



IOS NEWSLETTER

Vol. 19 No. 09

September 2012/Shawwal-Ziqadah 1433 H

Thought for the Month

And verily the Hour will come:
 There can be no doubt
 About it, or about (the fact)
 That Allah will raise up
 All who are in the graves.
 Yet there is among men
 Such a one as disputes
 About Allah, without knowledge,
 Without guidance, and without
 A Book of Enlightenment—
 (Disdainfully) bending his side,
 In order to lead (men) astray
 From the Path of Allah:
 For him there is disgrace
 In this life, and on the Day
 Of Judgement we shall
 Make him taste the Penalty
 Of burning (Fire)

Al-Quran- 22: 7-9

EDITOR

Prof. Sanghasen Singh

CIRCULATION MANAGER

Syed Arshad Karim

CORRESPONDENCE ADDRESS

162, Jogabai Extension
 Jamia Nagar, New Delhi
 PIN-110025
 India

Phone 26981187, 26989253,
 26987467
 Fax : 91-11-26981104

E-mail: manzoor@ndf.vsnl.net.in
 Website: www.iosworld.org

FOCUS

Hajj, or the Pilgrimage, is the last among those acts of worship which Islam enjoins upon you. Like the Prayer, Fasting and Almsgiving, it moulds your life and prepares you so that you may live in surrender to Allah.

The word Hajj means to make a resolve to visit a holy place: visiting the Ka'ba in Makka is therefore called Hajj.

How did it begin? The origin of Hajj is rooted in the Prophet Ibrahim's life, peace be on him. That story is very instructive, and illustrative, too, of the true meaning and significance of Hajj. That story you must know to fully understand the benefits Hajj can bring to you.

Which Muslim, Christian or Jew does not know the name of Ibrahim (peace be on him)! Two-thirds of mankind revere him as their leader. The Prophets Musa, 'Isa and Muhammad, peace be on them, are all his descendants. It is the lamp of guidance lit by him that has for long illuminated the whole world.

Prophet Ibrahim was no ordinary man; he was made of different stuff. On reaching maturity he began to reflect thus: How can the sun, moon or stars, which are rotating as if by order like slaves, and these stone idols, which are made by man himself; and these kings, who are human beings like ourselves, be gods? What is there in these powerless objects, which cannot move of their own volition, which have no power to help themselves and have no control over their own lives and deaths, that man should worship them, seek fulfilment of his wants from them, fear their powers and submit in obedience to them? Among all the objects on earth and in the heavens, there is not a single one which itself is not subject to some higher power and which does not fade away into oblivion at some time or other.

When none of them is my creator, when neither my life nor death is in the hands of any of them, when none of them possesses the key to my means of sustenance or the fulfilment of my needs, why should I accept them as lords, surrender to them, and obey them? Only that Being can be my Lord who created all things, on whom depends everything and in whose hands are the lives and deaths of all people.

These thoughts led the Prophet Ibrahim to the decision that he would never worship the deities which his people worshipped, and he openly declared before them:

O my people, I am quit of all those you take as gods beside God. I have turned my face unto Him who brought into being the heavens and the earth, having turned away from all false gods; and I am not of those who take gods beside God (al-An'am 6: 79-80).

No sooner had he made this declaration than tribulations and calamities of the greatest magnitude descended on him. His father threatened him with expulsion from the family home.

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Activities of the IOS Headquarters

IOS-IICC programme on Islamophobia

New Delhi, September 20: A scientifically and deeply thought-provoking lecture power point presentation on "A Scientific Solution of Islamophobia: A Global Problem" today at the India Islamic Cultural Centre by Jamshed Akhtar.

Mr. Akhtar put the issue in the context of understanding (or the "misunderstanding") of the scriptures, especially the Qur'an, which he tried to understand in the light of revelation that, inter alia, relate to astrophysics and bio-sciences.

The following is a textual representation of the power point presentation:

Islamophobia denotes prejudice against, or hatred or irrational fear of, Muslims and Islam.

Islamophobia Watch, a website setup by two non-Muslims Edie Truman and Bob Pitt presents a list of anti-Muslim incidents globally.

Jamshed Akhtar says that Islamophobia has been recognized as a form of intolerance alongside xenophobia and antisemitism at the "Stockholm International Forum on Combating Intolerance". This conference was attended by UN Secretary General Kofi Annan, High Commissioner for Human Rights Mary Robinson, the OSCE Secretary General Ján Kubis and representatives of the European Union and Council of Europe, and a declaration was adopted to combat it.

EUMC European Monitoring Centre on Racism and Xenophobia has presented various reports on Islamophobia, since 2002.

Since the problem is genuine and global, and it is against Islam and Muslims, the proposed solution by JA is to analyse the claim of nonhuman origin of Quran, the primary Source of Islam.

JA asserts that if this claim can be established scientifically, then Quran can become considered as a common legacy of humanity, removing 'us and they' perspective, the real cause of Islamophobia.

To analyse this claim, JA presented an assertion from Quran, where the verse says that information has been given to man that he did not possess (96:5). Since ethical guidance was known to humanity before the Quran, this information had to be different logically. Moreover, at

enough, however unambiguous the hint may be. It can always be interpreted in a different way and then rejected.

Applying renowned mathematician William Dembiski's information theoretic work on Intelligent Design towards this problem, an objective method can be outlined to verify the information in revelations. This method would entail investigation and verification of four factors related to information in revelations, by a panel of experts.

First is 'actualization of information' or demonstration of the fact that the claimed information truly existed in the scripture, which means showing the presence of specific words in the ancient manuscripts of the scripture and establishing the exact meaning of the word objectively.

Establishing the exact meaning of the Arabic words has its own problems and would require research into its root.

Secondly, similar information often exists in other scriptures also. This gives rise to allegation of plagiarism instead of God being the common source of all scriptures. This can be resolved if we can show

the presence of extraneous data in the older scriptures that has been excluded from Quran.

Thirdly, specifying the information in an ancient text with independently available information in the world now. In this regard, three issues are important.

The specification should not appear to have been done after the discovery has been made.

Second, some of the information in a body of revelations may not be easily comprehensible to all. Relevant experts of particular fields however can easily and accurately specify the information.

In the Quran, numerous packets of information exist. The verifiable



L-R: Prof. Ishtiyaque Danish, Mr. W.A. Nomani, Dr. M. Manzoor Alam and Mr.

another place, Quran also asserts that soon God will show signs in humans themselves and in the earth and heavens that will gradually prove to the humanity that the Message is genuine.

JA further says that prominent scientists have also suggested that an effective way to establish the non-human origin of any ancient document is to demonstrate the presence of knowledge 'ahead of its time' in it clearly and unambiguously (Page-166-167, Contact: A Novel - Carl Sagan).

The Quran reveals numerous such statements containing information ahead of its time. The problem however is that the mere demonstration of this 'information' in revelations alone is not

component of information is meant to increase the credibility of revelations once humanity achieves a certain knowledge base to verify it with the passage of time. Whereas the non-verifiable information is meant to guide the human race subtly. Since both the information components are linked through a structure, verification of one part is expected to establish the credibility of the other. Muslim scholars however concentrate only on the part of information that has already been verified, without demonstrating the guiding potential of the still unverified information. The western scholars, predictably reject this information, arguing the use of such 'revealed' information that can only be identified after the West gets it verified through their own rational efforts. The real purpose of 'revealing' the knowledge thus gets lost in this off-the-track quibbling between two large segments of the intelligent human species.

Fourth factor is 'Complexity'- In the case of revelations, complexity implies two things. Complexity of the information and demonstrating the existence of these patterns in such large numbers that chance gets ruled out from this exercise.

Jamshed Akhtar, the researcher who presented this program claims that in his recent book 'In Search of Our origins: How Quran can Help in Scientific Research', he has demonstrated more than hundred pointers from the original text of Quran on the 'Origin of life and man' that needs to be debated through the mechanism he has outlined. It would not only reduce the Islamophobia on global scale but will also open an alternative window of information from the universe.

The programme was conducted by Prof. Ishtiaque Danish and chaired by Dr. Mohmmad Manzoor Alam, Chairman of IOS.

Dr. Alam announced that he would organise similar programmes in days ahead and also promote the study of the methodology of Qur'anic studies.

India and Muslim World in the 21st Century

November 23-24, 2012 at New Delhi

A dominant segment of discourse in the last phase of the 20th century was that it had experienced unprecedented speed in the growth of technology. And, the beginning of the 21st century stands

Abdul Kalam says in his book *India 2020*: "An organisation, society or even a nation without a vision is like a ship cruising on the high seas without any aim or direction. It is clarity of national vision which constantly drives the people towards the goal".

In this context, a living and viable relationship between India and the Muslim world needs a proper vision, paradigm, analysis and roadmap. The 21st century belongs to these regions and civilisations. The post-cold war era, particularly the present century demands from India and the Muslim world adoption of a realist approach, which highlights the strategy of self-help, readiness to accept change, use of national resources, liberal free market economy and balanced foreign policy projections. India, in many quarters, is thought of as an emerging economic power that may acquire the status of super power at some point of time in the 21st century. States most commonly mentioned as potential super powers are Brazil, China, EU (a union of states), India and Russia. The projections are based on a variety of factors. Daniel Lak



A view of the audience

marked by the emergence of a concern to bring about a change in thought processes asking for innovation and out of the box solutions to meet the challenges of the new millennium. The human mind is in search of new modes and paradigms to be able to contribute to human development, peace and progress. For such an endeavour, one needs to work and search new ways to prepare a roadmap to foster better ties and linkages among civilisations so that the finer values of philosophy and culture are not neglected. Those, who wish to contribute, are in need of having a clear vision and strategy to achieve the targets. The ties of India and Muslim world can usher in a new era of constructing viable modes to carry forward the development process. Former President of India APJ

describes India as the underdog facing more challenges than advantages. Yet, it is approaching super power status. Robin Meredith claims both India and China as future super powers. But, these projections are challenged on various serious grounds. However, India has been able to show marked progress in growth rates, in attracting foreign investment, increase in remittances, development in infrastructure, creation of robust middle class with enormous purchasing power. It can also claim unprecedented progress in areas of human resource, information technology, investment opportunities, education, agriculture etc. These areas are supported by its democratic system, free-market economy, balanced foreign

policy and participation in activities of international concern, including human rights. This scenario has created fresh opportunities.

The Muslim world needs to be understood in its broad parameters. It generally means those nations and territories where Muslims form the majority. Their system of governance is diverse and their socio-cultural milieu diverse. However, their consciousness of being the part of the Muslim world is profound and enduring. On the basis of rough estimates, two-third of the Muslim population is related to emerging democracies like those of Indonesia, Bangladesh, Malaysia, Turkey, Nigeria and India. Arab Middle East represents one-third of the Muslim world and there is considerable evidence of willingness to participate in development processes. Globalisation and technological advancements have opened new areas of cooperation and partnership. The 21st century has witnessed a clear shift in India's policy towards Middle East as it must be governed more by economic and energy considerations and less by political rhetoric of the past. This scenario has to be worked out in terms of preparing a roadmap to achieve the desired goals.

The Muslim world is spread over the Afro-Asian landscape. India is also considered as part of the Muslim world because of the size of Muslim population in India and Islam's historical presence and role in shaping the Indian nation and society. India's importance can be assessed on the basis of (a) its strategic significance as it is a leading country of South Asia and it has proximity to China, Pakistan and Iran, (b) its acquisition of substantial military apparatus, (c) its growing economy, industry, education, agriculture etc., (d) its liberal democratic political set-up, (e) its civilisational continuity and role of Islam in shaping Indian philosophy, culture and society, (f) its balanced diplomatic endeavours in conducting its foreign policy. Besides, Muslim world has faced serious question in the post-9/11 international scenario. Islamophobia dominates current perspectives on the Muslim world. It is

urgent to find friends and solutions for the Muslim world. India is a traditional friend that stands with the Muslim world in crisis situations and it may provide opportunities for reciprocal benefits in select areas. The present situation calls for strengthening linkages between the Muslim world and India with a vision and programme.

A 2-day international conference, "India and Muslim World in the 21st Century" is proposed to be held in New Delhi, to be organised by the Institute of Objective Studies, New Delhi. The conference may have following themes:

(1) **Historical Backdrop of Relations:**

India has experienced a close historical relationship with the Muslim world right from the beginning. For a considerable period it remained part of the Muslim world and contributed in shaping the civilisational excellence. The contribution of Islam has also been recognised in shaping Indian thought and culture. This relationship through the ages has brought proximity in all areas of life. An honest assessment of such a historical backdrop is important to make ties strong and viable.

(2) **Attitudinal Proximity between Indian Civilisation and Muslim World:**

There is a strong attitudinal proximity between India and the Muslim world on philosophical, political, economic, cultural and security issues. Also, India has the second largest Muslim population (140 million). The opinions and perceptions of Indian Muslims have contributed to over-all development in policy planning and in shaping attitudes. Secondly, the role of Indian leadership during national liberation struggle and in post-independence era has to be understood properly. As shown by the Khilafat movement and support for Arabs of Palestine from early 20th century, Indian leaders have recognised the importance of the region. Political leaders and intelligentsia have always couched India's policy towards the troubled

regions of the Muslim world in terms of political support (anti-imperialism and third world solidarity), moral principles (right to national self-determination), or in terms of national interest (economic interest and energy security). Muslims are no exception. Lastly, role of Muslim scholars in India and religious freedom enjoyed by Indian citizens have also contributed considerably to the similarity of attitudes.

(3) **Economic and Financial Linkages:**

India and the Muslim world are two complex entities, where their economic and financial linkages constitute the core areas of mutual cooperation. There is a whole range of complementarities between the two regions in terms of economic resources, patterns of trade, investment and finance. There is a considerable amount of inter-region economic activity in traditional sense. However, of late there is a growing realisation in strengthening economic ties among the nations. India has started expecting good results from Gulf region in particular. Wayback in 2005, The Prime Minister's Trade & Economic Relations Committee (TERC) resolved to launch negotiations for an India-GCC Free Trade Agreement and a Comprehensive Economic Cooperation Agreement (CECA) with GCC countries – Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and UAE. Indian Prime Minister, Dr. Manmohan Singh calls it a part of natural economic hinterland of India, where India must pursue closer economic relations with its wider Asian neighbours. Reflecting a desire for good and healthy relationship between India and Kingdom of Saudi Arabia, H.H. King Abdullah categorically announced during his visit to India that India, for him, is his second home. These statements reflect heart-felt sentiments and realisation of need for healthy and more meaningful relations among these regions. India is also seeking an increased maritime engagement

with Gulf states. Energy security and Indian migrants in these countries are also important considerations.

(4) Opportunities to Benefit Reciprocally:

The 21st century is distinct in bringing people closer to each other. In this age of globalisation, it is a borderless world with multi-polarity of power centres in various sectors. India's development scenario is attracting the whole world. It has achieved impressive records in areas of trained human resource, education, information technology, urbanisation, agriculture, etc. India has opened its doors with a commitment to contribute to those who are willing to participate. There is a conducive environment for creating partnership in development. The Muslim world should come forward in creating synergy to have cooperation in all areas of mutual concern. On the same plane, the Muslim world has a tremendous potential to contribute to Indian development. It may include fight against hunger, disease and terror. It is high time to realise and use the available opportunities.

(5) Foreign Policy and Diplomatic Relations:

This section needs to be analysed with precision and objectivity. Richard N. Hass, the President of the Council on Foreign Relations of US, presents his assessment that a new world order has come up, where in contrast to multi-polarity – which involves several distinct poles or concentration of power – a non-polar international system is characterised by numerous centres with meaningful power. Power is now found in many hands and many places. It means India and the Muslim world will have to work for closer relations. In formulation of foreign policy, there are strong domestic determinants. Secondly, the international climate is changing where the cold war has gone. Thirdly, economic interests are gaining grounds. And, energy

security is also assuming importance and calls for meticulous planning at appropriate levels. Afro-Asian policies and various regional groupings are occupying centre-stage in diplomatic world. These opportunities call for unity in approach and action on the part of India and Muslim world.

The end of cold war has brought about a fundamental change in India's attitude of looking at the Middle East through an economic prism. Political rhetoric of the past gave way to strong economic interests as the driving force behind India's interaction, especially with the oil-rich Gulf region. Economic growth since early 1990s and resultant surge in energy demand meant that India is now looking to Muslim world as its principal partners. The Middle East represents a new and interesting leaning curve for India as it aspires to be a major actor on the world stage.

Announcement

First World Congress of the Integration and Islamization of Human Knowledge

(FWCII-2013)

Theme: Constructing an Alternative Paradigm of *Tawhid*

August 23-25, 2013, Kuala Lumpur, Malaysia

Call for Papers

The organizing committee of the First World Congress on Integration and Islamization of Human Knowledge (FWCH-2013) at the International Islamic University Malaysia, would like to invite Muslim scholars to submit abstracts of their papers to be presented at the Congress. The FWCH-2013 is going to take place in Kuala Lumpur, Malaysia, August 23-25, 2013. The Congress's theme is "Constructing the Alternative Paradigm of *Tawhid*," with a focus on the integration or application of the Tawhidic worldview, paradigms, epistemology, socioreligious values and norms in the following branches of human knowledge:

Humanities: Religion, Philosophy, Literature, Linguistics, Languages, Arts, Music.

Social and Human Sciences: Anthropology, Sociology, Psychology, Political Science, History, Journalism, Law, Economics and Business, Education, Management, Gender Studies, Hospitality, Tourism.

Natural and Physical Sciences: Astronomy, Cosmology, Geography, General Sciences.

Applied Sciences and Technology: Engineering, Information Communication Technology, Computer Science, Architecture, Quantity Surveying, Urban and Regional Planning, Environmental Design and Space Sciences.

Medical Sciences: Allied Health Sciences, Pharmacy, Dentistry, Traditional and Complementary Medicine.

Note: An abstract should be between 350 to 700 words, and include the following information: author's name(s), designation, profession, institution and affiliation, mailing address, e-mail address, telephone and fax numbers.

Important Dates: Abstract submission: August 31, 2012; notification of abstract acceptance: September 30, 2012; full paper submission: February 1, 2013; notification of paper's acceptance: April 1, 2013; online registration: 1 May 1-June 1 2013.

Contract Address:

Secretariat of FWCH-2013
Office of the Rector
International Islamic University
Malaysia
P.O. Box: 10, 50728 Kuala Lumpur,
Malaysia

Telephones:

Arabic: +60361964004
English: +60361964884

Malay/Indonesian:
+60361965781/6023475
Fax: 60362073477
Email: 60362073477

IUM Website: www.iium.edu.my

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His community warned him that no one among them would give him refuge. And the government officials insisted on his case being brought before the King. But Ibrahim, lonely and forsaken by his relatives and friends, stood firm as a rock in the cause of Truth. He told his father respectfully: The knowledge I have has not been vouchsafed to you. As such, instead of my following you, you should follow me [Maryam 19: 41-5]. In answer to the threats of his community he broke their idols with his own hands to prove how powerless they were [al-Anbiya' 21: 57-70]. In the court of the King, he boldly declared: You are not my Lord. My Lord is He in whose hands are your life and death as well as mine, and within the bounds of whose law even the movements of the sun are circumscribed [al-Baqarah 2: 258].

The royal court decided that Ibrahim should be burnt alive and he willingly came forward to suffer this horrible punishment for the sake of his unshakeable faith in the One God. After Allah with His supreme power saved him from this fate, he abandoned his home, his relations, his community and his country. He set out with his wife, Sarah, and a nephew, Lut, to wander from one land to another.

To this man the undisputed religious leadership of his people had been available. Yet he gave up wealth and power and preferred the life of a homeless and destitute wanderer rather than have to mislead people into the continuing worship of false gods. He chose to live for the purpose of summoning people to their true God, even though he would be driven from place to place.

After leaving his home, the Prophet Ibrahim wandered in Egypt, Palestine

and Arabia. God, alone, knows what sufferings he went through on his journeying. He had no money or possessions nor did he have time to earn his livelihood. His sole vocation, day and night, was to bring people to the worship of the One God. If a man of such ideas could not be tolerated by his own father and his own community, how was he going to be any more successful elsewhere? Where would he be welcomed? Everywhere the same temple priests and kings claiming godhood held sway; everywhere the same confused and ignorant common men lived, who were completely hoodwinked by them.

How could, then, Ibrahim live peacefully in such an environment? For, not only was he himself not ready to accept the godhood of anybody except God, but he was also committed to proclaiming to the people that none except Allah was their Master and Lord and that, therefore, they should ignore the authority of their leaders and demi-gods and submit only to that One Being.

Thus condemned to a nomadic existence, wandering through Palestine, Egypt and the vast deserts of Arabia, he passed his whole adult life.

But even after all these tribulations, there was still one trial left to determine whether Ibrahim's love for his Lord was supreme above all else. Before the birth of his second son, he was asked to sacrifice what was then his only child to God [al-Saffat 37: 99-111]. When Allah had shown that Ibrahim was prepared to slaughter his son for His sake with his own hands, He said: 'You have fully vindicated your claim to be a totally true Muslim. Now you deserve to be made the leader of the whole world'. This act of investiture has been described in the Qur'an thus:

And when his Lord tested Ibrahim with [His] commands, and he fulfilled them all, He said, Behold, I make you a leader of mankind. Said he [Ibrahim]: And of my offspring [will

they too be leaders]? He said: My covenant shall not reach the evil-doers (al-Baqarah 2: 124).

It was in Makka that Ibrahim and his son built the Holy Ka'ba, the centre of the Islamic movement, on a site chosen by Allah Himself. This building was not intended for worship only, as mosques are; its purpose was to act as the centre for spreading the universal movement of Islam, a world-wide gathering point for believers in the One God to assemble to worship Allah in congregation and go back to their respective countries carrying with them the message of Islam. This was the assembly which was named Hajj. Exactly how this centre was constructed, with what hopes and prayers both father and son raised its walls, and how Hajj was initiated are described thus in the Qur'an:

The first House ever set up for mankind was indeed that at Bakkah, a blessed place, and a guidance unto all beings; wherein are clear signs – the place whereon Ibrahim stood; and whosoever enters it finds peace (Al Imran 3: 96-7).

Have they not seen that We have made the sanctuary immune [from violence], while men are being carried away by force all around them (al-Ankabut 29: 67).

Peace always reigned in and around the Ka'ba, when all around it were rampant plunder, murder, devastation, conflict, and warfare – such was its sanctity that even the Bedouins who respected no law, if they detected in its precincts the murderer of even their father, did not dare to touch him.

Look at Ibrahim's prayers to find out what the real purpose and significance of Hajj is:

And when We made the House a place of visitation for mankind, and a sanctuary: take, then, the place whereon Ibrahim stood for place of prayer. And We commanded Ibrahim

and Isma‘il, ‘Purify My House for those who will walk around it, and those who will abide therein in worship, and those who will bow down and prostrate themselves.’ And when Ibrahim prayed: My Lord! Make this a land secure and provide its people fruits, such of them as believe in God and the Last Day...

And when Ibrahim was raising the foundations of the House, and Isma‘il, [they prayed]: Our Lord! Accept Thou this from us. Thou, Thou alone, art the All-hearing, the All-knowing. Our Lord! And make us surrender ourselves unto Thee, and out of our offspring make people surrender themselves unto Thee; and show us our rites of worship, and turn toward us; surely Thou alone turnest, and art the Mercy-giving. Our Lord! Do Thou send to them a Messenger, from among them, who shall convey unto them Thy revelations, and teach them the Book and the Wisdom, and purify and develop them. Thou alone art the All-mighty, the All-wise! (al-Baqarah 2: 125-9).

And when Ibrahim prayed, My Lord! Make this land secure, and keep me and my sons away from worshipping idols. My Lord! They have led astray many people. Hence whoso follows me truly belongs to me; and whoso disobeys me – surely Thou art All-forgiving, Mercy-giving. Our Lord! I have settled some of my offspring in a valley where are no arable lands, near Thy sanctified House, our Lord, so that they may perform the Prayer, and Thou make peoples’ hearts to incline towards them, and provide them fruits so that they may be thankful (Ibrahim 14: 35-7).

And when We assigned unto Ibrahim the place of the House, [We said]: You shall not take any god beside Me, and purify My House for those who will walk around it and those who will stand, and those who will bow down and prostrate themselves. And proclaim unto mankind the Pilgrimage; and they will come unto you on foot

and on every lean mount, they will come from every deep ravine, so that they may witness things that are of benefit to them, and mention God’s name during the days appointed over such heads of cattle He has provided them. Eat, then, thereof, and feed therewith the unfortunate poor (al-Hajj 22: 26-8).

This is the story of the beginning of that Hajj which is the fifth pillar of Islam. You know understand that Makka was the headquarters for the mission of the first Prophet appointed to propagate the message of Islam. The Ka‘ba was the focal point from where this preaching was spread across the world, and the worship rites of Hajj were introduced so that all those who chose to live in surrender to God alone should belong to one centre where they could assemble every year, and go around it again and again. Their lives of faith were to be like the wheel tied to and revolving around its axle.

From Let Us Be Muslims by Abul Aala Maududi tr. By Khurram Murad, pp. 243-252

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In the first place no one will go to court for undoing the illegality mentioned above. And if someone dares to do so, he would be taken care of, if not punished or harassed by authorities. Moreover, soon he will realize that his legally earned money is not enough to fight a court battle mainly because the corrupt has abundance of money. One can imagine how discouraging such experiences are and how difficult it is to wage a *Jihad* against corruption.

The most discouraging fact is the realization that your fellow academics, whose cause you are championing, consider you a fool. They dissociate from you or leave you alone on the street to shout slogans against corruption, rush to the authorities, openly or secretly, and pamper them for pittance. Not for nothing the politics of the campuses is called the

meanest, because most often the stakes are too low.

The scene at the national level is not encouraging either. Those involved in the fight against corruption seem to have eaten more than what they can chew. Foolishly they have opened too many fronts which are hampering their movement against corruption. They have also committed the mistake of undermining the political class. As a result the politicians are hitting back, and hitting very hard. It is to be seen how the anti-corruption crusaders will cope with it.

Calendar 2013

The IOS calendar 2013 has been published. Agents, Shop-keepers and others may place their order with the IOS Headquarters.

The Four-Page calendar has the following feature:

- Page-1 Mosques through the Ages (Al-Aqsa Mosque)
- Page-2 World – Prevalance of HIV/AIDS-2011
- Page-3 INDIA Achievements of PM’s 15 Point Programme, 2009-10
- Page-4 World Human Development Index-2011

The calendar may also be obtained from

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OPINION

The Bitter Experiences of Jihad against Corruption
by Ishtiyaque Danish

The views expressed in the article do not necessarily reflect the editorial policy of the Newsletter (editor)

Corruption is once again on the front burner. Media as a whole is at it again because of which the anti-corruption activists are enjoying lime light. The whole affair, however, is a bit confusing to laymen or onlookers like the writer of these lines. It is indeed difficult to discern who the real crusader is and who is waging a fake Jihad against corruption. Another confusing aspect is who among the anti-corruption activists is genuine and how he/she can be distinguished from the politically motivated ones. Similarly, it is easily discernible that part of the media apparently waging war against corruption has political motives, if not ambitions.

One can understand that the fight against corruption, like the corruption itself, is complex. Corruption in India is deep-rooted, wide-spread, intelligent, powerful and shameless, even cruel and ruthless. I often wonder if the people fighting against corruption have the mental, physical and especially financial resources to sustain the Jihad they are waging against it.

There was a time when the corrupt would bow his head in shame when caught. Today he/she smiles at people in front of camera. I have failed to understand if their smiles are teasing or just a genuine expression of joy at

having become super-rich overnight. One thing, however, can be stated clearly and with a great deal of certainty. That the corrupt knows well that he/she can exploit the loopholes in our judicial system to his/her advantage as his/her illegally-obtained wealth will enable him/her to buy the best legal aid available in the country or elsewhere.

It is most disturbing that bright and brilliant young men are increasingly becoming corrupt making corruption too intelligent to be tracked and nailed down easily. It is equally disturbing that they seem to be thinking that money matters the most in India as it alone enables you to fulfil all your desires, right or wrong. They also seem to be of the opinion that money can help them manipulate judiciary and escape punishment. When the young men start thinking on these lines, the country has to worry about its future.

I have said above that corruption is a wide-spread and complex phenomenon because of which it is difficult for an individual to comprehend all its aspects. It is, therefore, wise to focus on areas of corruption where you may feel comfortable to wage a Jihad. For instance being an academic it should be relatively easy for me to understand

the corruption prevalent in campuses around the country.

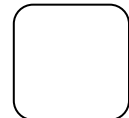
Many charitable organizations donate fund to universities for carrying out academic programmes or creating infrastructure. The universities spend such funds as per government rules. For instance if the privately donated money is being used for creating infrastructure, the university authorities invite tenders and award the contract to the lowest bidder. But recently a university has found an intelligent way of corruption. The authorities of the university recently received some three crore Rupees from a waqf. Their thinking is that the waqf money is private, hence the government rule of inviting tenders for constructing a building will not apply here. So, they have given the contract of constructing a huge building to a favourite contractor without inviting tenders. When the engineers and technical staff of the university refused to give approval to such an illegal contract, their objections were ruled out. Perhaps they have also been made/forced to maintain silence.

Most employees, especially academics, are coward in India.

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RNI NO. 59369/94

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