



IOS NEWSLETTER

Vol. 22 No. 03

March 2015/Jamadi-al-Awwal-Jamadi-ul-Aakhir 1436 H

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

FOCUS

In the end I should briefly like to refer to ijтиhad, an important principle of Islamic jurisprudence. The Prophet (peace be upon him) gave permission to Mu'adh ibn Jabal to invoke his own reason only in cases where the Qur'an and the Hadith were found silent on a certain issue. If the Qur'an is clear, the question of ijтиhad does not arise. If the Qur'an is silent and the Hadith is clear, the question of ijтиhad does not arise again. It can be resorted to only in case both the basic sources i.e. the Qur'an and the Hadith, are seen to be silent in respect of our question.

The effort at legislation in this even has been given a number of names by our jurists. Ijтиhad is one; qiyas is another. Istidal (reasoning) is yet another, and so also is istislah. All these words are not synonymous. There are subtle differences of meaning between them. In this connection I would like to mention the word istihsan in particular. It is associated with the Hanafi school so closely that other schools of jurisprudence do not like it. You should not be surprised, therefore, that Shafi;I has written a tract in refutation of istihsan. The book is entitled al-Radd 'ala 'l-Istihsan. It seems from its study that a certain presumed meaning has been given to the word istihsan which the author proceeds to reject.

According to the Hanafi school of law, istihsan would mean that it is not enough to study the obvious circumstances of a case but one should go deeper into the matter before giving a ruling on the issue under consideration. We shall cite an example. Suppose we entrust a person with something and ask him to convey it to a particular person. One would ordinarily expect that he would deliver the same thing to its destination. A money order is sent these days through the post offices. We entrust a sum of money to the post office with the request that it should be delivered to a certain person. The common principle of trust demands that the person concerned should convey that same money to the given address. But according to the postal system the money handed over to it is deposited in the treasury and the man who receives the money order is provided with an equal sum. It is not necessary to dispatch the very same money that the sender of the money order has paid. This is exactly the meaning of istihsan. Even though the current system of delivering the entrusted money is different, in a superficial sense, from the concept of trust, yet it facilitates the discharge of the trust, without changing the value of the money for the sum delivered is equal to the sum paid by the sender. Hence the substance of the concept of trust has not been violated.

The purpose of this brief comment was to underline the fact that Muslims have codified their law after the demise of the Prophet (peace be upon him) in a matter which has not only preserved it for posterity but has also ensured that it remains practicable through the ages. It is a universally recognized principle that a law can be changed either by the law-maker himself or an authority higher than his. Anyone of a lower status cannot change the law. If God has given a command, He alone can change it.

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Activities of the IOS Headquarters

IOS organises lecture on “Religious Minorities in India and Legal Perspective”

The Institute of Objective Studies organised a lecture on “Religious Minorities in India and Legal Perspective” at its convention hall on 21.3.2015. Ex-I.P.S. Officer and Vice-Chancellor of Swami Vivekanand Subharti University, Meerut, Prof. Manzoor Ahmad, who delivered the lecture, focused on the constitutional provisions for the religious minorities to profess and propagate their religious belief. He examined how the freedom of religion, right to equality and the right to maintain their cultural identity guaranteed under the Constitution were being allowed to be practised unfettered. He said that a sustained attempt was made by the British Raj to introduce English culture by means of education. This was more pronounced during the period 1937-45. But the post-independence period was crucial for Hindutva forces to replace the ascendancy of the British culture.

In this connection, he recounted a story in which the first President of the country, Dr. Rajendra Prasad met Gandhiji in 1947 to persuade him for imposing a ban on cow slaughter. Gandhiji, in turn, counselled him not to press for it. Instead, he favoured selective restrictions on cow slaughter. He noted that this was aimed at introducing religion in the polity by super-imposing it through a legal measure. Referring to reservation for

Scheduled Castes and Scheduled Tribes, he said that in 1937 reservation was based on profession. But in 1950, a Presidential Order was issued to provide for reservation to Dalit Hindus. Muslims were kept out of the ambit of the provision. In 1958 the scope of the Order was further widened by extending it to Sikh Dalits, Jains and other communities, barring Dalits who had converted to Muslim or Christian faith.

Prof. Manzoor Ahmad insisted that the Chief Justice of the Supreme Court of India, Justice S.H. Kapadia had in 2011 directed the Union government to file its reply regarding the Presidential order for reservation based on religion on three counts. The reply was hanging

blanket ban on conversions through a Central law. As the situation stood now, no hue and cry would be made if a Muslim was converted to Hinduism, but if a Hindu embraced Islam, a fuss would be created by Hindutva protagonists, he observed.

Prof. Ahmad said that law conferred the right on Muslims to profess their religion without fetters, but in practice, it was just the reverse. The practice today ran counter to religious freedom. He observed that certain schools imparted education that preached hatred against certain communities and felt the need for cleansing schools of such type of education. Referring to the cow slaughter, he said the word “cow slaughter” had been cleverly replaced with “cattle slaughter” to include buffalo. This appeared to deprive the weaker sections, which included Dalits in the south, besides Muslims, Christians, Phizos, Nagas, Parsis, etc of their natural food.



Prof. Manzoor Ahmed delivering the lecture

fire since then as no reply to the query of the Supreme Court had yet been made. “We were vigorously pursuing the matter, but to no avail and now there remained no hope for it”, he remarked. Commenting on conversions, he said that only Muslims and Christians were being targeted by RSS fringe groups. While Madhya Pradesh, Maharashtra and Uttar Pradesh had banned conversions from one religion to the other, the task was difficult to accomplish in states like Nagaland, Mizoram, Goa, etc., which had a Christian Majority population. That was the reason why votaries of Hindutva were clamouring for a

For these sections, this was the only source of Animal protein. While admitting that an all-

India ban on cattle slaughter was not possible, the law banning slaughter of animals for meat would be challenged in the court. He opined that denying a big population of its eating preference was a fascist practice. He called for pressing for a Central law on cow slaughter, but confidently said that the government would not embark on such a measure for fear of social and economic repercussions. Referring to the proposed introduction of the Gita in schools, he said that the book had several versions. He held that the Gita encouraged war-mongering.

Prof. Manzoor Ahmad expressed the grudge that no attempt was being spared to keep the Muslims backward. Citing an illustration in this context, he said that the Aligarh Muslim University was a minority institution, but the court did not recognise it as such, despite its creation by an Act of Parliament. Calling upon the Muslim leadership and the intelligentsia to enlighten Muslim masses on the real issues, he said that if the Muslims wanted to continue as a distinct cultural and religious entity, they would have to focus on education; particularly secondary education. He cautioned the community against the clouds of desperation looming large over it and said the threat was real. Fighting for the survival of cultural identity was the only option, he concluded.

Prof. Eqbal Husain, Associate Professor of Law, Jamia Millia Islamia said that while on one hand Maharashtra and Haryana passed stringent laws on cow slaughter, the Goa chief Minister refused to ban cow slaughter in his state, on the other. He sought to know if it was not contradictory.

Former Dean of the Faculty of Social Sciences, Jamia Millia Islamia and the Secretary-General, IOS, Prof. Z.M. Khan, who presided over the function, voiced concern over the current scenario and advised the Muslims to tread cautiously. He said that one would have to go through the Constituent Assembly debates in order to understand the purpose for which the judiciary was created and estimate of it was serving the very purpose. Without naming, he said that a party came to power after creating much hype. It created an artificial environment in which the party was voted to power by 31 per cent votes. This should spur us

to realise our electoral strength. Today, the area was wide open to work for immediate gains. He said that if it was not possible to form a political party, at least an NGO could be founded to work in the field of education and the media, adding that an NGO would be more effective than a political party. He pointed out that the system was open and what was needed was to plan out and work hard in that direction.

In his introductory reference, former Dean, faculty of Humanities, Jamia Millia Islamia and the Vice-chairman of the IOS, Prof. Refaqat Ali Khan said that Prof. Manzoor Ahmad served both the country and community. His field was wide and varied. As head of the Punjab Waqf Board, he explored areas to generate

Ahmad, Professor of Law, GGS Indraprastha University, Prof. Afzal Wani, S. Haja Shahabuddin, Abdul Haq Falahi, Shakil Ahmad Adv., Dr. Tariq Ashraf, Khalid Nadeem Khan, Zafar Sadiq etc.

IOS Lecture on “New Challenges and Islamisation of Epistemology in the 21st Century”

A lecture on “New Challenges and Islamisation of Epistemology in the 21st Century” was organised by the Institute of Objective Studies at its conference hall on 7.3.2015. Delivering the lecture, former Director, Shah-i-Hamdan Institute of Islamic Studies, University of Kashmir, Srinagar, Prof. Hamid Naseem Rafiabadi differentiated assumptions of God between Western and Islamic philosophers. While Western thinkers like Hobbes, Macaulay, Darwin, etc, believed that if at all God existed, He had no concern with humankind.

According to atheists, humankind was concerned with matter. He explained that according to Islamic thought, we did not know what was happening around us and the human

mind was a matter which could not go beyond perception. He observed that many laws of today had existed already in the Quran. It was wrong to say that the Western paradigm was universal, he noted.

Prof. Rafiabadi pointed out that Muslim scientists of today were obliged to the Muslim ummah to bring the spirit of sciences back in accordance with the spirit of Islam. He said that concrete proposals with specific plans ought to be further pursued, both academically and practically in the process of Islamisation. He observed that the Islamic philosophy and epistemology



L-R: Prof. Ishtiyaque Danish, Prof. Hamid Naseem Rafiabadi, Dr. Mohammad Manzoor Alam, and Prof. ZM Khan

resources for the community's welfare. His contribution in the field of education had been noteworthy, he added.

Earlier, the function began with the recitation of a Quranic verse by Hafiz Athar Hussain Nadwi, who also read out its Urdu translation. Dr. Nakhat Hussain Nadwi, an Arabic scholar, very ably conducted the proceedings.

The lecture was well attended by the university teachers and students, prominent citizens and social activists, notably among them being editor of the Milli Gazette, Dr. Zafrul Islam Khan, retired bureaucrat Haseeb

as such being taught in our universities and institutions of higher learning were devoid of Islamic content as whatever had been passed on in the name of philosophy and epistemology from the Muslim adherents of Greek philosophy like Ibn Sina and Farabi, was considered Islamic by the students.

From Ghazali to Ibn Taimiyah and Ibn Qaim, this corpus of knowledge, including epistemology had been severely criticised for inclusion in it of the pagan Hellenistic and unIslamic elements, he said. The process of Islamisation of knowledge had given impetus to the desire to purge epistemology and Islamic philosophy of all foreign and unIslamic influences. He stressed the need for taking into consideration the pristine Islamic scriptural parameters of the Quran and Sunnah and the insights of great jurists like Ibn Salah, Ahmad Ibn Hanbal and Ibn Qaim. Calling for the preservation of Islamic texts and its interpretation, he said that Dr. Abdul Hamid AbuSulayman, considered to be the pioneer of Islamisation of epistemology, did a lot of work in this direction. He had held that certain notions were unIslamic and wanted to know why terms like Tauhid and Taqwa were not used.

Prof. Rafiabadi dwelt at length on the claim of knowledge and the difference between knowledge and belief. Terming knowledge as power, he said that there were certain issues that remained unresolved from the past. Similarly, certain contemporary issues were still unresolved. Reason, religion and universe were the areas that needed a research methodology for the rationalisation of knowledge. Islamic tool should be applied while treating the subject of Islamisation of knowledge. Describing epistemology as the source of knowledge, he said that the scientists had interpreted religion in the light of science. He said that we must not go beyond the mandate given to us. We must refrain from making such practices that were

not made by the Prophet (SW), caliphs and sahaba karaam, he added.

In his presidential remarks, the Chairman, IOS, Dr. Mohammad Manzoor Alam laid emphasis on going into the sources while discussing Western, eastern and Islamic methodology. Unless one got into the sources, he could not reach the real point. Knowledge was like a sea of layers that came through them. He called for evaluation of Islam as a religion whether that stood for exploitation or for the welfare of the entire humanity. He said that invention needed innovation, and this should go on. Complaining that the challenges of this century had not been discussed, he said that we did not have access to knowledge. Commenting on gender equality in Islam, he noted that exposure to knowledge was necessary.

Referring to the dominance of the West over knowledge, Dr. Alam said that 20 percent people were controlling 80 percent population of the world. He observed that the threat of enslavement of humanity was looming large as we had become a part of machine with no freedom. Defining knowledge, he said that it was two-dimensional – theoretical and empirical. He regretted that though a vast literature on the Islamisation of epistemology was available, there was a dearth of textbooks. He emphasised the need for developing literature on different aspects of the subject. He assured that the IOS was ready to support any initiative for the empirical study of Islamic knowledge.

Introducing the subject, Secretary General of the IOS Prof. ZM Khan held that the comparative study of religions was relevant in the Indian context. He said that he came to know of epistemology some 45 years ago, but this had become very common today. He was all praise for Prof. Rafiabadi for contributing to the activities of the IOS. Associate professor of Islamic Studies, Jamia Hamdard, Prof. Ishtiyaq Danish, who conducted the proceedings, held that

much had been written on the subject. Earlier, the lecture began with the recitation of a Quranic verse by Hafiz Athar Husain. A short video clipping on epistemology was also exhibited on the occasion.

Those who attended the lecture included the Vice-Chairman of the IOS, Prof. Refaqat Ali Khan, Secretary General of Jamat-i-Islami Hind, Ejaz Ahmad Aslam, Assistant Secretary General of the IOS, Prof. A. Wani, Dr. Mushtaq Ahmad Tajarwi, Prof. Eqbal Hussain, Associate Prof. of Law, JMI, Munib Faqiq, Raeesul Haq Ahmed, Md. Jabir and Md. Wasim, besides several students and teachers of Jawaharlal Nehru University, Delhi University and Jamia Millia Islamia.

IOS Lecture on “Tracing the Roots of Environmentalism Under the Indian Constitution”

A lecture on “Tracing the Roots of Environmentalism Under Indian Constitution” was organised by the Institute of Objective Studies at its conference hall on 28.2.2015. Prof. M. Zafar Mahfooz Nomani, Faculty of Law, Aligarh Muslim University, Aligarh and a member of the General Assembly, IOS, who delivered the lecture, called for radical changes in environmental policy and the law. Judicial activism through the right to life as the foremost human right to live without the deleterious invasion of pollution, environmental degradation and ecological imbalances could help foster environmental justice, he said.

He noted that the problem of ecological backlash was mounting feverishly with growing affluence of sizable sections of the population and a mad race for tapping natural resources and high level of absorption of waste into the earth. This called for tracing the roots of environmentalism under the Indian Constitution by probing enviro-constitutional ethos enunciated in Article 48-A and 51-A (G). He said that it was important to not only shape environmental law, policy and justice, but also to create and foster an

equitable and sustainable socio-legal order. As there might be a Constitution, but no constitutionalism, so there might be environmental laws, but no environmentalism. He held that it was not surprising to see massive codification of laws on ecology and sustainable development, but no environmentalism.

Prof. Nomani held that the environmental regime was always expected to instill environmentalism, deep ecological values and ethical content. He observed that the paradigm of development synonymous with westernisation, modernisation, consumerism and free market was an imperialist ideology which dramatically permeated law, both globally and nationally. This entailed a radical change in environmental policy and law from the point of view of environmentalism. The trajectory of deep and shallow ecology versus eco-centrism and techno-centrism needed to be properly examined.

Though the Directive Principles endeavoured to protect the environment and continuously improve the ecological status, the judicial filling shaped environmental jurisprudence in achieving a just socio-legal order. The foundation for a unique enviro-constitutional jurisprudence was a novel discourse of not only right and duty, but also environmentalism. Constitutional law played a pivotal role in human urge for development with a social face. He said that this quagmire of jurisprudence apart, the presumed notion that constitutionalism and environmentalism were not ideals but realities, would need to be scaled frequently on the matrix of enviro-constitutional ethos.

Referring to the importance of ecology and environment, Dr. Nomani said that the word "earth" was used 485 times in the holy Quran. He maintained that Shariah meant source of water. Man, made of water and clay, was the first creation of Allah on earth. Air, water and land were inter-related; so were man, plant, animal and micro-organisms. Expressing concern over pollution in the high seas, he noted that oil spillage from oil tankers threatened aquatic life. Underlining the importance of ecological balance, he said that animals also had a right to be heard through legal system. Laying emphasis on inter-generational equity,

on earth. He observed that man had to be a trustee of the balance of the universe and ecology. Environmentalism called for a bigger area than merely a set of laws on environment and ecology. He informed that the present lecture was an outcome of the decisions taken at the Silver Jubilee celebrations of the IOS. In his presidential address, ex-judge of the Allahabad High Court, Justice ZU Khan, pointed out that environmental crisis was a matter of concern, adding that the international community woke up to problem after the Stockholm conference. He said that Indian Parliament had enacted several laws to control environmental degradation.



Prof. M. Zafar Mahfooz Nomani delivering the lecture

he said that the Constitution called for achieving the goal of quality environment. He observed that the Environmental Protection Act addressed several concerns, including environmentalism. As custodian of natural resources, the Central government was bound to ensure that the indiscriminate exploitation of resources was stopped. Pollution, environmental degradation and ecological imbalance were posing constant danger to human life as well as flora and fauna, he added.

In his introductory remarks, the Secretary General of the IOS, Prof. ZM Khan said that the topic of the lecture was exciting as it concerned every human being and the Creation

ecological balance. Courts had also stepped in to fill the gap, he said.

Earlier, a verse from holy Quran was recited by Hafiz Mohammad Athar Husain to mark the beginning of the lecture. The proceedings of the lecture were conducted by advocate Mushtaq Ahmad. Those who attended the lecture included the Vice-Chairman of the IOS, Prof. Refaqat Ali Khan, Mohd. Abdul Mannan, advocate, Mohd. Kazim Sher, advocate, Prof. Tasneem Fatima from Jamia Millia Islamia, Niyaz Ahmad, Aftab Hashim and Javed Akhtar from UNI, besides a good number of teachers, research scholars and environmentalists.

IOS Lecture on “Urban Governance and Challenges of Decentralisation and Citizen Participation”

The Institute of Objective Studies organised a lecture on “Urban Governance and Challenges of Decentralisation and Citizen Participation” on 21.2.2015 at the Conference Hall of the Institute. Delivering the lecture, Dr. Onkar Mittal, President, Civil Society Network, New Delhi, observed that the term “good governance” was being commonly used in politics these days. But it was imperative to know what it stood for and the challenges it had thrown up before governments.

He held that urban governance should be transparent, responsive and geared to the actual needs of the poor and the marginalised. The concept of urban local government had been linked to improvement in management systems for delivery of public services like water and sanitation, primary education, hygiene, preventive and basic health. Referring to the First

War of Independence in 1857, he said that Queen Victoria too had hinted at giving good governance, but India preferred self governance. He argued that the World Bank focused on six points of good governance as they were directly connected to governmental action and held that such countries as were acting on these points would be treated as countries of good governance. According to him these points were:

- Holding of elections as scheduled in order to seek popular mandate,
- Political stability—a stable government that could ensure violence free-environment,

- Civic amenities, like power, water supply, education, etc.,
- Appointment of a regulatory authority to keep a tag on the organisations supplying power and similar other basic amenities,
- Action against corruption, and
- Parity in the payment of wages to labourers, farm workers, etc. Those in power must not be allowed to resort to extravagance.

Dr. Mittal maintained that for the urban poor who formed the majority population of Delhi and who lived in different kinds of slum settlements, the challenge of social development of children, youth and women and the



Dr. Onkar Mittal delivering the lecture

guarantee of peace and security of life and liberty had even a higher priority over the provision of these essential public services. A new framework for local urban governance and citizens' participation in the slum areas of Delhi should provide for effective action on the ground, he said. He noted that as Delhi did not enjoy full statehood, issues like delivery of civic amenities and corruption came into the open. Commenting on the status of Delhi, he said that the issue of full statehood had been in discussion for the last 10-15 years. Tracing Delhi's past, he explained that it was a complete state in 1857.

But after the uprising, the status of Delhi as a state was diluted by amalgamating some of its parts with Punjab. The national government appointed the Sarkaria Commission in 1991 to examine the question of statehood for Delhi. The commission in its report did not favour full statehood for Delhi, but recommended the status of a state under the control of the Central government. In the light of Sarkaria Commission recommendations, Delhi was granted the status of an associate state by bringing an amendment to the Constitution in 1993. He said that this was the genesis of a plethora of problems that multiplied over the years. Today, Delhi government had no control over DDA (Delhi Development Authority), land, police, etc. He held that even the municipal corporation was not under its control. It reported to the Union Ministry of Urban Development.

Dr. Mittal pointed out that the population of Delhi that stood at 1-2 lakh at the time of

Independence, had gone up to 1.70 crore today. Municipal wards were created according to the requirements of those times. In order to cater to the civic needs of the current population, 272 wards should be created over the expanse of all the 70 assembly segments, he suggested, adding that each administrative office should become the nodal point for the maximum devolution of funds, functions and functionaries. He observed that under the existing system of governance, orders came from above, but there was no mechanism to send complaints up for redressal. People's involvement in governance was possible only when

their complaints reached the appropriate level.

Dispelling the misconception that Delhi government depended a great deal on the Centre for funds and could not move ahead without it, he said that the State's annual budget estimates accounted for about Rs. 36,000 crore. Funds for the budget were generated by the state government from its own resources. He lamented that none of the parties contending for power in Delhi had made an attempt to identify and analyse the key challenges at the macro (city), meso (district and municipal zone) and micro (assembly segment, municipal ward, mohalla and locality) levels. This was important to grasp the constraints in public service delivery, social and economic development and the provision of security.

Dr. Mittal suggested that municipal governance should be reviewed and re-conceptualised to address the twin challenges of urban development and urban settlement planning based on principles of equity and inclusion. He said that Smart Settlement for Sustainable Development (SSSD) needed to be conceptualised with the redefining of the availability of used as well as unused public spaces in the city. Urban governance in the 21st century required a joined-up working with horizontal and vertical integration, he concluded.

Secretary General of the IOS, Prof. ZM Khan in his presidential remarks underlined the importance of urban governance, decentralisation of civic administration and citizens' participation in it. Senior advocate Mushtaq Ahmad conducted the proceedings. Those who attended the lecture included Vice-Chairman of the IOS, Prof. Refaqat Ali Khan, Surender Panwar, Farman Riyaz, Khalid Nadeem Khan, Imran Ghani, Zuber Khan, Habib Akhtar, Sultan Sirajuddin, Mohd. Arif Ahmad, Azizur-Rehman, SM Siddiqui, Tajdar Siddiqui, Zeeshan Khan, Rakhi Gupta and Saman Naaz.

Activities of the IOS Chapters

CHENNAI CHAPTER

On Friday, 20.3.2015, shame muzakara was held at the premises of Baitul Maal Tamil Nadu & presided over by Jb. Inayathullah sahib. The meeting commenced with recitation of few verses from Holy Quran by Dr. Muzaffaruddin, Prof of Urdu, New College. A galaxy of eminent people attended this meeting. It was suggested by Jb. Katib Mohd. Haneef, (a consultant Technologist and a Urdu lover) that the number of Urdu speaking people are less in Chennai & hence Tamil speaking youth can also be roped in for the newly proposed Center for Youth Development. Br. Rahim Patel said that we have been inviting Tamil speaking Muslims & non Muslims for all our centrally & state level organized IOS Chennai chapter programs. In one such International conference organized in Chennai to commemorate 25 yrs of IOS existence, we have even allowed paper presenters in Tamil language also. Many renowned Tamil scholars like Kaviko Abdur Rahman, whose mother tongue is Urdu, is a regular invitee for all our organized programs. The other members present acknowledged the reply given by Br Abdul Rahim Patel & supplemented by Dr. Major Zahid Husain, Coordinator IOS Chennai chapter. A first time invitee by name Janab Iqbal Basha, (Rtd.) IFS, opined that it is high time we should involve youth from all communities to instill in them the spirit of communal harmony & patriotism. Others suggested that since IOS concentrates more on research oriented activates, it is better if young teachers cum researchers can be motivated to take part in all IOS programs. Br. Malikul Aziz, a journalist, who had attended a program on Media at Bangalore suggested that programs of such caliber can also be conducted in Chennai by inviting Chairman of IOS Dr. Mohd. Manzoor Alam.

Copies of IOS Kabarnama distributed to all present. Two copies of the Mutalaiaat, received from IOS Delhi were also presented to Katib Mohd Haneef & Journalist Malikul Aziz sahib. Since both are well versed in Urdu and ardent lovers of Urdu. The meeting ended with dua. Others present were: Brothers Fayaz Husain. Advocate, Madras high Court, Zahirudin (baitul maal Tamil nadu) Dr. Ghulam, Prof. of Commerce, Quaide Millath College, Chennai.

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If a Prophet (peace be upon him) has pronounced a verdict, he or another Prophet can change it and indeed Allah can, but no authority lower than that of a Prophet e.g. a jurist, can change the law laid down by a Prophet. The opinion of a jurist can, however, be rejected by another jurist who can offer his own opinion instead.

From The Emergence of Islam by Muhammad Hamidullah, pp. 121-122.

FORM IV (See Rule 8)

1. Place of Publication : 162, Jogabai Extension, Jamia Nagar, New Delhi-110025
2. Periodically its publication: Monthly
3. Printer Name: M. Qamar Ishaque
Nationality: Indian
Address: 162, Jogabai Extension, Jamia Nagar, New Delhi-110025
4. Publishers Name: M. Qamar Ishaque
Nationality: Indian
Address: 162, Jogabai Extension, Jamia Nagar, New Delhi-110025
5. Editors Name: Prof. Sanghasen Singh
Nationality: Indian
Address: 162, Jogabai Extension, Jamia Nagar, New Delhi-110025

I M. Qamar Ishaque, hereby declare that the particulars given above are true to the best of my knowledge and belief.

(M. Qamar Ishaque)
PUBLISHER

Dated: 1st March 2015

Why This Double Standard

by Ishtiyaque Danish

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

Immediately after coming to power at the centre the BJP-led NDA government set out to safronize education. But unlike the previous NDA regime this time they have been discreet. They knew people will keep a watch on the centre, so they decided to first do their job in the states. Moreover, they are doing their work slowly and without fanfare. Their strategy is also to do many things at the same time in order to keep people's attention divided. It is part of BJP's strategy to fill constitutional institutions with their men. The first thing therefore has been doing away with inconvenient people. Dinesh Singh, the Vice Chancellor of Delhi University, is on their target from the beginning. They asked him, directly and indirectly to go but he refused to oblige. Understandably they began creating problems for him. An enquiry committee was set up to look into his functioning and finally a show cause notice was served on him. Mr. Singh has replied to the articles of charges leveled against him and now the ministry has to take a decision on him. Being an academic this writer has many problems with Mr. Dinesh Singh. His whimsical style of functioning is specially disturbing. His fanciful thinking is another problem. The academies working under him may find a dozen or more faults with

him. The point, however, is why only Mr. Dinesh Singh. The BJP supporters and propagandists, both official and unofficial, may argue that he is not being targeted. They may also say that corruption is the target, not the persons and may cite the example of UGC in their favour. True the Hari Gautam Report has come down heavily on the intellectually paralyzed and bankrupt higher education body. But why the men at the helm of affairs have been spared. Why investigation is not being conducted against the wrong doings they have committed. There are many officers in the UGC who received favours from the universities they helped in one or another way. Many Vice Chancellors were allowed to behave as dictators because they 'managed' degrees and appointments for the wives of UGC officers. The serious charges leveled against Dinesh Singh include the introduction of four-year BA programme without proper approval and favouritism in appointments. Well, if he has committed these wrongs, he deserves to be punished after proper investigation. We hope he would not be 'terrorized' on flimsy grounds like the Vice Chancellor of another Delhi University who was forced to proceed on long leave because he had scrapped some courses run profitably by powerful politicians belonging to

political parties. But Delhi is also home to a university whose Vice Chancellor is a law unto himself and often works in a way that creates doubt about his intellectual capabilities, even mental health. He breaks law at will and has unleashed a reign of terror against the academics who dare to point fingers at his wrong doings. He admits medical students more than the permitted number – and this act is censured by the High Court – but the appropriate government bodies did not take any action against him. He awards building contracts worth several dozen crores without tender and yet he is not punished. He favours persons of his liking in appointments and goes scot free. He receives fund from the government for specific purposes and no one asks him where the money has been spent. He appoints a retired professor as Dean of two Faculties and the government maintains silence even on this. The list of his wrong-doings is quite long and all these are in the knowledge of the government which has preferred to maintain what may be called collaborative silence. We fail to understand why the government is selective in the fight against corruption?

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