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A MESSAGE BY CIS STUDENTS TO THE CLASS OF 2020

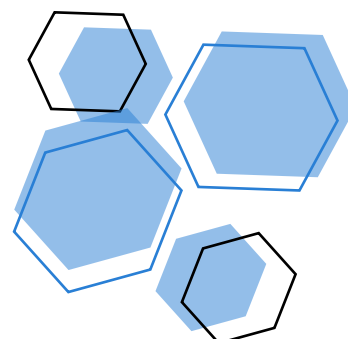
"IT'S OKAY. WE ARE TOGETHER!"



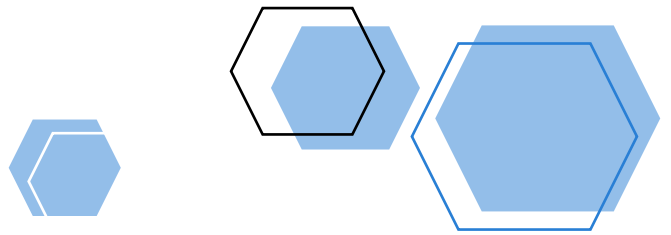
Thirty-seven students came together to build a message of solidarity and congratulations for the Class of 2020.

Thank you, everyone!

Watch the video here:



A CLOSING OF THE ACADEMIC YEAR



CONGRATULATIONS ON THESIS DELIVERY



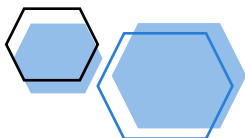
DEAN'S CONGRATULATORY NOTE FOR GRADUATES



HBKU CONCLUDES ACADEMIC YEAR WITH CONGRATULATORY NOTE TO GRADUATING CLASS | MAY 20



Addressing the students, Dr Emad El-Din Shahin, interim provost and dean of the College of Islamic Studies, said: "Congratulations. This is a great milestone in your life. You have persisted through hours of hard work, studying, and endless assignments. We are all very proud of you and wish you a very bright career ahead. You have accomplished a lot despite what you have gone through lately."



STUDENT RECOGNITION EVENT

MAY 21 |    EVENT RECORDING: 



DEAN'S HONOR LIST

MA ISLAMIC STUDIES

Nahla Fahmy
Abdoul Ahad Lo
Osman Qazi
Bilal Abdul Sattar

MSC ISLAMIC FINANCE

Mohammed Andani Hussein
Reema Iqbal
Talal Zebian

PHD ISLAMIC FINANCE AND ECONOMY

Ala' Azmi Masoud Abumughli
Eiman Ismail Hassan
Aghilasse Kashi

MA ISLAM AND GLOBAL AFFAIRS

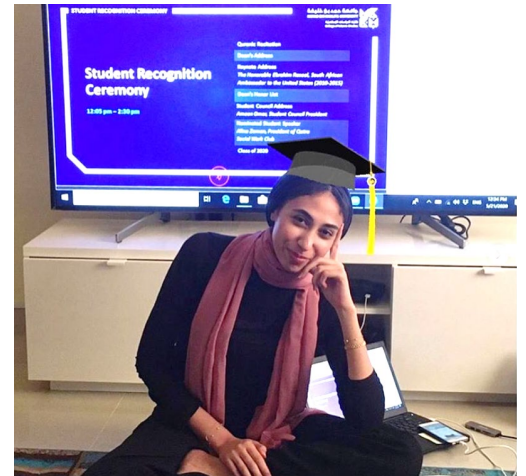
Tekla Gagoshidze
Khairunnisa Hussain

MA APPLIED ISLAMIC ETHICS

Naeema Halim

MSC ISLAMIC ART, ARCHITECTURE AND URBANISM

Sameeha Abdussamad
Kaltham Al-Kuwari
Aysha AlSolaitti
Hanan Amr
Aamna Azad
Figen Kurt
Muhammed Madandola
Mohammad Abdallah Najar



GRADUATING FROM
MY LIVING ROOM



"Identify your top three values that you most connect with... they will prove to be your compass that will guide you through tumultuous times. [Your values will] ensure that you do not give in to the pressures of taking the "easier" route rather than the "right" route, and they will guide you when faced with the most difficult decisions of your life."



"No matter what capacity you serve in the future, keep your faiths strong. You may not see the results of the seeds you sow today, nor may you ever, but have faith that what you are sowing will eventually become a garden, whether that be in this world or the next."



"Sometimes in life you have to avail the opportunities within your parameters – but do not ever give up. Likewise, this pandemic is a test, and if you love yourself and have faith in God, your light of positivity will guide you towards the doors of opportunity."

KEYNOTE SPEECH

THE HONORABLE EBRAHIM RASOOL, SOUTH AFRICAN
AMBASSADOR TO THE UNITED STATES (2010–2015)



TRANSCRIPT

NOTE OF THANKS TO FAMA DIENG
FOR THE TRANSCRIPTION

[DEAN'S INTRODUCTION]

On that note, we are extremely fortunate to have join us a truly respected guest, who embodies living life by a strong moral compass, with a purpose that is consistently faith-driven, and remained strong in times of great difficulty.

Ambassador Ebrahim Rasool is a former South African ambassador to the United States and has a distinguished record of public service in South Africa. He is a former Distinguished Scholar in Residence at Georgetown University, where he worked in the Center for Muslim-Christian Understanding to advance an alternative paradigm to the inertia of 'Orthodoxies in the face of Extremisms.'

Ambassador Rasool is the founder of the World for All Foundation, which aims to rethink the intellectual tools available to Muslims and faith communities; to create cooperative relations between faiths, cultures, and communities at a global level; and to establish dignity, inclusion, and equity for those marginalized and excluded.

These critical efforts in addition to his long history of involvement in the anti-apartheid struggle has earned him a long list of awards and accolades, a few which include: the "Nelson Mandela Award for Health and Human Rights" by the Kaiser Family Foundation in 1998; the "Award for his Lifetime Commitment to Human Rights" by Shared Interest in New York and the "Inaugural Presidential Lifetime Achievement Award" from the National Press Club in Washington, DC; and "Indonesian Diasporean of 2012" Award by the President of Indonesia. Ambassador Rasool, we are truly privileged to have you join us today. Thank you so much.

[AMBASSADOR RASOOL]

Jazaak Allahu Khairan, thank you very much. Bismillahi ArRahmani ArRahim.

My dear brother and leader, Dean Dr. Emad El-Din Shahin; Sister Sabika who is really the one who has at all costs,



ensured that we link up by hook or by crook and now by phone; and all the graduates who are there, the online viewership that have joined us, the broader university community: *Assalamu Alaykum wa Rahmatullahi wa Ta'ala wa Barakaatu* and good afternoon.

I want to say, Dr. Emad, that what you have shared with us this afternoon is the crux of the challenge of the new graduates. A month and a half ago, while those students were studying, they may not have imagined that the world that they studied for and that the world of service that they entered into, would be two completely different countries—two completely different worlds.

Because certainly, the advent of COVID-19 has changed the world not because it has brought significantly new factors into play and has brought, not for a long time, infection rates of the kind we've seen now. We have not seen death rates from a single disease in a concentrated period of time at the rates and the level as which we see now. We have not seen health systems having changed significantly in order to accommodate those phenomena. We have not seen the recession deepen from the advanced economies to the developing economies at the rate for which unemployment to grow to such proportions up until now.

And we've certainly not had a situation in which most of the world is under lockdown. We cannot go to Easter celebrations if you are Christian, Hanukah celebrations if you are Jewish, and the Ramadan in isolation and not at night in Taraweeh, and certainly the prospect of Eid without the gathering at the masjid in many places across the world: these show a new phenomenon.

But what COVID-19 has done, it has not only brought those new phenomenon into play but it has served to expose the underlying fault lines and tensions of our world. The untrusting ability of a capitalist form that was dehumanized completely, and that has brought us great inequality and great poverty amidst enormous wealth and technological advance. The world in which the phenomenon of Allahu Subhaanahu Wa Taa'ala, the phenomenon of the Divine,

was put on the backburner for the altar of consumerism and materialism.

So COVID-19 has brought those kind of underlying factors into play—has brought into play the inherent weaknesses that exist in the ummah of Muhammad (SAW) as we witness in the world today. And so, it probably is a necessary moment for reflection—a necessary moment for introspection—a necessary moment of asking that if we emerge from this current moment of crisis, will we emerge to go back to business as usual? ... What are we sent for? What do we pray for? What to practice for as students? Will it be applied in the way that we imagined two months ago? Or are there new ways in which we can imagine it?

In my own preparation, when I have now had to take the responsibility of not advocating or delegating my religious responsibilities to an imam at the masjid to lead me in Taraweeh. But I now have to be the imam in my home with my family for Taraweeh... I came across this chapter in the Qur'an—Suratul Inshiqaq (The Rupture) and it starts:

إِذَا السَّمَاءُ انشَقَّتْ

When the Heavens are ruptured. (84:1)

And it speaks about the earth being flattened out, casting out its contents until it is empty, and responds to its Lord and its Master, and mentions:

Verily O people, you are laboring towards your Lord, and you shall meet your Lord. (84:6)

And this notion of a rupture is probably what is so close to what the world is going through now and the rupturing is not only a disaster. It has short-term disastrous effects but the rupture for the long term is a moment of breach—a moment of a disturbance of the normal, a break, a watershed, a separation of what was before. A watershed between what was before and what is to come.

And therefore it is an opportunity for renewal, an opportunity for progress, an opportunity for re-appraisal, and that you can no longer be the captive of your history. We can no longer be captured by inertia or stasis and we certainly must use this moment, not to say “how can I get back to what I was trained for?” but “how can I use what I’ve been trained for in new ways to take the opportunity of this rupture for renewal, for rethinking, for reimagining?”

And this is the challenge of the student cohort that graduates today.

Not only to do what you’ve been trained for but to do in ways that addresses the pure underlying fault line, not only of the ummah but also of humanity. And the ummah now needs new leadership, and for the first time we have seen the clerical leadership—the imam, mashaikh, the clergy of Islam taking a back seat because the mosques in many

places are closed. Fiqh, as a subject, now needs a broader definition. Fiqh is suddenly no longer just jurisprudence but can now be crucially medical, epidemiological, sociological, political, and all other kind of disciplines; and is now readmitted into the house called *ilm* (knowledge).

Before knowledge was only what to do in a seminary, was only what to do at the madrasa, was only what to do at the *dar-ul-ulum* that taught you Fiqh. Now suddenly we are meant to see the value of other disciplines that Fiqh and theology... but it is not the only substance that feeds within this toolbox of knowledge. Because suddenly we’ve had to yield to the epidemiologists to understand the disease, we’ve had to yield to political interpretations in order to respond to the disease, to the pandemic. We have had to respond to the health knowledge in search for the vaccine and deal with the [epidemic].

And so economists have had to remodeling about how to recover the economies of the world and whether we can imagine a different economy than the binary of capitalism and socialism. Suddenly we [have billboards] going up around the world [quoting] the Prophet Muhammad (SAW) as a pioneer in pandemic and disease management. Suddenly the handwashing that we take for granted amongst us as wudhu suddenly it becomes de rigueur – it becomes the way in which we do life nowadays.

And so this is the moment in which the *ummah* does not yearn, does not anchor after the past. But it takes out of the past what is useful, what is internal, what is universal, the values of Islam, the intent, the *maqasid* of Islam, to be able to find new forms in new contexts in which it must be applied. This is the moment that calls for our leadership, not arrogant leadership but humble leadership, because we’re all making it up as we go forward. This is the time for the *ummah* to rethink itself. We cannot continue in our heartland of Islam, particularly in the MENA region, we cannot continue to be held down by authoritarianism, by oppression, by a range of other pathologies that have held us back within our heartlands.

And we cannot, in our peripheries, where there are minorities, be the continued victims of history, where Islamophobia, where xenophobia, where racism has come to define our existence there. And we have been cast—not by what our majority is—but what the small tiny fringe minority does in our name when they hijack our religion for terroristic ends, when they blackmail us into silence.... This is not the time for us to be held captive by resources within us that are trying to break in and imagine the view and to be able to respond to that view.

This is the time for us to rethink how do we overcome the fact that while we have 70% of the world’s energy, 21% of the world’s population, 40% of the world’s raw materials, we constitute less than 10% of global trade, because we trade only in raw commodities.

Our literacy levels as Muslims: though, ironically, the first revelation of the Qur'an is to read and get our literacy levels, as the OIC community are lower than the non-OIC developing world literacy levels. Our scientific publications are the least in the world, our patent applications are the least in the world. How do we overcome that when we are the community of:

اقْرَأْ

Read (96:1)

الَّذِي عَلَّمَ بِالْقَلَمِ

Who taught the use of the pen (96:4)

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

I teach you that which you do not yet know (96:5)

The deep [need] of research in the world. This means we have to re-capture—to regain as an *ummah*, if we are to rethink ourselves [out of the] existential crisis of the *ummah*, be it acute authoritarianism that governs our heartland and the [other issues] and Islamophobia that govern our lives in the periphery.

We need to be able to emerge out of this; and the one thing that is happening already is the broadening of the definition of *ilm*. Suddenly, it can no longer be one-dimensional; it has to be the full embodiment of every aspect of knowledge as it was when we used to strive to give astronomy to the world, when we [formed] mathematical formulas [and] make algorithms for the world which form the basis for today's technology... philosophy, etcetera etcetera – when knowledge was everything that moved and not so a one-dimensional, clerical discipline that [is there].

What we do is the new democratizing of theology, where every house now has imams, leading the prayers, talking with their children, and making [lessons] of the Qur'an and the Sunna, in ... the place that they find themselves now, in sync with our faith's virtues. Praying together at the mosques has been disturbed, and the spiritual search to the front.

[So] how do we make this connectedness with Allah *Subhanahu wa Ta'ala*? We have deepened our conversations with Allah. We are grateful to the *aal*. We have understood what is the meaning that Allah would want us to exert in this life.

But now we need to understand how to [evolve] into a nation to be of service to humanity, reaching out to other people. We can no longer be held back by simple values of Muslim and non-Muslim.

We can no longer be in a situation in which we arrive in nation as Muslims that aspire for equality.... Just look into the story of South Africa, a story in which Muslims arrived in Cape Town more than 350 years ago. They came here to a nation for the exiled because they fought colonialism. They came as the artisans of a nation who were enslaved in order to be labor to the Dutch. And so we need to be able to understand how did this Muslim community rise from enslavement and political exile to become such an influential part, where when Nelson Mandela was behind bars for twenty-seven years, in the cell next to him was Ahmed Kathrada, a Muslim. Another example of a leader in clergy in exile was Dr. Yusuf Dadoo, when we had [figures like him] imprisoned because of his political activism. We had Imam Abdullah Haroon, a Muslim Imam who was similarly tortured to death...

How did we move from the rupture, from the crisis of 340 years ago, to the rupture and the affirmation ... where Muslims found themselves equal citizens, free of Islamophobia, and form almost 10% of the cabinet that Nelson Mandela chose when he became President of a democratic South Africa.

How can we use this element of crisis to rethink and reimagine ourselves, and start it by saying that we are Muslim and we are human. We see good in every humanity. We see it in Archbishop Desmond Tutu. We see it in Mohammed Valli Moosa. We see it in Nelson Mandela. We see it in the Communist leader Joe Slovo. That goodness is not only the monopoly of Muslims. We really have the best theology and the best aqeeda, but we don't go with that monopoly of the best behavior and best deeds that are done.

So how do we humble ourselves and the future generation of professionals to go out in the world, that comes to CIS today, that are indeed the pioneer generation that can move us from rupture to rupture and [share] what we are all about.

As Muslims, how do we use this astounding first revelation of the Quran [that captures] the value of the entire pedagogy of education:

اقْرَأْ

Read (96:1)

الَّذِي عَلَّمَ بِالْقَلَمِ

Who taught the use of the pen (96:4)

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

I teach you that which you do not yet know (96:5)

Who else has this formula, and we who have it have squandered it in the last century. And so, Inshallah, we must commit ourselves to an *ummah* that can create a future.

We cannot have sectarianism within the *ummah*. We cannot say that someone has done great work in the fight for justice until we discover that she was a Shi'a and we withdraw our Sunni support for her because we do not like Shi'a.

The world looks around on how we treat each other in a parable of how we will treat them.... And if we fail on how we treat others, while we say:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

There is no deity but God; Muhammad is the messenger of God

And if we fail on how we treat them, the world will never trust us to treat them properly.

[Unclear]... or have power of them. And that is why the fear of Muslims is something that we have to deal with [and so we must counter this] by treating other Muslims with dignity so that the world can understand that that is how we interpret the Prophetic Sunnah of the *رحمٌ للعالمين* (Compassionate for all the worlds, i.e. the Prophet Muhammad) emerging at the hall of creation. That is the first challenge that we have got to do.

The second challenge that we have got to do is bring battle to [within inward reach]. How do we reach into the *ummah* and create harmony and synchronization and a degree of unity. [At the same time] in order for us to outreach, how do we reach out to everyone who is suffering in the world who don't have the [protection from] victimhood.

They are other victims. There are the black people by virtue of their skin colour, suffer terribly; by virtue of their skin colour, [are steeped in] poverty; by virtue of their skin colour, are at the wrong end of inequality.

How do you reach out to them and say that 'your cause is our cause'? How can we for alliances, coalities, and partnerships, in order to make the world a far more just and equitable place, Inshallah? And so we need to be able to get both sides of the *deen* absolutely right.

And we need also to be able to understand nuance. We are too comfortable in judging the world between black and white. As professionals as you go out in the world, nuance is going to be your greatest ally. The ability to [contextualize]. The ability to not hope that every[one] should go to the *dar-ul-Islam*, the abode of Islam.

And every place will continue as we want to, what we want to, how we want to, is not the [ideal society; it can only lead to a] hostile abode. We need to be able to understand how we can construct out of this world, a gentler world, a kind world, a compassionate world – which is, *dar-ul-shahada*, the abode where we allow ourselves to protect our faith and others protect their faith.

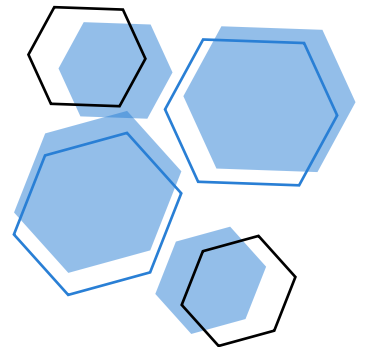
Sometimes we may not like the lifestyle, but we admit them to the *dar-ul-shahada*. But the degree to which other lifestyles, how those lifestyles are challenging their living space, with that regard, we will begin to [form] our living space. And so I think... my dear brothers and sisters, this is the challenge of the current moment of rupture to master nuance.

We must be able to reimagine the future. We must reorient the ways in which we thought we could serve the world. If we go back to what was before, we perpetuate the abnormality of the past. But we have this moral responsibility and opportunity to reimagine this world and to reposition ourselves in this world, to renew our path Inshallah; and to shape our mission in ways [that can create the] best impact that the world in a rupture requires so that Inshallah, we may all one day enjoy the rapture that comes from a better world and we can see our *ummah* [prosper] all over the world.

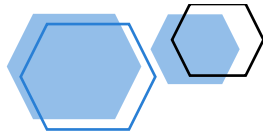
وَأَخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And our concluding call: All praise belongs to Allah, the Lord of all the Worlds (10:10)

Disclaimer: The above transcription has been done as best possible within the limitations of the audio quality.



COVID CONVERSATIONS



DR. MOHAMMED GHALY | APR 1
AL SHARQ: ACTIVATING ALTRUISTIC
VALUES ALLEVIATES PANIC



DR. BADRANE BENLAHCENE | APR 6
ISLAMIC PERSPECTIVE ON DEALING WITH A
HEALTH PANDEMIC



**DR. M. EVREN TOK AND BAYAN KHALED
| APR 7**
THE MORAL CONSEQUENCES OF
COVID-19



DR. FETHI AHMED | APR 9
CILE: CORONAVIRUS (COVID-19): A SOCIO-
ETHICAL OVERVIEW



DR. MUETAZ AL-KHATIB | APR 10
ADDRESSING A PANDEMIC FROM ETHICAL
AND RELIGIOUS PERSPECTIVES



DR. MOHAMMED GHALY | APR 10
AL ARABY TV: BIOMEDICAL ETHICS AMID
COVID-19



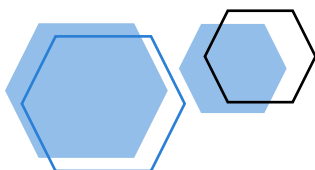
DR. EMAD EL-DIN SHAHIN | APR 14
AKHLAQUNA JURY MEMBER AT HOME



DR. M. GAMMAL | APR 20
OBSERVING RAMADAN DURING COVID -19




DR. FETHI AHMED | APR 24
CILE: TIPS FOR COMPREHENSIVE
EXCELLENCE IN RAMADAN DURING
COVID-19





HBKU WISHES YOU RAMADAN KAREEM |
APR 26 |  


DR. JOSEPH LUMBARD | APR 26
AL JAZEERA THE STREAM: SOCIAL
DISTANCING DURING RAMADAN




DR. MUETAZ AL-KHATIB | APR 29
AL ARABY TV: QUESTIONS OF ETHICS AND
COVID-19
   

3,373,706 **238,094** **1,071,050**
الاصابات **الوفيات** **المتعافون**







DR. MOHAMMED GHALY | MAY 1
QATAR TV/ AL RAYYAN TV: HOW DO WE
APPLY SCIENTIFIC INFORMATION IN THE
ETHICAL SIDE?   



DR. MUETAZ AL-KHATIB | MAY 1
TRT WORLD: HOW HAS THE CORONAVIRUS
CHANGED RAMADAN
    

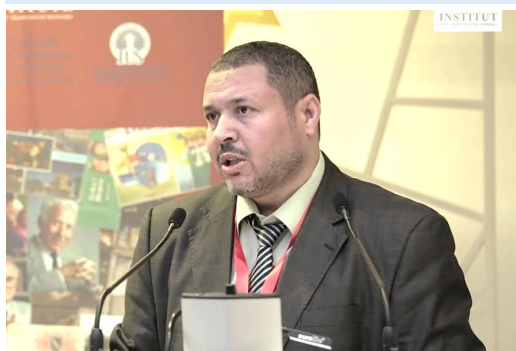
DR. M. EVREN TOK AND BAYAN KHALED
| MAY 5
RESPONDING TO COVID-19 THROUGH
SOCIAL ENTREPRENEURSHIP  











DR. DHEEN MOHAMED | MAY 7
AL RAYA: RAMADAN IS AN OPPORTUNITY
TO GROW OUR MORALS AND BEHAVIORS




SHAIBU ASALI & TAMIM RAIHAN | MAY 10
HBKU ALUMNI GOING THE EXTRA MILE TO
HELP THEIR COMMUNITIES GET THROUGH
THE COVID-19 LOCKDOWN   

DR. M. GAMMAL | MAY 16
QATAR TV: ISLAM'S GUIDANCE ON
COMBATING COVID-19
 



DR. FETHI AHMED | MAY 20
RAMADAN HAS A DIFFERENT FLAVOR THIS
YEAR; FASTING DURING THE OUTBREAK IS
A DIFFERENT EXPERIENCE    

DR. M. GAMMAL | MAY 20
AL SHARQ: SOCIAL DISTANCING MUST BE
OBSERVED DURING EID
   

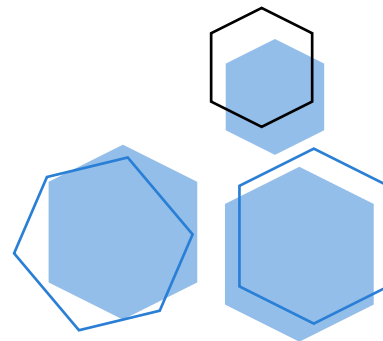
DR. MOHAMED MODASSIR ALI | MAY 21
GULF TIMES/AL SHARQ: SPENDING EID IN
LOCKDOWN: WHAT SHOULD WE DO
DIFFERENTLY?  [ENG]  [ARB]



DR. M. TAREK SWELIM | MAY 21
THE NEW WORLD OF COVID-19



DR. M. GAMMAL | MAY 24
AL SHARQ: ISLAMIC JURISPRUDENCE PUTS CONTROLS FOR SOCIAL ISOLATION



NEXT-LEVEL DISCOURSE

IGA

YOUTH IGNITION CHALLENGE: COVID-19 AND THE GLOBAL MORAL PANIC

ONLINE CHALLENGE | APR 9



IDEATION CHALLENGE

Deadline: 10 May 2020

PARTICIPATE NOW WIN IPAD MINI

www icyforum.org/covid19



COVID-19 AND THE GLOBAL MORAL PANIC YOUTH IGNITION CHALLENGE

Deadline to submit presentations
Thursday, April 2, 2020
Notification of Shortlisted Candidates
Tuesday, April 7, 2020

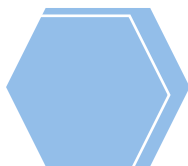
IGA

IDEATION CHALLENGE: IN SOLIDARITY AGAINST COVID-19

ONLINE CHALLENGE | MAY-JUN 2020



ILLUMINATING INSIGHTS



QCIMR ►

**ISLAM'S GUIDANCE ON
COMBATING COVID-19 AND
ITS IMPACT ON WORSHIP
AND RELATED ASPECTS**
MAY 14

PANEL DISCUSSION

DR. BADRANE BENLAHCENE,
DR. HOSSAM E. MOHAMMED, AND
DR. MOHAMMED EL GAMMAL



IGA ►

**MODEL ORGANIZATION OF
ISLAMIC COOPERATION
(MOIC) INFORMATION
SESSION**
MAY 17

PANEL DISCUSSION

DR. M. EVREN TOK, MS. TUGBA CEREN
CERCI (ICYF), AND MR. YUNUS SÖNMEZ
(ICYF)



IGA ▼

**DESIGN POST-COVID NORMAL
SUMMER SCHOOL
INFORMATION SESSION**
MAY 20

PANEL DISCUSSION

DR. M. EVREN TOK, GÖKSEL GÜRSEL,
NADA SWEIDAN, AND WALID
MACHROUH



◀ QCIMR

**INTELLECTUAL, CULTURAL,
AND SOCIAL ASPECTS OF
COVID-19**
MAY 21

PANEL DISCUSSION

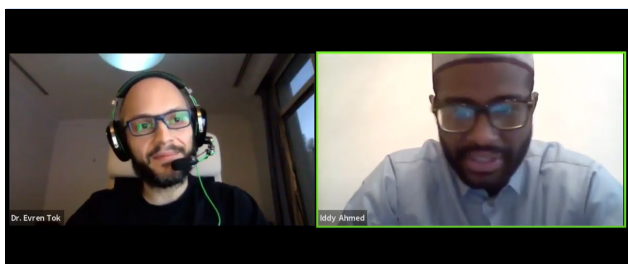
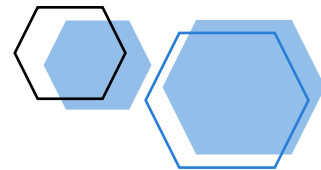
DR. BADRANE BENLAHCENE,
DR. HOSSAM E. MOHAMMED, AND DR.
IBRAHIM ZAIN



DESIGN POST-COVID NORMAL



BEYOND THE CAMPUS



DR. M. EVREN TOK

INNOVATION AND NEW FORMS OF DIPLOMACY | ICYF DIPLOMACY ACADEMY | MAR 30



MUHAMMED GBOLAHAN MADANDOLA

PRIZE FOR WRITING ABOUT AFRICAN ARCHITECTURE | APR 16

Muhammed, student of MSC Islamic Art, Architecture and Urbanism Program, was selected as winner for his essay on the Great Mosque of Niono, Mali, in the first A3-Archnet Prize for Writing on African Architecture.



DR. JOSEPH LUMBARD

A NEW PODCAST SERIES: QURAN FOR ALL SEASONS | APR 18

Dr. Lumbard's new podcast series is "an ongoing commentary on the Quran – what some might call a contemplation, or *tadabbur*, of the Quran," and includes 7 episodes to date.



DR. JOSEPH LUMBARD

AN INSIGHT TO THE STUDY QURAN TEXT | ISLAMIC COURSES | APR 29



DR. M. EVREN TOK

TAKING NECESSARY ACTIONS TO FIGHT CLIMATE CHANGE AND ITS GLOBAL IMPACTS | ICYF | APR 28





DR. MUETAZ AL-KHATIB

ISLAMIC ETHICS AND PANDEMICS | CIGA RAMADAN WEBINAR SERIES | MAY 2



DR. JOSEPH LUMBARD

THE MERITS AND CONTROVERSIES OF THE STUDY QURAN | A KHANVERSION | MAY 6



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ONLINE VOLUNTEERING TRAINING SESSION: VOLUNTEERISM FOR SUSTAINABILITY (SDG EDUCATION) | ICYF | MAY 20

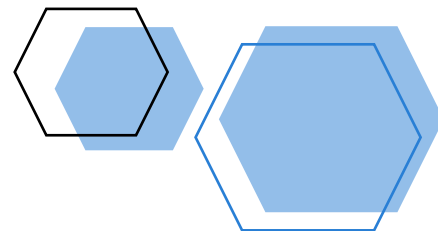


BAYAN KHALED

ONLINE VOLUNTEERING TRAINING SESSION: YOUTH VOLUNTEERING INITIATIVES & STORIES | ICYF | MAY 31



WRITTEN WORDS



DR. SYED NAZIM ALI

CO-EDITOR, FINTECH IN ISLAMIC FINANCE: THEORY AND PRACTICE | JUL 2019



[FOR READING]

DR. MUETAZ AL-KHATIB

A REGULAR SERIES OF ARTICLES ON THE COVID-19 PANDEMIC | AL-JAZEERA.NET |
MARCH 2020



TAMIM MOBAYED

STUDENT, MA ISLAMIC STUDIES

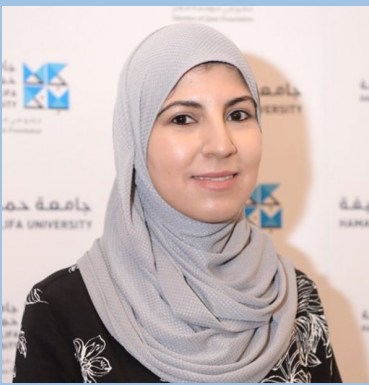
THE MYSTERIES OF FASTING (REFLECTIONS ON AL GHAZĀLĪ'S KITĀB ASRĀR AL-SIYYĀM) |
CILE | APRIL 20



DR. MOHAMMED GHALY

THESE SCIENTISTS ARE TRYING TO HACK LIFE—TO SOLVE DEATH | WIRED MIDDLE EAST
| APRIL 29





DR. DALAL AASSOULI

GREEN FINANCE FOR THE SDGS: THE POTENTIAL OF ISLAMIC FINANCE | MODERN DIPLOMACY | MAY 4



DR. TARIQULLAH KHAN AND KHALID AL ANSARI

EFFORTS TO SHIFT TOWARDS A CIRCULAR ECONOMY IN QATAR | AL SHARQ, QATAR TRIBUNE | MAY 11, 12



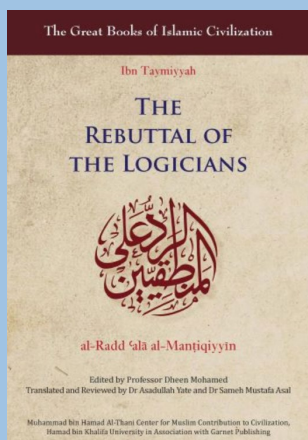
DR. EMAD EL-DIN SHAHIN

POSITIVE VALUES OF AKHLAQUNA | AL ARAB | MAY 13



DR. DALAL AASSOULI

ISLAMIC FINANCE AND PROSPECTS FOR WEATHERING THE COVID-19 | INTERNATIONAL POLICY DIGEST | MAY 13



DR. DHEEN MOHAMED, EDITOR

IBN TAYMIYYAH'S THE REBUTTAL OF LOGICIANS | CENTER FOR MUSLIM CONTRIBUTION TO CIVILIZATIONS (CMCC) | AUG 2020

CMCC published Ibn Taymiyyah's *al-Radd 'alā al-Manṭiqiyyīn* in its English translation for the first time as *The Rebuttal of the Logicians* edited by Dr. Dheen Mohamed.

