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Thought for the Month

O mankind! We created
 You from a single (pair)
 Of a male and a female,
 And made you into
 Nations and tribes, that
 Ye may know each other
 (Not that ye may despise
 (Each other). Verily
 The most honoured of you
 In the sight of Allah
 Is (he who is) the most
 Righteous of you
 And Allah has full knowledge
 And is well-acquainted
 (With all things)

Al-Quran- 49:13

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FOCUS

The spread of 'modern' understandings of childhood and youth have not been subject to the same critiques as have dominant theories of international development. Yet, beliefs about young people play important roles in shaping national development and reproducing particular value systems (Ruddick 2003; Katz 2004). Universal indicators of child well-being offer supposedly objective snapshots of how a nation is doing, as measured through the experience of their young people. However, such indicators not only fail to account for different experiences of childhood, but they also play a large role in structuring interventions carried out in the name of child well-being.

Here, I argue that despite increased recognition that childhood and youth are socially constructed and vary depending on the context of young people's lives (James and Prout 1997), international development organizations and NGOs continue to emphasize one path for young people's advancement, focussing on the idea of childhood as a time for schooling and play, and not work (Boyden 1997; Green 1998; Ansell 2005). While scholars studying young people in the context of the global north highlight how transitions between the phases are increasingly blurry, and may take multiple forms (Heinz 2009; Furlong 2009), the acknowledgement of this diversity has failed to translate into more flexible international development policies. At a time when unstable employment and increasing costs of education, exacerbated by the 2008-2009 Global Financial Crisis, are re-shaping youth challenges and opportunities, it is especially important that we more critically question the objectives of youth development policies.

In this chapter, I look at three interrelated ideas. I first examine how global trends have led to a proliferation of supposedly universal legislation and governance practices regarding childhood and young people. Second, because of the moral weight that policies carried out in the name of child well-being carry, there is sometimes fear to question supposedly beneficial goals, such as to increase schooling and reduce child labor. However, it is not just that the ideals expressed in legislation and discourse are frequently not realized by poorer young people, but also that such ideals themselves may exacerbate their marginalization. Young people's own attitudes towards work, as well as their ability to access social services, are limited by static conceptions of childhood. Finally, supposedly universal goals such as increased school attendance do not even necessarily reflect the changing global economy. Thus, I highlight a need to look at what actual opportunities and consequences result from a focus on schooling as the exclusive space for all children to advance.

**From *The Problems of Child Labour and Education in Peru* by
 Dena Aufseeser in 'A Critical Youth Studies for the 21st Century
 (ed.) by Peter Kelly and Annelies Kamp, pp. 181-182**

Activities of the IOS Headquarters

Lecture on the book *The Cultural Atlas of Islam*

A lecture based on the review of the book *The Cultural Atlas of Islam* by Prof. Ismail Raji al-Faruqi and Lois Lamya al-Faruqi, was organised by the Institute of Objective Studies (IOS) at its conference hall on March 9, 2019. Prof. Ishtiaque Danish, ex-head of the department of Islamic Studies, Jamia Hamdard and finance secretary, IOS, delivered the lecture on four chapters of the book. These included: the Essence of Islamic Civilisation, The Qur'an, The Sunnah, and The Science of the Qur'an and the Science of Hadith.

Before speaking on what Prof. Faruqi has written in the four chapters mentioned above, Prof. Danish shed light on the methodology that the author has adopted in his book. In his preface to the Atlas, says Prof. Danish, Dr. Faruqi himself has explained his methodology. Prof. Faruqi says that Western writers or orientalist generally adopted what might be called "territorial approach or methodology". That the Orientalists study Islam as regional phenomena. Thus according to them there is 'Islam in the Middle East, Islam in North Africa, Islam in Medieval Spain, Islam in the West, Islam in Central Asia, Islam in South Asia and Islam in Southeast Asia etc. According to Faruqi it is not a correct approach or methodology.

Likewise classical and modern Muslim writers, according to Faruqi, have adopted a methodology which may be described as "chronological".

That Muslim writers write the history of Islam and its emergence in Chronological order. So, we have 'Arabia before Islam', 'Islam in Makkah', 'Islam in Madinah', 'Islam Spreads Across Arabia' and so and so forth. For Faruqi this approach, too, is incorrect.

Faruqi prescribes the new approach known as the phenomenology of religion. That the emergence of a religion is a phenomenon. Thus a study of Islam should mean its totality. 'Arabia before Islam', provides a partial approach. Rather one should study what was condition of religions before the emergence of Islam. But Faruqi is more focused on the message of sources of Islam. So he begins by stating what is revelation or Quran, how is it related with previous

studied Islam and social sciences in a Western milieu. Thus he skipped the contribution of Muslims to natural sciences, social sciences and the humanities. He said that the *Cultural Atlas of Islam* was a pioneering work of Prof. Faruqi and Lamya al-Faruqi, adding that culture and civilisation were largely shaped and developed by religious beliefs. This was true about Islam as well as other religions. That was the reason why the authors, Ismail and Lamya had first discussed the most fundamental sources of Islam—the Qur'an and the Sunnah.

Prof. Danish held that revelation and prophethood had a long tradition and history which the al-Faruqis have thoroughly discussed. The Qur'an is the culmination of all previous revelations. The holy Qur'an was

revealed to Prophet Muhammad (PBUH) by Allah's Archangel Gabriel (Jibrael). The Qur'an is the word of Allah which confirms previous revelations in their original, pristine form. It is the most beautiful composition, which is beyond human capacity and, therefore, is divine. He said the message of the Qur'an is belief in One God, belief in the

institution of prophecy or prophethood and belief in the Day of Judgment.

He noted that the Sunnah implied putting the teachings of the Qur'an in action: how to say a prayer and how to perform other pious deeds. The Sunnah is important, for the Qur'an, the Word of Allah, has ordained Muslims to follow and obey the Prophet Muhammad (PBUH). The Prophet was a caller, *daa'i*, and slave abd, or servant of Allah. Prophet Muhammad (PBUH) was a family man and a leader.

The Quran, The Sunnah,
Science of the Quran, The Science of the Hadith
I. Isma'il Raji al-Faruqi & Ms. Lois Lamya al-Faruqi
By
Prof. Ishtiaque Danish
d. Dept. of Islamic Studies, Jamia Hamdard & Finance Secretary, IOS
aturday, March 9, 2019 at 4:00 p.m.
onference Room, IOS, New Delhi-25



L-R: Dr. M. Manzoor Alam, Prof. Ishtiaque Danish and Prof. Z.M. Khan

revelations and prophets and how it has been interpreted and practiced by Muhammad. In other words he begins by Quran and Sunnah, the two original sources of Islam and its message.

After explaining Prof. Faruqi's methodology, Prof. Danish explained what the author under discussion has written about the Quran and the Sunnah. It appears as Prof. Faruqi has adopted/written on the subject more or less the same that other widely respected ulema have said and written.

In his lecture, Prof. Danish further said that Prof. Ismail Raji al-Faruqi

Prof. Danish observed that the science of the Qur'an referred to its proper recitation and the context of revelation, *asbaab al nuzul*. It also included historical exegesis, *tafseer* and its kinds, extraction of law, juristic categorisation, the permitted and the prohibited. He explained that the Sunnah dealt with *Ilm-e-Hadith* like *riwayah*, *dirayah*, *Asma al-Rijaal*, *jirah* and *taadil*. *Ilm-e-Hadith* was very important because we could not verify the sayings and practices of Prophet Muhammad (PBUH) without it, he remarked. Raji's book had two aspects - the art of culture and faith. While no generalisation was complete in itself, the Western scholars adopted territorial methodology to study of Islamic texts.

According to them, the study of Islamic texts in countries, like Iraq, Iran, Africa, Indonesia, etc. could be understood in terms of territorial methodology. But, he said that Muslims adopted chronological methodology to treat the subject. Both the methods had some exceptions. Some Christian scholars invented a new methodology in the seventies and eighties which was different from both the methodologies discussed above and pointed out the demerits in them. The third method was called phenomenal methodology. This method seeks to express no opinion of its own and rely only on the available texts.

This simply meant to place facts before readers. This method could be understood in the context of rejection of Christianity by some, only to be accepted later. Prof. al-Faruqi studied culture because he thought that the data of the past could not be generated

or recreated, but could only be interpreted. He took data from history. Referring to the memorisation of the Qur'an, he said that Prophet Muhammad (PBUH) did not himself memorise verses revealed to him, but it was his companions (Sahaba) who memorised them. It was said that some 30,000 companions of the Prophet (PBUH) memorised the verses. He noted that the seven *qirat* (way of recitation of the Qur'an) were approved. The pronunciation of the *qaris* (reciters) differed from one country to the other due to the influence of local dialects.

Prof. Danish elucidated that chapter 6 of *The Cultural Atlas of Islam* dealt with the Sunnah, which was defined by al-Faruqis. The Sunnah had been defined by them as including

Hazrat Khadijia (RA) who, being his wife, would give an authentic version. Commenting on the third chapter of the book, he said that a new phenomenon emerged after the Prophets' (PBUH) migration from Makkah to Madina. And this phenomenon was cultural in its nature.

He opined that the Surahs revealed to him in Makkah and Madina were important to understand the Qur'an. With regard to *asbab-i-nuzool* (circumstances of revelation of verses of the Qur'an), he said that some verses had contextual and situational reason. He observed that the Qur'an is a unique Book of Allah the language of which had never been written nor heard before. The Prophet's (PBUH) entire life was imbued with the Sunnah. He said

that *ilm-e-riwayat* was the first knowledge of the Hadith. And the discourse on Hadith was called *ilm-e-riwayat*. While referring to the Hadith, the source of it must be ascertained. Sanctity of the Hadith lay in its reliability. The al-Faruqis also made reference to *ilm-e-hadith*. He said that



A view of the audience

everything of the Prophet (PBUH)–from head to toe. The Sunnah was part of everything related to the Prophet (PBUH)–His deeds and sayings. Regarding *dawah*, he said that it differed from place to place. The Prophet (PBUH) was a family man, had wives and children. His compassion was unparalleled and the people's faith in him as the hope for orphans was infallible. It was usual for him to help every needy person who came to him. He never sent anybody empty-handed. Prof. Danish said that the Prophet's (PBUH) noble qualities were authenticated by his first wife

Islamic *fiqh* (Islamic jurisprudence) existed first and *Muhaddiseen* (commentators of the Hadith) came later. Similarly, the Qur'an was followed by the Hadith and both of them are the fountainhead of the faith, he concluded.

The chairman, IOS, Dr Mohammad Manzoor Alam, observed that Prof. Ismail Raji al-Faruqi was not only educated in the West but also studied at Jamia al-Azhar, Cairo. He said that the relevance of Islam was not confined to a particular time frame. It would be relevant for as long as the

world existed. Professor al-Faruqi's book on *Tawheed* referred to the evils of today. He announced that the concerned chapters of the book would be brought out in a booklet form. Underlining the importance of the book, he said that it was still relevant and asked the younger generation entering the portals of knowledge to read al-Faruqi's books.

Defining civilisation and culture, he said that culture was the reflection of the past. What came into conflict with *Tawheed*, would be rejected, he added.

In his presidential remarks, the secretary general of the IOS, Prof. ZM Khan, said that Prof. Danish touched upon all aspects of the chapters he discussed. It was Prof. al-Faruqi who told us how to follow *deen* in this age. He felt saddened that today religion had become personalised. That was the reason why one's character and actions were very important in his life. While in Africa, there was a tribal society, in West there was no institution of family, no tribe. An individual was the unit there. He said that in the US domestic violence was on the rise and women were thrashed more than anywhere in the world. Prof. al-Faruqi in his works focused on man, material and time. He stressed that his books needed to be studied.

Earlier, the lecture began with the recitation of a Quranic verse by Hafiz Wasim Akram Nadwi. Shah Ajmal Farooq Nadwi, in-charge of the Urdu section of the IOS, introduced the subject. He also conducted the proceedings and extended a vote of thanks. The lecture was attended by Islamic scholars, ulema, university teachers, researchers and prominent citizens of the town, including Prof.

Hasina Hashia, asstt. Secretary general, IOS.

Lecture on review of Dr. Muhammad Hamidullah's document, Madina Charter: The First Written Constitution of the World

The Institute of Objective Studies organised a lecture based on the review of the document, Madina Charter: The First Written Constitution of the World (An important document of the Prophet (PBUH)'s time by Dr. Muhammad Hamidullah), at the conference room of the Institute on February 28, 2019. Delivering the lecture, Prof. Hasina Hashia, professor of Geography, Jamia Millia Islamia and assistant secretary general, IOS described the charter as a universal

word in their respective books. She observed that nations possessed their own fixed rules of government and administration of justice, and were controlled by them. Whenever such rules were collected in writing, they took shape of books. Aristotle referred to the Constitutions of 158 of his contemporary city/states in many countries, including India. From among these monographs, only the Constitution of Athens had come down to us, she added. It was discovered in Egypt in the recent past and was published in 1891. But, none of these enjoyed the dignity of an authoritative Constitution of a state issued by the sovereign of the country.

Prof. Hashia observed that in the first year of AH, i.e., the very first year of the holy Prophet (PBUH)'s

migration to Madina, he (SAW) had a deed drawn up which had been referred to as a Kitab or Sahifa in the deed itself, and obviously which was written after consultation with the people concerned. In the deed, there was a detailed discussion of the prerogatives and



L-R: Prof. M. Afzal Wani, Prof. Z.M. Khan, Prof. Haseena Hashia and Dr. Raziul Islam Nadvi

document accepted by all religions. Whosoever read it, he accepted it because the document gave the concept of statehood, conferred rights on the citizens and defined their duties.

The concept of a civilised nation was first visualised by the Madina Charter. She said that it was Dr. Muhammad Hamidullah who proved that the charter was the first written constitution of the world, adding that the document was based on the historical writings and memories of Ibn Ishaq and Abu Ubaid. They produced the entire document word by

obligations of the ruler as well as of other immediate requirements. The document was a "code of action" or a "chart of duties". In fact, she said, it amounted to a declaration of the city of Madina as a city/state for the first time, and to the laying down of a code of its administration. This document contains 53 sentences, or, to use legal terminology, sections; and is an inevitable example of the legal language and the manner of document writing of the time. She noted that the importance of it had been felt by European Christians even more than by Muslim historians. Besides,

Wellhausen, Mueller, Grimme, Sprenger, Wensinck, Caetani, Buhl and others, an English historian in the course of a short history of the world, had felt it necessary to mention it in considerable detail. She said that when the Prophet (PBUH) started his preaching and reformative work in the holy city of Makkah and proposed a change in the beliefs and practices existing for generations, he first surprised his countrymen, then he was hated and in the end, he encountered their opposition and hostility. From the very first day, his mission was universal in its nature and the possibility of its spreading immediately and with ease over the whole of the known world, particularly the Iranian and the Roman (Byzantine) empires, was clearly discernible. The holy Prophet (PBUH), in the course of his preaching, used to predict, to the people of material interests, the conquest of these empires. But in as much as he was a junior member of a comparatively poorer and weaker clan, it was difficult for him to be accepted as a leader.

According to Dr. Muhammad Hamidullah, the holy Prophet (PBUH) had appointed at the time of the pledge of Aqaba twelve Muslims to represent him in tribes, one in each, and thus tried to create a centralisation of power. But, apart from this, every tribe had its independent sovereignty and decided its own affairs in its own saqifa or shed, and there was no central urban organisation in the city. Through the efforts of trained preachers a considerable number of people in the city had accepted Islam in the course of three years. It was in this situation that the Prophet (PBUH) came to Madina, where the following problems demanded urgent solution.

1. Definition of the rights and obligations, his own as well as those of local inhabitants.
2. Arrangement for the settlement and livelihood of Makkan refugees.
3. An understanding with the non-Muslims of the city, particularly the Jews.
4. Arrangements for political organisation and military defence of the city.
5. Compensation for the loss of life and property suffered by the refugees at the hands of Quraish of Makkah.

She said that in this document, the holy Prophet (PBUH) secured for himself the highest judicial, legislative, military and executive powers, but a very important and remarkable

part, there were 25 clauses which were counted as 23 by Wellhausen, whose numbering had been followed by all European writers. Dr. Hamidullah had advisedly retained this numbering of 23 clauses, so as not to confuse anyone availing of European materials, with this much of difference that he had divided certain sections into two by the signs (a) and (b), and this made the first part of the document to contain 25 clauses. The second part ran between clauses 24 and 47. But it had to be subdivided into many sub-clauses. In Dr. Hamidullah's count, this part really consisted of 28 clauses and thus the document consisted of 53 clauses in all. She said that the document had a clause which stated that in the event of dispute, the Prophet (PBUH) would be the last deciding authority.



A view of the Lecture on review of Dr. Mohammad Hamidullah Document

difference between this authority and the autocratic royal authorities of other countries was that materialism had no part to play here. The holy Prophet (PBUH) introduced moral elements in politics. He regarded God as the source of authority and considered himself as His messenger and agent; and alongside with this he declared the command and injunctions ordained for the people as equally applicable to his own self, she pointed out.

Prof. Hashia maintained that this document had two parts. In the first

Jews. In fact, it was signed between the *Mohajirs* (refugees) and *Ansars* ("helper" of the refugees the Madinians), he said.

Vice-Chairman, IOS, Prof. M. Afzal Wani said that Dr. Hamidullah must be praised for presenting the spirit of Madina Charter before the world when he was only 35 years of age. He insisted that modern constitutionalism was based on the Charter of Madina and all Constitutions had benefited from it. It was really unfortunate that Muslims

Dr. Raziul Islam Nadwi, Secretary, Tasneefi Academy, Jamat-i-Islami Hind, in his remarks differed with Dr. Hamidullah on several points. He said that Dr. Hamidullah referred to 46 sources which he used in the preparation of his work and completed it in 1938. He also contested the theory that the covenant was signed with the

failed to take advantage of it. He called upon Muslims to develop their own charter based on the Madina Charter. He agreed with Dr. Raziul Islam that a critical study of the subject was imperative. He said that the charter was a movement for forging ahead with certain rules and regulation that bound the people together. Even the Magna Carta in England, supposed to be the harbinger of the modern code of governance and the rights of the citizens, came 600 years after the Madina Charter. Magna Carta coincided with the pact signed by the great sufi saint, Baba Fariduddin Ganji-Shakar with the then Sikh suzerain of the Fareed Kot area.

In his presidential remarks, Prof. ZM Khan, secretary general, IOS, said that Muslims should ponder over how the Ummah was living in a non-Muslim country as a minority. We should also think how a community could assimilate itself with the mainstream. He referred to his meeting with officials of International Institute of Islamic Thought in connection with the production of Islamic literature that could guide the Muslim community in a non-Muslim country. Referring to Western political thought, he said that the state was man-made and was amenable to change. But the Madina Charter was a different document, the spirit of which should be inculcated. Efforts should also be made to find the ways for using it for the benefit of the community. The message of Madina Charter must go far and wide, he concluded.

Earlier, the lecture was preceded by the recitation of a Quranic verse by Hafiz Waseem Akram Nadwi. The subject was introduced by Shah Ajmal

Farooq Nadwi. He also conducted the proceedings and extended a vote of thanks. The lecture was attended by Islamic scholars, university teachers, researchers, and university students.

Activities of the IOS Chapters

ALIGARH CHAPTER

The World after seventy years of Universal Declaration of Human Rights (UDHR)

On the occasion of International Human Rights Day, a panel discussion entitled “The World after 70 years of Universal Declaration of Human Rights (UDHR)” was organised by Aligarh Chapter of the Institute of Objective Studies, New Delhi on



A view of the Lecture on world after seventy years of Universal Declaration of Human Rights (UDHR)

December 10, 2018 at 4:30 p.m which was attended by students and teachers of the Aligarh Muslim University, advocates, Human Rights and Social Activists.

Prof. Mohammad Muqim, Coordinator of the IOS Aligarh Chapter welcomed the speakers and the audience. He was of the view that the violation of Human Rights can be witnessed in nook and cranny of the globe on one pretext or the other and emphasized the urgent need of checking the rampant HR violations by the Union and the state governments in

India and the members of International Community abroad. There after he requested Prof. Arshi Khan of the Dept. of Political Science, AMU, Aligarh to speak on the topic. He said that the violation of Human Rights is being witnessed everywhere in the world but violation of rights are more dangerous in Afro-Asian and Latin American Countries. Our society violates human rights, individually and collectively. We very often come across the case of violations by the state and its agencies. He claimed that mob lynching is also a case of HRV which is not being taken seriously by the law enforcement agencies. Prof. Khan suggested that we all have to be careful about the minimum performance of our responsibilities for the change of our society, so far as the violations are concerned.

Dr. Abdullah Danish said that we witness the violations of human rights not only in our country which is said to be developing one but also in those states who have the tag of developed ones. According to him more HRV's are seen when the anti-social elements participate in the violence in

connivance with the govt agencies. According to him the so called champions of Human Rights have been found violating HR's. Dr. Danish was against the notion that the terrorists have no HR's and opined that as a human being they too have claims on HR's.

Prof. Abdulrahim Vijapur, a Professor of Political Science in AMU, Aligarh dwelt at great length on the subject of human rights in general and the theme of the UDHR and its impact during the last 70 year, in particular. He opined that all other documents relating to human rights,

such as treaties or declarations on specific human rights, adopted at the United Nations, Council of Europe, African Union, Organization of American States, and South Asian Association of Regional Cooperation acknowledge in their preamble that they were inspired by UDHR. These human rights documents number more than 100. He said that UDHR has been translated by the United Nations in 439 languages in the world. In fact, he said that it has been translated in more languages than Bible. Moreover, the UDHR was adopted unanimously without any negative voting. He also said that the Arab Charter on Human Rights, adopted by the League of Arab States in 2004, which is a regional human rights treat for Arab States, acknowledges UDHR in its preamble.

He also asserted that there is a doubt whether the recognition, implementation and enforcement of human rights, enshrined in the UDHR, has become universal or not, but there is no doubt in asserting that their violation has certainly become universal!

He talked about the need of equality for the enjoyment of Human Rights and cited the examples of the 3rd Caliph of Islam Hazrat Umar Farooq, who treated his slave equally for riding the camel back one after another, when they were going to Jerusalem.

Prof. Vijapur advocated that equals should be treated equally but the unequal should be treated differently if we want to see the prevalence and protection of HR's and gave the example of Sikhs who drive 2 wheelers without wearing helmets whereas others compulsorily are required to wear helmets when such orders are implemented in United Kingdom in India. He also advocated the continuance of reservations for eradicating inequality.

He emphasized that people at large must be given HR education and HR's enforcement must be ensured by the

Central and the provincial enforcement agencies of the governments. Violation of HR's must be dealt with Rule of Law and the perpetrator of human rights violations should be properly prosecuted and punished as per law of the land and the obligations arising from the ratification of international human rights treaties by India.

The programme ended with the vote of thanks proposed by Mohammad Serajuddin Khan.

Calendar 2019

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

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Page-2 Crime against Children - 2006-2016.

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IOS Journey Step by Step



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L-R: Prof. Ishtiyaque Danish, Department of Islamic Studies, Jamia Hamdard, New Delhi, Dr. Mohammad Manzoor Alam, Chairman, IOS, Dr. Abdul Hamid Ahmad Abu Sulayman, Former Rector of International Islamic University of Malaysia, Prof. Z.M. Khan, Secretary General IOS, Prof. Ausaf Ahmad, Editor, Mutalaat, New Delhi

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