



# 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

Although the twelfth century witnessed the decline and fall of the Saljuqs, this was a period of cultural efflorescence. The post-Sanjar period is the great age of classical Persian literature. A rich literary tradition had come into existence by the early eleventh century with the composition of a great epic entitled *Shah Nama*. *Shaha Nama* was composed by Firdausi (c. 940-1020). This tradition was further enriched by the poetry composed by Nizami. Nizami is regarded as one of the most outstanding poets in the Persian language. Nizami (c. 1140-1209) belonged to the city of Ganja in Azarbaijan (northern Iran). He is most famous for his romantic epics which remain popular down to the present day. One of his most beautiful epics is *Laili u Majnu*. This is a poem consisting of over four thousand lines. *Khusru u Shirin* is another well-known poem of Nizami. The other epics of Nizami include *Haft Paikar* and *Iskandar Nama*. Many of Nizami's epics were inspired by ancient Iranian legends.

The works of two towering literary figures—Sadi and Jalaluddin Rumi—deserve special mention. Sadi (c. 1213-1292) belonged to the town of Shiraz in Iran. His two major compositions are *Bustan* ('The Orchard'), which is an epic poem, and *Gulistan* ('The Rose Garden'), which is written partly in verse and partly in prose and contains numerous anecdotes which are meant to highlight certain morals. The writings of Sadi are deeply imbued with Sufi mysticism. Jalaluddin Rumi (1207-73) composed an encyclopedia of Sufism. This encyclopedia, known as *Masnavi-I Manavi*, is in verse and contains about 27,000 lines.

The foundations of natural science in the Arab and Iranian world had been firmly laid during the early Abbasid period. The translation of ancient Greek texts into Arabic had stimulated the development of medicine, chemistry, mathematics and astronomy. We have noted that the Greek legacy in the field of medicine formed the basis of a new tradition of Arab medicine—the Unani system of medicine. Ibn Sina was the most distinguished exponent of this system. Ibn Sina hailed from Bukhara. He had made a thorough study of ancient Greek scientists and philosophers. Aristotle left a lasting impression on him. Ibn Sina's enduring contribution to science was in the discipline of medicine. He wrote a work which is generally known as *Qanun*. *Qanun* incorporated the ideas of some of the most important Greek scientists. This became the standard textbook on medicine not only in the Arab and Iranian world but also in Europe. *Qanun* was translated into Latin and other European languages. It was the basic reference work on medical science in Europe down to the sixteenth century. Umar Khayyam, who was a contemporary of Nizam al-Mulk, was another outstanding scholar of the Saljuq era. Umar Khayyam, it may be noted, was politically opposed to the Saljuq state. He was a scholar with a wide range of interests. Through he is popularly known as a poet, i.e. as the composer of a form of Persian poetry known as *rubai*, he was primarily a mathematician who contributed to the development of algebra, geometry, physics and astronomy. Umar Khayyam was also a profound philosopher.

From "Early Social Formations" by Amar Farooqui, pp. 387-388.

**Activities of the IOS Headquarters**

**Lecture on “A Better Approach to Profit, Dividend and Financial Compensation: Empowering Shareholders”**

The Institute of Objective Studies, organised a special lecture on “A Better Approach to Profit, Dividend and Financial Compensation: Empowering Shareholders” at MQI Degree College (Quwathul Islam), Bangalore (Karnataka) on October 24, 2018 in collaboration with Quwathul Islam Group of Institutions. Delivering the lecture, Dr. Kaleem Alam, Researcher at Islamic Economics Institute, King Abdul Aziz University, Jeddah, Saudi Arabia, pitched for empowering shareholders in all major decision-making processes of the corporation failing this could be imputed as giving a free hand to the management and controlling stake holders to take decisions without fear of any checks and balances. He believes, specially in case of borrowing on behalf of the company, the approval of shareholders must be sought.

Dr Alam divided his lecture into two parts, the first focused on profit and the second focused on debt and debt clarity.

He believes that Companies Act needed to be amended requiring that a company announces 35% of the net profit as dividend to shareholders. This amendment would enable the shareholder to take interest in the activities and performance of the company. Currently the focus of majority of shareholders is only on price movements and not the company’s performance.

He also advocated that employees of a company must have the right in the profit of the company. He believed that this percentage had to be in the contract of employees. They must know how much percentage of the profit will be reserved for employees and how it would be distributed among them. This would enable employees to improve the financial performance of the company. He wanted to see a cap on the payment of the top executive (fixed remuneration) and instead to be awarded based on the performance of the firm.

Dr. Alam wanted to see capital market authorities to include and require all online broker platforms to display debt per share of the company



Dr. Kaleem Alam delivering his lecture

on the screen. This in effect would warn the share buyers about how much debt (risk) they purchased with each share. In case of India, the Stock Exchange Board of India (SEBI) could consider the recommendation.

Once the debt per share information is enabled to be displayed on screens along with percentage distribution of dividend is made compulsory as and when the profits are made, then he proposed that the shareholder must be made to repay the financial debt (borrowing) of the company based on the number of shares held by shareholders.

He believed this would also resolve the rising NPAs (Non Performing Assets) problems of banks.

He explained the requirement of the two (the compulsory distribution of dividend and introduction of debt per share) was important to stop reckless borrowing, sometimes just to expand for the sake of expanding at very high interest rates. This endangers the profitability of the company and rights of owners on the profit, as profits would be eaten away in serving the interest repayments.

He believed doing so would empower even a non-profit organization and laymen to park their funds in the share market without much fear of loss by choosing to invest in companies with less debt. They could hope for some returns on profit as and when profits were made. Having a cap on top executive payments would further ensure greater profitability.

Ensuring shareholders were held responsible for debt (borrowings) of the company would enable the cost of borrowing to be brought down drastically, he observed.

He wanted shareholders to attend annual general meetings and emergency meetings of the company, if possible. He also wanted shareholders to actively participate in decision-making by way of responding to different polls and opinions sought by the company at different times.

Earlier, the lecture began with the recitation of a verse from the Quran by Maulana Qari Mohammad Muzaffar Umri, president, All India Milli Council, district Bangalore, Karnataka. Syed Saghiruddin Afsar Quadri,

secretary, Milli Council, Karnataka, read out the translation of the verse. Prof. Y. Aezaz Ahmad, Director of Quwathul Islam Degree College, welcomed the guests. Jameel Ahmad, member of the general assembly of the IOS, introduced Dr. Alam to the audience.

The proceedings of the lecture were conducted by Mohammad Abul Hasan Ali, a first-year student of St. Joseph's College. He also extended a vote of thanks.

Those who attended the lecture included Syed Shahid Ahmed, general secretary, All India Milli Council, Karnataka, Mohammad Farooq, assistant general secretary, All India Milli Council, Karnataka and Syed Mazhar Qadri, general secretary, Milli Council, Bangalore. Teachers and students of Quwathul Islam Degree College, B.E.T. Degree College, H.A.B.K. College and other institutions managed by Muslims also attended the lecture, besides professionals connected with economic affairs. The function ended with a dua by Maulana Shah Qadri Syed Mustafa Rifai Jeelani, assistant general secretary of All India Milli Council and member, general assembly of the IOS.

### **Lecture on "Impressions from a journey to Bangladesh"**

Urdu Weekly *Chauthi Duniya* editor AU Asif shared his experiences about his recent visit to Bangladesh as a member of a delegation of 46 journalists from 10 countries. The full title of his discussion was "Impressions from a journey: Whither Bangladesh?" organised by the

Institute of Objective Studies at its conference hall on October 24, 2018.

The delegation, which had 12 members from India, visited several places of Bangladesh to see for themselves the transformation the country had undergone since its liberation from Pakistan in 1971. Asif said the week-long journey to Bangladesh was marked by their visit to the largest concentration of Rohingya refugees in Cox's Bazar in Chittagong. He noted that traffic snarls in Dhaka obstructed movement, sometimes for hours together to reach one place from another.

In order to decongest the traffic, the government was planning to build



A view of the audience

metro rail. Referring to the rate of poverty in the country, he observed that it stood at 23.5 percent. A lot of good work was done in the field of literacy, which attracted everyone's attention. The rate of illiteracy was 25 percent.

Recalling his visit to historical places, Asif said that they were totally different from India's. In India, there were buildings built by Muslim rulers, but in Bangladesh there were memorials to the heroic fight of ill-equipped liberation warriors against Pakistani army, which was equipped with latest weaponry. He witnessed the graveyard where about three million

people killed in the war lay buried. In Dhan Mandi, he visited the museum constructed in memory of Bang Bandhu Sheikh Mujibur Rahman, the then president of Awami League and the first Prime Minister of Bangladesh, who was assassinated along with 18 members of his family.

He recalled his visit to Bangladesh parliament, popularly known as Jatiya Sangsad where he met its speaker. Jatiya Sangsad has 350 members, of which 50 are women who are elected by 300 members by way of proportional representation through single transferable vote system. He also had the opportunity to meet Prime Minister Sheikh Hasina Wazed's advisor, Taufeeq Hossain Iman. Besides, he called on the information and broadcasting minister and the foreign minister.

Commenting on the composition of political parties in Bangladesh, Asif said that an alliance of 14 parties, led by Awami League, was ruling the country. The present Prime Minister was

completing her second term in office. The next elections to the national parliament were due in coming December.

In December 1970, the Awami League bagged the maximum number of seats in the National Assembly of undivided Pakistan and emerged as the single largest party, staking claim to form the government. But Sheikh Mujib, president of the party was not given a chance leading to protests that snowballed into a full-fledged war of independence that ended with the creation of Bangladesh as an independent entity on December 16, 1971.

There are several alliances in the Opposition, including Dr. Kamal Hossain-led 4-party Jatiya Dikya Front. Dr. Kamal Hossain was the foreign minister of Sheikh Mujib. There is also the Bangladesh Nationalist Party (BNP)-led 20-party alliance and the left parties' alliance of Communist Party of Bangladesh and Bangladesher Samajtantric Dal, besides several smaller parties. He said that the Opposition in Bangladesh was strong today. Commenting on the economy of Bangladesh, it was placed as the 43rd among the economically developed and developing nations, Asif said, the country was often referred to as the "Tiger of South Asia".

Asif also visited the Rohingya refugee camps in Cox's Bazar. Rohingya Muslims crossed into Bangladesh through Chakma hills after fleeing from Rakhine province of Myanmar where a reign of terror was let loose on them by the Buddhist-aided and abetted by army.

Thousands of Rohingya Muslims were reportedly killed and burnt alive. There was an exodus of refugees from Myanmar, whose number is officially stated to be around 1.1 million. Refugees were being provided with basic facilities by the government. Fifty percent of the areas where temporary shelters had come up, asphalt and concrete roads have been built, he said.

Trees in the forest had been felled to serve as fuel wood and a large area had cooking gas cylinders supplied. He likened the shelter provided by Bangladesh to those that thousands of Syrian refugees were allotted at entry into Germany.

Minister (press) in the Bangladeshi high commission in India, Farid Hossain, held that Bangladesh was born out of war that continued for nine months. He said that the war was thrust on them as the Awami Party that swept the parliamentary polls was not allowed to form the government in Pakistan due to stubborn attitude of the then prime minister, Z A Bhutto and the chief of army staff, General Yahya Khan. He noted that after Bangladesh became an independent country, it made strides in economic and social development. Today, with a population of 160 million, Bangladesh boasted of attaining self-reliance in various sectors. A food surplus country, over the last 10 years it had emerged as a

in an atmosphere of peace and amity. He said in Bangladesh most people practice the Islamic faith, but are secular at the same time, which allows others to practise their faith.

Prime Minister, Hasina Wazed has pledged to ensure justice to all. The present government believes in zero tolerance for terrorism. He said that Bangladesh was passing through a golden era of relations with India. Inviting academics, scholars and researchers to visit his country to see for themselves the pace of progress there, he said that reports of UN agencies, Worldwatch and writings of economists like Amartya Sen and Jeffery Sachs placed Bangladesh ahead

of several neighboring countries in human development indicators, public health policies, environmental protection, disaster management and inclusive economic growth.

In his presidential remarks, the Secretary General IOS, Prof. ZM Khan, remarked that Bangladesh had cultural, historical

and geographical affinity with India. It one paid a visit to West Bengal he would find that there were many similarities between India and Bangladesh. The success of a democratic country depended a great deal on the participation of general public in process of development. Bangladesh was a case in point. He quoted Imran Khan, the prime minister of Pakistan as saying that Bangladesh was going ahead of Pakistan. He expressed the confidence that a new chapter of cooperation between Bangladesh and the IOS would be opened with the exchange of experts, ulema, intellectuals, scholars and media persons.



A view of Lecture on "Impressions from a Journey to Bangladesh"

model for developing nations.

The United Nations had praised the economic development model of Bangladesh. It was in the forefront of middle-income developing countries. Bangladesh was expected to be a developed nation by 2040. He observed that the prosperity of the people could be gauged from the fact that the middle-income groups were buying cars and more and more people were coming to cities. Though it was a predominantly Muslim country, minority groups, like Hindus, Buddhists, Christians and Sikhs enjoyed equal rights. People of different faith communities had cordial relations. All festivals were celebrated

The proceedings began with the recitation of a verse from the Quran by Hafiz Athar Husain Nadvi. The proceedings were conducted by Shams Tabrez Qasmi, editor of Millat Times. Those who were present on the occasion included Dr. M.H. Ghazali, Ashraf Bastavi, Sohail Abedin, Safi Akhtar, Quamar Ashraf, Shabbir Ahmad, Abdul Wahid Azad and SM Jawaid Ashfaque.

**Symposium on “Distortions in the Writing of Indian History”**

Distortion in the writing of Indian history is not a new phenomenon. This is as old as the writing of history itself. But the slanted writing of Indian history, particularly the period of Muslim rule, also known as the medieval period, began during the British colonial regime. They also sowed the seeds of communal disharmony between Hindus and Muslims. The issue has been engaging the attention of the Institute of Objective Studies (IOS), among other sections, and scholars for some time now.

Following the resolution adopted at the valedictory session of the national seminar on “Towards Equality, Justice and Fraternity in Contemporary India: Creating a Better Tomorrow Through History” organised by the IOS at Chennai in December last year, the need for setting up a centre for understanding history in an objective manner with the application of an honest mind and impeccable method, was felt.

The resolution was followed by the formation of the IOS Centre for Historical Studies to focus on historical and cultural researches and

to develop a full-fledged project on history. As part of the project the first symposium on “Distortions in the Writing of Indian History” was organised by the IOS at its conference room on October 13, 2018.

Presided over by the IOS Secretary General, Prof. ZM Khan, the symposium began with recitation of a Quranic verse by Hafiz Athar Husain Nadwi. Prof. Syed Jamaluddin, former professor of history, Jamia Millia Islamia and director, Zakir Husain Institute of Islamic Studies, who was the convener of the symposium, conducted the proceedings. Initiating the discussion, he said that objectivity could not be achieved in the study of history because prejudices could not be

observed that the term distortion in history writing was difficult to define as it had relative dimensions. This was so because there was no last word in history. Sometimes, what was perceived was more powerful than the objective truth. In this respect, truth was fabricated. It must be clear that distortion lay in one’s perspective, he said.

Instead of calling it distortion of history, he preferred to understand it as falsification of history. Like other social sciences, attitude to history had also changed over a period of four decades. Outdated interpretations of history had been replaced by a new attitude to look at history. The problem of how people looked at history would continue. Then the question also arose as to how to convince the children.

Referring to the treatment of the subject in the West, he said in both France and Britain, there was a rigorous process of studying history, which had been used by the powers that be as a tool to influence minds of children. He noted that in India, Prof. Bipan Chandra, Prof. Romila Thapar, Prof. Irfan Habib, Prof. Satish

Chandra, etc. presented the secular interpretation of history which could not be called distortion at all. Still, there were some scholars, rather progressive ones who did not subscribe to the theory propounded by “secular historians”, as in their view, the discourse of these historians was lopsided.

Then there was another group of historians represented by the likes of Meenakshi Jain, who wrote history from a rightist perspective, but stood nowhere near scholars like Prof. Irfan Habib or Prof. Romila Thapar, yet were given the assignment by the present government to write history



L-R: Prof. Rizwan Qaisar, Prof. Z.M. Khan and Prof. R.P. Bahuguna

avoided.

Citing Mulla Abdul Qadir Badayuni, who was described by him as a subjective historian, he said that Abul Fazal on the other hand was objective in his description of Akbar’s times. In the study of history, raising of questions in the pursuit of knowledge had catapulted it to the status of a discipline akin to science. He held that some of the observations of Badayuni proved wrong later on enquiry.

Addressing the symposium as one of the main speakers, Prof. RP Bahuguna, professor of history and culture at Jamia Millia Islamia,

textbooks. He said that the period between 1000 and 1700 A.D. was subject to falsification was abused by fundamentalists. However, this phenomenon was not confined to India alone. Both Hitler in Germany and Mussolini in Italy twisted history to glorify themselves. Similarly, age of the British Empire was also glorified to overshadow the dark aspects of the period. He said that the revivalist perspective of history defied logic. For example, Britain's claim as the mother of democracy was being disputed by rightwing historians who sought to establish that India already had a democratic set up much before Britain. In Pakistan, a historian not towing the state line could be oppressed for writing history not approved by the government.

Prof. Bahuguna termed the calling of the medieval period of Indian history as Muslim period a misnomer. It was the creation of British colonial rule. According to him, both Hindus and Muslims had communal historians.

Elaborating on his point, he said that power at the local level in Rajasthan and other regions was controlled by non-Muslims. Periods of war were followed by periods of stability and peace. Instances of Rajputs giving their daughters to Mughals in marriage were many.

Research showed that Rajputs married their daughters to the Mughals out of their own volition. No force was applied by the mughals to take their daughters, nor did the initiative come from their side to marry Rajput girls. He said that the Rajputs treated Mughals as *Bade Thakur* (the elder *Thakur*), and had no hesitation in giving their daughters. He maintained

that in the South, Vijayanagar, a Hindu Kingdom, flourished during the medieval period. There were several other Hindu empires in the South where Islamic culture flourished with Persian being the court language.

Debunking the popular myth about the Maratha warlord Shivaji, Prof. Bahuguna said that he never questioned the Mughal rule from beginning till end. He only wanted a *mansab* (feudal title) for himself from Aurangzeb, who treated him as a mountain rogue. But, in Maharashtra, he was worshipped as an unbending and unyielding hero.

Tracing the history of the usage of the word Hindu, he explained that

refused to identify him himself as Hindu or a Muslim.

He said that those engaged in the cultivation of crops, especially tribals in greater Punjab embraced Islam under the influence of dargahs. Influenced by Baba Farid, a large number of Jats in Punjab converted to Islam. He said that in the 19th century under the British rule, Indians came to be known as Hindu or Muslim. In Bengal, where Raja Mansingh was the governor, the entire peasantry was Islamised. Prof. Bahuguna held that the Mughals were generous in giving grants to the places of religious significance. Vrindavan, which came into prominence during the Lodhi period, received grants from the Mughals, he added.

Prof. Rizwan Qaiser, professor of history and culture, Jamia Millia Islamia, argued that history became precious when everyone sought to see future in it. But objectivity became a casualty in the writing of history when Prof. RS Sharma, Prof. Satish Chandra, etc., were attacked for their views. He explained that history was not static, but dynamic.

Change came about by way of research. Reinterpretation of facts changed the view held earlier by historians on the Harappan civilisation.

Emerging facts replaced previous assumptions. Prof. Bipan Chandra, Prof. Romila Thapar and Prof. Harbans Mukhia, demolished certain myths advanced by colonial historians in a book co-authored by them. Things changed after 1930 when Indians started looking at their own sources of history. Commenting on the approach of the present dispensation to knowledge, he said that it was "anti-knowledge". On the study of communalism, he said that Prof. Bipan



Prof. R.P. Bahuguna addressing the symposium  
L-R: Prof. Syed Jamaluddin, Prof. Rizwan Qaiser and Prof. Z.M. Khan

before the advent of Muslims in India, no Indian was called Hindu; no such word was found in Sanskrit texts before the 12th century. Al-Beruni, however, used the term to denote Indians (people of the Indus), Hindus, largely as a geographical term. Arabs were the first to use the term due to the concentration of population in the areas contiguous to the river Indus. Hindu was used for the upper castes who commanded respect among other castes. Of late, religious identities had become more manifest, which was evident from the fact that if somebody were asked to disclose his religious identity fifty years ago, he would have

Chandra's writing on the subject was illuminating. History was a controversial discipline as each historian grappled with it in his or her own way. Distortion in the writing of history took place most during the colonial rule.

He hailed Dr. Beni Prasad's book, *The Hindu-Muslim Question*, as one of the finest works on the relations between the two major Indian communities. He said that history too had faced a communal divide as it was being attached to religion. While the ancient period was labeled as Hindu, modern history was associated with British colonial rule. However, the medieval period was no body's child, which was clear from the fact that several Indian universities, including those in Odisha, did not have medieval history as a subject.

He remarked that a chain of Saraswati Shishu Mandir schools run by the RSS were busy polluting tender minds. Unfortunately, our secular historians wrote much less than what was expected of them. Sir Syed who was maligned by communalists, was against cow slaughter. A few months before his death, he had issued an appeal to Muslims to desist from slaughtering cows.

Prof. Qaiser said that a majority of Muslims was against Partition. Those days nationalist Muslims were ridiculed as Congressite Muslims. In 1940, nearly one lakh Muslims gathered in Bihar to adopt a resolution against the concept of Pakistan. He concluded by saying that only 15 percent Muslims were responsible for the creation of Pakistan.

He regretted that new codes of conduct were being introduced in universities, which discouraged

teachers from raising questions. It would, in the long run, destroy liberal and free environment of university campuses, he added.

In his presidential observations, Prof. ZM Khan, said that the IOS was committed to the cause of the study of history from an objective perspective. The Institute was working on initiating programmes at much higher and wider scale in future where efforts and cooperation of all concerned quarters would be solicited.

He said that the symposium was the first step towards building an IOS Centre for Historical Studies. He held that new perceptions were being created to use history as a tool for political purposes. History was also a tool to shape perceptions which acted



A view of the audience

in a powerful manner in the process of mobilisation of opinion, and finally votes. He cautioned the historians, political scientists and the scholars of other disciplines against the looming danger to knowledge as such. Thus there was a need to contribute to knowledge and history in a positive manner. He informed that the first project undertaken by the Centre would be "Towards Composite Culture".

At the end of the seminar, Prof. Syed Jamlauddin extended a vote of thanks to the speakers as well as the audience. The symposium was

attended by scholars, researchers from Jamia Millia Islamia and other universities, prominent citizens and social activists. The topic evinced keen interest as the hall was packed to capacity.

**Calendar 2019**

Agents, Shop-keepers and others may place their order of the IOS calendar 2019 which has following features:

Page-1 Country-wise Ranking Press Freedom Index - 2017 and 2018.

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Page-3 Country-wise Crime Index - 2017.

Page-4 Mosque through the Age (Started 2011) Five Oldest Mosques in India.

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## IOS Journey Step by Step



'Fostering Inter-Community Linkages in India' held on March 28-30, 2003 in New Delhi: Former Prime Minister of India Mr. I.K. Gujral addressing the session. (From left): Dr. Mohd. Manzoor Alam, Prof. A R. Momin and Prof. Z.M. Khan



Justice Aftab Alam delivering his address at the 'Rajasthan Waqf Conference', organized by the IOS and All India Milli Council in Jaipur on October 25-27, 2002. On the dais (seated from right): Mr. A.Q. Akhtar, Qari Moinuddin, Dr. Abdul Mohsin Al Usman, Dr. Mohd. Manzoor Alam, Rajasthan Chief Minister Mr. Ashok Gehlot, MI. Syed Nizamuddin and Mr. Nawal Kishore.

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