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Thought for the Month

Out of what Allah
Hath produced in abundance
In tilth and in cattle,
They assigned Him a share:
They say, according to their
fancies:
"This is for Allah, and this"-
For Our "partners"!
But the share of their "partners"
Reacheth not Allah, whilst
The share of Allah reacheth
Their "partners"! Evil
(And unjust) is their judgment.

Al-Quran-6:136

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FOCUS

Population in India is composed of groups of various racial origin and socio-cultural backgrounds. These groups have continued arriving in this land from different parts of the world at different points of time, spread over many centuries. They were, as if, caught in this large Indian dragnet, having no scope to escape. The lofty mountains in the north, presented a formidable barrier and the unfathomable ocean in the south, south-east and south-west, stood in their way. During the long period of their association in the common habitat, spread over many centuries, there has been a good deal of admixture in the population. But at the same time, a number of groups retained their identity and also underwent sub-divisions and fragmentations to constitute tribes and castes.

This unique landscape of peninsular India also gave a definite shape to the social structure of the decisive bulk of its population, that systematically arrived and settled in this land. This is often referred to as aspects of 'Indian civilisation', which is characterised by the system of caste and its hierarchical order. However, a sizable section of the autochthonous elements, particularly the primitive tribes, remained largely isolated and outside the pale of this emergent social organisation, known as caste.

The hierarchical system of superiority and inferiority that evolved as a basic feature of the caste and enforced with full vigour, got so deeply ingrained in the mind of the people for millennia that it resulted in the emergence of groups known as 'twice-born', 'untouchable', and 'unseeable' etc., while a sizable section of the population including Adivasi or primitive people continue to remain outside the system.

Some of the groups are large enough and are well known, while some others are comparatively small, living in segregation and in relative isolation. These groups are varied in size and numerical strength. Some of these small and isolated groups are little known or almost unknown, beyond the immediate region they inhabit.

The decisive bulk of the Muslims in India have been drawn from the diverse segments of the Indian population. In terms of numerical strength the immigration of the Muslims from outside the country has been insignificant. Among the small number of Muslim migrants, who trickled into this country from time to time, the sufi saints or holy men as well as traders were the first. They arrived long before the conquerors, and their presence in the country had an impact on the people. Their style of life, their love for oppressed humanity, attracted the masses towards them and their creed. From the distribution of Muslim population in the country it is evident that people in areas distant from the locus of Muslim power entered into the fold of Islam in significantly larger number. Any significant role of power in drawing the people to the creed can be ruled out, on the basis of this evidence, though in some individual cases power or intensity of contact may not be altogether absent.

Constituting about 13 percent of the population, Muslims number 101,596,057 (1991) individuals and are spread over the length and breadth of the country. They have varied, regional, linguistic, ethnic and socio-cultural backgrounds, reflecting in a large measure the history of their origin. Their entry into the fold of Islam has taken place at different points of time and in diverse circumstances.

From Marginal Muslim Communities in India
by M.K.A. Siddiqui (ed.), pp. III-IV

Activities of the IOS Headquarters

IOS-Aliah University organises 5-day Summer School on Islamic Studies at Kolkata

A five-day offline-online Summer School on Islamic Studies, was jointly organised by the Institute of Objective Studies (IOS), Kolkata Chapter, and the Department of Islamic Theology, Aliah University, Kolkata from April 21 to 25, 2025 at the Park Circus campus of Aliah University Kolkata.

This unique academic initiative—envisioned and guided by Dr. Mohammad Manzoor Alam, Chief Patron of IOS, New Delhi—was designed to foster critical inquiry and engagement with Islamic scholarship in contemporary contexts. It brought together leading scholars and academicians from within India and abroad, and students from universities across Kolkata and beyond in a collaborative space for reflection and learning.

The Summer School Programme witnessed a distinguished gathering of scholars, academicians, and policymakers from within India and abroad. The programme, conducted in both online and offline modes, aimed to foster critical engagement with Islamic thought and contemporary scholarship among university students and young researchers, witnessed participation of more than 350 students from universities across Kolkata and beyond. The Park Circus Campus Auditorium remained full throughout, with rich academic interaction and enthusiastic engagement from attendees.

In the inaugural session held on April 21, the keynote address was delivered by Prof. Dr. M. Afzal Wani, Chairman, Institute of Objective Studies, New Delhi, who emphasised the need for intellectual rigour, ethical leadership, and skill development in contemporary Islamic scholarship. His address resonated with the participants, encouraging them to blend knowledge with action and character.

An expert address was delivered online by Prof. Dr. Mumtaz Ali, Chairman, Department of Usul-al-Din and Comparative Religion, International Islamic University Malaysia, who praised the university's leadership and called the Summer

Science and Technology, Aliah University, Kolkata, called the initiative a commendable step towards spiritual enrichment and intellectual development. She expressed her appreciation to the organisers for tailoring such a meaningful academic space for undergraduate and postgraduate students.

The international segment continued with a thought-provoking online presentation by Prof. Dr. Shukran Bin Abd Rahman, Dean, AbdulHamid Ahmad AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University, Malaysia. He offered a conceptual framework for understanding Islamic knowledge, using visual aids and a structured approach to explain how foundational and applied Islamic studies can transform learners' worldviews.

Mr. Mohammad Nadimul Haque, Hon'ble Member of Rajya Sabha, in his special address, underscored the importance of being

action-oriented rather than merely rhetorical. He stressed the need to preserve cultural and intellectual heritage through accessible and transformative education—lauding the Summer School as a vital step in that direction.

An insightful expert address was then presented by Prof. Dr. Omar Hasan Kasule, Secretary General, International Institute of Islamic Thought, USA. He spoke about how Islamic perspectives offer practical solutions to the challenges of modern society. Congratulating the organisers, he wished the participants an enriching five-day journey and presented a step-by-step framework for acquiring



Speaker from top to bottom (L-R) Row 1: Prof. Dr. M. Afzal Wani, Prof. Dr. Omar Hasan Kasule and Prof. Dr. Rafikul Islam; Row 2: Prof. Dr. Shukran Bin Abd Rahman, Mr. Mohammad Nadimul Haque and Mr. Ahmed Hasan Imran; Row 3: Prof. Dr. Mumtaz Ali, Prof. Dr. Nargis Ahmed and Prof. Dr. Tauqeer Alam Falahi

School a reflection of organisers' insightful and visionary approach to nurturing thoughtful, socially responsible scholars.

This was followed by an engaging theme address by Dr. Noorus Sabah Ismail, Member, West Bengal Madrasah Service Commission, Kolkata, who urged participants to treat the Qur'an not only as scripture but also as a compass for moral reasoning and social rectitude. Drawing inspiration from Prof. Wani's keynote address, he highlighted the need to realign individual and collective priorities through the Qur'anic values.

In her guest address, Prof. Dr. Nargis Ahmed, Dean, Faculty of

Islamic knowledge that is spiritually grounded and socially relevant.

Mr. Ahmed Hasan Imran, Chairman, West Bengal Minorities Commission, delivered a powerful reflection on the value of historical consciousness. He urged participants to play an active role in preserving and learning from history to ensure a more informed and united society.

The inaugural session culminated with the presidential address by Prof. Dr. Rafikul Islam, Vice-Chancellor, Aliah University, Kolkata. Thanking both the in-person and online dignitaries, he addressed the participants directly, emphasising the role of such academic platforms in shaping enlightened worldviews among the youth. He congratulated all registrants and extended his best wishes for their intellectual and spiritual growth through the programme.

Earlier, the inaugural session began on a spiritual note with a recitation from the Holy Qur'an by Mr. Qari Kamaluddin Khan, Deptt. of Islamic Theology, Aliah University, Kolkata. This was followed by a warm and multilingual welcome address by Dr. Md. Ashraf Ali Nadwi Azhari, Head, Deptt. of Islamic Theology, Aliah University, Kolkata. Dr. Azhari highlighted the significance of this academic initiative in promoting value-based education and extended a heartfelt welcome to all dignitaries and participants.

Mr. Abdul Basit Ismail, Coordinator, IOS, Kolkata Chapter, delivered the introductory address, acknowledging the continued support of Vice-Chancellor, Aliah University, Prof. Dr. Rafikul Islam, whose vision

has been central to this initiative. He elaborated on the genesis of the Summer School on Islamic Studies and its long-term academic aspirations

The formal proceedings concluded with the vote of thanks, followed by the announcement of lunch and the commencement of Business Session-I scheduled post-lunch. With a confluence of distinguished thought leaders, rich scholarly discourse, and a committed audience, the inaugural session set the tone for an intellectually vibrant and spiritually uplifting the 5-day Summer School on Islamic Studies ahead.

Across five days, eminent scholars delivered their lectures on a wide range



Speaker from top to bottom (L-R) Row 1: Mr. Abdul Basit Ismail, Prof. Dr. Sharmishtha Chatterjee and Dr. Mohd Shamim Akhter Qasmi; Row 2: Dr. Md. Ashraf Ali Nadwi Azhari, Dr. Noorus Sabah Ismail and Dr. Sajjad Alam Rizvi; Row 3: Prof. Z.M. Khan, Dr. Syed Abdur Rasheed and Mr. Md. Shahjahan

of themes. In the post-inaugural session on day 1, Prof. Dr. M. Afzal Wani delivered his lecture on Globalisation and Islam, followed by Dr. Mohd Shamim Akhter Qasmi, Asstt. Professor, Deptt. of Islamic Theology, Aliah University, who spoke on *The Life of Prophet Muhammad and Orientalists*.

On day 2, Dr. Md. Ashraf Ali Nadwi Azhari, Head, Deptt. of Islamic Theology, Aliah University, delivered his lecture on *Jama wa Tadween-e-Hadith*, followed by Prof. Dr. Javed Ahmad Khan, Former Director, Centre for West Asian Studies, Jamia Millia Islamia, New Delhi, on *Islamic Perspective of Money and Wealth*, and

Prof. Dr. Mohd. Fahim Akhtar, Deptt. of Islamic Studies, Maulana Azad National Urdu University, Hyderabad, on *Aqeeda: Tawheed Risalat, Aakhrat*.

Dr. Mohd. Rabiul Islam, Asstt. Professor, Deptt. of Mathematics, St. Xavier's College, Kolkata, spoke on *Muslims Contributions to Mathematics and Medicine* followed by Dr. Noorus Sabah Ismail, Member, West Bengal Madrasah Service Commission, Kolkata, on *The Qur'an: A Universal Manifesto of Knowledge Reflection, Inquiry, and Ijtihad*, and Dr. Uzma Naheed, Director, Iqra Education Foundation, Mumbai, on *Women in Islam*.

On day 3, Prof Dr. Rafikul Islam, Vice-Chancellor, Aliah University delivered a very impactful lecture on *Time Management from Islamic Perspective*, while Dr. Muhammad Raziul Islam Nadvi, Idara-e-Tahqiq-wa-Tasneef, Aligarh, spoke on *Islam as Faith and Civilisation*, and Prof. Dr. Mumtaz Ali, Chairman, Department of *Usul-al-Din and Comparative Religion*, International Islamic University, Malaysia, spoke on *Islam in 21st Century*.

Dr. Sajjad Alam Rizvi, Asstt. Professor, Deptt. of History, Presidency University, Kolkata, delivered his lecture on *Islam in India*, while Prof. Syed Jamaluddin, Director, IOS Centre for Historical and Civilisational Studies, Aligarh, spoke on *Non-Muslims under the Muslim Empires*.

On day 4, Dr. Kamal Ashraf, Asstt. Professor, Deptt. of Islamic Theology, Aliah University, Kolkata, delivered his lecture on *Islam and Environment*, while Prof. Dr. Hamid Naseem Rafiabadi, Visiting Professor,

International Institute of Islamic Thought and Civilisation (ISTAC), Malaysia, spoke on *Islam and Humanity*, and Dr. Ziauddin Malik, Deptt. of Islamic Studies, Aligarh Muslim University, Aligarh, on *Islam and World Peace*.

Dr. Syed Abdur Rasheed, Head, Deptt. of Islamic Studies, Aliah University, Kolkata, delivered his lecture on *Development of Fiqh*, followed by Prof. Dr. Shukran Bin Abd Rahman, Dean, AbdulHamid Ahmad AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University, Malaysia, on *Islam and Multiculturalism*, and Prof. Dr. Tauqeer Alam Falahi, Former Dean and Chairman, Deptt. of Sunni Theology, Aligarh Muslim University, Aligarh, on *Islamic Perspective of Knowledge*.

The valedictory session, held on April 25, was graced by the esteemed guests including Dr. Sk. Ashfaq Ali, Dy. Registrar, Aliah University, Kolkata; Mr. Raees Ahmed Nadwi, Principal, Darul Uloom Deeniyat, Bhiwandi, Maharashtra; Dr. Saeedur Rahman Faizi, Chairman, Al-Nadwa Education Centre, Canada; Prof. Tauqeer Alam Falahi, Former Dean and Chairman, Deptt. of Sunni Theology, Aligarh Muslim University, Aligarh; Prof. Abdur Raheem Kidwai, Director, Prof. K.A. Nizami Centre for Qur'anic Studies, Aligarh; Mr. Abid Hussain; and Prof. Dr. Sharmishtha Chatterjee, Dean, Faculty of Humanities & Languages, Aliah University, Kolkata, which reflected the academic depth and interdisciplinary relevance of the sessions.

The Presidential Address at the valedictory session was delivered by Prof. Z.M. Khan, Patron, Institute of Objective Studies, New Delhi, who commended the organisers for fostering a culture of reflective scholarship and urged for such efforts to continue across institutions.

Dr. Md. Ashraf Ali Nadwi Azhari, Head, Deptt. of Islamic Theology,

Aliah University, expressed his sincere thanks to Prof. Dr. Rafikul Islam, Vice-Chancellor, Aliah University, Kolkata, for his generous support and encouragement in organising the programme successfully.

On behalf of IOS Kolkata Chapter, Mr. Abdul Basit Ismail said, "This Summer School was a modest and meaningful attempt to bring faith-based inquiry back into academic discourse. The overwhelming response encourages us to continue this journey." Mr. Ismail also acknowledged the guidance of Mr. Mohammad Alam, Secretary General, Institute of Objectives Studies, New Delhi, whose behind-the-scenes support ensured the event's smooth execution.

The programme was smoothly coordinated by a dedicated team from the Department of Islamic Theology, under the guidance of Dr. Md. Ashraf Ali Nadwi Azhari, Head, with active academic support from Dr. Mohd Shamim Akhter Qasmi, Assistant Professor.

The inaugural and valedictory sessions were compered meticulously by Md. Shahjahan, Vice Principal, Jibreel International School, Kolkata, whose seamless anchoring enriched the formal proceedings.

The Summer School ended on a high note, having set a precedent for collaborative learning and meaningful intellectual engagement rooted in Islamic values and academic integrity.

Mujaddid IOS Centre for Arts and Literature organises discussion on "Problems of Urdu Teaching in Madrasas"

A discussion on the "Problems of Urdu Teaching in Madrasas" was organised by the Mujaddid IOS Centre for Arts and Literature at the Institute's auditorium on April 19, 2025. The discussion was presided over by Dr. Waris Mazhari, Professor of Islamic Studies, Jamia Hamdard, New Delhi.

The programme began with the recitation of Holy Qur'an by Qari Mohammad Irshad.

Mr. Anjum Naim, Convenor of the Mujaddid IOS Centre for Arts and Literature, introduced the topic. He said that the Centre has already organised two similar discussions on the subject to deliberate about the issues relating to the teaching of Urdu in schools. He had no qualms about accepting the fact that Urdu is being given a raw deal by the present political establishment. Their indifference to the teaching and promotion of Urdu has tantamounted to being anti-Urdu. He held that every effort should be made to focus on all aspects of the issue. He expressed his gratitude to all the participants for their cooperation in making the discussion a success. He hoped that more and more Urdu lovers will benefit from the views expressed in the programme.

Senior Urdu journalist and writer, Mr. Ahmad Javed, who conducted the proceeding, noted that the salary being paid to Urdu teachers is meagre. They are discriminated against their counterparts in Hindi medium schools who draw handsome pay compared to them. He laid emphasis on the primary education in Urdu medium schools and said that the students studying in primary schools should be taught in their mother tongue.

Maulana Dr. Shees Mohammad Idris Taimi, who is associated with the publications of Markaz Jamiat Ahle Hadees, said that in Uttar Pradesh about 20,000 madrasas are recognised. Out of these, about 12,000 to 18,000 are recognised by the U.P. Madrasa Board. About 60,000 madrasas in India are recognised. The total number of madrasas in the country stands at one crore. Madrasas have positively affected our education system. That is the greatest contribution of madrasas in the world. He complained that in big madrasas, little attention is paid to the primary section. Thus there is an urgent need for training of Urdu teachers in madrasas. He said that the purpose of teaching of languages in madrasas is to enhance the capacity of expression, and description of knowledge of deen among the students. Figuring out the

problems of Urdu teaching in madrasas, he noted that the foremost problem is the lack of resources.

Maulana Dr. Zafruddin Barkati pointed out that barring Kerala and Tamil Nadu, Urdu is not being formally taught in madrasas. The teachers in these states know Urdu. In rural areas, madrasas have a *Hujrah* (separate room) for the teachers. In urban areas, *Hujrah* is attached to the mosque. Big madrasas have their own curriculum. UP and Bihar Madrasa Boards have their own curriculum. He underlined the importance of Urdu in madrasas and said that non-inclusion of Urdu in madrasa curriculum as a subject is a big mistake. He also noted that the language cannot only be learnt from the syllabus, but also from the environment around. Madrasas have a favourable environment but the syllabus is missing. Schools have the syllabus but the congenial atmosphere is missing there. Madrasas have Urdu as a medium of instruction but the teachers are speaking chaste Urdu. They must read Urdu poetry, novel and prose in order to acquaint themselves with the simple Urdu. He pleaded for making Urdu compulsory from beginning till end.

Dr. Wahid Nazeer from the Academy for the Training of Urdu Teachers, Jamia Millia Islamia, said that he has been organising 10-day training programmes for Urdu teachers of the madrasas and schools since last several years as he has 30 years of Urdu teaching experience. He has been doing this as he has 30 years' experience of teaching. He held that there are two categories of madrasas 1) *Aaliya* madrasa (known as *Mazmoom*), 2) *Nizamiyah* madrasa (known as

medium). "We adopted Urdu as a medium, but we failed to strengthen Urdu as a language. No such effort was made in madrasas with *Nizamiyah* syllabus. Pass-outs of the madrasas are doing a dis-service to Urdu. But madrasas with *Aaliya* syllabus did not feel any difficulty in speaking and writing in Urdu. This was due to their training to formally learn Urdu. He laid emphasis on the need for providing Urdu grammar and text books.

There is also the need for expert teachers who can train students in *Insha* (composition) and *Qawayad*. *Aaliya* madrasas were nearer to the issue under discussion than *Nizamiyah* madrasas. He said that the syllabus of madrasas is

they did not include it as a subject of the curriculum. This was a great mistake on the part of madrasas. Many *Nizamiyah* madrasas are still continuing the practice of the teaching of Persian as a subject, he added.

Ex-Professor of mediaeval Indian History, Jamia Millia Islamia, Prof. Syed Jamaluddin, held that in *Nizamiyah* madrasas, there is the problem of *Maakhaz* (source). That is why Urdu is becoming weak. Urdu has been used to be the language of *Ashraaf* (Nobles). But now, they are turning to English, he averred.

In his presidential remarks, Prof. Waris Mazhari, admitted that proper attention to language is not being paid in madrasas. Ninety per cent of the pass-outs of madrasas do not know Arabic. There is a rat race to learn English, among madrasa students. He asked the madrasa managements to include Urdu as a subject in their curriculum. Madrasas focus is on Arabic as the entire Islamic knowledge is presented in that language. But, it is regrettable that, in

spite of learning *Hadith* for 25 years, a student has not acclimatised himself with Arabic. Students who studied in madrasas also do not know Urdu. He called for promoting Urdu in madrasas. "This is necessary because it represents our culture. Likely, our cultural heritage is well preserved in Urdu. He also asked for cooperating with the madrasas in providing them opportunities for the study of Urdu fiction and literature". He said that language the *Maulvis* speak is mind-boggling. The new education policy has made it compulsory to work in a framework. Under the new policy, *Insha* (composition) and a number of textbooks have been included. "We should pay proper attention to Urdu



Speakers on the dais (L-R): Dr. Wahid Nazeer, Prof. Waris Mazhari, Maulana Dr. Shees Mohammad Idris Taimi and Maulana Dr. Zafruddin Barkati

undergoing a change due to the introduction of the new education policy. In the new policy, emphasis has been laid on the teaching of the mother tongue, but the impression is gaining ground that the madrasas do not need to teach Urdu. Besides making Urdu as a part of the curriculum, services of the able and trained Urdu teachers for the teaching of the language should be sought. He said that the presence of Urdu in madrasas as a medium of instruction is one thing but the teaching of the language as a subject is different. Earlier, Persian used to be the medium of instruction in madrasas. Persian was included in the syllabus as a subject. But, when Urdu was adopted by the madrasas as medium of instruction,

since it is our mother tongue. It is a matter of concern that we are weak in our mother tongue”, he concluded.

At the end, Mr. Anjum Naim, extended a vote of thanks to the attendees of the programme. He confidently said that, like previous ones, this discussion has also been very successful. He informed that the proceedings of all the three discussions will be brought out in booklet form for the benefit of the people.

Governing Council Meet

The 77th Meeting (six-monthly) of the Governing Council (G.C.) of the Institute of Objective Studies (IOS) was held on April 14, 2025 at 11:00 a.m., in the auditorium of the Institute at 162, Jogabai Main Road, Jamia Nagar, New Delhi-110025 in hybrid mode.

A total of 21 persons (11 members and 10 special invitees) attended the meeting.

Prof. M. Afzal Wani, Chairman, IOS requested Prof. (Ms.) Haseena Hashia to carry forward the agenda of the meeting.

- The meeting began with the recitation of some verses from the Holy Qur'an with its translation by Prof. Mohd. Fahim Akhtar, Dept. of Islamic Studies, Maulana Azad National Urdu University, Hyderabad.
- A Condolence resolution, expressing grief, was adopted on the sad demise of the following associates of the IOS and prominent public personalities who passed away during the period, from September, 2024 to March, 2025.

All the members and special invitees, present in the meeting remembered them in a best way. Afterwards *dua* was made by Prof. Mohd. Fahim Akhtar on behalf of the Governing Council (G.C.) of the Institute of Objective Studies (IOS).

- The minutes of the 76th Governing Council (G.C.) meeting, held on September 7, 2024, were presented and confirmed.
- The Follow-up Report (Action-taken Report) of the last meeting was presented before the Governing Council (G.C.) of the IOS. The same was considered and after deliberations, got approved with certain information/suggestions/decisions.
- The Governing Council (G.C.) accepted the resignation of Mr. Mohammad Alam from the post of Finance Secretary of the IOS, and thereafter unanimously appointed Prof. Mohd Ishtiyaque, Member, Governing Council (G.C.) of the IOS, as the new Finance Secretary of the Institute of Objective Studies, with immediate effect.
- It was reported that the Institute of Objective Studies (IOS) has successfully signed the Letters of Intent (LoI) with the Institute of Islamic Thought and Civilisation, (ISTAC), IIUM, and AbdulHamid AbuSulayman Kulliyyah of Islamic Revealed Knowledge on Knowledge and Human Sciences (AHAS KIRKHS), IIUM, Kuala Lumpur.

At the initiative of the Chairman, the members identified the preferred areas for collaborative study with the above institutions, including: Revealed knowledge, Relevance of Islam in Current Times, *Ilhad*, Psychology, Gender issues, *Hikmah*, History of Sociology, Integration of Knowledge, Islamic Theology in New Age and Expansion of Islam in Asia etc.

- The name of Prof. Z.M. Khan, former Dean, Faculty of Social Sciences, JMI, New Delhi was finalised for the 12th IOS Lifetime Achievement Award. The date and venue of the award conferring ceremony will be finalised by the Office-Bearers of the IOS.

- It was decided that a two-day national conference on the “*Life and Contributions of Maulana Abul Kalam Azad*” will be organised in the year 2025, under the national personality series.

The ‘Concept Note’ of the same will be prepared by Shah Ajmal Farooq Nadwi. The Office-Bearers of the IOS were authorised to finalise the date and venue of the conference.

Moreover, it was suggested by Prof. Mohd. Fahim Akhtar that the said conference may be organised in collaboration with Maulana Azad National Urdu University (MANUU), Hyderabad.

- It was reported that a two-day international conference will be organised on the “*Life and Contributions of Dr. Taha Jabir Al-Alwani*” in online mode sometime in the year 2025.

The ‘Concept Note’ for the same has been prepared by Prof. Mohammad Ishaque.

Further, Office-Bearers of the IOS were authorised to finalise the date of the conference.

- It was reported that the Board, Administering the IOS Shah Waliullah Award decided the topic for the 16th IOS Shah Waliullah Award as *Scholarly Study of Seerat-e-Nabvi (Seerat-e-Nabvi ka Ilmi Mutaleaa)*. Similarly, the topic for the essay writing competition (under junior category) was finalised as *The Role of Islamic Thought in the establishment of World Peace (Amn Aalam kay Qayaam mein Fikr-e-Islami ka Kirdaar)*.

Further, Prof. Mohd. Fahim Akhtar will prepare the ‘Note’ on the theme of the Award, while Prof. Mohammad Ishaque will prepare the ‘Note’ on the theme of the essay writing competition. Both the scholars agreed to do so.

Moreover, the Board decided to include Mr. Mohammad Alam and Prof. Mohammad Ishaque as the Members of the Board, Administering the IOS Shah Waliullah Award, thus, making a total of 11 members in the Board.

The Governing Council (G.C.) endorsed the above decision.

- The status report of the on-going research projects undertaken by the IOS was presented before the Governing Council of the IOS.

After going through the status of the research projects undertaken at the Institute, the Governing Council (G.C.) of the IOS expressed its satisfaction.

- The progress reports of the translation of IOS books from English to Urdu and Hindi as well as the translation, review and editing of IIIT books were presented before the G.C. members and special invitees.

After going through the above reports, they expressed their satisfaction with the suggestion to get the translation of the book titled *Constitutional Commitments to Muslim Empowerment*, authored by Prof. M. Afzal Wani, into Urdu and Hindi languages, in view of its importance in the present-day context.

- The reports of the following activities of the IOS were presented before the G.C. members and special invitees.

The report about the programmes organised by the IOS during September 2024 to March 2025; The list of upcoming programmes

to be organised by the IOS from April 2025 onwards; The list of journals/books/reports brought out during September 2024 to March 2025; The report of the progress of work done in the IOS Data Bank during September 2024 to March 2025 and the reports about the hits of the IOS Website, Current Affairs, Data Bank and Nuqta-e-Nazar during September 2024 to March 2025. After going through the above reports, all the attendees expressed their appreciation.

- After discussion about the proposal from G.M. Momin Women's College, Bhiwandi the Governing Council (G.C.), taking in view the



A view of the Governing Council meeting

MoU signed by the IOS with the said college, decided to collaborate, in principle, for organising the proposed international conference on "Philosophical Analysis and Ethical Implications of AI in Biological Sciences and Computational Technology", considering the importance of ethical values of the emerging field of Artificial Intelligence around the globe.

- However, it was suggested to modify the topic as "*Philosophical Analysis and Ethical Implications of Unregulated AI: Insights into Multiple Social, Scientific and*

Technological Perspectives", to have a wider outlook.

Prof. M. Afzal Wani, Chairman, IOS in his concluding remarks, thanked the members and special invitees and hoped their continued cooperation for Institute's endeavour.

In the end, Prof. (Ms.) Haseena Hashia, Vice-Chairperson of the IOS, presented the formal vote of thanks to the members of the Governing Council (G.C.) and special invitees both offline and online, for their full support and cooperation.

Book Review

INCIDENCE OF DIVORCE AMONG INDIAN MUSLIMS
EDITORS: DR. M.M. SIDDIQUI
Pages: 672
INSTITUTE OF OBJECTIVE STUDIES
Price: Rs. 650

The truth about Indian Muslims and divorce.

A study published in 1996 sheds a different light on the issue of triple talaq.

As the issue of triple talaq or instant divorce among some sections of the Muslim community is fiercely being discussed in Indian electronic media, and people from the non-Muslim community are showing more and more interest in it, a study published in 1996 can help better understand the issue.

The study, conducted by Dr. M.M. Siddiqui for Institute of Objective Studies (IOS), New Delhi, with the title "Incidence of Divorce Among Indian Muslims" runs in more than 650 pages.

The study is based on primary survey undertaken in Muslim concentrated areas of Delhi and Aligarh.

Dr. Manzoor Alam, Chief Patron and Founding Chairman of the IOS, said: "The ground survey was done by eight Muslim girls so that divorcee women can get fair say in the study". Around 600 women and 150 men participated in the study and answered two separate questionnaires.

The study specifically looks into the highlighted issue, that men divorce their wives in an arbitrary manner and women are forced to live a destitute life due to the triple talaq.

If this is so, then the divorcee must prefer to reunite with her husband if given the chance, or if a husband takes this extreme step (of instant divorce) in a fit of anger, he may also rethink his decision.

A specific question was asked to the women who participated in the survey: Do you think that your remarriage with your divorcer will ensure a peaceful and stable life for you in future? Women were to pick the answers Yes, Not Sure or No.

In Delhi, 69.8 per cent women answered No, while 85.5 per cent women in Aligarh echoed the same. The same question was asked to men and 69.6 per cent men in Delhi and 81.1 per cent men in Aligarh said they do not want to remarry their wife.

The research concludes on the part of men: "Probably the respondents had a clear cut mind about the divorce. The males from both towns seemed to be totally opposed to revocation and they

did not expect a peaceful life with their divorcees in the future."

After analysing data from the women's response, the survey says: "Thus, it reveals that the divorce has taken place only when the males and females were determined to depart from each other for good."

The findings of this lengthy report are still reflecting in some recent data. Asma Zohra, chief organiser of the women's wing of the All India Muslim Personal Law Board, said the exercise to collect data from family courts was started in May last year, under which statistics were sought through RTI from family courts in Muslim concentration districts for five years, from 2011 to 2015. According to the report prepared by Muslim Mahila Research Kendra in coordination with Shariah Committee for Women, the number of cases of divorce for Muslims stood at 1,307 against Hindus at 16,505. The cases of divorce for Christians in these districts stood at 4,827 and eight for Sikhs.

So it is clear that triple talaq is being executed in the Muslim community with the same carefulness as the process of divorce in other communities.

The other finding of the IOS study is more important. Here, Muslim males and females both accept in overwhelming majority that the money of meher is not being paid to the divorcee. The woman is also not being

paid any compensation by her husband in most cases.

This problem is more important as religion, justice and humanity all say that a woman must get sufficient money to live by herself in case of divorce. Around 66.7 per cent males in Delhi, 73.3 per cent males in Aligarh as well as 68.5 per cent females in Delhi said the meher was not paid.

The study clarifies that men in Delhi showed a poor response to this question, so the sample size becomes low, while a large number of Delhi women confirmed not getting meher money. The study also shows that men and women were equally pained about the effect of divorce on their children.

As of now, we are moving towards a society which has more nuclear families than ever before and a time which is most vulnerable for divorce, so it will be better to evolve more practical ways for marriage and divorce than to target a particular community.

Modern society needs easier laws for divorce so the couple does not waste time and money in getting separated. Courts also take time to decide the amount of compensation for divorcees.

(Courtesy: <http://www.dailyo.in/politics/triple-talaq-muslims-meher/story/1/16742.html>)

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