



IOS NEWSLETTER

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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,-
 (Disadainfully) 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 chastisement
 Of burning (Fire)

Al-Quran- 22: 7-9

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FOCUS

There emerged numerous thinkers and philosophers in Europe after Dante, especially from the 18th to the 20th centuries who advanced their theories of peace at least to free Europe of wars and conflicts. This so called modern age has also witnessed complete separation between the State and the Church. The world also developed international institutions like the League of Nations and its living successor, the United Nations. But all theories of peace and institutions established for securing and ensuring a peaceful world order have failed to achieve enduring peace for which they were conceived, developed and created. Even today the world is not free of wars. The so called war on terror has itself become a terrorising experience for many in the world.

An objective analysis of modern wars would clearly suggest that these have been fought on Graeco-Roman line. A good cause has not been the sole factor or reason for the outbreak of most modern wars. Instead, we find that narrowly-defined national interests have caused wars all over the world. National interests have not only generated violence but have also prevented nations from taking just stand. As a result the mankind failed time and again not only in preventing wars but also in ending them after they had broken out. The prolonged Iran-Iraq war may be cited as an example here.

We have the United Nations today to prevent wars and establish peace in the world. Unfortunately it has inherent structural weaknesses from which it suffers hugely. The democratic General Assembly of the UN has hardly any power whereas its undemocratic Security Council has been charged with preventing wars and establishing peace in the world. Being undemocratic the Security Council has often failed in performing the duties it has been entrusted with. We see that the veto holding nations are often guided by their national interests even biases and prejudices while deciding a dispute. Not just the veto-holding permanent members but also the non-permanent members that are elected by the General Assembly have sought to serve their national interests than the noble cause of peace and justice. As a result they often fail to take just stands on burning issues of the world. Occasionally most members assert themselves and take a just stand as they did on the occasion of American invasion of Iraq. But how Bush and Blair defied the world opinion and even sidelined the so called powerful Security Council is a well known history. The impotent UN first failed in fulfilling its duty and then shamelessly approved the invasion when later on it charged the occupiers with maintaining law and order in Iraq. The same UN had failed to condemn Iraq and prevent it from invading Iran in 1980.

Injustice or non-observance of justice is thus the root cause of most conflicts facing the world. This is also the main source of international tensions today. When we fail to observe justice, the law of jungle or the principle of "might is right" prevails. When "might is right" becomes the dominant principle and thinking, people and nations start thinking in terms of obtaining more and more power.

Contd. on page-7

Activities of the IOS Headquarters

Lecture on “Higher Education - Status of Muslims vis-à-vis Other Social Groups in India - 2015”

A lecture on “Higher Education - Status of Muslims vis-a-vis Other Social Groups, in India – 2015” was organised by the Institute of Objective Studies here on December 8, 2016. Speaking on the subject, manager (research) data bank, Institute of Objective Studies, Md. Mutawassim Khan, held that the percentage of Muslims pursuing higher education was lowest compared to Hindus and Christians who accounted for 20 and 13 percent respectively. According to the draft report prepared by the Union ministry of human resource development, only 11 percent Muslims took up higher education. He said that the figures of other communities were above the national average of 18.8 percent. He noted that the draft report was based on the National Sample Survey (2009-10) data. The low percentage among Muslims could be attributed to various socio-economic reasons. He observed that the situation was worse in rural areas as only 6.7 percent Muslims took up higher education.

Mr. Khan pointed out that the low enrolment among Muslims had prompted the national planning commission to propose a new scheme to open colleges in the areas dominated by Muslims in the next five years. In higher education among Muslims, their enrolment was worse than the scheduled castes and Scheduled Tribes. According to All India higher Education 2014-15,

compared to ST enrolment of 4.77 percent, Muslim enrolment stood at 4.45 percent. He called for channelisation of financial resources of the well-off in the Muslim community and the Muslim leaders to give a helping hand to needy students.

Mr. Khan remarked that India’s higher education system was the third largest in the world, next to those of the United States and China. The main governing body at the tertiary level was the University Grants Commission which enforced its standards, advised the government and coordinated between the Centre and the states. He said that the major area of concern before the country was the creation of employable workforce to harness demographic dividend. Thus there was an immediate need for a holistic and

commerce. The remaining 17 percent enrolled themselves in professional courses like law and medicine. Understanding the importance of education for all (EFA), he said that it was important for global change in society. EFA was a global movement led by the UNESCO for meeting the learning needs of all children, youth and adults. He explains that a fast track initiative was set up to implement EFA for accelerating progress towards quality in universal primary education. Calling for a change in mindset, he said that Muslim approach should be akin to that of other communities like Sikhs and Christians who had a sense of belonging to their community at the macro level.

Chairman, IOS, Dr. M. Manzoor Alam asked the younger generation to

forge ahead and not allow themselves to be lax in the struggle for securing rights due to them from the government as those rights were guaranteed to them by the Indian Constitution. Emphasizing the need for the motivation of the youth, he said that education must work as a catalyst for change. The

stranglehold of illiteracy should be broken to ensure the welfare of the community. Calling for better coordination among community organisations, he said that the exchange of information was vital for understanding the problems coming in the way of education. He urged community leaders to acquaint themselves with various schemes being implemented by the government for Muslims and regularly monitor their progress. Secretary (education) of the Jamat-e-Islami, Maulana Inam Ullah Falahi attributed educational backwardness of Muslims to their



L-R: Dr. Nikhat Husain Nadvi, Mr. M.M. Khan and Prof. Z.M. Khan

symbiotic association between industry and the academia to produce employable graduates.

Mr. Khan said that the number of universities in the country kept from 25 in 1947 to 348 in 2005. Similarly, enrolment rose from 0.1 million in 1947 to 10.5 million in 2005. Today, higher educational institutions had an enrolment of 10.5 million students with about 2.5 million enrolments every year. He added that approximately 45 percent students pursued degree courses in arts, 20 percent in science and 18 percent in

economic plight. He appealed to Muslim organisations to ensure that Muslim students did not drop out.

In his presidential remarks, the secretary general, IOS, Prof. ZM Khan held that the data were very important as they gave a glimpse of the progress of a community in different fields, including education. Commenting on the statistics presented by MM Khan, he said that the community must feel it was lagging behind in education. But, on the other hand, Muslims living in urban areas, wanted to give good education to their wards. However, quality education was still a far cry as it was costly. But education was essential for lifting the community. Referring to efforts of IOS to work on the uplift of Muslims and other marginalised sections, he said that it was affirmative action that could bring about a positive change. Highlighting the contribution of the institute in the areas of research, reference and data collection, he said that 40 percent figures contained in the Sachar Committee Report were accessed from the IOS data bank.

The lecture was preceded by the recitation of a verse from the holy Quran by Hafiz Athar Husain Nadwi with its translation in Urdu. In-charge of the Arabic section, IOS, Dr Nakhat Husain Nadwi conducted the proceedings. Among others, the lecture was attended by Pervez Ashrafi, Abdur Rashid Agwan, S. Haja, Dr. Aftab Alam, Dr. Syed Shakeeb Arsalan, Khalid Md. Tabish, Niyaz Ahmad, Dr. Aghaz Tarannum, Md. Qaiser Ahsan, Wasim Ahmed, Safi Akhtar, Iqbal Husain and Maulana Khalid Husain Nadwi.

**International Conference on
The Legacy of Muhammad
Hamidullah and Its Contemporary
Relevance
On February 17-18, 2017 at
New Delhi**

Concept Note

Professor Muhammad Hamidullah (1908-2002), an outstanding and internationally renowned Islamic scholar, was born in a respected family of scholars, jurists and judges in the erstwhile princely state of Hyderabad in India. He graduated from Jamia Nizamia, a reputed institution of Islamic education, in 1924. He then enrolled at Osmania University, Hyderabad and received the bachelor's and master's degrees in Islamic law. He proceeded to Germany for higher studies and was awarded a D. Phil by

For 26 years, from 1952 to 1978, Professor Hamidullah spent 3 months in a year in Turkey, where he was invited to teach Islamic law and other Islamic subjects at the universities of Istanbul, Erzurum and Ankara. In 1994 he fell seriously ill, following which Sadida, his elder brother's granddaughter, took him to the United States where she was staying. He passed away in Jacksonville, Florida in 2002.

Professor Hamidullah was proficient in more than a dozen languages, including Arabic, Persian, Turkish, Hebrew, Urdu, French, German, English, Italian, Spanish, Latin, Greek, Russian and Chinese. In a long scholarly career spanning over six decades, he wrote nearly 100 books in seven languages and more than 1,000 papers and articles. He translated

the Quran into French (*Le Saint Coran*), which was first published in 1959 and which carried a foreword by the renowned French Orientalist Louis Massignon. Since its first publication, millions of copies of this translation have been printed and it remains the most popular and widely read French translation of the Quran in the world.

Professor Hamidullah also published translations of parts of the Quran in German and English. His other publications include *Al-wathaiq al-siyasiyah lil ahd al-nabawi wal khilfah al-rashidah* (1983), *Sahifah Hammam ibn Munabbih* (1956), *Le Prophete de l'Islam* (in two volumes, 1979), *Muslim Conduct of State* (1979), *Battlefields of the Prophet Muhammad* (1979), *Muhammad Rasulullah* (1979) and *Introduction to Islam* (1990). Professor Hamidullah discovered and edited about a dozen rare and invaluable Islamic manuscripts. He



A view of the audience

the University of Bonn in 1933. He received another doctorate from Sorbonne University, Paris in 1935. He returned to Hyderabad and was appointed a lecturer in the Department of Law at Osmania University. He taught at Osmania University from 1935 to 1948. The political uncertainty and turmoil preceding the disintegration of the state of Hyderabad led him to leave his homeland and settle in Paris. He worked at Centre Nationale de la Recherches Scientifique in Paris from 1954 until his retirement in 1978.

translated Imam Muhammad ibn Hasan al-Shaybani's monumental work *Siyar al-Kabir*, into French. The translation was published in four volumes from Ankara in 1989.

Three aspects of Professor Hamidullah's contributions are particularly note-worthy. First, He explicated and interpreted Islamic law in the context of time and space and in a comparative perspective and in terms of the contemporary legal discourse. He highlighted the rational basis of Islamic legal prescriptions, the universality of Islamic law and its inherent dynamism and its capacity to deal with unforeseen circumstances and situations. He pointed out that a distinctive feature of Islamic law is that all social and political institutions must be governed by the Shariah and that the judiciary should function independent of the government. This principle allowed sufficient autonomy to Muslim legal scholars and jurists to pursue their scholarly interests and were thus able to advance the frontiers of Islamic jurisprudence without let or hindrance from the powers that be. Secondly, Professor Hamidullah convincingly showed that the foundations of international law were laid by Muslim scholars and jurists centuries before Hugo Grotius (1583-1965) wrote on the subject, and that Islamic international law exerted a deep and pervasive influence on the development of international law in the West. Thirdly, while he appreciated the contributions of European Orientalists to Islamic learning, he identified the flaws and shortcomings of their works and cogently and effectively countered their criticism of Islam and Islamic civilization. Professor Khurshid Ahmad has remarked that Professor Hamidullah was the first and last Orientalist among Muslims because his erudition and depth of learning, linguistic proficiency and analytical rigour not only matched those of European Orientalists but also surpassed them in many respects.

In Western legal history, the celebrated Dutch legal scholar Hugo Grotius is considered the founder of international law. Professor Hamidullah has pointed out that the foundations of international law were laid, eight centuries before Grotius, by Muslim legal scholars and jurists, notably by Imam Zayd ibn Ali (d. 120 AH), Imam Abu Hanifah (d. 150 AH) and Muhammad ibn Hasan al-Shaybani (d. 189 AH). The earliest treatise on Islamic international law was Zayd ibn Ali's *Kitab al-Majmu'*, which unfortunately did not survive the vicissitudes of time. Abu Hanifah wrote *Kitab al-Siyar*, one of the earliest works on the subject, which too did not survive the ravages of time. However, large parts of this treatise as well as Abu Hanifah's lecture notes on the subject were incorporated by his disciples. Fortunately, some of these works are extant. The most comprehensive work on Islamic international law is Al-Shaybani's *Al-Siyar al-Kabir*. The complete text of this monumental work is preserved in Al-Sarakhsi's voluminous commentary, *al-Mabsut*. Al-Shaybani also wrote a shorter treatise on Islamic international law, called *Al-Siyar al-Saghir*.

In his doctoral thesis *Die Neutralitat im Islamischen Volkerrecht*, which was submitted to the University of Bonn in 1933 and which was published from Bonn and Leipzig in 1935, Professor Hamidullah offered a cogent refutation of the claim that international law originated in Europe in the 16th century. He demonstrated, in this book and subsequently in *The Muslim Conduct of State* (1979), that international law was first conceived and enunciated by Muslim legal scholars and jurists in the 7th century CE.

Islamic international law recognised, for the first time in legal history, that all nations, regardless of the distinctions of class or creed, developed a body of rights and obligations. Islamic international law,

which forms an integral part of Islamic jurisprudence, deals with wide-ranging issues, including rules and regulations related to war and peace, ethics of war, rights of prisoners of war and asylum seekers, political, diplomatic and commercial relations between Muslim and non-Muslim states, neutrality, conflict of laws, immunity, rebellion and civil war, treaties, territorial jurisdiction and the rights of non-Muslim subjects of Islamic state. The provisions of Islamic international law which deal with the ethics of war are particularly important. The Prophet instructed Muslim soldiers sent to fight the Byzantine army not to harm unarmed civilians and unresisting inhabitants and not to destroy the means of their subsistence, including their palm trees and orchards.

Professor Hamidullah points out that the earliest writers on international law, such as Francisco de Vitoria (1480-1546), Baltasar de Ayala (1548-1584), Francisco Suarez (1548-1617), Alberico Gentili (1552-1608) and Pierre Bello, were Spanish and Italian and were the product of an intellectual and cultural milieu which was deeply influenced by Islamic civilization. Hugo Grotius' book *De Jure Belli ac Pacis* was written in Paris, where libraries were filled with books on Islamic sciences. Grotius acknowledged that he was deeply influenced by his Spanish predecessor De Vitoria, who was indebted to prominent Spanish writers on international law, notably King Alfonso X of Castile. King Alfonso's treatise *Las Siete Partidas*, written in 1263, clearly testifies to the influence of Islamic law. The fact that Grotius was quite familiar with Islamic law is attested by his amazement and appreciative reference to the issue of postliminium in Islamic law.

The Austrian Orientalist Joseph Hammer von Purgstall (1774-1856) was greatly impressed by Al-Shaybani's *Al-Siyar al-Kabir* and described its author as the Hugo Grotius of the Islamic world. A

German legal scholar Hans Kruse said that when we compare the views of al-Shaybani and Hugo Grotius, it becomes evident that even after eight centuries European law did not attain the lofty heights of humanism, which is a distinctive feature of Islamic law. Kruse, who held al-Shaybani in great esteem, founded the Shaybani Society of International Law in 1955. Christopher Weeramantry, a former judge and vice-president of the International Court of Justice at The Hague, describes al-Shaybani as the author of the most detailed early treatise on international law. He adds that al-Shaybani was the precursor for the development of modern international law and that Hugo Grotius' work on international law was in all probability influenced by earlier Islamic legal scholars, particularly al-Shaybani.

A significant component of international law deals with the status and treatment of refugees, displaced persons and asylum seekers. The United Nations Refugee Agency (UNHCR), in collaboration with Naif Arab University and the Organisation of Islamic Cooperation, sponsored a comparative study of Islamic influences on international refugee law in 2009. The study noted that the Islamic tradition of providing protection and generosity towards people fleeing persecution has had a far greater influence on international refugee law than any other historical source. The study, *The Right to Asylum Between Islamic Shari'ah and International Refugee Law: A Comparative Study*, shows that Islamic law and tradition respect refugees and asylum seekers, including non-Muslims, forbid forcing them to change their beliefs, seek to reunite them with their families and guarantees the protection of their lives and property.

In *The Muslim Conduct of State*, a work of monumental scholarship, Professor Hamidullah set out, in a systematic, well-documented and

cogent style, the structure and contours of the Islamic state, as gleaned from the principles laid down in the Quran and the Prophet's Sunnah, the city-state founded by the Prophet in Madinah and the precepts of the Four Caliphs and the Prophet's companions, and in the light of the legal principles enunciated in the classical works of Islamic jurisprudence. The discussion on the protection of the legal, political, social and cultural rights of the non-Muslim subjects of the Islamic state, as mandated by Islamic law, is of particular importance and has a great contemporary relevance. The Islamic state, as portrayed by Professor Hamidullah, appears as a humane political institution founded on the fundamental Islamic principles of freedom of belief and conscience, equality and social justice, security of life, honour and property, the rule of law, kindness and compassion, and protection of human rights, including minority rights. This provides a much-needed corrective to the distortion and misrepresentation that has surrounded the idea of an Islamic state in present times, which are fuelled and reinforced by the barbaric actions of some extremist and misguided Muslim groups, which are reminiscent of the ideology of the heterodox group of *khawarij* in the early history of Islam.

Professor Hamidullah led an exceptionally simple and frugal life. His life and scholarly work exemplify the selflessness and dedication of scholars, jurists and savants in the early centuries of the Islamic era. He was extremely humble and self-effacing, courteous, kind and generous. Though he led a life of celibacy, he was easily approachable and accessible to scholars, researchers and young students. Deeply impressed and inspired by his exemplary life and character and his scholarship, thousands of French men and women embraced Islam, many of them at his hands.

In Turkey, Professor Hamidullah's lectures were highly popular and were

attended not only by a large number of students but also teachers and members of the intelligentsia. His lectures, his books (which were available in Turkish translation), his exceptional erudition and proficiency in over a dozen languages and his exemplary life and personality played a significant role in the revival of Islamic consciousness and identity, which was suppressed by the secularist Kemalist ruling class. The resurgence of Islamic consciousness ultimately led to the collapse of the Kemalist regime and the emergence of the Justice and Development Party as a dominant political force in the country.

Professor Hamidullah's monumental contributions and his life have been a beacon of light and inspiration and a role model for three generations of Muslim scholars, researchers and students and his legacy will continue to inspire future generations. With a view to acknowledge the debt that the Muslim ummah owes to this great son of Islam and to highlight the relevance of his contributions in the context of present times, the Institute of Objective Studies proposes to hold an international conference on "**The Legacy of Muhammad Hamidullah and Its Contemporary Relevance**" on February 17-18, 2017 at New Delhi.

The deliberations at the seminar will focus on the following themes:

- (i) Professor Hamidullah's French translation of the Quran and its significance in the context of the spread of Islam in France in particular and in Europe and among French-speaking people in different countries in general
- (ii) His contribution to the Prophet's biography in French, English and Urdu
- (iii) His contribution to Islamic law in general and to Islamic international law and its influence on Western legal history in particular in the

context of the contemporary legal discourse

- (iv) His explication of the structure of the Islamic state and the protection of human rights, including minority rights, in *Pax Islamica*
- (v) His considered and balanced views on Orientalism and his critique of Orientalist writings, and their relevance in the contemporary context
- (vi) His contribution to Islamic Economics in the context of contemporary researches and current trends in the subject
- (vii) His unique approach to da'wah and inter-faith dialogue and its contemporary relevance

Tentative Outline of Programme

Inaugural Session

Session I: Impressions/Tributes

Session II: Prof Hamidullah at Jamia Nizamia and Jamia Osmania

Session III: Prof Hamidullah and Islamic Manuscripts

Session IV: Prof Hamidullah and the Prophet's Sirah

Session V: Prof Hamidullah and Islamic Law

Session VI: Prof Hamidullah and Translations of the Quran

Session VII: Prof Hamidullah and Orientalism

Session VIII: Human Rights in Islam and Prof Hamidullah's Contribution

Session IX: Prof Hamidullah on *D'awah* and Inter-faith Dialogue

Session X: Prof Hamidullah and Islamic Resurgence in Turkey

Session XI: Prof Hamidullah's Contribution to Islamic Economics

Valedictory Session

Announcements

Call for Papers: Islam in World Affairs: Politics and Paradigms

The section addresses the role of Islam in world affairs. It seeks to explore the empirical experiences and

ideational perspectives of the Islamic civilisation on world affairs with regards to statecraft, governance, transnational movements, Islamic State (ISIS, ISIL, Daesh) phenomenon, and Islamic contributions to the field of International Relations.

The section offers analyses of concrete historical experiences and Islamic theoretical approaches to the field of International Relations. Most of the researches carried out by students of IR have fallen into two extremes: they have either overlooked Islamic contributions to world affairs and the field of International Relations — and the rich tradition of the Islamic civilisation with regards to international affairs and statecraft— or tried to 'Islamise' the Western tradition of IR. Going beyond these extremes, the aim of the section is to build bridges between IR and Islam by looking into various variables such as theories, empirical experiences and categorical levels of generalisation in international relations.

The overall objective is to both (1) develop a body of knowledge that addresses the theories and practices of the Islamic civilisation and of Muslim societies vis-à-vis international affairs and the discipline of International Relations and (2) set a model for the inclusion of Muslim contributions to the field of IR in order to enrich, diversify and strengthen it.

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Proposals (with abstracts of **200 words maximum**) must be submitted

via our online submission system: **ConfTool 2017**

Please note that there will be a **participation limit of three contributions per participant** - whether as paper giver, roundtable speaker, or discussant/chair (any of these roles counts as one contribution).

The closing date for paper, panel, and roundtable proposals is midnight (CET) on **Friday 10 February 2017**.

For any questions on the conference, please contact the programme chairs, Victoria Basham and Cemal Burak Tansel at **pec@eisa-net.org**.

Conference on Islamic Marketing

The **International Islamic Marketing Association** in cooperation with *Alanya Alaaddin Keykubat University ALKU-Turkey*; *The University of Jordan - Jordan* *The World Islamic Science & Education University Jordan*, and *Qatar University* and, following the last seven successful conferences organized by the International Islamic Marketing Association in Dubai, Abu Dhabi, Cairo, and Istanbul, Kuala Lumpur, Istanbul, and Casablanca, we are pleased to announce that the *8th Global Islamic Marketing Conference (GIMAC8)* will be held on May 3-4-5, 2017 in Turkey, where it will gather academics, researchers, businesses, governments, and NGOs from all continents.

Since its inception, this annual conference has been the premier and leading conference on Islamic marketing where world thought leaders meet and shape the future. This year's conference will build on and extend the successes of the previous events and strengthen its position as the sole destination for the businesses and academics interested in Islamic Marketing including managers, policy makers, and practitioners. Participation could be through presenting a paper or just attending and participants may be

requested to serve as discussant and/or session chair.

General Papers on Islam, Business, and the Middle East

Asian Islamic Studies, Islamic finance | Accounting | Zakat Management | Waqf, Islamic Insurance-Takaful, Islam and business, Islamic HR, Islamic management and leadership, Islamic entrepreneurship, Social Entrepreneurship in Emerging Islamic Markets, Social Innovation and Islamic Marketing, Islamic economics, Islamic business education, Research methods by Muslim scholars, Islamic astronomy and Muslim lifestyle

Registration

Corporate rate:	\$1000
International academic and employee:	\$550
International Students:	\$350
Turkish Academic and employees:	\$350
Turkish students	\$250

Groups: 5 or more get 20% discount. Turkish participants excluded. IIMA members and attendants of GIMACs (1-7) get 30% discount. Turkish participants excluded.

Note. No payment will be accepted at the conference. **All fees must be paid on or before March 20, 2017**

The deadline for submission of abstracts or full papers is **February 20, 2017**. For further information please contact us at alserhan@qu.edu.qa and welcome@iimassociation.com and alserhan@yahoo.com or the Chair of the scientific committee Dr. Daphne Halkias at daphne_halkias@yahoo.com. We also strongly encourage delegates to contact their country chairs for assistance and guidance on how to participate in the conference.

Contd. from page-1

This explains some nations' attempts to acquire and monopolize nuclear weapons. Those who have the atom bombs want others not to have them.

The haves in this case advance the argument that the have nots are not responsible nations. No one should be surprised that many nations are not convinced with this illogical reasoning.

The fact is that peace, real and enduring peace, is not possible without justice. It is also a fact that only a just peace can be acceptable to one and all as well as be lasting and enduring. Understandably only the just and the upright people are capable of establishing real and lasting peace. These ideals are not difficult to either understand or to achieve. But something is seriously wrong with the modern man's thinking as well as the institutions and mechanisms he has developed because of which war and bloodbath continue unabated. This necessitates exploration of other ideas of peace so that the world might become a better and safer place to live in. This brings us to explaining the Islamic concept of peace.

Islam has a unique concept of peace. The term, Islam, is derived from the root, *silm* which means to be free of impurity, internal or external, to surrender (before whom you love) and to be at peace (with one self). Islam means all these; it especially believes in peaceful coexistence. A great scholar of Quranic studies who mainly wrote in Urdu, explains Islam's relation with peace in the following words:

Peace and security have the same relationship with Islam that the sun has with light and heat. Islam, derived from *silm*, itself declares (its nature of peace). Peace and security are therefore ingrained in Islam.

Islam not only believes in peace but it also strives to create conditions in which peace can flourish and prevail. It first makes all efforts to ensure peace and if it is ever disturbed resulting in war and bloodshed, it tries its best to bring about a truce (*sulh*) between the warring sides. Truce (*sulh*) is not easy to achieve especially

after the blood has been spilled. Here Islam urges to be just if one desires to end conflicts and bring about a truce between the warring sides. This is what Islam means and this is what Islam is expected to strive for and give to the world. Writes Sayyid Qutub:

In Islamic parlance peace and security mean the reality which is established on earth to promote (peace-ensuring) justice among common people.

From Journal of Objective Studies, Vol. 24, No. 1 & 2 (2012) by Ishtiyaque Danish, pp. 10-13.

Calendar 2017

Agents, Shop-keepers and others may place their order of the IOS calendar 2017 which has following features:

Page-1 World: Mosque Through the Ages (Started from 2011) Fur Important Mosques of Turkey After 1400 A.D.

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Page-3 India: Representation of Schedule Castes, Schedule Tribes and Muslims in Police Force (2012-2013)

Page-4 India: Literacy Rate (Religion-wise)-2011

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IOS Journey Step By Step



Mr. C.M. Ibrahim, Union Minister addressing the inaugural session of the 10th anniversary celebrations of IOS. On the dais are (from left): Mr. Alireza Shaikh Attar, Prof. Sanghasen Singh, Dr. Ahmad Totonji, Dr. Mohd. Manzoor Alam, Qazi Mujahidul Islam Qasmi, Prof. Alauddin Ahmad, Prof. B. Sheik Ali and Mr. Abdul Wahab Noorwali



Qazi Mujahidul Islam Qasmi addressing the audience at Jamia Hamdard, during the 10th Anniversary Celebrations (closing ceremony) on March 20-30, 1997. On the dais (from left): Prof. Alauddin Ahmad, Hakeem Abdul Hameed, Justice A.M. Ahmadi, Dr. Mohd. Manzoor Alam and Prof. Z.M. Khan

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