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Thought for the Month

O ye who believe!
 When ye go out
 In the cause of Allah,
 Investigate carefully,
 And say not to any one
 Who offers you a salutation:
 "Thou art none of a Believer!"
 Coveting the perishable goods
 Of this life: with Allah
 Are profits and spoils abundant.
 Even thus were ye yourselves
 Before, till Allah conferred
 On you His favours: therefore
 Carefully investigate.
 For Allah is well aware
 Of all that ye do.

Al-Quran- 4: 94

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FOCUS

Madrassa education was once the mainstream of the Muslim traditions of teaching and learning in several countries around the world. These traditions were practised in a diversity of institutions such as mosques, maktabas (places of elementary education), and madaris (institutions of higher learning), as well as in libraries, palaces, centres of translation, besides administrative centres.

These traditions were inspired by several factors including the religious quest to understand the will of God, the search for useful knowledge to run empires, and to preserve and draw from the Hellenistic, Persian, and Indian intellectual heritage. It remains a remarkable illustration of the movement of ideas across human cultures over the centuries.

Madaris as educational institutions emerged relatively late in Muslim societies, around the 10th CE. These then expanded rapidly, especially under political patronage of the Seljuq dynasty in the areas of present day Iraq, Iran and Syria. This rapid growth has also been called the Sunni revival against the growing influence of the Shias, two major doctrinal groups of Muslims, each with their own internal diversity.

Subjects taught in madaris included Quranic recitation and interpretation, Arabic grammar, jurisprudence and theology. In some madaris arithmetic, astronomy, medicine, poetry and philosophy were also taught. Biographies of several well-known scholars indicate that on occasions, madaris also served as vehicles of social mobility.

Their spread played a key role in the consolidation of doctrinal positions and legal thinking which now form the dominant position among Sunnis. In time, the Shias developed their own religious seminaries, called Hawzas, which play a similar role. Some of the most famous madaris are the Deoband in India, Al-Azhar in Egypt, Hawzas of Qum in Iran and the Zaytunia in Tunisia.

From the 18th CE, large parts of the Muslim world engaged with modernity, in its colonial form—an encounter that transformed almost all aspects of Muslim societies. Modern schools, higher education institutions, new official languages, and, above all, a new epistemology was introduced. Madaris continued to provide religious instructions, though in the process they went through remarkable transformations in form, teaching and, to some extent, content.

Today after centuries of such engagement, we are witnessing major social and economic transformations. For their children, most Muslims want both the material fruits of modernity through western secular education and continuation of traditional moral and religious values. One educational arrangement that has prevailed in many Muslim countries to cater to these two needs has the adoption of dual system of education, whereby, children attend mainstream schools as well as supplementary religious education classes. In countries such as Great Britain, the word madrasa has come to be associated with such supplementary education provisions.

*From Madrasa Education in North India: A Research Study
 by Dr. Tariq Ashraf, pp. 1-2*

Activities of the IOS Headquarters

IOS organizes two-day International Conference on “Islamic-Spiritual Psychology in South-East Asia”

A two-day online international conference on “Islamic-Spiritual Psychology in South-East Asia” was organised by the Institute of Objective Studies (IOS), New Delhi in collaboration with the International Institute of Islamic Thought (East and South-East Asia), International Association of Muslim Psychologists, and Jamia Hamdard on October 14-15, 2023.

Inaugural Session

The function began with the recitation of a verse from the Holy Qur’an. Dr. Sarah Javed, Assistant Professor, Department of Psychology convened the programme of the Inaugural Function.

In his welcome address, the Secretary General of the Institute, Prof. Z.M. Khan, said that an individual was a spiritual and moral being. And the South-East Asia had the distinction of developing Islamic-spiritual psychology. He thanked the sister organisations for joining together to hold the international conference on the theme that assumed importance in today’s context. Then he highlighted the activities of the IOS in detail.

Inaugurating the conference, former Chairman, Department of Psychology and the Dean, Faculty of Social Sciences, Aligarh Muslim University, Aligarh (India), Professor Akbar Husain, said that he was working on Islamic-spiritual psychology for more than 20 years. The discipline came into public discourse late in 1978. A symposium

on the discipline was organised in Saudi Arabia around the same time. He explained that the Prophet (PBUH) was the first practitioner of psychology since it was based on the principles of justice and equality. Islamic psychology was found in the revelations in Qur’an and the Hadith. Referring to spirituality, he said that spirituality was synonymous with *Tawhid* (Oneness of God). There were several fields of psychology, including experimental psychology, social psychology, abnormal psychology, etc. It came from Qur’an in the form of the

identical. Traditionally, there were two groups of psychologists. On one hand were negative psychologists, like Freud, Skinner and Albert Ellis, and positive psychologists, like James, Jung, Allport and Erickson on the other. He explained the opposite views of Freud and James. Commenting on the views of psychologists about religion, he said that the mainstream psychology remained negative and antagonistic. Faith had important influence in the lives of the people. Clash between science and church was responsible for the emergence of the psychologists who were anti-religions. He observed that in positivism, maternal things died and non-maternal things survived. In that context, Karl Marx and Darwin were modern materialistic thinkers, he noted.

Professor Iqbal pointed out that lately, religion was equated with poor-mental health. He highlighted the growing recognition of religion’s positive impact on physical and mental health, shedding

light on the role of Islamic psychology, its roots in the Qur’an and the challenges it faced. His insights sparked a deep understanding of the spiritual dimensions of mental well-being. Despite the work of more than 40 years, there was an apparent lack of progress in the field of the Islamic perspective of spiritual psychology in South-East Asia. Most of the psychologists focused on the work of mediaeval Muslim thinkers or used a comparison approach. He stressed the need for focusing on the Qur’an and Hadith. He also called for taking into account diverse cultural and geographical backgrounds of Muslims while developing Islamic psychology. Different sects of Islam had conflicting views, he added.



On the dais (L-R): Prof. Syed Jamaluddin, Prof. Akbar Husain, Prof. Z.M. Khan and Prof. (Ms.) Haseena Hashia

concept of spirituality and the divine grace. There was inherent beauty of soul and the closeness to God. There were two dimensions to Islamic-spiritual psychology (i.e., outward and inward). He observed that Qur’an was the foundation of Islamic spirituality.

Professor Husain concluded by saying that the believers had a long journey to understand the Islamic spirituality and the belief in *Tawhid*.

In his key-note address, former Head of the Department of Psychology, Jamia Millia Islamia, New Delhi, Professor Naved Iqbal said that Islamic psychology was rooted in religion and spirituality. Religiosity and spirituality overlapped each other, and were similar but not

In his special address, Director, IIIT East and South-East Asia, Malaysia, Professor Dato Dr Mohamad Fauzan Hj Noordin, focused on Islamic values. One of these values was to do justice to Muslim Ummah. Society was going into bad direction and it was a moot question how Islamic psychology could guide the Ummah. The Ummah could do it like the push button of the Facebook in the social media platform. Muslims were delaying the peace process for restoring normalcy. Referring to the worsening situation in Gaza Strip, he said that Israel was violating human rights. They were trampling democracy as thousands of people had either been killed or injured. In the wake of such humanitarian crisis, Muslim psychologists should think over it and come out with new theories, he added.

In another special address, Dr. Bagus Riyono, Universitas Gadjah Mada Yogyakarta, Indonesia and President, International Association of Muslim Psychologists, referred to the great Islamic philosopher, Al-Ghazali's book "Alchemy of happiness". He said that the future of Islamic psychology was based on the Qur'an and Hadith. There was some misinterpretation of Islamic psychology. The burning question was what the happiness was. Al-Ghazali had the answer to this question. Commenting on the subjects involved in one's world view, he said that the first subject was how an individual defined himself. The second subject was how knowledgeable one was about Allah. It was followed by the third which said how one did define this world. The last subject was what one knew about the hereabout. He observed that one's understanding about oneself would lead to the kind of happiness he pursued. If one was endowed chiefly with the qualities of devils which consisted in evil, machinations and decent. If one possessed angelic qualities whose nature it was to worship in sincerity and continually. One could not know

what life thereafter was. If one identified himself according to the animal spirit, so death was suffering. Because Allah is one's love. And that was the true happiness, the eternal happiness, he pointed out.

Speaking as the guest of honour, Vice-Chancellor of Jamia Hamdard Professor M. Afshar Alam, referring to psychology, said that there should be a holistic approach to Islamic psychology. Islamic psychology differed from the Western psychology. He remarked that those who prayed in Islamic way, their mental health stood strong.

Another guest of honour, Dr. Shukran Bin Abd Rahman Professor of Psychology, IIUM, Gambak Campus, Malaysia, said that his university had the special agenda of Islamic psychology. This was included in the under-graduate and post-graduate curriculum. He held that the university had research on the subject to address today's problems. He observed that he was one of the professional psychologists who dealt with the problems and suggested the values to live a happy life.

The occasion was marked by the release of the book 'Quranic Virtues for the Development of Idyllic Personality' written by Professor Akbar Husain. It was published by the Institute of Objective Studies, New Delhi and was released by Professor Z.M. Khan.

Delivering the presidential address, Secretary General, International Institute of Islamic Thought (IIIT), USA, Professor Omar Hasan Kasule, observed that psychology should understand the reality. He said that the human behaviour could not be understood equally. Spirit or soul was most important. *Rooh* (soul) was created by Allah in the beginning. Essence of the human being was *Nafs* (ego). Neuro issue was a biological reality and the body needed *Nafs* to function. He said that the Muslim psychologists discussed

Nafs. The Qur'an referred to *Rooh* and *Qalb*. He maintained that *Nafs* had different kinds. *Nafs* helped understand what was right and what was wrong. Body listened to *Nafs*. Thus the influence of *Nafs* would have to be discussed. Muslims came to the rescue of secular psychologists as the latter could not fully explain human behavior. He said that the Sufis' experience over the centuries had been successful to understand human behaviour. Sufis' message to their followers to live a spiritual life significantly influenced many a people. He called for studying Sufi literature to fully understand Islamic psychology. He also advised to study Islamic history and legacy.

The Inaugural Session ended with a vote of thanks extended by Professor Haseena Hashia, Assistant Secretary General of the IOS.

Scientific Session-I

The first scientific session chaired by Professor Akbar Husain focused on various facets of Islamic psychology, broadening the horizons of understanding this emerging field.

Professor Hamidullah Marazi, visiting researcher, ISTAC, International University, Malaysia and former Director, International Centre for Spiritual Studies, Islamic University of Science and Technology, Awantipora, Kashmir, focused on Ghazali's views on human psychology. He said that the soul in a human being understood the reality of the body. Reason was symbolic and the man was the composition of hope. Ghazali saw the problem in several perspectives. He adopted the methodology which did not exist before him. He laid stress on external and internal aspects of psychology. He opined that a psychologist should be conversant with his traits and failures. Subjective retrospection was one aspect of modern psychology. Ghazali explained both subjective and objective aspects of psychology. He said that Ghazali touched upon all aspects of psychology.

Professor Shah Mohammad Khan from Department of Psychology, Aligarh Muslim University, Aligarh, focused on psychological testing and meditation. He said that he conducted research on psychophysiology and mental health. Psychological test and meditation were different from other things. Meditation had been useful for different psychological problems. For being a successful human being, one had to know himself. Psychological testing and meditation were connected to each other. He said that reciting and listening to Qur'an had positive effects on human behavior. He said that many benefits of the recitation of *Surah Ar Rahman* had been witnessed. This had been proved by the wonderful data collected in this connection, he noted.

Professor Syed Jamaluddin former Professor of History, Jamia Millia Islamia and the Director, IOS Centre for Historical and Civilisational Studies, Aligarh, spoke on 'A note on Islamic Spiritualism: Connecting with Allah'. Defining spirituality, he said that it was known as *Jnan*, *Bhakti* (devotion), *karma*, *yoga*, etc., in Hindu religion. Spirituality in human was inherent. Spirituality was the presence of relationship with Allah; it was connecting with Allah. God created human beings not for the benefit of the Creator. He held that Allah created human beings and *Jinns* to worship Him. Professor Jamaluddin quoted several Verses of the Quran to support his point that Allah created human beings and *Jinns* to love Him because love brought proximity to Allah. He said the *Auliya Allah* (Sufis) were friends of God. In 17th and 18th centuries, there were several Sufis, but today, Sufism had become a business. Repeatedly memorising words like *Asma-ul-Husna*, *Al-Aalam*, *Al-Ghafoor*, etc., would remove all ills and worries. *Zikr* of Allah was necessary for the purification of self. Supplication to Allah should be a continuous process, he stressed.

Professor Abdul Majid Khan from the Department of Islamic Studies,

AMU, focused on Islamic spirituality and human well-being. In his presentation, he said that Islamic spirituality was *Tawhid* and *Allah* manifested it in human language. There were two components of Islam which were prominent and foremost. They were – *La Ilaha Illallah* (He is the creator) and *Mohammad Al Rasool Allah* (Mohammad is the Prophet (PBUH) of Allah). Islamic spirituality was nothing but the realisation of *Tawhid*. Cosmos was the reflection of *Asmaa ul Hasana*. Allah is closer to everybody, he added.

Last speaker of the session was Dr. Mustafa Nadeem Kirmani, Associate Professor and Head, Amity Institute of Clinical Psychology, Amity University, Haryana. He made his presentation on *Spiritual Base Psychotherapy: Emerging Model in Clinical Psychology*. He said that the Qur'an talked about gratitude to Allah and forgiveness. It says we are all the family of God. Relation building among human beings was for the happiness of the human kind. He held that the Quranic model could help decrease mental illness. He briefly explained the *Salaam* model and the family therapy model. Allah made the whole world as one family without any schism and referred to all human beings as "*Aye Bani Adam!*" He called for integrating of Quranic concepts, like forgiveness, gratitude, social behaviour; etc. Relationship enrichment model had been derived from the Qur'an, he noted.

Scientific Session-II

Professor Samina Bano, Department of Psychology, Jamia Millia Islamia, New Delhi, chaired the second scientific session of the conference. This session was devoted to the roots of Islamic psychology, mental health and Islamic spirituality.

Sajad Ahmad Parray and Zeenaz Abdul Waris, research scholars, Department of Religious Studies, Central University of Kashmir, jointly presented the paper on 'Foundations of

Psychology: An Islamic Perspective'. The two speakers said that psychology was the study of mind and the Islamic psychology was the manifestation of God. Islamic psychology was rooted in Quran and Sunnah. It was the concept of Tawheed, they said. Humaira Mehmood, research scholar Department of Islamic Studies, AMU, focused on 'Islamic psychology as a key contributor to comprehending the nature of self and the soul: A study of Malik Badri. Badri made a comparative study of western psychology and the Islamic thought, she observed. Ayesha Liyana K.C., Husna Latheef and Naved Iqbal, Department of Psychology, JMI, spoke on 'Indian Muslims and attitudes to mental health.' They said that there was a complex intersection of faiths, culture and mental well-being. They also said that there was a unique context of Muslims, rising Islamophobia and religious polarisation.

Umme Ammara, research scholar in the Department of Islamic Studies, AMU, emphasised on understanding the role of Islamic spiritual practices in promoting psychological well-being among Muslims. She held that spirituality guided Muslims. It was rooted in the Traditions of the Prophet (PBUH). God is the permanent source of comfort, she added. She was followed by Krishnapriya V and Muhammad Rahman, research scholars, Department of Psychology, JMI. They discussed Sufism and Naqshbandiya: A comprehensive review of mystical practice and spiritual insights. Muhammad Rahman held that Naqshbandiya Sufi order was a major *Tariqa* of Sunni Islam. He referred to 11 principles of Naqshbandiya Order. It spoke of the adherence to *Shariah*, he said. Sumayya Khanam, research scholar in Islamic Studies, AMU, centered her talk on the contribution of Al-Ghazali to the field of Islamic spirituality. She said that spiritual trait was the essence of God. Ghazali's works possessed high level of mysticism. She also

explained the difference between mind, reason and heart. The last speakers were Jabir K and Saeed PK from AMU, touched upon the topic, 'Spiritual awakening among Arabana Muttu and Duff Muttu Artists of Malabar: Analysing the Transcultural Discourse between the Arabic world and the Malabar Region through its cultural negotiations'. They explained that Islamic art form came to Malabar through Sufis. They referred to Haaloo Roshniya and metaphysical consciousness in those art forms.

Day-Two: October 15, 2023

Scientific Session-III

The third scientific session focused on Islamic Counselling and Psychotherapy; Psychosocial and Religious Perspectives of Islamic Psychology. The session was chaired by Dr. Mustafa Nadeem Kirmani, AMITY, Manesar.

Dr. Sarah Javed, Assistant Professor of Psychology, AMU, presented an article on the topic: 'The mediating role of spiritual health and fatalism in adherence to treatment in patients with epilepsy.' She said that meditation as per WHO norms was necessary to overcome epilepsy. Thus, the spiritual health was very important. Demographical data tools were used to analyse the cases of epilepsy.

Dr. Heena Parveen from Women's College, AMU, spoke on religious fatalism as a predictor of vaccine hesitancy in India. She held that sampling techniques had been used to collect the data on fatalism. Fatalism was assessed by 5 items derived from the fatalism factors. Hesitation to get the Covid-19 was measured by using Oxford Covid-19, she said. Dr. Salma Kaneez, Assistant Professor of Psychology, AMU, presented a paper "Religious and Personal Behaviour: Meditating Role of Islamic Spiritual Values." The next paper presenters were Umar Rashid Bhat and Ishtiyah Ahmad Wagay, research scholars, Department of Religious Studies,

Central University of Kashmir. Their topic of paper was 'Exploring the psychological insights of *Rasul Allah* (SAWS): A study of His counseling methods'. They said that the people used to come to the Prophet (PBUH) for seeking His advice. He delivered empathic and consoling solutions. Bushra Rahman from the Department of Psychology, AMU, spoke on 'Islamic intervention in eating disorders: A holistic and comparative approach in prevention and healing.' She said that Quran and Hadith encouraged moderation in eating habits and healthy food choice. Eating etiquettes and eating together also contributed to the decrease of mental disorders, she added.

Dr. Hendri Tanjung from Ibn Khaldun University, Indonesia, advocated that stigma of mental illness hampered society's ability to respond effectively to mental disorders. Al-Ghazali's concept of good moral education and civilisation might be the part of health promotion. His concept could be applied for improving mental health. Mental health care was an activity to bring optimum mental health for every person. Dr. Tanjung was followed by Thoufeeqa Rushmi from the Department of Sharia, Al Jamia Al Islamiya, Kerala, who spoke on Islamic approaches to counseling in children and youngsters.

Last speaker of the session was Faizan Munawwar, research scholar, AMU, who spoke on the concept of an ideal society: A review of Iqbal's perspective. He said that Sir Syed stressed the need for scientific education. But Dr. Iqbal was more scientific than others, he added.

Scientific Session-IV

This fourth session was chaired by Dr. Nasheed Imtiyaz, Associate Professor, Department of Psychology, AMU. This session focused on Islamic parenting and organisational perspective.

Dr. Parveen Qamar, Associate Professor, DWE, Maulana Azad National Urdu University, Hyderabad, spoke on Compassion and benevolence with daughters—a way of parenting in Islamic perspective. The speaker said that the Prophet (PBUH) had stated that the daughters should be given good education and imparted good manners. Islam stood for growth and comprehensive development of girl child; the speaker added. Dr. Zeeshan Sara, Assistant Professor of Islamic Studies, MANUU, focused on Parenting in 21st Century: Challenges and Islamic teachings. She said that parenting was a life-long practice. It was very difficult to raise a child. It had two aspects—dealing with the raising of the child and parents' own training, she added. Yusuf Ismail and Suhaini Mohd Sarif, Kulliyah of Economics and Management Sciences, International Islamic University, Malaysia, touched upon building resistance to temptations in organisations.

Dr. Salma Javed, Assistant Professor, Department of English, Al-Barkaat College of Graduate Studies, Aligarh, spoke on the relationship between the Creator and His Creator. She was followed by Abrar Ahmad Lone, Dr. Nasir Wabi and Leyakat Ali Khan from Shah-i-Hamadan Institute of Islamic Studies, University of Kashmir. They highlighted the role of parenting in the modern world. They advocated that parenting had an impact on academic performance. Family should be considered as the first Madarsa.

Fauzia Ateeq, research scholar, Jamia Hamdard, discussed the role of Islamic parenting and responsibilities as parents. She said that parenting embodied imparting moral values to the child. According to Hadith, the prayer for a child who attained the age of 7, was a must, she stressed. The last speaker of the session was Asna S. from Al-Jamia Al-Islamiyah, Kerala. She said that Islamic education to a child was significant and Fitrah be given for the purpose. She referred to

the practices of the Prophet (PBUH) in raising a baby girl.

Scientific Session-V

The fifth scientific session was devoted to Research Methodology in Islamic Perspective, Islamic Psychology in Curriculum, and Islamic Culture and Ethics. Prof. Abdul Majid Khan, Department of Islamic Studies, AMU, Aligarh, chaired this session.

Professor Md. Fahim Akhtar Nadwi, Department of Islamic Studies, MANUU, spoke on Dr. Usman Najati and his contribution to Islamic psychology. He called for analysing western psychology in the light of Qur'an and Hadith. Both the Books had different aspects of human life. He emphasized the need for more research on human psychology in Islamic perspective. He was followed by Dr. Abroo Aman Andarabi, Department of Islamic Studies, School of Humanities and Social Sciences,

Jamia Hamdard. She touched upon the topic, 'Research methodology in Islamic perspective: Integrating Ethics and Knowledge. Laying stress on the integration of Islamic principles, she said that there were 9 essential aspects of Islamic research methodology. These included ethical considerations, integrity and truthfulness, seeking knowledge, use of reason and observation, consultation and collaboration among researchers, respect for diversity, contribution to society, review of previous knowledge and transparency. Dr. Nurduddin Al Akbar, Department of Politics and Government, Universitas Gadjah Mada, Indonesia, spoke on Islamisation of psychology: Mulyadhi Karatanegra Proposal. Leyakat Ali

Khan focused on research in contemporary Islamic psychology: Mythological challenges and prospects. He was followed by Dr. Asma Nabi, Assistant Professor of Psychology, University of Kashmir. She spoke on the resonance of current issues of South-East Asian Islamic psychology with the division of 36 of American Psychological Association.

Azza Thabassum Mansoor, Department of Usool-ad-Deen, Al-Jamia Al-Islamia, Kerala, presented her paper on Islamic psychology as a subject in South Indian Madarsa curriculum. She was followed by Saeeduddin Hamid, research scholar in Islamic Studies, Jamia Hamdard. He spoke on the role of Islamic teachings to stop unrest in society.

Anam Imran, research scholar, Department of Philosophy, AMU, focused on Islamic art and its spiritual message with special reference to

scholar, Department of Philosophy, AMU, discussed Islamic ethics: Sources and its practical relevance. The last speaker in this session was Dr. Nor Diana Mohd Mahuddin, Department of Psychology, International Islamic University, Malaysia who presented her paper on the current land-scape of ethical artificial intelligence in Islam: A systematic review of current evidence.

Valedictory Session

Speaking as a guest of honour at the valedictory session, Dr. Nizar Al Ani, Bahrain – former Chancellor of International Academy for Graduate Studies, UAE, said that psychology was part of the study of human behaviour. Man was *Khalifa* of Allah on Earth. Human behaviour should be seen from physical and metaphysical perspectives. Describing psychology as a science of facts, he said that there was a big number of psychologists in the United States of America. He emphasised that more research on the Islamic perspective of psychology should be done. This was the age of psychology and life span, growth rate, etc., should be thoroughly researched, he added.

Delivering the valedictory address, Professor G. Hussein Rassool, Professor of Islamic Studies, Centre for

Islamic Studies and Civilisation, Charles Sturt University, Australia, explained how the Quranic therapy and Quranic knowledge should be used. Empathy and consolation were long-term perspectives of well-being. Qur'an laid emphasis on self-awareness. He said that elemas, like *Tawheed* (oneness of God), *Taqwa* (God-consciousness), mercy and compassion, and inter-connected



On the dais (L-R): Prof. (Ms.) Haseena Hashia, Prof. Akbar Husain, Prof. M. Afzal Wani and Prof. Syed Jamaluddin

Seyyed Hussein Nasr. Shadab Ali Khan, research scholar, Department of Philosophy, AMU, presented his paper on "The love of God is a meaningful source of life: with special reference to Iqbal". The next speaker was Filzah Kakul, Department of Psychology, AMU, spoke on Social Networking impact on well-being: The mediating effect of spirituality among Gen-Z. Saroosh Ahmad Mir, research

principles were important to explore Quranic therapy. There was the provision of solace, emotional support and healing during the challenging periods. He explored Quranic principles, therapeutic approaches, ethical considerations and practical applications.

His presentation underlined the relevance of Quranic teachings in therapeutic contexts, underlining the profound connection between spirituality and mental health. He said that through reflection, individuals could gain insight into their own behaviour and make positive changes in their lives. Qur'an was the source of guidance in matters related to personal relationships. Quranic therapy was fostering a deep and personal connection with God. Acts of worship such as prayer, supplication (*Dua*) and recitation of Qur'an were the applications of Quranic therapy. Qur'an provided a holistic approach to personal growth, he concluded.

In his presidential remarks, the Vice-Chairman of the IOS, Professor M. Afzal Wani observed that though the theme was interesting, yet the issues relating to the study of Islamic psychology in South-East Asia, had not been carried. They had not been brought for a better world. He said that spirituality came when Islamic psychology came to the fore. He asked the paper presenters to relate their ideas to the ground realities. In this connection, he noted that the ground situation in South-East Asia should have been highlighted.

Islamic psychology should be discussed but at the same time, it should also relate to hunger, gender parity and morality. Every provision in Qur'an was important. Human being had to change itself. Islamic concept of change was for the betterment of the people. Emphasising the need for inter-faith dialogue, he said that more and more studies in psychology should be made for purposeful results. He emphasised that the role of the counsellors is to reduce conflicts.

At the end, an 8-point resolution, unanimously adopted by the participants, was read out by Professor Haseena Hashia.

The resolution read as:

A two-day online International Conference on "Islamic-Spiritual Psychology in South-East Asia" was successfully organised by the Institute of Objective Studies, New Delhi, India, in collaboration with International Institute of Islamic Thought (East and Southeast Asia), International Association of Muslim Psychologists, and Jamia Hamdard, New Delhi, India on October 14-15, 2023. The following resolutions were presented and adopted:

1. There is a need to establish the Resource Centre on Islamic Psychology in the Institute of Objective Studies, New Delhi.
2. To work out the strategies regarding the introduction of courses related to the field of Islamic Psychology at UG and PG levels.
3. Exploring the areas of Islamic Psychology for the purpose of conducting empirical studies. It should be a main endeavour for the psychologists to work in collaboration with scholars of religious/ Islamic/ Qur'anic studies, education, philosophy, etc.
4. Understanding the meaning of Qura'nic virtues and their significance in life need to be explored in the context of personality development of children.
5. IOS, New Delhi should organise Short-term or Orientation courses on Islamic Counselling every year.
6. Research projects based on the Quranic concepts in the field of Islamic Psychology and Counselling should be encouraged

and taken up by the IOS and other agencies.

7. Efforts will be made to the use of books published by IOS in this area as the suggested readings in different courses.
8. Research should be promoted on manifestation of spirituality in Sufi discourse.

The two-day international conference concluded with a vote of thanks proposed by Professor Haseena Hashia.

Activities of the IOS Chapters

CHENNAI CHAPTER

IOS Chennai Chapter organises interactive session on "Role and Responsibilities of Civil Society"

On the occasion of the visit of Prof. Hamidullah Marazi, Director, International Center for Spiritual Studies, Islamic University of Science & Technology, Kashmir to Chennai, IOS Chennai Chapter organised an interactive session on the topic "*Role and Responsibilities of Civil Society*" on Saturday, 7th October 2023 at Darul Ihsan, Choolaimedu, Chennai-94.

The meeting started with the recitation of a verse from the Holy Qur'an. Mohamed Haneef Katib, Coordinator, IOS Chennai Chapter welcomed and introduced the Guest (Prof. Hamidullah Marazi) to the audience.

Initiating the discussion Mohamed Haneef Katib said that in a multi-religious and multilingual country like India, the responsibilities of civil society are diverse and crucial for maintaining social harmony and promoting democratic values. The important responsibilities include fostering dialogue and understanding among different religious and linguistic minorities.

Advocating for Minority Rights, community development, and promoting inclusivity in all aspects of society, including education, employment, and politics, monitoring Government's actions, conflict resolution, supporting marginalised groups, civil society often provides support and advocacy for marginalised and vulnerable individuals regardless of their religious or linguistic identity. Civic Engagement, Cultural Preservation, etc. also form a place in the list of the responsibilities of the civil society.

Summing up he said civil society in India has a multifaceted role in promoting unity, tolerance, and equitable development in a multi-religious and multi-lingual context. Their efforts are crucial for building a harmonious and inclusive society.

In his address, Prof. Marazi emphasised the need to understand that the Prophet of Islam Muhammad (PBUH) was one of the great social reformers and philanthropic personalities of history. He laid down the principles of social reform.

In modern times, non-governmental organisations have become very important and their role is no less than a government in the modern world. On a priority, we need to be involved in

inter-religious dialogue and try to bring peace through dialogue among various communities.

Striving for education and creating the best private universities for the dissemination of knowledge and teaching skill development is of utmost importance. The third area is the economic upliftment of the community and making *zakat* the means of sustainable development. *Zakat* can be spent on developing a system of sustainable development. We can use



On the dais (L-R): Prof. Hamidullah Marazi (speaker) and Mr. Mohamed Haneef Katib

it for making institutions of education like private universities, asylum, rehabilitation centres, inns, and other places where deserving people can be provided support as has been mentioned in the *fatawa* by International Fiqh Academy Jeddah, and great scholars like Yusuf al Qardawi, Muhammad Abduh and others.

The other area is to work for peaceful co-existence and fellow feeling in society and we need to involve ourselves in intra-faith and inter-faith understanding. Institute of Objective Studies, New Delhi has a special forum for Inter Religious Understanding which conducts various programmes for creating goodwill among various denominations. It is the responsibility of civil society to research the problems of the deprived and marginalised especially to identify the areas where social action is needed and provide a database for carrying out various programmes for addressing the economic social and educational problems. In this regard, IOS, New Delhi has done a commendable job and has created a huge database for carrying on schemes for the overall development of the Muslim community in particular and the minority communities in general.

The session got concluded with a vote of

thanks.

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