



IOS NEWSLETTER

Vol. 29 No. 8

August 2022/Muharam-Safar 1444 Hijri

Thought for the Month

And verily the Hour will come:
There can be no doubt
About it, or about (the fact)
That Allah will raise up
All who are in the graves.
Yet there is among men
Such a one as disputes
About Allah, without knowledge,
Without guidance and without
A Book of Enlightenment,-
(Disdainfully) bending his side,
In order to lead (men) astray
From the Path of Allah:
For him there is disgrace
In this life, and on the Day
Of Judgment We shall
Make him taste the chastisement
Of burning (Fire).

Al-Quran- 22: 7-9

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FOCUS

Pluralism has a broader dimension and scope in the religious society where different denominations reside, especially religious communities. According to the *Internet Encyclopaedia of Philosophy*—Religious Pluralism, broadly construed, responds to the diversity of religious beliefs, practices, and traditions that exist both in the contemporary world and throughout history. The terms “pluralism” and “pluralist” can depend on the context or intended use, signify anything from the mere fact of religious diversity to a particular kind of philosophical or theological approach to such diversity, one usually characterised by humility regarding the level of truth and effectiveness of one’s religion, as well as the goals of respectful dialogue and mutual understanding with other traditions. The term “diversity” refers to the remarkable variety of religious beliefs, practices, and traditions. The terms “pluralism” and “pluralist” refer to one form of response to such diversity. Hayward defines religious pluralism as a way, through dialogue and understanding one another, religious pluralism may take root that allows religious traditions to coexist and for people of faith not to feel threatened by the religious beliefs of those belonging to other communities.

Therefore, pluralism is considered as a concept through which different denominations, irrespective of their faith or religious identities would help to recognise the differences and promote harmony. According to Bender and Pamela, pluralism is “a commitment to recognise and understand others across perceived or claimed lines of religious differences.” Religious pluralism also had a means for peaceful interactions among the vibrant religious traditions. Benchhoff views religious pluralism as “the pattern of peaceful interaction among diverse religious actors, individuals, and groups who identify with, and act out of, particular religious traditions. In theological terms, religious pluralism often results in peace and harmony, convergence or compatibility across different religious traditions.

On the other hand, the sociological perspectives of religious pluralism suggest referring to the diversity of different religious traditions within the same social or cultural space. Benchhoff further says that religious pluralism, in this definition, does not posit different religions on diverse paths to the same truth, as it does in some theological contexts. Moreover, the term implies more than the social and religious diversity explored in much sociological analysis. Religious pluralism is the interaction of religious actors with one another, society, and the state around concrete cultural, social, economic, and political agendas. Thus, to establish a mutual relationship between different religious identities, it is vital to establish a connection between religious pluralism and the inter-religious understanding rather than inter-religious dialogue.

*From Inter-Religious Understanding for Advancement of Human Rights
For All by M. Afzal Wani (ed.), pp. 16-17*

Activities of the IOS Headquarters

IOS organises a lecture on “Politico-Religious Harmony and Economic Development: India”

A lecture on “Politico-Religious Harmony and Economic Development: India” was organised by the Institute of Objective Studies in offline/online mode on August 20, 2022. The lecture was delivered by Dr. Kaleem Alam, Faculty, Islamic Economics Institute, King Abdulaziz University, Jeddah, Saudi Arabia.

The lecture began with the recitation of a Qura’nic verse by Hafiz Athar Husain Nadwi with its translation in Urdu.

Introducing the topic, the in-charge of Urdu section, IOS, Maulana Shah Ajmal Farooq Nadwi, said that the subject was linked to several other issues that were equally relevant in today’s context. He held that political developments post-2014 led to the deficit in political and social harmony. Politico-social harmony held key to development and prosperity. Referring to Dr. Kaleem Alam, he said that he (Dr. Kaleem Alam) was one of the well-known Indian economists in Saudi Arabia. He was a keen observer of the changes that were taking place in India in political and economic fields.

Speaking on the subject, Dr. Kaleem Alam defined the term harmony as a “situation in which the people had racial, domestic and political harmony”. Harmony existed where there was cooperation among people and they were treated with dignity. Commenting on the CAA (Citizenship Amendment Act), NPR (National Population Register) and the NRC

(National Register of Citizens), he said that their application in Assam led to the exclusion of about 29 lakh people from electoral rolls. But a huge amount of money spent on the identification of people’s citizenship proved to be a waste. This created a fear psychosis among people, as a number of them were sent to detention camps. Thus their traumatic condition due to the fear of losing citizenship could be easily understood. The entire exercise of determining citizenship came a cropper. This happened because out of a total number of non-citizens that stood at 19.6 lakh, 12 lakh were Hindus. The Assamese government did not like it and a fresh identification of non-citizens was ordered, which led to

support politics too vitiated the atmosphere of social harmony. He cited the example of union minister, Jayant Sinha who garlanded to the killers of a Muslim boy in Jharkhand. In Kathua district in Jammu region of Jammu and Kashmir, a young girl belonging to a tribal Muslim community, was raped and then killed. Bilkis Bano, a 21 year old woman and five months pregnant, was gang-raped. Fourteen persons, including her four-year daughter and a few members of her family who lived in a village in Gujarat, were killed. Eleven killers of the villagers were awarded life imprisonment. But they were recently granted remission by the Gujarat government. This was a travesty of justice to free the convicts

who were brazenly garlanded by the VHP leaders after their release from jail. He said that the young BJP M.P., Tejaswi Surya’s indecent remarks in his tweet against the women members of royal families of the Arabs, was also one of the illustrations of the atmosphere of hate against Muslims. Arabs protested against this and stated that it was not



Dr. Kaleem Alam (in centre) delivering his lecture

regional conflict. Karimganj district suffered the most because it was mostly inhabited by Muslims. The whole exercise was aimed at destroying their economic backbone.

Dr. Alam observed that the pattern of harassment was more or less the same in U.P., M.P. and Gujarat. In Prayagraj, a house belonging to a Muslim social activist was bulldozed on a day’s notice. Similarly houses belonging to Muslims in Madhya Pradesh and Gujarat were bulldozed and reduced to rubble. He also touched upon mob-lynching of Muslims on the pretext of transporting cows for slaughtering and possessing beef for consumption. Lawlessness and hate

welcome in their countries. Insulting remarks shown against the Prophet of Islam by the BJP leader Nupur Sharma, created a diplomatic crisis as countries like Oman, Qatar, Kuwait, Bahrain, etc., expressed their anger and indignation over her remarks, he added.

Dr. Alam maintained that the threat of genocide and violence against Muslims did not generate a conducive atmosphere for foreign investors who were willing to invest in India to contribute to its economic development. He explained that Lal Krishna Advani’s Rath Yatra in 1990 and the demolition of Babri Masjid led to tension, fear and suspicion among Muslims.

Muslims were not alone to be targeted. Many Sikhs were killed in anti-Sikh riots in 1984. He said that the striking farmers were meted out the same treatment. In Lakhimpur Kheri district of UP, where several farmers were run over by speeding vehicles allegedly by the son of a Union Minister and his supporters belonging to the ruling party. He deplored that media did not honestly play the role of the Fourth Estate of democracy. It was supposed to be fair in reporting, but that was not the case. Mainstream media could not stand the test of unbiased reporting of events. In this connection, he referred to the writings of the noted journalist Antara Dev Sen. Since most of the national channels were supporting the BJP,

minority communities were further marginalized. He said that bail plea of the student leader, Umar Khalid arrested under the draconian law, UAPA, had been rejected several times. Charges against him in the alleged role in Delhi riots in February were based on a Republic TV report which was taken from the IT cell of the BJP. India's performance on the world press freedom index left much to be desired. He observed that free press was a constitutional safeguard to citizens of a country and its absence could lead to the curtailment of civil rights.

Commenting on hate campaigns against Muslims on social media platforms, he said that Islamophobia in the digital age had created a wrong impression about Islam. Public perception about the incidents was sought to be changed by way of punitive action against those who wanted to present the true picture. Action against Mohammed Zubair, the co-founder of Alt News website was aimed at frightening him to desist from

fact-checking news, was a case in point. He wanted to know why such a situation of trust deficit was allowed to emerge. At a time when peace and harmony were at a dangerously low level, social harmony was important for a healthy economy. Good relations with neighbours helped ease the tension, he concluded.

In her presidential remarks, Prof. Haseena Hashia described the lecture as thought-provoking and brilliant. She expressed concern that communal conflicts were growing, and the sectarian violence was increasing. Indian democracy had been fractured due to the sectarian violence. While calling for the need to work together if



Prof. M. Afzal Wani delivering his lecture

India was to progress, she noted that the country's economic future depended a great deal on it. She emphasized that there was a need for more understanding between the government and social activists group.

The lecture drew much acclaim from the audience.

Lecture on "Azadi Ka Amrit Mahotsav: The Significance of Tiranga"

The Institute of Objective Studies organised an offline/online lecture on "Azadi Ka Amrit Mahotsav: The Significance of Tiranga" to mark the 75th anniversary of India's Independence on August 13, 2022.

The programme commenced with the recitation of a Qur'anic verse by Hafiz Athar Husain Nadwi with its Urdu translation.

Prof. Haseena Hashia, Assistant Secretary General of the Institute, who introduced the topic, said that India was celebrating its 75 years of independence. It was also the diamond jubilee year of India's independence. Referring to the tri-colour, she said that the national flag was a sign of country's pride and patriotism. All the three colours of the flag, which was adopted on July 22, 1947, had a meaning. Surayya Tayyabji, the wife the great freedom fighter and former Congress President, Badruddin Tayyabji, gave a final shape to the tricolor, she noted.

Maulana Shah Ajmal Farooq Nadvi, In-charge, Urdu section, IOS, held that the Institute organised several seminars on India's freedom movement and independence. Similarly, as many as 55 books were published on the subject in Urdu, English and Hindi. Out of them, 23 books

were published in Urdu, 29 in English and 3 in Hindi. These books focused on the history of freedom struggle, personalities, who were part of the freedom movement, and modern India. These books were written by Prof. Zafar Ahmad Nizami, Dr. Abida Samiuddin, Iqbal Ahmad Ansari, and Maulana Abdul Hameed Nomani. While Prof. Z.M. Khan wrote, *Political Empowerment of Muslims in India*, Qazi Mujahidul Islam Qasmi penned *Hindustani Musalmanon ke Samaji Masail*. He said that Prof. Rifaqat Ali Khan and Dr. Syed Abdul Bari were other scholars whose books focused on the contribution of Muslims during and after the freedom struggle, and were published by the Institute.

Delivering the lecture, Prof. M. Afzal Wani, Pro-Vice chancellor, IILM University (Greater Noida), Former Member, Law Commission of India, Ex-dean, GGS Indraprastha University and the Vice-Chairman, IOS, went into the spirit of the national flag, and said that it symbolised unity and integrity of the nation. India's Independence paved the way for the creation of polity that had a vision for harmony, peace and justice system. Every institution and organisation had a flag that represented its vision. United Nations Organisation (UNO), for instance was a world organisation that expressed its mode of action. Similarly, the Indian national flag represented hopes and aspirations of the people of the country. He said that Pingali Venkayya was a freedom fighter and a Gandhian who designed the Swaraj flag used by Mahatma Gandhi during the Independence movement. It was later modified by Surayya Badruddin Tayyabji into the flag of India. She was an artist of repute and came from a well-known Muslim family, and was known for her unconventional modern outlook, he added.

Prof. M. Afzal Wani explained that the national flag of India was a horizontal tricolor of deep saffron at the top, white in the middle and dark green at the bottom in equal proportion. The ratio of the width of the flag to its length was two to three. In the centre of the white band was a navy blue wheel, which represented the *chakra*. He further said that in the national flag of India, the top band was of saffron colour, indicating the strength and courage of the country. The white middle band indicated peace and truth with *Dharma Chakra*. The last band was green in colour that symbolised fertility, growth and auspiciousness of the land. He noted that the wheel also represented life and dynamism, goal of progress and prosperity. Thus the tricolor gave the whole concept of a nation and one must possess zeal and ardour to hoist the flag. He referred to the circumstances in which the tricolor came into existence. He said that during

the freedom movement, every Indian was feeling that he was not free. It reflected the struggle that Indians talked about among themselves. Many known and unknown martyrs contributed to the freedom struggle. It was the tricolor through which every Indian was expressing his proud, he stated.

Prof. Wani held that the twentieth century was important because of two world wars, economy and the rivalry between two world powers. Among them, the emergence of India as a republic was the most important. The disintegration of the USSR took place, but India remained strong. It was a united group of people as was reflected by the tricolor. Unlike Ukraine, the geopolitical situation in the region did not have any effect on India due to its strong bonds of unity. Indian tricolour's wheel was very powerful as it possessed the strength to fight the devil. He called for the wheel of progress going as fast as the rest of the world. He said that the Indian Constitution began with, "We the people of India". This was reflected in the tricolor that fluttered on the top of the Indian parliament. Indians wanted the tricolor to survive, and thus there was a need to hold it high. He observed that the emergence of the United States of America was not as important as the Indian republic because of its commitment to freedom, justice and equality. The flag was knocking at the door of people to go ahead, fight poverty and remain united. One who carried the tricolor must think of contributing to development and achievement of the goal of trillion dollars economy, he stressed.

Prof. Wani emphasised that the areas in which the country lagged, should be identified. India was yet to overcome the problem of hunger, malnutrition and poor health. That was the reason why the dynamics of progress slowed down. When the countrymen carried the tricolour in their hands, they had the high level of morality and honour. He called for cherishing issues of humanity and not

the issues of the community. Earlier, people did not have books but they understood the meaning of humanity.

There was a need to examine how the country performed on the index of poverty during the last 75 years. The state of education, particularly the rate of drop-out must receive proper attention. He said that the tricolour was great and Gandhiji became great because of it. He maintained that only hoisting the tricolour and clapping did not suffice. True understanding of the national flag led to right actions. Tricolour should be in mind and conscience. Equality, justice and fraternity could not be ensured till the state fulfilled its commitments to the tricolour. He said that justice should not be manipulated, and it should be as clear as the tricolour. Democracy meant that the people were together. Describing the day as an occasion to start the constitutional movement, he observed that the tricolour represented aspirations of the people.

Presiding over the event, Prof. Z.M. Khan, Secretary General, IOS, held that the tricolour could not be seen in isolation because it reflected the long struggle for freedom and the spirit of the Constitution. The tricolour had a history and philosophy behind it. Referring to the process of nation-building, he said that lately, the policies of the government were in question. He especially mentioned the policy of taxation that put a heavy burden on people. He also questioned the border policy, which exposed the vulnerability of Indian borders. Some countries were trying to invade the country's borders. He criticised the sentimentalisation of the situation by the powers-that-be. He said that the cost of a flag had been fixed at Rs. 32, and the ration card holder who constituted the lower strata of the society had been warned that the non-purchasing of flags could deprive them of ration distributed under the free ration distribution scheme. The sanctity of the tricolour formed a part of the preamble to the Constitution that secured justice, equality and fraternity

to all the citizens of the country. This dictum was part and parcel of the preamble. He said that flying the *tiranga* on rooftops and pinning its band on chest was not enough. It would be dangerous to sentimentalise the foisting of *tiranga*, he concluded.

Earlier, Prof. Wani, together with other office-bearers and members of staff of the Institute of Objective Studies hoisted the tricolour at the entrance to the main gate of the Institute.

The lecture ended with a vote of thanks by Prof. Haseena Hashia to both offline and online attendees. Those who were present on occasion included the Finance Secretary, IOS, Mohammad Alam, prominent Islamic scholar, Maulana Abdul Hameed Nomani, staff members of the IOS, FANA and the All India Milli Council etc.

Lecture on “History at the Receiving End: C hallenges Ahead”

IOS Centre for Historical and Civilisational Studies (IOSCHCS) organised a lecture on “History at the Receiving End: C hallenges Ahead” in the premise of IOS Aligarh Chapter.

Programme began with the recitation and Urdu translation of a few verses from the Holy Qur’an by Hafiz Qari Mohammad Danish, followed by Dr. Mohammad Serajuddin Khan’s Welcome Address

Before requesting Professor Waseem Raja to deliver the lecture, Professor Syed Jamaluddin, Director, IOSCHCS, introduced the theme of the lecture and explained why and how history is being distorted in a very organized way. He gave examples of how scientific history is being replaced by inducting myths in historical

narratives. He explained how Muslim and rulers are being projected to tarnish the image of the religion the Muslim rulers followed.

At the outset Prof. Waseem Raja dwelt at length on the need and importance of history by quoting Herodotus as saying that history should be written/ taught to know the past of our forefathers.

He named Jawaharlal Nehru and said that according to him history is the memory of a nation. If memory is lost or removed from one's mind he/ she cannot even reach his / her house.

He further said that history is written about kings, emperors and nobles etc. in order to make the present day learners

Talking on challenges ahead, he said that the present dispensation is making all efforts to communalise history in all possible ways.

At the end, Prof. Raja cautioned the right thinking historians in general and the Muslim historians in particular against the ill wills of the hindutva forces and advised them not only to remain vigilant against the rewriting or/ and distortions of history but also urged upon them the need to engage themselves in writing positive history. He further said that in the present situation, positive approach is good for us because of the fact that huge amount of material is available in the national as well as the international archives, libraries and the museums.

Concluding the session, Prof. Syed Jamaluddin, Director, IOSCHCS came forward with the suggestion to organise mohalla-wise programs to bring awareness among the people at large regarding the contributions of Muslims for enabling them to think and act positively. In addition to this he wished to

bring the positive contributions of all religions which contributed positively in the beautification and glorification of the motherland. He also thanked Professor Waseem Raja for delivering a brilliant lecture on the given theme. He also presented a vote of thanks for all the members of the audience.



Prof. Waseem Raja delivering his lecture

understand as to what wrong they did and what were the effects of their policies.

Then, he described the cases of distortions of historical facts, changing the names of railway stations, cities, roads, and historical buildings. He also discussed the removal of Akbar from the syllabus of undergraduate courses at AMU and other attempts by the government to change the history of the nation in a way that suits it.

Prof. Raja informed the audience that a good number of historians have been assigned the task of removing the names of Muslim freedom fighters from the list of India's freedom fighters.

Activities of the IOS Chapters

KOLKATA CHAPTER

IOS Kolkata Chapter organises Condolence Meeting on the sad demise of Dr. M.K.A. Siddiqui

Dr. M.K.A. Siddiqui was a vast ocean of knowledge, a person with

moral values and a valuable asset to the nation

Institute of Objective Studies, Kolkata Chapter, organised a condolence and prayer meet with the dignitaries and intellectuals of the city on Thursday July 28, 2022 to pay a tribute to Late Dr. Mohammad Khalil Abbas Siddiqui.

Dr. M. K. A. Siddiqui was one of the great personalities of Kolkata, who, throughout his life, guided the nation with his knowledge and scholarly works. His contributions in the field of social science and research will never be forgotten. His demise is a big loss, particularly for researchers and academicians. In recognition of his legacy and his selfless services towards the nation, it is our responsibility to organize a national seminar on his personality and his works. We should pay homage to him by publishing articles on him. The dignitaries and intellectuals at the meeting recalled all good memories that they have had with him in the past. He was the first guardian and former coordinator of the IOS Kolkata Chapter.

Imam-e-Eidain Quari Fazlur Rahman, presiding over the meeting, termed the demise of Dr. Siddiqui a great loss for the nation. He said that a seminar on Dr. Siddiqui's life must be held, and its contents should be compiled and published for general public so that more people can benefit from his knowledge and academic researches.

On this occasion, Prof. Muhammad Mansoor Alam, former member of West Bengal Public Service Commission, said that even in this era,

Dr. Siddiqui was the best example of moral values for us. He also added that Allah (SWT) bestowed countless human qualities in him. In his life, Dr. Siddiqui started a movement for promoting western science, art and English education among Muslims. He guided Muslims in various fields of life through his books and writings. Prof. Ghulam Sarwar said that Dr. Siddiqui was among those selfless and sincere people whose researches, scientific achievements and contributions towards the nation will be remembered for ages. Now it's our duty to pass on his creations to the next generation and

Siddiqui's life was characterized by movements and actions. He was an ocean of knowledge, and the light he lit will continue to shine and benefit generations to come. Muhammad Nasir, a well-known social activist of the City of Joy, said on this occasion that Dr. Siddiqui had a caring heart for Muslims. The scholarly feat he accomplished will continue to provide guidance for generations. Khawaja Ahmed Hussain said that the void created by the demise of Dr. Siddiqui won't be filled easily. Dr. Alfia Tundawala said that Dr. Siddiqui was a very humble person, who always encouraged junior scholars like her. He used to listen to all our questions and queries and answer them with great patience. Hasnain Imam, Nausheen Baba Khan and Ghulam Muhammad, etc., also expressed their views in this condolence meeting. Shakeel Abbas Siddiqui, son of Dr. Siddiqui, presented Dr. M.K.A Siddiqui's books to the audience.



On the dais (L-R): Mr. Abdul Basit Ismail, Qari Md. Ismail Zafar, Prof. Md. Mansoor Alam Mr. Md. Nasir, Qari Fazlur Rahman and Mr. Anwar Paremi

familiarise them with Dr. Siddiqui's ideas.

Expressing his views on Dr. Siddiqui, Editor of Bengali newspaper 'Qalam' and former Member of Parliament, Ahmad Hasan Imran said that one of the important aspects of Dr. Siddiqui's service is that he worked very hard to improve Hindu-Muslim relations, which brought good results. He wrote many books and articles to improve Muslims socially and economically, the result of which is also clearly visible in the Muslim community. With Dr. Siddiqui no longer among us, it is our responsibility to work towards the fulfilment of the dreams he saw.

Anwar Paremi, Director of Sir Syed Group of Schools, said that late Dr.

At the end of the program, Dr. Sabah Ismail Nadvi, Chief Administrator of Jibreel International School, read out the minutes of the programme to the audience, which included the following points:

1. On the death of the renowned scholar and writer, Prof. Dr. Mohammad Khalil Abbas Siddiqui, tributes were paid to him in a condolence and prayer meeting organised by the Institute of Objective Studies, Kolkata Chapter on 28 July 2022. In the meeting, his valuable scientific and scholarly research works were appreciated.
2. Late Prof. Dr. Mohammad Khalil Abbas Siddiqui was an ocean of knowledge and a precious asset to the nation. His death is a great loss to the nation. A national seminar on the personality and services of late

Dr. Siddiqui will be organised in the month of November-December 2022 by Institute of Objective Studies, Kolkata Chapter, and a souvenir would be published on that occasion.

3. We should try to publish books containing articles written on Dr. Siddiqui by his contemporaries, and these books should be published in Hindi, Urdu and Bengali.
4. The research books of late Dr. Siddiqui should be made available to the public.
5. All the books of the late Dr. Siddiqui should be uploaded on the website of IOS in the form of e-books so that the new generation can also benefit from them and his research and compilations should be made available for any research work at the global level.
6. IOS should start a research series in the name of late Prof M.K.A. Siddiqui, and scholarships should be issued in his name for research scholars associated with the Department of Social Sciences.

Mr. Abul Basit Ismail, Coordinator IOS Kolkata Chapter, presented the official vote of thanks.

Viewpoint

Why Disparity in the Enforcement of Law?

Dr. Mohammad Manzoor Alam

Legislation and its implementation are very significant in any society, country and organization for the preservation of peace, security and the protection of human rights. Every institution is guided by rules and regulations. Laws and the Constitution are framed to run every ordinary institution and country so that a well-organized course of action is in place to ensure peace, security and complacency for everyone. Therefore, laws are defined as a system devised on the basis of accumulative principles, which any institution enforces to organize a

particular society; this serves as the foundation of the collective attitude, affairs and performance of any society.

In other words, it can be said that law is a system of customary rules and order that encompasses fundamental laws, framing of laws, judicial opinion, premier courts of justice and governmental control and which is enforced on society or executed (when it is required and the extent to which it is required) by exercising state power.

Law is applied to the whole society. Therefore, it affects each individual in society. For example, there is a law called "pledge" that regulates every commodity which is for sale, whether it is a media house, organization, or some exchange bought from a stock market. Similarly, laws regulate matters and obligations related to sales, purchase and rent-related matters of immovable property like houses, buildings, or any other kind of property, etc. So, to conduct the system of a country's laws, which are guided by different theories, they have been promulgated, and all possible measures are undertaken to enforce them. Several institutions work to make certain that laws become effective. Many institutions are established permanently to ensure that laws are abided by; in some cases, positive results come out, whereas in some other cases, lawlessness is witnessed while unrest thrives.

India is one of those countries where a comprehensive Constitution is in place, which grants equal position to the followers of all religions and to all those people who belong to different castes, races, and linguistic groups. Fundamental rights have been conferred on each individual. Freedom, justice, equality, and fraternity are enshrined in the Constitution of India. No one is given supremacy and power over others. No one is above the law. In the eyes of the law, the ruler of the day with authority is on the same pedestal as any common man.

What distinguishes India on the global scene is the existence of

democracy, law, and a comprehensive Constitution. However, the other side of this phenomenon looks disgraceful and deplorable when discrimination is observed in enforcing the law. Law is applied differently, showing consideration to caste and religion. Crime committed is the same, but one gets punishment while the other blamed for the same crime is exonerated. Thus begins the chain of anarchy, unrest, and disorderliness. If legislation is essential for the success of a country and society, enforcement of laws with justice is comparatively a far greater requisite. Justice is to be imparted in accordance with the Constitution.

When religious considerations come to play in the implementation of the law, a list of crimes is prepared, taking into account the accused person's caste, race, and region; the law is enforced by looking at the identity, social status, and religion, which instead of a reduction in the crime rate, leads to increase in crime. Criminals go scot-free. It has been observed that, in the prevailing conditions, the targeted individuals get scared, while on the other hand, 'the other' community takes the law into its own hands and starts imposing law without reporting the matter to either police or administration, thus initiating action on its own; such elements consider themselves above the law and thus from this point starts the shredding of law. Then follows a period of anarchy that gets spread all over and consequently, lawlessness increases.

It has been observed in recent times that our country's law enforcement institutions are working under pressure. In similar cases, action is initiated against an individual, who usually belongs to the marginalized section, while no action is taken against another person belonging to privileged sections of society. There are several matters which are legally right and contain no illegal element, but on some individual's complaints, the police administration declares the matter illegal and registers a case and sends that person to jail.

In certain cases, miscreants take the law into their own hands, declare someone a criminal, subjecting him to unauthorized interrogation, and then start beating him up. Police do not subject these miscreants to any interrogation as to why they displayed the guts to take the law into their hands, nor do the police initiate proceedings against such miscreants and criminals.

In recent times, we have come across several such incidents, which we will mention here briefly. One of these is offering prayer (salaat) in public places, which is not a new phenomenon and nor does it hurt the sentiments of somebody. Followers of different religions observe their rituals in public places, like parks, roads, official spaces, etc.

Mutual respect has been a special identity of India, but now cases are being registered against individuals found praying at railway stations or platforms. People belonging to 'the other community' also perform pooja on roads, display their religion and publicly carry out their religious rituals, but no objection is raised against all these practices.

Another tragic incident is related to Uttar Pradesh, where some teachers accused a 15-year-old student of stealing a watch, and thereafter they took him to a room which they closed from inside, and three teachers started beating him up violently to the extent

that the poor student died of the severe thrashing he was subjected to. Why did this crime against a minor take place? Why did these teachers take the law into their own hands? Another case is related to Vaishali District, situated in Bihar, where some people were found begging. Soon the members of Bajrang Dal swung against them and started an investigation and thrashed them in a wild manner.

These are just a few examples; the list is very long that exhibits differential treatment of people belonging to different sections of society. It shows how even when the crime is similar, punishment varies. We may here cite the case of Nupur Sharma and Mohammad Zubair as an example. This is disappointing that the one who committed the crime is not arrested while the one who exposed the crimes was put into jail.

The pertinent question is why there is a disparity in the enforcement of the law. Why the law is not applied to all persons in an equal manner? Why there is no uniformity in the implementation of law in cases of similar nature? Why the law is enforced by taking into consideration one's caste, prestige and position? Why is it that instead of looking at the nature of the crime and its serious repercussions, action is taken by taking into account the culprit's position and status? Why in a democratic country that the law is not given importance in a democratic manner? Why do the

institutions that are supposed to be the custodian of law themselves allow the law to be torn into pieces?

The Preamble of the Constitution of India includes equality, freedom, justice and fraternity, but despite all this, it is not practiced. People are not treated with equality, freedom and justice.

To strengthen democracy, the development of the country, the prosperity of the people, and to obtain global identity and international prestige, it is essential to enforce the law with equality and justice.

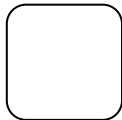
In the recent past, a statement from the Hon'ble Chief Justice of India has appeared, saying that democracy will stay and become strong when everyone participates in democracy and every citizen gets complete freedom of expression.

Besides this, progress and prosperity in a democracy are possible only when everyone gets partnership in the economy, which is not monopolized by a few people. In a country where the economy is controlled by a few particular individuals, democracy becomes weak, and the course of development and prosperity comes to an end.

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