



# IOS NEWSLETTER

Vol. 19 No. 12

December 2012/Muharram-Safar 1434 H

## 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

The study of the relations between social groups within any society must first take into account the ‘objective’ conditions of their co-existence; that is, the economic, political, social and historical circumstances which have led to—and often still determine—the differences between the groups in their standards of living, access to opportunities such as jobs and education, or the treatment they receive from those who wield power, authority or sometimes simply brute force. But as John Rex (1970) wrote in his book on race relations, these objective conditions are always associated with widespread ‘subjective definitions’, stereotypes and belief systems. Our purpose here is to look at these various subjective aspects of the relations between minorities and majorities, to assess their importance in the total picture and to see how they contribute to the general pattern of the relations between the groups. Being a member of a minority presents the individuals concerned with the psychological requirements to adapt to the present situation or to do something in order to change it. The adaptations and the strategies for change which are possible are *finite* in their number and variety. We shall attempt to discuss here some of those which appear to be the most frequently used and the most important.

The ‘subjective definitions’ must be taken into account in the general analysis of racial or any other intergroup relations, since they are likely to contribute to the pattern of these relations and to changes in them. These subjective definitions, belief systems, identifications, cognitive structures, likes and dislikes, and the behaviour related to them are the special province of the social psychologist. The social psychology of minorities must focus upon them, without denying in the least that the analysis of the ‘objective’ conditions of the development of social relations between groups must come first and foremost in our attempts to understand the nature of these relations. It is nevertheless true that human social behaviour can only be properly understood if we are able to get to know something about the subjective ‘representations of social reality’ which intervene between conditions in which social groups live and the effects of these conditions on individual and collective behaviour. This is like a spiral: the history and the contemporary features of social, economic and other differences between social groups are reflected in the attitudes, beliefs and views of the world held by members of these groups. These ‘subjective’ effects of social conditions are reflected in turn in what people do, in how they behave towards their own group and towards others. The resulting forms of ‘ingroup’, ‘outgroup’ and ‘intergroup’ behaviour contribute, in their turn, to the present and the future of the relations between the groups; and so it goes on. Thus, although we shall be dealing here with no more than one ‘frozen moment’ in what is a complex and continuously changing situation, this moment often proves to be quite crucial in affecting the shape of what is to happen.

(From “The Social Psychology of Minorities” by Henri Tajfel in Readings on Minorities, Vol. III, edited by Iqbal A. Ansari, pp. 15-16)

**Activities of the IOS Headquarters**

**Certificate Distribution Ceremony Among Muslim Girls by Mr. K. Rahman Khan, Minister of Minority Affairs**

The Institute of Objective Studies organized a Certificate Distribution Ceremony on December 26, 2012 at IOS Conference Hall “Sachar Committee’s report is a mirror of Muslims’ condition in India and its recommendations are not only for the government, but also for the Muslims of India who themselves have to come forward to work on different sectors in which they have been left behind and work together with the Indian government for removing their backwardness in different spheres”. These views were expressed by Mr. K. Rahman Khan, Minister for Minority Affairs, while distributing certificates among the successful Muslim girl students of IOS Centre for Computer Learning at a function jointly organised by the Institute of Objective Studies and Delhi Minorities Commission here today. While appreciating the efforts made by the Institute of Objective Studies he said that despite being a research institution the IOS had objectively examined different issues being faced by the Muslim community in India and presented it before government in a scientific manner. This made it a distinct

institution which has no parallel in the country.

He agreed that the schemes meant for the welfare of underprivileged and minorities were not reaching the intended segments of the society and sought help from Institute of Objective Studies in identifying the reasons behind

at national level. If the IOS was ready for it, he could formally speak about it, he further said.

He informed about the introduction of the Equal Opportunity Commission Bill soon by the government in order to prevent discrimination against minorities in jobs.



L-R: Dr. M. Manzoor Alam, Mr. K. Rahman Khan, Safdar H Khan, Pushpinder Singh and Prof. Z.M. Khan

it. In order to make necessary changes in the terms of various schemes, it was necessary to identify the difficulties and hurdles in implementation of these schemes, he said.

While referring to the compilation of

said. He also informed about the IOS Drive for Eradication of Illiteracy started by the Institute of Objective Studies.

Mr. Safdar H. Khan, Chairman, Delhi Minorities Commission, highlighted various schemes initiated by Delhi Minorities Commission.



A view of the students of the IOS Centre for Computer Learning Programme received certificate

socio-economic data bank, he applauded the role of the IOS for doing extensive work on it. He further said that Sachar Committee had talked about taking it up

Mr. Pushpinder Singh, Member, Delhi Minorities Commission, and Prof. Z.M. Khan, Secretary General, IOS also expressed their views on the occasion. Some of the eminent participants of the programme included Mr. Mushtaq Ahmad, Adv., Sardar Gurdeep Singh, Prof. Eqbal Hussain, Prof. Rifaqat Ali Khan, Mr. I.H. Khan and Mr.

Feroze Ghazi Adv., besides participation of a large number of girl students of the IOS Centre for Computer Learning.

**Shah Waliullah Award-2011 presented to Dr. M.K.A.Siddiqui**

A ceremony for the presentation of Hazrat Shah Waliullah Award of the IOS for the year 2011 on the topic “Sociology/Social Anthropology in Islamic Perspective” to Dr M.K.A. Siddiqui, a noted Anthropologist, took place in the glittering hall of the Bhartiya Bhasha Parishad at Shakaspeare Sarani, Kolkata on Dec. 22, 2012. The hall was fairly crowded and a large number of distinguished personalities from all walks of life in the city came to attend the event and to felicitate the scholar for his significant contribution in the field of Sociology and Social Anthropology.

What distinguishes Dr. Siddiqui from other scholars is that he discusses apparently controversial and conflicting issues in convincingly logical and Islamic perspectives. A scroll of honour was presented to him along with a memento and a cheque of Rupees one lakh. All the speakers present, acknowledged Dr. Siddiqui’s academic achievements, his contribution as a scholar, researcher, and administrator and as an author of a number of books devoted to the topics of great contemporary relevance. His devotion to the cause of social harmony, inter-community relationship and the problem of socio-economic development, using the tools of sociology and cultural anthropology, through his numerous publications was

admired by all the speakers in the meeting.

Dr. M. Manzoor Alam chairman of the IOS who presided over the meeting in his speech, brief but full of emotions, wondered at the general apathy in

Qari Fazlur Rahman, imam –e-Eidain earlier congratulated Dr. Siddiqui for his tireless research and academic activities for about half a century who has brought about a number of publications of great importance. He lamented that this city has lost it quality of patronizing ulema, poets and scholars. He said this practice must be reversed.

Prof (Dr) Manal Shah Al Qadari vice chairman Urdu Academy recounting his old association with Dr. Siddiqui paid a glowing tribute to his devotion to academic pursuits and research work in the field of education, sociology and anthropology.

According to him, the award has not only brought honour to him but also to the city, which is a matter of pride for the people of Calcutta.

Prof (Dr) Imtiaz Ghulam Ahmed Ex-Dean Faculty of Law, University of Calcutta, who delivered the inaugural address, paid tribute to Dr. Siddiqui for his devotion to research work in the subject of his specialization for about half a century. The work published in the form of some 36 books, monographs and about 150 papers are very much relevant to the society and the community. The contents of these publications are based on theoretical knowledge, on logic and most often on data drawn from laborious field work. He is often criticized for being meticulously therotical

in his works but in my view, that is the real merit of his work.

Dr. Siddiqui in his address expressed his gratitude for the honour conferred



L-R: Prof. Rahim Khan, Dr. M.K.A. Siddiqui, Dr. M. Manzoor Alam, Qari Fazlur Rahman, Prof. Manal Shah Qadri and Prof. Imtiyaz Ghulam Ahmad

Calcutta towards Ulema and Scholars and towards the problems that confront the society. He said that our future is unsafe without research and continuous quest for knowledge. We must learn to give due respect to sincere efforts to collect knowledge and to make its appropriate use, bringing about unity



Dr. M.K.A. Siddiqui receiving Shah Waliullah Award

within the fold of the community. This is the crying need of the hour in this metropolis.

upon him. It is more so for the reason that it has an association with the name of a towering personality of Hazrat Shah Waliullah who provides guidance to us both in religious and temporal matters. His equilibrium theory alone makes him a predecessor of Marx. Dr. Siddiqui spoke on the topic “Sociology /Social Anthropology in Islamic Perspective” copies of which were distributed to the audience.

The scroll of Honour was earlier read out by Mr. Sohail Ahmad of Doordarshan before it was ceremonially handed over to Dr. Siddiqui. The programme started with the recitation from holy Quran by Mr. Abdul Basit Ismail, Principal, Jibreel International School, Kolkata. He also worked as an anchor. Prof. Abdur Rahim Khan ex-principal Bangabashi College proposed the vote of thanks.

**IOS Special Lecture by Justice Ahmadi on Growing Impunity and Declining Rule of Law**

The Institute of Objective Studies organized a special lecture on December 9, 2012 at IOS Conference Hall, New Delhi on the topic of ‘Growing Impunity and Declining Rule of Law’. “The rule of law has an inverse relationship with the public’s sense of impunity,” former Chief Justice of India, Justice A.M. Ahmadi, said at a special lecture at the IOS on the occasion of the 26th general assembly meeting of the Institute of Objective Studies.

The title of the lecture was “Increasing Impunity and Declining Rule of Law.” Fascist and communal organisations, whose functionaries spread hatred through their speeches and incite people to violence for political

Such blatant impunity was witnessed during the violent Ayodhya campaign that culminated in the demolition of the Babri Masjid and murder of thousands of Muslims all over India.

He regretted that the huge spate of arrests of innocent Muslim youth on concocted charges had created an environment of fear. This is being carried to the ridiculous length of declaration of the name of the (“Muslim”) organisation to which the alleged offenders belong within hours of an act of crime, while the fact is that the police are not aware of any such organisation, or its plans, even till it happens.

He talked about the arrests of a huge number of Muslim youth on charges of blasts in Makkah Masjid (Hyderabad), Malegaon, Samjhauta Express, Ajmer and Delhi, while the fact was that these terrorist acts were committed by Hindus. He also referred to the highly publicised arrest of journalist Syed Mohammad Ahmad Kazmi on shaky assumptions.

He wondered what would happen to people who were falsely charged with terrorism, but were honourably acquitted by courts. Who will give back their lost moments? Who will restore their careers, their honour? Who will rehabilitate them in society as honourable citizens? he asked.

He showed concern over the increasing communal tension across the country. He referred to anti-Muslim communal violence in Faizabad, Kosikalan, Pratapgarh and Ghaziabad in Uttar Pradesh and Akot in Maharashtra causing great loss of life, limb and property.



A view of the audience of Shah Waliullah Award

ends, are never bothered about any penal action, he said.

Giving examples of the current politics of lawlessness, he pointed out the insistence of Shiv Sena activists’ hooliganism regarding a proposed memorial for Bal Thackrey in Mumbai’s Shivaji Park and the illegal construction



L-R: Prof. Ishtiyaque Danish, Dr. M. Manzoor Alam, Justice Mr. A.M. Ahmadi and Prof. Faizan Mustafa

of a Hindu temple adjacent to the Charminar in Hyderabad as expressions of majoritarian impunity.

He also talked about widespread anti-Muslim violence in Assam, where the victims had left refugee camps, yet they had not reached the areas where they belonged. Nor was there any serious attempt afoot to rehabilitate them.

He also referred to the UP Chief Minister Akhilesh Yadav, who said that the riots had been organised to defame him. "That shows the perpetrators of the violence were sure that the police would not act against them."

This sense of impunity encouraged them to act as they willed, Justice Ahmadi said.

In his concluding remarks, he said that the Centre and state governments should act firmly against organisations that hatched communal conspiracies strengthen law and order and initiate penal measures against police chiefs under whose jurisdiction such violence was allowed to happen. Besides, the kin of people killed in riots and false "encounters" with police should get a compensation of Rs. 25 lakh each.

The Vice-Chancellor of NALSAR, Hyderabad, Prof. Faizan Mustafa said that in such situation the victims should be familiarised with law and provided legal assistance. He said IOS should step in to play this role.

A question-answer session followed the lecture in which delegates to IOS General Assembly from different states participated. Several lawyers, academics and intellectuals from the national capital participated. The auditorium was filled with young men and women, which showed their interest in the subject.

Prof. Ishtiyaque Danish proposed a vote of thanks.

### Announcements

#### **The Fifth IOS Lifetime Achievement Award to Maulana Dr. Saeed-ur-Rahman Azmi Nadvi**

The Governing Council of the Institute of Objective Studies at its 26th Annual Meeting on December 8, 2012 declared that the fifth IOS Lifetime Achievement Award shall be conferred upon Maulana

Dr. Saeed-ur-Rahman Azmi Nadvi. This award carries Rs. 1 lakh, a memento and a citation. A 20-minutes documentary on his life and achievements would be prepared and shown during the award-giving function. The 78-year Maulana Dr. Azmi is editor of *al-Ba'as Islami*, principal of Nadwatul Ulema and chancellor of Integral University, Lucknow.

Maulana Dr. Seed-ur-Rahman Azmi Nadvi was born on May 14, 1934 at Mau, Azamgarh. After getting initial education at Mau, he came to Nadwatul Ulema in 1952 for higher studies. He went to Iraq in 1958 for studies and Jamia Azhar, Cairo, on a specific educational and research mission in 1978. He has more than a dozen books in Arabic and Urdu to his credit.

#### **Conference on India and Muslim World in the 21st Century February 15-16, 2013 at New Delhi**

A dominant segment of discourse in the last phase of the 20<sup>th</sup> century was that it had experienced unprecedented speed in the growth of technology. And, the beginning of the 21<sup>st</sup> century stands 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 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 21<sup>st</sup> 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 21<sup>st</sup> 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 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 21<sup>st</sup> 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 21<sup>st</sup> 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 20<sup>th</sup> 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 21<sup>st</sup> century is distinct in bringing people closer to each other. In this age of globalisation, it is a borderless world with multipolarity 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.

**Sub-themes:**

1. Islam in India: Historical Perspective and Cultural Heritage
2. Economic and Financial Relations
3. Islamic Banking and Finance: Global Trends and India
4. Prospects of Educational Cooperation
5. Foreign Policy and Diplomatic Issues
6. India and Saudi Arabia

*Contd. from page-8*

In his explanation of the last sentence in his book "In the Shadows of the Qur'an," Egyptian scholar Sayyed Qutub said: The covetousness of the soul is a detriment to good work which is represented by all sorts of voluntary giving including money, compassion, help and others.

It is clear to us from the above that "voluntary giving" is deeply rooted in the personality of the Muslim man.

The Islamic civilization itself was built on the basis of voluntary giving. This has given the civilization its unique characteristics, which are: A) It was a popular civilization not like the other civilizations, which were built by emperors, kings, military and political powers. The Islamic civilization was entirely built by "voluntary giving" of the Muslims.

B) It was a humanitarian civilization because the motive behind its establishment was welfare and piety to man, animals and nature. C) For these two reasons, the Islamic civilization outlived all the changing circumstances, which should have been factors for its collapse

including political fluctuations, wars and invasions by Crusaders and Tatars.

When the colonialists attacked the Islamic world, they knew that its real strength lied within its temporal acumen so they targeted it through various means and tools. The colonialists were aware of the fatwa issued by Muslim scholars preventing the executive administration (rulers or governments) from touching the assets of waqf (endowments) so they enabled the governments to do what they wanted to do with these waqfs. Accordingly, the secular government, which succeeded colonialism in Egypt nationalized the waqfs by putting them under a public establishment (the waqfs of the Copts were excluded). The establishment imposed its authority on all waqfs in the country.

Within their attempts to weaken the temporal power of the Muslim world, the colonialists endeavored to spread doubts and intellectual chaos on Islamic beliefs and values. They also encouraged Christian missionaries to spread Christianity in the Islamic countries. Even the French, who were against the Jesuits, encouraged them to practice their activities in the Muslim countries under their rule. Under the Islamic faith, any efforts sincerely exerted for the public interest are considered a work purely for God (Fi Sabeel Allah). In the two Surats of Al-Fajr and Al-Maaoun, the Qur'an threatened to punish those who will not provide food to the poor or prevent others from doing so.

When a country ignores this aspect, it will be undermining its destructive effects on the safety and stability of the society. It will be obstructing the basic needs of man to food, clothes, accommodation, education and dignified living. The society, which prevents its members from voluntary giving, will be depriving them from the satisfaction they will obtain from voluntary giving and will be driving them toward "existential vacuum" which may lead them to unfruitful or unsafe practices. The Muslim's voluntary giving for public interest is not only a means for self-satisfaction and a method to satisfy the basic needs of others but a kind of worship to achieve God's blessings. This simply means that preventing Muslim from voluntary giving is not only a violation of the private rights but a gross violation of the human rights.

From what I have stated above, I meant to provide an accurate assessment of the

serious efforts of the West to undermine the concept of voluntary giving in the Islamic world. These efforts are clearly manifested by the serious attempts to minimize the charity activities of the GCC countries abroad.

The West has: A) Immediately after the collapse of Communism (the red enemy of Capitalism) nominated Islam to be the substitute enemy for capitalism naming it the "green enemy." (The first statement to this effect was issued by the secretary-general of NATO. Since then a Cold War has been declared against Islam. Islam was tied up to extremism and terrorism. At the beginning of the last decade of the previous century, Europe was watching a film titled: "Terrorism for the Sake of Allah" while the Americans were watching a documentary called "The Jihad in the US." It is a fact that the Western maneuvering to spread Christianity in certain Muslim societies have faced obstacles put by some of the GCC charity organizations. So it was only natural that the imperial forces would make efforts to weaken these organizations.

The report of the American committee investigating the 9/11 events openly said the Saudi charity organizations have been under the microscopes of the Western intelligence agencies since 1995.

Since then diplomatic pressures have been exerted on Saudi Arabia with the aim of minimizing the activities of its charity organizations abroad. The report said these pressures did not materialize because every time the Kingdom asked for data to justify why it should respond to these pressures, the other side failed to present them until the terrorist explosions in Riyadh in May 2003. The report described this event as "a turning point" meaning that Saudi Arabia has succumbed to the pressures because of this particular event not because of any data revealed that would justify reducing or stopping the activities of its charity organizations abroad. The statements made by Western politicians did not conceal their happiness over the deadly event of May 2003. This happiness raised doubts that the event was just a lucky strike for the sole beneficiary — the West — in its ideological war against Islam.

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**OPINION**

**Why Does West Undermine Islamic Charity Work?**

*by Dr. Sheikh Saleh bin Abdul Rahman Al-Husain*

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

In his analysis of the predicament of the contemporary non-religious man, Albert Einstein says: "The crux of the crisis relates to the relationship between the individual and the community. The attitude of the individual toward the group makes him blow up his individual motivations while his communal motivations — which are weaker — gradually deteriorate. People, who are prisoners of their selfishness, feel that they are living in anxiety and seclusion and that they are deprived of enjoying the social life. In fact man cannot find a meaning to his short life if he did not give from himself to the society." When Victor Frankl built the third school for psychological treatment in Vienna, following the two previous schools set up by Sigmund Freud and Alfred Adler, he established the school on his own theory about the primary motivation behind the human conduct. Frankl's motivation is different from that of Freud (desire for pleasure) and of Adler (desire for power). The motivation for Frankl is to find a meaning of life. He does not believe that "pleasure" can be the motivation for the human behavior but a result of it. He does not also believe that "power" is the ultimate end for the human behavior but a means to it. He believes that the society will turn into a sick case when pleasure and power become the dominant forces.

For the past decades, and until the present day, experts have been voicing

their dissatisfaction over considering the individual income a parameter for civilization advancement. Therefore, they began searching for other parameters and factors, which are more accurate and reliable. They turned to the "humanitarian" factor meaning that a country with a cleaner record in human rights and which is more concerned with public interests and focuses on the aspect "voluntary giving" is an advanced country in the ladder of civilization. For these reasons, they considered Sweden to be the most advanced country in Europe.

If we apply this parameter in the United States we will find that, according to official statistics, there is one voluntary non-profitable organization for each 200 persons. The official statistics for the year 2010 showed that one of four American citizens would spend a large portion of his life in voluntary work. Together, the Americans have spent more than eight billion hours on voluntary work. The organizations working in the field of public interest in America have made an income of \$ 1.5 trillion, which represented about 10 percent of the country's national income. The religious organizations obtained more than 35 percent of the contributions made by the American citizens to the public interest organizations. A large chunk of these funds is spent on spreading Christianity outside. The result of what is said above is that "voluntary giving," as a basic

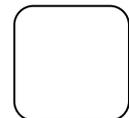
human need, is not just a philosophical idea but a "scientific" fact in the human behavior at every time and place. The "voluntary giving" is not only an important part of the human rights but comes at the top of them. Any attempt to restrict or cancel the voluntary giving is therefore a gross violation of human rights.

When it comes to Muslims, the concept of the voluntary giving is much broader than that. When a Muslim scholar wants to define Islam in brief words, he will quote Imam Ibn Taimiyyah who said: "Islam means being sincere to God and merciful to man." Similarly, Imam Al-Razi said: "The essence of worship is to obey God's orders and to be passionate to his creatures." Imam Al-Harwi defined Islam as "obeying God's orders, abstaining from doing the things He has forbidden and to be merciful to all human beings." We will find these luminous pictures in the Qur'an. "But those who before them, had homes (in Madinah) and had adopted the faith show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves even though poverty was their (own lot) and those saved from the covetousness of their own souls — they are the ones that achieve prosperity." (Surat Al-Hashr (Gathering).

*Contd. on page-7*

RNI NO. 59369/94

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IOS NEWSLETTER  
162, JOGABAI EXTN.  
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