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Thought for the Month

Ramadhan is the (month)
In which was sent down
The Qur-an, as a guide
To mankind, also clear (Signs)
For guidance and judgment
(Between right and wrong).
So every one of you
Who is present (at his home)
During that month
Should spend it in fasting,
But if any one is ill,
Or on a journey,
The prescribed period
(Should be made up)
By days later.

Al-Quran- 2:185

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FOCUS

The Constitution of India has provided many safeguards for the rights of minority community covering prohibition of discrimination on grounds of religion, race, caste, sex or place of birth. Article 21-A of Constitution of India [Inserted by the 86th Amendment in December, 2002] is about Right to Education and freedom as to attendance at religious instruction or religious worship in certain educational institutions and right to establish and administer educational institutions.

However, empirical evidence shows a struggling situation of Muslim minority in India owing to their performance in terms of indicators of socio-economic development. This issue has always attracted attention, and various policy documents have attempted to address this question under the larger goal of equitable development.

The serious concern with regard to the backwardness of minorities particularly Muslims is witnessed from the various steps taken in 1980s. One of the most important developments in this direction was '15-Point Programme' for the educational, economic and social upliftment of the minority communities adopted by the government in 1983.

There have been a few interventions by the government to address the backwardness in the Muslim community. The Pradhan Mantri Jan Vikas Karyakram (PMJKV), a centrally-sponsored scheme for minority communities, as notified under Section 2(c) of the National Commission for Minorities Act (NCM), 1992, comprising Christian, Sikh, Buddhist, Muslim, Parsi and Jain, has been implemented in the minority concentrated areas as defined on the basis of their population concentration in a particular area and performance of the region in terms of parameters of backwardness.

The Plan of Action (1992) on education suggested short-term, medium-term, and long-term measures for the education of minorities. The Area Intensive Madarsa Modernization Programme was centrally sponsored by the Ministry of Human Resource Development (MHRD). It was the first crucial planned intervention done by the Central government. The Central Madarsa Bill is still pending in Parliament, which seeks to centralize and give homogeneity and uniformity to Madaras throughout the country via state Madarsa boards and a central board for overall administration.

The Sachar Committee marks the formal acceptance of the question of socio-economic backwardness of Muslim community in India. A high-level committee was constituted on 9th March, 2005 under the Chairmanship of Justice Rajinder Sachar to prepare a comprehensive report on this regarding it. The committee submitted its report on 30th November, 2006. The committee brought out evidence on the condition of Muslim community in India. Considering the recommendation of the Sachar Committee, the government has taken a decision for follow-up action. It proposed targeted intervention for improvement of basic amenities and employment in 90 identified minority concentrated districts (MCDs). It also targeted to improve the deficiency in civic amenities and economic opportunities in 338 identified towns and cities with a substantial population of minorities through appropriate measures.

**From Status of Quality School Education among Muslims in India – Yearbook 2023
by Khalid Khan, pp. 11-12**

Activities of the IOS Headquarters

Mujaddid IOS Centre for Arts and Literature organises Discussion on "The Problems of Urdu Teaching in Schools"

A discussion on "The Problems of Urdu Teaching in Schools", was organised by Mujaddid IOS Centre for Arts and Literature on February 22, 2025 at the auditorium of the Institute of Objective Studies, New Delhi.

The programme began with the recitation of some verses from the Holy Qur'an by Mr. Naseem Ahsan of the IOS.

Introducing the topic, Convenor of the Centre, Mr. Anjum Naim said, "We should not be disappointed with the prevailing situation, where attempts are being made to remove Urdu from the syllabus of curriculum of schools. We must patiently and sincerely take stock of the situation". He observed, "Textbooks are being printed, Urdu literature is being written as well as read. But the things are not as simple and pleasant as they look like. For instance, Urdu is being replaced by Sanskrit in Rajasthan, a BJP-ruled State. On the other hand, modern technology is also being employed in Urdu. New Urdu institutions are being opened to buttress the point that Urdu continues to be popular among the people". He strongly believed that the atmosphere for the development of Urdu is very positive. But what is disconcerting is that Urdu is being phased out from institutions of higher learning in India. The need of the hour is to assess the situation in its proper perspective and take necessary measures. He said that this discussion is

a step in that direction. The first discussion of the series was held in December 2024. He informed that the next discussion would focus on the problems before the teaching of Urdu in *madaris*.

A senior Urdu teacher in Delhi, Dr. Somaiyya Masudi, held that she had been associated with the school for the last 24 years. On the basis of her experience, she stressed the need for the communicative and classical language. Urdu is taught to acquaint the students with their cultural legacy. They are also apprised of the new Urdu. Being a mother tongue, Urdu will become more intelligible for the students, if exposed more to it. She said that in Urdu

distinction between Urdu and Hindi languages. She felt the need for support books, like stories and *ghazals* to bring about improvement in the learning and understanding of Urdu. But the problem is that there is a dearth of such books. She suggested that Urdu channels should be started to make the teaching of Urdu better. She emphasised that Urdu is not only a language but also a *Tahzib* which requires proper nurturing.

Dr. Allamuddin observed that the teaching Urdu is a very sensitive matter. A child learns from the milieu around him. His further education will become as better as he learns his language. The teaching of a child begins at the age of 5-10 years or at 6-14 years. Thus, it is

necessary to create an ability in the child to understand the language. He said that the students should also be apprised of the *Buniyadi Taleem* (Elementary Education) started by Mahatma Gandhi and Dr. Zakir Husain,



On the dais (L-R): Dr. Somaiyya Masudi, Mr. Khan Rizwan, Prof. Kausar Mazhari, Mr. Iqbal Husain and Dr. Allamuddin; On the podium: Mr. Anjum Naim introducing the theme of discussion

schools, textbooks of various subjects in Urdu language are made available very late. Many students of Urdu take notes in English. Teachers are incapable of checking copies of students. She maintained that one cannot imagine of Urdu in Hindi medium schools which are dominated by Hindu students. She strongly felt that it is the Muslims only who can preserve Urdu as a language. She also complained that Muslims ordinarily do not send their wards to schools for opting Urdu as a subject. Owing to the quota reserved for scheduled castes/scheduled tribes, they (SCs/STs) get jobs after learning a little bit of Urdu. She explained that as far as colloquial language is concerned, there is no

yielded good results. The Zakir Husain Committee was formed in 1937 which observed that by the time children attained the age of 6 years, they acquired 75 per cent understanding capability. He stated that there are only 52 Urdu medium schools out of a total number of 5000 MCD schools. These Urdu schools have not the necessary infrastructure for the teaching of subjects through Urdu medium. Though NCERT (National Council of Educational Research and Training) produces standard Urdu books, yet the Urdu teachers are not available to teach the students in Urdu medium schools. He also disclosed the fact that out of 12 lakh students, 6 lakh students wanted to learn Urdu. In this connection, he

suggested that the help of NGOs should be sought. He referred to the Urdu magazine, *Jahan-i-Jadid* which is being brought out for the benefit of students.

Another Urdu teacher in a school in Delhi, Mr. Iqbal Husain, who is also doing his Ph.D., in Jamia Millia Islamia, pointed out that Urdu language is the part of culture and identity of Indians. He said that Urdu schools are being closed or being managed by Hindi medium schools. Thus the condition of Urdu schools is very bad. There is also the shortage of Urdu teachers. Though Urdu is recognised as a language by the Indian Constitution, yet at the practical level, the teaching of Urdu is in a very bad state. Referring to his survey of several Urdu schools under the JMI, he said that he found that the students of 11th class could not correctly read books of 6th class. As many as 1054 schools are being run in Delhi by the MCD, but there is structural problem in these schools. Students belonging to weaker sections join government schools. What ails the teaching of Urdu is the lack of academic atmosphere, complexity of the syllabus, the teaching of Urdu not conforming to modern norms of education and the issue of training and teaching. He stressed the need for a change in the traditional method of teaching. There is also the limited use of digital technology in the teaching of Urdu. Perhaps limited resources hamper the initiative to make full use of digital technology by Urdu medium schools. Another reason is that most of the parents want their wards to offer Hindi and English as main subjects. Similarly, some Urdu knowing teachers seek their transfer from the area like Rohini in Delhi due to religious bias. This affects Urdu teaching in those schools because substitutes are not provided immediately. He suggested that the curriculum should be made more interesting by including stories etc. Indifference on the part of Urdu lovers is also responsible for the current state of affairs of the language. He suggested that teaching and writing of Urdu

should be encouraged. Digital tools and journals in Urdu should also be arranged. He asked the NGOs and activists working for preserving the legacy of Urdu language, to come forward and give a helping hand to the popularisation of Urdu.

Senior Urdu journalist, Mr. Khan Rizwan, listed several reasons for the indifference of students towards learning of Urdu language. One of the reasons for this is the delay in the completion of syllabus. Similarly, the attitude of the government leaves much to be desired. Rise in the cost of the textbooks is another reason why parents could not afford to send their children to Urdu medium schools. He advised Urdu teachers to refrain from involving themselves in politics. He also suggested that Urdu students should be encouraged to take part in extra-curricular activities.

Mr. Mohammad Arif Iqbal, editor of *Urdu Book Review*, said that there is the question of the method of Urdu teaching. This becomes significant in the context of Urdu not being a mother tongue. Urdu is being spoken by about 4-5 crore people in India. It is wrong to say that Urdu is spoken by Muslims only. Political atmosphere in India is very adverse as far as the teaching of Urdu and use is concerned. This can be understood from the remark of the UP Chief Minister, Mr. Yogi Adityanath, "Urdu is the language of *Kathmullas* (A slang for the Ulema)".

Mr. Tanweer Alam held that the language is associated with history. He cited certain Urdu terms that are used in Hindi. He regretted that Muslims could not develop the spirit to campaign for Urdu. Problems surrounding Urdu are many but the work done for the promotion and propagation of Urdu remain far less than desired. He quoted the noted Urdu writer, Athar Farooqui who once said: "We failed to produce Urdu textbooks that could be studied by students as fine literature".

Presiding over the function, Head of the Department of Urdu, JMI, Prof.

Kausar Mazhari, pointed out the shortage of textbooks in Urdu language. Besides NCERT, other small bodies are producing Urdu books. He said that in his days at school he was asked to write chemistry in both English and Urdu. He opined that if the standard of Urdu is raised, Urdu medium schools could also produce good scientists. He held the government responsible for not appointing qualified Urdu teachers in schools. There is also the problem of Urdu pronunciation. In this connection, he referred to the film, '*My name is Khan*'. Phonetics was another problem in Urdu. He said 'Firaq' was an English teacher, so were Sir Allama Iqbal and Faiz Ahmad Faiz. Both of them had been English and Arabic teachers, but at the same time, they excelled in Urdu language. He suggested that there should be a pressure group to impress upon the government to pay attention to Urdu teaching. Today, objective-type question papers are set to provide multiple options for answers. Students are asked to answer the question by tick marking the correct answer. Thus, the question is how such students would do the Ph.D. Another question that requires attention is that the curriculum is not completed in time. In foreign countries, teachers are asked to provide the details of the course they would teach in the academic session. Urdu is the language that is largely read and written in southern states of India also, like Karnataka etc. He said that if the students learn Urdu, then they will learn about their cultural heritage in it.

Prof. Mazhari remarked that certain top leaders of the BJP have drawn up a list of Urdu names of places which they want to be changed into Hindi. He did not agree with the view of Athar Farooqi. Instead, he asked Farooqi to prepare Urdu syllabus through *Anjuman Taraqqi Urdu (Hind)*. He described his utterances as a mere rhetoric.

Chairman of the IOS, Prof. M. Afzal Wani, said that the experts of Urdu language present in the programme are truly serving the cause of Urdu. He was

firm in his opinion that Urdu has the power to defeat its opponents. He called for working for the promotion of Urdu language at the international level. He also emphasised the need for widening the scope of Urdu. Lovers of Urdu should become real enthusiasts of the language. There is also the need for resolution and guidance, so that students could learn Urdu. He said that the scholars should write in Urdu whether it is science or other subjects. A professor is liable to express the sentiments of the society, he concluded.

The discussion ended with the thanksgiving by Mr. Anjum Naim, Convenor of the Centre.

Fifth IOS Ibn Khaldun Lecture on "Sufis and Promotion of Female Education in Deccan (15th to 19th Century)"

The fifth IOS Ibn Khaldun lecture on "Sufis and the Promotion of Female Education in Deccan (15th to 19th Century)", was organised by the IOS Centre for Historical and Civilisational Studies, Aligarh, at the IOS auditorium on February 8, 2025 in hybrid mode.

The lecture was delivered by Prof. S.M. Azizuddin Husain, Honorary Professor, Centre for Urdu Culture Studies, Maulana Azad National Urdu University, Hyderabad. Previously, he was Head of the Department of History and Culture at Jamia Millia Islamia, New Delhi.

Prof. Husain is a prolific historian and has to his credit 36 books and 120 research papers. Under his supervision, 20 research scholars have been awarded their Ph.D.

The lecture was preceded by the recitation of few verses from the Holy

Qur'an by Mr. Naseem Ahsan of the IOS.

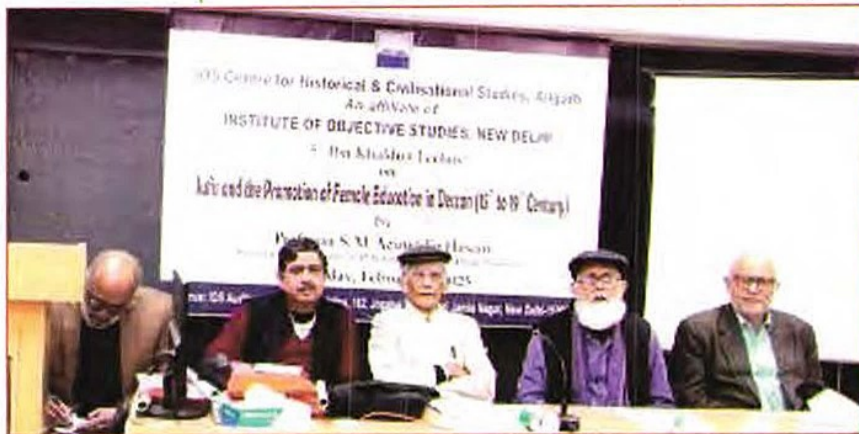
Director of the IOS Centre for Historical and Civilisational Studies, Prof. Syed Jamaluddin, in his introductory remarks, held that wherever Muslim rulers made victories in the Deccan, Islam made its presence felt in those areas. Alauddin Khalji was the first ruler who undertook his mission in the South India. It was Muhammed bin Tughlaq who despatched his forces along with the men of letters. It was during his time that Burhanpur came into prominence. Similarly, Firoz Shah Tughlaq had presented the idea to make Gulbarga as the capital of the Deccan. He noted that

both male and female. However, the foundation of *Mulukiyyat* (Monarchy) in 661 A.D., shattered the whole social and political structure. "During 7th and 8th centuries, we find some female scholars who were engaged in *Hadith* and *Fiqh* sciences. There were madrasas for female education". He said that Sufi movement started during 7th century as a reaction to the foundation of absolute monarchy which reversed the whole Islamic spirit. Sufis established *Khanqahs* (hospices) and *muridas* (female disciples) as part of *Khanqah* life. Sufis imparted knowledge to *muridas* as is laid down in the Qur'an and *Hadith*. Sufis came to India and they kept women as a part of the *Khanqah*. They educated them.

Some of the Sufis of the Deccan also appointed women as their *Khalifa* and honoured them with *Khirqah-i-Khilafat*. Some Sufis had appointed their *muridas* as *Sajjada Nashin*. They also wrote books for the guidance of their *muridas*, like Tohfatur Nisa and Ahkamun Nisa. He said that he identified 74 books written by Sufis for the guidance

of women. A section of women attached to *Khanqah* institution was educated in the Deccan. It was in the 12th century that the Sufis fanned out in many parts of the country. They reached up to Kashmir in the North and Kerala in the South and Gujarat in the West to spread the message of Islam by way of love and compassion.

Earlier, Sufism and *Ulema* were not a part of the syllabus of History. English historians started history writing. They wrote the history of India, but kept sufism out of its purview. After 1947, Aligarh School of History took a lead in writing the history of sufism in India. Noted Indian historian and Diplomat, Prof. Khaliq Ahmad Nizami



On the dais (L-R): Mr. Mohammad Tazeem, Dr. Faizan, Prof. S.M. Azizuddin Husain, Prof. Syed Jamaluddin and Prof. Mohammad Ishaque

Daulatabad became the capital of the region in 1327 A.D. The famous Sufi saint of Delhi, Hazrat Nizamuddin Auliya sent his representatives to the South India to spread Islamic teachings among the people. These Sufi saints promoted *Mahfil-e-Sama'a* in order to attract the Islamic message of love, peace and fraternity. They all were the disciples of Burhanuddin Gharib. Owing to their practice of *Sama'a*, they were called Burhani. Sufis' doors were open to all irrespective of caste, creed and religion, he added.

In his lecture, Prof. S.M. Azizuddin Husain observed that the Qur'an and *Hadith* of the Prophet Mohammad (PBUH) laid emphasis on education of

was the first scholar who wrote on the religious bent of the Delhi Sultanate. Credit for this work certainly went to Aligarh Muslim University. Though the canvas of the subject was very wide, yet the Aligarh School did much work on it. Jamia Millia Islamia too did some work on the subject.

In the Deccan, a lot of work was done in Persian and Arabic languages. He said that according to Ibn Arabi, if one wants to have a glimpse of Almighty Allah, he must look Him into his heart. *Khanqahs* were open not only to male, but also for female as *murida*. This was in accord with the Qur'anic commandment that women too should compulsorily receive education and acquire knowledge.

He said that there were many *Mohaddisa* whose lectures were attended by *Mohaddis* (Those who specialise in the knowledge of *Hadith*). Famous Persian and Urdu poet and mystic, Amir Khusrau gave much importance to the women. He used to say "If the father of a person is missing, then he can be identified with his mother". Maulana Azad also said that the status of a woman symbolised her position.

Prof. Husain pointed out that the Sultans of Delhi and Mughals were not leading an Islamic way of life. There was no mention of any madrasa in the North India up to the 18th century which had arrangements for the education of women. But, in the Deccan there were instances of the existence of madrasas having facilities for women education. Several Sufis in the South named their *murida* as *khalifa*. Sher Ali Khan named Bibi Khaqi Shah as his *khalifa*. *Maraasile* were first written in Golconda and Bijapur. In *khanqahs*, Sufis connected women with them and asked not to fear for death because Allah is the Creator of all living beings. It was nothing else but the *Karamat* (miracle) of the Sufis that the Hindu women collected to observe the martyrdom of Imam Hussain during Muharram procession.

Prof. Husain noted that a school was opened in Hyderabad in 1882 for educational uplift of women. The Nizam of Hyderabad consulted an Englishman to advise him on a plan for women education. East India Company opposed the proposal to start schools for women. The Nizam formulated a plan to open schools for the Muslims, Hindus and Zoroastrians. He said that Sir Syed Ahmad Khan was not opposed to women education, but he used to say that if women were educated then they would be worse than women slaves. According to him, Shia *ulema* also opposed women education. Mir Osman Ali Khan had stopped the pension of the women till they did not marry. He said that if pension continued, they would not marry. The entire expenditure on the education of Sarojini Naidu was borne by the Nizam. He suggested that the government should follow this policy. He concluded saying that the influence of the Deccan Sufis still continued.

In his supplementary remarks, Prof. Syed Jamaluddin mentioned that about 88 books were written by women in the Deccan. Their position in the Deccan was better than in the North India. They enjoyed status and prestige there. All this went to the credit of Sufis, he added.

Ex-Dean, Faculty of Humanities and Languages and Head of the Department of Islamic Studies, Jamia Millia Islamia, Prof. Mohammad Ishaque, held that there was difference between the North and South India. Sufis went to the South and enriched the land by their spiritual teachings, love and compassion. The land there became very fertile due to the presence and noble practices of the Sufis. In the North too, Sufis inspired a large population with their services to humanity. Ajmer and Delhi were the main centres of Sufism. In Delhi, Khwaja Nizamuddin Auliya, Mahboob-i-Ilahi's dargah attracted thousands of people from across the country.

Dr. Faizan from the National Archives, New Delhi, said that

Azamgarh and Rampur had been the important centres of women's education. This showed that the North was never lacking in the education of women.

Well-known Urdu journalist and writer, Ahmad Javed said that Sufis played an important role in the establishment of Muslim rule in the Deccan. Naziruddin Usman Shah was very instrumental in the spread of women education in the Deccan.

The lecture ended with a vote of thanks proposed by Mr. Mohammad Tazeem.

IOSCHS Symposium on "Gandhi Ji and Indian Education System in the Context of National Education Policy 2020"

IOS Centre for Historical and Civilisational Studies (IOSCHS) organised a symposium on "Gandhi Ji and Indian Education System in the Context of National Education Policy 2020" to honour Mahatma Gandhi on the Martyrs' Day 2025, on January 30, 2025 at IOS Aligarh Chapter, Aligarh.

Dr. Yogesh Kumar Yadav, Assistant Professor, CAS, Dept. of History, Aligarh Muslim University, expressed his views on '*Gandhi Ji, Nai Taleem and New Education Policy 2020*'. In this presentation, he discussed the Gandhian scheme of education and its relation to National Education Policy (NEP) 2020. What are the commonalities and specificities between the two and what are we losing for ignoring his scheme of education? What were the objectives of Gandhian educational scheme? Has *Buniyadi Shiksha* (elementary education) still its relevance? In order to address all these, he dwelled upon the context in which *Buniyadi Shiksha* was being formulated, some of its main provisions such as education through vernaculars, skill based education, self-supporting education, etc., and some of the provisions of NEP 2020 were analysed. How Gandhi Ji's educational ideas have been either ignored and misinterpreted in NEP 2020 was discussed. Whereas

Gandhi Ji offered a critique of colonial education, NEP 2020 is adopting colonial and neo-liberal epistemologies and ignoring local needs of the country.

Dr. Jabeen Anjum, formerly Principal, Jamia Urdu College of Education, Aligarh presented her paper on '*Gandhi Ji ka Jamia se T'alluq*'. She described Gandhi Ji's relations with the Jamia Millia Islamia from its very inception. She said that the Jamia was the first laboratory for implementing the concept of '*Buniyadi T'aleem/Shiksha*' in which teaching through mother tongue was the main principle. She explained how vocational education was made an integral part of the curriculum under the guidance of Gandhi Ji. Dr. Jabeen brought to light Gandhi Ji's emotional attachment with the Jamia. She said that he was prepared to carry a bowl to collect funds to run the Jamia. One of Gandhi Ji's sons became a teacher at Jamia.

Mr. Mohammad Allam, who is pursuing research in the Deptt. of Education at AMU, Aligarh, made a power-point presentation on '*Gandhi Ji's Vocational Education in the Context of National Education Policy 2020*'. He presented a comparative analysis of the vocational education of Gandhi Ji in the context of society, polity and economy under the British Government and the vocational education in the context of the present society, economy and polity. He found that there exist huge differences in the social, political and economic structure of the nation at the time of Gandhi Ji and in the present time. During the time of Gandhi Ji, economy was hugely dependent on the rural economy While in present time – the economy, society and polity is different. The vision of the nation and

the industrial set up needs those skills and vocational knowledge which make the economy to compete internationally and create employment opportunities. For strengthening the economy there is a need to have a sophisticated technology, thriving research and development and modern vocational skills. So, the role of the ideas of vocational education of Gandhi Ji cannot be incorporated fully but partially and the New Education Policy 2020 has to incorporate the education and training of those vocational education and skills which are relevant to the society, economy and polity of the nation in present and in future. The final argument of the researcher was that the New Education Policy (NEP)



On the dais (L-R): Dr. Yogesh Kumar Yadav, Prof. Arshi Khan and Prof. M. Waseem Raja; On the podium: Prof. Syed Jamaluddin introducing the theme of symposium

2020 has a vision beyond the Gandhian ideas of vocational education and incorporates the emerging technological based vocational education.

Prof. Perwez Nazir from CAS, Dept. of History, Aligarh Muslim University, Aligarh was the Guest of Honour. In his brief speech, he dwelt upon the educational ideas of Gandhi Ji and how he brought education to common men. He highlighted the significance of Gandhian idea of imparting education in mother tongue. He further focused on the efficacy of vocational education. He also stressed Gandhi Ji's emphasis on value education by instilling nationalist sentiments in education.

In his presidential address, Prof. Arshi Khan, Dept. of Political Science, Aligarh Muslim University, Aligarh & Vice-Chairman, Institute of Objective Studies, New Delhi paid tribute to Gandhi Ji by highlighting his honest and sincere services to the people of India. He said that Gandhi Ji was particularly working for the masses, the weaker sections of the society and minorities.

In the end Prof. M. Waseem Raja, CAS, Department of History, Aligarh Muslim University & Joint Director, IOSCHCS, Aligarh thanked the delegates, the Guest of Honour, the Vice-Chairman of the IOS and the learned audience. At the end of the Symposium, all the participants and members of audience were invited to a high tea.

IOS and AIMC jointly organised Condolence Meet to mourn the death of Maulana Shah Qadri Syed Mustafa Rifai Jilani Nadwi

A condolence meeting to mourn the passing away of Member, General Assembly, Institute of Objective Studies (IOS) and one of the Assistant General Secretaries of the All India Milli Council (AIMC), Maulana Shah Qadri Syed Mustafa Rifai Jilani Nadwi, was jointly organised by the IOS and AIMC at the IOS auditorium on March 3, 2025.

The condolence meet began with the recitation of some Qur'anic verses by Mr. Naseem Ahsan with its translation into Urdu.

In-charge of the Urdu section of the Institute, Maulana Shah Ajmal Farooq Nadwi, who conducted the proceedings, described Maulana Rifai as a spiritual and *milli* personality. He was acclaimed as a spiritual leader in

the Indian sub-continent. He belonged to the lineage of the great Sufi Saint, Sheikh Abdul Qadir Jilani. He was closely associated with both the IOS and AIMC. As Assistant General Secretary of the AIMC, he extensively travelled from Kashmir to Kerala to acquaint himself with the problems faced by the Muslim community. He had been very close to the Chief Patron and Founding Chairman of the Institute, Dr. M. Manzoor Alam. He was given the IOS Shah Waliullah Award for his contribution to Sufism.

Mr. Suleman Khan, one of the Assistant General Secretaries of the AIMC, said that Maulana Rifai was ailing since the last three years. Months before his death, he travelled to Kashmir where severe cold gripped him and he was unable to move around. He then took the help of the WhatsApp to issue directions to the office-bearers and members of AIMC.

He belonged to Rifai Sufi Order. He was the *khalifa* of his brother. During his stay at Nadwa, he became very close to Maulana Syed Abul Hasan Ali Nadwi alias Ali Miyan (RA). He observed that Maulana Rifai was associated with all the *milli* activities that took place in Bengaluru. He underwent a surgical procedure during which he remained in the coma. But when he regained consciousness, he enquired about the progress of the *milli* activities. The Muslim community could never be oblivious to his services to it. He suggested that his services to religion and sufism be brought in book form. He devoted his entire life to the service of AIMC. He announced that an all-India programme on his contributions would be organised at Darussalam in Bengaluru in coming months.

Vice-President of the AIMC, Maulana Dr. Yaseen Ali Usmani, described the passing away of the Maulana as a big loss to the Muslim community. He brought different *milli* organisations on one platform under the umbrella of AIMC.

He was very affable and used to give respect to elders and give affection to youngsters. Being a *Khanqahi* representative, he led the simple life of a sufi. He said that mosque, madrasa and community kitchen were the main features of the *Khanqahi* life. That was the reason that lakhs of people benefited from *Khanqahs*. The maulana used to say that AIMC was such a platform where all schools of thought

Former Union Minister for Minority Affairs, Mr. K. Rahman Khan noted that Maulana Rifai lived the life of an *aalim* and engaged himself in the activities for the uplift of Muslims. He led a very pious life and whatever he did, it was all for the sake of Allah. He was very suave and used to meet everyone with warmth. He asked the office-bearers of the Milli Council to work for the community with the same sense of belonging as the Maulana did. Late Rifai Sb. undertook a tour of the whole of Karnataka and the country to ascertain the problems which the Muslim community was faced with. Mr. Khan called for following into his foot-steps to work for the country and the community.



On the dais (L-R): Shah Ajmal Farooq Nadwi, Mr. Anjum Naim, Prof. (Ms.) Haseena Hashia Mr. Mohammad Alam and Dr. Pervez Mian

Maulana Mustafa Rifai's son Syed Nasrullah Rifai Nadwi, said that his father's passing away was very shocking not only for his family, but also for the entire *millat*. "He was not only my father but also my mentor. Besides his services in the field of Islamic knowledge his bonhomie with Sufism was discernible. He led a very simple and

converged. This could be determined from the fact that there was consensus among all the stakeholders on 98 per cent issues relating to the community.

On this occasion, the message of the Chief Patron, and Founding Chairman of the IOS, Dr. Mohammad Manzoor Alam, who could not attend the meet on account of his ill-health, was read out by Maulana Shah Ajmal Farooq.

In his message, Dr. Alam recalled the services of Maulana Rifai to the *millat* by his hard work and dedication. He devoted his entire life to the cause of the community and proved his worth as a successful organiser. His services would always be remembered by the Muslim community.

austere life which was for the pleasure of Allah. He gave the practical shape to Sufism. He was a *Wali* in true sense of the term. But he refrained from doing any miracle (*karamat*), Syed Nasrullah Rifai, added.

Vice-President of the AIMC, Maulana Aneesur Rahman Qasmi, held that he has experienced Maulana Rifai's mode of working from very close quarters. Nobody could sit over judgment on a person without making assessment of his performance. Maulana Rifai was one such rare person who hid his personality from public gaze. He always remained unattached with the worldly affairs. He handed down the rich legacy of *Tasawwuf*.

His diet included a thin roti (chapatti) and little bit of vegetable. Maulana Qasim said that he was also granted the permission by Maulana Zakariyya Kandhlawi to initiate into his Order. He used to go on pilgrimage to *Harmain-Sharifain* twice a year. While in Madina, he used to pay his visit to the mausoleum of the Prophet Mohammad (PBUH) and read out *Salaam* in praise of Him. Once he left for *Fajr* prayer, he returned only after *Isha* prayer. He never attached himself to this mundane world. He was an *aalim* with deep knowledge of Islamic thought. Allah (SWT) granted him with the purity of intention. He said that the AIMC benefited much from his services. He always attached more importance to *din* and reform in Muslim society. He hoped that his work would continue to inspire the community.

President of the Delhi unit of the AIMC, Dr. Pervez Miyan, observed that he had the opportunity to accompany him to several states and present his views on the issues of the community. He was an embodiment of simple living. His death created a big void which could never be filled. He pledged to follow the path shown by Maulana Rifai. He said that the Waqf (Amendment) Bill was a big challenge before Indian Muslims. Dr. Zahid Khan, General Secretary of the West UP Milli Council, held that Maulana Rifai was a Sufi *dervish* whose clothes matched his simple living. He remained very active till his end.

President of the AIMC, Hakim Maulana Abdullah Mughesi, remarked that Maulana Rifai was one of the founders of All India Milli Council. He played an important role in its development. He undertook a country-wide tour to understand the issues of the Muslim community. He prayed to Allah to grant him an exalted place in *Jannah* and endow the AIMC with an able substitute for him.

Janab Zafar Masud (Secretary, Research Dept., AIMC) from Hyderabad, recalled his meetings with Maulana Rifai in Saudi Arabia. He was garbed in very simple clothes. He quite often visited Saudi Arabia. Maulana Abdul Malik Mughesi, District President of AIMC, Saharanpur, spoke from *Harmain Sharifain*. He said that after leaving Nadwa, he transferred all the things related to the Rifai Order to his brother.

In his presidential remarks, Maulana Abdul Aleem Qasim Bhatkali, Vice-President of the AIMC, said that Maulana Rifai was a fine person. He knew him since his youth. He used to wrap himself in black clothes. He was always concerned about the All India Milli Council. He used to carry a small bundle of books during his travel. Referring to *Tasawwuf*, he said that it was a means to purify heart. He called for the study and dissemination of his works.

At the end of the meet, the Vice-Chairperson of the Institute, Prof. (Ms.) Haseena Hashia, proposed a vote of thanks.

**FORM IV
(See Rule 8)**

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