



IOS NEWSLETTER

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Thought for the Month

On that account: We ordained
For the Children of Israel
That if any one slew
A person—unless it be
For murder or for spreading
Mischief in the land—
It would be as if
He slew the whole people:
And if any one saved a life,
It would be as if he saved
The life of the whole people.
Then although there came
To them Our Apostles
With Clear Signs, yet,
Even after that, many
Of them continued to commit
Excesses in the land

Al-Quran- S. 5:V-32

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FOCUS

From the perspective of the late twentieth and beginning of twenty-first centuries, the intellectual roots and developments of Islamism can be traced back, in part to earlier thinkers and movements, in particular to the *salafiya* movement. It is a movement that emerged in the latter part of the nineteenth century, and whose leading figures advocated a return to the teachings of the pious forefathers (*al-salaf alsalih* – hence the name *salafiyya*). Of the many meanings of *salaf* that the Arabic lexicon *Lisan al-Arab* lists, the most fitting is ‘we have made them the predecessors so that others are guided by them’. It is an ambiguous term, one that can be deployed rhetorically to imply positive connotations without necessarily giving a precise meaning. Other definitions of *salaf* exist which seem to suggest that the *salaf* are pious Sunni predecessors, excluding those revered by the Shi‘ites, like Ali Ibn Abi Talib. The general meaning of *salaf* though is the one most emphasised.

The context in which the *salafiyya* emerged was related in part to the political conditions of the Ottoman Empire. Its decline, eventual fall and the subsequent colonisation by Western powers of territories previously parts of a strong Islamic conglomerate led to a new intellectual movement in the Arab world. It was characterised by a renewal (*tajdid*) of Islam, as a response to the emerging socio-political and technological changes. This *tajdid* served as an intellectual platform for the *salafiyya*, and it developed primarily under the influence, in chronological order, of Jamal al-Din al-Afghani (d. 1897), Muhammad ‘Abduh (d. 1905) and Rashid Rida (d. 1935).

This line of the *salafiyya* emerged in the late nineteenth century, and its members advocated reform (*islah*) from within the tradition of Islam. Their aim was to adapt Islam to modernity and, through it, to thwart the influence of the West, which was rapidly impinging on the Muslim world. They based their call for *islah* in Scripture, citing, for example, the many verses in the Qur’an that praise those who practise *islah*, and a hadith in which Muhammad had said that a reformer (*mujaddid*) would appear at the beginning of every century. Their reforms called for the modernisation but not secularisation of the Islamic world. Rashid Rida, for instance, advocated the modernisation of *shari’a* in such a way that separation of religion, state and civil society could be achieved.

The *salafiyya* generated various responses in the Arab world and beyond. Werner Ende notes that the emergence in the years 1927-8 of the Muslim Brotherhood (*Al-Ikhwān Al-Muslimun*), the movement that continues to form the ideological basis of most Islamist movements in the Islamic world today, marked a change in the development of the *salafiyya*. The founder of the Muslim Brotherhood, Hasan al-Banna, was inspired by the writings of Rashid Rida, Banna developing the intellectual stimulus that started with the *salafiyya* towards religious conservatism. He also sought to spread religious teachings widely, and thus focused on education for the masses.

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Activities of the IOS Headquarters

Vice-President of India Releases IOS Book on Freedom Struggle

The Vice President of India, Shri M. Hamid Ansari released a three-volume book from the Institute of Objective Studies (IOS) titled “The Role of Indian Muslim’s in the Indian Freedom Struggle (1857-1947)” at the Vice President’s House on 30.5.2012.

As the chief guest of the ceremony, he said that he had already inaugurated the first volume sometime ago at the same venue, and had expressed the desire to the IOS Chairman Dr. M. Manzoor Alam to soon inaugurate the entire set.

Dr Alam was not in the country yesterday. The Vice President said he missed him on such a momentous occasion.

He said the freedom movement was a response of Indian people to British colonial dominance. They fought as Indians, not as followers of some religion or members of some caste or ethnic group.

However, they often articulated the struggle in religious terms like *Jehad* for freedom, or Gandhiji’s ideal of Ram Rajya.

The series editor of the book, Prof. Refaat Ali Khan, emphasised the fact that 1857 was a people’s movement in which all sections participated. “The urban India at revolt had the armed support of the peasants and tribes.

He said the Muslim struggle for independence was inclusive, a part of national struggle for freedom, in which all sections of society worked together. During the Non-Cooperation Movement, in many areas as many as two-thirds of

percent Rajputs.” However, over the decades the British succeeded in dividing them, he concluded.

DMC Lauds IOS Role in Computer Education to Girls

Delhi Minorities Commission (DMC) Chairman Safdar Hussain Khan today lauded the role of think tank Institute of Objective Studies (IOS) in spreading computer education particularly among girls and women. Speaking on the occasion of a function organized on May 7, 2012 to distribute certificates to the 15 girl students of second batch completing different computer courses from IOS Centre for Computer Training in November 2011, the DMC chief said the IOS centre was the best performance-wise among 16 NGOs on its panel with regard to providing computer education. Assuring to render every possible help and cooperation to IOS in future, he emphasized upon spreading both general and technical education while focusing on girls and women in minority-concentrated areas. He also said that it had been decided to open three ITIs in Muslim-majority areas of Delhi, giving priority to girls and women in the light of his talk with Delhi Chief Minister Sheila Dikshit, and initiatives had already been taken in this connection.



L-R: Shri Akhilesh Mittal, Prof. Z.M. Khan, Shri M. Hamid Ansari, Hon'ble Vice President of India; Prof. Refaat Ali Khan, Prof. M. Afzal Wani

those arrested were Muslims.

The argument that such massive participation of Muslims in Non-Cooperation Movement was due to the Khilafat Movement does not hold ground if one considers the equally large Muslim participation in the Civil Disobedience Movement.

Historian Akhilesh Mittal said the

computer courses from IOS Centre for Computer Training in November 2011, the DMC chief said the IOS centre was the best performance-wise among 16 NGOs on its panel with regard to providing computer education.

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Mr. Safdar H. Khan, Chairman, Delhi Minority Commission distributes certificate to the students

communal divide was the handiwork of the British. “In 1857 the country stood as one man. Among the warriors against the British, 31 percent were Brahmins and 34

and technical education while focusing on girls and women in minority-concentrated areas. He also said that it had been decided to open three ITIs in Muslim-majority areas of Delhi, giving priority to girls and women in the light of his talk with Delhi Chief Minister Sheila Dikshit, and initiatives had already been taken in this connection.

Dwelling in detail on the schemes of the Delhi Minorities Commission for the progress and empowerment of the minorities, Safdar Khan said besides

computer education, coaching, personality development and free legal counseling, steps were being taken to exempt those applying for loan up to Rs 1.5 lakh from the condition of a guarantor to start small businesses under the scheme of providing loan to minorities on minimum interest in the light of his talk with and directions from the Delhi CM.

Guest of honour Pushpinder Singh hoped both Delhi Minorities Commission and IOS would jointly work for the empowerment of minorities in Delhi.

Recalling the appreciation of IOS and advice to focus on girls education by Delhi CM Sheila Dikshit in her remarks during her visit to its headquarters on June 26, 2004, IOS Chairman Dr M Manzoor Alam said IOS Computer Center was actually in accordance with her wish.

He hoped Safdar Khan would do his best to ensure that the amount allocated for the welfare of minorities were utilized fully and not sent back. He also advised the girls and women present on the occasion to follow Safdar Khan in doing utmost labour and abide by honesty and fairness. He said if new generation abided by truth, honesty and fairness, the social evils like corruption would itself go for ever.

The function was conducted by Prof M Ishtiaque and vote of thanks was made by Prof Afzal Wani. Prominent

among those present on the occasion included academics Prof Haseena Hashia and Prof I H Khan, social activist Musharraf Hussain, All India Milli Council office secretary Safi Akhtar, and Milli Ittehad Assistant Editor Bismil



Dr. M. Manzoor Alam delivering his speech

Arfi. On the occasion, mementoes and shawls were presented to Safdar H Khan by Dr Manzoor Alam and to Pushpinder Singh by Mohammed Alam, respectively.

Discussion on RTE Act



Mr. Salar M. Khan delivering his speech

The Institute of Objective Studies organized a discussion on May 5, 2012 in the premises of its Headquarters at Delhi on Right to Education Act.

Speaking on the topic, Mr. Abdul Khaliq, Secretary General, Jana Shakti Party, said that RTE Act may cause more educational backwardness to the already backward Muslim community. Social and Rural Research Institute has recently conducted a survey which found that 9.9 percent children in the country still do not go to any school. Out of these not school going children 13.05 are Muslims. He expressed the fear that due to RTE Act this gap may further increase. He further argued that there are one lakh unrecognized schools in the country. It is estimated that such schools in Delhi are between 2500 and 10000. According to the RTE Act all these

schools have to fulfil some conditions and get recognition from the government within three years else they have to close their shop. Perhaps most of these schools will not be in a position to meet the government criteria, and their closure will adversely affect primary education in the country. He also said in Delhi's Jamia Nagar area alone there are 30 unrecognized schools and perhaps none of them has the certificate of being a minority institution. Therefore all these unrecognized schools are in danger of being closed. Jamia Nagar area has very few government primary schools and if 30 private unrecognized schools are closed, the Muslim children will have no schools where they will enroll for education Mr Khaliq further said that

government primary schools are in bad shape. Over 59% do not have drinking water and 89% have no toilets. All these factors will surely conspire to decrease literacy rate among Muslims, claimed Mr Khaliq.

Mr Abdul Khaliq said that India has the greatest number of illiterate population in the world. There are at least 35 million or at most 60 million people in the age group of 6-14 who have never been to a school. The literacy rate in India rose to 75% in 2011 which is far below the world literacy rate of 84%. Another alarming fact is that primary education is provided in the country by large numbers of unqualified teachers. Many experts believe that unqualified teachers are causing harm to the country's literacy movement, said Mr Khaliq.

Advocate Salar Mohd. Khan said that RTE Act has suitably been amended on April 24, 2012 to exclude Madrasas, Vedic Pathshalas and other such schools providing religious education. But schools providing formal education have to get recognized. He said that right to education was first accepted as fundamental in 1948 and in 2009 free and compulsory education to children has been declared the fundamental right of every child.

Dr. Sayyid Qasim Rasool Ilyas, Secretary General, Welfare Party of India, and member of Jamat-e-Islami's central advisory committee said that the purpose of RTE Act is good but this Act alone cannot fulfil the purpose for which it has been enacted. There will be only two categories of schools after this Act, the government and the private schools, and only these will benefit from it. A big problem is that criteria set out in the Act will apply only to the private schools and not to the low standard government schools. The possibility is that the culture of private school will flourish making primary education very costly in the country. This culture will adversely affect the Muslim minority and other weaker sections. He said that the government has decided to pay the fee of 25% students studying in private

schools under compulsory reserved category which is insufficient because the fee is a small component of the overall charges of private schools. Minorities and weaker sections can hardly benefit from the government scheme, said Dr. Ilyas.

The IOS Chairman, Dr. Mohammad Manzoor Alam opined that due to amendment in RTE Act, 2009, the religious schools have been excluded from its purview and they do not face the danger of closure now. But there are still provisions in this Act which private schools being run in Muslim localities will find difficult to fulfil. As a result the education of Muslim children is bound to suffer. We have to think from this angle



Dr Ahmad Mohamed Ali, President IDB Group delivering his views

also, he said. He further said that in Delhi we all know how difficult it is to provide quality education to those Muslim children whose parents live in Jamia Nagar and other Muslim-dominated localities. Good private schools in nearby areas have some high conditions which most Muslim children are unable to fulfil. The scenario therefore is disturbing for primary education in the Muslim community. Mere law-making for free and compulsory education for children will not work. There are other steps that the government has to take for promoting primary education, he opined.

Mr. Mushtaq Ahmad, advocate, Mr. Ilyas Malik, Mr. Ashfaq Ahmad, Tariq Siddiqi, advocate and Hakeem

Zillurrahman also expressed their views on the subject.

IDB Delegation Visits IOS Headquarters

A six-member delegation of Islamic Development Bank, Jeddah, Saudi Arabia led by its president, Dr. Ahmad Mohammad Ali visited the IOS Headquarters on June 18, 2012. Dr Ausaf Ahmad, former Head, Special Assignments in the Islamic Research and Training Institute at IDB, welcomed the delegation on behalf of the IOS. He said that both India and Saudi Arabia are ancient civilizations and the relationship between two countries is very old and strong. Referring to the Sachar Committee Report, Dr. Ahmad said that Muslims in India number over 130 million, though they are very backward. He appreciated IDB's effort to improve the conditions of Indian Muslims.

Welcoming the delegation Prof. Z.M. Khan, Secretary General of the IOS said the Institute was engaged in multifaceted activities. It holds seminars,

conferences, conducts researches and publishes books and journals. The Institute is also trying to set up a university for which land has been acquired, he said.

The IOS Chairman, Dr. Mohammad Manzoor Alam, while welcoming the delegation heartily said that the IOS is a think tank which is engaged in trend-making through high quality researches, seminars, conferences and publications. Highlighting various activities of the Institute he especially mentioned the 14 international conferences organized in the last one year to mark the Silver Jubilee occasion. These conferences sent a clear message to the policy-makers of the country that Muslims are willing and ready to play their role in the development of the nation. Our

conferences also sent a message to the non-Muslims that Islam is a religion of peace and promotes justice and equality. He lauded the efforts of the IDB, especially its valued cooperation with the IOS and hoped it would continue in future as well.

Speaking on the occasion the IDB Chairman Dr. Ahmad Mohammad Ali said that Muslims must take to education in a big way if they have to develop and progress. This is the reason that the IDB is running its scholarship programme in the country. He said that now IDB is also supporting schools, both Madrasas and modern or formal schools. He urged the IOS to advise the IDB as to how it can make its educational programme more effective in the country. He also informed that the IDB was also promoting Awqaf as these play important role. Awqaf are important in India also and over the years have played vital roles in serving the Muslim community, he said.

Dr Khwaja Mohd. Ekramuddin Felicitated

Institute of Objective Studies (IOS) felicitated on April 27, 2012 new Director of National Council for Promotion of Urdu Language (NCPUL) Dr Khwaja Mohammed Ikramuddin at a special function organized in his honour at its headquarters in New Delhi.

Prominent among those present on the occasion were Prof Akhtarul Wasey, Vice Chairman, Delhi Urdu Academy, Jamia Millia Islamia academics Prof M H Quraishi, Prof Haseena Hashia, IOS Chairman Dr M Manzoor Alam, IOS Secretary General Dr Z M Khan, legal academic Prof Afzal Wani, Supreme Court Advocate-on-Record Mushtaq Ahmed Aliq, *Urdu Duniya* Editor Nusrat Zaheer and Bazm Sahara Incharge Haqqani Qasmi. Presided over by Urdu Rashtriya Sahara chief Asad

Raza, the function was conducted by well known Urdu journalist Abdul Quadir Shams. On this occasion, a 16-point recommendation with regard to "Evolution of Urdu language in India" was presented to Prof Ikramuddin.

The new NCPUL chief, in his remarks, said that Urdu was a cultural language and also a source to demonstrate a specific culture. Dr Ikramuddin said when India was passing through cultural phases and reconstruction era, then Urdu worked as a means of communication, and it had already reached different parts of the world.

He also said that Urdu was the

Responding to Prof Ikramuddin, Dr Manzoor Alam said that his think tank was ready to render every possible hand of cooperation to reach research experts and scholars whom it had already identified in the last 26 years.

Prof Akhtarul Wasey said IOS was such a think tank from which we should get benefited. He opined if NCPUL tied up with IOS, it would prove to be an effective source of the promotion of Urdu language.

Dr Z M Khan said any language needed outside support and cooperation also. Only internal efforts were not enough to promote it, he emphasized.

In his presidential address, eminent journalist and Urdu Sahara chief Asad Raza said Urdu language existed in areas from Kashmir to Kanyakumari. He stressed the need for raising voice through NCPUL for the recruitment of Urdu teachers in the schools in the Urdu-spoken areas. He urged the IOS to provide proper guidance to NCPUL to the cause of the promotion of Urdu language.



L-R: Dr. Mohammad Manzoor Alam, Dr. Khwaja Mohd. Ekramuddin, Prof. Akhtarur Wasey, Mr. Asad Raza, Mr. Abdul Qadir Shams, and Prof Z.M. Khan delivering his views

second biggest language of migration (*Hijrah*) which was going from one place to another with its cultural values. While disclosing that a number of states, including Jharkhand and Odisha, were at all not represented in the NCPUL, he declared to give representation to such states on priority basis.

Dr Ikramuddin sought full cooperation in his plan for a research wing or committee for the promotion of Urdu language from Dr Manzoor Alam and his think tank IOS that had undertaken the task of preparing text books in Urdu for madarsa and other educational institutions. Its Urdu text books included some ones prepared by Prof M H Quraishi and others on the subjects of Geography, Political Science and Seerah of Prophet Mohammed.

Announcement

Award of Loan Scholarships

Hamdard Education Society, at the instance of the late Janab Hakeem Abdul Hameed, instituted in the year 1986 a Talent Search and Scholarship Scheme for bright Muslim students. The Scheme is being implemented ever since under the over al direction of Janab Abdul Mueed, President, HES. Ever since 1986 as many as 372 scholarships have been sanctioned and 138 book-grants given.

Applications are now invited from students who have passed the examination mentioned below in 2012 and intend to continue their education at least upto the academic year 2013-2014.

While awarding the loan scholarships the main stress will be on Science, Engineering and Medicine, but students of Commerce and Social Sciences including Economics may also be considered. The purpose of the scheme is to select extraordinarily bright Muslim students and to fund subsequent education of those among them who are needy and continue to show excellent results, so as to produce leaders in various walks of life. The criterion for selection would be merit-cum-means.

Loan scholarship will be awarded at the following rates to students selected out of those who have passed the respective examinations:

1. High School/Higher Secondary Rs. 350/- P.M.
2. Intermediate or equivalent Rs. 550/- P.M.
3. Graduation Rs. 800/- P.M.
4. Students pursuing Doctorate Rs. 1200/- P.M.

The amount of the loan scholarship will have to be paid back to H.E.S. in the same number of instalments in which it is given. The repayment will commence two years after completion of education. The loan scholarship is renewable annually subject to the progress being adequate. In case of decline in studies or failure to report progress, the scholarship will be suspended and the entire amount of loan scholarship may be recalled from the awardee.

The selection of candidates will be on an all-India basis. Only those regular students need apply who have secured at least 80% marks (aggregate in High School or Higher Secondary Examination, 75% marks (aggregate) in Intermediate or equivalent Examination, and 70% marks (aggregate) in Graduation or Post-Graduation Examination, and who are needy. Marginal relaxation in the cut-off point may be made, at Secretary's direction, in respect of candidates from backward states or areas.

Documents should be enclosed by needy students in support of inadequacy of means:

The above cut-off points for eligibility are applicable to Science, Engineering and Medicine students: these will stand reduced by 5% in case of students of Social Science and 10% in case of those who have passed (1)

Central Board of Secondary Education, and (2) Indian School Certificate examination.

In addition to a high percentage of marks, intellectual brilliance, creative capability, quality of leadership and the urge to make a mark in life, will be assessed and kept in view while awarding loan scholarship and book-grants.

The best students emerging from a scrutiny of applications will be called for a written examination and interview at Delhi. They will be paid second class Rail fare to and fro. Arrangements for their board and lodging will be made by the Society. Those selected will be given either a loan scholarship to be determined according to the means criterion, or a book-grant. While deciding on scholarship, means criterion will receive special weight. Those who get a scholarship will have to execute a bond for repayment. Scholarship forms can be downloaded from the following websites

www.hamdardeducationociety.org

www.hamdardstudycircle.org

www.hamdardcoachingcentre.org

www.jamiahamdard.edu or had from the Secretary, Hamdard Education Society, Talimabad, Sangam Vihar, New Delhi-110062. The Last date for receipt of application forms in this office is 15th September 2012. Examination and interview are likely to be held in the month of December 2012.

Incomplete, illegible and time-barred applications will not be considered. Applicants may kindly note that it would not be possible for this office to reply to individual queries. We should be able to intimate only those candidates who are selected (a) at the first stage of scrutiny on the basis of paper qualifications and (b) the second stage of selection after the written examination and personality test. The Scheme is intended for the benefit of very bright students. It can't be stretched to accommodate hard cases on compassionate grounds.

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In this sense, therefore, the salafiyya movement is considered by some as the precursor of Islamism. The

emergence of an outwardly secular Arab nationalism, and the banning of the Muslim Brotherhood in Egypt in 1954, saw a decline of the *salafiyya* as a reform movement, but its ideas and ideals were to re-surface in Islamist, Apologist and other forms.

While the influence of the *salafiyya* may be identified in the programmes of some Islamists, it is also the case that many of the proposals made by the early reformists have been criticised and dismissed by influential Islamists as the movement took shape. For instance, the Moroccan Islamist ideologue, Abd Assalam Yassin, does not believe that Islam stands in any need of modernisation. Quite the contrary, he believes the goal should be 'to Islamicize modernity not to modernize Islam'.

Some scholars have also made some links between the Wahhabi movement and Islamism, the former being a puritanical movement that arose in central Arabia in the eighteenth century. The Wahhabi link is a complex one. The thinkers of the *salafiyya* movement made little impact in Saudi Arabia. Moreover, as far as the intellectual development of Islamism, Egypt stands as the intellectual heartland of the current, producing Hasan al-Banna, the founder of the Muslim Brotherhood and Sayyid Qutb. It is only since the late 1970s, and particularly since the success of the Iranian revolution, that Wahhabist teachings began to spread in an intensive way, perhaps even in a calculated way, as Michel Feher suggests. This has been mainly through the funding of religious schools (madrassa) beyond the borders of Saudi Arabia and of the Arab world.

From *Political Thought in Islam* by Nelly Lahoud, pp. 16-17

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The fact is that it was the tough Medical Council of India (MCI) which compelled the power that be to abandon the idea of a private medical

college. Therefore, MCI deserves our thank more than anybody else.

I know the small 'opposition' group referred to above was not opposed to the establishment of a medical college in Jamia Hamdard; they wanted it very much but as a full fledged Faculty of Jamia Hamdard and not as a private medical college. It is a clever strategy of the power that be to malign the 'opposition' consisting of a few academics who have filed and/or supported a court case challenging the continuation in office of the top office-bearer.

This writer is an animal of its own kind. He applies his mind where most people prefer not to disturb their sleeping mental faculty and energies. Little do they realize that not using one's mind amounts to letting it gather rust and get rotten in due course of time.

However, I was happy to see a professor of Unani medicine becoming a bit bold and urging the authorities — one of whom is surely illegal — to now pay attention to the *Unani Tibb*. I wonder if the poor professor realizes that his Faculty of *Unani* Medicine is already on ventilator.

Another pleasant surprise was a lady colleague who requested the authorities to give more mind space to her Faculty. In return she was given mouthful of sermon by the man who celebrates taking catches outside the boundary line. She was asked to shift her faculty else where to give space to the celebrated new-born, the Faculty of (Modern) Medicine.

I had this wrong feeling as only Department of Islamic Studies was being neglected. It was pleasant to see that other colleagues also share my anguished feelings. The power that be is clever and can not be taken lightly. They were quick to explain that the newly-born child normally receives more attention which does not mean that other siblings are unimportant.

Apparently it is a good explanation. But the facts speak otherwise. In fact, the new-born is being pampered since its very conception. The authorities of the university had become nurses and doctors devoted solely to the child still growing in the womb. In other words they have behaved in the last two years as special project officers deputed to set up the medical college.

Crores of Rupees generated through the sales of *Unani* products have been spent to set up a modern medical college which has a centrally air-conditioned hospital. On the contrary the Faculty of *Unani* Medicine does not have a hospital at all. It speaks volumes about the likes and preferences of the men in power.

The men in power are usually in the habit of making promises when in difficulty and break them without remorse when in a convenient position. Promises, therefore, can not be taken at face value. The men in power have to deliver. My reading of the shape of things to come is that they can not deliver. Because, first, they do not have the desire and, second, they do not have the resources to do justice to all the programmes of studies.

The high fee of Rs. 6,00,000/- is not without reason. The newly-born child is not an ordinary child. It still requires many hundred crore Rupees to grow over the next four-five years. It means all our resources would be barely sufficient to meet the requirements of the medical college. In Hindi/Urdu they say that buying an elephant is easy but maintaining it requires huge resources that we barely have today, especially in the light of known sources of our income. So fellow academics! Be ready to be neglected for many more years.

Welcoming the establishment of the medical college and congratulating the man who has taken the catch outside the boundary line, a senior professor said that it was the cherished dream of Hakeem Sahib. I wonder

where from these people get these information which contradict Hakeem Sahib's philosophy of life and life-long struggle to promote *Unani* medicine. It would have been easier for him to set up a medical college than promoting a system of alternative medicine which is not in vogue. And we know that Hakeem Sahib, like the American poet, Robert Frost, took the road not taken by ordinary men. Hakeem Sahib was *Hamdard*, a man with a tender heart and therefore we should not project him as *Bedard* (unsympathetic) to the institutions and disciplines like the *Unani* medicine and Islamic Studies which he had created and championed all his life. A course with an annual fee of Rupees Six lakhs could not be his cherished dream.

It is not greatness that you have millions or billions of Rupees. Greatness lies in how you make use of your wealth or in what way you pay back to the world which has given you so much. Hakeem Sahib was indeed a great man. The government declared half of Hamdard *Dawakhana* as evacuee property in 1948 when his younger brother had migrated to Pakistan. Things so developed that by the grace of God he was able to buy it back from the government. Probably he had money and influence in the 1950s and might have become a multi-millionaire. But he chose to convert his flourishing *Dawakhana* into a *Wakf* and used the income generated by it to develop institutions of primary and higher learning. When he had the option to remain owner of huge wealth, he preferred to be its custodian. It smacks of your ignorance and poor knowledge when you say that Jamia Hamdard is a private-public enterprise. But what else can we expect from a man who doesn't know if a catch taken outside the boundary line is a matter of jubilation or of huge disappointment.

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OPINION

The Catch Taken Outside the Boundary Line

by Ishtiyaque Danish

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

Hakeem Abdul Hameed was a Unani physician. It is said that during his lifetime he had treated over a million people. He ate little, slept little and talked little. As a result he was able to perform and achieve wonderful things in life. His most important living legacy is Jamia Hamdard located in the sylvan surrounding of the Tughlaq Fort. Not for nothing the Institute of Objective Studies has included him among the hundred great Muslims of the 20th century.

In the beginning of the 20th century Hakeem Abdul Hameed inherited a small Dawakhana from his father. At the time of his father's death he was very young, pursuing his studies in Unani medicine. Under the watchful eyes of his caring mother he took up the responsibilities of the small Dawakhana his father had left behind and over the years developed it into a great industry of Unani products. Swimming against the current – trend and fashion of the time – he not only revived the dying Unani system of medication but also modernized it to keep pace with the modern medical science. His achievement, therefore, must be regarded as revolutionary.

Hamdard Dawakhana was doing well when the Partition happened in 1947. The Muslim community of Delhi had to pass through a river of blood which almost annihilated them. They began migrating to Pakistan in droves. Hakeem

Sahib's own brother, Hakeem Sayeed also went to Pakistan.

Hakeem Sayeed's migration to Pakistan brought a big problem to Hamdard Dawakhana as half of it was declared as evacuee property upon which the government laid a claim. Hakeem Sahib was not to be discouraged nor outsmarted by this unseemly development. He converted his highly profit-making industry into a Wakf the purpose of which was to promote education particularly Unani medicine and Islamic Studies. Out of the income generated by Hamdard Dawakhana (Wakf) he set up several great institutions like Hamdard University, Hamdard Public School and Ghalib Academy etc.

When Hakeem Sahib acquired 90 acre land in Tughlaqabad, many of his contemporaries living in old Delhi ridiculed him and advised him to move to Pakistan to make a fortune there. He refused to listen to such unsolicited advices and kept his faith in independent India's ability to achieve inclusive development that will benefit every section of the society.

Today Hamdard University is a premier institution of higher learning in Delhi, though it has recently fallen on bad days as far as governance is concerned. It, however, must be kept in mind that the quality of teaching and the researches it produces are of highest standard.

From the current session Jamia Hamdard is starting bachelor programme in modern medicine which is popularly known as MBBS. We do not know the exact figure, but it is estimated that several hundred crores of Rupees have been spent to establish this medical college. Such a development should be welcome by all and celebrated as collective achievement. But the man who claims to have achieved this landmark success has created a cleavage as well as doubts in the campus. In a recently held meeting he thanked all those who contributed directly or indirectly to the establishment of medical college in Jamia Hamdard. Little did he realize that he has taken the catch well outside the boundary line. Readers may recall the climax of Amir Khan's celebrated film, Lagaan.

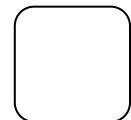
We all know that boot-lickers abound in India. Jamia Hamdard is no exception. The man who has taken the catch outside the boundary line was quite satisfied by patting his own back. He did not invite others to congratulate him but Deans and Professors rose one by one to give him the credit he doesn't deserve.

There is a small 'opposition' group in Jamia Hamdard and they might think that it is due to their criticism that the medical college is a part of the University, though all efforts were made to establish a private medical college on public land.

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