



# IOS NEWSLETTER

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## Thought for the Month

Those who avoid  
Great sins and indecent deeds,  
Save lesser offences,-  
Verily your Lord is ample  
In forgiveness. He knows  
You well when He brings  
You out of the earth,  
And when you 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

In the present paper I propose to examine the status of Muslim women under law as citizens of India and as members of a religion-based community, both in the common political, social and economic domain of the country and in the separate culture-bound domain of the family. In the common national domain, Muslim women, at par with women of other religion-based communities, are governed by the same guarantee of right to equality and non-discrimination under Articles 14, 15, 16 of the Indian Constitution. Consequently, Central and State laws, policies and practices which deny equality to women per se are applicable to Muslim women, like deprivation of women from inheriting agricultural land. Additionally there are laws which privilege Hinduism and other indigenous religions-like entitlement to the benefits of State's affirmative action programmes including reservations for Scheduled Castes-which are discriminatory against Muslims. Muslim women of Dalit social origin are denied any share in reserved quota of public service, or seats in educational institutions and legislatures. Further, under Hindu personal laws enacted in 1955-56 a Hindu woman embracing Islam loses many vital rights including the custody of the child. In independent India, Muslim women like Muslim men have been subjected to "majoritarian" neglect, discrimination and intolerance resulting in varying degrees of their exclusion in the field of education, social welfare, employment and development both in the public and private sector. In view of the fact that Muslim social attitudes are conservative making their women less willing to demand equal participation in public life, there is easy acceptance of denial of equal opportunities to them in social, political, and economic activities. The pervasive negative stereotyping of Muslims based on perceived wrong of history of medieval India, coupled with the stigma of partition of India being attached to the Muslim community alone, has engendered a mindset in the sections of power-wielding Hindus which helps justify routine discrimination and intolerance against Muslim women. Muslim community having become suspect, especially owing to Indo-Pak adversarial relations, and confrontations, Muslim women's chances of getting sympathetic treatment have further diminished. In the event of active onslaught of Hindu-Muslim communal conflict under political compulsions or owing to Hindutva agenda of hate and revenge against Muslims, Muslim women have become an easy target of attack. Rape, including gang rape of women has been frequently used in India as a weapon of war to teach the targeted community a lesson. Reports from human rights and feminist organizations of gruesome acts of gang rape and sexual cruelty against Muslim women in Gujarat 2002 are not the only example of such acts. Muslim women have been subjected to such treatment in most major riots and pogroms since Jabalpur 1961, which, for example, was triggered by the "illicit" love relationship between a Hindu girl and a Muslim boy. This event suited the Hindutva bill, projecting Muslims rulers of yore as destroyers of not only Dharma, but also ravagers of the modesty of women.

From *Empowering Women: Paradigms and Strategies* by (ed.)  
Prof. P. Koya, pp. 241-242

**Activities of the IOS Headquarters**

**IOS organises Discussion on SC Judgment on Instant Triple Talaq**

The Institute of Objective Studies (IOS) organised a discussion on “Supreme Court Judgment on Instant Triple Talaq” at the Institute’s conference room on September 9, 2017 in order to convey the conclusion to the All India Muslim Personal Law Board (AIMPLB) which was scheduled to meet at Bhopal on September 10, 2017. The suggestions of milli organisations, Islamic scholars and lawyers on the issue were to be discussed at Bhopal.

Initiating the discussion, the advocate-on-record, Supreme Court of India, Mushtaq Ahmed, said that the matter of triple talaq arose out of a case relating to Hindu marriage filed in the apex court with regard to the question of the share of a woman in family property.

The case was filed under the Hindu Succession Act. The case was being heard by Justice Adarsh Kumar Goyal and Justice Dave. He observed that though Muslim women were nowhere in the picture then, yet both the judges issued a suo motto notice to the Attorney General to file a reply on the plight of Muslim women. Strangely enough, the title of the notice received in the registry of the legal services cell read “Muslim Women’s Quest for Justice.” This was enough to induce Muslim women petitioners to move the court. The case was filed in the Supreme Court which took notice of it and categorised it as the most urgent matter.

He noted that the urgency for hearing the matter was beyond comprehension as more urgent matters, like the implementation of Sri Krishna Commission Report and criminal conspiracy case against LK Advani and others were pending hearing in the Supreme Court. Explaining the judgment of the court, he said that the plea of respondents like AIMPLB and Jamiat-ul-Ulema that Part III of the Constitution did not touch personal law, was accepted. The court ruled that it was the responsibility of the government to legislate if any corrective measures needed to be taken. Interpreting the minority judgment, he said that he viewed divorce as part of Shariah and as such

He explained that an enactment on personal law was not easy as this item found place in the Concurrent List. He said that while hearing the case, views of all the schools of Muslims law were not taken into consideration. He emphasised that the judgment had become a law and we must tell the community that the instant triple talaq was a sin.

Dr. Wasim Ali from the Department of Law, Aligarh Muslim University, endorsed the majority judgment and said that talaq was neither good nor acceptable. This was ultra vires of the Constitution as well as against the Quran and Sunnah. He insisted that both the majority and minority judgments conformed to the Quran and Shariah to some extent. He said that all Muslim organisations were against triple talaq. Prof. Shakeel Samdani from the Faculty of Law, AMU, regretted that no movement on triple talaq was launched by Muslim organisations in the last 15 years after the case was filed by Shamim Ara in 2002.



A view of the discussion on “Supreme Court Judgment on Instant Triple Talaq”

protected by Article 25 of the Constitution. Besides, several verses of the Quran were quoted in the minority judgment to buttress the point. Referring to the majority judgment as law, he said that the minority judgment was of academic interest. He asked Muslims to hail the judgment and desist from issuing statements contrary to it as it might give a handle to opponents of Muslims.

Mr Shamshad, a Supreme Court advocate, held that according to the majority view, unilateral talaq was arbitrary. Justice Rohinton Fali Nariman took the arbitrariness route and said that there was a scope for reconciliation in divorce proceedings.

He said that we must be thankful that the entire personal law was not declared null and void by the court.

He advised against filing of a petition for review of the judgment. If anyone did so, he would be doing a great disservice to the Muslim community. He urged the prominent Muslim organisations to fan out in the remotest corners of the country and advise Muslims against the bad practice of triple talaq. While holding that no Shariah law was above the Quran, he stressed the need for opening the channels of communication with the Prime Minister. He said that intelligent

groups did not confront the government of the day.

Advocate Mahmood Paracha commented that Muslims in India were in existential danger. Their right had been snatched away. He saw no logic in the judgment except in the observation made by Justice Kurien Joseph. Terming the triple talaq judgment as political, he said that we should not accept the verdict if we wished to die as true believers and warned that if we failed to raise our voice against the judgment, many more such judgments would follow. If one read the judgment from the angle of an aggrieved woman, he would conclude that she was not going to get relief from the verdict on triple talaq. If the verdict was not opposed, it would open flood gates of attack on Islam. The Muslim Personal Board Law Board, or any other Muslim organisation for that matter, should engage with the task of fixing women's rights, he added.

Visiting Professor, Amity University, Prof. Khwaja Abdul Muntaqim, observed that since the judgment had now become law, it must be incorporated as such. He favoured amendment to the Sharia Act to make a provision of punishment for triple talaq. The punishment for such act, he said, should be imprisonment up to six months. He argued that there was nothing mala fide about making a provision for punishment if it was bad in both theology and law.

Maulana Yaqoob Khan Shahjahanpuri said that talaq should be in accordance with the procedure provided in the Quran. Quoting the second Caliph of Islam, Hazrat Omar, he said that the Caliph had ruled that triple talaq should be treated as one-time talaq. The Muslim community would not be affected by the judgment, he noted.

Secretary All India Majlis-e-Mushawarat Maulana Abdul Hameed Nomani pointed out that we had failed to explain the matter in a proper

perspective. He said that there were only two talaqs – either according to Sunnah or against Sunnah. He said that the instant triple talaq was a sin and one who indulged in it must attract penal provisions. He said that we never made it known that women had equal rights. No government wanted to follow Shariah and what was lawful or illegal in the eye of law might not necessarily be allowed or disallowed under Shariah. In Islam, man had not been given superiority over a woman. If a man divorced his wife without proper reason, he must be punished, the maulana concluded.

Editor, Kanziatul Imaan, Delhi, Maulana Zafaruddin Barkati, opined that the point at issue was not talaq, but the mode of divorce. He suggested that a delegation comprising ulema and Islamic scholars should call on the Prime Minister and submit a memorandum in this connection. He also suggested that issues of non-Muslim women should also be raised.

Prof. Arshi Khan of AMU observed that the apex court had opened floodgates for the courts to entertain other issues concerning Muslims. Instead of being comprehensive, the verdict stuck to the Quran only, leaving Hadith untouched. He said that the case was hurriedly taken up and decided without critically examining the issues involved. This gave rise to the apprehension being expressed in certain circles that the judgment was political in nature. Going by our numerical strength – 20 percent of the world Muslim population – we must silently protest against the verdict by organising debates in which ulema, Islamic scholars and other academics should be invited to speak and share their views. Since this government was gradually losing legitimacy, we must not desire to meet the Prime Minister. Rather, he must desire to meet us. He remarked that it was a psychological war or else the rate of divorce among Muslims was just a fraction of the total.

Mansoor Ali, advocate, expressed the view that nothing substantial was likely to come out of a revision petition. He was apprehensive of the adverse impact of the verdict. He said that the AIMPLB must convince non-Muslims that Islam was the best religion in terms of giving equal rights to its women.

President of Jamiat Ahle Hadith, Maulana Asghar Imam Mehdi, held that the verdict was a backdoor infringement on the Muslim personal law. He suggested that personal laws of both Sunnis and Shias must be compiled to put up a brave front before those who were opposed to it. This would, hopefully, “restore our image” before others, he concluded.

Prof. Hasina Hashia of Jamia Millia Islamia questioned the timing of the case and the judgment delivered by the Supreme Court. She said that Muslim Mahila Andolan, an affiliate of the BJP, was roped in to file the case in the court. The issue of talaq was raised after the UP Assembly elections to prepare a ground for securing a Uniform Civil Code. She emphasised the need for unity among Muslims and enlightenment of the political parties on the issue of talaq.

Presiding over the symposium, Prof. M. Afzal Wani of the School of Law and Legal Studies, GG Singh Indraprastha University, and Assistant Secretary General, IOS, pointed out that the onus of understanding human history devolved on the Muslim most. It was also the duty of Muslims to be sensitive to their own community. Referring to the importance of education, he said that it was the Quran which first used the word “Iqra” that meant “Read”. It was due to Iqra that crores of books on different subjects had been published so far.

Commenting on the judgment on triple talaq, he said that it was politically motivated as Shayra Bano's estrangement with her husband was 10-year old. What then prompted the court to hasten the disposal of the

case? he quipped. He said that the court proceedings were meaningless as respondents' pleas went unheeded. An impression was being created that Islamic jurisprudence had pitfalls and it would be in their own interest to adopt a system that was followed by others. Thus it had now become imperative to disseminate the knowledge of Islamic jurisprudence in the community. Underlining the importance of jurisprudence, he said that a nation was worth its jurisprudence. While calling for end to injustice, if any, to women, he counselled not to be swept away by emotions. He said that there were so many issues that could be settled within the community without going to the court. He also asked Muslims to develop a strong financial system. Zakat and Islamic banking were the institutions that needed to be firmed up. Similarly, every effort should be made to put the money to better use, he added.

Earlier, the symposium began with the recitation of a verse from the Quran by Hafiz Wasim Nadwi. Proceedings of the seminar were conducted by Dr. Nakhat Husain Nadwi. The seminar was attended by several scholars, ulema, social activists and prominent citizens.

**IOS LECTURE ON “GST: CHALLENGES AND IMPACT”**

The Institute of Objective Studies (IOS) organised a lecture on “GST: Challenges and Impact” on August 25, 2017 at its conference room. The lecture was delivered by the Director, Acqutias Research and visiting professor, ISB, Hyderabad, Dr. Amir Ullah Khan, who traced the history of goods and services tax in India. It was the ex-Prime Minister, VP Singh, who

first mooted the idea of a uniform goods and services tax in the country. Later on, Prime Minister, Atal Behari Vajpayee set up a committee to go into the issue. The UPA government also deliberated on the GST, but it was vehemently opposed by the then chief minister of Gujarat, Narendra Modi, now the most vociferous proponent of it. He said that the industry wholeheartedly supported the BJP during the parliamentary elections of 2014 in return for the promise to annule the land acquisition law. In order to keep the promise, the Modi government tabled the first resolution in 2014. Since several BJP members of Parliament opposed the move, the

were vanishing. He said that against the requirement of 10 lakh jobs every month, only 1,25,000 jobs were made available in the last one year. GST had not yielded positive results as was visualised earlier, though it had changed the face of several economies in the world.

Dr. Amir Ullah explained that earlier there was no uniformity in taxes on various items. States used to charge their own taxes on items which varied from state to state. In the present case, there was no duplication in taxes. He said that when a commodity was disliked or there was a move to phase it out, the government indirectly placed restrictions on it. Sometimes a commodity was highly taxed so that the consumer desisted from buying it due to high price.

He pointed out that GST roll-out had begun. The idea was that it would simplify and harmonise taxes as much of the “tax terrorism” that existed in India would get

extinguished. Even if it came at the cost of making India less of a federal state, it would be well worth it. But, he added, the beginning had been rough. Not only was industry unprepared, it was obvious that the government too was way behind on its preparations. The Telangana chief minister was the first to have realised that GST would cause distress. In a letter to Prime Minister Narendra Modi and the Union finance minister, the Telangana chief minister, K Chandra Shekhar Rao, sought exemption for the works covered under beedi and granite industries and works under irrigation and drinking water projects. KCR argued that thousands of workers were subsisting on beedi industry and



L-R: Dr. Aftab Alam, Prof. Naushad Ali Azad, Dr. Amir Ullah Khan and Mr. Mathew V

government shifted its focus to GST in order to benefit the industry.

Dr. Khan observed that the BJP was working on a policy to instal a BJP government in every state, so that the GST law could be easily approved by state assemblies. He said that the purpose behind bringing in the GST law was to enforce the principle of one country one tax. The rate of GST differed from item to item. Some items had 5 per cent tax while other had 15, 18 and 28 per cent tax respectively. He wondered that despite being the largest industry, petroleum and construction sector were exempted from the tax. He noted that the ill-effects of the GST had started appearing as jobs in sectors like tourism, construction and others

imposing excess taxes on the industry would adversely impact them.

Dr. Khan remarked that with more than 140 commodities that would have to be fitted into the five slabs, the tax department had its hands full. It had still not decided what to do with products where there was a need to fix special cesses on goods that were now capped at 15 percent for aerated drinks and luxury cars, and at 135 percent for paan masala, and 290 percent or Rs. 4,170 per 1000 sticks for cigarettes. He said that most items would fit into the existing VAT scheme. He held that at the moment, each state differed so much that the actual fitments would require intense lobbying by states. This would be followed by businesses that would start their own lobbying. This posed the danger of a return to the old system of business lobbyists using all possible means to get their products into lower slabs. The government had not yet been able to grapple with the demonetisation debacle. He believed that the government would have to work overtime to save itself from another embarrassment.

Co-founder of the NGO, Chunaav, Mathew V observed that while demonetising high-value currency notes it was stated that black money would be unearthed. It was also said that demonetisation would deal a striking blow to the funding of terrorism and help put an effective check on the menace of Naxalism. But, this was just a façade. The main purpose of demonetisation was to financially weaken the Opposition parties. And the BJP succeeded in this scheme.

Presiding over the seminar, former, Dean, Faculty of Social Sciences, JMI, Prof. Naushad Ali Azad hailed GST as

a good step to put the economy on a sound footing. Admitting that GST was not sending good signals for the present, he expressed the hope that good results would come out soon.

The chairman, IOS, Dr. Mohammad Manzoor Alam emphasised the need for assessing political and social impact following the enforcement of the GST. He insisted that petroleum was exempted from GST in order benefit a particular individual. He called for pondering over the impact of the rising prices on the poor after GST was implemented.

Earlier, the seminar began with the recitation of a Quranic verse by

The Institute of Objective Studies (IOS) organised a one-day seminar on “Role of Madarsas in Education and Muslim Children in North India” on August 18, 2017 at Nehru Guest House, Jamia Millia Islamia in association with the Civil Society Network. Spread over five sessions, the seminar discussed issues relating to the content of the syllabi of madarsas, off-take of students for admission to various courses in Indian universities and their financial health.

The chairman, IOS, Dr. Mohammad Manzoor Alam, who summed up the proceedings of the seminar, stressed the need for the integration of knowledge. He said that the integration of madarsa education and modern education could respond to challenges of today that our world was faced with. The purpose of education should be to serve humanity as visualised in the holy Quran and Hadith. Human dignity had to be restored at all costs if the world in which we lived wished to survive as an abode

of peaceful co-existence.

Referring to Islam’s dominance in the world in various fields of knowledge 400 years ago, he said that Islam produced a scholar like Ibne Khaldoun who was described by the West as the father of sociology. Similarly, Idrisi’s contribution to geography was well recognised by Western scholars. Since the Quran and Sunnah were the fountainhead of Islamic life, the integration of knowledge was a must for a bigger role in the mundane world.

This had become all the more necessary in the present context as education was commercialised today. Referring to the nine suggestions made during the seminar, he said that the



L-R: Prof. Ishtiyaque Danish, Prof. Mohsin Usmani, Maulana Md. Raziul Islam Nadvi and Dr. SM Mahmud

Maulana Shah Ajmal Farooq Nadvi. Asstt. professor of political science, Zakir Hussain College, Delhi University, Dr. Aftab Alam, conducted the proceedings. The programme was attended by university teachers, scholars, social activists and concerned citizens, including the secretary-general, IOS, Prof. ZM Khan and assistant secretary-general, Prof. M. Afzal Wani.

**IOS – CIVIL SOCIETY NETWORK JOINTLY ORGANISE ONE-DAY SEMINAR ON “ROLE OF MADARSAS IN EDUCATION AND MUSLIM CHILDREN IN NORTH INDIA”**

IOS would organise workshops to understand and exchange views among the participants. He agreed to help open schools imparting modern education within the jurisdiction of madarsas so as to prepare madarsa students to keep them abreast of students receiving modern education.

Dr. Alam praised Maulana Azad University at Jodhpur in Rajasthan for running several institutions. It may be recalled that the university accepts grants from the government and makes optimum utilisation of funds made available to it. He said that the aid given to the university for computer education was fully utilised with the result that more and more students were becoming computer-savvy. Stressing the need for thinking in terms of quantity of education at a time when the rate of literacy among Muslims was less than that of Dalits, he observed that it was futile to hanker after quality of education. Rather, it must be quantity plus quality, he said. He asked the madarsas to also open Sanskrit schools and assured that the IOS would contribute its bit in this endeavour. While asking the participants to send their talks in an article form within 15 days, so that a book based on them could be published, he said that all the suggestions made at the seminar would be thoroughly discussed at the next General Assembly meeting.

Earlier, the inaugural session began with the speech of the Finance Secretary, IOS, and former HoD of Islamic Studies, Jamia Hamdard, Prof. Ishtiyaque Danish. He said that the religious and community awakening among Muslims was due to the Islamic seminaries. Since the conditions prevailing in 1857 changed in 1947, madarsas too needed to change themselves accordingly. Laying stress on the need for hike in the salaries of madarsa teachers and imams of mosques, he said that they too were a part of society and faced same problems as others. He pleaded for the replication of the experiment in Kerala

where religious education was imparted to students in the morning and school curriculum was taught in the evening.

General Secretary, Civil Society Network, Dr. SM Mahmud introduced the topic. In his main address, Secretary, Tasneefi Academy, Jamaat-e-Islami Hind, Maulana Md. Raziul Islam Nadvi emphasised that government officers should also be invited to the programmes organised by the madarsas. Presiding over the session, former professor and dean, Middle East and African Studies, English and Foreign Languages University, Hyderabad, Prof. Mohsin Usmani, opined that the same mistakes were being repeated by Muslims in India as were committed by them in Spain. In Spain, Muslims excelled in knowledge, but failed to cultivate contacts with the people of other religions. He said that in India we had maintained a distance with 80 percent of the population, that of non-Muslims. This was contrary to the teachings of the Prophet (PBUH). Since the madarsa pass-outs were unable to address the 80 percent of the population, the teaching of Hindi and English along with Arabic had become imperative, he added.

The first technical session devoted to “The Role of Madarsas in the Education of Muslim Children and the need for the improvement of curriculum” was chaired by Mufti. Mohammad Arshad Farooqi. The main speaker at the session was Dr. Mohammad Nasim Akhtar, deptt. of Arabic, JMI. In his speech, Dr. Akhtar called for change of the madarsa syllabus. Madarsa syllabus, he said, should be subject-oriented, instead of book oriented. Madarsas were still teaching the same books that were prescribed a 100 years ago. He suggested that the madarsas should endeavour to open such schools where 70 percent of the curriculum was devoted to modern education and the rest 30 percent of religious education.

The second technical session focused on “Career Building through Madarsa Education and Related Issue”. The session was chaired by Maulana Mohammad Yaqoob Bulandshahri. Dr. Mujeeb Akhtar Nadvi, assistant prof., deptt. of Arabic, Delhi University, addressed the session as the main speaker. He suggested that subjects like science, mathematics, Hindi and English should be included in the madarsa curriculum from 6th standard. Dr. Umar Anas Nadvi, research fellow at the Indian Council of World Affairs, complained that madarsa students always stuck to their attitude and never opened up to the outer world.

The third technical session centred on “The Problems of Madarsas and the Ways of Improvement in Madarsa Education”. Former HoD, deptt. of Islamic Studies, JMI, Prof. Shafiq Ahmad Nadvi chaired the session, assistant professor of Arabic, Delhi University, Dr. Mohammad Akram delivered the main address. In his speech, he said that the madarsas today faced several problems. They were targeted by the government on one hand and were publicly criticised on the other. Prof. Shafiq pleaded that madarsas should be allowed to pursue the mission for which they were opened. They were needed by the Muslim community the most, he said.

The valedictory session was presided over by Dr. Mohammad Manzoor Alam. Maulana Mohammad Yaqoob Bulandshahri, president, All India Dini Madaris Board, and Mufti Mohammad Arshad Farooqi, chairman, Fatawaa online expressed their views at the session. The proceedings of the seminar were conducted by Maulana Ajmal Farooq and Dr. Nakhat Husain Nadvi of the IOS.

The seminar was attended by Islamic scholars, madarsa teachers, university teachers and concerned citizens.

**Services of Mufti Ashraf Ali Baqwi Remembered**

The Institute of Objective Studies and the All India Milli Council jointly organised a condolence meeting at the conference hall of the Institute on September 13, 2017 to remember Mufti Ashraf Ali Baqwi Qasmi, Amir-e-Shariat, Karnataka and Vice President, All India Milli Council, who left this mundane world on September 8, 2017. Recalling his services to the Muslim community, Maulana Abdullah Mughesi, President, AIMC, said that Mufti Baqwi embodied many qualities, including pursuit of Islamic knowledge, organising capability, a tender heart and meticulous

planning. His active role in pushing the caravan of AIMC ahead had been noticeable, he observed. The Chairman, IOS and General Secretary, AIMC, Dr. Mohammad Manzoor Alam described him as a man of many fine traits which made him a litterateur, poet, expert in Islamic jurisprudence and Hadith. Besides being a deft organiser, he had developed a good rapport with different religions.

Ministers and senior officials used to turn to him for advice. He always felt concerned to channelise youth power without the distinction of caste and creed. He said that Mufti Baqwi frequently helped people without consideration of the school of thought they belonged to. He was a force for forging unity among diverse schools of Islamic thought in Karnataka and other south Indian states. Dr. Alam pointed out that with his death, the lamp had not been extinguished, but has lighted thousands of lamps. He added that

Mufti Ashraf Ali Baqwi had been actively involved in taking the movement of Milli Council forward. By patronising several sessions of the Milli Council he proved his mettle as a successful organiser.

Maulana Safdar Husain Nadwi said that Mufti Baqwi had a deep knowledge of Islamic jurisprudence and Shariah. He read out the message of the eminent Islamic scholar based in Kuwait, Maulana Badrul Hasan Qasmi. In his message, Maulana Qasmi paid homage to Mufti Ashraf Ali and said that in his death the community had suffered an irreparable loss. Though he was a reticent person,



L-R: Dr. Mohammad Manzoor Alam, Maulana Abdullah Mughesi and Maulana Abdullah Tarique

his heart was burning with the desire for the well-being of the Ummah. His field of activity was not confined to south India alone as he was associated with several milli organisations and such institutions spread all over the country.

Mufti Ahmad Nadir al-Qasmi observed that Mufti Baqwi was counted among top ulema who excelled in the knowledge of Hadith. He was a well-read and well-informed aalim who dedicated his life to bridging the divide between north and the south. He unceasingly endeavoured to shape the Muslim society in accordance with the Sunnah of the Prophet (PBUH).

Mufti Imtiyaz Ahmad said that Maulana Baqwi was the Vice-President of Islamic Fiqh Academy and his (Imtiyaz Ahmad's) association with him was that of a teacher and the taught. He was affectionate to his juniors and devised a good system of training. His love for learning was worthy of emulation. His popularity could be gauged from the fact that his funeral was attended by a large number of people.

The General Secretary, Delhi Unit, Milli Council, Mirza Zaki Ahmed Beg, referred to his first meeting with Mufti Baqwi in 2006 and said that he was very much impressed with the discipline of his school. He always focused on good education and training of his students. Prof. Haseena Hashia, professor of geography, JMI, observed that some people left a lasting imprint on society after their death, and Mufti Baqwi was one of them. She said that the late Qazi Mujahidul Islam Qasmi used to refer him quite often. She met him only in 2000. He always worked for reconciling differences among

schools of Islamic thought, she added.

President, Milli Council, Saharanpur, Maulana Abdul Malik Mughesi held that Mufti Baqwi was a guiding light for the community. The true homage to him would be to follow in his footsteps, he said.

Maulana Aliq-ur-Rahman Rashadi opined that Maulana Baqwi's death had created a void in south India that was difficult to fill. Wasim Ahmed PRO, AIMC, also paid tribute to Mufti Baqwi. The proceedings of the condolence meeting were conducted by Dr. Nakhat Husain Nadwi. Staff of IOS, Milli Council and Islamic Fiqh Academy, besides Islamic scholars and prominent citizens attended the condolence meeting.

### IOS Journey Step By Step



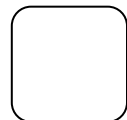
L-R: Justice AS Qureshi, Dr M Manzoor Alam, Justice AM Ahmadi, Justice Fakhruddin, Advocate Yusuf Hatim Muchhala and Justice BA Khan



L-R: Dr. Abu Saleh Shariff, Dr. Subhash Kashyap, Justice Rajinder Sachar, Prof. Afzal Wani, Dr. M. Manzoor Alam, Prof. Z.M. Khan and Prof. Manzoor Ahmad

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## PRINTED MATTER



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