



# IOS NEWSLETTER

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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

Every cultural system is associated with an underlying worldview which is translated into action by means of a particular way of thinking or mindset. Similarly, every way of thinking is associated with guiding principles that serve to define its outcomes. The clearer, the more positive, the more comprehensive, and the more flexible such a way of thinking is, and the more accurately it reflects the essence of its associated cultural system and worldview, the more effective and dynamic it will be. For this reason, increasing emphasis is being placed on the academic study of mindsets or ways of thinking – since, as I have noted, the fruits of a given cultural system, its effects, be they positive or negative, on the nations and peoples it governs, and its contributions to the progress (or regress) of humankind as a whole – are determined by this cultural system's underlying way of thinking.

One of the difficulties faced by those engaged in the study of cultural systems and their associated worldviews is that such systems and worldviews are sometimes marked by a degree of ambiguity and inconsistency. As a result, one may encounter contradictions between the theoretical premises on which such systems and worldviews are based, and the actual practices engaged in by the societies they have helped to form. It is essential that both a worldview and its associated way of thinking be positive, harmonious, and coherent. Consequently, those engaged in their study need to be aware of any and all imbalances or contradictions in a given worldview or its system of thought, since any flaw in either of them will diminish the effectiveness and vitality of the society or nation for which it serves as a guide, and will lead ultimately and inevitably to backwardness and cultural disintegration.

The principles, values, and concepts embodied in a given way of thinking both influence, and are influenced by, the worldview associated with this way of thinking. Such a way of thinking serves as the means by which a nation's worldview finds concrete expression in culture. Consequently, no way of thinking – including its component principles, values, and concepts – can be effective unless it is based on a soundly constructed, positive, coherent view of the world and culture whose foundations and aims are clearly defined and which has been instilled firmly in the minds and consciences of the society's members. This is the kind of worldview and way of thinking which can become a source of dynamism and well-being on both the individual and communal levels.

Throughout this work Islamic and Qur'anic worldview are used synonymously. The discussion of the Islamic worldview and its cultural implications must precede the discussion of the principles embodied in its associated way of thinking. Hence, I will begin by identifying the Islamic worldview as it pertains to culture, since it constitutes the roots out of which the Islamic way of thinking grows. It is the Islamic worldview, which determines and governs this way of thinking with its related principles, concepts, and values – as well as the goals and higher aims which they seek to fulfil. This worldview should be reflected in a cogent, coherent, scientific manner in the structure of an Islamic society's way of thinking, as well as in the ways in which this way of thinking is applied and the outcomes to which it leads.

From *The Quranic Worldview* by AbdulHamid AbuSulayman, pp. 1-2

## Activities of the IOS Headquarters

### The G.C. Meet

The 66<sup>th</sup> Meeting (Annual) of the Governing Council (G.C.) of the Institute of Objective Studies (IOS) was held on 31.8.2019 (Saturday) at 10:30 a.m. in the Committee Room of the IOS at 162, Jogabai Main Road, Jamia Nagar, New Delhi-110025.

The following were present:

- |                            |                          |
|----------------------------|--------------------------|
| 1. Dr. M. Manzoor Alam     | in the Chair             |
| 2. Prof. M. Afzal Wani     | Vice-Chairman            |
| 3. Prof. Z.M. Khan         | Secretary General        |
| 4. Prof. Haseena Hashia    | Asstt. Secretary General |
| 5. Prof. Ishtiyaque Danish | Finance Secretary        |
| 6. Mr. Mohd. Alam          | Asstt. Finance Secretary |
| 7. Prof. Mohsin Usmani     | Member                   |
| 8. Prof. P. Koya           | Member                   |
| 9. Prof. Arshi Khan        | Member                   |
| 10. Prof. Shamim A. Ansari | Member                   |
| 11. Ms. Farhat Azad        | Member                   |
| 12. Mr. Abdul Basit Ismail |                          |
| 13. Mr. Ibrahim Alam       |                          |
| 14. Prof. Syed Jamaluddin  |                          |
| 15. Prof. Javed Ahmad Khan |                          |
| 16. Prof. M. Ishtiyaque    |                          |
| 17. Dr. S. Fazle Rab       |                          |
| 18. Prof. Shakeel Ahmad    |                          |
| 19. Shaikh Nizamuddin      |                          |
| 20. Dr. Md. Aftab Alam     |                          |
| 21. Dr. Syed Shaukat Ali   |                          |

Before taking up the agenda items and starting the business, Prof. Z. M. Khan, Secretary General, IOS welcomed the members and special invitees for attending the meeting and gave his impressions in regard to working of the Institute and its Chapters as well as the long journey of 33 years of the IOS in respect of fulfilling its basic objectives, goals and future course of action.

Thereafter, the agenda of the meeting of the Governing Council (G.C.) was taken up.

The meeting got initiated with the recitation of verses from the Holy Qur'an by Prof. Mohsin Usmani, who also explained the meaning and context of the verses for the benefit of all.

Thereafter condolence resolutions were passed on the sad demise of several personalities who died since the last meeting of the G.C.

The minutes of the 65<sup>th</sup> Meeting (six-monthly) of Governing Council (G.C.) of the IOS, held on 19<sup>th</sup> April, 2019 were presented and confirmed.

The Follow-up Report (Action taken Report) of the last G.C. meeting was presented before the Governing Council. The same was considered and after deliberations, got approved with the following information/ suggestions /decisions:

- Prof. Ishtiyaque Danish was requested to expedite the work and take consent from the speakers so that the 'Five-Day Winter Programme in Islamic Studies' for



A view of the Governing Council Meeting

25-30 students, selected from the fields of Social Sciences/Law/Management may be organised in the month of January, 2020.

- Prof. Z.M. Khan will prepare the book on "Good Governance in a Globalising World" with the help of an assistant.
- Prof. Sanghasen Singh will prepare the book on understanding the strategy of RSS and Dr. Priyasan Singh will assist him in compiling the said book.

- In regard to 'IOS Summer/Winter School on Islamic Studies' it was decided that it will be a permanent feature at Aligarh and Delhi. The other Chapters of IOS – Chennai, Patna, Kolkata and Calicut should also make it a permanent feature and organise the said programme in summer/winter each year.
- All the pending lectures by Prof. Mohd. Fahim Akhtar Nadwi, Prof. Z. M. Khan, Prof. M. Afzal Wani and Prof. Hamid Naseem Rafiabadi should be organised soon.
- For all the research works which are going on/underway must be given a tentative date for completing the same.
- Regarding review of the history text books for classes VI to X Prof.

Syed Jamaluddin has been advised that Ms. Mariya Rangwala should be directed to expedite in reviewing the Rajasthan history school books first, followed by other Indian states.

- In regard to one-day programme to be organised for the students of Journalism at AJK Mass

Communication and Research Centre of Jamia Millia Islamia, New Delhi, it was decided that Mr. A. U. Asif, Mr. Shams Tabrez and Shah Ajmal Farooq Nadwi should finalise the details within a fortnight so that this programme may be organised at the earliest.

- Prof. (Ms.) Haseena Hashia should be requested again to obtain the report prepared by the Ministry of HRD, Govt. of India as soon as it is available on its website.
- Prof. Arshi Khan may again be requested to prepare a 'Note' on

“Political Thought of Muslims in India in different times” and submit the same at the earliest.

- For the seminar on “Cultural Heritage of India”, to be organised by the IOS, Prof. Syed Jamaluddin should be requested to work out the details as early as possible.
- The details of the project on “History of Social Sciences in Islamic Perspective”, to be taken up by the IOS, will be discussed in the next G.C. meeting.

The 33<sup>rd</sup> Annual Report of the IOS (along with its Executive Summary) for the year 2018-2019 was presented before the Governing Council. The same was considered and recommended to the General Assembly (G.A.) of the IOS for its approval.

However, it was advised that all the members should go through the Annual Report minutely and inform about any error/omission as early as possible so that the same may be rectified before its printing.

The Audited Financial Report of the Institute of Objective Studies (IOS) for the year 2017-2018 (assessment year 2018-2019) was presented before the Governing Council (G.C.) of the IOS. The same was considered and recommended to the General Assembly (G.A.) of the IOS for its approval.

The Annual Budget of the Institute of Objective Studies (IOS) for the year 2019-2020 was presented before the Governing Council. The Annual Budget was discussed at length and the same was recommended to the General Assembly.

After discussion it was decided that firstly the members of the Governing Council (G.C.) and special invitees should be requested to suggest the name(s) of person(s) (along with their details) for the 8<sup>th</sup> IOS Lifetime Achievement Award. Further, the office bearers of the IOS were authorised to finalise the name of the

person for this award, out of the names suggested by the members and special invitees of the G.C., as well as the date & month for conferring this award.

The Chairman, IOS explained the significance of the project Laqad Karranna Bani Adam. This project will be undertaken on the pattern of our ongoing project “*Kalimatullah Hiya Al-Ulia (Allah ka Kalima hi Buland Hai)*”, i.e. the booklets containing not more than 20-24 pages will be prepared.

Shah Ajmal Farooq Nadwi will be the Coordinator for this project.

A new research project “Universal Quranic Values and Its Relevance to Social Sciences (*Alami Quranic Aqdaar aur Samajiyaat se inki Tatbeeq*)” was discussed and approved.

Another project challenging trends of 21<sup>st</sup> Century in the field of climate (Water, global warming, deforestation etc.) as well as technology (artificial intelligence, concentration of wealth, cyber development, social structure) was discussed and approved.

It was reported that, as per decision of the Board, Administering the IOS Shah Waliullah Award, the 13<sup>th</sup> Shah Waliullah Award will be conferred on Prof. Obaidullah Fahad, Head, Deptt. of Islamic Studies, AMU, Aligarh; while for the Essay Writing Competition (under Junior Category) Dr. Meraj Ahmad Meraj, Asstt. Professor, Deptt. of Arabic, Aliah University, Kolkata and Dr. Anita Kumari, Asstt. Professor, Deptt. of Law and Education, Shobhit University, Meerut will be awarded the prize jointly.

The topic for the 14<sup>th</sup> Shah Waliullah Award will be: “*Islami Dawah*” and the topic for the Essay Writing Competition (under Junior Category) will be: *Dawat-e-Islami aur Asre-Hazir ke Takaze*”.

- (i) The manuscript, “*A Study of Madaras and Urdu Medium Schools in North India: An*

*Examination and Evaluation of Their Role in Career Building and Socio-Economic Upliftment of Muslim Children*” by Dr. Tarique Ashraf, Dr. Onkar Mittal and Mr. Khalid Nadeem Khan is being readied for Press.

- (ii) The manuscript on “*Encyclopaedic Compendium of Muslim Communities in the World*”, Vol. V (Rest of the World) by Dr. M.K.A. Siddiqui & Mr. Javed A. Siddiqui has been submitted. Rest of the formalities is underway; and “*The Role of Women in Making a Humane Society*” by P. Koya has also been submitted.

- (iii) The manuscript on “*Knowledge and Purpose: A Comparative Perspective*” by Prof. Hamid Naseem Rafiabadi is under editing, while the editing of the manuscripts on “*A Study of Trends in Education and Exposure to Media among Muslim Women in India based on NFHS-I, II, III and IV (1992-2016) and Census Data (2001-2011)*” by Dr. Malika B. Mistry and “*The Legacy of Prof. Mohammad Hamidullah and Its Contemporary Relevance*” by Prof. Ishtiyaque Danish is to be initiated. The G.C. was also informed about the status of several other projects which are underway.

The work on the textbook entitled “*Readings in Islamic Psychology*”, being edited by Prof. Shamim A. Ansari, is in progress and the same will be submitted by the end of November, 2019, while the work on the textbook entitled “*Introduction to Psychology in Islamic Perspective*” will be taken up by Prof. Ansari after the work on “*Readings in Islamic Psychology*” is finalised.

The textbook entitled “*A Course Material of Muslim Women’s Rights Enshrined in the Holy Quran and in*



*Indian Constitution*” is being readied for Press.

The Chairman, IOS requested the members and special invitees to come forward for writing the Textbooks/ Reading Series/Reference Books on various subjects namely History, Political Science, Education, Economics and Law.

In this regard some members suggested that if some experts have written the books on the above subjects, they may send them to the IOS for consideration.

The progress reports of the translation of IOS books as well as the translation, review and editing of IIT books were gone through by the G.C. members and special invitees, who expressed their satisfaction on the progress.

The G.C. was also informed about the routine activities of the IOS Headquarters. The members made suggestions as well as satisfaction.

The Chairman, IOS, in his concluding remarks, stated that people’s expectations have increased from

the IOS as a credible think-tank and as such we have to make all efforts at our end to fulfil all those expectations.

He further said that Muslims are facing grave challenges, and that the IOS must motivate Muslim youth to overcome these challenges by infusing confidence in them.

In the end Prof. Ishtiyaque Danish, Finance Secretary of the IOS, acknowledging the full cooperation and active support by all the members of the Governing Council (G.C.) and special invitees, thanked all of them.

The meeting concluded at 2:50 p.m. with *dua* by Prof. Mohsin Usmani.

### Annual Meeting of General Assembly

The 33<sup>rd</sup> Annual Meeting of the General Assembly (G.A.) of the Institute of Objective Studies (IOS) was held on 01.9.2019 at 10:30 a.m. in the Conference Hall of the IOS at 162, Jogabai Main Road, Jamia Nagar, New Delhi-110025. The meeting was attended by some 40 members and 5 special invitees.

Before taking up the agenda items and starting the business, Prof. Z.M. Khan, Secretary General, IOS welcomed the members and special invitees for attending the meeting and gave his impressions in regard to working of the Institute of Objective

and as such we have to make all efforts at our end to fulfil all those expectations.

He further said that Muslims are facing grave challenges, and that the IOS must motivate Muslim youth to overcome these challenges by infusing confidence in them.

At the conclusion of agenda items of the General Assembly (G.A.) of the IOS, Prof. Mirza Asmer Beg from the Department of Political Science, AMU, Aligarh, delivered a lecture on “*Socio-Political Situation of Muslims in India.*”, which was followed by a lively discussion. Prof. Z.M. Khan, Secretary General of the IOS, congratulating Prof. Asmer Beg for

delivering such a nice lecture in his concluding remarks.

In the end Prof. M. Afzal Wani, Vice-Chairman of the IOS, acknowledging the full cooperation and active support by all the members and special invitees of the General Assembly (G.A.), extended thanks to all of them.

The meeting ended at 2:00 p.m. with *dua*.

### Lecture on Socio-Political Situation of Muslims in India

On the occasion of the 33<sup>rd</sup> annual general meeting of the General Assembly (GA) of the Institute of Objective Studies, a lecture on “*Socio-Political Situation of Muslims in India*” was organised at its conference hall on September 1, 2019. Delivering the lecture, Professor in the Department of Political Science, A.M.U., Aligarh, Prof. Mirza Asmer Beg, observed that the current debate was centered on issues concerning the Constitution, but there was no



A view of the General Assembly Meeting

Studies (IOS) and its Chapters as well as the long journey of 33 years of the IOS in respect of fulfilling its basic objectives, goals and future course of action.

Thereafter, the agenda of the meeting of the General Assembly (G.A.) was taken up.

The G.A. approved the annual report and budget recommended by the Governing Council. It also discussed many other issues and took suitable decisions.

The Chairman, IOS informed that people’s expectations have increased from the IOS as a credible think-tank

reference to Muslims who were at the receiving end of atrocities. He said that the rise of nation-states in Europe encouraged monocultural societies. The policies of these nation-states subordinated and inconvenienced members of minority communities. Minorities were expected to kowtow to the national culture, which did not echo their cultural ways. But India was a different kind of nation-state, which dared to experiment with a multi-cultural society. It led to the issue of minorities and their rights coming into sharp focus. However, since independence, national policies on language, education and cultural themes led to the neglect and disparagement of minority cultures. Given these conditions, particular community rights were needed for counteracting the forces of marginalisation of the minorities in the nation-state, and for protecting minority distinctiveness, he pointed out.

Prof. Beg held that the minorities experienced situations of extreme hurt and loss when they were told that their traditions were of no grant worth, and that they should assimilate with the dominant tradition. This open affirmation of majoritarian power inescapably led to a politically-changed situation for the minorities and they tended to organise, for they had no resource other than cultural autonomy, or the right to preserve their distinctiveness in the face of such majoritarian assertions. The politics of amalgamation thus gave rise to acute political tension, he said. Giving the reason why the members of Muslim community acted as a community, he said that it had to do with their collective experience of devaluation. He added that there was a need for providing safeguards for the minorities

from the intrusion on their rights by the majority community. Referring to the operational strategies in contending with the minorities, he said that there were two approaches. The first approach could be termed as the protectionist approach, which had been practised by the Congress Party, including the policy of other centrist parties. These parties in secular India, in which people were treated equally, and in providing equal prospects to all groups, irrespective of their religious affiliations. The second approach, he added, pertaining to the problem of minorities was assimilation-based. This approach wanted the minority groups to subscribe to the mainstream culture. For it, the minorities should

Party, so far as attending to the emotional issues that guaranteed the support of the minorities in terms of electoral benefits and neglecting their socio-economic development, helped in strengthening the rightist parties in consolidating their support base. Muslims in India were faced with multiple problems and thus there was a need for devising a multi-pronged strategy to involve them in the process of nation-building. Owing to the apathy and insensitivity of governments, their real problems never figured on the agenda of the governments, and they had only been responding to pseudo-issues, which had time and again been thrust on them as their supposed agenda, he explained. He held that a basic reason why a number of well-advertised government initiatives did not yield results was the abysmally low budgetary allocation for programmes directed at socio-economic development of this historically disadvantaged community. Against this backdrop, he said, it seemed important that Muslim intellectuals should take the lead in articulating the rightful grievances of the community and communicating them to the government in the form of implementable proposals.

Commenting on the poverty of Muslims of India, Prof. Beg said that it could be dealt with in a big way by one single action, i.e., the development of Waqf properties. India had around four lakh acres of waqf land, half of which had been encroached upon or was under dispute. Even if the remaining half of it was properly developed, there would be no dearth of finances for the welfare of the community. He suggested the establishment of a statutory national/state community relations commissions for monitoring and resolution of inter-community conflicts, especially on ethno-religious



Prof. Mirza Asmer Beg delivering his lecture

adopt the culture and philosophy of the majority group. According to this approach, the culture of the dominant group was to be recognised as the culture of the nation, and was to be emblematic of nationalism. Anyone holding divergent cultural interests was considered anti-national, and thus did not have any claim to the benefits enjoyed by the nationals, he noted.

Prof. Beg insisted that the Congress Party adopted a policy of protection towards the minorities. The communal groups which wanted to see India as a Hindu state, were kept at a distance and the minorities were treated as equal citizens. The policy of centrist parties, particularly the Congress

issues as recommended by the NCM Report, 1999. He also stressed the need for the setting up of a statutory National peace council.

He remarked that since 1952, Muslim representation in Lok Sabha and state assemblies had been less than 50 percent of their proportional share, which had been noted by the National Commission to Review the Working of the Constitution as well as by the Sachar Committee, which recommended the provision of effective Muslim voice in all bodies. According to him, a similarly important area of concern for Muslims was the issue of their security. Muslims had all these years reconciled to living as second-class citizens. Thousands of communal riots since independence had created such a fear psychosis among Muslims that they had not only shrunk in their physical ghettos in cities and towns, but their thinking also had been affected by this existential condition. Muslims had actually been viewed by political parties only as a vote bank, whose vote could be garnered by playing with the ever-lurking fear of security in their minds. Quoting the sixth report of the National Police Commission, that stated, "one main reason for the lack of objectivity on the part of the police force is the composition of the police force itself, which is heavily overweighed in favour of the majority", he suggested that a multi-religious police force academy be set up which would be entrusted with the task of recruiting and training police personnel for fair and impartial policing. He explained that there should be a quota in the police force for different religious groups on the lines of Lebanon, Cyprus and Belgium.

Prof. Beg held that inquiries by official commissions and NGOs had revealed the fact that all acts of mass hate violence had been successfully carried out with the complicity of state agencies, especially a partisan police force on the watch of the political executive.

Referring to the educational backwardness of Muslims, he said that their share in skilled employment was very low. Some sections among Muslims complained that their share in

consuming beef, had become a routine affair. He said that the failure of authorities to prevent or investigate attacks against religious minorities had created a climate of impunity which, unless urgently addressed, was likely to escalate. He stressed that the government must ensure that the existing laws protecting rights of all religious denominations was enforced, and in some cases, strengthened, with the full commitment of police, judiciary and other state actors. The



A view of the audience

government jobs was low because of the discriminatory attitude of the recruiting bodies. Under the circumstances, he proposed that in keeping with the governments stated emphasis on inclusive growth, provisions should be made for better representation of Muslims in jobs where their educational backwardness was not a handicap for them. Departments that gave better representation to Muslims must be given incentives for opting for diversity, and those who did not go for it, must be censured. Commenting on the climate of rising Hindu nationalism post 2014 election victory of the Bhartiya Janata Party, he pointed out that right-wing groups had been emboldened to step up attacks against religious minorities. The dissemination of hate speech through social media and vigilante attacks on people suspected of transporting or

alienation of Muslims in public sphere over last few years had been so intense that Muslims had developed a feeling that there was something wrong with them. In the present times, confronted with the power and aggressiveness of the media, Muslims appear to have lost the capacity to

represent themselves, even to express what they saw and knew as the reality of their lives. Muslims reality for the world had become the images on television and the countless hostile words in the print media. Since Muslims had no voice in the media, no platform, they could not object or explain, he added.

Prof. Beg argued that the obvious question which came to the mind of a Muslim was what he should do in this situation. Some Muslims who had been accommodated by the establishment argued that Muslims needed to assimilate in the mainstream. Some argued that the Muslims to have a voice should form their own party. Some others said that Muslims should keep away from electoral politics to avoid communal polarisation. Each of these arguments had its complexities. He said that in whatever way the Muslims would try



to assimilate, it would never pass the litmus test of assimilation set by the Hindutva votaries which would keep on shifting the goalposts depending on the political expediency of the times. Regarding the temptation to think of a Muslim political party, he said that it was the most dangerous of arguments. He held that the best option for minority groups was to act as balance and support one of the players. By doing so, they might be able to maximise their gains. If they themselves became a player, this could lead to unifying the majority against them, thereby neutralising any advantage which they might hope to gain. In cases where minority groups were heavily concentrated in pockets, political parties which catered to them exclusively would have a good chance of taking advantage of the situation. Muslim political parties would need to gauge the ground realities of the electoral arena where they intended to test their strength before choosing between the all important options of exclusivism and inclusivism, he remarked.

Prof. Beg suggested that Muslims should participate in the electoral process, but their participation should be devoid of unnecessary noise. This meant that the community needed to be made aware of the dangers of interacting with the highly irresponsible and biased media, especially during elections. He opined that if Muslims could concentrate on their families and decided to work towards their educational empowerment, it would do them good. He also emphasised the need for contributing to structuring of an inclusive narrative for the creation of a humane society. Instead of talking exclusively about Muslims, the need was to talk about all the marginalised communities and sections of society. The fascist forces wanted Muslims to be standing alone while they tried to organise the Dalits, OBCs and others along with them under the broader umbrella of Hindutva to isolate Muslims. This game plan had to be seen through and Muslims had to

refuse to be divided. Calling for inter-faith dialogue to dispel misconception about Islam and Muslims, he said that the struggle must be mainly directed against communalism.

Prof. Arshi Khan, professor of political science, AMU, who conducted the proceedings, highlighted the main points of the lecture. The chairman IOS, Dr. Mohammad Manzoor Alam, referred to the Institute's initiative in the study of the system of Waqfs and suggestions for their effective functioning and said that a CD prepared in this connection was sent to the government of India for consideration, but it never reached the ministry concerned due to bureaucratic indifference to the issue. It did reach the then minister for minority Affairs, K Rahman Khan only a few months before the term of the government expired. It was a pathetic state of affairs that the welfare schemes concerning Muslims, whether scholarship or otherwise, were blocked by bureaucrats. Commenting on the negative role played by the media vis-à-vis Muslim issues, he said that anti-Muslim content in their coverage sold like a hot cake. Expressing concern over communal polarisation against Muslims, he advised the community to support a political party that was well disposed towards it. He disfavoured the idea of forming a political party exclusively for Muslims. He asked Muslims to get closer to Dalits and other marginalised sections as they had a commonality of socio-economic problems.

Assistant Secretary General, IOS, Prof. Haseena Hashia, held that Article 370 was abrogated without seeking the opinion of the people of Jammu and Kashmir. She also referred to the media hype that Muslims were not amenable to change.

In his presidential remarks, the Secretary General, IOS, Prof. Z.M. Khan, said that the institute had already published a book titled *Muslim Situation in India* based on the

proceedings of a seminar held in 1986. He pointed out that the IOS was providing something substantial in terms of the study of Muslim representation in various sectors. Self-criticism and self-assessment was necessary for Muslims because they were running in a survival mode. They were second to none when it came to fighting against the British Raj during the freedom struggle. They were still doing their bit towards nation-building. He advised the community to think, work and develop a strategy for their own sake.

The Vice-chairman, IOS, Prof. Afzal Wani, extended a vote of thanks.

### Calendar 2020

Agents, Shop-keepers and others may place their order of the IOS calendar 2020 which has following features:

- Page-1 India: Non Performing Asset Write-offs (Rs. Crores) (2009-2018).
- Page-2 World: Multidimensional Poverty Index: Developing Countries - 2019.
- Page-3 World: GDP Expenditure on Education & Population with some secondary Education.
- Page-4 India: Mosques through the Ages (Started from 2011) Four Largest Mosques of India.

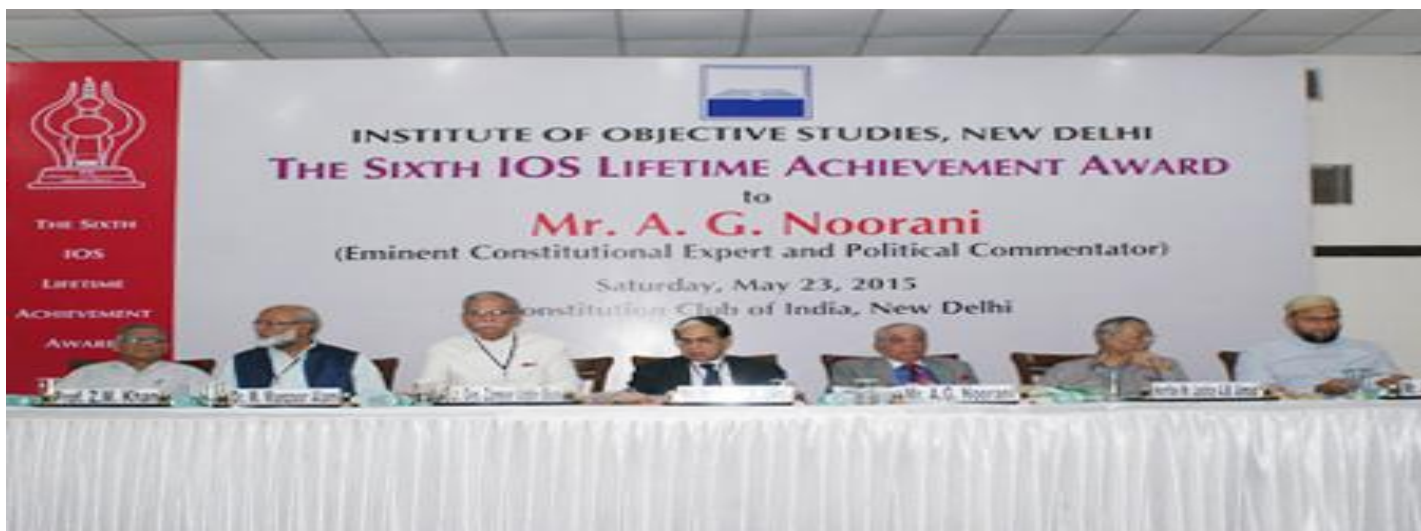
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IOS Journey Step by Step



L-R: Prof. Z.M. Khan, Secretary General, IOS; Dr. M. Manzoor Alam, Chairman, IOS; Lt. Gen. Zameer Uddin Shah, Vice-Chancellor, A.M.U., Aligarh; Justice A.K. Sikri, Hon'ble Judge, Supreme Court of India; Mr. A.G. Noorani, Eminent constitutional expert, writer and political commentator; Justice A.M. Ahmadi, Former Chief Justice of India; Mr. Asaduddin Owaisi, Member of Parliament



L-R: Prof. (Dr) Faizan Mustafa, Vice-Chancellor, NALSAR University of Law, Hyderabad; Padamshri Prof. (Dr) N.R. Madhava Menon, Chancellor, Guru Ghasidas Central University, Chhattisgarh; Mr. Justice Madan B. Lokur, Judge, Supreme Court of India; Prof. (Dr) Talat Ahmad, Vice-Chancellor, Jamia Millia Islamia, New Delhi; Dr. Mohammad Manzoor Alam, Chairman, IOS

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