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Thought for the Month

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

Al-Quran- 53:32

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FOCUS

It is with reference to Shah Wali Allah's theory of jihad that the international role of the Islamic state can be appreciated in the right perspective. Therefore, an attempt would be made in the following pages to acquaint ourselves with Shah Wali Allah's concept of jihad and its significance as one of the basic functions of the Islamic state.

As noted earlier, Shah Wali Allah considers jihad to be one of the *raisons d'être* of the Islamic state. He even goes further and contends that no religion is complete if it does not stipulate and prescribe jihad. According to Shah Wali Allah, since the religious dispensation granted by God to man through the intermediation of the Prophets was a great Divine favour, God did not choose, out of His boundless mercy towards man, to leave it wholly to his will to enter the fold of God's religion. He rather sought to provide the conditions through prescribing jihad wherein man might feel motivated *perforce* to acknowledge his Lord and follow the way of life which had His approval. Since there are people who, overcome by selfish and lowly passions, do not heed the call of the true Religion, and thus deprive themselves of the eternal bliss, therefore, compassion for such people demands that they be not left alone; that, on the contrary, they be afforded ample opportunity to hear, see, listen and choose the right path. It is similar to a physician's concern to make his patient take medicine, even if the latter does not like the taste of it. This inducement to enter God's Religion and enjoy its blessings can be provided only by overpowering active opposition to the Faith by those strong elements who choose to collaborate with others against the natural growth and rise of the true Religion. Thus, on the one hand, they stand in the way of other people's acceptance of Islam, and obstruct the entry of their own progeny to its fold, on the other. If active opposition of the leaders of the forces which stand for unbelief breaks down, their weak followers and descendants will easily find their way to Islam. In this connection, Shah Wali Allah cites a tradition from the Prophet (peace be upon him), which significantly points to this underlying concept of jihad. The Prophet (peace be upon him) is reported to have said: "God marvels those who enter Paradise in chains".

This tradition supports the contention of Shah Wali Allah that mercy to mankind requires that they be afforded the fullest opportunity to follow the straight path. At the same time, the oppressive elements which not only do not accept the Truth themselves but also prevent others from doing so, ought to be rendered helpless in their obstinate opposition to the call of Islam which guarantees general peace and tranquility as well as the social, political and economic well-being of all mankind. According to Shah Wali Allah, the corrupt states controlled by perverted elements, which pose a constant threat to Islam and hinder the Muslim community from conveying the universal message of God to humanity, are like a cancer in the human body which cannot be restored to normalcy without cutting off the sick part. If a little use of force is of necessity conducive to tremendous good, it is obligatory to resort to a little force for the sake of greater good.

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Activities of the IOS Headquarters

‘Waqf property responsibility of every Muslim’, declares National Seminar on Awqaf in India

A national seminar on Awqaf in India, jointly organised by KK Education and Charitable Trust (KKECT), Institute of Objective Studies (IOS), New Delhi and Karnataka State Board of Awqaf, was held on July 25-26, 2015 at hotel Lalit Ashok here. The delegates included chairmen and CEOs of waqf boards from states, intellectuals, *muthawallis* of waqf institutions, senior legal experts, former judges and advocates, ulema, intellectuals, financial experts, community leaders and media representatives.

The seminar appeals to all the stakeholders, particularly the Muslim community and waqf boards, to implement the provisions of Waqf Act for the development, management and protection of awqaf in India. It is needless to state that after Waqf (Amendment) Act 2013 sufficient legal provisions in Waqf Act 1995 have been provided to protect and develop the waqf properties for the development of Muslim community. The following 18-point Bengaluru Declaration was issued at the end of the seminar:

1. Waqfs are created for the overall benefit of the Muslim community and are the prime Islamic institutions, as divinely ordained asset. Therefore, protecting and utilising it for its purpose is the fundamental responsibility of every Muslim of India.

2. Once a waqf is created it remains a waqf always, eternally, and cannot be alienated by anybody, because the properties are owned by Allah SWT.
3. The waqf institutions, waqf boards and the *muthawallis* are the trustees or the managers of the waqf properties and are accountable to Allah SWT and the Muslim ummah and they earn reward from Allah (SWT) for their efforts.
4. No *muthawalli* shall claim a hereditary right and the waqf boards shall frame the guidelines and qualifications for appointment of *muthawallis*.



Dr. Mohammad Manzoor Alam delivering his speech

5. The entire Muslim community should get involved in the survey and identification of waqf properties conducted by survey commissioners in their respective states.
6. Any Muslim occupying a waqf property illegally, encroaching waqf property, or occupying property without a lease agreement, or not paying fair or legally fixed rent, such an act should be considered as sin and shall be construed as a criminal act. The community should bring moral pressure on such persons to prevent such actions.

7. Waqf boards are statutory and autonomous bodies established under a statute for management of awqaf and regulate them, and government should ensure its autonomy.
8. Like any other statutory body the entire expenditure of the waqf boards has to be borne by the state and provide adequate staff for the smooth functioning of the waqf board.
9. Every state should create a task force to take action to vacate the illegal occupation and encroachment of waqf properties.
10. Data related to all waqf properties and the entire waqf administration should be digitised and the information on awqaf should be made available online in a time bound programme.
11. Every waqf institution which has excess of income after meeting its expenses for the objective of the waqf should contribute a portion of its income for education and socio-economic upliftment of the Muslim community.
12. Within six months all the states should establish Multi-Member Tribunals to deal with matters relating to awqaf.
13. Every state should establish an Ombudsman or Arbitration Council headed by a retired Muslim judge of High Court to resolve waqf property disputes out of court wherever possible, particularly about the misuse of waqf properties by the *muthawallis* and others.

14. Seek guidance of religious scholars to segregate unused portion of the land in burial grounds to prevent their illegal occupation and develop these waqf properties for the betterment of the community.

15. The Muslims of India should invest in shares of NAWADCO as it provides a Sharia-based investment opportunity and make NAWADCO a vehicle for the development of waqf property.

16. Educational institutions and hospitals established on a waqf property should reserve 25% of their seats and free treatment should be provided in such hospitals

respectively for poor and economically weaker sections of the Muslim community.

17. A national-level NGO shall be established to create awareness among the Muslim community and to retrieve the encroached and illegal occupation of waqf properties and also to assist the Waqf Boards in implementation of the Waqf Act 1995 and to work as a pressure group of the community in waqf matters. The responsibility to coordinate in forming a national NGO is entrusted to Dr K Rahman Khan

18. Till the NGO is set up problems faced on awqaf matters may be sent to Dr K Rahman Khan at his email: krahmankhan@gmail.com, Mobile: +919845044122

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In his presidential address of the inaugural on July 25, former Minorities Affairs Minister K. Rahman Khan explained that to make the

deliberations focused and productive a system of group discussions by participants had been devised. Four such groups of participants were assigned 20 subjects related to Waqf maintenance and development to be discussed by them. The participants discussed these issues in three sessions over two days in what was described by Mr. Khan as a brainstorming format.

For each group a chairman and a rapporteur were assigned. The findings and suggestions emerging from these sessions were to become the basis for a Bengaluru Declaration to be issued at the valedictory session of the seminar. Thus there were fewer speeches and papers read than usual.

for proper utilisation of waqf properties; ascertain the status of implementation of the Waqf Act 1995 as may be considered necessary, so as to achieve its objectives, including the retrieval of waqf properties encroached upon; to examine the functioning of the Central Waqf Council and suggest suitable measures for making it effective; to look into the working of state waqf boards and suggest ways for their proper functioning.”

The group discussion sessions that followed immediately after were conducted by highly competent individuals from the community. For instance, the first day’s pre-lunch session Group A (which discussed Waqf Amendment Act 2013 and Waqf

Properties [Eviction of Unauthorised Occupation] Bill 2014 was chaired by Mr Justice Jawad Rahim and the rapporteur was the eminent lawyer from Mumbai Mr Yusuf Muchala. The first day’s Group B that discussed “Survey identification and notification of waqf properties and encroachments on and illegal

occupation of waqf properties” had Liaquat Ali Khan, IPS (retd.) in the chair and Abdul Reyaz Khan as the rapporteur. Group C (on improving financial performance of waqf boards and waqf institutions and bringing transparency and accountability in management of awqaf as well as deployment of waqf resources in service of community) was chaired by Kamal Faruqi, FCA, and the rapporteur was Abdul Raqeeb. Group D, that discussed NAWADCO and resource raising for development of waqf properties had Prof. Akhtarul Wasey in the chair and Rakesh Mohan as rapporteur. The Group A after lunch (discussing issues of waqf properties



A view of the programme

Earlier, the programme began with a recitation of the holy Quran. In his welcome address, Dr Mohammad Manzoor Alam, Chairman of IOS, one of the three organisers of the seminar, made an impassioned plea to all stakeholders “to assess, ascertain and identify waqf properties in the country; identify the waqf properties which have been encroached upon in various states and Union Territories and suggest ways to retrieve the properties; identify the waqf properties illegally gifted, transferred, mortgaged, leased or sold etc. and suggest ways to fix responsibility and to retrieve the property; suggest ways and measures

under ASI and Shariah issues in waqf properties management) was co-chaired by Prof. ZM Khan and Prof. Afzal Wani with Dr. Javed Jameel as rapporteur. The same high caliber of participation and conducting was managed throughout the two days.

The inaugural address was delivered by Karnataka minister of municipalities, local bodies, minority affairs and awqaf, Qamrul Islam. The valedictory address was delivered by Karnataka minister of law, human rights and parliamentary affairs, TB Jaichand. Minister of infrastructure, development, information and Haj, Roshan Baig was the guest of honour in the valedictory session.

The programme concluded with an elaborate vote of thanks by chief coordinator Ubaidullah Sharif, in which he took care to thank every dignitary, participant and volunteer from Bengaluru and Delhi, often by name.

The two-day proceedings were compered by Agha Sultan, except the valedictory session, which was admirably compered by the young Agha Sultan Jr. The seminar was jointly organised by KK Foundation, Karnataka Waqf Board and Institute of Objective Studies.

Dars-e-Quran During Ramdhan

Ten Days of Forgiveness

The Institute of Objective Studies organized a Dars-e-Quran on 29th June 2015 in its Conference Hall at the Headquarter. Dr. Nikhat Husain Nadwi recited verses 11-13 of Surah Hujrat and explained them. He also explained the importance the second Ashra (ten days) of the Ramdhan. He remarked this Ashra was the ashra of Maghfirah (forgiveness). If there factors or obstacles that hinder our way to forgiveness, we need to remove them, he said. We need to be true Momin, believer in view of the three verses of Surah Hujrat which describe some weaknesses which must be overcome.

To be true Muslim or believer, we should not indulge in bad habits like laughing at people with contempt, calling people with bad names, back-biting and doubting people's intention without reasons etc. Dr. Nikhat said that we need to desist from the vices described above and seek God's forgiveness.

Paying the Poordue is Obligatory

The Institute organized Iftar and dinner on 4th July 2015 in the conference hall of the IOS Headquarters. On this occasion Maulana Abdullah Tariq, Nazim, Idara-e-Umoor-e-Masajid, spoke on the importance of paying the poordue (zakat) 'the Holy Quran has emphasized the importance of paying Zakat along with the importance of saying salat. So, as salat is obligatory on every mentally sound Muslim adult, male or female, Zakat, too, is essential and obligatory on those Muslims who are Sahib-e-Nisaab. By paying the poordue (Zakat) one not only fulfils an obligation of Islam but also purifies his/her wealth and attains the nearness of God,' said Maulana Tariq. He also said that if someone is lacking money but has gold on which Zakat is obligatory, he should sell a part of it to pay Zakat. He further said that giving money to baggers or spending here and there is not the way to pay Zakat. It should be paid in such a way that it becomes effective in ensuring well being of the society.

Maulana Jalaluddin Ansar Umri, Syed Shahid Mehdi, former Vice Chancellor, JMI and many others attended the Iftar and dinner.

Ramadhan, the Best Month

On 6th July 2015 Dr. Khalid Husain Nadwi gave a Dars-e-Quran in the Conference Hall of the IOS Headquarters. He recited initial 11 verses of Surah al-Muminun. He also recited and explained verse 185 of Surah al-Baqra to highlight the fact that as the Holy Quran was revealed in

the month of Ramdhan, this month, therefore, had superiority over other months. He said the Holy Quran has been revealed for guiding entire mankind. Being Muslim believers we need to adopt in our lives the virtues and characteristics that have been described in Surah Muminoon. He explained that to succeed in life one has to acquire, beside Iman, seven virtues. These virtues are: Khushu wa Khuzu in Salah, avoiding unnecessary conversation, purification of soul, protecting one's privacies or avoiding illegal sexual relationship, keeping one's words and being regular in prayer etc. He also felt that imbibing the virtues mentioned above was rather easy in the month of Ramdhan as the spiritual climate is quite impressive in it.

Let Us Organize Ourselves

The Institute of Objective Studies organized a Dars-e-Quran. The IOS Chairman Dr. Mohammad Manzoor Alam delivered a Dars-e-Quran on 13th July 2015 in the committee room of the IOS Headquarters. He explained Sura al-Qadr. Both Quran and Hadith testify to the importance of Shab-e-Qadr which falls in the last ten days of Ramadhan. The revelation of Quran in this night and month is Allah's greatest blessing on mankind, said Dr. Alam. He further said that Allah has given us this book so that we seek guidance from it.

Qadr has wider meanings, said Dr. Alam. Among other things it also means status, respect, value as well as planning and action plan. So as Muslims we need to worship more in these nights of Qadr and make a planning to improve our lives, remarked Dr. Alam. He further observed that since Satan is changed in this holy month we must capitalize on these days, especially in the nights of Qadr and do real soul-researching and try to fix the enemy within, at least we can identify the weaknesses we have and make a sincere effort to remove them. The month of Ramadhan, in which

Satan is changed, is a God-given opportunity to make a planning as to how e should lead a life of truth in the remaining eleven months when Satan will be free to misguide us. So if the planning we make in Ramadan is weak, our life in other months will be vulnerable, remarked Dr. Alam.

Dr. Alam also highlighted the importance of Ihtesab, self-criticism. He said that during the day of Ramadan even Halal food is prohibited but it becomes permitted again after the sunset. This is a lesson in self discipline and self criticism through which we can better and improve our lives, opined Dr. Alam.

Activities of the IOS Chapter

PATNA CHAPTER

Annual Report

The IOS Patna Chapter, despite constraints and hardships, continued to promote its activities by organizing lectures, group discussions, workshops, teaching and training programmes at appropriate intervals during 2014-15.

Lecture on Imam Brothers

On June, 2014, the chapter organized a special lecture delivered by Professor Jawaid Alam, an eminent historian and senior faculty member of Jamia Millia Islamia, New Delhi. The theme of lecture was “**Imam Brothers : Aspects of life and politics**” It was chaired by Prof. Y.D. Prasad, the former Head of the Department of History, Patna University and Ex-Director of A.N.Sinha Institute of Social Studies, Patna.

At the outset Dr. S.F.Rab, Hony Director of the chapter welcomed the guest speaker and gave a brief out line of his academically acknowledge research work. While introducing the subject of the talk Dr. S.F.Rab pointed out that Imam brothers were the shining legal luminaries of the

undivided country. Besides their legal expertise both of them played a pioneering role in strengthening the identity of Bihar which led to the separation Bihar from Bengal. Unfortunately, over the periods, their social, political and cultural contribution in nurturing Bihari identity, continued to be over shadowed, and consequently the new generation is now hardly aware of their own such legandries. Dr. Fazle Rab assured the audience that this chapter will make every effort to organize a series of such lectures on eminent personalities of Bihar to highlight their significant contributions in different fields of human endeavor.

While speaking on the above subject Dr. Jawaid Alam presented an overview of the contribution made by Syed Ali Imam and Syed Hassan Imam popularly known as Imam brothers who belonged to Neora a village on the banks of the sprawling Ganges near Danapur railway station in Patna district. It is located at 15 kilometres towards west of Patna, One of the oldest Muslim settlements in Bihar, Neora was founded in the fifteenth century by Syed Hasan Khing Sawar, a Sufi warrior and the younger borhter of Syed Husain Khing Sawar of Ajmer, Though a small village of about fifteen educated and affluent Muslim households, it acquired prominence in the nineteenth century when several of their members came fo accupy a distinguished place in the sphere of law, literature of politics, In the nineteenth century, and indeed well into the twentieth century, it maintained a creative intellectual life and a vibrant political tradition with nationalistic moorings, Perhaps, it was one of the most educated village in India and produced a number of illustrious literary figures, barristers, judges and political leaders. In particular, the Imam family of Neora played a significant part for long in the intellectual and political history of modern Bihar. In terms of education, affluence and social position they were

far ahead of most Biharis and hence, they could be expected to take a prominent part in the political and professional life of Bihar, During the Mughal period, some of the ancestors of the Neora family had been courtiers, tutors and principal administrators, They maintained their position even during the period of the transition from Mughal of British rule. During the second half of the nineteenth century, they had acquired some of the most important positions in the legal and administrative set ups.

In fact, the members of Neora family were among the first generations of Indians to receive English and Western education. And in Bihar, it was the first family to send their members to England for higher education. Sachchidananda Sinha was the first Hindu from Bihar to go to the England for higher studies at the time when the two brothers – Syed Ali Imam and Syed Hasan Imam of the third generation of Neora family were studying there. It is true that they were well-versed in Persian and Urdu but it was English education which gave them greated confidence made them politically conscious, and enabled them to play a substantial role in the development of regional and national politics. During the last quarter of the nineteenth century, they had acquired much prominence in the small core of western-educated Bihari professionals and by the opening decade of the twentieth century, they were acknowledged as the most politically conscious and articulate class of Bihari society and posed a formidable challenge to the Bengali dominated Calcutta and Patna Bars. Significantly enough, they were also drawn into the politics of the region and very soond began to act as the vanguard of the anti-colonial struggle at the national level. However, what distinguished the family in a much more pronounced way was its deep commitment to composite and secular understanding. They ardently subscribed to the Ganga-Yamuni *Tehzib*, were above the

barriers of region, caste, creed and language, and sought to nurture the collective and plural identity of Indians. Among them, Syed Ali Imam and his younger brother Syed Hasan Imam were the ablest and perhaps the most famous. Both the brothers rose in politics as rapidly as they did in the legal profession.

This paper traces the history of the Imam family of Neora at some length. But, it takes a close look at the ideology and politics of Syed Ali Imam and Syed Hasan Imam whose brilliance in law and acumen in politics had been greatly acknowledged by their contemporaries, as it also seeks to unfold the historical and impersonal forces at work during the period they were on the scene.

Professor Y.D.Prasad lauded the role of Imam brothers who not only gave an identity to this state but also strengthened the tradition of secular values and emotional integration in this state. There is need to organize such lectures at appropriate intervals so that the new generation could be made aware of the contributions made by different personalities like Imam brothers in their respective fields.

The prominent among those who participated in the discussions include Dr. Shakeel Ahmad Khan, Department of Economics, Oriental College, Patna City, Dr. Nasir Ahmad faculty, MMHA & P.University, Patna Anwarul Huda, journalist, Dr. Shahid Jamil, Afzal Hussain, Dr. Saad-bin-Hamid etc.

IOS Chairman Visit

On the arrival of Dr. Mohammad Manzoor Alam, the IOS Chairman, an interactive session was organized by the chapter on 13.06.2014 at 4. p.m. It was chaired by Maulana Anisur Rahman Qasmi, Chairman, Bihar State Haj Committee & Secretary General of Imarat-t-Sharia of Bihar & Jharkhand. This interactive session was participated by Md. Javed Iqbal, advocate, Patna High Court, Maulana

Abul Kalam Qasmi, Ex-principal, Shamsul Hoda Madrasa, Dr. Tanvir Ahsan Nizami, Assistant Professor, Oriental College, Patna City, Dr. Noorul Ahad, Agriculture Scientist, Dr. Imteyaz Hassan, Associate Professor, College of Commerce, Dr. Hussain Ahmad, Professor of Medicine, Nalanda Medical College, Dr. Saad-bin-Hamid, Lecturer, Allama Iqbal College, Bihar Sharif, Dr. Shahid Jamil, State language officer, Govt. of Bihar.

The main theme of the inter active session was centered around the changing political senerio of the country with special reference to minorities. The participants expressed their concern over the defeat of secular forces which led to forming the RSS - Osponsored BJP government under the leadership of Narendra Modi. It was unanimously agreed that no government what ever its ideology, can afford to under mine secular credential of this country so long as the constitution prevails. The participants appealed to all secular forces, be individual or institution or political parties to keep vigilance to protect the constitutional guarantees by uniting themselves against the decisive and communal forces. They further stressed that the majority of this country are secular and they believe in peaceful co-existence as they always stand firm against idecisive forces. It is therefore need of the hour to strengthen the roots of secularism as enshrined in the constitution of this country. It was further resolved that the institute should take up such studies to high light the underlined provisions of rights of the minorities as enshrined in the Indian Constitution so that common people may be able to utilize such space for their development within the constitutional frame-work. The interactive session ended with Doa.

Other Activities

Another important activity of the chapter was to continue the holding of workshops and training programmes

on managing e-Library Services started from 2011. As no such programmes are carried out at this region, the initiative taken by this chapter has provided a unique opportunity to the library professionals in getting themselves equipped with the latest technology evolved so far for managing libraries and information centres. Earlier also this chapter organized two national workshops on this theme Several participants from different states also attended this workshop. These initiatives taken up by this chapter have certainly pared the way in broadening its network in this country. During 2014-15 also this chapter organized state level training programmes organized in July , August and November 2014 and in March 2015 in which quite a number of of Muslims students including girls also participated in these programmes. The outcome of such programmes is very encouraging. The successful candidates have so far joined prestigious institutions including JNU, NIC (Govt. of India), (New Delhi.) IIM (Raipur) NIFT (Patna), Central University of Bihar (Patna), Arya Bhat Knowledge University (Patna) Buddha Dental College, Patna Women's college , Sarvodaya Schools (Delhi), Kendriya Vidayala (KVs), Navodaya Vidialaya (NVs), Magadh University, (Bodh Gaya) , DAV School (Jharkhand), Hitaisi Pustakalaya (Patna City), etc.

The chapter is now planning to convert these short-term training programmes into a regular diploma or certificate course which may prove to be very useful for those who are looking for jobs in the field of library professions. Efforts are being made to reach to madrasas, and other similar educational institutions where libraries are still in a very poor condition and are unable to cater to the needs of the students and faculty members who are generally suffered from knowledge deficit.

Another responsibility of this chapter is to carry on the regular

teaching programmes as knowledge resource centre (KRC) of the Maulana Mazharul Haque Arabic and Persian University with whom a MOU was signed in 2009. Since then this chapter has continued to facilitate teaching programme in Bachelor of Library Science (BLIS). In the absence of proper required infra-structure this chapter is yet to take up other courses of the above university. But still the number of enrolment of students in BLIS course is not very encouraging rather it shows a declining trend. During 2014-15 sessions this chapter enrolled only 22 candidates as against 27 in 2013-14. One could easily understand the over all income generation trend of this chapter. However if this chapter has to function properly giving more focus to its broad objectives the Headquarter has to look into these constraints very seriously so that this chapter may be able to remain as a vibrant unit of the Institute of objective studies. Since 2009 this chapter has not been getting any financial support not even adhoc grant from the Head quarter. There is an urgent need of up-grading its infrastructural facilities so that new programmes could be initiated accordingly.

One of the major constraints of this chapter is the rent its office which in increasing 10% year by year.

A proposal in this regard was submitted to the headquarter earlier but it is still awaited for any positive decision. Besides huge rent this chapter always faces the threat of changing its place and ultimately it creates the problem of the change of address. It needs some immediate serious thinking on these issues.

Dignitaries Visit Chapter

During 2014-15 some of the following prominent intellectuals and dignitaries visited this chapter:

1. Professor Shamshad Hussain, Ex-Vice Chancellor, Magadh and Nalanda Open University, Patna

2. Professor Qamar Ahsan, Ex-Vice Chancellor, Maulana Mazharul Arabic and Persian and B.N.Mandal University, Patna
3. Professor Y.D. Prasad, Ex-Head of the Department of History, Patna University, Ex-Directore of Institute of Social Studies, Patna
4. Professor Jawaid Alam, Department of History, Jamia Millia University, New Delhi.
5. Maulana Anisur Rahman Qasmi, Chariman, Bihar Haj Committee and Nazim, Imarat Sharia, Phulwari Sharif, Patna
6. Maulana Abul Kalam Qasmi, Ex-Principal Shamsul Hoda Madrasa, Patna
7. Reyaz Azimabadi, Senior Journalist and Editor, Secular India, Patna
8. Dr. Hussain Ahmad, Professor of Medicine, Nalanda Medical College, Patna
9. Dr. Shahid Jamil, Rajaya Bhasha Officer, Govt. of Bihar, Patna
10. Ravi Ranjan, Scientist, NIC, Govt. of India,
11. Md. Javed Iqbal, Advocate, Patna High Court,
12. Khurshid Anwar Arfi, Social worker and writer of several books.
13. Fayyaz Hali, Advocate, Gaya
14. Dr. S.N.Das, Programme Incharge, Patna University Library, Patna
15. Dr. Bhanu Sharma, Incharge Patna University Library, Patna
16. Professor Abdul Quddus, (IOS) Patna.
17. Dr. Imteyaz Hussain, College of Commerce, Patna
18. Dr. S. Shaukat Ali, Mithila University,
19. Aftab Engineer, Prominent Social Worker. Patna
20. Akhtarul Iman, Ex. MLA , Bihar
21. Dr. Rehan Ghani, Journalist and sub-editor, Pinddar, Patna

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Shah Wali Allah likens those who perform the duty of jihad to Angels, in

so far as the former also dedicate themselves to the execution of the Divine mission, as decreed by God. The only difference, according to him, between the two in this respect is that the Angels undertake their mission without pursuing any given and definite principles. They only carry out the Divine command in total obedience to God's decrees. As for the Muslim community, when it is engaged in jihad, it struggles for the same end, but pursuant to a principle given by God. That is why this struggle, on the part of the Muslim community, is reckoned as the best and most desirable of all human acts. Hence the act of killing in the cause of God is not attributed to the human agents. It is rather attributed to the One Who issued the command to do so (i.e. to God). This, according to Shah Wali Allah, is the purport of the Qur'anic verse: "... it is not you who killed them it was God who killed them".

Jihad, therefore, becomes the chief instrument of the Islamic state for actualizing the Divine scheme on earth, and all efforts for its realization bring about overwhelming mercy. Any attempt to frustrate this scheme incurs an all-pervading curse, as unequivocally declared in numerous verses and the traditions which are profusely cited by Shah Wali Allah. Any omission on the part of the state in the discharge of this fundamental duty would, therefore, mean negligence of a vital objective of the public policy.

From *The Socio-Political Thought of Shah Wali Allah* by Muhammad al-Ghazali, pp. 102-104.

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Yes it baffles our mind why people are yet not fed up with BJP. Perhaps they have lost faith in BJP but the opposition, especially the Congress also continues to be unattractive. Perhaps, like me, the people are confused, for after all we both, me and people, are common men.

OPINION

**Understanding the Current Politics
by Ishtiyaque Danish**

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

I am at the end of my wit. I don't know how to analyse the current political scenario of the country. A year ago a self-proclaimed 'Chaye Wale Ka Beta', the son of a tea vender became Prime Minister of the country. After a long time the right wing Hindutva party, the Bhartya Janata Party (BJP) registered a resounding victory in the country's general elections. Mr. Narendra Modi, the BJP's Prime Ministerial candidate travelled across the country telling people that he would free India of corruption, bring back black money from foreign banks and deposit Rs. 1500000/- in every Indian's account. In a nutshell he promised that good days will come (Achche din aayein ge). The country believed his promises, voted him to power and now for over a year, is waiting in vain that he would keep his promises.

Many less intelligent people like me doubted Mr. Modi's ability to deliver. But he had captured everyone's imagination including that of the media. As a result all suspecting voices, whether within or without, were suppressed and shouted down. Yes, some people still kept calling him a 'Phenku' but he successfully mesmerized people and won the elections to become Prime Minister.

Today prices of essential commodities are skyrocketing and yet BJP says that inflation is lowest in many months. A section of media has started exposing Modi but he continues to enjoy people's support. Despite 'Lalitgate' and 'Vayapam', the BJP has won local elections in Rajasthan and Madhya Pradesh and Karnataka. Aren't you surprised?

Is it so because we, the intellectuals and the opposition are out of touch with ground realities. May be, people still have faith in Modi and hope that he would ultimately deliver. Or perhaps people think that 'Lalitgate' and 'Vayapam' are kinds of corruption which hardly affect their lives. But high prices of essential commodities hurt the common man the most and yet he has voted in recent local elections for the party responsible for this bone-breaking price rise.

There are people who say that the Opposition has failed to read people's mood. Despite all round failure the government seems to be succeeding in convincing people that it means business and would finally deliver. It also appears that the Opposition, especially the Congress, is yet to regain people's confidence it lost in last elections. People appear to be in a mood to give more time to Mr. Modi for fulfilling the promises he has made.

But it would be wrong on the part of the ruling party to think that its honeymoon with common people will continue forever. Everyone must keep it in mind that the people are unforgiving. They give you chances but their love is neither blind nor one-sided.

The opposition, especially the Congress, has to work more vigorously to win back people's confidence. Congress needs to interact with media more frequently, not just to criticize the government or expose its wrong policies as well as priorities but also to put forward a better economic policy that would appeal the masses.

At the moment Congress seems to be just critical of government's various failures but having no viable alternative solutions to offer to the people. It also appears that Congress's policy is to rely more on Rahul Gandhi for redeeming its plight and keep other capable leaders sidelined. The grand old party has indeed a difficult task ahead and only its continuous hard work will force the BJP to see reason and stop doing things that endanger the future of the country.

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