

BI-LINGUAL MONTHLY PUBLISHING FROM LONDON

Lahore INTERNATIONAL

**AUGUST
2019**



A Magazine for Scholarly, Literary, Political, Economic and Religious Activities

www.lahoreinternational.com

Latest Medical Breakthrough

GOOD NEWS
for
Your Heart Health

TriCardin[®] Caps

- ★ **Evidence- based**
- ★ **Natural / Herbal Medicine**
- ★ **Backed by Scientific Research, Extensive International clinical Trials.**
- ★ **Global Use.**



Approved by CFDA.
Approved by DRAP,
Ministry of Health
No side effects.

Available throughout Pakistan
at all leading medical stores.



For
**PREVENTION &
TREATMENT of**

- Heart Disease
- Diabetic Complications
- High Blood Pressure
- Stroke
- Post Angioplasty/Stenting
/By-Pass Complications

For more details, Please visit

www.tricardin.com

www.trigenpharma.com



EDITOR IN CHIEF
Mohiuddin Abbasi



EDITOR
Zakaria Virk

ASSISTANT EDITOR
Munazza Khan

ASSOCIATE EDITOR
Amina Nuzhat

SUBSCRIPTION MANAGER
Syed Mubarak A. Shah
Ph. No. 0047-91698367

ADVERTISING MANAGER
M. Sultan Qureshi
Ph. No. +1(416)433-0112

STENZONC

04

Editorial : My Unforgettable Journey to the Holy Land (2)

05

Relations with Pakistan much better today than before, says President Trump in meeting with PM Imran

08

Curbing the Mullah

10

PM Imran owns assets worth Rs108m: ECP
Bilwal Zardari wealthiest of all Rs: 1.5 billion

11

UK arms sales to Saudi Arabia unlawful, court rules

13

Iraq becoming a Battleground as US-Iran tensions Rise

15

The Woman Who Sneaked In to George Washington's Army

18

Why Is There So Much Saudi Money In American Universities?

20

9 Lessons from Converting to Islam

24

Jewish community leaders joined Muslim officials in Christchurch

25

We Should Be Moderate As Ummath Wasth In The West

27

Why parts of India becoming too hot for humans?

29

Under Modi, Hindus Find Hope for a Temple on Disputed Speck of Land

31

Dubai ruler's wife flees to Europe, he writes her a furious poem in return

32

Saudi Arabia to relax Male guardianship laws

33

Technology: The 40 - year journey of the Walkma

Issue : AUGUST, 2019

Price : UK Pound 2, per copy

Annual Subscription : 24 UK Pound

E-mail : lahoreintlondon@gmail.com

Send your writeups at
m.abbasi.uk@gmail.com

Write to:

Monthly Lahore International

Phone : +44 794 007 7825

Disclaimer

The views and opinions expressed in this magazine are those of the authors and do not necessarily reflect the official policy of magazine.



Editorial

My UNFORGETTABLE JOURNEY TO THE HOLY LAND (2)



Kababir: After spending an unforgettable and spiritually rewarding day in Jerusalem we decided to visit Kababir, a village now part of Haifa. Haifa is about 90 km from Tel Aviv. We took the comfortable train with luxury seats and good security. There are 3 stations in Haifa; I did not know which one to get off. We arrived at the first station, and as soon as the train left sitting close to the window I spotted two tall minarets of Mahmud Mosque at a distance on a hill - Mount Carmel. So we got off at the next station, the station master went out of his way for me to show which bus to take to go to Kababir. We got off at a bus stop there were three teenage girls talking in English. I asked them when the next bus is arriving to go to the mosque; they said we are also going there. They were from the US, visiting Israel and the mosque as part of their travel tour.



Upon arrival at the mosque we were greeted by Imam Shamsuddin, his wife and children. They were happy to see us arriving without any prior communication. The white mosque complex is huge; two 35 meter high minarets are imposing, bright sun shining on the marbles courtyard. Inside the mosque there was a children class going on, all of children elegantly dressed in white with white koufis. Soon some tourist arrived who were received by the General Secretary followed by a lecture. When female tourists arrive they are entertained by the affable and learned wife of the Imam. We were told many Jewish children from New York visit the mosque on their summer camps.

We were given a tour of mosque with spectacular MTA studio, office of the Imam, photos of the previous missionaries who served here before like Maulana Jalal al-din Shams, Maulana al-Karim al-Ustaz Abul

Ata Jalandhari, Maulana al-Karim al-Ustaz al-Hafiz Bashir al-Din Obeidallah. In the immediate vicinity of the mosque all surroundings houses belong to roughly 2, 000 Ahmadi Muslims who have lived here since 1920's. There was a street called Shar'ay Jalal al-Din St, a street Shar'ay al-Mahdi St. Bus stop for bus # 33 & 34 called Rabwah. The living room was adorned with elegant photos of the Promised Messiah (as), and all five Ahmadiyya Caliphs. There was a huge poster of Abdus Salam Memorial Meeting held in Trieste in November 1997. A colored poster in Arabic hung on

the wall outlining the life, and contributions of Prof Abdus Salam.

Near the mosque is a school which was once run by the community. The first mosque on Mount Carmel was built in 1931. Current Mahmud Mosque was built in the 1970's funded entirely by the local Ahmadiyya

community. In 1928 most of the residents of Kababir belonged to the Ahmadiyya community, but now there is mixed neighborhood of Jews and Muslims. We offered Asr prayer in congregation, and briefly met Amir Jama'at Muhammad Sharif Odeh. In 2012 community celebrated 25 years Since the Quran was translated into Yiddish in 1987 "in order to present a different face of Islam – as well as to ensure our neighbors could also read Quran".

While travelling in the bus for half an hour we saw Baha'i gardens on a hill slope with beautifully laid out flower beds, spectacular architecture and lush green trees. I have unforgettable sweet memories of my visit to Mahmud Mosque in Kababir.

Zakaria Virk, Editor



Relations with Pakistan much better today than before, says President Trump in meeting with PM Imran

P Prime Minister Imran Khan arrived at the White House on Monday for his first one-on-one meeting with US President Donald Trump.

He was received by President Trump, who greeted him with a handshake and a pat on the arm.

The two waved to PTI supporters gathered outside the White House before heading inside for their meeting.

In televised remarks from inside the Oval Office, President Trump noted that the US is working with Pakistan to leave Afghanistan, saying that he does not want the US to be "a policeman" in the region.

"Pakistan is helping us a lot now on Afghanistan," he said, adding that relations with the country are much better now than before.

In wide-ranging remarks, he also offered to intercede to improve strained relations between Pakistan and India, and further said that aid to Islamabad could be restored depending on the kind of understanding reached between the two leaders.

To a question asking him about his own unfavourable views about Pakistan in the past, Trump said: "I don't think Pakistan respected the United States [in the past]. I

don't think Pakistan respected its [the United States'] presidents. I think Pakistan could have done a tremendous amount with respect to Afghanistan: they didn't do it and I don't blame them because they were dealing with the wrong president. Who knows?

"I think they could have helped us a lot in the past, but it doesn't matter [now]. We have a new

leader, he is going to be a great leader of Pakistan. And have a new leader here [...] but no, I think Pakistan could have done a lot [in the past] but it chose not to just because they didn't respect US leadership," he said.

"I think Pakistan is going to do a lot. I really do. I think Pakistan is going to make a big difference. I think Pakistan will save millions of lives in Afghanistan because I really believe they can — they have a power that other nations don't have with respect to Pakistan," he said.

"We were paying \$1.3 billion as aid for many years but the problem was that Pakistan — it was before you [PM Imran] — was not doing anything for us. They were really, I think, subversive. To be honest, we have a better relationship with Pakistan right now than we did when we were paying that money. But all of that can come back depending on what we work out [...] and I think at the end of this, the



Prime Minister Imran Khan meets with US President Donald Trump in the Oval Office of the White House. — PTI Twitter

end of very short time, we can have a very great relationship with Pakistan.

"It is a great country, they are very great people. I have many friends from Pakistan [...] they are great people, smart, tough — they are tough, there is no question about that. They are like him [pointing to PM Imran], they are tough," said Trump.

Kashmir mediation

The US president also offered to mediate the Kashmir dispute between India and Pakistan. "If I can help, I would love to be a mediator," Trump said.

"If I can do anything to help, let me know," he said, to which PM Imran said that if Trump would, he would "have the prayers of more than a billion people".

The premier said the US, being the most powerful country in the world, can play the most important role in bringing peace to the subcontinent.

"There are over a billion and quarter people in the subcontinent, they are held hostage to the issue of Kashmir, and I feel that only the most powerful state, headed by President Trump, can bring the two countries together.

"From my point, I can tell you we have tried our best, we have made all overtures to India to start a dialogue, resolve our differences through dialogue, but unfortunately we haven't made headways as yet. But I am hoping that President Trump would push this process," said Prime Minister Imran.

In response, Trump revealed that India had also asked him to mediate.

"I was with Prime Minister [Narendra] Modi two weeks ago. We talked about the subject and he actually said, 'Would you like to be a mediator or arbitrator?'. I said where, he said Kashmir, because it has been going on for many, many years.

"I was surprised to know how long it has been going on. I think they would like to see

it resolved, you [Pakistan] would like to see it resolve [...] and if I can help, I would love to become a mediator," said Trump.

"I have heard so much about Kashmir; it's a beautiful place."

India's Ministry of External Affairs Spokesperson Raveesh Kumar, however, shortly after the remarks by Trump denied that any such request had been made by Modi.

Peace in Afghanistan

President Trump said that he could win the war in Afghanistan in a week, but that he doesn't want to kill millions of people and wipe Afghanistan "off the face of the earth".

Prime Minister Imran told reporters that there was only one solution for Afghanistan and remarked that a peace deal with the Taliban was closer than it had ever been.

"This is the closest we have ever come," he said, agreeing that a military 'solution' to the Afghan war would result in a catastrophic loss of lives.



He said he hoped that in the coming days, "we will be able to urge the Taliban to talk with the Afghan government and come to a political solution", a point that was promptly appreciated by Trump — who again noted that Pakistan had helped tremendously in recent weeks.

Prime Minister Imran also highlighted Pakistan's own sacrifices in the so-called 'War on Terror', reminding Trump that Pakistan had lost 70,000 people and billions of dollars due to the conflict.

"I think Pakistan is going to do a lot [with respect to Afghanistan]. I really do. I think Pakistan is going to make a big difference," said Trump.

"I think Pakistan is going to save millions of lives in Afghanistan because I really believe they can, they have a power that other nations don't have with respect to Afghanistan and I would say, as of the moment, they are working very hard and very nicely."

Trade

President Trump also said that the US is willing to invest in Pakistan and sees great trade opportunities there. He also talked about expanding trade "10, 20 times".

The US leader stressed that not enough opportunities had been explored between the two countries, indicating that both sides would be see more trade with each other.

In reply to a question on whether he would ever go to Pakistan, which he at one point described as a "wonderful country", Trump joked that while he had yet to be invited by PM Imran, he

would "love to" visit one day.

While the two leaders spoke to the media, the senior military leadership, including Chief of Armed Staff Gen Qamar Javed Bajwa and Inter-Services Intelligence chief Lt Gen Faiz Hameed, arrived at the White House for delegation-level talks.

The premier later met First Lady Melania Trump.

Both sides then held a working lunch to discuss matters of mutual interest.



High hopes

Ahead of the meeting, US Senator Lindsey Graham, who by some accounts has been instrumental in arranging the meeting, tweeted the following:

"Great meeting with the PM of Pakistan, Imran Khan.

"In my opinion he and his government represent the best opportunity in decades to have a beneficial strategic relationship the US. This will help us secure Afghanistan and the region long-term."

"Tremendous business opportunities exist between Pakistan and the US through a free trade agreement tied to our mutual security interests," he continued in a subsequent tweet.

"It's also our best chance in decades to reset the relationship between the US and Pakistan.

"Hoping for a great meeting between President @realDonaldTrump and PM Khan today," he concluded.

<https://www.dawn.com/news/1495547>



Curbing the Mullah

By Nadeem Piracha

In his 2003 book *Uncensored*, former general manager of PTV, Burhanuddin Hasan wrote that after coming to power in July 1977, one ‘advice’ which Gen Zia issued to PTV was that TV plays (and films) should always depict clerics in a positive light.

The advice had been triggered by a concern exhibited by Zia’s information ministry which believed that the country’s cultural zeitgeist, partially shaped by Urdu films, TV plays and Urdu literature, had always portrayed a negative image of clerics and ulema.

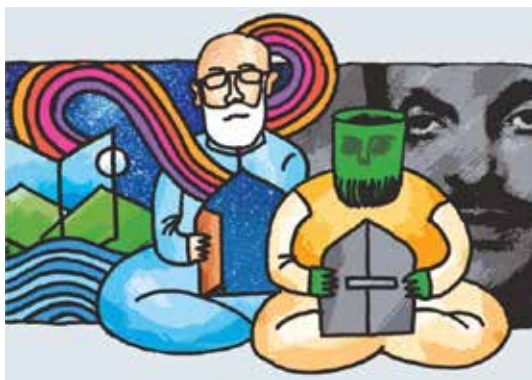
It was a reflection of the larger paradigm shift initiated by the Zia regime in which the ulema were pulled in to play a more direct role in political and legislative matters.

But why did Zia feel that religious elements had been demonised and kept away from influencing matters of state and government in Pakistan?

In *Questioning the Authority of the Past* historian Dr Ali Usman Qasimi explains how from 1947 till about the mid-1970s, the state and subsequent governments consciously kept the ulema away from directly influencing government legislation.

Usmani adds that this was not due to the fact that those who ran the state and governments between the mentioned years were secular. Instead, their idea of faith and its role in the formation of Pakistani nationalism was different from those held by the ulema and the clerics.

The civil-military establishment which was at the helm of state and government affairs from 1947 till the early 1970s was an extension of the idea of faith and Muslim nationalism developed and evolved by the likes of Sir Syed Ahmad Khan, Syed Amir Ali, Chiragh Ali, Ahmaduddin Amritsari, Muhammad



Iqbal, Ghulam Ahmad Parvez, Dr Khalifa Abdul Hakim, and to a certain extent, Dr Fazalur Rehman Malik.

These scholars were the main shapers of ‘Islamic Modernism’ in South Asia. As an idea it encouraged the acquirement

of universal sciences and philosophies to facilitate a rational, practical and informed reading of Islam’s holy scriptures beyond the ‘dated’ interpretations penned by ancient ulema or contemporary clerics.

From the mid-19th to the mid-20th centuries, these scholars, through hefty scholarly treatises and philosophical discourses, urged the snatching away of matters of faith from the clutches of clerics and ‘dogmatic ulema.’

They advocated addressing the faith’s ‘stagnant’ and ‘retrogressive’ state through modern scholarly, scientific and cultural means so that its ‘true form’ (which was vibrant and supple) could be brought back to life. To them this recouped form was to become the engine empowering the rejuvenation of South Asia’s Muslims into becoming an enlightened and dynamic polity.

The founders of Pakistan led by Muhammad Ali Jinnah were very much a part and parcel of this narrative and of the evolving tradition of Islamic Modernism in South Asia.

For example, just a few months after the country’s creation in August 1947, Jinnah green-lighted the creation of the Institute for the Reconstruction of Islam (IRI) headed by the celebrated Jewish-journalist-turned-Muslim-scholar, Muhammad Asad.

Ishtiaq Ahmad in 1987’s *The Concept of Islamic State* quotes IRI’s first scholarly initiative as a detailed treatise which suggested that “no specific form of government had been prescribed by Muslim

scriptures and it was up to the Muslims of every age to agree on one that suits their conditions.” The report emphasised that no matter what form of government Muslims decide to enact, it needed to be run on one of the central Islamic principles of “socio-economic justice.”

Even though the 1949 Objectives Resolution passed by the Constituent Assembly declared that Pakistan was to become an ‘Islamic Republic’, Usmani reminds his readers that the Resolution did not envision any special authority for the ulema.

In 1950, the government set up the Iqbal Academy whose first initiative was a monograph Iqbal and the Mullah authored by Dr Khalifa Hakim. The monograph pointed out the differences of the idea of faith advocated by Iqbal and those held by the “reactionary clerics.” The monograph was also distributed to the people by the military during its operation against the 1953 anti-Ahmadiyya riots in the Punjab.

The Pakistani nationalist narrative driven by the precepts of Islamic Modernism peaked in the 1960s during the Ayub Khan regime (1958-69). After taking power, he wrote in his diary (segments of which were published in his 1967 autobiography), that to make Islam a force of progress and unity (in Pakistan), it needed to be rescued from the influence of clerics and “retrogressive ulema.”

Though till then the ulema did not have any significant influence on legislative matters, Ayub further neutralised them by bringing all mosques and shrines under state control. This move was suggested and encouraged by Dr Javed Iqbal, the scholar-son of Allama Iqbal.

Then, on the advice of Dr Fazalur Rehman Malik, Ayub also attempted to get a single, government-approved sermon authored for Friday prayers which was to be read in all mosques.

Through some anti-traditionalist legislation and advocacy institutions that were navigated by staunch Islamic Modernists, Ayub continued to frustrate all attempts by ulema and clerics to enter the mainstream of policy formation.

In 1967, the regime launched an ambitious project to “impart modern education to the clerics so they could become more productive members of the society.”



In the late 1960s, with the economy sliding, Ayub began facing severe opposition from right-wing religious groups as well as from the left. In 1969, he was forced out by a largely left-oriented uprising. The Islamic Modernist narrative lingered on until it began to erode during the Z.A. Bhutto regime’s populist rightward shift in the mid-1970s. It was then entirely discarded by the Zia dictatorship.

The more ulema-centred narrative and paradigm created by Zia lasted beyond his demise in 1988. Presented and legislated as an alternative to the floundering idea of Islamic Modernism, it eventually mutated and became a highly polarising and even anarchic entity, eventually plunging the state and society into an exhaustive quagmire.

One now wonders, would the state of the country have been better today had Islamic Modernism been allowed to evolve beyond the 1970s?

<https://www.dawn.com/news/1329822/smokers-corner-curbing-the-mullah>

PM Imran owns assets worth Rs108m: ECP Bilwal Zardari wealthiest of all Rs: 1.5 billion

By Saqib Virk

ISLAMABAD : The Election Commission of Pakistan (ECP) on Tuesday publicly released asset details — among other key politicians — of Prime Minister Imran Khan, revealing assets worth more than Rs100 million.



animals worth Rs10m and arms worth Rs16.6m.

The ECP further revealed that Pakistan Peoples Party (PPP) Chairman Bilawal Bhutto-Zardari to be the wealthiest among all the politicians with a net worth of Rs1.5 billion. The PPP

According to the documents released by the electoral body, PM Imran owns assets worth Rs108 million. The prime minister, in his declaration, revealed that the Bani Gala estate was received a gift.

He also presented assets details of his spouse, Bushra Bibi, who owns a 3-kanal house in Bani Gala, 431-kanal land in Pakpattan and 266-kanal in Okara.

The top poll body further revealed that the prime minister has three foreign currency accounts — one each for US dollars, Euro and Pound Sterling.

In addition to property and other assets, PM Imran also owns four goats worth Rs50,000 and 150 acres of agricultural land. Among other politicians, the commission revealed that former president Asif Ali Zardari owns holdings worth Rs660 million. Of the total, Zardari owns

leader also declared himself as a partner in two villas in Dubai. Senior PPP leader Khursheed Shah also owns assets worth Rs60m.

According to the ECP, Leader of Opposition Shehbaz Sharif owns possessions worth Rs189m whereas his spouses, Nusrat Shehbaz



and Tehmina Durrani, own assets worth Rs230m and Rs5.76m respectively.

The ECP also released details of other Pakistan Muslim League-Nawaz (PML-N) leaders Shahid Khaqan Abbasi and Rana Sanaullah, who own assets worth Rs600m and

Rs66m respectively. The top poll body also named Minister for Railways Shaikh Rasheed as an owner of assets worth Rs35m.

<https://tribune.com.pk/story/2004647/1-asset-details-pm-imran-owns-assets-worth-rs100m/>

UK arms sales to Saudi Arabia unlawful, court rules



Campaigners have won a legal challenge over the UK government's decision to allow arms sales to Saudi Arabia, which is engaged in the war in Yemen.

Campaign Against Arms Trade argued the decision to continue to license military equipment for export to the Gulf state was unlawful. It said there was a clear risk the arms might be used in a serious violation of international humanitarian law.

Judges said licences should be reviewed but would not be immediately suspended. International Trade Secretary Liam Fox said the government would not grant any new licences for export to Saudi Arabia and its coalition partners while it considers the implications of the judgment.

A spokeswoman for Prime Minister Theresa May said the government was "disappointed" and would be seeking permission to appeal against the judgment. Under UK export policy, military equipment licences should not be granted if there

is a "clear risk" that weapons might be used in a "serious violation of international humanitarian law".

Giving judgment at the Court of Appeal in London, Master of the Rolls Sir Terence Etherton said the government "made no concluded assessments of whether the Saudi-led coalition had committed violations of international humanitarian law in the past, during the Yemen conflict, and made no attempt to do so".

He said the government "must reconsider the matter" and estimate any future risks. Mr Fox said the government always took its export obligations very seriously. "Today's judgment is not about whether the government has made the right or wrong decisions about granting export licences, but concerns the rationality of the process used to reach decisions," he added.

'Preventing further bloodshed'

The UK has licensed more than £4.7bn of arms

exports to the Saudis since the bombing of Yemen began in March 2015. Equipment sold to Saudi Arabia includes Typhoon and Tornado fighter jets, as well as precision-guided bombs. The sales contribute to thousands of engineering jobs in the UK and have provided billions of pounds of revenue for the British arms trade.

Campaign Against Arms Trade spokesman Andrew Smith welcomed the judgment, saying the Saudi Arabian regime was one of the most brutal and repressive in the world - yet for decades had been the largest buyer of UK-made arms. "No matter what atrocities it has inflicted, the Saudi regime has been able to count on the uncritical political and military support of the UK," he said.

"The bombing has created the worst humanitarian crisis in the world." The hidden victims of the Yemen war Lucy Claridge, director of strategic litigation at Amnesty International, said the judgment was "a major step towards preventing further bloodshed". "This is the first time that a UK court has acknowledged the risks of continuing to lavish Saudi

Arabia with military equipment for use in Yemen," she said. Labour and the Liberal Democrats called for the government to immediately suspend all arms sales for use in the Yemen conflict.

Labour's shadow foreign secretary Emily Thornberry demanded "a full parliamentary or public inquiry" to find out how the breach of law was allowed to happen, and which ministers were responsible.

There has been much public debate about the supply of weapons to Saudi Arabia, particularly in light of the Saudi involvement in the conflict in Yemen. Research by the Stockholm International Peace Research Institute, a think tank which monitors the global weapons industry, puts Britain in second place as a supplier of "major arms" to Saudi Arabia, behind the United States and ahead of France. Saudi Arabia's total imports of major arms more than tripled in the period from 2012 to 2017 compared with the previous five years.

https://www.bbc.com/news/uk-48704596?ns_linkname=news_central&ns_s

Pakistan: Women harassed most in KP's educational institutes

PESHAWAR: Women are harassed the most in Khyber Pakhtunkhwa's (KP) educational institutes as opposed to other public spaces, documents pertaining to complaints filed revealed.

According to the documents, at least 31 complaints were filed to the provincial ombudsperson in a four-month period.

Of the 31 complaints the provincial ombudsperson received, eight were from women who said they

were harassed in educational institutes in KP.

Other complaints were from women who experienced harassment in the provincial health (five) and police (three) departments, as well as women doing housework.

KP ombudsperson Rukhshanda Naz, in this regard, said the provincial government has started providing relief and justice to women.

<https://www.geo.tv/latest/242022-women-harassed-most-in-kps-educational-institutes-documents-reveal>



Iraq becoming a Battleground as US-Iran tensions Rise

By Talmiz Ahmad



Donald Trump addresses US troops at a military base in Iraq. (Reuters)

As the regional security situation has deteriorated over the last two months, Iraq fears it is becoming part of the theater of confrontation. Reflecting this concern, following the attacks on four oil transportation vessels off Fujairah on May 12, thousands of demonstrators took to the streets of Baghdad demanding that their country stay out of any conflict between the US and Iran. Their slogans were: “No to war” and “Yes to Iraq.”

After national elections in May last year, several different groups came together to appoint Adel Abdul Mahdi as prime minister. But differences among the parties have ensured that it has still not been possible to appoint the country’s defense, interior and justice ministers. Meanwhile, the nation’s problems continue to fester. Iraq’s senior cleric, Grand Ayatollah Ali Al-Sistani, spoke out sharply on June 14, criticizing “the despicable competition for posts, the ongoing corruption, and failure to fill the acute shortages of services.”

In this fragile scenario, the last thing Iraq needs is to get embroiled in a major regional conflict.

Keeping out will not be easy. Since 2014, when US forces returned to Iraq to fight Daesh, the country has been the stage for US-Iranian competition. While the US built up the Iraqi national forces, Iran shaped a number of formidable Shiite militias, which were clubbed together in the Popular Mobilization Units (PMU). Iraq today has about 30 militias with 125,000 members.

One constituent of the PMU, Harakat Hezbollah Al-Nujaba, has been particularly vocal in demanding the departure of US forces from Iraq and, in May, amidst increasing regional tensions, even threatened to attack US targets. Fearing that the aggressive activities of such groups would invite swift US retaliation, the Iraqi government has affirmed that it is “responsible for protecting American interests in Iraq” and has urged all militia not to take any provocative action. And Abdul Mahdi this week issued a decree heavily curbing their powers and forcing them to further integrate into the country’s formal armed forces. They now have to pick between political or military activity.

Most militias have been more moderate, with their

spokespersons stressing that the PMU will give priority to “national interests” and will only take decisions after deep thought and wide consultation. However, the US does not make things easy for the beleaguered Iraqi government. Last December, President Donald Trump visited a US military base in Anbar Province without going to Baghdad and meeting Iraqi leaders, suggesting an infringement of Iraqi sovereignty. He compounded this transgression by saying in February that US troops would stay on in Iraq “to monitor” Iran, thus contradicting the official Iraqi position that the US troops were in the country only to train Iraqis to fight Daesh.

In the face of increasingly severe sanctions, Iran has sought to strengthen its ties with Iraq. It shares a long border with Iraq and, hence, it can evade sanctions more effectively. During the visit of President Hassan Rouhani to Baghdad in March, the two countries agreed to boost bilateral trade from \$12 billion to \$20 billion and to pursue railway projects that would link southern Iran with Basra and join Tehran and Baghdad with the Syrian coast.

As US-Iran ties deteriorated in May, Foreign Minister Mohammed Javad Zarif visited Baghdad and said Iran was prepared to pursue “non-aggression” pacts with its Arab neighbors. Iraqi officials used the occasion to convey their opposition to the sanctions on Iran and reject the prospect of war on that country.

Later, the Iraqi electricity minister said that Iraq depended on Iran for 4,000 megawatts of electricity supply and that the US had waived sanctions on these ties, which have considerable significance for the welfare of the Iraqi population. He also clarified that Iranian companies were continuing to work in Iraq and were being paid in Iraqi dinars, thus excluding them from the sanctions framework.

According to regional media reports, Iran is also seeking to enhance defense ties with Iraq, providing the latter with training in artillery and airborne assault, new air defense systems, and engaging in joint military exercises.

<http://www.arabnews.com/node/1519461>

Shireen Mazari calls Major General Nigar Johar Khan symbol of women empowerment

ISLAMABAD: Human Rights Minister Shireen Mazari called Major General Nigar Johar Khan a symbol of women empowerment. “She is a two-star general in Pak Army’s Medical Corps. Apart from being a doc, she is a sharp shooter too,” Qamar explained.

In 2017, Major General Nigar Johar Khan became the third woman in the country’s history to hold the rank of a major general in the Pakistan Army. Mazari shared a picture of Maj Gen Nigar Khan, adding the caption: “Respect. #womenempowerment”.

According to Wajiha Qamar, a member of the National Assembly, Maj Gen Nigar Johar Khan hails “from a Pashtun family of



“Pak has shown that, it is committed to gender equality and women empowerment. Gender specific jobs assigned by the ancient patriarchy are now adapting to the realities of 21st century,” she added. <https://www.geo.tv/latest/240720-shireen-mazari-calls-major-general-nigar-johar-khan-symbol-of-women-empowerment>

The Woman Who Sneaked In to George Washington's Army

By Alison Leigh Cowan



A newly resurfaced diary is providing additional detail into the life of Deborah Sampson, a woman who disguised herself as a man and joined the Continental Army. Credit Credit Michelle Gustafson for The New York Times

PHILADELPHIA — Hers has always been one of the more astonishing, if little-known, tales of the American Revolution: a woman who stitched herself a uniform, posed as a man and served at least 17 months in an elite unit of the Continental Army. Wounded at least twice, Deborah Sampson carried a musket ball inside her till the day she died in 1827.

While historians agree that Sampson served in uniform and spilled blood for her country, gaps in the account have long led some to wonder whether her tale had been romanticized and embellished — possibly even by her.

Did she fight in the decisive Battle of Yorktown, as she later insisted on multiple occasions? And how did she keep her secret for the many months she served in Washington's light infantry?

Now, scholars say the discovery of a long-forgotten diary, recorded more than 200 years ago by a Massachusetts neighbor of Sampson, is addressing some of the questions and

sharpening our understanding of one of the few women to take on a combat role during the Revolution.

"Deb Sampson, her story is mostly lost to history," said Dr. Philip Mead, the chief historian and director of the Museum of the American Revolution in Philadelphia. "So, finding a little piece of it is even more important than finding another piece of George Washington's history."

The museum bought the diary for an undisclosed sum after Dr. Mead spotted it at a New Hampshire antiques show last summer. He plans to showcase it next year with other items about the role American women played in the Revolution, as part of a larger celebration of the 100th anniversary of the 19th Amendment.

The skeletal facts of Sampson's military service have long been known. After at least one failed attempt to enlist, she ultimately succeeded in joining and fighting with a Massachusetts

company that saw action in the Hudson Valley. Her secret went undiscovered until 1783, when, just months before the war's end, she fell sick in Philadelphia and was found out by a doctor. There was no reprimand, just an honorable discharge.

Untangling the fuller story has been more complicated. She left only a smattering of records in her own words and seems to have exaggerated her exploits at the urging of Herman Mann, a sensationalist newspaper publisher. He took liberty with

the facts in memoirs he ghostwrote for her in 1797, and had a hand in a florid speech she delivered during a paid lecture tour of New England. Each performance included a moment when she theatrically switched out of her dress and reappeared in light infantry garb.

Ms. Sampson "is a challenging figure," said Harvard Professor Laurel Thatcher Ulrich, an expert on forgotten women, "because she recreated herself so many times — and then was recreated again by her supposed biographer."

As recently as 2016, Meryl Streep recast history a bit while praising Sampson as a model of "grit and grace" at the Democratic National Convention. She referred to Ms. Sampson as "the first woman to take a bullet for her country."

That designation more properly belongs to New York's Margaret Corbin, who never enlisted but continued to fire her husband's cannon when

he fell at Fort Washington in 1776.

The diary, written by Abner Weston, suggests Sampson likely did not fight at Yorktown as she claimed. He dates Sampson's botched enlistment to a period around January 1782, months after the British thrashing at Yorktown.



A diary kept by Abner Weston, one of three he compiled during the years of the American Revolution, in which he served as a Massachusetts militia member. Credit Michelle Gustafson

"If you really want to put her at Yorktown, you could start stretching it, but that sounds like pretty strong evidence that she probably wasn't there," said Dr. David Osborn, site manager of historic St. Paul's Church in Mount Vernon, N.Y.,

a national park site that dates to the Revolution.

He noted, though, that Sampson would hardly be the first veteran to place herself at the scene of a prominent battle that might be more familiar to folks back home.

Weston, who served as corporal in the Massachusetts militia, created at least three diaries that chronicle the war years, including his deployment to help defend Rhode Island in 1780 and to reinforce West Point in 1781. Two of the diaries are already held by the National Archives.

The third diary that just resurfaced is a hand-stitched, 68-page account of the period between March 28, 1781 and August 16, 1782, which Weston updated while back home in Middleborough, Mass., where Sampson also lived.

The Museum of the American Revolution in

Philadelphia, which purchased Weston's diary, is planning to make it part of a display that will mark the often overlooked contributions of women to the colonists' campaign for freedom. Credit Michelle Gustafson for The New York Times

In an entry for Jan. 23, 1782, Weston, then 21, wrote with variant spelling about an "uncommon affair" that rocked the town. A woman, posing as a man, had tried to enlist.

"Their hapend a uncommon affair at this time," he wrote, "for Deborah Samson of this town dress her self in men's cloths and hired her self to Israel Wood to go into the three years Servis. But being found out returnd the hire and paid the Damages."

Sampson's motivation for enlisting has never been clear. Unabashed patriotism? Financial distress?

In the last years of the war, towns that struggled to fill their quotas of recruits offered bounties to attract volunteers. Sampson, born to an indigent family in Plympton, Mass., around 1760, certainly might have needed the money. She had previously worked as an indentured servant.

What's clear, according to evidence in the Massachusetts Archives, is that later that year she tried to enlist again, 40 miles away in Bellingham, Mass. This time her gambit worked, and in May 1782 she accepted a bounty to suit up in place of folks from Uxbridge, one town over. She called herself Robert Shurtleff, her alias for the rest of the war.

Dressing as a man was considered a crime in Massachusetts at the time, and Sampson's audacity later invited the wrath of the Baptist church. In September 1782, while she, long

gone, served with her unit under an assumed name, church elders, still reeling from her earlier attempt to enlist, excommunicated her, citing her for "dressing in men's cloths and inlisting" and other conduct they considered "loose and unChristian like."

After the war, Sampson married a Massachusetts farmer, raised a family and spent a lot of time fighting Congress to get back pay for her wartime service. Paul Revere and John Hancock both helped her in that partially successful effort.

The museum's discovery of the diary also ended well. The document had turned up among miscellaneous papers purchased en masse by DeWolfe & Wood Booksellers in Alfred, Me., last year. One of the owners, Frank P. Wood, later brought it with him to read at the New Hampshire Antiques Show, which Dr. Mead attended while on vacation.

The two men got to talking. Dr. Mead, who had studied Mr. Weston's other diaries as part of his doctoral work at Harvard, mentioned his new role at the museum. Mr. Wood whipped out the diary to get his visitor's take.

Soon they had a deal.

Ken Burns, the filmmaker who is creating a documentary about the American Revolution, said he might feature Sampson in the work. He said the fact that the diary undermines her account of serving at Yorktown does not affect the overall impact of her story.

History is complicated, he said.

"She clearly bled for the cause," he continued. "It becomes super-important that we don't impose modern sensibilities on what this speaks."

<https://www.nytimes.com/2019/07/02/arts/design/the-woman-who-sneaked-into-george-washingtons-army>.

Why Is There So Much Saudi Money In American Universities?

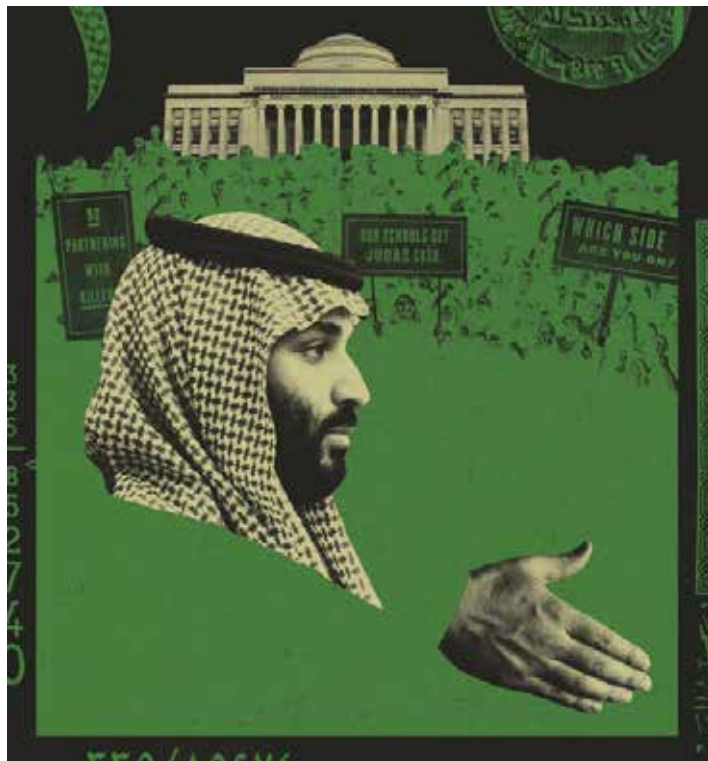
By Michael Sokolove

One spring afternoon last year, protesters gathered on a sidewalk alongside a busy street in Cambridge, Mass. City buses rolled past. Car horns sounded. A few pedestrians paused briefly before continuing on their way. The location was 77 Massachusetts Avenue, in front of a limestone-and-concrete edifice that serves as the gateway into the Massachusetts Institute of Technology. The building's lobby leads to a long hallway known as the Infinite Corridor and into the heart of one of America's most vaunted academic institutions.

Mohammed bin Salman, the crown prince of Saudi Arabia, would be visiting the next day. The protesters, a mix of students and local peace activists, wanted his invitation revoked. They were opposed to the prince being welcomed as an honored dignitary and were calling attention to the Saudi state's financial ties to M.I.T. — and to at least 62 other American universities — at a time when the regime's bombing of civilians in a war in neighboring Yemen and its crackdown on domestic dissidents were being condemned by human rights activists.

Prince Mohammed, who is 33, became Saudi Arabia's de facto leader in 2017, when he was named crown prince by his ailing father, King Salman. He was in the midst of an American tour and had already been to the White House to meet President Trump, who said, as they sat together in the Oval Office, that they had become “very

good friends over a fairly short period of time.” The president thanked the prince for what he said was the kingdom's order of billions of dollars of American-made military hardware. “That's peanuts to you,” he quipped.



From Cambridge, Prince Mohammed's travels would take him to California, where he rented the entire 285-room Four Seasons hotel in Beverly Hills and was the guest of honor at a dinner hosted by Rupert Murdoch and attended by numerous entertainment-industry grandees. In Silicon Valley, he met with Tim Cook, the chief executive of Apple, and other tech

executives; in Seattle, he met with Jeff Bezos, the Amazon chief executive. Saudi Arabia was already an investor in Uber through its sovereign wealth fund, which is controlled by the crown prince, and Prince Mohammed was negotiating to buy a stake in Endeavor, the Hollywood conglomerate that includes the WME talent agency and the Ultimate Fighting Championship business.

At these stops on the West Coast, he dressed in either a suit or jeans, sport jacket and open-collared shirt, instead of the traditional black robe and red-and-white-checkered kaffiyeh he wore to the White House. “Here was this young guy who was sort of hip and fit in with the Silicon Valley and Hollywood crowd, and they were easily manipulated,” says Robert Jordan, an ambassador to Saudi Arabia under President

George W. Bush. “It was money speaking, and the temptation to hook up with a massively funded kingdom.”

On the sidewalk that day in Cambridge, one of the featured speakers was Shireen al-Adeimi, who is 35. She was born in Yemen and spent part of her childhood there. Her relatives in Yemen were now living through a civil war, one that had caused tens of thousands of civilian casualties and was threatening millions with famine — and yet had barely registered in the American news cycle at that point. The American universities doing business with the Saudis — largely in the form of sponsored research, paid for with money from Saudi Aramco, the giant oil company, and other state-owned industries — saw no reason to stop, and the lonely voices who argued against those ties were easily ignored.

Al-Adeimi lived nearby with her husband, a Ph.D. student, in an apartment owned by M.I.T. She was finishing her own doctoral studies at Harvard and would soon begin a job as an assistant professor of education at Michigan State. She had never been politically active before — “If I ever had something to say in public, I thought it would be about education,” she says — but had started speaking out against Saudi conduct in Yemen by posting on social media and by writing to American politicians. At the demonstration, she wore a gray blazer and a peach head scarf and spoke in a soft but steady voice into a hand-held microphone. “The man M.I.T. is hosting is starving millions of people to death by blockading access to food and medicine,” she said. “The man M.I.T. is hosting has created the worst humanitarian crisis on earth. Simply put, the man M.I.T. is hosting is a war criminal, and he should be punished for his crimes and not welcomed here.”

Al-Adeimi and five others entered the M.I.T. building and walked down the Infinite Corridor to deliver a petition to the university’s president, Rafael Reif. There were some 4,000 names on the petition asking him to cancel Prince Mohammed’s visit. Reif was not in his office, and they never got a response.

The next morning, Prince Mohammed spent

several hours at M.I.T.’s Media Lab, a high-profile domain with a carefully cultivated progressive image and a language all its own. (It describes its curriculum not as interdisciplinary or multidisciplinary but as antidisciplinary.) A majority of the Media Lab’s \$75 million annual budget comes from corporate patrons, which are referred to as members and pay a minimum of \$250,000 each year. Prince Mohammed’s personal foundation was among the roughly 90 members. The Saudis signed three contracts that day, for a total of \$23 million, two of them to extend existing research projects with M.I.T. The other one was for a new initiative between the university and Sabic, a Saudi state-owned petrochemical company, for research into more efficient refining of natural gas.

In December, Lester outlined his preliminary findings in a letter to Reif, which was also shared with faculty members and students. Lester had to acknowledge an uncomfortable fact: “One of those individuals now known to have played a leading role in Mr. Khashoggi’s murder in Istanbul had been part of Crown Prince Mohammed bin Salman’s entourage during the latter’s visit to the M.I.T. campus,” he wrote, referring to Maher Abdulaziz Mutreb, a Saudi intelligence officer. “This individual had engaged with members of the M.I.T. community at that time — an unwelcome and unsettling intrusion into our space, even though evident only in retrospect.”

Endeavor returned a \$400 million investment from Saudi Arabia this year, but many other American corporations stayed in business with the kingdom. In April, the regime executed 37 people in one day, most by beheading; one of the condemned was said to have been “crucified,” with his headless body displayed in public. Investors eagerly bought Aramco bonds, which were offered for the first time in April, and AMC still plans to build dozens of new theaters in the kingdom. Read More:

<https://www.nytimes.com/2019/07/03/magazine/saudi-arabia-american-universities>

9 Lessons from Converting to Islam

By Olivia

1. It Gets Easier

The beginning is always the hardest. You've found the truth, fulfillment, and a sense of peace you never imagined possible. A handful of people can't wait to share Islam with their families, but for most of us, breaking the news to parents, grandparents, relatives, and sometimes kids, brings a sense of dread.

This sense of dread has been even more heightened since the September 11, 2001 terror attacks. Many people perceive being a Muslim as the antithesis of being an American, even though Islam teaches us to uphold religious freedom. To most people Islamic practice embodies the opposite of American values and lifestyles. Family members may be shocked or even mildly okay at first, but after it has sunk in, they may be angry, devastated, or cut themselves off from you. You may never again experience the kind of emotional hurts that you will when you first tell your family that you've accepted Islam. The reality is they are hurting too, and their hurts are justified in their minds, even if they aren't in yours.

In the beginning many family members will act their worst, making threats and saying hurtful things, but the more you stay calm and continue to be yourself despite your new faith, the more they will cool down and eventually realize they overreacted. Some people may continue to cut you off, but even those hurts will heal as so many more people continue to love and accept you. Hang in there, it does get better.

2. No matter how much you explain, they still may not get it

Sometimes we think that if we just explained to our family members what Islam is and why its right or why it doesn't oppress women and why it isn't about terrorism, our family members



will suddenly have a light bulb moment and say "You know what, that does make perfect sense! I'm not upset anymore!" Don't be surprised if it seems to go through one ear and out the other. The truth is they are hearing what you're saying and cataloging it, but they are too emotional to focus on it right now.

Over time you will begin to have thoughtful, rational conversations with family and friends, but it's not something that's going to happen right away in many cases. Even if your family doesn't have a problem with Islam, or Muslims, they have a problem with you becoming one. You were as American as apple pie; they watched you unwrap Christmas presents under the tree every year, and dreamed of your white

wedding. There is a sense of loss that they are trying to cope with.

Don't expect to rationalize with them much at first (unless they ask questions—and even then, don't expect too much) and don't be disheartened.

3. Goodness isn't just about religion

You will find that some of the best people you know are still people of other faiths, and by "best people" I mean people who are ethical, caring, and altruistic; people who are civil and well-mannered. You will find that some Muslims act as third-world and corrupt as the dictators that preside over their homelands.

Do not assume that all Muslims will be exemplary human beings (and the organizations that many of them run are even worse). Expect to be gravely disappointed in the way many mosques are run and how unkempt they are, in how rude and ill-mannered some of your brothers and sisters in faith are, and at how dysfunctional Islamic schools and their students seem to be.

Be ready to feel a pang of disappointment when you find Thanksgiving with your family was more pleasant than iftar at the masjid with your brothers and sisters in faith. Don't, however, let this disenchant you from the dīn or become harsh with them. As an American you have been privileged to grow up in a First World country and raised on its high standards. No one chooses the family and country into which they were born. Hone in on your strengths as an American and what positive things you can bring to the community, rather than letting it make you arrogant.

4. Be merciful

Converts are surrounded on all sides by frustrating experiences. They have to deal with ignorance and intolerance from other faith based family and friends, and often have to deal with the same thing from the Muslim community. Add a few bad relationships or failed love stories in and you have a recipe for some serious bitterness.

In extremely rare cases, you have American

converts who are willing to kill other Americans in terrorist acts (wrongfully under the banner of the religion they claim to represent), as if they weren't previously of another faith themselves (and a potential victim for such crimes) not too long ago. Many times we get blind-sided by our negative emotions: fear, disappointment, anger, resentment, etc. We become intolerant of the shortcomings we see in others that we don't find in ourselves. As converts we are in a unique position of having a blended identity that gives us different perspectives, but whatever shortcomings we see in others we should remember that we have our own as well.

The Prophet (saw) had no shortcomings, and his trademark in dealing with ignorance was mercy. Instead of looking at others with distaste and judging them, we should feel sorry for them if they really have a problem and resolve to be good friends and a positive influence. At no point should any person look at us, Muslim or not, and get the impression that we have our noses in the air. We should focus on keeping a soft heart towards everyone, because the real enemies of Islam are few and far between (though they may get the most traction) and we should always maintain a soft heart towards our Muslim brothers and sisters.

5. Being a Muslim is awesome, becoming a minority is difficult

Welcome to a world you may have never experienced before, the world of "the other." This is the place of those who don't hold an "entitlement" card by virtue of their birth, a world of strange looks and racial slurs. This can be hard to grapple with initially since some of us were never raised to deal with it. When you wear hijab you may notice that people aren't as friendly to you as they once were; you see the change in demeanor that is provoked by your religious identity. It isn't fair, and being raised on American values that preach fairness and equality but never having really experienced racism yourself, you are in for a frustrating experience.

You will see the latent hypocrisy that exists in

many aspects of our society, you will have a perfect image of our great nation shattered, you will experience double standards and security checks and anti-Muslim bigotry, but take heart in the fact that you will also experience the greatness of the human spirit and the American people. You will see that for every negative experience you have, you will have many more positive ones. You will meet people who go out of their way to compliment you on your hijab, people will politely ask you questions and make it a point to tell you how much they respect what you're doing. You will find that most people strive toward fairness, justice, and morality. The bumps in the road are just going to make the smoother patches seem all the more smooth. Don't focus on the negative or take it personally, just enjoy the positive.

6. Don't be a groupie

Never subscribe to any single imam, scholar, or organization as the ultimate authority and source of knowledge, and stay away from people who tell you to do so. There are kooks and cults within the Muslim community, and your innocent, convert face makes you a perfect follower. This isn't to say that most people are going to ask you to drink poisoned Kool-Aid at the next halaqah or join a terrorist cell at the mosque, but every Muslim follows some sort of "flavor" of Islam that they believe is right, and most haven't been exposed academically to other ideas and materials.

Even within conservative Islam, there are varying opinions on many subjects, and the best scholars and imams are those who acknowledge those differences respectfully. Be wary of imams and scholars who are quick to put down others, who insult, and who promote their teachings and opinions as "correct" with a disdain for those who are "incorrect." What most people don't realize is that these types of people are everywhere, not just in the Salafi community. They are Sūfis, Sanafis, and Progressives too. Every sect within Islam has its extremists. Stay away from all of them.

Also, keep in mind that if you have a question you want answered, talk to a shaykh or imām who understands your particular scenario, preferably one who has a great deal of experience with

American issues and converts. Avoid "Shaykh Google" if you can. A good rule of thumb is to seek religious advice or rulings only from someone who is very familiar with your society and circumstances.

7. You are the trophy Muslim (I know, it's annoying)

"How long have you been Muslim? How did you convert?" These are two questions you are going to hear for the rest of your life, so have the edited monologue ready. Every time people ask you these questions, their eyes light up. They want you to move them and give them their daily imān-boost with your magical story, and suddenly you feel some pressure to perform. You don't have to.

While I encourage you to be polite, understand that you aren't putting on a show to make others else feel good about themselves or Islam. Keep it short and simple. Other people will patronize you in the beginning when they hear you've been Muslim for a few years, and may ask you basic questions, assuming you know nothing. They are well intentioned, but have a response ready, that is polite but also ends the conversation. You don't have to stand there and smile and endure this time and again. Be nice but brief, and know that you don't have to share any details of your life or conversion that you don't want to.

8. Be careful of whom you marry

There are plenty of examples of successful interracial and intercultural marriages, and most converts will marry someone who is not of the same ethnic background. However, I will say this: you are more American than you probably realize, and even if a man or woman has been living in this country for decades, if they grew up in a Muslim country, you are going to have some major differences in terms of expectations, mannerisms, and how you think and process things.

While racism is completely prohibited in Islam, a person who marries a Muslim from another country will face challenges directly related race and/or culture. If you're a woman, you may be especially vulnerable to being put in a position where you are expected to sacrifice aspects of your identity, especially because you are the one

coming from a non-Muslim background. This is not to say that this is always the case, but it is a common problem that converts face when marrying, so it's something to keep in mind.

9. You're still American, and that's who you'll always be

American policies are at a low when it comes to how this country treats Muslims both at home and abroad, and unfortunately anti-Muslim bigotry is shockingly rampant. Many Muslims around the world view America as an enemy, and if we're honest with ourselves, they have valid reasons to do so. President Obama's drone strikes in Pakistan, our country's blind support of Israel, and the wars in Iraq and Afghanistan haven't done the American image any favors. All of this anti-American sentiment can make an American Muslim feel guilty for being an American, but don't let it.

You are an American. You are not a drone program or a war or a policy. You are not anti-Muslim bigotry or Guantanamo Bay. You are a

person who was born in a country that has so much more positivity going for it than it does negativity, a country that has provided you with an experience that has made you into the person you are today: the person who chose Islam as their faith. You may be outspoken, educated, independent, proactive, charismatic, caring, brave, and filled with dreams that you are determined to make come true for the better of the Muslim community and the world. You didn't become all that the day you became a Muslim, you became all that the years you were raised as a can-do American.

Don't let anyone else tell you what it means to be a true American, or a real patriot. Don't let anyone make you feel that as a Muslim you are less entitled to being the person you have been your entire life. You have the unique opportunity to redefine American, so get out there and do it.

<https://muslimmatters.org/2013/06/06/american-baby-9-lessons-from-converting-to-islam/>

Scientists make breakthrough that enables rockets to orbit longer

BEIJING: Chinese scientists have made a breakthrough in cryogenic rocket engine technology that can extend the orbital period of rockets from a few hours to 30 days, providing support for China's future deep space exploration.

Cryogenic rocket engines are specially designed to work at extremely low temperatures. They use non-toxic and non-polluting propellants, such as liquid hydrogen and liquid oxygen, which are more cost-efficient than others. The engine has been widely used in domestic and foreign launch vehicles, including China's Long March-5 and Long March-7 carrier rockets.

However, most of these rockets can orbit only a few minutes or a few hours. An extended orbital period has puzzled the aerospace community for a long time.

Scientists from the China Academy of Launch Vehicle Technology have developed two insulating

materials that can reduce propellant evaporation loss and keep rockets in flight for longer than before. According to Zhang Shaohua, a member of the research team, a cryogenic rocket will face a severe thermal environment when it flies in orbit, which will cause lots of propellant evaporation, accelerate propellant loss and reduce the time in orbit.

"If a car keeps leaking oil, its range will inevitably be shortened," said Zhang.

In addition, when a rocket is flying, its engine will expel the exhaust gases to keep pressure balance in the propellant storage tank. However, under the microgravity environment in space, gas and liquid

cryogenic propellant will be mixed, therefore, a large amount of liquid propellant will also be discharged during engine exhaust.

<https://tribune.com.pk/story/2007482/8-scientists-make-breakthrough-enables-rockets-orbit-longer/>



Jewish community leaders joined Muslim officials in Christchurch

Following the 15 March shooting, the Jewish Federation of Greater Pittsburgh raised over \$900,000 for Christchurch Muslims.

The act of generosity was inspired after Muslims rallied around the Jewish community when an armed shooter opened fire in a Synagogue in Pittsburgh, killing 11 people in October last year.

At a lunch time ceremony, the New Zealand Jewish Council president, handed over a cheque to the Christchurch Foundation, to establish the Abrahamic fund.

For members of the Muslim and Jewish faith, today's ceremony was much more than just a transferral of money from one faith to another. It was an opportunity to explore the other's religion, as Jewish and Muslim leaders were taken on a tour of each religion's respective places of worship.

For Canterbury Hebrew congregation member Yasmin Sellars, her first time inside a mosque was an opportunity for comparison. "I have obviously seen a Mosque in movies and television before. "All I was doing was comparing how do we do things, and the first thing was there's no chairs!"

Chairs aside, the visits saw Muslims and Jews realise just how many similarities they shared.

Federation of Islamic Associations New Zealand spokesperson, Dr Anwar Ghani's first time in a synagogue, was an experience he thought both communities could learn from.

"The similarities between the two faith groups is just unreal. This is also something we need to be promoting within our own communities, that people should visit places of worship so that we improve understanding about each other."

After their respective visits, both groups joined Christchurch mayor Lianne Dalziel for lunch and the launch of the Abrahamic fund.

During her address, the 30 or so people gathered

in the Mayor's lounge collectively nodded their heads when Ms Dalziel said the donation was an extraordinary gift. "The world will remember the response long after they remember the person who committed this atrocity. They will never forget those whose lives were so cruelly taken on that day."

New Zealand Jewish Council president Stephen Goodman signed the document to establish the new fund. He said the Christchurch Foundation would allocate the fund's money according to the needs of families affected by the attack.



Dr Anwar Ghani (red) takes the Jewish visitors on a tour of a Christchurch Mosque. Photo: Supplied

"The purposes [in the fund] we have defined are not necessarily complete because no one knows what the needs are for the community. It is looking long term at things like education, medical needs, counselling, financial advice and planning and also to improve Muslim - Jewish relations."

New South Wales Jewish Board of Deputies chief executive Vic Alhadeff travelled from Australia to deliver close to \$70,000 worth of money raised by Jews living in the state. He said it would have been easy to simply transfer the money but he wanted to send a message with his presence.

"I wanted to come on behalf of the Jewish Board of Deputies to physically stand here and say we did this because we cared. That's why I wanted to come here and have a symbolic presence to show that we are all members of one humanity."

Today's agreement signed by the Jewish Council and the Christchurch Foundation, acknowledged that any allocation of funds would consider the interests of Muslims.

The foundation would now consult with Christchurch's Islamic community to identify areas where support is needed. [See attached photo]

<https://www.rnz.co.nz/news/national/394614/jewish-leaders-donate-1m-to-mosque-victims>

WE SHOULD BE MODERATE AS UMMATH WASTH IN THE WEST

By Syed Sadruddin Hussain

Due to rising Islamophobia, we non-Arabic Ajami Muslims should practice moderation as Ummath Wasth (2:143) and become part of the mainstream society in the West to end all sort of discrimination. There is no need to wear Arabic dress with uncut and heavy beard to impress others nor there is a need to wear 'coffin type' Burqa by some of our women as Hijab is enough on a modest dress.

Some years ago, a Pakistani woman created a big stunt in Toronto by refusing to show her face to the Judge administering oath of allegiance on becoming Canadian citizen. The other Muslim women present there did show their faces. The Judge rightly refused to give citizenship status to this woman. She made an appeal to the court to create a propaganda stir and the Judge finally ruled that her Pakistani passport and NIC and immigration papers did contain her photos and when she appeared for an interview before the Canadian Embassy official in Islamabad, she showed her face fully and answered the questions. Hence her plea was rejected and she had to show her face to the Judge later to obtain Canadian citizenship.

Our theological Madressahs are promoting Mulla generation instead of well educated and knowledgeable generation as per Quran (96:1-5). This should be curbed. The Madressahs should be upgraded into schools with Holy Quran and its translation/explanation as one of the subjects. There is no need to read, recite and do memorization/Hifz of Holy Quran without understanding as being promoted by our Mullas/priests to dominate, rule and divide us to make money. Nor this is supported in Holy Quran.

Memorization of Holy Quran was being practiced in early days of Islam when paper was not invented and to protect it from manipulation by vested interests. Now printed copies of Holy Quran in hundreds of thousands with translation/explanation are available everywhere. Hence there

is no sense in memorization of Holy Quran and that too without understanding being promoted by our Mulla community to make a living.

The Holy Quran contains such specific Guidance/Mohkmaath (3:7) of Allah on all matters of life with solution to problems like marriages, sex, pregnancy, child birth, suckling the baby, family quarrel, mediation, divorce period up to three months (not instant three times pronouncing of divorce against Quranic edicts), divorce without touching a woman, Iddah period, re-marriage after Halala, avoiding woman during menses, inheritance issues, care of parents, performing good deeds, helping the poor and the needy, good behavior etc.

Tilawath in Arabic means to read, understand and follow/practice all the specific Guidance/Mohkmaath mentioned in the Holy Quran. Hence being a Universal Deen not Mazhab only, we should all read Quranic translation to understand Islam correctly and entirely to follow it completely to achieve Allah's Blessings.

The Mullas particularly Masjid Imams never promote and project in their Juma and Eid speeches/Khitabs all Quranic Mohkmaath/specific Guidance of Allah (3:7) on all matters of life with solutions to problems. Islam is a complete way of life/Deen (5:3) not Mazhab/theology to corner it to rituals only. The Masjid Imams avoid holding Dars-e-Quran session daily to promote and project Quranic Guidance to our ignorant Ajami Muslims. Instead they project a 'fairy tale' type Islam based on weak and fabricated Hadiths, sayings, traditions, tales, stories etc. to keep us religiously backward and dependent on them for guidance instead of Allah and HIS Holy Quran.

.....PLEASE GIVE CHANDA/DONATIONS TO ONLY SUCH MASAJID WHICH PROMISE TO PROJECT AND PROMOTE ALL QURANIC GUIDANCE/MOHKMAATH (3:7) OF ISLAM BEING A COMPLETE WAY OF LIFE/DEEN

(5:3). THE MASJID IMAMS SHOULD ALSO HOLD DARS-E-QURAN SESSION DAILY. MAZHABI/THEOLOGICAL RITUALS ARE ONLY PART OF OUR COMPLETE RELIGION/DEEN. ACTUALLY THE WHOLE HOLY QURAN IS THE PILLAR OF ISLAM.

.....Allah is not Arabic knowing only. HIS previous three Holy Books i.e. Torah, Psalms and Bible were bestowed in different languages of the time to warn and guide the then deviated humanity to HIS Right Path. Allah is above languages and dialects and can understand all languages, dialects, movements, actions, Duas, requests etc. of sane and insane persons, sick and disabled persons, deaf and dumb persons along with those of Angels, Satan, animals, fish, insects etc. being the Creator and Founder of the Universe, humans, non humans etc.

Mr. Masood Khaddar, a retired ICS officer started Namaz in Urdu in Bagh-e-Jinnah (Lawrence garden), Lahore in 1960 and he openly said that we should understand what we are saying and praying as Allah is not Arabic knowing only. Maulana Ghulam Murshid, Khatib of Shahi Masjid, Lahore in the course of Eid Khutba said that sacrifice of animals other than Makkah need not be performed as sacrifice is linked to performance of Hajj only. Please read P/149-150 of book 'From Jinnah to Zia' by late Muhammad Munir, Retired Chief Justice of Pakistan.

We wrongly think that Arabic is a holy language of Allah where as it is the common language of Arabs: Muslims, Christians, Jews and others and contains as usual good and bad words, songs and dances, scoldings etc. as in any other language. Arabic Quran was basically meant to warn and guide the then deviated and Kafir Arabs to embrace Islam and follow Allah's Right Path. Please read: 12:2/ 19:97/ 41:2-3,44/ 42:7/ 43:3 /44:58 to know how far we have been misguided since generations by our Mullahs to treat Arabic as a holy language of Allah and cornered Islam more to Puja Pat rituals of so-called five Pillars only. They have been misguiding us to touch and read/recite the Holy Quran only after 'Wudu' whereas the Arabs don't do it.

But our Mullahs have been misguiding us since

generations to learn Arabic language with correct pronouncing and also to simply read, recite and memorize/Hifz the Holy Quran without understanding to depend on Mullahs for 'guidance' instead of Allah. Actually there is no 'Order/Hukum' of Allah to learn Arabic language and do memorization/Hifz of Holy Quran. The memorization of Holy Quran was common in early days of Islam when paper was not invented and to protect it from manipulations. There is no theological Madressah system in Arabia to promote Mulla generation with memorization of Holy Quran.

The Arabs don't practice 'Aithaykaf' as we do during Ramadhan. Please read P/35-37 of book 'Haqaiq Aur Afsanay' by Hussain Amir Farhad of Idara SoothulHaq, Karachi. Due to lack of Quranic knowledge, we get easily exploited and deviated by our Mullahs who dominate us in religious matters and rituals. That is why Allah has strictly priesthood/Mullaism (57:27/ 9:31,34) as all are equal before HIM and equally accountable and answerable for their deeds and misdeeds, Shirk and Bidah, sins and evils, un Islamic customs and practices etc.

Hence Islam being a universal Deen now, we should all read Quranic translation to understand and follow Islam correctly and entirely to end all exploitation, deviation, extremism, excesses and over-acting in religious matters and rituals, Shirk and Bidah practices, un Islamic customs and practices, rule of Pirs, Faqirs and their Taweez, Ganday, Jadoo, Tona and special Dua business, near 'Mazar worship' of dead saints and asking for help instead of Allah etc.

HENCE FOLLOW ALLAH AND HIS HOLY QURAN NOT MULLAS AND THEIR EXPLOITATION OF ISLAM THROUGH PROJECTION AND PROMOTION OF WEAK AND UNAUTHENTIC HADITHS ETC. TO KEEP US RELIGIOUSLY BACKWARD ON ALL MATTERS OF LIFE AND CORNERING ISLAM, A COMPLETE WAY OF LIFE/DEEN (5:3) INTO A THEOLOGY/MAZHAB THUS GIVING MORE IMPORTANCE TO 'PUJA PAT' RITUALS. THANKS.

Why parts of India becoming too hot for humans?

By Shekhar Chandra

Intense heat waves have killed more than 100 people in India this summer and are predicted to worsen in coming years, creating a possible humanitarian crisis as large parts of the country potentially become too hot to be inhabitable.

Heat waves in India usually take place between March and July and abate once the monsoon rains arrive. But in recent years these hot spells have become more intense, more frequent and longer.

India is among the countries expected to be worst affected by the impacts of climate crisis, according to the Intergovernmental Panel on Climate Change (IPCC).

Experts at the Massachusetts Institute of Technology (MIT) say that even if the world succeeds in cutting carbon emissions, limiting the predicted rise in average global temperatures, parts of

India will become so hot they will test the limits of human survivability.

“The future of heat waves is looking worse even with significant mitigation of climate change, and much worse without mitigation,” said Elfatih Eltahir, a professor of hydrology and climate at MIT.

When the heat rises

The Indian government declares a heat wave when temperatures reach at least 4.5 degrees Celsius (8.1 Fahrenheit) above the “normal” temperature for that area for at least two days. A heat wave becomes “severe” when temperatures climb to 6.4 degrees Celsius (11.5 Fahrenheit)

above normal for at least two days.

Thresholds for heat waves, therefore, differ across the country -- in the capital New Delhi, a heat wave is declared after two consecutive days of temperatures of at least 45 degrees Celsius (113 Fahrenheit).

Last year, there were 484 official heat waves across India, up from 21 in 2010. During that period, more than 5,000 people died. This year’s figures show little respite.

In June, Delhi hit temperatures of 48 degrees Celsius (118 Fahrenheit), the highest ever recorded in that month. West of the capital, Churu in Rajasthan nearly broke the country’s heat record with a high of 50.6 Celsius (123 Fahrenheit).



India’s poorest state, Bihar, closed all schools, colleges and coaching centers for five days after severe heat killed more than 100 people. The closures were accompanied

by warnings to stay indoors during the hottest part of the day, an unrealistic order for millions of people who needed to work outdoors to earn money.

And forecasters believe it’s only going to get worse.

“In a nutshell, future heatwaves are likely to engulf in the whole of India,” said AK Sahai and Sushmita Joseph, of the Indian Institute of Tropical Meteorology, in Pune in an email.

Survivability

India’s situation is not unique. Many places around the world have endured heat waves so far this year, including parts

of Spain, China, Nepal and Zimbabwe.

To examine the question of future survivability of heatwaves in South Asia, MIT researchers looked at two scenarios presented by the IPCC: The first is that global average surface temperatures will rise by 4.5 degrees Celsius by the end of the century.

The second is the more optimistic prediction of an average increase of 2.25 degrees Celsius. Both exceed the Paris Agreement target to keep the global average

temperature rise by 2100 to below 2 degrees Celsius.

Under the more optimistic prediction, researchers found that no parts of South Asia would exceed the limits of survivability by the year 2100.

However, it was a different story under the hotter scenario, which assumes global emissions continue on their current path.

An Indian man uses a towel to wipe the sweat on his face on a hot and humid summer day in Hyderabad, India, on June 3, 2019.

In that case, researchers found that the limits of survivability would be exceeded in a few locations in India's Chota Nagpur Plateau, in the northeast of the country, and Bangladesh.

And they would come close to being exceeded in most of South Asia, including the fertile Ganges River valley, India's northeast and eastern coast, northern Sri Lanka, and the Indus Valley of Pakistan.

Survivability was based on what is called "wet bulb temperature" -- a combined metric of humidity and the outside temperature.

When the wet bulb reaches 35°C it becomes impossible for humans to cool their bodies

through sweating, hence it indicates the survival temperature for humans. A few hours of exposure to these wet bulb conditions leads to death, even for the fittest of humans.

The places in India where it could become more difficult to survive overlap with already

highly vulnerable areas, said Eun Soon, assistant professor at Hong Kong University of Science and Technology, who also took part in the MIT study.

That is, places with dense populations

and poor economies that rely heavily on fishing and agriculture. They include cities like Patna and Lucknow in northeastern India, home to more than 4 million people combined.

"If we continue to produce the greenhouse gases at the current pace, one of the most populous regions in the world will not avoid the high risk of the deadly heat wave, facing an upper limit on human heat tolerance," she said.

What is the government doing about it?

India is still in the initial stages of developing a robust nationwide Heat Action Plan.

The Indian Meteorological Department (IMD) is working with state health departments to create an early warning system that would notify millions of people by text message about ways to stay cool, when heat waves hit.

The city of Ahmedabad, in Gujarat, introduced the country's first action plan in 2013, and its text messages, extra drinking stations and advice to keep out of the sun are credited with saving more than 2,000 lives. At the same time, India is seeking long-term solutions.

<https://www.cnn.com/2019/07/03/asia/india-heat-wave-survival-hnk-intl/index.html>



Under Modi, Hindus Find Hope for a Temple on Disputed Speck of Land

By Kai Schultz and Hari Kumar

AYODHYA, India — The barefooted pilgrims passed by watchtowers, checkpoints and walls topped with barbed wire. They emptied their pockets, stepped through four metal detectors and lined up, single file, to enter a path enclosed by a narrow cage.

At the end of the walkway was a tent with a golden idol at its entrance. Inside is the spot Hindus consider the birthplace of the god Ram.

Visitors bottlenecked to catch a glimpse. Women placed soggy bills into a donations box. And the pilgrims chanted, “Hail Lord Ram!”

A 16th-century mosque, the Babri Masjid, once stood here, a reminder of India’s history under

ughal rule. In 1992, Hindu activists demolished the stone structure, spurred by the belief that Ram, a widely revered deity, was born thousands of years ago on the same spot. Monthslong religious riots followed, killing around 2,000 people. The question of what to do dragged in India’s courts. Hindu litigants pushed to erect a temple. Muslims vowed to rebuild the mosque. India’s identity as an inclusive and secular nation hung in the balance.

Judges feared more bloodshed if they hinted at partiality, though a de facto solution has persisted: Men who destroyed the mosque erected a makeshift tent that approximated a Hindu temple. It still stands, drawing thousands of visitors every day.

With the recent commanding election victory for Prime Minister Narendra Modi’s Bharatiya Janata Party, or B.J.P., many expect that the arrangement will be made permanent.

Ashok Baba Saheb Bhosle, 55, a sweat-slicked farmer plopped near the site’s exit, said a ruling from India’s Supreme Court, which could come this year, seemed a mere formality.

“It is 100 percent going to be a temple,” Mr. Bhosle said as a cheer went up among his friends, who had traveled hundreds of miles from central India to pray in Ayodhya. “Modi is in the temple!” he cried out. “It’s Modi’s house!”

He may be right.

Mr. Modi’s party, with its ties to far-right groups that believe in Hindu supremacy, has doggedly supported building the temple. During a recent speech, Amit Shah, India’s new home minister and a close adviser to Mr. Modi, promised pilgrims that his party would not budge “even by an inch” from its position. Some of the men who destroyed the mosque were members of the party.

Preparations to build the temple have already started. At a yard run by the Ram Birthplace Trust,

an organization overseeing construction, men pounded chisels into slabs of stone, carving swirls of flowers.

For years, the trust has readied pillars for the temple. Tour guides speaking half a dozen languages lead pilgrims with shaved heads, a mark of piety, around finished pillars inscribed with “Hail Lord Ram.” They claim that the pieces can be assembled in just 24 hours if the court gives permission.

Swami Ram Vilas Vedanti, a white-bearded leader of the trust and a former B.J.P. parliamentarian, said erecting the temple was about correcting a historical injustice. His group believes Mughal rulers tried to humiliate Hindus by taking over such a sacred spot.

In 2010, a lower court divided the disputed land between Hindu and Muslim groups. Mr. Vedanti said a ruling like this one — which the Supreme Court stayed — was not acceptable to either side.

“Eighty percent of Muslims believe we should



Vendors sell garlands to pilgrims approaching the site of the proposed Hindu temple. Credit Rebecca Conway for The New York Times

construct a temple,” he said. “Only a few are good faith. resisting.”

Since Mr. Modi rose to power in 2014, the far right has never been more enfranchised to spread an us-versus-them mentality. Such thinking has tried to make villains of India’s roughly 200 million Muslims and shrunk space for dissent.

In the last few years, governmental bodies have started rewriting textbooks, cutting sections on Muslim rulers and changing Muslim place names to Hindu ones.

Vigilante mobs have killed dozens of Muslims and lower-caste Indians suspected of slaughtering cows, a sacred animal in Hinduism. Activists found that most of the time the attackers got away with their crimes.

Increasingly, hate crimes have also involved yelling Hindu slogans. In June, a Muslim man was tied to a poll in eastern India, beaten by a mob for hours and forced to shout “Hail Lord Ram.” He later died of his injuries.

In his tiny living room, Iqbal Ansari, a Muslim litigant whose family has publicly supported the mosque for decades, offered none of the cheery enthusiasm or grand predictions expressed by the temple’s supporters. He spoke numbly about the dispute, playing down reports of persecution and saying that whatever the court decides, “we will have to accept it.”

Zafaryab Jilani, a lawyer advising Mr. Ansari and other Muslim litigants, tried to stay upbeat.

For now, he said, the court has kept a healthy and impartial distance from the political theater. Judges recently appointed mediators to meet with lawyers, who have completed several rounds of talks.

Mr. Jilani said that Muslims he met with privately were more incensed than they let on, and that the fight for a mosque was not one they could give up in

“A mosque does not belong to Muslims or any other human being,” he said. “It belongs to God almighty. No Muslim has the right to surrender it.”

But among the temple’s most vehement defenders, it was hard to find anybody willing to concede that a mosque had even existed.

At a storeroom managed by the Ram Birthplace Trust, where a replica of the planned temple sits on a stage, Hazari

Lal, a squat, jovial caretaker, said activists had simply torn down a “disputed structure.”

“It was not a mosque,” he said. “Politicians gave it that name.” He brightened at this line of thought, and recounted his own role in the demolition. In December 1992, Mr. Lal and other men wearing saffron headbands broke through a security cordon, screaming, “Atom bomb! Atom bomb!” and then climbing the building’s domed top. They slammed shovels, hammers and spears into the stone facade and toppled walls using ropes.

Rubble crushed Mr. Lal’s arm. Thousands more gathered, setting Muslim shops ablaze. Foreign journalists were beaten. Terrified families fled Ayodhya, where blood seeped into the city’s main river. Violence spread from India into neighboring countries. For his involvement, Mr. Lal spent several weeks in prison. Looking back, he said he had no regrets: A “long unfinished job” was finally coming to an end.

“We people had no fear then, and no fear now,” he said, smiling and holding up his mangled arm. “Very soon you will see a temple here. Everything is ready.”

<https://www.nytimes.com/2019/07/01/world/asia/india-hindus-muslims-ayodhya>.



An Indian craftsman working on a section of the proposed temple at the workshop.

Credit Rebecca Conway



Hindu devotees offering prayers and bathing in the Sarayu River in Ayodhya. Credit Rebecca Conway for The New York Times.

Dubai ruler's wife flees to Europe, he writes her a furious poem in return

Lahore International News Desk

Sheikh Mohammed bin Rashid Al Maktoum, the ruler of Dubai and one of the world's richest men at the moment, has penned an angry poem aimed at his runaway wife and the treachery and betrayal she has put him through, reported The Daily Beast.

The Jordanian-born and British-educated Princess Haya, 45, married Sheikh Mohammed - owner of Godolphin horse racing stables - in 2004, becoming his sixth and "junior wife". Princess Haya, who was educated at Bryanston School in Dorset then University of Oxford, is thought likely to want to stay in the UK.

Sheikh Mohammed reportedly has 23 children by different wives.

Rumour has it that Princess Haya bint Al Hussein - daughter of the late King of Jordan and HALF sister of the current king - has run off to Europe with her children, son Zayed, 7, and daughter Al Jalila, 11. As per reports, she has sought asylum in either Germany or the UK but she is currently residing at a secret location in the latter.

Inevitably, Haya's decision to flee the UAE will draw comparisons with Bin Rashid's daughter, Princess Shiekha Latifa 33, who

also tried to run away from Dubai last year. Shiekha did manage to leave her country but was intercepted at sea near India and eventually, returned to her father. She had also previously

recorded a YouTube video criticizing her father and the restrictions she lived under.

Bin Rashid, 69, is known all over the Middle East for his poetry. The new poem appears to be a message from the prince to Haya and her decision to

abscond with their son and daughter. According to him, what she has done is awful.

Entitled You Lived and You Died, the poem is a furious meditation on betrayal, wherein Bin Rashid accuses the unnamed subject saying, "You betrayer, you betrayed the most precious trust, and your game has been revealed. Your days of lying are over and it doesn't matter what we were and what you are."

Bin Rashid is also known for his love for horses and the new verses are rich in equine imagery. In one section, he writes, "You let the reins on your horse go free." Here's hoping the Prince gets some closure soon!

<https://tribune.com.pk/story/2004602/4-dubai-rulers-wife-flees-europe-writes-furious-poem-return/>



Sheikh Mohammed bin Rashid Al Maktoum with Princess Haya bint Al Hussein. PHOTO: FILE

Saudi Arabia to relax Male guardianship laws

Lahore International News Desk

Saudi Arabia currently has a male guardianship system in place that gives men considerable power over women. Under it, all Saudi women are required to have a male “guardian”—a father, uncle, husband, brother or son—who has ultimate control over when and where they can travel and who they marry, among other things.

That could soon change, according to the Wall Street Journal. The news outlet reports that this year the Kingdom plans to loosen the regulations on a woman's

ability to travel, calling it “a rare step against the system of male domination deeply rooted in Saudi society.”

According to the Journal, the plan would “end guardianship laws pertaining to travel for men and women over 18 years old, allowing them to leave the country without the consent of a designated male family member.”

Other parts of the system, such as the fact that a woman must obtain permission from her guardian to marry, will remain intact.

“There is no question that the leadership, the government and the people want to see this system changed,” a Saudi royal family member told the outlet. “The current discussion is about how to make this happen as soon as possible without causing a stir.”

Last year, Saudi Arabia's ban on female drivers was lifted and, several months later, women were allowed to attend a soccer game at a public

stadium. When Crown Prince Mohammed bin Salman was asked about guardianship system by The Atlantic, he said he wanted to “figure out a way to treat this that doesn't harm families and

doesn't harm the culture.”

Such a move would have a radical impact on life in the conservative kingdom, where human rights organizations say the male guardianship system makes women second-class citizens.

Saudi women still need the permission of a male relative to make major life

decisions, including marriage, divorce and obtaining a passport. The system also makes it difficult for women to seek help for domestic and sexual violence issues or win child custody cases.

<https://www.elle.com/culture/career-politics/a28367284/saudi-arabia-relax-travel-restrictions-guardianship-system/>



Lahore International Magazine

Instagram : @lahoreintl

Twitter : @lahoreintl

Facebook : lahoreinternational

Google+ : Lahoreintl

Phone : +447940077825

WhatsApp : +447940077825

Email : lahoreintlondon@gmail.com

Technology: The 40 - year journey of the Walkman

By : Pallavi Aiya

To mark the anniversary of the Walkman, Sony has launched a two-month long exhibition at the site of the old Sony building in Tokyo's Ginza district: ground zero for the Walkman. Exhibits include a 2.5-m high Walkman sculpture based on the 1983 yellow sports model. A 'Walkman Wall' features all 237 models of the gadget over the years. There are heavy doses of nostalgia with an interactive exhibit, where 40 celebrities share their Walkman-related memories.

Speaking to the media ahead of the exhibition opening, Daisuke Nagano, president of Sony, said the memory

of customers needed to be preserved no matter what future strategy was adopted by the company to "survive in this highly competitive business field with the presence of free music apps out there". Unfortunately for Sony, the Walkman has so far been unable to transcend this nostalgia and morph into a contemporary object of consumer desire. Instead, it remains as vintage as Japan itself fears becoming. Sony was once synonymous with global technological dominance. Its ability to develop a follow-up product to match the Walkman's popularity might well prove to be a weathervane for Japan's future influence more broadly.

Forty years ago last month in July, a paperback-sized rectangle of blue and silver metal adorned with chunky buttons and attached to headphones the size of earmuffs, transformed not only the way we listen to music, but also the way we inhabit the world.

On July 1, 1979, Japanese electronics maker Sony Corp. unveiled the Sony Walkman TPS-L2. Until then, entertainment had been a shared activity involving family or community. People used to squish up around radios, their experience of music tethered to the host's play list. The Walkman changed this, ushering in an era of individualism and personalization that is the norm today.

The gadget's origins are usually attributed to Sony's

co-founder Masaru Ibuka's wish to listen to his favourite operas on long flights. He asked designer Norio Ohga to build a prototype based on an existing Sony cassette recorder called the Pressman.



The rest is history. Upon its introduction, the Walkman sold 50,000 units in Japan within two months and went on to sell 4 million more over the next three decades. By 1986, it had become an 'official' part of the English lexicon, finding a place in the Oxford English Dictionary.

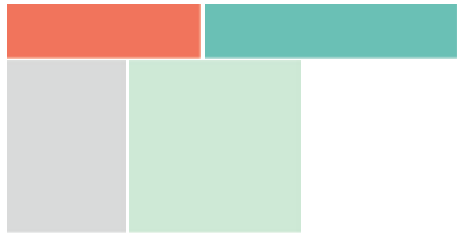
The Walkman though had its share of detractors. Many believed that a tape

player without a record function would never prove popular. There were also fears of a negative health impact, with specialists warning that prolonged exposure to loud music on headphones could cause hearing loss.

Moreover, the sight of insouciant youngsters strutting around with their Walkmans, oblivious to the goings-on around them, had social commentators pointing to the alienating effects of the technology. Akio Morita, the other co-founder of Sony, himself spoke about his worries that the product might be considered selfish. His solution was to add a second headphone jack so that two could share the music.

The Walkman certainly did have a huge impact on our relationship to technology. It was the precursor to the personal devices — mobile phones, iPods, laptops — without which contemporary life would be unintelligible. It allowed us to impose our personal soundtracks onto the spaces we inhabited, stamping our personalities onto public arenas like trains and city streets. The portable device was also an epochal symbol of the 1980s: a time of new freedoms against a global landscape in which Japan was increasingly ascendant.

<https://www.thehindu.com/news/international/the-40-year-journey-of-the-walkman/article28306111>



SARMAD GLOBAL
CHARTERED ACCOUNTANTS



ICAEW
CHARTERED
ACCOUNTANTS

**QUALIFIED
CHARTERED ACCOUNTANTS
WITH BIG4 EXPERIENCE**

FREE TELEPHONE / EMAIL & WHATSAPP SUPPORT

Company Incorporation / Registered Office Address

Private UK Pension Tracing

Personal Income Tax Return investigations

Assets Review for Inheritance Tax

Rental Income Tax Returns

Appealing - Past years HMRC Penalties

UK State Pension Entitlement Review

Preparation / Filing of prior year tax returns

Advise on filling Gaps in UK State Pension

Duplicate - Payslips / P60s

UK State Pension / (Contracted Out) Tracing

SARMAD KHAN | ACA, FCCA

OFFICE 115 LONDON ROAD, MORDEN,

SURREY SM4 5HP - UK



CELL +44 (0)7903 416 966

TEL +44 (0)208 646 3666 **FAX** +44 (0)208 082 5002

EMAIL INFO@SARMADGLOBAL.COM

WEB WWW.SARMADGLOBAL.COM