

DOWNLOAD PDF WHOSE SIDE ARE YOU ON? MUSLIM PSYCHOANALYSTS TREATING NON-MUSLIM PATIENTS AISHA ABBASI.

Chapter 1 : Tolu Islam Trust | Tolu-e-Islam Movement

Muslim psychoanalysts treating non-Muslim patients. In: Akhtar S, editor. The crescent and the couch: Cross-currents between Islam and psychoanalysis,

I am gori with brown eyes, moderately tall and not too fat. And horror of all horrors, I was the one who initiated it. You probably just rolled your eyes at the first two sentences, thinking: Here goes yet another post vilifying a man, and how feminism is the new wave of liberation. Disappointingly boring spoiler alert – there was simply no emotional or mental compatibility. Yes, there was no other woman, no torrid affair, no horrible saas and no, he was definitely not gay. Till divorce do us part: Separate lives I was married for two and a half years to my first cousin. In a Bollywood-like twist of fate, we ended up getting to know each other when he came to Karachi for a family wedding. With love and nuptials in the air, it was of no surprise that we started considering each other as a potential spouse. He was still is a tall, good looking man with hazel eyes and an impish smile. In an awkward conversation, we professed how much we liked each other and our interest of getting married. Both sets of parents realised that love was in the air, and they were overjoyed at the prospect of cementing their rishtedari. The charm and romance evaporated not long after we got married and moved to the US. Minor disagreements over household chores escalated to full-fledged shouting matches over our lack of mutuality. Not only that, we were emotionally moving further apart at an alarming rate. Sometimes, weeks would pass without either of us speaking to each other. More fights, and a miscarriage later, I found myself agitatedly praying. I was fumbling in the dark, looking for a divine sign for what to do with my life. After a very ugly and devastating argument, an odd sense of calm replaced the turmoil in my heart. And if I did not walk away then, I would have never been able to muster all that courage. Finally, we parted amicably. Amicable being relative here since there were no kids, and no distribution of property or finances to be dealt with in the aftermath. I came back to Karachi in , bearing the vilayati gifts of incredible insomnia, extreme pallor and a rib cage that hurt when people hugged me. Surely I would be able to turn my life round? But boy, I could not have been more wrong. My family did not support me, in particular my father. As a single parent, he has seen a myriad of hardships over the years. While he did not adhere to the antiquated notion of me being a disgrace to the family name, he did take it as a personal failure. Both his and mine. Initially, I rolled my eyes and blocked the barrage of insults. But sooner or later, it cracked my armour and I found my insomniac nights punctuated by sobbing and relentless crying. Socio-economic privilege enabled me to find a good job. Alhamdulillah I was able to bridge the two-year work gap by impressing my new employers and admit with smug satisfaction that I currently earn more than my peers in the industry. A girl I know faced something much worse. Financial and physical abuse, emotional trauma, the works. She was sensible enough to go to university abroad, and in a wondrously Cinderella-esque way, found the man of her dreams. These women stayed in abusive marriages because Pakistan failed them I follow her Instagram pictures and updates with a curious and achingly jealous heart, celebrating the win for feminism and desi divorced girls the world over. Of all the people, I deserved that to have happened to me. In spite of my class privilege, I had a few unpleasant experiences where guys assumed that I would be ready for casual hookups. Because hey, I had already popped my cherry. What else was there to lose? The mummy daddy that he was, he ghosted me in the blink of an eye. With nothing in my life except for my career, I crumbled fast. General anxiety spilled into work anxiety. I started feeling extremely lonely, and felt guilty about reaching out to my friends. I was stuck in a rut, one that took forever to climb out of. So guess what, this divorced girl is not riding off into the sunset. I am fighting my own demons day in, day out. What is helping me apart from faith is, frankly speaking, my own money. Not to mention the anxiety medication that have to be taken daily, maybe for life. I shudder when I think about the many other girls who do not have the financial or intellectual resources to fend for themselves. In order to navigate turbulent desi waters, a divorced girl needs only one thing. Or rather, a Platinum credit card. Are you a divorcee or single parent who wants to share how your past

**DOWNLOAD PDF WHOSE SIDE ARE YOU ON? MUSLIM
PSYCHOANALYSTS TREATING NON-MUSLIM PATIENTS AISHA ABBASI.**

relationship has affected you? Tell us about it at [blog dawn](#).

DOWNLOAD PDF WHOSE SIDE ARE YOU ON? MUSLIM PSYCHOANALYSTS TREATING NON-MUSLIM PATIENTS AISHA ABBASI.

Chapter 2 : - NLM Catalog Result

Muslims in the psychoanalytic World / Salman Akhtar -- Whose side are you on? Muslim psychoanalysts treating non-Muslim patients / Aisha Abbasi. Other ID: (OCoLC)ocn(OCoLC) NLM ID: [Book].

His father, Jakob Freud , a wool merchant, had two sons, Emanuel and Philipp , by his first marriage. He proved an outstanding pupil and graduated from the Matura in with honors. His research work on the biology of nervous tissue proved seminal for the subsequent discovery of the neuron in the s. His research work in cerebral anatomy led to the publication of an influential paper on the palliative effects of cocaine in and his work on aphasia would form the basis of his first book *On the Aphasias*: Over a three-year period, Freud worked in various departments of the hospital. His substantial body of published research led to his appointment as a university lecturer or docent in neuropathology in , a non-salaried post but one which entitled him to give lectures at the University of Vienna. The same year he married Martha Bernays , the granddaughter of Isaac Bernays , a chief rabbi in Hamburg. The couple had six children: From until they left Vienna in , Freud and his family lived in an apartment at Berggasse 19 , near Innere Stadt , a historical district of Vienna. The close relationship she formed with Freud led to rumours, started by Carl Jung , of an affair. The discovery of a Swiss hotel log of 13 August , signed by Freud whilst travelling with his sister-in-law, has been presented as evidence of the affair. He believed that smoking enhanced his capacity to work and that he could exercise self-control in moderating it. Despite health warnings from colleague Wilhelm Fliess , he remained a smoker, eventually suffering a buccal cancer. Brentano discussed the possible existence of the unconscious mind in his *Psychology from an Empirical Standpoint* Although Brentano denied its existence, his discussion of the unconscious probably helped introduce Freud to the concept. Freud had a lithograph of this painting placed over the couch in his consulting rooms. He was later to recall the experience of this stay as catalytic in turning him toward the practice of medical psychopathology and away from a less financially promising career in neurology research. Once he had set up in private practice in , Freud began using hypnosis in his clinical work. He adopted the approach of his friend and collaborator, Josef Breuer , in a use of hypnosis which was different from the French methods he had studied in that it did not use suggestion. Described as Anna O. In the course of talking in this way these symptoms became reduced in severity as she retrieved memories of traumatic incidents associated with their onset. By he was using the term " psychoanalysis " to refer to his new clinical method and the theories on which it was based. He then sets out the theoretical model of mental structure the unconscious, pre-conscious and conscious on which this account is based. An abridged version, *On Dreams*, was published in In works which would win him a more general readership, Freud applied his theories outside the clinical setting in *The Psychopathology of Everyday Life* and *Jokes and their Relation to the Unconscious* Both men saw themselves as isolated from the prevailing clinical and theoretical mainstream because of their ambitions to develop radical new theories of sexuality. Fliess developed highly eccentric theories of human biorhythms and a nasogenital connection which are today considered pseudoscientific. His first attempt at a systematic theory of the mind, his *Project for a Scientific Psychology* was developed as a metapsychology with Fliess as interlocutor. According to Freud her history of symptoms included severe leg pains with consequent restricted mobility, and stomach and menstrual pains. Eckstein nonetheless continued her analysis with Freud. She was restored to full mobility and went on to practice psychoanalysis herself. Stanley Hall , Carl Jung ; back row: The title "professor extraordinarius" [59] was important to Freud for the recognition and prestige it conferred, there being no salary or teaching duties attached to the post he would be granted the enhanced status of "professor ordinarius" in His conversion to psychoanalysis is variously attributed to his successful treatment by Freud for a sexual problem or as a result of his reading *The Interpretation of Dreams*, to which he subsequently gave a positive review in the Viennese daily newspaper *Neues Wiener Tagblatt*. Kahane had attended the same secondary school and both he and Reitler went to university with Freud. Adler, regarded as the most formidable intellect among the early Freud

circle, was a socialist who had written a health manual for the tailoring trade. He was particularly interested in the potential social impact of psychiatry. The gatherings followed a definite ritual. First one of the members would present a paper. Then, black coffee and cakes were served; cigar and cigarettes were on the table and were consumed in great quantities. After a social quarter of an hour, the discussion would begin. The last and decisive word was always spoken by Freud himself. There was the atmosphere of the foundation of a religion in that room. Freud himself was its new prophet who made the heretofore prevailing methods of psychological investigation appear superficial. In 1907, reflecting its growing institutional status, the Wednesday group was renamed the Vienna Psychoanalytic Society. Both women would go on to make important contributions to the work of the Russian Psychoanalytic Society founded in 1909. There were, as Jones records, "forty-two present, half of whom were or became practicing analysts. Freud turned to Brill and Jones to further his ambition to spread the psychoanalytic cause in the English-speaking world. Brill founded the New York Psychoanalytic Society the same year. In February 1911, Adler, then the president of the society, resigned his position. At this time, Stekel also resigned his position as vice president of the society. Adler finally left the Freudian group altogether in June to found his own organization with nine other members who had also resigned from the group. In the period after World War I, Adler became increasingly associated with a psychological position he devised called individual psychology. To distinguish his system from psychoanalysis, Jung called it analytical psychology. Max Eitingon joined the Committee in 1913. Each member pledged himself not to make any public departure from the fundamental tenets of psychoanalytic theory before he had discussed his views with the others. After this development, Jung recognised that his position was untenable and resigned as editor of the *Jahrbuch* and then as president of the IPA in April 1914. Abraham and Jones became increasingly forceful critics of Rank and though he and Freud were reluctant to end their close and long-standing relationship the break finally came in when Rank resigned from his official posts in the IPA and left Vienna for Paris. His place on the committee was taken by Anna Freud. Early psychoanalytic movement[edit].

DOWNLOAD PDF WHOSE SIDE ARE YOU ON? MUSLIM PSYCHOANALYSTS TREATING NON-MUSLIM PATIENTS AISHA ABBASI.

Chapter 3 : 12 Tips for the Convert Muslim | Virtual Mosque

Attempting to advance knowledge about Islam and to create the possibility of a dialogue between Islam and psychoanalysis, The Crescent and the Couch brings together a distinguished panel of Muslim and non-Muslim contributors from the fields of history, religion, anthropology, politics, and psychoanalysis.

July 15, at 8: July 15, at 9: July 15, at July 15, at 1: Do you really believe in Allah our unique god who will meet us in Judgement Day after death?? If you do €€. Do you think it is only a matter of comfort and we can complete our out of Islam what about children????? July 16, at 1: Yes i am a follower of Islam, i love my faith, but i am not convinced with the rules and this sacrifice or qurbani or jihad type of activities. One thing more scholars like you always threaten us about dozakh, and this type of fear creation works you know very well. July 17, at 8: July 17, at There may be some wrong statements from me, i apologize for them. This writing skill i got by education given my employer baaji family. This is the respect i am getting in my job place and my local area. One thing also say that people like mac should not be allowed to spread poison in society, he is a devil in Islam. July 19, at 3: July 24, at But i cant say my story personally to every one, listen now- I am a recordkeeper in a private firm, my boss is a Hindu. Every job wants experience and higher qualification, when i was going towards mingate, this gentleman. Entered, 4 persons were following him, i came to know by security guard that he was the owner, Allah knows what came to my mind, i followed him and overtook him rapidly, he asked his followers about me doing nonsense, they asked me that why i was running. They talked with boss and told me to wait at reception. My hopes gone and i began to cry, my boss told me to sit down and called boy for water. In whole i mean to say that jainab as an individual gets respect and love from all around. But when a matter comes as Muslim ever one tries to keep distance from me, When any body talks about any antisocial activity they must involve my community. To Hindus quoting their holy books, suggesting Muslims thru holy quran, and so on. I never found telling a boy to kill Muslims. This is my view. Pl think upon this. July 25, at That due to people. We have no time for our society. County, next yasterdsy you praised about a girl wearing Hizab selected. Of various Incidents, i only quoted two, there may be thousands such cases, in spite of all these you day that you are getting respect, what a joke, dear come out of your room and see what our community is doing and what is our goodwill, Arabs are criticizing. Are saying you of second grade, Americans are against you europeans are against us, what are we doing, Even us president Obama adopted Christianity, no one likes us because we are nowhere in a good society, always blaming others, insecure and doing evils, analyze yourself honestly. Of society, because i am a proud indian this is the country, who allowed me to live freely, express my views, living a peaceful life, you talk about dalits, Brahmins, Hindu women, christians, sikhs but never talked about my community. In your eyes every Muslim is doing right, and all Muslims who live according to holy qurans teachings, will go to paradise, do you know that Muslims all over the world are living in hell. Only you know about after death, but when we are alive why we are so ugly. Only due to kattar people like you always shouting Islam khatre Mein hai. Balance in my next mail wait. August 10, at He is a very well educated boy, doing job in a mnc, at a very senior position, It will be purely his decision, that how we can go forward without any problem, yesterday he decided to inform his parents. I came to know that he is the only son of his parents, his parents live in a rural area of UP. Further if there will be any remarkable progress, i will must inform you. Thanks again €€ Jainab jainab says: August 25, at Its a matter of great surprise, that all Hindu boys are bad, but after conversation to Islam they becomes good human beings. Secondly if all Muslims are good, Who is responsible for my mothers death? Who is responsible for my exploitation? Where was mac and his teachings? When i was wandering heither and thither without shelter, without food, no Muslim godfather helped me, where was our holy leaders? When i went to a mosque, they tried to abuse me. Nobody gave a small bit of food, except their ugly eyes and abusing notes. No body will answer, every body knows the holy teachings are very good, but only people having stomach full can follow and discuss on these topics, A hungry person needs food , not teachings, Thus it becomes very simple that

religion is a secondary matter, some people do not agree with me, but when some one has to face situation like me, he will automatically come to know the realities of life, and life is more important than religion. One thing more people who helped me and adopted me as their own daughter, with my Muslim background, should I regard them or not? One guy who is smart kind hearted and earning well, always helping me in every part of life, should I blackmail him to convert, because this is the only way for me? I humbly oppose these opinions and suggestions. August 27, at My parents follow their traditional Islamic rules, which they are following from decades, They never went to a moulana for religious clarification. It is not only in my family, but when you visit a traditional big Muslim family, you can easily feel, the differences between new born baby and a fully matured person. A system or a rule which they are practising from generations can't be changed. No one has right to interfere in family matters, and no one outsider can know, what is going inside. The purpose of writing all these is this that you can be aware of my background, You will say I am pointing you, it's not true, without knowing general facts about a traditional Muslim family, your comments are worthless. Now I come to the next point. I think it's better to marry a wise, honest, educated good boy instead of a zahil, dishonest Muslim boy. I think every reader will favour my this opinion. Next you are not responsible for my sorrows, nor you are responsible for my beloved mother's death. But it was not for me, All these filled a hate and poison in my mind against evils of my religion. Now you will say I am continuously writing against Islam. I learned all these humanity, nationality, kindness etc from my adopted parents after escaping from my parents jail, If had not did so, This conversation between you and me was not happened. The writings are for a small clarification, need not any bookish quotes or teachings, It becomes very long so your other queries will also be replied very soon. December 20, at 5: I am very much surprised after reading your posts. In my last post I simply written about a fast, which we both kept. It was simply a demo of love, faith, and dedication. After completing this fast. This all was not forced to me, it was purely my decision to express my love and affection to each other. You are not the biggest scholar of all religions. You are not the godfather of all Muslims around the world.

DOWNLOAD PDF WHOSE SIDE ARE YOU ON? MUSLIM PSYCHOANALYSTS TREATING NON-MUSLIM PATIENTS AISHA ABBASI.

Chapter 4 : CSS Forums - Islamic Doc

Muslims in the psychoanalytic World / Salman Akhtar --Whose side are you on? Muslim psychoanalysts treating non-Muslim patients / Aisha Abbasi. Muslim psychoanalysts treating non-Muslim patients / Aisha Abbasi.

Over 15 TED-style talks, workshops and exhibitions on the theme PeopleNotBuildings took place on topics including sharing best practices, discuss stronger mosque governance, the role of women, caring for the elderly, youth engagement, and media engagement training. When we think of mosques, we must think of investing in people, before we think of domes and minarets. Do not allow it to be sectarian, but make them neutral. There is hope for the Muslim community â€” we have the same purpose that is focused on the future. While other Muslim contestants donning the hijab have entered the competition, Sara is the first to make it this far into the finals. The year-old faced the first half of the final, which announced her to have won a place in the top 15, on July 26 and 27, and the two-part finale of the Miss England competition on September 3 and 4. The competition comprised of an ethical fashion show, talent and evening wear catwalk and a presentation of all the award winners. The opportunities which I have received with being a finalist in Miss England are opportunities which I would never have thought of and will forever be grateful for. The true recipient of this meaningful award which I am honoured to accept is my country, my state and my nation which respond to any cry for help no matter where it comes from and regardless of religion, language or race! We are like parts of the same body. Any kind of suffering in one part of the world tears us apart and breaks our heart. People from all over the world come to GOSH when they are in need, and when people all over the world are in need, we [Al-Khair Foundation] come to them. It helps me and my wife a lot because we find it very peaceful, nice and clean, and that is what you need. The hospital is amazing but having the mosque is something that has completed it. The 3rd-floor room in the Southwood building, took over six months to complete. The prayer room, which is accessible at all times, has an allocated area for men and women to make ablution. Labour the party of equality, says Corby [Photo: Photo by Ahmed J. Corbyn gave an example of Labour voting against racism in Hungary at the EU Parliament earlier this month. The European Parliament voted by a two-thirds majority, â€”, to start the Article 7 process against Hungary, which has been accused of judicial independence, freedom of expression, the rights of minorities and migrants. Ours is not the party of division, not to blame minority communities, our is the politics of unity. The role of Muslim families in countering extremism has been made a pressing policy concern, but the study carried out by Manchester academic Madeline-Sophie Abbas found that that there is a failure to address the detrimental effects that such measures have on Muslim family relations as well as broader relations between Muslim families and the state, and the non-Muslim community in Britain. She discovered that the Government and media debates about countering extremism within the Muslim community caused tensions within families, with fears about their children being targeted by the state, leading to them worry when they wear Islamic clothing or grow beards. Numerous other studies have called for the policy to be reviewed, overhauled or completely scrapped. The report published on August 10, raises fears that the bill fails to comply with human rights. The JCHR singled out Clause 3 of the bill that would criminalise viewing terrorist material online multiple times, insisting the bill risks violating Article 10 of the European Convention on Human Rights, which covers the right to receive information and could include innocent people who are viewing material without any criminal intent. Human rights groups that gave evidence to the committee warned of the chilling effect this lack of detail could have on academic or journalistic work. It is a brave reporter or researcher who will be undeterred by the prospect of a year prison sentence. We doubt whether, as currently drafted, the bill is compliant with the convention. It wants the Government to clarify what expressions of support would be included in the offence. The recommendation comes as part of his end of mission statement which concluded his visit to the UK in June. The visit included meetings with representatives of civil society organisations, academics and Government officials. Cannataci reiterates the criticism levied against the Prevent strategy by previous UN representatives, including Professor

Tendayi Achiume, the UN Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance. Other groups have noted a number of cases in which individuals have been flagged due to discrimination on racial, religious or ethnic grounds. In one case, an Asian man was flagged because he was overheard planning a future trip to Saudi Arabia, which had been interpreted by a nurse as being a cause for concern. The man was planning a Hajj pilgrimage that is compulsory for all Muslims to conduct at least once in their lifetime and is one of the five pillars of Islam. In another case, a student at the University of Staffordshire was flagged up by a University staff member for reading a course book on terrorism. Despite significant and accumulating criticism against Prevent, the UK Government has failed to address any of the concerns raised and have instead sought to recently, on June 4, extend the remit of the strategy. Muslim Engagement and Development MEND has urged for the immediate need to conduct an independent review of Prevent and all counter-terrorism legislation enacted since with a particular attention afforded to the manifestations of Islamophobia within their development, scope, training procedures, and application. Less than quarter of ethnic minorities believe Tories are on their side Hamed Chapman A higher proportion of non-white voters reject the Tories even more than those aged between , the age group most hostile to the governing party, an analysis of the last general election has found. If the ruling does not change ethnic minority perceptions quickly, seats once thought of as strongholds will become unwinnable and a parliamentary majority will be even more difficult to achieve, according to Onward, a new campaigning thinktank of the centre-right. Between and , the Conservative Party managed to increase its share of the non-white vote from 16 per cent to 23 per cent. But this number fell back to just 19 per cent in , Ipsos Mori found. Compared to 29 per cent of year-olds, just 24 per cent of black and ethnic minority voters think the Tories are on their side. This compared with 53 per cent who think that Labour are. During the s, the Labour Party regularly polled 90 per cent of black voters, and Conservatives only succeeded in winning a fraction of what was analysed as the British Indian-origin vote as late as The continuing challenge to the Government was described as the biggest statistical driver of not voting Conservative is being non-white. The bill refrains from introducing a host of new offences but instead seeks to update some of the existing ones while also trying to close existing loopholes in the laws. This could have a chilling effect, for instance, on the academic debate during which participants speak in favour of the de-proscription of proscribed organisations. Over the controversial Prevent [extremis] programme, concern was expressed about any additional responsibility placed on local authorities without adequate training and resources rather than first conducting an independent review previously called for of how the programme is currently operating. These are the areas with the largest Black and minority ethnic employment gaps and highest Black and minority ethnic populations. The volunteers all modelled tolerance, gentle kindness and humour and giving just for the joy of it. Spicy vegan Indian cuisine was accompanied by classic British summer ice cream flavours, fresh cream cakes, cool drinks, and popcorn and sweets. The crowd were entertained by activities including henna tattoos, Arabic calligraphy, arts and crafts, field games and a bouncy castle. Guests attended tours of the mosque throughout the day to learn about the beliefs, practices and teachings of Islam observed by the Muslim community. Homeless and needy provided cooked meals in London Correspondent Muslim Hands and Marhaba Halal Kitchen celebrated the month of Ramadan by providing daily hot cooked meals to hundreds of homeless and needy people in London. Armed with a band of dedicated volunteers, Ehsan Choudhury, of Marhaba Halal Kitchen and his daughter Zahra, spent weeks leading up to Ramadan earnestly locating and speaking with rough sleepers across the city, taking their dietary requirements and preferences and agreeing when and where they would receive their meals. Moreover, alongside these individually delivered meals, around cooked meals were distributed daily in public areas in 29 locations across the city. This daunting logistical operation in a city as busy as London was made possible only through the relentless dedication of hundreds of volunteers who, despite observing the long summer days of fasting themselves, came out to support this heart-warming and much-needed project. Virtual surgeon teacher wins prestigious NHS award. Professor Shafi Ahmed Photo: In he was the first surgeon to use Google Glass to aid the learning of surgical students. He transported 13, people

from countries directly into the operating theatre at The Royal London Hospital. While trainee doctors have traditionally had to settle for looking over the shoulder of a surgeon, his use of technology has advanced learning by enabling students to position themselves anywhere and view operations from all angles. Ahmed has also live-streamed an operation around the world using virtual reality technology to 55, live viewers, designed to give viewers the feeling that they are in the operating theatre. He has undertaken similar initiatives using Snapchat Spectacles which has been seen by over 2 million people. The programme is now in its fourth and final year and has formed a unique community of influential change-makers. The programme is designed to discover, celebrate and support exceptional young people from across the Commonwealth. Winners received a unique package of training, mentoring and networking, including a one-week residential programme in the UK and, of course, the opportunity to meet Her Majesty. Prince Harry, who was recently named a Commonwealth Youth Ambassador, told the awardees: You are the hope and optimism the world needs and we will all do whatever we can to support you in it. Zaidi was recognised for his use of art to help educate marginalised young people in his country. While Syed was awarded for his start-up Spread the Word which he began by partnering with seven schools to provide workshops to students on issues such as bullying, child abuse, mental and physical health. Haroon Yasin is the founder of Orenda, which teaches children in Pakistan the national curriculum through an engaging digital education model. Also celebrated is year-old Hauwa Ojeifo, from Nigeria, who was celebrated for her dedicated work in overcoming the stigma around mental health in Nigeria. Midia Shikh Hassan was one of three Canadians to receive the award. She is also co-founder of Dextra, an initiative providing affordable 3D printed prosthetics to refugees living with upper-body amputations. Ayman Sadiq and Zaiba Tahyya both from Dhaka, Bangladesh, were conferred with the prestigious award for their grassroots work in their country. Sadiq, 25, received the award for the work he is doing to improve access to education for young people and Tahyya, 27, for the work she is doing to promote gender equality in society. Ahmad Fadillah Sellahhuddin from Brunei was awarded for his work to support underprivileged families in his community. He co-founded Projek Bina Ukhwah, a youth movement that aims to create safer and more hygienic living conditions for people in need. In addition, the organisation runs a Family Empowerment and Economic Development Programme which mentors families and provides them with funding to start their own small businesses. Conservative MP Andrew Rosindell revealed that Johnson had supported the launch of the campaign on his visit to Romford. The Conservative Party Chair, Brandon Lewis, was also under pressure to intervene in the row after the local election leaflet, which one of the councillors behind it said was signed off by national party headquarters, came to light. I call on Brandon Lewis as party chair to do the same. It was understood to be an official CCHQ campaigning day to support the Conservative candidates running in May, and one of many that he does around the country. Rosindell said at the time: Havering has always been a low crime area with great community spirit. They have apologised for any offence caused and the leaflet has been withdrawn. It was the first time I have attended but it was a pleasure to have seen the amazing work going in the community. The fact that all political parties were represented was also excellent. I was also impressed by the calibre of all the shortlisted candidates. The mix and quality of guests was impressive! The organising was excellent, including the Guests, Food and the entertainer. Jaafar El-Ahmar, Journalist The inspirational dimension of the award ceremony: Involvement of Muslim youth as volunteers is very positive and encouraging. Consultancy, Essex I would like to say that it was a very pleasant evening. I must congratulate you and your staff to maintain a well-organised and disciplined celebration of the Excellence amongst Muslim population, as well as remembering the role-models under whose titles the awards are recommended. Dr Alam Khan, Pakistan Medical Association Thank you so much for your email and thank you more for the most enjoyable night and for gathering that number of Muslims and pioneer under one roof.

DOWNLOAD PDF WHOSE SIDE ARE YOU ON? MUSLIM PSYCHOANALYSTS TREATING NON-MUSLIM PATIENTS AISHA ABBASI.

Chapter 5 : When I Say Myself Muslim, People Hate Us

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. The Qur'an describes many Biblical prophets and messengers as Muslim: Adam, Noah (Arabic: Nuh), Moses and Jesus and his apostles.

He was then educated at Victoria College in Alexandria , Egypt. King Abdullah I , the founder of modern Jordan, did not see in his two sons Talal and Nayef potential for kingship, he focused his efforts on the upbringing of his grandson Hussein. Abdullah assigned Hussein a private tutor for extra Arabic lessons, [7] and Hussein acted as interpreter for his grandfather during his meetings with foreign leaders, as Abdullah understood English but could not speak it. The parliament that had been elected in was dissolved, and Hussein promised fair elections. However, Nabulsi then presented an expanded list, which Hussein refused to act upon. Arab Federation The s became known as the Arab Cold War , due to the conflict between states led by Nasserist Egypt and traditionalist kingdoms led by Saudi Arabia. Iraq is a very stable country, unlike Jordan. If there are any worries it is Jordan that should be worried". In February , the two Hashemite Kingdoms formed the Arab Federation that lasted until Faisal was deposed in a bloody coup on 14 July The Lebanese, pro-Western government of Camille Chamoun was also threatened to be toppled by growing UAR-supported domestic opposition groups. As he was flying his own plane over Syria, it was intercepted by two Syrian jets that attempted to attack. Hussein would be subjected to several more assassination attempts. Another plot was uncovered after a large number of cats were found dead in the royal palace; it emerged that the cook had been trying poisons to use against the king. Samu Incident with the passage of years one realized we were not talking about a country hundreds of miles away. We were talking about a people and a country with a destiny, both of us. We were in a very small region and we had to figure out how we could resolve our problems. If we look at water, it was a problem that both of us suffered from. If we look at even a flu epidemic, it affected both of us. Every aspect of life was interrelated and interlinked in some way or another. And to simply ignore that was something I could not understand. Maybe others could, others who were distant, who were not equally aware or involved. By now there were Palestinians and Jordanians, and their rights, their future was at stake. One had to do something; one had to explore what was possible and what was not. Hussein recounting his secret meetings with Israeli representatives [26] Hussein later stated that during one of his meetings with Israeli representatives:

Chapter 6 : Allah in the Cafeteria: Inside the school prayer scandal at Valley Park Middle School

As a Pakistani-American psychoanalyst treating mostly non-Muslim, non-Pakistani/non-Indian patients, I have grappled with this issue since I started seeing patients. After 9/11, this issue took on an urgent new life and has been ever present in the psychoanalytic treatments I conduct.

The struggle that we face, with such a radical change in lifestyle, is difficult and will take some time. You are not expected to wake up at 4am every morning to pray tahajjud extra night prayers. If you have problems with certain practices, then gradually work yourself into the mindset of worship. Just One bite at a time. Pray to Allah swt and ask for Him to make it easy for you and the rest will come naturally. Keeping up with your devotional practices is something that will strengthen your faith immensely. Find a collection of hadith, such as Riyadh us-Saliheen, and read it often. You will start to feel a connection to Allah swt and you will become used to Islam as a religion and way of life. Try to avoid bringing up or taking part in controversial subjects regarding religion. This is almost unavoidable, but your parents will eventually accept that Islam is not going to turn you into a terrorist if you stay calm during these tense moments. Gradually, your parents will gain some respect and understanding of Islam and may start to become genuinely interested. What you do not want to do is act like you know everything, attempt to debate everything, or overly defend yourself in a way that might make you angry or upset. This will just cause heartache and uneasiness. Your priority now should be to work on yourself. I found it is good to find someone with as much knowledge as possible who also has an understanding of the English language and American culture. It is difficult to listen to someone with a thick accent or someone with a back-home mentality. When I first accepted Islam, I would drive every day to visit my teacher and I would ask him what seemed like an endless stream of questions. Sometimes he seemed overwhelmed! This will also help you have a real grounding in the Islamic tradition. You will eventually have spent more time learning Islam than most people from Muslim families. Maintain a sense of humility if you do gain a lot of knowledge, as there will always be someone who will be more knowledgeable than you. Learn everything you can in small chunks, no one is asking you to be a scholar! I remember when I first accepted Islam, it seemed like the whole world was after me. This may happen to different people at different levels, but it was a very overwhelming experience for me. The best thing to do is avoid these arguments at all costs. If you are mature about your religion and display a desire to explain yourself without refuting others, then many doors will open for you. You are bound to give someone a refreshing view of Islam, which is what so many people are hungry for after seeing Islam in such a negative light in the media. Staying away from these discussions will put you at peace and give you breathing room. A lot of converts are not really comfortable with bringing up their religion because of the backlash they receive. Personally, I recognized that if I just mention it when necessary, I get a more positive reaction. These methods can be found online or in books; with a little research you can pave your way to gaining an understanding of Arabic. Start by learning the alphabet and connecting letters together. You can learn this in an afternoon if you know someone that is a native Arabic speaker but go at your own pace. You will start to recognize words, after which you can get into simple grammar rules. Arabic can be really enjoyable, and you are bound to gain an Islamic vocabulary after listening to talks or lectures. Sabr patience is essential! He said it three times. As an example, one might be told that you have to wash your feet every time you make wudhu ablution unless you wipe over leather socks that have been worn from your previous wudhu. For most Americans, the idea of wearing leather socks is something that we find extremely unusual. If we do a little research, we find there are opinions of scholars that mention the permissibility of wiping over cotton socks even ones with holes in them! To an American convert, these opinions can cause a huge sigh of relief. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. If there are things in your culture that do not directly contradict with basic Islamic creed, then you are welcome to keep those things in your life. You do not need to start wearing Arab or Indian clothing. As long as your clothes cover what they are supposed to

cover, you are in the clear. Many converts are also exposed to really weird food that is overly spicy or funny tasting. This might lead us to think that eating curry is sunnah or something righteous. We can still have our own culture and tastes in food: There are many other examples of things that you will be exposed to that are from foreign cultures and do not necessarily have anything to do with Islam. Our goal as new Muslims is to worship Allah swt , not to add a Pakistani or Arab identity to our persona. It is good to have a teacher who understands the subtleties of different opinion in fiqh Islamic jurisprudence and can inform you of differences among the scholars on issues that are of concern. Most people in masjid will have a very limited view of the juristic possibilities inside the Islamic tradition. Islam is a vast tradition and we should not make it small. These diverse opinions are there to help us, not cause strain on ourselves. You will meet people who are connected to Islam; networking opportunities are more readily available; and you are bound to make long-lasting friends. This is one of the things that I really love about Islam, that you can almost always find people in the masjid. Although this may be hard initially, try and go to the masjid. The payoff will be huge, even if you just pray and leave right after. You will eventually warm up to the community and you can feel more comfortable going to the masjid whenever you like. Today I shall shelter them in My shade where there is no shade but Mine. It immediately lets people know you are Muslim and they usually will be happy to return the greeting and hopefully share a few words with you. Doors of friendship will be opened and you will meet lots of people. Try and spend some time with Muslims when you can. It is beneficial to remind yourself that you are not the only Muslim on the planet and you share your religion with almost 2 billion people around the globe. You can be a light to your Christian, Agnostic, Jewish, or Atheist friends. You never know who Allah swt will guide, and showing that you are living an ethical life can encourage these people to learn a little about Islam or change their mind to having a positive view of the religion. The best thing we can do to fight the feeling of loneliness is to spend as much time as possible with good company. Having dinners with people a few nights a week is a sure way to maintain a good attitude. The practice of becoming a nun or a monk is alien to Islam; we are social creatures and Islam recognizes this. Try not to lock yourself away in your apartment to avoid the world. This will just cause a vicious cycle that will cause deep depression and can lead to searching for solace in haram unlawful. Make it an obligation on yourself to remain a sociable human being. It takes a lot of work but the result is happiness and contentment in life. Unfortunately, we have seen some converts do end up overseas working for terrorist organizations. This is something that can happen from a person feeling victimized or ostracized by their own culture and being overcome with anger. It does happen enough though that it should be a concern. It will be best for you to keep your head on your shoulders and not get caught up with extreme points of view. Know that all of the scholars overseas and in America have absolutely refuted terrorism in their fatawa legal rulings. Extremism is on the very edges of the Islamic thought. Do your best to stay on a middle way. There is not anything that you cannot overcome though, and never despair in Allah swt. Allah swt guided to you to Islam, you searched for the answer and you found it. Be happy and constantly remind yourself of the blessings in your life. There are a lot of good things that will happen to you and you are on the straight road to Jannah paradise. Rejoice in being Muslim. Remember the Sahabah companions were all converts to Islam and they were human beings that came from Adam and Eve just like you! Be strong and find comfort in your prayers and worship to Allah swt.

Chapter 7 : Why It Matters - Statewide Campus System

By Hina Khan-Mukhtar. I still vividly remember the first night I spent by myself in the hospital after delivering my eldest son Shaan. The guests were gone for the day, the hallway lights were dimmed, the nurses were speaking outside my room in muted tones.

My family immigrated to America due to religious and political unrest in Pakistan. I feel like my native land has grown to become a superstar since our family left â€” always in the news, always getting caught doing something that warrants a comment, always in the limelight. But something else other than natural ties still compels me to call a part of myself Pakistani and retain my dual identity of Pakistani-American. It has taken me a long time to say that I am from Pakistan with pride, and that I am choosing to live in America with gratitude. I was fifteen when the attacks took place. On September tenth, I was mostly anonymous: On September eleventh, my mother wisely told me to shut my mouth and not say a word about whatever my thoughts may be on this topic during school. Affiliated with the Muslim community, we were suddenly on the radar. On September twelfth, my English teacher tried to lead a discussion about the events. Students expressed shock, remorse, concern. Perhaps, an American life is worth more than a Ukrainian life. Shortly after September thirteenth, I put up a small American flag outside on our door. I suddenly felt caught between worlds. Now Americans know how the rest of the world feels. But now we have to brace ourselves for what it will do in response. I was horrified by the loss of life and at the calmness of the man who claimed responsibility for organizing the attacks. My little cousin tells his classmates that he is of Persian origin because it sounds less threatening, more exotic. But, it has always been harder to be a Pakistani. He is now seven. There was a party for his friends and the family; everything decorated, food arranged, tables set, balloons ready. But, there was a bomb blast, and no one could make it. These sorts of incidents used to cloud my mind before. They had symbolized what being a Pakistani meant to me. However, despite the seriousness of these conditions, my day-to-day experiences in Pakistan as a child were vastly different. Living in Pakistan constituted some of the best memories of my childhood. I was not only surrounded by strong support networks, where neighbor knew neighbor, but also by local heroes who had spent their lives in the service of those around them. So when bin Laden was found in Pakistan, I was not surprised. I was uncomfortable, yes, but I did not decide to disassociate myself. Over the course of a decade, I finally allowed the presence of bin Laden and other extremists in Pakistan to be transcended by my memories of incredible people doing amazing work. I know for my Pakistani-American friends, this is still an on-going struggle, but I feel that I have found a method that allows me to come to terms with my ever-shifting identities. Today, at twenty-five, I now find it possible to embrace both of the worlds that have shaped who I am. Do you feel a strong connection to two distinct places or identities?

Chapter 8 : Ramadan - Photos - The Big Picture - www.nxgvision.com

Hope you reflect upon those Quranic verses and hope Allah guides you, you may think what's wrong in marrying a non-muslim(Hindu in your case), but Allah is all knower, he knows the consequence of a imaan dar muslim men/women marrying a non-muslim men/women, and what Allah wishes for you, it is for your betterment, it may not appear now, but at.

The daily Islam published the following story in its issue of October 28, Special correspondent A high level meeting was held on Tuesday in the Assembly Secretariat under the chairmanship of Mr. The issue of formally adding the subject of KN in syllabi was deliberated upon. Asad Qaisar, the Speaker directed the officials of Education Department and the Text Book Board to take actions on priority basis on the recommendations of the Ulama Karam on this issue of including the End of Prophethood in syllabi and submit an early report. It would be appropriate to briefly but clearly explain here the tenet of End of Prophethood [Khatme Nabuwat KN] and the implications of its inclusion in school syllabi. The non-Ahmadi mulla propagates in general public that the faith in KN requires the belief that Muhammad PBUH was the last prophet and there will be no Prophet after him, of any kind, ever, till the end of times. Ahmadis also believe in Khatme Nabuwat and Muhammad PBUH to be the last Prophet; however, according to them, the Prophethood that ended was of the law-bearing type and that which would introduce a new religion or a new Law Shariah or a new Scripture. Ahmadis believe the ascent and descent of Isa Jesus to be metaphoric. Accordingly, both the communities, Ahmadis as well as non-Ahmadis, believe in the advent in Islam of at least one Prophet after Muhammad PBUH ; the difference lies, in reality, about the identity of this Promised Messiah. As for the End of Prophethood, there is essentially little difference between Ahmadis and the mainstream Muslims. The founder of Ahmadiyyat placed it on record: Non-Ahmadi mulla finds the KN the most convenient tool to incite the common Muslim against Ahmadiyyat. He succeeded repeatedly in precipitating large scale and small scale anti-Ahmadi riots over this issue in Pakistan, after the Partition. Eventually, based on this issue, he got the Ahmadis declared Non-Muslims in the Parliament in during the rule of Mr. Later, under General Zia and subsequent regimes various affidavits were introduced for applicants for passports, national identity cards, voter-lists etc. KN is used as the key to open the anti-Ahmadiyya floodgate of hatred, animosity and social unrest. We are sure that the proposed change in school syllabi in KP will actually not teach KN as a dogma, but will pollute young minds against their fellow Ahmadi students. Soon afterwards, the step forward will be that of rubbishing other religions and beliefs in class rooms, resulting in still more damage to the social fabric. The disease will spread fast to other provinces in Pakistan. Finally, the political sponsor of this move in KP is Mr. This proposal also violates the spirit of the National Action Plan that aims at fighting extremism and sectarianism that has harmed the KPK the most in past decades. Jay Islam di khidmat kiti, te Shaheed Zulfiqar Ali Bhutto di hakumat ney kiti siraf; nawway saal purana masela, Qadianian da masela, jinnahn nein rasul maqbul salellaho ilehe wasallam di nabuwat noon challenge keeta, onhan da moohn band keeta, onhan di gardan marori, aur is fitna noon dafan kar ditta. Friends, none can compete with Pakistan Peoples Party; none is succeeding in that. If anyone served the cause of Islam, it was only the government of Martyr Zulfiqar Ali Bhutto â€” ninety-year old issue, the issue of Qadianis who had challenged the prophethood of the Holy Prophet peace be on him , the PPP government shut them up, twisted their neck and buried this mischief fitna forever. Bilawal Bhutto, and other leaders were also present at the occasion, but none had the sagacity and the courage to censure this statement in front of the audience. Later, the gravity of this statement was sensed by a sensitive few and they uploaded it on U Tube. History has taught us politicization of faith has lethal consequences for all. Bilawal took a principled stand even though it was against the decision of his grandfather, that has become highly controversial as it later morphed into the evil of anti-Ahmadiyya laws. As for the Raja â€” some people never learn, even after 40 years of negative consequences of such an action, including the hanging of the wrong-doer. Raja, the prime minister, lost his job

within seven months when the Supreme Court ordered his arrest for alleged corruption. Even when he was in power, NAB had issued his arrest warrants on 20 April. Duplicitous modus operandi of the mulla under the cover of the End of Prophethood August. Since long, mullas of the Khatme Nabuwat KN, End of Prophethood factions have craftily taken the line with the authorities that they are a group or groups who uphold a most noble and important dogma in Islam and have nothing to do with politics, sectarianism, extremism or terrorism. Under this fake presumption they demand and are granted all the space they need to indulge in all sorts of most objectionable activities against Ahmadis who also believe in the End of Prophethood, with a slightly different explanation. Two years ago, after the APS attack in Peshawar, almost all the political parties, present in the parliament agreed on a National Action Plan to fight and neutralize the extremist elements who indulge in terrorism and violence and those who provide support and facilitate them. As a result, the security establishment initiated Operation Zarb e Azb and other similar actions to effectively, although inconclusively, curb the violence perpetrated by the armed groups, but other pillars of the state remained shy in catching the bull by the horn and refrained from directly confronting and neutralizing religious groups who acted as nurseries of the terrorist jungle. So such, Khatme Nabuwat organizations have remained free to preach hate, discord, violence – all in clear violation of the anti-sectarian and anti-extremism intent of the NAP. We mention below a few samples of what went on during only this month of August. Although KN organizations claim to be apolitical, they have deep and strong links with many political parties, and they promote their agenda and politics, both national and international in league with those parties. Most recently, they have joined a new group Ittehad Millat Islamia comprised of 7 parties, in Baluchistan. Obviously the last named is as much of a political party as all its other colleagues. Whither the claim of being apolitical! We shall spare no sacrifice in support of the dogma of End of Prophethood and the dear country: All the speeches were rabidly anti-Ahmadiyya. One item quoted in the Ausaf report read: One who is a traitor to the Founder of Pakistan, how can he be loyal to Pakistan? Right under this report, apparently as a part of it, the daily published a picture of a rally by Jamaat ud Dawa JD and its 8 speakers who spoke in Masjid Shuhada, Mall Road, Lahore. JD is a well-known extremist organization. Qadianis are a joint enemy of Muslim Ummah; we shall have to be ever vigilant in crushing its head. Qadianis are more dangerous than Jews and Hindus: These mullas propagate, and the vernacular media like Ausaf publish that Qadiani, Jews and Hindus, all citizens of Pakistan, are dangerous. The daily reported the event in the following three-column headline: It conveys to the Pakistani people that terrorism in Pakistan is as a result of bondage with the US and not a result of religious extremism and corruption. He spends a lot of time in Pakistan and promotes anti-Ahmadiyya vigilante activities. He carries a heavy purse. Recently he was quoted in the vernacular press, as: Jihad is fundamental to Islam; if Maulana Sheerani calls it disorder fasaad that is his personal opinion: Maulana Abdul Hafeez Makki The daily Albiyan; August 10, If propagating and recruiting men for violence and bloodshed is now forbidden as a state policy, someone should take note of what this mulla from Makka is saying to the people and the press. The daily Insaf published an op-ed on August 4, and titled it: Qadianis are enemies of Pakistan. Its content is highly provocative. There is a story elsewhere in this report on this op-ed with some comment, so we do not repeat it here, but we do point out: Under what policy or ethics, a community is subjected to such intense hateful propaganda in the Punjab? Are Ahmadis an exception to the policy stated in NAP? It was stated here as well, inter alia: It is ironic and interesting that mulla Zahid-ur-Rashdi who indulges in such sectarian activities and is on record for being involved in promoting inter-religious and sectarian strife was awarded last year the Tamgha-i-Imtiaz Medal of Distinction. In the light of the above is it not meaningless and dishonest to claim and accept that these activities of KN are not hateful and disruptive. But surprisingly this continues to be suggested and even accepted by the state at institutional level. For example, the following headline: According to the reviewer: While discussing Qadianism, his pen is like a dagger or a sword Saif e Chishtiai – on this issue, no compromise, no relief. Last but not least, whenever a major rally or conference is held by the End of Prophethood organization, a senior leader of Jamaat Islami is regularly invited and he participates in the proceedings including an address

to the crowd. The role of JI and its founder Maududi is on record and is well-known in the context of violence in the name of religion and the concept of importance of use of force to establish a Hakumat Ilahya the Islamic state. The above is not a comprehensive review of the functioning of KN groups. It is limited in time to the most recent ground situation, however even this should leave no doubt with the authorities who are sincere about ridding the country of the evil of terrorism and extremism to hold these groups operating in the name of Khatme Nabuwat accountable for their harmful pursuits and activities prejudicial to the security and well-being of Pakistani state and society. A top cleric, government servant, calls for execution of Ahmadis Lalian, District Chiniot; September 26, He is paid his salary from public funds. The daily Dunya of Faisalabad reported the following from Lalian, quoting this Mufti: He told the youth to turn to madrassahs to escape from Qadiani maneuvers. Muslims should boycott Qadiani products. Lalian is located in the central Punjab, and is 10 kilometers from Rabwah, Ahmadiyya headquarters. Mufti Munib can be a part-realist at times. The article crosses all boundaries of decency and journalistic ethics. The on-going National Action Plan aims at eliminating sectarianism and extremism from the Pakistani society. In this, it forbids dissemination of hate and slander through media and rallies etc. However, it appears that Ahmadis are an exception as targets. Even for his group Majlis Ahrar Islam, the prestigious high-level judicial committee, that inquired in depth in anti-Ahmadi riots in the Punjab placed on record: We can use no milder word for the reason that they debased a religious issue by pressing it into service for a temporal purpose and exploited religious susceptibilities and sentiments of the people for their personal ends. The audio commentary by Matin Khalid of this clip has been reproduced by Qureshi verbatim in this op-ed, according to the latter. Hussain is stated to have immediately lost all his body hair due to the shock suffered over this repugnant incident. Matin Khalid attributes having heard this from Dr. Asrar Ahmad and Muhammad Hussain are now both dead. All these individuals hold or held in great esteem clerics like Maulvi Rashid Gangohi who issued the edict: One should desist from that as far as possible; however if unavoidable, one may tell a pure lie. Otherwise one should avoid. Fatawa Rashidia Qureshi quotes Matin Khalid: In the renowned Enquiry Report, the worthy judges referred to one of such numerous outbursts and observed: Against the Ahmadiyya community, marginalized more than ever before, the mulla, the bigoted vernacular press, the selfish politician, all take no notice of the ultimate form of hate propaganda and slanderous abuse. Although various clauses of the penal code, PPCs, A, A and A amply and obviously apply, no high official feels motivated to invoke the National Action Plan formulated after the massacre of school children in Peshawar.

Chapter 9 : FAQ in the category of Islam | Questions on Islam

As a new Muslim, you will have trouble keeping up with prayers every day, fasting during Ramadan, and the many other practices in this religion. The struggle that we face, with such a radical change in lifestyle, is difficult and will take some time. Awkward moments are bound to happen, don't fret.

There is a general notion in the minds of pious Muslims that all Muslims should use these words every time they refer to a future action or promise. A person wanted to invite some friends to his house for dinner. This is a common scenario which repeats time and again among Muslims. But the real question is: Do these words have any real and tangible impact on our lives? Do they have any purpose or function? Let us begin our journey. Consider two students Mohammad and Ahmed are preparing for their final semester examination. Both of them are very religious. Mohammad regularly attends classes, works hard, and submits all the homework on time. Ahmed, on the other hand, skips class, does not submit all the assignments and does not work hard. One day before the final exam, the Imam asked them after the Maghrib prayer how they think they will do. Performance in an exam has nothing to do with fate, luck, or predetermination. These are the necessary requirements for obtaining excellent results in an uncorrupt system and there are no short cuts in this entire process. When they came to the Masjid after their vacation from home, he inquired about their grades. Therefore, it should not be taken lightly or as a matter of play or joke”but this is another issue. Ahmed, on the other hand, did not follow the right procedure and did not put in the necessary effort. So even before the exam, Mohammad was quite confident about his success, whereas Ahmed counted on luck or fate. Everything comes from Allah; success or failure in life is from Allah and a good Muslim accepts the verdict from Allah. Ahmed was trying to evade his own responsibility, and the Imam politely reminded him about it. But suppose Mohammad followed the procedure correctly except that he had the wrong syllabus. Obviously, all his hard work, dedication, and perseverance will not result in a passing grade let alone an A because the questions on the exam will be based on a syllabus that Mohammad did not study. Therefore, it is extremely important to have the right syllabus, otherwise all our efforts will be wasted despite the right approach. It also means that if you do not have this exalted position in the world, then you are not Momins. In another verse Allah says: So, the question is: One thing is absolutely clear though: So, the first question to address is: What is the concept of God? Concept of God Somehow, there is a notion in our minds that God, having absolute authority, does not have to follow any rules or regulations, any principles or system of laws. We feel that if God is subject to any laws, then His power will be restricted”and of course God cannot be imagined without absolute, unrestricted power over the universe and everything in it, including human beings. So, is God a Dictator? For ages human beings have considered God as a glorified and magnified king having absolute power and authority. They thought His actions were like a dictator. God could punish or reward arbitrarily whomever He willed; He could give wealth or poverty to whomever He willed; or give dignity or disgrace to whomever He willed. He guided whomever He willed and misguided whomever He willed. And finally, He could send to Heaven whomever lucky ones! He willed and He could send to Hell whomever unlucky ones! And these things are decided by God even before the person is born. No one can question Him and there is nothing that human beings can do about it. Earlier, even in this century in our respective mother countries, people thought that using reason and intellect to improve the conditions and the way of life was against the Will of God since reason had no importance or influence over His actions as emphasized by the Maulvis, Mullahs and Maulanas. This old idea of God as an absolute dictator still lingers in the minds of many religious people and totally obscures their vision. With the increase in knowledge and growth of mental power, we have been able to subdue the forces of nature. We have gradually discovered the laws which govern natural phenomena in the external world. This has given us confidence to achieve new and improved ways of life, and in fact we cannot imagine what life would be like without these things. Thus, the idea of mankind having power, freedom, and a role in the world became prominent, slowly infringing upon the idea of God being a dictator and we His bound

slaves, unable to change anything. Allah is the true source of freedom, not slavery. So God is not a dictator, but neither is He a helpless observer. No human being can understand it let alone have a share in it because it is beyond space and time. It cannot be influenced by external criteria: It is accountable to no one outside of itself: The universe and all the things in it are, therefore, in direct and intimate contact with the Divine Will every moment of their existence. The universe contains two different categories of beings—one self-conscious and possessing a free will mankind, the other without self-consciousness and not possessing a free will animate and inanimate matter. The Divine Will is related in different ways to these two categories of beings as each needs a different kind of sustenance and support. Pringle-Pattison deplors that the English language possesses only one word—“creation”—to express the relation of God and the universe of extension on the one hand, and the relation of God and the human ego on the other. The Arabic language is, however, more fortunate in this respect. An analogy to further illustrate this concept is that of an architect developing the idea for a building. This process is called *Amr*, and when the idea is used and enters the physical world outside of the architect's mind, it enters the world of *Khalq* and eventually will manifest itself in the world of *Khalq* as the building. These laws are completely preordained or foreordained or predetermined by Allah via His Divine Will and are, therefore, unalterable. This is a world in which freedom has no meaning. Be they planets or electrons, they must move in their prescribed orbits. Be they apples, or rain drops, they must fall to the ground. Fire must burn and ice must cool, and so on. Everything behaves in conformity with its natural properties in obedience to the laws which govern it. We are constantly exhorted by Allah to ponder the regularity of natural phenomena. This regularity is the reflection of the Divine Will which is free from any trace of internal conflict or contradictions: Therefore, no human has the authority to change these laws and God does not change any of these natural laws for anyone. Human beings can only discover the natural laws and make use of them. This is the critical question as far as human beings are concerned. And how does Allah respond to this request?: By sending His guidance as a free gift to us in the form of *Wahi* or Revelation which is more valuable than anything else in the universe. Can there be any better gift to humanity from the Lord of all the worlds? Thus human beings occupy a unique place in the universe. By virtue of possessing a human body, man is part of the material world. Thus, he is as much subject to natural laws as is any other object in the universe. Birth, growth, decay, and death of the human body are natural processes and so are governed by the laws of nature. But man is also endowed with a self or ego which expresses itself as free will, and freedom of choice is inherent in the self. Since the self is a special gift given to mankind by God, it is not part of the material body of man. Although it uses the body as a vehicle for its expression, it is not bound by space and time and, therefore, not subject to any physical laws. Since the essence of self is freedom of choice, the Divine Will in the sphere of man performs this function as guidance and not control, and human beings are free to accept or reject His guidance. Then whoever will, let him accept, and whoever will, let him reject. No one can escape this responsibility and evade the results of his own actions. No bearer of burdens can bear the burden of another. No bearer of burdens can bear the burdens of another. They are entered on the credit and debit side of the ledger kept by Him: A negative deed is. So sins are entered on the debit side and can only be annulled by balancing them with good deeds on the credit side. As far as human beings are concerned, we have seen that God does not directly control their lives. In other words, God does not choose for us—we have to make our own choice. God has given us the freedom of choice and He wants us to exercise this choice based on reason in the light of His revelation. He has [by His own choice], by permitting the emergence of a finite ego capable of private initiative, limited the freedom of His own free will. He shares in the life and freedom of the Ultimate Ego who, by permitting the emergence of a finite ego, capable of private initiative, has limited his own freedom of His own free will. But this limitation is not externally imposed. It is born out of his own creative freedom whereby He has chosen finite egos to be participators of His life, power, and freedom. Results are based on the course chosen; one cannot make one choice and bring about the result of another choice. This is the law of requital and it works inexorably in the entire universe, including the world of man. In the latter case, the result may come out in present life or in the Hereafter. This tendency of Muslims has

**DOWNLOAD PDF WHOSE SIDE ARE YOU ON? MUSLIM
PSYCHOANALYSTS TREATING NON-MUSLIM PATIENTS AISHA ABBASI.**

made them passive observers to events caused and controlled by others. Let us learn from the Prophet P and the Sahaba R.