



# 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,-  
(Disdainfully) 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 Judgment We shall  
Make him taste the chastisement  
Of burning (Fire)

Al-Quran- 22: 7-9

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## FOCUS

An incident of violence which targets people specifically because of their religious identity is commonly referred to as 'communal violence' in India. Such identity-based violence is also typically described as a 'riot', which can refer to a clash between different groups. But, many scholars and commentators have described this inter-group phenomenon in different terms besides violence or riot like pogroms (Dhattiwala and Biggs, 2012), genocide (Pandey, 2006), holocaust (Shukla, 2005), carnage (Mander, 2010) and so on. However, Paul Brass, one of the best known scholars who has explored various dimensions of the violence based on religious identity diligently argues against using the word 'riot' for such violence (Brass, 2003). He argues that such violence is not spontaneous, instead it is more 'organized' or 'structured' in nature. He is of view that 'What are called Hindu-Muslim riots in India are, in fact, more like pogroms, some of them also take a different form depending on the intensity of action and casualties and damages. He even used the term Hindu-Muslim violence in place of communal violence. There are a few researchers who even use of the term 'ethnic violence' for religion-based inter-community violence. State governments often provide data on communal 'incidents', not communal 'riots' or 'violence'. Thus, there is a no standard term or consistencies in explaining the violence between religious majority and minority groups.

Although the study dealt with violent incidents between two religious communities, in the course of the study, we frequently referred to it as 'social violence'. The study had a specific focus on the aftermath of the violence between two groups in a pluralistic society even though it looked into the underlying factors for such violent actions. In most cases of similar actions between two groups, members of one group become target and bear the brunt of harm and loss, hence suffer more than others, carrying the common identifier of 'victim' or 'survivor'. In this situation, all the victims underwent similar experiences of pain, anguish, and other suffering irrespective of their identities. It was thought to avoid diverse expressions. The term is used to describe an instance or episode where a large number of people suffer multiple types of loss as a result of violent actions, may be directly against them or vicariously, still carrying the tag of 'victims' or 'survivors', and all are reduced to living in social insecurity, alienation, distancing and other similar socio-psychological consequences, which are different from the outcomes of any violent action between two individuals. In light of this, the incident of violence between two communities is described within the ambit of the term 'social violence', of course a researcher's choice that lends easily to social science.

**From *Social Violence in Contemporary India: An Exploration of Aftermath*  
by Arshi Khan & G.C. Pal, p. 30.**

**Activities of the IOS Headquarters**

**IAMSS-IOS conference on “Role of Social Scientists in Resolving Socio-Economic Issues” at Pune**

A two-day national conference on “Role of Social Scientists in Resolving Socio-Economic Issues”, was organised by the Institute of Objective Studies, New Delhi, in collaboration with MCE Society’s Abeda Inamdar Senior College of Arts, Science and Commerce (Autonomous), Pune, and Indian Association of Muslim Social Scientists (IAMSS), New Delhi at the conference hall, Azam Campus, Camp, Pune on December 16 & 17, 2022.

**Inaugural Session**

The session began with the recitation of a verse from the Holy Qur’an by a student of the Abeda Inamdar College. Dr. P.A. Inamdar, President, MCE Society was felicitated. Prof. Dr. Shaila Bootwala, Principal, Abeda Inamdar Senior College of Arts, Science and Commerce, Pune, welcomed the guests and briefly shed the light on the activities of the college and the importance of the two-day conference.

Introducing the IOS, the assistant secretary general of the Institute, Prof. Haseena Hashia said that the institute specifically tried to create linkages with other NGOs on practical levels by creating synergy for collaborating efforts and programmes. Another notable area of interest had been to work on regional problems and profiles of marginalised section of society in different regions of India. She noted that the Institute had become a trend-setter in the fields of conceptual and

investigative research on the Qur’anic approach to human problems and the problems of Muslims in India. Various survey projects focused on the problems of Muslims were fulfilling a long-felt need for statistical information and analysis in different areas. She observed that the Institute acquired marked credibility in few select areas, namely, achieving steady progress in bringing together a galaxy of social scientists, policy planners and social workers. The brain storming efforts had resulted into creating an intellectual movement all over the country among scholars, community leaders and social activists. She held that the IOS could create a synergy to focus on the problems of weaker sections of society, the marginalised and those suffering

Speaking as a guest of honour, Vice-Chairman of the IOS, Prof. M. Afzal Wani, highlighted the role of social scientists in studying social problems and suggesting ways to benefit the society. Dr. Tabassum Sheikh, Principal. G.M. Momin Women’s College, Bhiwandi, Mumbai, was the other guest of honour who focused on the role of social scientists in the changed world scenario. Prof. Arshi Khan, professor of political science at Aligarh Muslim University, was the third guest of honour who said that social scientists had concerns for social issues facing nation and the world.

In his presidential speech, Dr. P.A. Inamdar, president, MCE Society, Camp, Pune, stressed the need for the social scientists to come together to discuss and debate issues that confronted humanity. Social scientists could proactively help society to solve pressing problems of today’s world.

Their knowledge and experience should be used to make the world a better place to live in.

The session ended with a vote of thanks extended by Dr. Aftab

Alam, head of the department of economics, AISC, Pune.

**Business Session-I**

The first business session was devoted to the economic advancement and social issues. Prof. Dr. Shakeel Ahmed, former director, PIMSE, Camp was in the chair. He spoke on the importance of the topic.

Dr. Malika B. Mistry, retired professor, Poona College of Arts, Science and Commerce, Pune. Dr. Aftab Alam, head of the department of economics, AISC, Pune, was the last speaker of the session.



L-R: Dr. Tabassum Sheikh, Prof. Haseena Hashia, Prof. Dr. Vijay Khare, Prof. Dr. Shaila Bootwala, Prof. Shamim A. Ansari and Dr. Aftab Alam

from deprivation.

Prof. Shamim A. Ansari, Secretary, Indian Association of Muslim Social Scientists (IAMSS) introduced the theme, and highlighted its significance in the present-day India’s context. Speaking as a chief guest, Prof. Dr. Vijay Khare, Director, International Centre and dean, faculty of humanities, SPPU, expressed the confidence that the two-day national conference would deliberate on the issues that were facing social scientists and arrive at a consensus to benefit the society at large. Prof. Amitabh Kundu, Professor Emeritus L.J. University, Ahmedabad, delivered the key-note address.

**Business Session-II**

The session was chaired by Dr. Salma Aziz, head of the department of sociology, Poona College of Arts, Science and Commerce. Dr. Gulab Pathan of the department of sociology of same College was the first speaker who was followed by Umer Farooque Khaleel Ahmad, assistant professor of mathematics and Dr. Nooruddin, assistant professor of Islamic studies, G.M. Momin Women's College, Bhiwandi, Mumbai.

**Business Session-III**

Third and the last session of the first day was chaired by Dr. Wahida Shaikh, dean of social science, Poona College. There were two speakers in the session who spoke on several issues related to the theme. The speakers were Dr. Ahmad Shamshad, head of the department of political science, Poona College and Shabana Shaikh of the department of political science, AISC.

**Day-2 (December 17, 2022)**

**Business Session-IV**

While Prof. Arshi Khan, department of Political Science, Aligarh Muslim University, Aligarh, was in the chair, Prof. Shuja Shakir, head of the department of political science, BAMU, Aurangabad (Maharashtra) initiated the discussion by observing that social scientists were rarely visible. But, the people believed that the social sciences offered something to them. He said that if social sciences offered something, one had to go deeper into them. Citing an illustration, he held that U.S. president depended on economics to solve post-depression period. But that did not last long. There were many problems that required a lot of things to solve them. He talked about the importance, purpose and scope of social sciences and emerging challenges before it. Problems today were so many that they were beyond the reach of social science, he added.

Prof. Shuja Shakir was followed by Mr. V.B. Rawat, author and social activist, New Delhi, who focused on role of social scientists in helping

society. He urged social scientists to look into issues across countries, religions and regions.

Dr. Nasheed Imtiyaz, associate professor of psychology, AMU, held that the term 'social sciences' stemmed from the time of enlightenment. She explained the role and responsibilities of social sciences in the 21st century. She said that they included social stratification, economic, educational, political and social issues.

Prof. Afroz Alam, head of the department of political science, Maulana Azad National Urdu University (MANUU), Hyderabad, devoted to the contemporary dynamic challenges of technologies.

**Business Session-V**

The fifth session was chaired by the former professor of economics, Gorakhpur University, Prof. Nasrin Fatima. Prof. Syed Zahoor A. Geelani, school of education, University of Kashmir, Srinagar, spoke on the role of social scientists in solving socio-economic problems: a case study of Kashmir. He was followed by Prof. Abdul Waheed, chairman, department of sociology, AMU. He focused on economic backwardness of Indian Muslims.

Prof. P.H. Mohammad, head of the department of sociology, MANUU, spoke on diversity and multi-culturalism: making up of India a multi-cultural society.

Prof. Fahim Akhtar Nadvi, head of the department of Islamic studies, MANUU, dwelt on the theme from the perspective of the Qur'an and Hadith.

**Business Session –VI**

The sixth business session was chaired by Prof. Haseena Hashia. Dr. John Dayal, human rights and Christian political activist was the first speaker who underlined the importance of inter-community dialogue to understand each other.

Prof. Abul Kalam Mohammad Anwaruzzaman, from the department of

geography, Aliah University, Kolkata, touched upon the theme, fertility differentials in India: religious or regional dimension.

Prof. Nasrin Mujib of the department of education, AMU, spoke on the role of education in resolving socio-economic issues. She was followed by Athar Hussain from Assam who presented the paper on the agricultural problems of the state.

**Valedictory Session**

The concluding session was presided over by Prof. Z.M. Khan, secretary general of the IOS. Dr. Aftab Alam, conducted the proceedings.

Dr. Amir Ullah Khan, economist and professor at MCRHRDI, Hyderabad, spoke on the new areas in social science research, developing new methods to answer difficult question as the guest of honour. In his address, Dr. Khan dealt with the issues related to social science research and its application. Prof. Asmer Beg, dean, faculty of social science, AMU, who was another guest of honour, shed light on various aspects of the subject.

In his valedictory address, former vice-chancellor of Rajasthan University and Himachal Pradesh University, Prof. Furqan Qamar said that social scientists could positively contribute to socio-economic development of the country.

In his presidential remarks, the secretary general of the IOS, Prof. Z.M. Khan, pointed out that the conference succeeded in its purpose to focus attention on social and economic issues. Social scientists could play an active role in solving several problems facing society. Because of their deep study of the problem, they could suggest ways means to tackle them, he concluded.

The occasion was marked by the adoption of a 7-point resolution, which are as under:

1. To work towards cultivating moral/ethical values in the society.
2. To work for strengthening the universal brotherhood envisaged in the preamble of the constitution.

3. To inculcate habit of scientific thinking and reasoning and to promote other values mentioned under Fundamental Duties in the Article 15A of the constitution.
4. To educate society on common and shared socio-economic problems of the society and the way forward.
5. To work collectively towards the promotion of a fair and unbiased approach and treatment as well as to work for inclusive polity and environment.
6. To set and define the roadmap for economic empowerment of socially marginalized individuals and groups.
7. To find out all democratic and governmental mechanisms and policies to avoid and prevent any kind of unlawful and anti-social statements and activities which are detrimental to the socio-cultural fabric of India.

At the end, Dr. Rahul More, P.G. coordinator, department of economics, Abeda Inamdar Sr. College, proposed a vote of thanks to the participants.

**IOS two-day national seminar on the intellectual and philosophical legacy of Shah Abdul Aziz Mohaddith Dehalvi**

A two-day national seminar on the intellectual and philosophical legacy of Shah Abdul Aziz Mohaddith Dehalvi was organized by the Institute of Objective Studies on December 10-11, 2022.

**Inaugural Session**

The inaugural session of the seminar began with the recitation of a verse from the Qur'an by Mr. Athar Husain Nadwi, IOS. Shah Ajmal Farooq Nadwi, incharge, Urdu section, IOS,

who conducted the proceedings, explained the relevance of the topic.

Inaugurating the seminar, general secretary of All India Muslim Personal Board, Maulana Khalid Saifullah Rahmani, said that Shah Abdul Aziz Dehalvi was one of the early translators of the Qur'an. His translation of the Holy Book into Persian paved the way for its translation in Urdu and other languages. His family spread the message of Qur'an and Hadith. He observed that Shah Abdul Aziz opposed *Shirk-Bidha* in the name of Sufism. He tried his level best to neutralize the influence Hindu culture over Muslims. Listing his contributions to Islam and Muslims, he held that Shah



L-R: Prof. Mohsin Usmani Nadwi, Maulana Nurul Hasan Rashid Kandhalvi, Maulana Dr. Md. Raziul Islam Nadwi and Maulana Asghar Ali Imam Mehdi Salafi Madani

Abdul Aziz took the message of the Qur'an and Hadith to common Muslims in India.

In his message, the rector of Nadwatul Ulema, Lucknow and President, All India Muslim Personal Law Board, Maulana Syed Rabey Hasani Nadwi, said that the personality of Shah Abdul Aziz Dehalvi appeared to be guiding Muslims politically, intellectually, socially and otherwise in the present circumstances.

The message of the vice-president of All India Muslim Personal Law Board, and general secretary, Jamia Darussalam, Umarabad, Maulana Kaka Saeed Ahmad Oomeri, was read out by a functionary of the Jamia. In his

message, he said that Shah Abdul Aziz very effectively defended the geographical boundaries and Islamic point of view. His Fatwa against the rising influence of the Britishers orchestrated by the East India Company was an act of indomitable courage and fortitude, he added.

In his message, Maulana Shah Ayatullah Qadri Mujibi, Sajjadah Nashin, Khaneqah Mujibia, Phulwari Sharif, Patna, stated that Shah Abdul Aziz's knowledge of Hadith was most reliable.

In his special address, Amir, Markazi Jamiat Ahle Hadees, Maulana Asghar Ali Imam Mehdi Salafi Madani, described Shah Abdul Aziz as Hakimul Ummah. He endeavoured to blast myths that predominated Muslim society in the name of Islam. That was the reason why he was called Sirajul Hind, he said. He was followed by the speech of Maulana Dr. Taqi Uddin Nadwi, director, education, Nadwatul Ulema and professor of Hadith, Sheikh Zayed

University, Abu Dhabi, which was read out by Maulana Firoz Akhtar Nadwi. In his speech, he said that Shah Abdul Aziz enjoyed the same status among sons of Shah Waliullah Mohaddith Dehalvi as Sheikh Ma'asum Sarhindi enjoyed among the sons of Hazrat Mujaddid Alfsani Sarhindi.

Maulana Dr. Md. Raziul Islam Nadwi, secretary, Jamat-e-Islami Hind, and the chairman of Idarah, Tahqeeq wa Tasneef Islami, Aligarh, said that Shah Abdul Aziz translated Qur'an and spread the message of Hadith in order to correct its traditional interpretation. He tried to explain *Jihad* in true sense of the term. *Dawat-e-Deen* was another contribution of Shah Abdul Aziz which led Muslims towards puritanic Islam.

He was also responsible for popularising the teachings of Islam. It was he who created an urge in the community to read and understand the Qur'an. He used to give lectures on the Qur'an on every Tuesday and Friday. Lakhs of Muslims benefited from these lectures.

In his key-note address, Maulana Nurul Hasan Rashid Kandhalvi, director, Mufti Ilahi Bakhsh Academy, Kandhla, held that Hindustan (India) was declared *Darul Harab* (Enemy territory) for the first time by Shah Waliullah by a *Fatwa* (decree). It was followed by his son, Shah Abdul Aziz because of the excesses committed by the Britishers on Indian Muslims. He described Shah Abdul Aziz as an extraordinary *Alim* whose strong grip over Islamic learning filled the Muslim community with renewed vigour to practice Islam in conformity with its tenets. They were imbued with Islamic fervor to lead their life according to Islamic way of living.

The occasion was marked by the release of special number of the IOS quarterly Urdu journal, *Mutaaleaaat*, by Maulana Asghar Ali Imam Mehdi Salafi Madani. Besides, *Jama Masjid Gyanwapi* written by Maulana Abdul Hameed Noumani, was released by Prof. Mohsin Usmani Nadwi. *Deccan mein Islami Uloom ki Khidmaat* written by Prof. Fahim Akhtar Nadwi, professor, Islamic Studies, Maulana Azad National Urdu University, Hyderabad, was released by Maulana Nurul Hasan Rashid Kandhalvi.

Presiding over the session, Prof. Mohsin Usmani Nadwi, observed that Shah Abdul Aziz's reference in today's context was very important. He was well aware of the conditions prevailing in India at that time. He not only translated the Qur'an into Persian, but also wrote commentary on it. He did not confine himself to writing; he publicized Quran teachings and popularised Hadith. He inspired a generation of young ulema to take forward his mission of acquainting Islamic knowledge with the Muslim

community. His edicts on various issues were held in high esteem by Islamic scholars throughout the Arab world, he concluded.

#### Technical Session-I

The first technical session focused on Shah Abdul Aziz Mohaddith Dehalvi: His times and personality. Maulana Nurul Hasan Rashid Kandhalvi was in the chair. While Dr. Kamal Ashraf Qasmi of Aliah University, Kolkata, devoted his paper to Sirajul Ulema, Shah Abdul Aziz and his illustrious students, Dr. Ammar Abdul Hai from Jamia Millia Islamia, spoke on Shah Abdul Aziz Mohaddith Dehalvi's intellectual contribution: A survey. Dr. Nasreen Fatima presented the paper on Shah Abdul Aziz and his contemporaries: An analytical study. Waseem Ahmad, research scholar, JMI, focused on Islamic studies in the present form and its popularisation: As understood through the students of Shah Abdul Aziz Dehalvi. Dr. Javed Akhtar devoted to Tradition, Modernity and Moderation in the Intellectual Discourses of Shah Abdul Aziz. Mubashshir V.P., research scholar, JMI, touched upon the topic Fractured Modernities and Ulama during 18th Century: A Critical appraisal of Shah Waliullah's endeavor to revive Islamic knowledge.

#### Technical Session-II

Chaired by Prof. Fahim Akhtar Nadwi, the second technical session was devoted to Shah Abdul Aziz Mohaddith Dehalvi and the movement to spread Quranic knowledge. Dr. Nazir Ahmad Abdul Majeed, from Aligarh Muslim University, spoke on Shah Abdul Aziz Dehalvi and the mission of Quran. Dr. Mohammad Mushtaq Tajarwi, assistant professor of Islamic studies, JMI, focused on an important work of Shah Abdul Aziz, Tafsir Azizi: A study. Dr. Md. Mubin Saleem of AMU, dwelt on Shah Abdul Aziz's contribution to the Quranic study. Dr. Md. Nasir of AMU, focused on Shah Abdul Aziz Dehalvi: Commentary on

Fatah-Al-Aziz and lectures on Quran. Dr. Suhail Qasim, AMU, presented his paper on Tafsir Fathal Aziz: An analytical study. Md. Azam, research scholar, AMU, spoke on Shah Abdul Aziz as a commentator in the light of the commentary on Fathal Aziz. Md. Sher Ali, research scholar in JMI, presented his paper on Shah Abdul Aziz Dehalvi and his contribution to Tafsir. Md. Ehteshamul Hasan, research scholar, JMI, spoke on Tafsir Azizi, an important work of Shah Abdul Aziz Mohaddith Dehalvi.

#### Day-2: December 11, 2022 Technical Session-III

The third technical session was devoted to Shah Abdul Aziz Mohaddith Dehalvi and the study of Hadith and Fiqh. Prof. Syed Jamaluddin, director, historical research projects, IOS was in the chair. Prof. Fahim Akhtar Nadwi spoke on Shah Abdul Aziz Mohaddith Dehalvi's approach to Fiqh in the light of Fatawa-i-Azizi. Dr. Md. Khalid Khan Umri, assistant professor, Islamic studies, JMI, concentrated on the topic, an important book of Shah Abdul Aziz Mohaddith Dehalvi, Bistan ul Mohaddiseen. His services to Islam were invaluable. Dr. Aneesur Rahman, JMI, spoke on Shah Abdul Aziz as a Mohaddith par excellence. He popularised the study of Quran and Hadith, Dr. Anis said.

Shakeel Ur Rahman Akbar Ali, research scholar, JMI, focused on Shah Abdul Aziz Mohaddith Dehalvi's contribution to the popularisation of Hadith. He said that Shah Abdul Aziz excelled in Hadith, philosophy, logic, history and geography. Adnan Ahmad Nadwi focused on Ujalay-e-Nafia. Shazia Tareen, research scholar, AMU, spoke on Shah Abdul Aziz Dehalvi and the studies in Hadith. Md. Lal Chaand S.K., research scholar, JMI, devoted his paper to the modern education in the light of the fatwas of Shah Abdul Aziz.

Presiding over the session, Prof. Jamaluddin summed up the papers presented by the speakers.

### Technical Session-IV

Former head of the department of Islamic Studies, JMI, Prof. Md. Ishaque presided over the session which was centered on Shah Abdul Aziz Mohaddith Dehalvi's thoughts: importance and its meaningfulness in modern context. Prof. Syed Jamaluddin spoke on the plight of Muslims in the light of the writings of Shah Abdul Aziz. In his presentation, he briefly focused on the economic condition of Muslims. Dr. Waris Mazhari of Jamia Hamdard, New Delhi, focused on Shah Abdul Aziz's book, *Tohfa-e-Anshna Asari*. He wrote this book to prevent Sunni Muslims from tending toward Shiism. Dr. Syed Abdul Rashid from Aliya University, Kolkata, spoke on Shah Abdul Aziz's conversational contribution and its importance in modern context. He wrote *Fatawai Azizi* and *Sharah Meezanul Aqaid*. Dr. Nadeem Ashraf from AMU, Aligarh, devoted his paper to proficiency of the companions of the Prophet (PBUH) and *Ahle-Bait: A review of the writings of Shah Abdul Aziz Dehalvi*. Dr. Shamim Akhtar Qasmi from Aliah University, spoke on Shah Abdul Aziz Dehalvi: a great intellectual guide. He said that Shah Abdul Aziz spent his entire life in the propagation of Islam. Owing to his efforts to engage both Sunnis and Shias, the rift between two sects narrowed through intellectual dialogues. Dr. Md. Osama, guest teacher, JMI, dwelt on the study of some thoughts of Shah Abdul Aziz. Saleem Hannan Shirin, research scholar, JMI, spoke on *Anti-Colonial Muslim Thought in 18th-19th Century: The case of Shah Abdul Aziz Dehalvi*. Md. Shakib Alam, research scholar, International Islamic University, Malaysia, focused on *Analyzing the Political Philosophy of Shah Abdul Aziz Mohaddith Dehalvi in the context of the Saying "Sultanate of Shah Alam, from Delhi to Palam"*. He observed that the decline of Mughal empire led to the arrival and expansion of the British East India Company.

In his presidential remarks, Prof. Ishaque said that a total of 10 papers

were presented in the session. According to Prof. Mushirul Haque, English people used Shah Abdul Aziz to get *Taawiz* (amulet) written by him. He noted that the Shah Abdul Aziz had friendly relations with the Britishers.

### Valedictory Session

The valedictory session was presided over by the secretary, Islamic Fiqh Academy, India (IFA), Maulana Ateeq Bastavi. In his special address, Prof. Abdur Rahim Kidwai of AMU, quoted Syed Abul Hasan Ali Nadwi aka Ali Miyan who had said that Shah Abdul Aziz took forward the work of his father for popularizing the Quran and Hadith. He also wrote on ethics to guide the community. He touched upon almost every aspect of Islam. He also wrote on the life of the Companions of the Prophet (PBUH). Prof. Kidwai suggested that his works were worth studying.

The chairman of the IOS, Dr. M. Manzoor Alam, in his speech, read out by Maulana Shah Ajmal Farooq Nadwi, expressed concern that the leadership slipped from the hands of Muslims with the result that the community lagged behind by 200 years. Muslims failed to understand the meaning of 'Iqra'. They also failed to recognize the value of statesmanship. Allah called human beings Bani Adam (Sons of the Prophet Adam). For the benefit of humanity, He invested them with wisdom. It was the wisdom that guided human beings to give respect to their fellow beings. In order to reach the message to masses, IOS had undertaken an exercise to produce 50 booklets in 17 Indian languages of Islam. He said that the dignity of humanity was recognized by the UNO itself. The question today was how to restore human dignity. He called upon the youngsters to acquire knowledge, both religious and temporal. Referring to the noted Islamic scholar, Mohammad Hamidullah, he said that he (Hamidullah) used to study for 18 hours. He advised against acquiring knowledge out of obduracy. By acquiring knowledge, Muslims could lead the world, he added.

Presiding over the session, Maulana Ateeq Ahmad Bastavi, pointed out that Shah Abdul Aziz was the most prominent figure among Islamic scholars. He had the real concern for the Muslim community and the humanity. He took forward the rich legacy of his father. He influenced the sub-continent by his writings. He expressed the confidence that the seminar would prove the beginning of a great work in future. He advised against despondency and held that work should at no cost be abandoned. Even the prophets were not spared of trials and tribulations. Thus Muslims should not lose hope. He called for cooperating with those who were engaged in doing constructive work. He noted that education should be promoted to tackle today's problems. He regretted that Muslims did not own a single standard educational institution. He concluded by describing the seminar as an effort to establish high value educational institutions.

The seminar was marked by the adoption of a six-point resolution, which are given below:

1. The personality of Sirja Al-Hind, Shah Abdul Aziz Mohaddith Dehalvi is that of a spiritual guide to all sections of the Ummah. All the Muslims have faith in him and love him. They are eager that his intellectual legacy be taken forward and popularized.
2. Shah Abdul Aziz Mohaddith Dehalvi contributed to the areas like knowledge of Tafseer, Hadith, Fiqh, Manazir and reformation. He seems to be at the vanguard of the freedom struggle against the British colonialism. From this angle also, he occupies an important place in the history of India.
3. It was felt at the seminar that despite his recognition as a great scholar, the contribution of Shah Abdul Aziz Mohaddith Dehalvi and the dissemination of his knowledge is still in its initial stage.
4. This seminar feels the utmost need for preserving and disseminating

intellectual legacy of Shah Abdul Aziz Mohaddith Dehalvi and the ulema associated with the capital city of Delhi. Therefore, this seminar urges the Institute of Objective Studies to take effective steps to put into action the massive plan similar to the one they initiated by organizing the seminar. In this connection, it will be in the fitness of things to focus special attention on the members of the prominent families of Shah Abdul Aziz Mohaddith Dehalvi, Shah Waliullah Mohaddith Dehalvi, the ulema associated with it and their seminaries. There is also an ardent need to undertake work on the field of knowledge of the spiritual personalities which could form a firm basis for solving current problems.

5. This seminar feels that the personalities of Shah Abdul Aziz Mohaddith Dehalvi and similar other Sufis could play an important role in helping end the confusion prevailing in the community and providing a plank for the unity of the Millat.

6. This seminar suggests that the works contained at point number 4 of the resolutions be referred to the management of the Institute of Objective Studies for implementation by a committee to be constituted under Maulana Noorul Hasan Rashid Kandhalwi, so that these works are taken up with proper planning and on a sound grounding.

At the end, the assistant secretary general of the IOS, Prof. Haseena Hashia, extended a vote of thanks to the participants.

**IOS organises two-day national conference on “True Nature and Management of Auqaf for Better Protection, Performance and Development” at Pune**

A two-day national conference on “True Nature and Management of Auqaf for Better Protection, Performance, and Development” was organised by the Institute of Objective Studies, New Delhi, in association with Waqf Liaison Forum, Pune, Waqf Task Force, Pune, and Indian Auqaf Foundation, Bengaluru at Azam Campus, Pune, on November 26-27, 2022.

**Inaugural Session**

The inaugural session of the conference began with the recitation of

noted that the purpose of Auqaf is charitable and religious. There are about six lakh Auqaf in India, which include masjids, graveyards, dargahs, etc.; all of which come under public property, and therefore, their income should be spent for charitable purposes. An effort was made to make the Waqf Act in 1924. Then the Waqf Act was made in 1995. In 1985, the upkeep of Auqaf was transferred to states. The Waqf Act, amended in 1995 had a provision to remove illegal occupation of Waqf property. The Act, however, had some shortcomings, and, in order to remove them, a parliamentary standing committee was appointed. Again, a comprehensive Waqf. Act was made in 2013. He said that India had a Waqf Act and state Waqf boards. Despite this, there were encroachments on Waqf property and illegal occupants were making money. Under the Waqf Act, 1995, Waqf boards had elected members, MLAs and government nominees. At the top level, there existed Waqf council. He demanded that Auqaf properties should be protected and their illegal occupation removed.



L-R: Mr. M. Farid Tungekar, Prof. Z.M. Khan, Mr. K. Rahman Khan, Prof. M. Afzal Wani, Maulana Aslam Rizvi, Justice Zakiullah Khan and Mr. Salim Mulla

a Qura'nic verse by Mr. Mansoor Ahmad with its translation in Urdu. The proceedings were conducted by Mr. Shaikh Nizamuddin, a member of the IOS General Assembly and All India Milli Council. Mr. Akramul Jabbar Khan, a retired Chief Income Tax Commissioner, welcomed the guests and introduced the topic and explained the purpose of holding the national conference.

Opening the conference, the former Union Minister of Minority Affairs, Mr. K Rahman Khan, said that the topic of the conference was very relevant and related to the performance of Auqaf. He

Mr. K. Rahman Khan observed that there was a law to protect Waqf properties, but this was not being implemented in letter and practice. He said that Auqafs should be made profitable. Waqf properties were donated for the welfare of the people. Thus it was the duty of every Muslim to protect the Waqf property. He held that people did everything possible to protect their property but did little to save the Waqf property. He said that the property donated by the forefathers as Waqf should be protected by the community or else they would be answerable to Allah on the Day of Judgement. He said that currently, 1.04

crore acres of land in India belong to Waqf, enclosing many cities of India. There would be a complete changeover if Waqf properties were properly used. He noted that even the Supreme Court ruled "once Waqf is always Waqf". Conferences and seminars on Auqaf were being organised but what was needed was to develop an institutional mechanism to save Waqf properties. He referred to the setting up of a parliamentary committee headed by him and Sachar Committee report for the amelioration of a lot of Muslims. A one thousand crore rupees project encompassing all aspects of the community's welfare was prepared but it could not move an inch after 2014.

Mr. K. Rahman Khan remarked that he got the Waqf lease rules drafted under which nobody could take land on lease against the law, and Waqf properties could be commercially developed in order to increase their income. Unfortunately, it was not being done. Waqf property belongs to Allah, and everyone is duty-bound to protect it. It could be done voluntarily as well. No community could progress with only emotional slogans. Auqafs should be looked after like five-time prayers and fasting. Since Waqf properties belong to Allah, Muslims have a duty to save them from encroachment and misuse. He referred to a state that possessed 5000-acre Waqf property. The apex court ruled that it was the property of Waqf. But the concerned state government sold about 2000 acres of property, and the rest were handed over to the Waqf board. He expressed confidence that the conference would yield positive results.

Dr. Wajahat Mirza, the Chairman of the Maharashtra state Waqf board, shared his personal experience during one year of his term.

Mr. Akramul Jabbar Khan, a retired Chief Income Tax Commissioner, pointed out that he was fully devoted to the identification of Waqf properties, their upkeep, and illegal occupation. He said that in many cases, encroachers have been sitting over Waqf properties

for years. Arguing for the construction of big buildings on Waqf land, he said that they should be commercially used for increasing the income of those properties. This must be done to thank Allah for giving us the strength to perform the job. In Burhanpur, he found that there were 700-800 illegal occupations of Waqf properties. Stressing the need for the modernisation of Waqf properties, he referred to a Waqf property that was spread over 280 acres on which 2000-3000 tree plantations existed. Such cases were found in UP and Bihar too. Waqf boards were charged with the task of identifying illegal occupants and dispossessing them. He said that problems relating to Auqaf were many.

In his keynote address, Prof. M. Afzal Wani, Vice-chairman, IOS, pointed out that problems had multiplied during the last three decades. Exhorting the younger generation to develop a culture to face problems, he said that every leader thought that they had the last word. But, this was far from reality. Every effort of a Muslim is needed. They have to decide how to face challenges and save humanity. He advised that when a problem occurs, one should see what is lacking in it. If the community did not become conscious, problems would only multiply. He called for critical thinking about how the work could be taken forward. Success could be achieved if the efforts were made with spiritual zeal.

Dr. PA Inamdar, an eminent educationist, observed that things before 1950 were different from today. If the community wanted to progress, it would have to be very serious about its responsibilities. In order to protect and develop Waqf properties, sincere and honest people would have to be appointed to Waqf boards, he remarked.

Prominent cleric Maulana Aslam Rizvi commented that three systems are in existence today. There are capitalistic, participatory, and Islamic systems. The Islamic system is the best

among all of them. Lakhs of acres of land are under illegal occupation today. Thus a plan of action should be formulated to free Waqf properties from illegal occupants. Pleading for holding more such conferences in the future, he said on the Day of Judgement, Allah will ask the faithful to what they did for the protection of Waqf properties. He assured the full cooperation of the Shia community to every effort being made for the preservation of Auqaf.

In his presidential remarks, Prof. ZM Khan, the Secretary General of the IOS, said that the IOS published five books on Waqf. Besides, 16 conferences have been organized by the institute so far in different places in the country on it. He observed that Muslims were living in a survival syndrome because they were being systematically destroyed. About 17.2 crore Muslims live in India, but their economic condition is not good.

Calling Islam the best system in the world, he said that it covered all aspects of life. Islam offered the best democratic system. Advising against finding fault with Islam all the time, he noted that Muslims were caught in the vortex of neither leaving nor catching. A large number of the Muslim population in rural areas shifted to urban areas. But the better half section was of no help to them. Thus there was a need to promote others so that they could also progress. That was the only way out of the present impasse.

He called upon Muslim philanthropists to come forward and extend a helping hand to the poor and the needy in the community.

He pointed out that the problems before Auqaf were not confined to India alone. They were everywhere in the world. He said that the success stories relating to Waqfs should be shared with others for emulation.

Mr. Mohammad Alam, Finance Secretary of the IOS, who represented the Chairman, Dr. M. Manzoor Alam, was also present in the conference.



### Technical Session-I

Speaking at the first technical session, Datuk Dr. Mohamed Ghazali Md. Noor, Chairman, iWaqf, Malaysia, and former First Director Strategic Planning, IDB Group, Jeddah, emphasised to work for better protection, performance, and development of Auqaf. He highlighted the role and form of global waqf for the development of the ummah in the 21st century, changing economic realities/opportunities for global waqf, strategic positioning of Muslims through the waqf agenda for Nusantara and catalyst for change imperative of global waqf etc. Auqaf is akhirat duty for Allah SWT.

Dr. Zafar Mahmood, Chairman of Zakat Foundation India, in his speech held that it was the need of the hour to organise such a conference to discuss issues relating to Waqfs. He called for having a telescopic vision of the entire issue. Tracing the genesis of the present legislation on Waqfs, he noted that in 1883, the Religious Endowments Act was passed, and since then, several amendments to the Waqf Act have been made. In order to properly manage, protect and reclaim Waqf properties, several states had a separate Waqf cadre. The Sachar Committee Report had also recommended that a senior officer of the state cadre be appointed as CEO of the Waqf board concerned. Joint Parliamentary Committee too made a similar recommendation. The Sachar Committee had also recommended the constitution of an Indian Waqf Service. The National Waqf Academy, set up a year ago, would provide intellectual input to recruit young graduates for Waqf service, he concluded.

Mr. M. R. Shamshad, Advocate, Supreme Court of India, pleaded for mutually resolving issues. Muslims should be encouraged to engage with the Ulema in masjids and dargahs to sort out their issues and avoid approaching courts and Waqf boards. Calling for doing work on the ground

level to benefit from it, he urged the IOS to publish literature on Auqaf.

Advocate Shamshad observed that Jains and Sikhs faced similar problems. He asked the community to be self-sufficient to financially manage Auqaf. Matters arising out of Auqaf were not religious but related to property. Thus it was also necessary to pay attention to record management. There was also a need to build a relationship with the trustee of Waqf because he was not a religious entity. He was there to generate financial resources. He remarked that the account of the Waqf property should be maintained.

In his concluding remarks, Prof. M. Afzal Wani suggested that a document should be prepared for future action. Muslims should be awakened about the better use of the document. He suggested that a conference be organised in Mumbai in which he would also like to participate.

### Day-2 Business Session-II

The second business session focused on the aims and objectives of Waqf management. Speaking in the session, Mr. Akramul Jabbar Khan referred to Alamgiri masjid Waqf, where he made a proposal for the setting of a vocational training school. A similar proposal was made in the Kali masjid Waqf complex in Solapur city. He called for maintaining proper accounts and registration of Waqfs. He said that the resources of Waqfs should be generated for the benefit of the community.

Advocate-on-record, Supreme Court of India, Mr. Rauf Rahim, explained the legal perspective of laws relating to Auqaf.

Former CEO of Maharashtra State Waqf Board, Mr. Abdul Rauf Shaikh, said that he remained in the post from 2006 to 2008. He made several suggestions for empowering Auqaf. He noted that the Waqf Act was fine in its present form but required some minor changes even though a few amendments were made in the Act of

2013. He suggested that a bold, honest, and regular CEO of the board should be appointed, and the CEO should belong to the All India Waqf Service. Nearly 90,000 acres of land in Maharashtra came under Waqf. Under the new Waqf Act, encroachment on Waqf property had been made a cognizable offence. But the impediment to the encroachment removal was the non-availability of manpower.

Dr. Abdul Halim Zeidan, Chairman, Glocal Development Programs Institute, Lebanon, shed light on futuristic Waqf. It required re-energising the futuristic Waqf thought. He also said that Waqf should be redefined from the civilisation revival perspective. He called for developing competencies in all fields and sectors, paralleled to leadership. Mr. Salim Mulla, President of Waqf Land Task Force, said that the course of action in the matter should be decided. Millat was also duty-bound to cooperate in the task of overseeing and upholding Waqfs. And all the stakeholders would do well if taken interest in it, he stressed.

Mr. M. Farid Tungekar, Director, Waqf Liaison, said 'once a Waqf, always a Waqf.' Tracing the history of Waqfs, he said that there had been a shift and reciprocity. But about 68,550 acres of land still had no management. He clarified that the mutawalli was the owner of the Waqf. This was due also to the lack of interest and awareness in the community. Thus the community needed to be awakened. There has to be a mode of development of Waqf properties. Besides, measurement of performance and accountability needed to be put in place, he pointed out.

Mr. Usman Ghani from Hyderabad emphasised that the protection of the Waqf property was very important. He said that till Muslims got their rights guaranteed in the Constitution, Waqf property could neither be properly managed nor protected. Criticising the inaction of the Telangana Waqf Board, he said that land worth Rs. 20,000 crores in the state was going to waste.

## Business Session-III

Mr. Salim Mulla, President, Waqf Land Task Force, asked the Muslims not to allow the feeling of weakness to affect them. Waqf boards could do much for strengthening Auqaf in terms of better management if their funding improved, he added.

Dr. Zahir A. Kazi, Chairman, Anjuman-e-Islam, referred to Waqf laws and stressed that the Waqf institutions should be strengthened. In order to free the Waqf properties from illegal occupation, an unauthorised occupation bill must be brought. Besides, the community should be acquainted with civility and good mannerism. He said that Waqfs in several states were engaged in implementing welfare schemes. He suggested that the functioning of the board and the management be improved.

Advocate Rashid Siddique of Waqf Matta Suraksha Force, Aurangabad, said that the Waqf boards consisted of Muslim functionaries, but the loot was rampant. He informed that land worth about Rs. 8 lakh crore was still untraceable. With a view to recovering Waqf land, a movement could be launched, and his organisation was willing to cooperate in the task. He urged the Waqf experts to maximally use social media to reach out to the community.

Dr. Shariq Nisar, professor at Rizvi College of Management, Mumbai, spoke on cash Waqf and its relevance in India. He said that liquidity was the main problem in cash Waqf. However, cash Waqf was very much in circulation in countries like Malaysia and Bahrain. He briefly threw light on understanding the Waqf and its relevance, structure, types, categories, innovations, and challenges faced by Waqf in India.

Sayed Anwar Ali, joint secretary, Indian Union Lawyers League, focused on innovative financing for Waqf development projects. He pointed out the drawbacks of the existing financial institutions. He also referred to current

financing regimes for Auqaf development and the National Waqf Development Corporation Limited. Proposing solutions to such issues, he said that there should be sharing-based instruments. Besides, there should be instruments yielding predetermined returns. He concluded by saying that innovative financing of Waqf could be mobilised.

## Valedictory Session

Delivering the valedictory speech, Prof. M. Afzal Wani said that there should be a networking system to connect with people. In addition, there should be a media arm, a hospital, and a knowledge-sharing system. Waqf is an institution that enabled typing up of property for a pious cause like alleviation, promoting human good, facilitating collective human activities at all levels, and making humanness sustain in its endurance and dynamics. He said that the role of Auqaf was perpetual and continued in most parts of the world for the benefit of many. Prof. Wani maintained that at present, India has lakhs of significant Waqfs with a potential of a few billion economies. He said the issues related to Waqf needed to be seriously addressed and considered with new needs and new techniques.

Dr. M. Manzoor Alam, Chairman, IOS, who could not physically attend the conference, in his message, said that the fundamental idea behind the concept of Waqf was focused on the socio-economic assistance, strength, stability, and the development of the Muslim population. The humanitarian emphasis of the concept was entirely Fi-Sabilillah (charity for the sake of Allah for His pleasure). Any asset/possession which had been given/donated/purchased for the Waqf had no longer any individual claim legally and was used for the benefit of ummah. The assets under Waqf needed the utmost attention of the Ulema, Islamic institutions, organisations, and Ummah to change the present status by presenting a comparative plan to challenge each problem with logic and

rationale and come up with solutions, he emphasised.

In his presidential remarks, Prof. Z. M. Khan remarked that in terms of Auqaf, India presented a pathetic situation in terms of the potential and size of Auqaf and the performance of Auqaf over the centuries. The most important issue relating to Auqaf in India was how to salvage and improve the system and working of Auqaf in India. Waqf endowments in India were staggering. He said that there were around 8 lakh registered properties and as much as 6 lakh acres of land, the largest in the world. Waqf, in its constructive sense, was one of the redistribution institutions for the welfare of the whole society, he concluded.

On this occasion, an eleven-point resolution was unanimously passed by the delegates of the conference. The resolution read as:

- A- Ministry of Minority Affairs Govt. of India & State Minority Departments should issue rebuttal of the false propaganda/untruths about the WAQF ACT through media in various quarters. This can be easily done by issuing a White Paper about Waqf properties, purpose, and history thereof.
- B- Digitisation through wamsi.nic.in sorely needs SUPERVISION AND RECTIFICATION of glaring mistakes. No business/project has ever succeeded with incomplete and incorrect INVENTORY. Digitisation should be REAL TIME, CORRECT, AND COMPLETE.
- C- The Central Waqf Council should exercise its power of calling for information from the WBs more regularly and STRINGENTLY. The members of the CWC are advisors to the government of India on WAQF MATTERS, and as such that institution should further be refurbished, if need be.
- D- State Governments are bound by law to put up in the assembly annual reports about Auqaf in their jurisdiction on the basis of reports

submitted by the Waqf Boards as provided. Submission of such reports and publication thereof be ensured.

- E- Submission of annual AUDIT REPORTS by the WBs to the CWC should be ensured. If a Waqf Board does not deliver, it should be dissolved in the interest of protection of this very important tool of social welfare.
- F- Concerned Waqf Boards should ensure that the legal limit of a total of five years for a property being in their management and the requirement of annual reports relating to such properties should be STRICTLY ADHERED TO.
- G- Recruitment of staff, outsourcing, prioritisation, and formation of local committees as provided under the law should, needless to say, be taken up IMMEDIATELY.
- H- Developmental work, as provided under section 32 (4,5,6), be taken up in consultation with the local area committees. The objective of development should be the maximisation of income therefrom to finance aids, scholarships, etc.
- I- A wide-bodied research cell comprising experts from various concerned fields should be formed at the national level with similar bodies at the state level. This body/bodies should be in constant interaction with CWC/WBs as well as Mutawallian and publish the annual report of their activities for the information of the community. Simultaneously, this body should elect personnel of eminence to serve as a "WAQF OMBUDSMAN". This institution should be at the National level as well as State level.
- J- An appeal to the community suitably and widely advertised

through local zimmedarans/activists for the institution of a WAQF FUND. This is necessary for effectively carrying out the Waqf Liberation and development work.

- K- Lastly, all efforts should be made to engage actively with all elected representatives who talk about minority interests.

The conference concluded with the presentation of a vote of thanks.

**IOS Condolence on the demise of Prof. Nafees Ahmad Siddiqui**

The Institute of Objective Studies organized a condolence meeting on the sad demise of Prof. Nafees Ahmad Siddiqui (1935–2023), a renowned

few professors of Delhi University whose irrefutable contributions to academics by reshaping Shaheed Bhagat Singh College, where he taught and later mentored as a principal. As a visionary academician and community thinker, the late Professor Siddiqui groomed many emerging scholars of his time to mark their impeccable place.

While expressing his views, Prof. Iqbal Hassan Khan, Former Dean, Faculty of Engineering, Jamia Millia Islamia, said that he couldn't describe the loss of Professor Siddiqui in words. He was a great example as an academician at par cum administrator, performing his duties with dedication, commitment and integrity. As an



L-R: Prof. M. H. Qureshi, Mr. Nadeem Siddiqui and Mr. Naseem Siddiqui

geographer, former Principal and Secretary Indian Association of Muslim Social Scientists, on January 25, 2023, at the Auditorium of the IOS Headquarters. After a brief ailment, Professor Siddiqui breathed his last on January 19, 2023.

The dignitaries who attended the condolence meeting at IOS Headquarters included notable academicians, late Prof. Siddiqui's peers, former colleagues, and associates. Some of his students, whom he had mentored in his long academic and administration career, lauded his memorable roles.

He was a doyen of geography, an institution-builder and one of the select

eminent geographer, his crucial role in taking Shaheed Bhagat Singh College, at the zenith of success can't be forgotten.

His former colleague, Prof. Noor Mohammad, a Former Professor of Geography at Delhi School of Economics, joined the condolence session online from Gorakhpur to

express his views. In his attributes for the late Prof. Siddiqui, he spoke about the latter's generosity, efficiency and academic skills as an administrator and an eminent teacher. He further mentioned that none other than the late Prof. Siddiqui could offer his share of such a skillful contribution during his associations with the University Grants Commission (UGC), National Open Schooling (NOS), Central Board of Secondary Education (CBSE) and many other institutions of repute. His visionary roles were not only noticed but also brought remarkable transformations. After his death, India and the world lost a renowned geographer, he further said.



Prof. M. Afzal Wani, Vice-Chairman of IOS, highlighted IOS' innumerable contributions to increasing knowledge in various ways over many decades. He further emphasized that such an objective knowledge proliferation couldn't be possible without the late Prof. Siddiqui's selfless and enduring support, motivation and contributions. He was a treasure of knowledge. His roles in giving wings to much social objectiveness through literary and intellectual promulgation will always be remembered. The true tribute to him would be starting a lecture series on him for his contributions.

Dr. M. Manzoor Alam, Chairman, IOS, further advocated for such initiatives and insisted that the late Prof. Siddiqui's family members come to hail and support such initiatives.

In an emotional tone, Prof. M. H. Qureshi, Former Professor of Geography at Jawaharlal Nehru University, expressed his feelings in the condolence meeting that the late Professor Siddiqui would always remain enlivened due to his educational contributions.

According to Mr. Manzoor Ahmad, Former Vice-Chancellor of Agra University, personalities like the late Prof. Siddiqui are rare. He was such a large-hearted person who would accept both his critics and admirers with equal zeal. His loss is a loss to humanity and global education.

In an emotional speech, Prof. Surinder Singh, Former Professor at Shivaji College, Delhi University, spoke about the patronage he received from the late Prof. Siddiqui from 1976 upon his enrollment in PhD under the latter's guidance. Ever since their association became a family relationship, he would always be treated like an elder son. He further said that the late Prof. Siddiqui had excellent command over THE English language and exceptional administrative skills that paved the way for his college to gain numerous milestones.

Mr. Iqbal Hussain, Former Programme Officer, IOS, shed light on the remarkable contributions of Prof. Siddiqui to IOS and IAMSS from 1992 to 1994, during which the Hyderabad and Patna conventions of IAMSS were milestones in the history of Muslim intellectual platforms to initiate a dialogue and objective assessment of issues concerning them in particular and Indian society in general. The role of the late Prof. Siddiqui in ensuring a robust plan to turn those conventions successful must be considered. As an academic administrator, he proved his mettle during that association, besides various other impeccable roles he played for several decades.

Shedding light on the exemplary roles of the late Prof. Siddiqui in bringing a resurgence in *madaris*, Dr. Muzaffar Hassan Ghazali from Delhi highlighted how the four compact and concise books on geography published

in Urdu for *madrassa* students under the latter's supervision and published by IOS proved a renaissance. Late Prof. Siddiqui will be remembered for his academic excellence, besides numerous other remarkable contributions to the field of geography.

The elder son of the late Prof. Siddiqui, Mr Nadeem Siddiqui, spoke about how he wouldn't condole his father's loss and, instead, would celebrate his life because his father groomed them, besides hundreds of thousands of students whom he taught to believe that the "life of giving is the life of living."

Prof. Z. M. Khan, Secretary General, IOS, presided over the meeting. He emphasized that it was the right time for the intelligentsia to propagate the works of the late Prof. Siddiqui, which would be a real tribute to him and other scholars of repute. As the Secretary of the Indian Association of Muslim Social Scientists, New Delhi, the late Prof. Siddiqui played notable roles besides his other academic engagements.

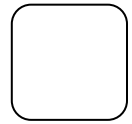
Prof. Haseena Hashia, Asstt. Secretary General, IOS, conducted the meeting and highlighted multiple shades of the life and works of the late Prof. Siddiqui.

The meeting was concluded with *dua*, made by Ml. Adnan Nadwi, for Prof. Siddiqui's *maghfirah*.

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