



# IOS NEWSLETTER

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## Thought for the Month

The unbelievers will be  
Led to Hell in groups:  
Until, when they arrive there,  
Its gates will be opened.  
And its keepers will say,  
“Did not messengers come  
To you from among yourselves,  
Rehearsing to you the Signs  
Of your Lord, and warning you  
Of the Meeting of this Day  
Of your?” The answer  
Will be: “True: but  
The Decree of Chastisement  
Has been proved true  
Against the unbelievers!”

Al-Quran- 39:71

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## FOCUS

If, after the passing of the Prophet’s Companions, the Muslim community had continued to adhere to the Qur’anic worldview – realizing the objective, integral connection that exists between revelation and nature – we would have preserved our unity as a nation; we would have led the way in the development of Islamic social sciences; and we would not have split up into warring factions and parties. In this even, it would not have been possible for the ‘pharaoh’ and ‘priest’ syndicates to mislead the public and destroy its unity – with either secular, liberal, and democratic slogans or religious platitudes, presenting falsehood and self-serving goals as disguises for a quest for truth and justice. Yet, in fact, all of these errors and crimes have been committed without regard for the genuine interests of the Muslim individual or community, and without regard for objective facts. Bogus personal choices and unproven axioms and hypotheses have been treated as though they were established facts, and in the process, truth and genuine human interests have been lost, the community has been torn apart, and its members have all but gone their separate ways.

If Islamic thought had continued to be governed by Qur’anic concepts and understandings, there would have been a realization that the words the Prophet spoke to the desert Arab tribes (that is, the Bedouin tribes) were tailored to their specific needs and capacities, and to the cultural and historical phase through which they were passing. As the Prophet himself once cautioned, “Speak to people in ways that they can understand.” And a Muslim quotes ‘Abd Allah ibn Mas’ud as saying. “If you talk to people over their heads, your words are bound to become a source of temptation and trial to some of them.” It appears, however, that this wisdom was not taken to heart by Muslim thinkers, who demonstrated a lack of awareness of the specific, time- and place-bound nature of the discourse the Prophet had addressed to the desert Arabs. Over time, this lack of awareness contributed to a willingness to accept much that – for innumerable reasons and motives – had been interpolated into Islamic writings by way of tribal, Jewish, Gnostic, and superstitious notions and traditions. This, in turn, led to a clouding of the Qur’anic worldview, which impeded the progress of Islamic civilization by putting a damper on its spirit, its dynamism, and its creative thought patterns. Over time, the Qur’an came to be thought of a little more than a means of acquiring a blessing and a heavenly reward through its recitation and memorization while, at the same time, there was little in the way of *ijtihad* (attempts to grapple with its meanings in new and creative ways). There came to be an exaggerated emphasis on writings that contained historical applications of Qur’anic teachings based on a purely linguistic understanding of the text, while the Muslim community fell prey increasingly to lethargy, stagnation, passivity, superstition, and sophistry. As a consequence, the foundation of knowledge and strength upon which this community had originally been founded began to crumble, while the guiding light of reflection, investigation, creativity, and conscious stewardship steadily died out.

*Contd. on page-7*

**Activities of the IOS Headquarters**

**Sam Pitroda's IOS lecture on "India after Covid-19 in a Hyper-connected World"**

Amid Covid-19 pandemic the Institute of Objective Studies organised yet another on-line lecture recently (October 24, 2020) on "India after Covid-19 in a Hyper-connected World", by Sam Pitroda, acclaimed development thinker and policy formulator, who spent nearly 50 years in Information and Communication Technology (ICT) and related global and national development.

Pitroda has been a leading campaigner to help bridge the global digital divide. During his stint as an advisor to the former prime minister, late Rajiv Gandhi, Pitroda led six technology missions related to telecommunication, water, literacy, immunisation, dairy production and oil seeds. He was also the founder and the first chairman of India's Telecom Commission. In these leading roles he helped revolutionise India's development philosophy and policies with a focus on a public access to technology as the key to social change.

In his introductory remarks, Research Director at Centre for Development Policy and Practice, Hyderabad, and development economist, Dr. Amir Ullah Khan, described Sam Pitroda as the embodiment of scientific development in the country. He tried his best to create strong infrastructure during Rajiv Gandhi's tenure as India's prime minister. He struggled for the application of contemporary technology for India's growth. Ten

years ago, he introduced knowledge economy and headed the knowledge commission. He said that like him, Pitroda had a number of fans who hailed him for technological and economic programmes. Pitroda had a large blueprint for India's growth. His views on challenges of modern times and their solutions were extremely relevant in today's context. He suggested how technology could be used as an answer to our problems, Dr. Amir Ullah added.

In his lecture, Sam Pitroda said that the situation arising out of the Covid-19 pandemic was unforeseen in human history. This was for the first time that the implications of hyper-connectivity had led the world to redesign our

not to be. Referring to the communication services, about which people were paranoid, but thanks to hyper-connectivity that they managed to talk to whom they wanted. Commenting on the lessons the world learnt, he said that we stayed connected irrespective of caste, creed, poor health; etc. We must take care of our planet because it is for the survival of us all.

At the end only people matter and nothing else. Every life is important. He observed that the rise of nationalism was a global phenomenon. People were being divided without regard to caste and creed. This phenomenon was more pronounced in countries like the USA, Turkey and Philippines.

Explaining the role of hyper-connectivity, he said that it accelerated the process of democratisation of polity. It empowered human beings and gave tools which were not there earlier. By empowering people, it reached out to the worst off, who suffered economically and socially. The second role hyper-connectivity played was decentralisation.

It replaced centralisation which was based on command and control system. The third role was that of democratisation. In this field, he observed, hyper-connectivity had demonstrably democratised the economies. As a result, Uber was providing transport services and banks were demonetised. Banking services by way of teller system and the ATMs were being gradually replaced by net and digital banking, he noted.



Mr. Sam Pitroda delivering his lecture

model that was 75 years old. Owing to congestion and other problems, it was difficult to connect by phone a few years ago, though the number of telephone connections stood at two billion. Focusing on hyper connectivity, he observed that the Corona crisis put the connectivity at half. But this had given us an opportunity to re-think and understand all we had done in the past. Today, economy was in trouble, education and health services were in a shambles.

Poor people were suffering as economic activities were on the back burner. Everyone thought that the crisis would not last long, but that was

Mr. Pitroda held that today education was centralised and this model did no longer work. Under the prevailing system one paid fees and got a certificate to that effect. One wanted to know as to who decided that a degree should be of two years or a Masters of four years. But, the basic elements that made education workable were missing. He said that the elements were motivation, learning and content. He argued that what a student could learn in class, he could also learn at home. This was the reason why what India had was an obsolete system. He said that hyper-connectivity had significantly contributed to the smoothening of medical and health services. He asserted that if India designed hyper-connectivity, then whatever it had today would be become useless and would be required to be done afresh. Hyper-connectivity would bat for decentralisation. For this, India needed democracy, diversity and demonetisation. India wanted to create a new world, which did not exist today. Referring to Gandhiji, he said that the mahatma wanted decentralisation but he could not achieve it because he did not have hyper-connectivity. He stated that democracy had to be decentralised to the state and the district level. Today, hyper-connectivity was being used to manipulate things, but that held a better future for democracy, decentralisation, freedom, human rights and trust.

Hyper-connectivity was forcing everyone to work towards that goal, though it might take time. He said that bio-technology and nano-technology is humanities future. India, a country of 1.3 billion people, had a multiplicity of the poor. People wanted jobs, but this problem would be solved with the change of the system. He observed that 50 years from now, we would be surprised to be living. Problems of the poor would not have been solved, because they could not get the right attention. New economy and new idea of economy was needed because

today's India was designed 75 years ago. Speaking of himself, he said that he lived in poverty, saw richness from close quarters and also witnessed democracy at work in the US and India.

Commenting on the old design, he said that democracy, human rights, diversity, consumption and the military predominated. But the new design was necessitated by the post-World War-II era. American and Chinese visions were based on old values. But the new vision would be based on hyper-connectivity. The world had seen the bipolar system of the world after agreements like NATO, WTO were signed. This included the creation of GDP and balance of payments. Under hyper-connectivity, the world neither be unipolar nor bipolar, it had to be multi-polar. He held that Covid-19 gave the world an opportunity to re-design the system of governance, leadership, infrastructure and mindset. This could be achieved by pushing decentralisation and breaking organisations in order to make them more responsive.

He said that global power could not be centralised; it had to be shared. This could be understood in terms of the raging forest fire in Brazil. Brazilian forest fire could change the eco-system of the world. This was a matter of great worry for everyone or the planet earth, because this could adversely affect monsoon and raise the level of pollution. Referring to GDP, he said that it did not factor in value of money. Today, the judgment was not based on production and that was the reason why the world needed to be redesigned as the 75-year old design could not work. Batting for decentralisation, he noted, was significant as the world could not be allowed to waste the window of opportunity. The people required the planet, and the people meant us all. New thinking, new change was needed and the change had to come from within. There was no escape from it. He said that his book dealing with these issues was ready for publication.

Mr. Pitroda remarked that the US had been lucky to achieve a place in the comity of nations. They worked hard to achieve this place. They had the best minds of the world; they had liberty, democracy and human rights. At the same time the US had the largest number of prisoners in the world. As far as India was concerned it had been gifted with soil, river, etc. What India still needed was to learn best practices from everywhere. The Ganga was the food basket of the world around which plenty of crops was grown. Though India had been isolated, yet it could boast of having a variety of medicinal plants that no other country could claim to possess. We must redesign our model by promoting diversity, democracy and human rights. This had become imperative since the idea of India was being challenged.

He advised against constraining kids from doing whatever they wanted to do. They must be allowed to work on cellphones. He said that India had to be built from within; it could not be built on supply chains or exports.

Laying emphasis on trust, he recounted his own experience of hassles in opening an account in a bank. He said that Indian banking system was based on mistrust. In this connection, he recalled Gandhiji who always talked of trust. He complained that India did not have power, logistics, robust health system, infrastructure and distribution structure. India should solve her problems with its own means. He cited the instance of China which was very clever in not giving permission to foreign companies to open shop in the country and have access to the Chinese market. Instead, they were confined to the transfer of technology. There was disturbance because technology worked as a tool. Coming down heavily on the unauthenticated behavior on social media platforms, he said that most of the people shouting on social media were unauthenticated.

He termed the cutting or suspending of Internet as an

authoritarian tendency as the old design was based on command and control system. The new design should be based on cooperation, collaboration co-creation and communication. Holding that in the times of Covid-19, hyper-connectivity helped a lot. While providing its vaccines, recipients in order of preference had to be categorised. Health workers should be given the vaccine first, followed by policemen, older people, weaker sections, protection agencies and hotspots. He observed that India did not figure much in the US newspapers which had little or no news about the country. With regard to the current US presidential elections, he said that if the democrats won, this would mean predominance of democracy. He expressed his willingness to collaborate with the IOS.

The chairman, IOS, Dr. Mohammad ManzoorAlam, observed that the people were God’s honoured creation on earth. In order to preserve this honour, we needed education. People talked of human dignity. But the problem of humane aspect of development was still a far cry. Global aspects of equality and humanity were still a distant dream and the humane aspect threw a challenge to hyper-connectivity. Discrimination and social distinction were also a challenge to hyper-connectivity. He concluded by offering Sam Pitroda the mentorship of the IOS.

Dr. Amirullah Khan remarked that Sam Pitroda had given us courage to forge ahead. He said that Mr. Pitroda’s talk was positive against the backdrop of the grim situation created by the Novel Corona Virus. He made a positive contribution to India, Dr. Khan said.

In his presidential remarks, the Secretary General, IOS, Prof. ZM Khan, pointed out that Mr. Sam Pitroda gave a new vision to the challenges that must be confronted and won. He said that the common man was struggling to survive. Democracy was being misused by vested interests

with the result that our people were swayed by poisonous propaganda. Introducing the profile of the IOS, he said that the NGO was focused on the neglected and marginalised sections of society. In response to the suggestion of Mr. Sam Pitroda to consider opening of a centre of the Institute in Dubai, he assured that the proposal would be properly examined. He observed that heterogeneity of the country, instead of being an asset that it was supposed to be, was now creating problems. With a view to reaching out to the deprived sections and the minorities, the IOS was collaborating with the local people. He noted that democracy was basic to India’s culture.

Dr. Amirullah Khan, who conducted the proceedings, also extended a vote of thanks to the participants. The lecture was attended by more than 100 participants from India and abroad.

**Activities of the IOS Chapters**

**ALIGARH CHAPTER**

**IOS Aligarh Chapter organises One-Week Online Orientation Programme on “Islamic Counselling and Psychotherapy” (September 16-22, 2020)**

The inaugural session of the Online Orientation Programme on “Islamic Counselling and Psychotherapy” was held on September 16, 2020 at 12.30 pm, presided over by Dr. Mohammad ManzoorAlam, Chairman, Institute of Objective Studies, New Delhi. The session was hosted by Professor Akbar Husain, Department of Psychology, Aligarh Muslim University, Aligarh. This session commenced with the recitation of verses from the Holy Qur’an. Dr. FauziaNazam, assistant professor, psychology section, Women’s College, A.M.U.

Professor Akbar Husain, joint director, orientation programme on “Islamic Counselling and Psychotherapy” delivered the welcome

address in which he extended a warm welcome to the national and international participants. Twenty Muslim and non-Muslim students and teachers from India and three participants from Bosnia attended this orientation programme. The participants were from various disciplines such as psychology, Islamic Studies, education, Arabic, psychiatry, science etc. In his opening remark, Prof. Husain highlighted the contribution of Institute of Objective Studies, New Delhi, in the development of the field of Islamic psychology. Since the 1980s IOS had been encouraging psychologists in writing and editing books, organising conferences, workshops, etc. He briefly explained the objective of organising the orientation programme and Islamic Counselling and its application in practice.

In his Presidential Address, Dr. Mohammad ManzoorAlam, Chairman, Institute of Objective Studies, New Delhi remarked that the Quran provides knowledge not in the intellectual sense—but the knowledge of Allah and the realisation of unity. The Qur’an is the source of knowledge and wisdom. Prayer, meditation, and contemplation are the path of attaining knowledge of the Qur’anic kind.

Professor Akbar Husain proposed a vote of thanks.

**Day 1, Day 2, Day 5 & Day 7 (September 16, 17, 20 and 22)**

Professor Akbar Husain delivered 8 lectures on the following themes:

1. Nature and Definitions of Counselling
2. Process of Counselling
3. What is Islamic Counselling?
4. Model of Counselling based on Islam
5. Islamic Counselling Interventions: Prayer, Forgiveness and Repentance, Self-forgiveness
6. Islamic Counselling Interventions: Confession, Faith and Pilgrimage
7. Islamic Meditation (Tasbeeh meditation)

**8. Qur'anic & Sunnah Therapy:  
Qur'anic Recitation and Ai'takaf**

These topics were explained in the light of Qur'anic knowledge, Hadiths, Sunnah and Muslim scholars' contribution to the field. Empirical studies were also quoted on Islamic practices: prayer, Qur'anic recitation and Tasbeeh meditation.

**Day 3 (September 18, 2020)**

Dr. Fauzia Nazam, assistant professor of psychology, Women's College, AMU, delivered two lectures. In the first session her topic was "Standardisation of taqwa (piety) scale" for the assessment of Muslim clients. She discussed the Qur'anic Perspective on taqwa, the work of Islamic scholars in relation to taqwa across the globe, and item writing, reliability, validity, scoring procedure of taqwa (piety) scale. In the second session, the topic "Assessment of Islamic values and concept of fitrah" was discussed. In this session the meaning and importance of Islamic values from Qur'anic perspective and their application for the assessment of Muslim client's value system was discussed. Item writing process, reliability, validity, scoring procedure of spiritual value scale was discussed in detail. She also discussed in brief the Muslim clients' belief and value system in the context of Islamic counselling.

**Day 4 (19-09-2020)**

Dr. Mustafa Nadeem Kirmani, Associate Professor, Amity University, Manesar (Haryana)

The first session focused on introduction of the topic, the conceptualisation of Qur'anic spirituality paradigm and the role of the Qur'an as universal and

promotive interventions, and the role of Qur'an in building cognition which can act as buffer and act as universal and promotive measures to enhance interpersonal connections and mental health.

The second session focused on concepts like tertiary interventions in the context of the Qur'an, and the role of Qur'an in building positive cognition and the constructs of positive psychology strongly embedded in the Qur'an like gratitude, forgiveness, marital enrichment/therapy, the role of de-addiction model to modify human cognition and behaviour implying that evolutionary and step-by-step process is being followed by the Qur'an to change cognition and behavior. The

measure sustained attention through frontal EEG. Beta brain waves dominated in the experimental condition indicating the waking state of consciousness when attention is directed towards the cognitive task. The observation was that a decrease in the beta band activity in the task-related brain regions precedes the declined behavioral performance.

Khan, Mir, Husain, and Hasan reported the results of Qur'anic listening on brain waves. Brain signals of Islamic faith male participants recorded during open and closed eyes. The findings indicate that listening to *Surah Al-Rahman* with meaning increases the relative Delta and Alpha power in the majority region of the brain, compared to the listening of the same verses without meaning. The study concluded that relaxation is achievable by increasing the alpha and theta brain waves through *Surah Al-Rahman*.

The valedictory session of the Orientation Programme was presided over by Mr. Mohammad

Muqim, coordinator, IOS Aligarh Chapter. This session was started with the recitation of verses from the Holy Quran. Earlier Professor Husain delivered the welcome address where he thanked the distinguished participants from Bosnia, students and teachers of AMU and the chief guest Mr. Mohammad Muqim for gracing the occasion. In the end, feedbacks of participants were recorded.

Mr. Muqim thanked to Dr. Mohammad Manzoor Alam, and Professor Akbar Husain for organising the orientation programme.

Professor Husain thanked to Mr. Serajuddin Khan, assistant coordinator, IOS Aligarh Chapter and Mr. Mohd.

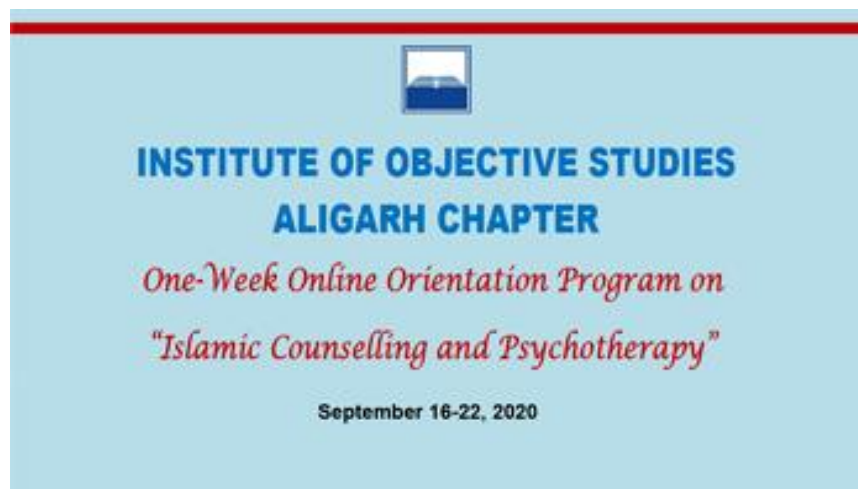
Qur'an also unfolds several important life skills in the Qur'anic context like avoiding blaming others, not to scoff and belittle others meaning and purpose of life.

**Day 6 (21-09-2020)**

Dr. Shah M. Khan, associate professor, department of psychology, AMU, delivered lectures on the following topics:

1. Listening to *Surah Al-Rahman* and Changes in brain waves.
2. Qur'anic verses and effects on human emotions.

Khan, Mir, Husain, and Hasan (2020) designed an experiment to



One-week online orientation program organised by IOS Aligarh Chapter

AtaurRahman, administrative officer, Institute of Objective Studies, New Delhi, for providing moral support in organising the orientation programme.

**KOLKATA CHAPTER**

**IOS online Lecture on “Present Day Crisis and the Role of Faith” at Kolkata Chapter**

An on-line lecture on ‘Present Day Crisis and the Role of Faith’ was organized by the Kolkata Chapter of the Objective Studies on October 8, 2020. At the outset, the co-ordinator of the chapter, Abdul Basit Ismail, introduced the topic and briefly highlighted the activities of the Institute. Referring to the situation arising out of the Covid-19 pandemic, he said that it had impacted every walk of life. Besides causing mental stress, it had adversely affected the country’s and world economy. In certain respects it was perhaps the worst period in human history because rarely such a scenario was witnessed in living memory or post-Ice

Age history. He observed that places of worships were never before closed and people were forced to remain indoors for months together, except during the Spanish plague (that killed 40 lakh people in India) in the second decade of the last century, or during partition riots in 1947-48. As things stood today, fear among people had somewhat eased, but the forebodings about future still continued to haunt them. But as believers of Islamic faith, we must not entertain despondence. History shows us that whenever such a situation emerged in the past, it was our religion that came to our rescue and gave us enough strength and guidance to survive. When psychologically disturbed, we must

turn to Islam for solace and peace of mind, he stressed.

Explaining the theme, the in-charge of Urdu section, IOS, Maulana Shah AjmalFarooqueNadwi, pointed out that the importance of faith in life must be understood in proper perspective. Quoting a Hadith, he said that complete surrender to Allah was the only answer to the present crisis that had assumed alarming proportions. Allah asks every faithful to display maximum patience and courage while facing an unprecedented situation. In this connection, he referred to the IOS endeavour in the form of a project which was nearing completion. Under the project, about 22 topics from the

about 80 lakh people were in the grip of the deadly virus. Quoting figures from the International Labour Organisation (ILO) and the Asian Development Bank (ADB), he said that about 41 lakh young people had been rendered jobless in India alone. The pandemic had adversely affected India’s social life with rise in cases of suicide.

Citing the cases of NOIDA, he observed that 165 people committed suicide due to mental stress. Out of them, the number of people in the age group of 19-25 years stood at 69. Among other things, loneliness, in difference of acquaintances and general social unconcern attributed as

the reason for these suicides. Long quarantine was also said to be a contributing factor for suicides. He said that such natural calamity was not new to the mankind. These calamities brought in their wake socio-economic problems that led to tension among the family members, he maintained.



A view of speakers during online lecture on ‘Present Day Crisis and the Role of Faith’

holy Quran had been flagged on which small booklets were being prepared to cater to the needs of students of up to 12th standard. These booklets would be translated into 18 Indian languages and would focus on the burning issues affecting our lives, he insisted.

Delivering the lecture, head (officiating), department of Islamic Studies, Aliah University, Kolkata, Prof. Syed AbdurRasheed, discussed the way out of the current impasse in the light of Quran and Hadith. He said that this was a difficult phase in the history of humankind with about 3.64 crore population of the world being affected by the Novel Corona Virus. About 10.61 lakh people had so far died due to the pandemic. In India

Syed Rasheed held that there was some solace as the situation had eased a bit in October and was surmounted it to some extent. But the economic situation continued to be bleak and no respite from it appeared to be in sight. Covid-19 had also badly affected religious places all-around the world as they were closed to the people. Under the circumstances, it was obvious for the devout to think that this was Allah’s chastisement for our sins. That was the reason why the doors of the religious places were shut on us, because of which we could not go there to offer our daily prayers. He said that different religions had interpreted the pandemic in different ways.

He quoted several *surahs*, including *Surah Baqarah* and *Surah Rum* to buttress the point that the virus might have been created by humans, but it was beyond their capacity to control. He held that an individual must turn back to his natural instincts. Today's conditions stemmed from the disorder created by humans due to digression from their natural instincts. He noted that in the past also, Muslim society had found ways out of such calamities. But as Muslims we must accept the epidemic as a gift from Allah to have some idea about His Fury and omnipotence. This was also a testing moment for us to remain fully obedient to the wishes of Allah. This also taught us to be wedded to purity of thought and action in our life.

He said that such epidemics broke out to strengthen our faith in the Greatness of Allah. Referring to plague, he said that in the Quran, it had been described as an epidemic that was ordained by God to chastise for the sins committed by His subjects on earth. It has been said that plague must be allowed to spread and human kind was asked to display patience during the period. Escaping from the area affected by an epidemic was treated like a sin deserving punishment equivalent to escape from battlefield, he pointed out.

Laying stress on cleanliness, Prof. Syed AbdurRasheed said that in the teachings of Prophet Muhammad (PBUH), *wazoo* (ablution) had special importance. This included proper cleaning of limbs, both upper and lower. The Hadith asked the faithful to properly wash hands and always keep themselves clean. It had also been advised not to put hands into a pot after rising from sleep without washing them. In a situation like this, it had been commanded that those who possessed wealth or were financially sound must come forward to help the needy.

This must be without regard to caste, creed and religion. Food should be distributed among the meanless and

food packets be provided to those who were in need. The Prophet's (PBUH) companions used to collect food and equally distributed it among the hungry. He described the Ummah as a body. If a part of the body was suffering from pain, other parts would also feel it. Muslims should nurture in the sense of distributing *sadqat* (charity) to the poor, needy and the destitute. He concluded by laying emphasis on faith, cleanliness) and community or mutual cooperation.

The chairman, IOS, Dr. M. ManzoorAlam, described the present crisis as the worst as it had broken almost all social bonds. Thus the need of the hour was to uphold human dignity. He called for spreading this message far and wide and strive for restoring human dignity and human values. He said that the issues raised in the lecture should be published in book form with relevant data on Corona virus. In order to maintain the worthiness of Islam, we should extend help to others irrespective of their caste, community and faith. Everybody should be treated as a human being without regard to his/her colour and creed. Love should reign supreme, he stressed.

Presiding over the lecture, the Secretary General, IOS, Prof. Z M Khan observed that attack on Islam and Muslims had been intensified during the current crisis. Despondence is blasphemy in Islam. Emphasising the need for innovation and creative thinking, he said that the quality of self was of paramount importance today. He counselled the community to commit itself to the physical self, sentimental self, rational self and spiritual self. Quran laid great emphasis on man's connect with Allah.

We must view corona virus also in the light of our spiritual self. He emphatically said that Islam was not an irrational religion. Hence, not only this, but also other crises could be faced. Muslims had a great numerical strength and their number was steadily

rising. This had generated fear among certain people that by 2050 Muslims would outnumber other communities, he concluded.

Abdul Basit Ismail conducted the proceedings and proposed a vote of thanks. The on-line lecture was attended by about 100 scholars, researches and university professors from within and outside the country.

*Contd. from page-1*

The Bedouin Arabs' perspective – colored as it was by their exclusivist, dictatorial, chauvinistic tribal traditions and ways of thinking – had thus come to be a dominant force in the Muslim community. This development was reinforced by the entry into Islam of still other people, who brought with them traditions and notions inherited from their own autocratic culture. Another factor at work, as we have seen, was the failure to distinguish carefully between the timeless, placeless discourse of the Qur'an and the practical Prophetic discourse that had been addressed specifically to the pagan Arabs of the Arabian peninsula in light of their particular circumstances. The focus of this applied discourse was on the fundamentals of the religion and the building of the community and society through ritual prayer and *zakah*. When the Prophet addressed the desert Arab tribes with the words, "Either submit to Islam, or be prepared for combat," his aim was to bring them out of their primitive social and cultural state into an understanding of the basic starting points for creating a global civilization based on the Qur'an and its teachings. However, their discourse of threat was, despite its time-and circumstance-bound nature, allowed to eclipse those teachings of the Qur'an that go beyond any one time, place, or circumstance and speak to human beings of all nations and ages.

**From *The Qur'anic Worldview* by AbdulHamidAbuSulayman, pp. 22-24**

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## IOS Journey Step by Step



L-R: Dr. Syed Fazle Rab, IOS Patna chapter; Syed Jamal Ahsan Gilani, nephew of Maulana Gilani; Maulana Anisur Rahman Qasmi, Nazim, Imarat Shariah, Bihar, Orissa and Jharkhand; Maulana Dr. Saeed-Ur-Rahman Azmi, principal, Darul Uloom Nadwatul Ulama, Lucknow; Prof. ZM Khan, secretary general, IOS; President, Prof. Akhtarul Wasey, Maulana Azad University, Jodhpur, Rajasthan; Prof. Alauddin Ahmad, former vice-chancellor, Jamia Hamdard, New Delhi



L-R: Dr. Mrs. Aroub A.Y.A.H. Alrifai, Member of the General Assembly, International Islamic Charitable Organisation (IICO), Kuwait; Dr. M. Manzoor Alam, Chairman, IOS; Justice Jagdish Singh Khehar, Former Chief Justice of India; Justice A. M. Ahmadi, Former Chief Justice of India; Prof. Omar Hasan Kasule, Secretary General, International Institute of Islamic Thought, KSA; Mr. K. Rahman Khan, Member of Parliament and former Union Minister of Minority Affairs, Govt. of India; Prof. Z. M. Khan, Secretary General, IOS

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