



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 Messengers
 With Clear Signs, yet,
 Even after that, many
 Of them continued to commit
 Excesses in the land.

Al-Quran- S. 5:V-32

EDITOR

Prof. Sanghasen Singh

CIRCULATION MANAGER

Syed Arshad Karim

CORRESPONDENCE

ADDRESS

162, Jogabai Extension
 Jamia Nagar, New Delhi
 PIN-110025
 India

Phone 26981187,
 26989253, 26987467
 Fax : 91-11-26981104

E-mail:
 ios.newdelhi@gmail.com
 Website:
 www.iosworld.org

FOCUS

The criminal folly that was the invasion of Hyderabad inflicted psychic wounds on many Hyderabadis which have not quite healed. The scars will long remain. Writing over six decades later in August 2011, Uddalak Mukherjee reported his interaction with Muslims in the erstwhile capital of the State. 'I had visited Hyderabad to ascertain the views of the sizeable Muslim community on Telangana' (the demand for creation of a new state of Telangana with Hyderabad as its capital, excluding two regions from the exiting state of Andhra Pradesh; namely, coastal Andhra and Rayalseema). 'Views were exchanged regarding the unfortunate silence that prevails over the atrocities perpetrated on Muslims during and after the 'Police Action' in 1948 which forcibly united the Nizam's dominions with independent India' (The Telegraph, 30 August 2011). M.A. Moid, a scholar who interviewed some male residents of Old Hyderabad in the age group above 70, who did not have strong affiliations with any particular group, had a depressing a version to recount. 'A whole range of new factors emerged in the socio-political life of Hyderabad which were completely alien to them. The Muslims were at a loss to understand the new structure and its dynamics. Many Muslims reported that the confusions and emotions related to this situation, along with economic hardships, were the cause of enormous mental and emotional disturbances, which seriously influenced individuals, families and collective lives in Hyderabad. It is also widely believed that such mental and emotional trauma influenced two generations of Hyderabad's Muslims in a very negative sense'. It was a traumatic experience for the entire community.

'Material loss was substantial but the loss of esteem and dignity was also quite significant. As one of the respondents recollected of those times, "Muslim localities used to have deserted look with sunset and there were silence in the homes. They did not know when the police would come to arrest or some miscreant would attack them all of a sudden. Thus the concerned individuals among the Muslims saw 'security' as an important concern among the Muslims of Hyderabad. Muslims were scared but they were not united in confronting the calamity that had befallen them. All the earlier systems, institutions and leaders, which were a source and product of unity, either collapsed or lost their legitimacy. Even in public places like mosques attendance declined significantly for the fear of being treated as a suspect.'"

The new regime was sorer than indifferent. It was openly hostile to Muslims. 'The new Congress government not only had no plans to rehabilitate the Muslims, it actively barred them from new job opportunities. One of our respondents described the desperation among Muslims during that period thus: "Muslim families started selling and mortgaging their lands and houses, expensive heritage furniture, costly jewellery, decoration pieces, other assets and valuables. Many Muslims families even sold their cooking utensils." Within a short time, many Muslim families became bankrupt. This situation gave rise to a sudden spurt in the number of pawn broker shops, private money lenders, land sharks, old furniture shops, auction houses, thieves and a market for stolen goods popularly known as Jumerat Bazaar in the old City.

From *Destruction of Hyderabad* by A.G. Noorani, pp. 291-292

Activities of the IOS Headquarters

GC Meet

The 59th meeting of the Governing Council (G.C.) was held on 19.04.2016 at 10:00 a.m. in the Committee Room of the IOS Headquarters.

The following were present:

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|-------------------------------|--------------------------|
| 1. Dr. M. Manzoor Alam | in the Chair |
| 2. Prof. Refaqt Ali Khan | Vice-Chairman |
| 3. Prof. Z.M. Khan | Secretary General |
| 4. Prof. M. Afzal Wani | Asstt. Secretary General |
| 5. Prof. Ishtiyaque Danish | Finance Secretary |
| 6. Major (Dr.) Zahid Hussain | Member |
| 7. Prof. Mohsin Usmani | Member |
| 8. Prof. Manzoor Ahmad | Member |
| 9. Prof. (Ms.) Haseena Hashia | Member |
| 10. Prof. Faizan Mustafa | Special Invitee |
| 11. Prof. Shamim A. Ansari | Special Invitee |
| 12. Mr. Ateeq Ahmad Bastavi | Special Invitee |
| 13. Dr. S. Fazle Rab | Special Invitee |
| 14. Dr. Md. Aftab Alam | Special Invitee |
| 15. Mr. Abdul Basit Ismail | Special Invitee |

The meeting started with the recitation of verses from the Holy Qur'an by Prof. Mohsin Usmani, who also explained the meaning and context of the verses. The meeting then adopted condolence resolutions to mourn the sad demise of many prominent figures who passed away recently.

After confirming the minutes of the previous G.C. meeting, action taken report was presented. The same was considered and after deliberations, got approved with the following information/suggestions/decisions:

- The International Conference on "The Role of Women in Making a

Humane Society" at Calicut will now be organised on February 18-19, 2017.

- The detailed programme in respect of the functioning of the 'IOS Forum for Inter-Religious Understanding' (submitted by Prof Hamid Naseem Rafiabadi, Convenor of the Forum) will be further discussed with him and finalised.
- In regard to preparing an 'Outline' for understanding the strategy of the RSS, it was suggested that Prof. Sanghasen Singh should again be requested to do the needful.



Further, Prof. Z. M. Khan also agreed to prepare an 'outline' on the same.

- In respect of reviewing the Urdu and English *Tafaseer*, it was suggested that Prof. Ishtiyaque Danish should write a detailed article on the reviews, written by various scholars on Urdu and English *Tafaseer*, instead of

View of the G.C. meeting

reviewing them.

Prof. Mohsin Usmani should also help in preparing the said article.

The meeting then considered the report of the national seminar on minority rights. It was a great success.

Further, it was informed that a seminar on the theme "Minority Rights and Constitutional Safeguards: The Role of State" will be organised at Kolkata in near future, and that Mr. Abdul Basit Ismail is looking into this aspect and shall confirm about it.

The members of G.C. resolved to organise a seminar on the legacy of Mohammad Hamidullah and its contemporary at Hyderabad in collaboration with Maulana Azad National Urdu University (MANUU) and Jamia Nizamia of Hyderabad on December 24-25, 2016.

The G.C. endorsed the decision taken by the Delhi-based G.C. members of the IOS and special invitees in respect of organising the Symposium on 'Nationalism Today—Issues and Challenges', which is as follows:

After a thorough discussion, it

was decided that:

The Symposium will be organised on April 23, 2016 (Saturday) and the venue of the programme will be the Auditorium of FTK-Centre for Information Technology (CIT) of Jamia Millia Islamia, New Delhi.

The G.C. endorsed the decision taken by the Delhi-based G.C. members of the IOS and special invitees in respect of organising a Summer Camp/Orientation Programme by the IOS. The decision is as under:

The G.C. decided that a Committee of the office bearers will look into all the matters related to the 'Compendium of Research Themes'

and revise it in view of its huge demand.

Further, a 2-3 subject-committees should also be formed to identify the themes and sub-themes for each subject.

The G.C. decided to organise a two-day National Seminar on "Importance of Inter-Religious Understanding: Its Implications for Mankind".

The Chairman, IOS informed that the Vice-Chancellor of Magadh University, Bodh Gaya (Bihar) is ready to collaborate for organising this programme, and that, if agreed to by him, the first seminar on the theme will be organised at Bodh Gaya on September 03-04, 2016 wherein the Ambassador of Japan may be approached to inaugurate the programme.

In the same way the second seminar on this theme may be organised at Varanasi and the venue may be BHU/Kashi Vidyapeeth.

A decision has been taken to organise three Symposiums every year by the IOS Chapters and also at selected Indian cities in respect of Muslim personalities of these regions, who have played significant role in different fields so that the young generation be made aware of these personalities (belonging to various regions) for their significant contribution.

After going through the decisions in respect of 30th Anniversary Celebration Programmes of the IOS taken by the Delhi-based G.C. Members of the IOS and special invitees, the same was endorsed by the members present in the G.C. meeting.

The 30th Anniversary Celebration Programmes of the IOS will be organized on November 04-06, 2016 and the venue of the programmes will be Mavlankar Hall / Constitution Club, Rafi Marg, New Delhi.

The broader theme for the 30th Anniversary Celebrations will be as under:

"Towards Equality, Justice and Fraternity in Contemporary India -- Creating a Better Tomorrow"

Apart from the Inaugural and Valedictory sessions, four parallel sessions each on 'Education',

remarks about the IOS in a more focused way.

Further, a Committee of G.C./G.A. members, and those who have been involved in its activities and programmes, will be formed to critically analyse the works done by the IOS and prepare a blueprint for the next 10 years. A workshop of the Committee, formed for this purpose, will be organised on the eve of the next annual meeting of Governing Council (G.C.) and General Assembly (G.A.) of the IOS to be held on August 5 and 6 & 7, 2016 respectively.

The Chairman IOS desired that Prof. Z. M. Khan should prepare a 'Concept Note' on the theme "Towards Equality, Justice and Fraternity in Contemporary India – Creating a Better Tomorrow".

It was also decided that:

Along with a Souvenir, special volumes of JOS, RLR and Mutaaleat will

be brought out on this occasion.

Various recently published books by the IOS during will be released in the Celebration Programmes.

A report about the special volumes was presented.

After going through the progress report (wherein it was mentioned that two manuscripts entitled "Women Empowerment" and "Indo-ASEAN Relations: A

Historical Contemporary Perspective (Trade & Investment)" were sent to press for printing, while the manuscript on "Islamic Finance and Venture Capital" is in the final stage of completion), the G.C. members and



View of the G.C. meeting

'History', 'Law' and 'Islamic Studies', have been identified as priority areas.

In regard to critical analysis of the works done by the IOS during the last 30 years, all the members of the IOS were requested by the Secretary General to send their evaluative remarks (in about 1000 words) so that the plus and minus points of the IOS might be considered for further improvement. However, as per further

decision a second request has also been made along with the achievements of the IOS during the aforesaid period for the perusal of the members of the Institute to facilitate them for sending their evaluative

special invitees expressed their satisfaction. However, for remaining volumes, it was desired that reminders should be sent and strongly followed so that these volumes may also be completed at the earliest.

It was reported that one manuscript of the project namely *“Weavers Struggle for their Survival”* has been published. The two manuscripts namely *“Introduction to Sociology: An Islamic Perspective”* and *“Uttarakhand kay Musalman”* were sent to press for printing, while *“Indo-Arab Relations: Partnership in Development”*, *“Psyche in Islam”*, *“Delhi Urban Swaraj: A Model Proposed for the New Government in Delhi”*, *“Psychological Aspects of Youth Behaviour in the Contemporary Society, Jamia Nagar”*, *“The Relevance of Prophet Mohammad’s Life and Teachings (Hindi Version)”* and *“Muslim Women’s Rights enshrined in the Holy Qur’an and in Indian Constitution”* are in the final stage

of completion and will be sent to press soon for printing. Further, the project on *“Ethnic Conflict in Northeast India”* was being revised. All other projects undertaken by the IOS Headquarters were in progress. The G.C. members and special invitees, after going through the report, expressed their satisfaction.

The G.C. members were informed that two text books have been written by Prof. A.R. Momin; one is in the press and the other will be sent to press in May, 2016. Works on other text books are going on.

Translation, review and editing of IIT books as well as the translation of

IOS books from English to Urdu and Hindi.

The progress report of the translation, review and editing of IIT books as well as the translation of IOS books was presented and gone through by the members, who expressed their satisfaction on the progress. However, it was desired that the programme should be further accelerated and special attention should be drawn to monitoring part of the programme.

Report about the progress on the project entitled *“14 Centuries of a Glorious Legacy: Bibliographical Sketches of 1400 Outstanding Muslims who enriched Humanity was*



L-R: Dr. Nikhat Hussain, Prof. Qazi Obaidur Rahman Hashmi, Prof. Syed Sadique Ali, Prof. Z.M Khan and Prof. Ishtiyaque Danish

presented and discussed.

Report about the progress of the project on *“Kalimatullahi Hiya Al-ulia (Allah ka Kalaam hi Buland Hai)”*

under the ‘IOS Centre for Arabic and Islamic Learning’.

After going through the progress report of the project: Allah ka Kalma hi, Buland Hai, the members expressed their satisfaction. Further, taking in view the necessity and importance of this project it was emphasised that all efforts should be made to complete it at the earliest.

The members were also informed about various activities being carried out at the IOS Headquarters such as lectures, IOS Data Bank, IOS Website and the Minaret etc. The ended with thank to the chair.

Eighth Qazi Mujahidul Islam Memorial Lecture on “Life and Literary Contribution of Mir Hasan Dehli”

The Institute of Objective Studies organised the Eighth Qazi Mujahidul Islam Memorial Lecture on *“The Life and Literary Contribution of Mir Hasan Dehli”* on March 26, 2016 at the conference hall of the Institute.

Delivering the lecture, Prof. Qazi Obaidur Rahman Hashmi, former head, department of Urdu, Jamia Millia Islamia, New Delhi, said that Mir Hasan left Delhi grudgingly along with his father, Mir Zahak and other members of the family in the wake of Ahmed Shah Abdali’s attack on Delhi in 1758. After staying briefly at Deg near Delhi, he reached Lucknow after suffering hardships in

the arduous journey. Lucknow could not attract him for long and he moved to Faizabad where he felt at home. The period from 1728 to 1786 could be described as Mir Hasan’s life-time which was very

turbulent for the Moghul period. He explained that Mir Hasan’s literary journey assumed importance from the historical point of view as several Urdu poets, including Mir Taqi Mir, Mirza Rafi Sauda, etc., were his contemporaries. This was the time when Mirza Sauda’s Urdu poetry was at its height when the duo, Mir Hasan and his father Mir Ghulam Husain Zahak were staying at Faizabad.

Though Mir Hasan was much younger than Mirza Sauda, he had started writing Urdu poems at an early age in Delhi. According to the *Kulliyat-i-Mir Hasan* (collected works of Mir Hasan), he tried every form of poetry - *ghazal*, *qasidah*, *rubai*, *marsia*, *mathnawi*, etc. Mir Hasan attained fame for his *Mathnawi Sahrulbayan* which was the finest example of his mastery over language and diction.

Commenting on the forms of Mir Hasan's poetry. Prof. Hashmi said that the *ghazals* which were in plenty formed the best part of his classical language, expression, poetic excellence and cultural values.

Referring to Mir Hasan's *Kulliyat*, he said that it contained as many as 510 *ghazals* representing India's cultural life. This was the reason why *ghazals* were so dear to Mir Hasan. From the study of his *ghazals*, it would not be difficult to conclude that after composing so many *ghazals*, he could not establish a distinct style of his own. He unsuccessfully tried to adopt the style of several Urdu poets of Delhi, including Khawaja Mir Dard, Mir Taqi Mir and Mirza Sauda. In line with his times, he tried writing *qasidah* and composed seven *qasidahs*, three of which were written in praise of Nawab Asifuddaula. One *qasidah* each was written in praise of Jawahar Ali Khan and Afrin Ali Khan. Similarly, one *qasidah* was dedicated to Salar Jung. A *manqabat* (eulogy) was written in praise of Hazrat Ali (RA). He observed that some of the manuscripts of Mir Hasan contained certain verses that were elegies in character. He was basically a *mathnawi* (narrative poetry) poet, but he also wrote *marsia* (elegy) as part of his faith.

Presenting a critique of Mir Hasan's works like *Mathnawi Sahrulbayan*, *Shaadi Asifuddaula*, *Ramuzul Arifin* and *Gulzar-e-Inam*, Prof. Hashmi held that the popularity of *Sahrulbayan* could be gauged from the fact that it was translated into English by a British scholar. Later, it was translated into several other European languages. He commented that *Ramuzul Arifin* had a clear glimpse of the celebrated *mathnawi* of Maulana Jalaluddin Rumi. In *Shaadi Asifuddaula*, Mir Hasan chose the cultural scene of Faizabad as its theme, depicting beatification of the town, marriage processions, royal attendants, fireworks, etc. However, *Mathnawi*

Mujahidul Islam Qasmi also held the same opinion. He said that Mir Hasan's life was unstable as he shunted between Delhi and Lucknow and between Lucknow and Faizabad. He beautifully expressed his feelings in the verses that touched upon all aspects of life, he noted. Former Head of the Deptt. of Urdu, Delhi University, Prof. Syed Sadiq Ali, who presided over the lecture, described the *mathnawi* of Mir Hasan as the greatest literary work of 18th Century. Mir Hasan had no parallel in the picturisation of symbols. He was a poet of sensuality as well as love. He opined that 17 couplets of Mir Hasan's *mathnawi* were embued with

Tasawwuf (sufism). These couplets portrayed sentimentality and the basic human traits. He wrote at a time when Persian was dominant and he was credited with the promotion of Urdu through his poetry. Though his *mathnawi* could not be compared with



Gulzar-i-Iram had a distinct

A view of the audience

characteristic as this was an account of the years he spent in Delhi followed by his migration to Lucknow and then stay in Faizabad. His portrayal of his own life through various angles wove it into a language par excellence. This work had been widely acclaimed as a masterpiece, he added.

The Secretary General, IOS, Prof. ZM Khan, said that the topic for the lecture was consciously selected as literature was not for the sake of literature but for the sake of life which found expression in literature. It was literature that characterised life in different ways. He noted that Qazi

the Persian *mathnawi* of Maulana Rum, it had carved out a place for itself in Urdu literature, Prof. Ali said.

Earlier, Finance Secretary, IOS, Prof. Ishtiyaque Danish welcomed the audience and briefly spoke about the life and work of Qazi Mujahidul Islam Qasmi. He also presented an account of the activities of the IOS. The lecture began with the recitation of a Quranic verse by Hafiz Athar Husain Nadwi. Dr. Nakhat Husain Nadwi conducted the proceedings. Those who attended the lecture included Prof. M. Afzal Wani, Prof. Hasina Hashiya, senior journalist Suhail Anjum, Tanseef Alam, Md. Adnan Shaheen, Dr. Muzaffar Husain Ghazali, Md.

Jalaluddin, Tajammul Husain, Asfar Husain, Safdar Ali, Manzoor Usman, Dr. Hyder Imam, Asrar Jamai, Dr. Khalid Mubashir, Dr. Anwarul Haq, Firoz Bakht Ahmed and several students of the Jamia Millia Islamia.

Review Meeting on Education Policies in India

The Institute of Objective Studies organised a “Review Meeting on Education Policies in India” at its Conference hall on March 19, 2016. Initiating the discussion, The Secretary General, IOS, Prof. ZM Khan, called for intensive debate on the proposed educational policy of the Centre. He said that a New Education Policy Task Force (NEPTF) was already in place and before it was finalised, detailed deliberations needed to be made. He said that there were three areas which had not undergone structural changes. These were civil services, law and education.

The IOS was seized of the matter and efforts were on to elicit views of the stakeholders and arrive at a consensus. This meeting assumed importance as it afforded an opportunity to prepare a blueprint for the new syllabus. He said that Muslims wanted a share as per the constitutional provisions. If we deviated from this path in search of alternatives, we could be deprived of our rights.

Dr. Mohammad Yusuf of the Faculty of Education, Jamia Millia Islamia, noted that the results of the minority schools were comparatively better but most of such schools lacked buildings. Similarly, Muslims were still discriminated against. While stressing the need for strengthening adult education among Muslims, he

said that the initiative had yielded excellent results.

Prof. Muzammil Husain Qasmi of the same faculty held that India’s first education policy introduced in 1968, was based on the recommendation of the Kothari Commission. He said that under the existing education policy, Scheduled Castes and Scheduled Tribes areas were identified first and the minority dominated areas were identified in 2002 only. Referring to the identification of backward districts in terms of educationally backward population, he said that 34 such districts were identified throughout the country. He explained that the survey of three districts of UP, Hardoi,

Muslim students were not opened and the scholarship amount not distributed among them. He also said that the uniforms and textbooks under the incentive scheme were not being given to Muslim students of these schools in Bihar. Similarly, Bal Panjikas (roll call register) were faulty as the names of Muslim students sounded like Hindu names. He said that it was a sensitive issue that needed immediate intervention.

Dr. Qazi Firdausi Islam of the JMI observed that under the Right to Education Act, 25 percent reservation was provided to the wards of economically weaker sections. It was the duty of the parents to send their children to

government-run public schools. Hailing the IOS efforts to prepare a project on education, he said that proper computer education was needed to keep pace with Narendra Modi’s vision of “Digital India”. He also pleaded for the introduction of a good scholarship scheme.



Barabanki and Lakhimpur-Kheri, indicated that they were dominated by Muslims but they had no education facility.

There were Kasturba Gandhi Vidyalayas for girls, but the enrolment of Muslim girls ranged between 2.50 and three percent. He said that though under the Central plan, there was micro-planning for Scheduled castes and Scheduled Tribes and progress was regularly monitored, yet no

President of the Majlis-e-Mushawarat, Navaid Hamid, cautioned against the plot to assimilate minorities within the majoritarian society. He said that under RTE, equal opportunity of basic education had been provided to all sections of society. He informed that the Majlis-e-Mushawarat was planning to organise a national minority education convention in the near future.

Dr. Arshad Ikram of the Education Department of JMI contended that a

representation spelling out demands of the minorities in respect of education be given to the Government of India. He also pleaded for raising the issue of the minority character of the Aligarh Muslim

View of the Review Meeting on Education Policies in India

progress was monitored in the case of Muslim schools. Despite the assurance to open schools for Muslims in 7 districts of Bihar, they could not be opened before October 2015. He complained that bank accounts of

University and Jamia Millia Islamia. He also called for running secondary classes in the schools which received financial aid from the government.

Social activist VB Rawat explained that the new education policy was designed to corporatise education. This could be called the “software” of a Brahminical Order. He said that basic education was used to mould the tender brain of children to a particular ideology. Similarly, higher education was being handed over to the corporate sector to monopolise and confine it to the economically well off. He held that rights were being converted into entitlements so as to deprive the weaker sections of constitutional guarantees. With the entry of the corporate sector, research in humanities was being curtailed. He sought representational reservation for Muslims.

Professor of Law, JMI, Prof. Eqbal Husain termed education as a tool of empowerment. Legally, we had the right to education, but in practice it was not so. Referring to AMU case, he said that despite the Prime Minister’s assurances, the HRD Minister opposed the move to pursue the case in the Supreme Court and fully supported the withdrawal of the affidavit by the Attorney General.

Prof. Hasina Hashiya of JMI held that the government’s agenda was wrapped in a scheme that excluded the Muslims. There were initiatives like “Digital India” and “Make in India”, but Muslims nowhere figured in the budget as far as their welfare was concerned.

She favoured the networking of large groups of like-minded people who could demand value-based education. Historical distortions were rampant rather than rare. She accused the HRD Minister of promoting party agenda.

Advocate-on-record, the Supreme Court of India, Mushtaq Ahmed, opined that like others, Muslims had

the right to receive education in their mother tongue. This was the legal position, but due to the anti-minority policies of the government it was not being implemented in minority educational institutions.

Social activist Sanjay Rai expressed concern that the budget on education was being gradually cut with the result that the quality of education had gone down. Narrow thinking had pervaded education today. Education was not meant for the poor as the programmes like “Digital India” and “Make in India” were meant for skilled persons only who could afford costly education, he said. Senior journalist Zeyaul Haque said that we must learn from the corporate sector, which is powerful because it can handle difficult situations. The corporate hidden agenda is not without policy as we seen to think. We must know the landscape of ideas where we operate and define our policy before embarking on a debate.

In his presidential remarks, the Chairman, IOS, Dr. M. Manzoor Alam held that the present government was making every attempt to change the curriculum under a well-thought-out strategy by focusing more on primary education, so that the tender minds of children could be infected with the communal virus. This was not confined to Muslims alone, as Dalits, weaker sections and tribals were also being made their target. He said that the present government was sentimentally and ideologically exploiting the people. That was the reason why instead of holding a debate on the budget for the year 2016-17, the issue of JNU was brought to the centre-stage. The government was going whole hog to reinterpret the history of India, particularly the Muslim rule from the Brahminical prism. They were planning to hold a conference on history to re-orient historians to their ancient past, he added.

Earlier, the meeting began with the recitation of a verse from the holy Quran by Hafiz Athar Husain Nadvi. The proceedings of the meeting were conducted by Asstt. Prof. of Political Science, Dr. Zakir Husain College, Delhi University, Dr. Aftab Alam.

Activities of the IOS Chapters

KOLKATA CHAPTER

Hosts Lecture of the Chairman

The Institute of Objective Studies (IOS) Kolkata Chapter organized a lecture on “The Role of Muslim Youth in the 21st century” by Dr. Mohammed Manzoor Alam, Chairman of the IOS on 12th March, 2016. The lecture was presented before a number of guests including representatives of youth from different fields.

The programme was opened with a welcoming speech by Mr. Abdul Basit Ismail, editor, *the Eastern Post*, Kolkata followed by a recitation from the Quran. In his lecture, Dr Mohammad Manzoor Alam stressed the role of the Muslim youth in the social, cultural, economic and political fields in the 21st century. He pointed out that since the very beginning of the Islamic era, the holy prophet (pbuh) had emphasised the value of youth. It was the youth who had played an important role in the spread of the message of God on earth.

Referring to the problems faced by Muslim youth in the previous decades, Dr Alam recalled that during the 80s, Muslim youth had been badly affected by uncertainty in various fields of life. This uncertainty had a great deal to do with materialism.

One major cause of this feeling of uncertainty among the youth is the lack of well planned and organised system of education. Therefore, the youth tend to revolt against this system and crave a directionless and purposeless life, he observed.



Dr Alam said that today's youth was angry and often used his anger to revolt against the system and also against religion. Politically, this has always been used by government as an instrument.

At the end of his lecture, Dr. Manzoor Alam answered questions of the audience. In the end, he once again laid stress on the importance of education given to at least three successive generations. He also emphasised the need to create a special bond among the communities. He said that youth needed guidance and leadership. Proper parenting could provide this leadership and guidance in the initial years of upbringing, he said.

Dr. M. K. A. Siddiqui, the coordinator of IOS Kolkata chapter, also delivered a brief, inspiring lecture aimed at youth.

Abdul Basit Ismail in his concluding remarks said that the IOS Kolkata chapter had done a remarkable job in the past and hoped to do much more in future. Dr Manzoor Alam also appreciated the job Kolkata chapter had done so far and assured of his co-operation in its efforts.

OPINION

University Administration in India
by Ishtiyaque Danish

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

The university system in India is quite democratic, though it is a matter of grave concern that democracy is not allowed to flourish in many institutions. All universities have been provided with constitutional framework for democratic functioning from top to bottom or the vice versa. For instance every university has an academic council and executive committee or board of management in the case of Deemed Universities. The executive committee or board of management is the most powerful body in a university. The academic council is substantially independent as far as academic matters are concerned but many of its decisions need the approval of the executive council. Universities also have planning and monitoring board as well as finance committees which carry out specific duties. All these bodies help the vice chancellor to function in a democratic way or at least they are expected to be acting as checks and balances on the powerful office of the vice chancellor. They are democratic to the extent that in most universities the above mentioned bodies especially the EC and AC have elected representation of the teaching community. Not only at the upper level, universities have democratic bodies at middle and lower level also. For instance at the faculty level every university has faculty

committee and board of research in which all concerned Departments are represented. Similarly all departments of every university are required to have boards of studies in order to enable them to function in a democratic manner. Sadly some vice chancellors have dictatorial tendency who can't tolerate criticism. As a result they exercise their enormous power to curb the democratic institutions of their universities. What they do not realize that just for suppressing few descending voices they are destroying democracy in universities. The various provisions of democratic participation mentioned above, in fact, ensure that the bulk of the teaching faculty gets opportunities for training in academic administration. The vice chancellors who promote favouritism and gather around themselves psychopants are rendering a great disservice to the cause of higher education in India.

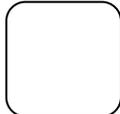
The teaching community is equally responsible for the sorry state of affairs in our universities. As educated and aware people, the teachers should be bold to criticize the wrong policies of vice chancellors. But most teachers fail in their duties fearing reprisal from the administration. However, they have to understand their failure will lead to the destruction of higher education system in the country. In our

original scheme of higher education the office of the Vice Chancellor occupies the most important position. The vision was that the vice chancellors would be great men of letters and of impeccable character. Sadly in some cases we see the quite opposite of what has been mentioned above. They are corrupt involved in academic, financial and administrative malpractices. They are expected to run universities by rules but they prefer to break them. So much so, that they appoint retired professors as Deans of Faculties. And sadly the UGC, and to some extent, HRD ministry help them in wrong doing. It is indeed a sad commentary on the state of higher education that persons occupying high positions in Universities and UGC have manipulated/broken rules to continue in office after attaining superannuation. They have also exploited the vulnerabilities of Deemed Universities to get jobs and higher degrees for their wives. And the hearts who try to fight against corruption often get defeated due to one or another reason. The lesson that the common public, especially the students, learn is that corruption pays whereas fighting against the corrupt system is frustrating and discouraging.

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