committee's decision.

France is home to one of Europe's largest Muslim minorities. For years, the country has implemented laws designed to protect its strict form of secularism, known as "laïcité," which President Em-

manuel Macron has said is under threat from what he calls "Islamism".

Some Muslim associations and human-rights groups allege those laws have targeted Muslims and chipped away at democratic protections and left them vulnerable to abuse.

Mezhoud approached the UN Human Rights Committee after she lost a series of appeals in French courts.

The committee said France had breached articles 18 and 26 of the International Covenant on Civil and Political Rights on religious freedom.

Mezhoud's lawyer, Sefen Guez Guez, told Reuters the decision showed that international human-rights institutions were critical of France's policies regarding Islam.

"French institutions will have to comply with the UN decision," he added.

In theory, following the UN committee's ruling, France now has six months to financially compensate Mezhoud and offer the opportunity to take the vocational course if she still wishes. The country also must take steps to ensure similar violations of international law will not happen again.



Rahimi's message of inspiration after win

Ian ChadbandAAP, August 4, 2022

Australia's new boxing star Tina Rahimi fervently hopes her historic medal at the Commonwealth Games will be a clarion call to Muslim women to go out and follow their dreams.

The Sydneysider took her bow on the international stage at the Commonwealth Games on Thursday, demonstrating with two ferocious fists, a big heart and real courage why she could be such an inspirational figure in her community.

Grabbing at least a bronze with a unanimous quarter-final points win over England's Sameenah Toussaint, the sight of Australia's first Muslim woman boxer at the Games winning her medal in a hijab and full make-up, all beneath protective headgear, felt a powerful image.

"I guess I know that now that I'm a role model and an inspiration to especially the Muslim females out there," said the 26-year-old, who only took up the sport four years ago when she was a make-up artist.

"I'm showing them that you can do anything in the hijab to follow your dreams.

"It's important to show them to go outside and be active.

"A lot don't feel comfortable going out there in the hijab, they don't want to play sports or anything because people are going to look at them funny or they might not like the way they dress.

"And now they can see me on a public stage doing what I love, participating in sport and showing them anything is possible and who really cares what people think of you."

She laughed at the idea how she once used to spend her time enhancing her customers' make-up features as opposed

to trying to rearrange it in a more brutal way now.

"I've always enjoyed making people feel beautiful, making them feel great," explained Rahimi, who these days does personal training to supplement her income while sponsors help back her burgeoning career.

But such was the star quality of her performance at Birmingham's National Exhibition Centre it seems she'll be getting plenty more offers soon.

"I was before this thinking before these Games it would be great to go professional, but I feel like it's more of a challenge for me in the amateurs because you've got so many more elite athletes.

"I just want to go straight into fighting the best in the world and proving that I am the best, and hopefully go to the Olympics as well.

"That's my plan for now but who knows? Maybe I can turn pro, maybe get (top British promoter) Eddie Hearn on board.

"He was here yesterday! I thought, 'why couldn't he be here tonight?'"



Interrogating Muslims

The Liberal-Secular Matrix of Integration

By: Schirin Amir-Moazami

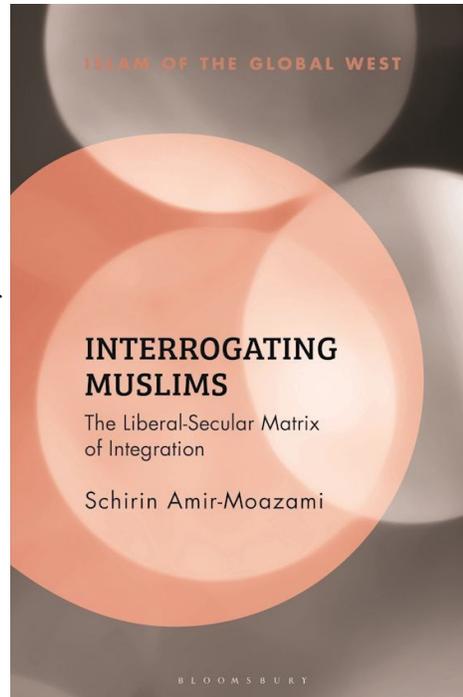
This book interrogates the patterns and discursive structures that have generated the seeming urgency of Muslims' integration. Focusing on Germany, it problematizes the grounds on which politics of integration are justified and reasoned upon, and thereby investigates divergent operations of power vis-à-vis Muslims and Islam in a formally liberal-secular society.

The integration paradigm in Germany has been predicated on an imperial knowledge regime, in which Islam figures as the external friend or enemy of an imagined Christian secular. This book analyzes three kinds of integration practices as symptomatic sites for the multifaceted dimensions of power in this paradigm: the scientific measurement of Muslims' degrees of integration which are correlated with their degrees of religiosity; the politics of recognition promoted by state-organized dialogue with Muslims; and the threat of sanction, found in the regulations of citizenship and explicitly in citizenship tests.

Centrally, the book argues that the paradigm of integration navigates between universalist claims and particularistic-racial and religious-reenactments of a secular nation-state framework at moments in which this very framework is crumbling.

Well-written, perceptive, and unflinching in its analysis, Schirin Amir-

Moazami's *Interrogating Muslims* is an important and timely intervention into the conversations and contestations around the Muslim Question in Germany. Amir-Moazami shows with rare clarity that we should think of 'integration' less as the incontrovertible good in the contested terrain of majority-minority relations and more as a crucial element in the governance of Muslim minorities—and in the identity formation of the ma-



jority. Through the lens of the Muslim Question, what comes into focus here is in fact the question of Germany's liberal identity itself. * Heiko Henkel, Associate Professor of Anthropology, University of Copenhagen, Denmark * Schirin Amir-Moazami carefully studies how the structural interrogation of Muslims by state institutions in Europe forms an intrinsic part of the politics of integration. It does not stem from 9/11 and its aftermath, but has a much longer and more structural genealogy that connects it to the 'liberal-secular matrix,' the politics of recognition, and the colonial mindset. This book provides the fundamental critique of integration in relation to Muslims in Europe that we needed. * Yolande Jansen, Associate Professor of Social and Political Philosophy, University of Amsterdam, the Netherlands *

By tracing the connections between the current political occupation with the integration of Muslims and the longer trajectories of nation-state building and European colonial projects, this book provides an important and refreshing contribution to the literature on integration and its discontent. * Birgitte Schepelern Johansen, Associate Professor of Cross-Cultural and Regional Studies, University of Copenhagen, Denmark * Schirin Amir-Moazami is Professor of Islam in Europe at Freie Universität Berlin, Germany.

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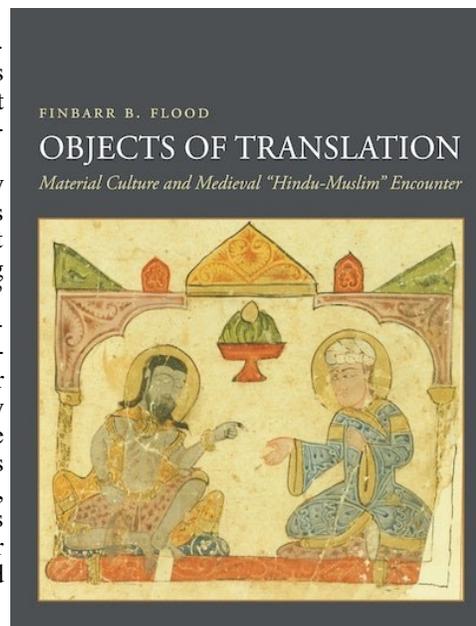
Publishing date: July 2022

Objects of Translation

Material Culture and Medieval "Hindu-Muslim" Encounter

Finbarr Barry Flood

Objects of Translation offers a nuanced approach to the entanglements of medieval elites in the regions that today comprise Afghanistan, Pakistan, and north India. The book—which ranges in time from the early eighth to the early thirteenth centuries—challenges existing narratives that cast the period as one of enduring hostility between monolithic “Hindu” and “Muslim” cultures. These narratives of conflict have generally depended upon premodern texts for their understanding of the past. By contrast, this book considers the role of material culture and highlights how objects such as coins, dress, monuments, paintings, and sculptures mediated diverse modes of encounter during a critical but neglected period in South Asian history.



The book explores modes of circulation—among them looting, gifting, and trade—through which artisans and artifacts traveled, remapping cultural boundaries usually imagined as stable and static. It analyzes the relationship between mobility and practices of cultural translation, and the role of both in the emergence of complex transcultural identities. Among the subjects discussed are the rendering of Arabic sacred texts in Sanskrit on Indian coins, the adoption of Turko-Persian dress by Buddhist rulers, the work of Indian stone masons in Afghanistan, and the incorporation of carvings from Hindu and Jain temples in early Indian mosques. *Objects of Translation* draws upon contemporary theories of cosmopolitanism and globalization to argue for radically new approaches to the cultural geography of premodern South Asia and the Islamic world.

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.7AND VERILY THE HOUR WILL COME : THERE CAN BE NO DOUBT ABOUT IT, OR ABOUT (THE FACT) THAT GOD WILL RAISE UP ALL WHO ARE IN THE GRAVES.

.8YET THERE IS AMONG MEN SUCH A ONE AS DISPUTES ABOUT GOD, WITHOUT KNOWLEDGE, WITHOUT GUIDANCE, AND WITHOUT A BOOK OF ENLIGHTENMENT .9 (DISDAINFULLY) BENDING HIS SIDE, IN ORDER TO LEAD (MEN) ASTRAY FROM THE PATH OF GOD : FOR HIM THERE IS DISGRACE IN THIS LIFE, AND ON THE DAY OF JUDGMENT WE SHALL MAKE HIM TASTE THE PENALTY OF BURNING (FIRE). .10(IT WILL BE SAID) : “ THIS IS BECAUSE OF THE DEEDS WHICH THY HANDS SENT FORTH, FOR VERILY GOD IS NOT UNJUST TO HIS SERVANTS.”

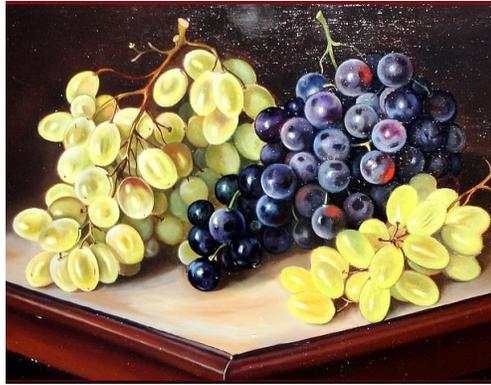
(HAJJ, PILGRIMAGE)

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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

Grapes



One day a poor man brought a bunch of grapes to Prince Ahmad as a gift.

He was very excited to be able to bring a gift for Prince Ahmad. He placed the grapes beside him and said, ‘O Prince Ahmad, please accept this small gift from me’. He was a poor man who could not afford more.

His face beamed with happiness as he offered his small gift. It was evident that he loved the Prince a lot.

The Prince thanked him graciously. As the man looked at him expectantly, the Prince ate one grape. Then he ate another one.

Slowly the Prince finished the whole bunch of grapes by himself. He did not offer grapes to anyone present.

The poor man who brought those grapes was very pleased and left.

The close friends of the prince who were around him were surprised.

Usually the Prince shared whatever he got with them. He would offer them whatever he was given and they would eat it together.

Usually he would start first, out of respect to the person who had given him the gift. But he would always offer it to others.

This time had been different. Without offering it to anyone, Prince Ahmad finished the bunch of grapes by himself.

One of the friends asked respectfully, “O Prince Ahmad! How come you ate all the grapes by yourself and did not offer to any one of us present?”

The Prince smiled and said, “I ate all the grapes by myself because the grapes were sour.

If I would have offered you, you might have made funny faces and shown your distaste of the grapes.

That would have hurt the feelings of that poor man.

I thought to myself that it’s better that I eat all of them cheerfully and please the poor man. I did not want to hurt the feelings of that poor man.”

Moral:

1) Consideration for the feelings of others
2) Graciousness in accepting gifts.
Subhan’Allah*... Such was the character and manner of a good man.

Paid in Full

A little boy came up to his mother in the kitchen one evening while she was fixing supper, and he handed her a piece of paper that he had been writing on. After his mom dried her hands on an apron, she read it, and this is what it said:

For cutting the grass: \$5.00

For cleaning up my room this week: \$1.00

For going to the store for you: \$0.50

Babysitting my kid brother while you went shopping: \$0.25

Taking out the garbage: \$1.00

For getting a good report card: \$5.00

For cleaning up and raking the yard: \$2.00

Total owed: \$14.75

Well, his mother looked at him standing there, the boy could see the memories flashing through her mind. She picked up the pen, turned over the paper he’d written on, and this is what she wrote:

For 9 months I carried you while you were growing inside me: No Charge.

For all the nights that I’ve sat up with you, doctored and prayed for you: No Charge.

For all the trying times, and all the tears that you’ve caused through the years: No Charge.

For all the nights that were filled with dread, and for the worries I knew were ahead: No Charge.

For the toys, food, clothes, and even wiping your nose: No Charge,

Son. When you add it up, the cost of my love is: No Charge.

When the boy finished reading what his mother had written, there were big tears in his eyes, and he looked straight at his mother and said, “Mom, I sure do love you”.

And then he took the pen and in great big letters he wrote: “PAID IN FULL”

Moral: Don’t be too consumed in yourself and what you are doing to ignore the good others do for you and the countless blessings that Almighty Allah has already granted you.

The greatest enemy of good thinking is busyness.

John C. Maxwell

Beware the barrenness of a busy life.

Socrates

Whoever is in a hurry shows that the thing he is about is too big for him.

Lord Chesterfield

Do not feel lonely on the road of righteousness because of the fewness of the walkers on it.

Ali Ibn Abi Talib (AS)