



IOS NEWSLETTER

Vol. 27 No. 07

July 2020/Ziqadah-Zilhijjah 1441

Thought for the Month

Those who avoid
Great sins and indecent deeds,
Save lesser offences,—
Verily thy your Lord is ample
In forgiveness. He knows
You well when He brings
You out of the earth,
And when ye are hidden
In your mother's wombs.
Therefore hold not yourselves
purified:
He knows best who it is
That guards against evil.

Al-Quran- 53:32

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FOCUS

The framers of the Indian Constitution were inclined to establish equal citizenship for all, irrespective of religion, race, caste, sex, place of birth or any of them so that every individual residing on Indian territory would be an equal citizen of the nation and also made special provisions for minorities so that they would not feel discriminated against. However, minorities are still facing discrimination, deprivation and violence in their daily lives that preclude their integration into mainstream of the nation. Along with cultural-educational rights, constitutional scheme of citizen's rights could not prove successful in protecting minorities against persistent disadvantage and discrimination.

Therefore, a complementary welfare mechanism and a watchdog institution was considered necessary to oversee the implementation of these safeguards. Subsequently rights of religious minorities have been supplemented with additional institutions, laws and policy initiatives to ensure implementation of their constitutional and legal rights and to advance their welfare. A number of protective and promotional institutional initiatives for minorities such as the National Commission for Minorities (NCM), the National Minority Development and Finance Corporation (NMDFC), the Maulana Azad Educational Foundation (MAEF), the National Commission for Minority Educational Institutions (NCMEI) and the Ministry for Minority Affairs came into existence.

While the current minority discourse is overwhelmed with the findings and recommendations of the Sachar Committee and the Ranganath Mishra Commission, the necessity to strengthen existing institutional mechanisms to safeguard rights and interests of religious minorities is benignly ignore. Working of these institutions might not commendably steered positive changes in the condition of religious minorities. Experiences from the working of these institutions show that the Indian State has, although, created numerous institutional mechanisms for minorities, not really empowered any of them to meet their declared goals. As a result many new institutions for promoting minority cause are coming into existence without having sufficient powers to do so. The NCM may be seen as a classical case for the Indian state's elusive promise of safeguarding and protecting religious minorities through institutional mechanism without sufficiently connecting it to political processes and to other similar institutional mechanism. It has become a neglected institution in the presence of numerous other institutions with more or less similar mandate. Minority discourse in India also does not adequately acknowledge the need of a strong institutional mechanism in state's response to minority question. A benign neglect of minority institutions such as the NCM might impede a deeper understanding of religious minorities in India as it might contain some complex ways in which questions of religious minorities, their rights and citizenship are raised in liberal democratic discourse.

From Aisha Imtiyaz, *The NCM: Exploring Trends in India's Institutional Response to Minority Question* in Arshi Khan (ed.) *Exclusion of Muslims in India*, PP. 191-192

Activities of the IOS Headquarters

IOS On-line Lecture on 'Human Rights Aspects of Covid-19'

An on-line lecture on 'Human Rights Aspects of Covid-19' was organised by the Institute of Objective Studies on July 25, 2020 via Zoom. Shaikh Nizamuddin, a member of the general assembly of the IOS, introduced the subject by highlighting briefly some aspects of human rights, particularly during the transmission of the pandemic novel Corona virus. Delivering the lecture, Prof. M. Afzal Wani, professor, University School of Law and Legal Studies, Guru Gobind Singh Indraprastha University, Delhi and the vice-chairman, of the Institute, observed that a teacher was supposed to point out ignorance. Referring to the International Monetary Fund's (IMF) assertion that the Covid-19 had created a pressing uncertainty, he said that the deadly and invisible pandemic affected about 1.95 crore human beings all over the world with more than 6 lakh people having lost their lives. This had really created a pressing uncertainty. Defining human rights, he explained that these were the rights without which people could not live. Nobody had made them but everyone recognised human rights. Only an authoritarian regime might violate these rights. Magna Carta, he said, was the first written document that guaranteed certain rights to the citizens of England as early as the thirteenth century. Then came the Universal Declaration of Human Rights in 1948. This was presaged by the Charter of Human Rights in 1945. Advancement and protection of human rights led to the recognition of 23

rights as basic rights of human beings. This document was founded on several pacts, agreements, covenants, etc; that took care of senior citizens, transgenders and ordinary people. These rights called for making the life of people worth living. There was a commitment to protect human rights at the national and international level. He said that human rights enunciated in the Universal Declaration of Human Rights found echo in the Fundamental Rights enshrined in the Indian Constitution.

Prof. Wani pointed out that the conventions, and covenants signed were aimed at protecting those who were under privileged. But the question now was if the needful was



Speaker: Prof. M. Afzal Wani

done to meet the exigencies created by Covid-19 pandemic. As a result of lockdown in the wake of the pandemic millions of workers employed by companies in the organised sector were laid off leading to sharp decline in industrial production. Several companies were shut down due to lack of work force and the non-availability of raw material. The loss caused by this natural phenomenon would require decades to make up. Raising the moot question of health care during the period, he said the curve of Covid-19 should have been flattened and health services ramped up. He held that there were no health-care centres and the endeavours for health were lop sided. During this difficult period, equitable

means of sustenance should have been created. The Universal Declaration of Human Rights also spoke of several kinds of people and the facilities to be provided to them and added that those must be equivalent to their dignity. Their economic development should have been ensured, but a mess had been made more grave with the increase in people's miseries day after day. This also reflected poorly on our education and health care system. He said that Covid-19 was used as a cover-up to hide failures. And this was not confined to one nation alone; it was an international phenomenon. Nobody was seen there to provide succor to the suffering humanity. Citing an instance of the failure of the official machinery, he said that one student committed suicide because he could not succeed in getting a smart phone for attending on-line classes. He said that it was the duty of the government to provide smart phones to such students who could not afford to purchase one.

Prof. Wani questioned why the licences for medicines were not given in the

times of health emergency and in the face of the shortage of personal protective equipment and rising prices of life-saving drugs. Here came the responsibility of the state to uphold the dignity and health of the people as the state was an agency to keep the officers working for the betterment of the people. The state must evolve a mechanism that could meet the challenges thrown by natural disasters adding that the state existed for protecting the dignity of people. This was so because the state itself belonged to the people. People must be allowed to have a say in the affairs of the state and must not be subjugated. Allah says: He made the children of Adam honourable. Thus the state was

duty-bound to work towards the protection of human dignity. He pointed out that the extent to which human dignity was maintained had not yet been a subject of discussion. Presently, cluster studies were made when human beings suffered. That was the reason why no information was available about the living conditions of jail inmates during the days of Covid-19. He suggested that the content of the study of social activities should be reshaped.

Referring to the horrors of Covid-19 he said that even the dead bodies were not given proper and dignified burial. This raised the question how to mitigate sufferings when no proper testing and medication was in place. While pleading for fair system of government business and treatment, he said that human rights must be given the prime position. People, who were speaking out in pain, should be allowed to do so.

He also felt the need for a human rights movement at the international level to create awareness about the maintenance of a healthy citizenry. Commenting on education, he noted that from the primary up to the university level, it must not be detached from human rights. He also favoured rejection of policies that ran counter to human rights. While laying emphasis on the building of a narrative of the development of human beings at the global and national level. Media too could play an important role in protecting human rights. It could make a positive contribution by being human rights friendly, he added.

Prof. Wani also suggested that institutes of management should see to

it that the dignity of human rights was maintained and modules for the purpose be developed. Stressing that Covid-19 be taken as a challenge, he said that feelings of a person were very important. Nobody had a right to treat an individual in an undignified manner. Commenting on a mindset with respect to human rights particularly in the management of hospitals, he said that burial in plastic bags should not have taken place. With regard to on-line education, he observed that greater focus must now be more on teachers and non-teaching staff than earlier. Both government



Chairperson: Prof. Z.M. Khan

and private educational institutions should have sufficient staff with more salary and strong infrastructure. Likewise, teachers and research scholars should be treated with dignity. The Universal Declaration of Human Rights says everyone is born equal and thus he must have equal rights. Democracy meant sharing not only votes but also everything that was at the command of the state. Right to Education (RTE) had also been recognised as one of the human rights and as such, it was incumbent on the state to arrange smartphones for students who were unable to purchase them.

During the Covid-19, people were expecting directions from the apex court. Thus the Supreme Court should take note of the worries of the people

and pass necessary directions to the government in order to reduce their sufferings. The government must ensure protection of jobs, earnings and money belonging to people, he concluded.

Presiding over the webinar, the Secretary General, IOS, Prof. Z M Khan, observed that the Institute was concerned with everything connected with people. He described Covid-19 as havoc and said that it was a matter of concern. The pandemic taught us a few lessons that needed to be remembered while tackling such epidemics which spread across continents. Health and transport system created awareness among the people about the services. Secondly, during this period there was a surge in internationalism. This also gave the right wing ideology an opportunity to spread its tentacles. Thirdly, people started reading about their rights. With production units ceasing their operations due to lockdown, the workers employed therein realised that the system was not that which they latched on to. And lastly, he said, the new generation got itself involved in a big way in various activities. Their participation in providing relief to millions of people had inculcated a sense of responsibility among them.

The webinar ended with a vote of thanks by Shaikh Nizamuddin who also thanked Prof. Wani for his thoughtful lecture. In all, about 120 social activists, academics, research scholars and university teachers attended the webinar.

IOS Webinar on 'Impact of Covid-19 on School Education with Special

Reference to Social Sciences in Senior Secondary Curriculum'

An on-line Zoom webinar on 'Impact of Covid-19 on School Education with Special Reference to Social Sciences in Senior Secondary Curriculum' was organised by the Institute of Objective Studies on July 20, 2020. Introducing the topic, Prof. Haseena Hashia, Asstt. Secretary General, IOS, said that the discussion was necessitated by the deletion of certain vital chapters from the text books of the Central Board of Secondary Education (CBSE). This signalled the attempt of the Ministry of Human Resource Development to overhaul the curriculum of secondary education in the draft new education policy. She observed that apprehensions to that effect were not unfounded and needed to be red-flagged.

Initiating the discussion, Executive Director, South Asia Human Rights Documentation Centre, New Delhi, Ravi Nair, voiced grave concern over the slow infiltration of the RSS into education system. He said that the process of the RSS intrusion into the education system started much before the NDA came to power. It was during the Congress rule that the saffron outfit entered it. Holding the Congress responsible for the entry of the RSS into India's body politic, he described the party as 'B' team of the Sangh. The current phase was witnessing a wave of saffronisation of education with an intent of destroying republican, secular and democratic system of governance. About 12,000 secondary schools run by the RSS across the country were being used as a platform to propagate its ideology. He held that the Sangh Parivar was leveraging its resources to create a

unitary state for Hindu, Hindi and Hindustan. This move had to be resisted by all means because it went against the multi-cultural, plural, secular and diverse character of the country. He said that Dinanath Batra, an RSS ideologue, had been tasked with running the new syllabus in conformity with the saffron way of thinking.

While new chapters on CAA, NRC and NPR had been included in the new curriculum, chapters on citizenship, federalism, nationalism, secularism, etc; had been scrapped. Similarly,



Chairperson: Dr. M. Manzoor Alam

chapters on popular resistance to British policy of repression had been done away with. He noted that food security too had been removed from the syllabus of class 9. Poor people had been kept out of the purview of the present government's priorities and the RSS wanted every Indian to kowtow before its ideology. Referring to the meeting of RSS ideologues in January this year, he said that the new education policy was discussed and a decision taken.

Oposing the move to provide on-line education, he called for fighting it because a large number of students was feared to go out of the pale of education. BJP-ruled states, like Gujarat, Karnataka and Madhya Pradesh were going all-out to implement the RSS project of new

secondary school curriculum. He said that India could not wait for the non-BJP-ruled states to stand up against the high handedness of the HRD Ministry to go ahead with the anti-people education policy. He demanded that all the textbooks prepared by NCERT be examined and vetted by educational experts and the changes made in the content be put in the public domain.

Prof. Anita Rampal, former professor in the faculty of education, Delhi University, held that much had been undone in the last five years. Curriculum preparation, being a more challenging task must be understood in terms of Nai Taleem which did not propose working while learning. Learning theory, she said, was a social process to construct knowledge. By this process, learners themselves constructed knowledge. She emphasised that no education could fructify if it failed

to connect with life. It depended on the team that worked on the preparation of curriculum. The team must factor in the thinking of the people and prepare the syllabus accordingly. It would be of no use if the popular perception of democracy, justice, etc. was not reflected. Giving the illustration of a book that explained the concept of democracy through cartoons, she said cartoons were so effective that even an essay could not have that effect. The said cartoon book stole the limelight with the result that the issue was debated in Parliament where objections were raised. She said that it was not only the politicians who alone inspired people, but the poets too played an important role in influencing the struggle for Independence.

Urdu poet Faiz Ahmad Faiz was a case in point. She stated that social sciences did not belong to a separate category. She warned that the Right to Education (RTE) was under threat as the new education policy was going to create “education providers”, instead of teachers, and to convert students to customers. To top it all, suppression of the right to protest had badly reflected on education.

She said that the stress on open schooling even at the primary education level was fraught with danger. The government appeared to have taken a cue from the Ekal Vidyalayas run by the RSS in tribal areas. They were unregistered and not bound by prescribed curriculum. Describing education as a lucrative business for foreign companies, she said that today it was a billion dollar industry. She opposed digitalisation by saying that apps-based knowledge provided no scope for face-to-face teaching. Moreover, it was a surveillance on parents. Education was being outsourced by making on-line education compulsory. They wanted each student to possess a smart phone, failing which instructions would be sent through SMS. This type of curriculum was being pushed through E-Pathshalas for explaining equality without any mention of inequality. This could be understood from the fact that the term “Dalit” was used in the document only once. In the new policy document, an alternative academic curriculum was being thrust upon students by the Ministry of Human Resource Development.

She criticised the Delhi state government for segregating and differentiating students between the groups known as “Pratibha” and

“Nishtha”. She said that teachers should be allowed the freedom to speak on controversies. She also demanded that the deleted chapters, like citizenship, gender equality, caste, secularism, etc; should be included in the curriculum. Curriculum development was a constant process and the IOS could do something tangible in this regard. Education should be collaborative and far removed from competition with foreign countries, she concluded.

National Convenor, RTE Forum, Ambarish Rai, commented that the CBSE had slashed 30 per cent chapters from the curriculum in the name of



Speakers: Mr. Ravi Nair, Prof. Anita Rampal and Mr. Ambarish Rai

reducing stress on students. But this was far from truth as the students would be deprived of knowing about citizenship, federalism, nationalism, secularism and the struggle for independence. This was an attempt to create confusion about history in the minds of students. He gave an instance of a question that asked students to answer why Gandhiji committed suicide. He said that chapters were removed without consulting teachers. They offered a lame excuse that this was aimed at de-stressing students. But that alibi did not go down well with those who were aware of the RSS strategy.

Ideally, it should be not less than 4 per cent. The condition of schools had become pitiful due to lack of infrastructure, like toilets, hand wash, napkins, potable water, etc. This was also due to the mushrooming of privately-owned schools. Of late, education sector had attracted the attention of multinationals and transnationals which were opening schools in a big way. Besides, budget schools were being opened with no infrastructure. He pointed out that education and health no longer remained the priority of the government. That was the reason why the private sector was enamoured of

entering this area. Enrolment in schools had picked up significantly following implementation of the RTE. But now stress was being laid on on-line education. Describing the Indian education system as unequal, he noted that instead of teachers, technologists were being consulted on

matters relating to education. Earlier school was a place for socialisation where a connect with people was established, he observed.

Ambarish Rai disapproved of the digitalisation of education in India because of only 27 per cent access to internet. Nobody bothered about the rest of 73 per cent population which did not have a digital device to access the internet. In rural areas, irregular or no power supply and no internet cast a shadow over the much-hyped digitalization. Reports of suicides by children due to non-availability of digital device were disturbing. Thus, digitalization was creating inequality since a majority of population did not

have the device for having access to the internet. This was leading to a situation in which social connect would end. He said that technology companies were mounting pressure on the government to engage them for work in education sector.

India's education system evolved after a long struggle by Savitribai Phule, Sheikh Abdullah, Maulana Azad and Dr Zakir Husain, but today when vital chapters had been scrapped, no voice was being raised against it. The World Bank had entered into an agreement with India to give \$2 billion loan for the development of education with the string attached that it would design the model. This scheme would be launched in six states in the first phase. It was deplorable that a group of people had taken control of the holistic system which India had developed over a period of 70 years. Disconcerting by sub-standard education was being given to Indian children and there seemed no quality learning outcome.

Ambarish Rai regretted that despite there being the Right to Education as a Fundamental Right, six crore children were still outside the purview of education.

Prime Minister Modi shared "Mann ki Baat" but never spoke about children of the country. He demanded that the discourse on education should be built by the educationists. Raising the question of nearly 18 crore migrant workers who lost their job during the lockdown due to Covid-19 pandemic, he said that their children would naturally seek admission in government schools. But the infrastructure available in these schools could not cope with the rush of lakhs of children. He called for launching a comprehensive campaign against the deletion of chapters on democracy, nationalism and gender equality. He expressed concern over children learning nationalism through Whats App University and not in the classroom. Emphasising the need for an

awareness campaign that under the new education policy no trained teachers would be required. Only a computer operator would handle the job. He said that the IOS and other social organisations would be actively involved in the proposed all-India awareness campaign. One of the points in focus during the campaign would be diverse education system with textbooks reflecting our diversity. He pointed out that ten years had elapsed since the RTE law was unanimously passed by Parliament, but it could be implemented in 12 per cent schools only. He wanted this to be made a political issue as the outlay on education in the budget had been cut by 4 per cent.

Presiding over the webinar, chairman of IOS, Dr M. Manzoor Alam suggested that the views expressed by the speakers should be analysed and a way out found to meet the challenges that lay ahead. Referring to the book titled 'Saffronisation of Education', published by the Institute, he said it described how the RSS/BJP built a false discourse to confuse people. RSS men were motivated, mature and well-informed and this held them in good stead. The saffron outfit had articulated the concept of Hindutva by replacing Hinduism. By converting Hinduism into Hindutva, the RSS secured the Supreme Court nod in its favour. The Sangh Parivar was also working closely on the strategy of presentation. They sifted the sources and presented them in a way that looked original. That also helped them increase the number of blind followers who were called "Bhaktas", or devotees. He maintained that the Sangh was also selective in the manner of the popularisation of the concept. Their concept of Hindutva received overwhelming support due to its widespread publicity. In order to popularise their concept, they coined a certain terminology to attack other ideologies and offer an alternative in their place. They also took the advantage of governments wherever

they were in power by making maximum use of all instruments of power. He said that nobody could achieve success unless they fully understood RSS. As a matter of priority, we should analyse the questions that cropped up during the discussion and find out ways and means to deal with the situation arising out of the scrapping of chapters from textbooks. Underlining the importance of education, he said that it taught how to lead the life of a civilized citizen by adhering to the Constitution. He stressed that a long movement like the freedom struggle was needed to save the Constitution. This became more urgent in the present context because those who played no role in the freedom movement were out to undo the supreme sacrifice made by India's freedom fighters, he concluded.

The webinar ended with a vote of thanks by Prof. Haseena Hashia who also conducted the proceedings.

IIIT-IOS organise Three-Day Personality Development Course via Zoom

A three-day personality development course via Zoom was jointly organised by the International Institute of Islamic thought (IIIT) and the Institute of Objective Studies from July 3 to 5, 2020. The first-day speaker was Prof. Dawood Abdulmalek Yahya Al-Hidabi, a Yemeni researcher, founder and former President, University of Science and Technology, Sana'a, who spoke on 'Muslim Family Quality Standards'. The session was hosted by Nasur. In his lecture, Prof. Dawood, stressed that a family member should have a feeling of sacrifice for others. He should also cooperate with others in matters that were crucial for them. This included other people, other states and other religions. One must not only display it but also have love for others in true sense of the term.

He said that support to neighbours and friends was essential for

cementing the bonds of cordial relationship among different communities. Recreation and entertainment positively contributed to the enhancement of the quality of family standards. Referring to the management and generation of finances, he said that the help of society should be sought in such matters. It must also be ensured that the needy families were provided help in order that they could survive and flourish. He noted that basic needs of the family must be fulfilled. Similarly, all family matters should be discussed within the family and each one among the members was morally bound to take the responsibility to address the issues together.

Calling for right decisions at the right time, he said that the mosque should be made the nucleus and the community members must regularly attend religious gatherings there. Commenting on the use of internet, he noted that it was beneficial in more ways than one. But care must be taken that only the positives were used and the negatives discarded. Besides, a fixed time should be decided to use the internet. He suggested that the ideal time to use the internet was after *salah*. With this, we could become a role-model for our children.

Prof. Dawood observed that emulating and imitating others, goodness was a part of good practices and praying on time and reading the Qur'an formed the basic tenets of Islam. These practices inspired children to emulate elders. He emphasised that a meeting of children of the locality should often be called to discuss the *Sirah*. Sometimes the different philosophies of spouses created problems, but a solution to this

tangle could be found by adopting an integrated approach. The role of *Imaan* came into play when differences between spouses on religious beliefs occurred. This might happen when one of them was religious and the other was secular. He also dwelt briefly on the influence of globalisation on the Muslim Ummah.

Underlining the importance of education, he said that more and more attention should be paid to the education of children. As a part of the programme educational programmes for children should be organised for their over-all development. Equal importance should be attached to both formal and informal education. He said that both parents needed to be trained. Since prevention was better than cure, every effort should be made to keep children busy. This would offer them a

need for creating community centres where people should visit and participate in counseling sessions. He also suggested that every house should develop a digital library in order to understand and dispel any misconceptions about Islam and Muslims.

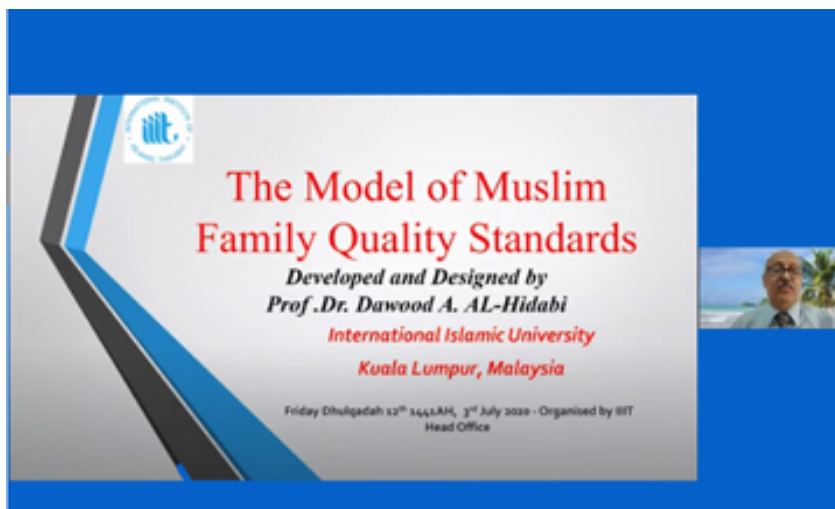
Similarly, micro-finance programmes should be encouraged for entrepreneurship development. These should be short-duration programmes of three months. Education of children should start early and they should be made to inculcate family values. These included respect and obedience to parents and teachers who were role models for children. He pleaded for inter-faith dialogue for better understanding of Islamic teachings. These were the opportunities to showcase the tenets of Islam, its

compassion and mercifulness. It also helped spread the message of Islam. He referred to a similar dialogue programme place in Italy two month ago.

Second day (July 4, 2020)

The second lecture was delivered by Dr. Jamal Ahmed

Bashier Badi, Professor of Fundamental and Interdisciplinary Studies, International Islamic University Malaysia on 'Encouragement to Thinking in Islam.' In his lecture, he explained the Qur'anic usage of the concept *tafakkur* (Thinking), and said that it was the concept of *ibadah* and endeavour. If practicing *tafakkur* was necessary, collective thinking of Islam should be institutionalised.



Speaker: Prof. Dawood Abdulmalek Yahva Al-Hidabi

chance to rectify problems that might emerge during the course, he maintained.

Prof. Dawood said that Islam being a universal religion, both Muslims and non-Muslims could follow it for their good in this mundane world. We have belief in *Akhirah* and thus our actions should reflect our concern for re-assembling on Day of Judgment. He observed that in the West, family as an institution was vanishing and it was our duty to preserve it. He stressed the

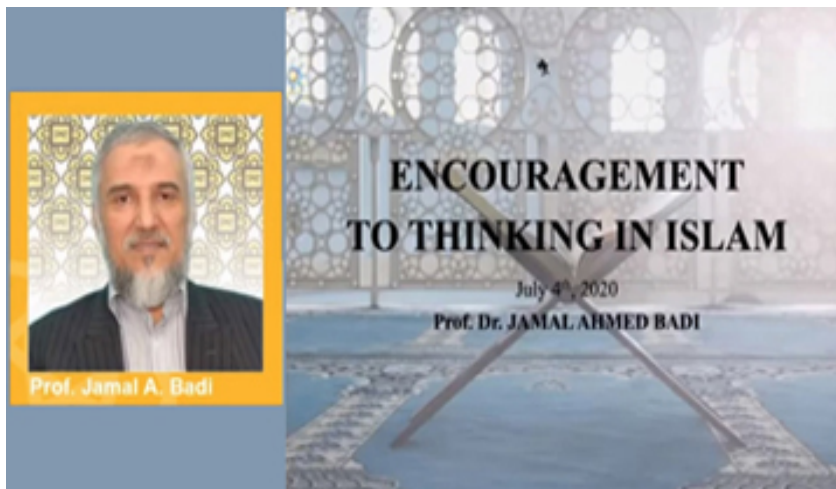
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Referring to the review and evaluation of academic work by two to three persons, he said that these people should be allowed to share their ideas. This would be called collective thinking. *Ijtihad* at a higher level was collective thinking and collective thinking was in fact the collective *ijtihad*, a beauty of Islam. The importance of thinking could be understood by its use in the Quran, which has used as many as 31 terms related to thinking. They are at different levels of thinking, involving different aspects, he remarked.

Discussing the status of thinking in Islam, Prof. Badi said that it was related to *al-aql*—intellectual ability of thinking. He held that thinking is a hallmark of Islam. A universal attribute, it is particularly emphasized in Islam. He said that thinking should be positive and creative. If it was negative, it could lead to catastrophic effects like production of weapons of mass destruction (WMD). Research would be positive if it is to be beneficial for humanity. Explaining the purpose of creation in the Qur’an, he said that it focused on worship of Allah and the

establishment of civilisation. Quoting Hadith, he noted that it asked the faithful with some experience to help others. Hadith appreciated the creativity that mitigated the suffering of humanity. Islam promotes and motivates such creativity. All virtuous actions would be rewarded by Allah in return. In Islamic perception, there is no difference between male and female as their duties are more or less the same and complementary to each other. He said that the faithful were commanded to think and deliberate.

genuineness. He also referred to a book titled ‘Value-based Thinking’, written about one and a half decade ago. He said that critical thinking dominated the scene for a long time leading to stagnation. Making out a case for integrated knowledge, he said that it should not be a segregated one. IIIT was doing a laudable job in integrated knowledge-sharing. Using specific terminology in teaching played a decisive role and teachers as well as students should be encouraged to be creative and innovative. There was a difference between universal divine law and social divine law. The Qur’an had several social divine laws and universal divine laws. He added that Islam strengthened the spirit of creativity.



Speaker: Dr. Jamal Ahmed Bashier Badi

Commenting on styles of thinking Prof. Badi said that the Qur’an used 50 different styles of thinking. He called for exploring and discovering social divineness. While defining knowledge, he quoted Imam Shafa’i, who said that knowledge could not be memorised. That was the reason why emphasis was laid on originality and

Professor, Department of Arabic Language, International Islamic University, Malaysia on ‘Teaching Arabic literature to non-Native Speakers’. He explained the niceties of the teaching of Arabic language and literature to non-native users of Arabic.

Third and the last day (July 5, 2020)

The third and the last day was marked by a lecture by Prof Dr. Munjid Bahjat,

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