



IOS NEWSLETTER

Vol. 26 No. 02

February 2019/Jamadi-al-Awwal-Jamadi-al-Akhir 1440 H

Thought for the Month

The unbelievers will be
Led to Hell in groups:
Until, they arrive there,
Its gates will be opened.
And its keepers will say,
“Did not messengers come
To you from among yourselves,
Rehearsing to you the Signs
Of your Lord, and warning you
Of the Meeting of this Day
Of your?” The answer
Will be: “True: but
The Decree of Chastisement
Has been proved true
Against the unbelievers!”

Al-Quran- 21:83-84

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FOCUS

After the death of the Prophet, many lady Companions, particularly his wives, were regarded as custodians of religious knowledge. Among them the names of Hafsa, Ayishah, Umm Habibah, Maymunah, and Umm Salmah are noteworthy. Ayishah is one of the earliest and prolific narrators of Hadith. During the era of the Companions and Followers, Hafsa, the daughter of ibn Sirin, Umm al-Darda, and Amrah, the daughter of Abd al-Rahman were among the important reporters and narrators of Hadith. Jabir ibn Abdullah, a Companion of the Prophet, learnt Hadith from several senior scholars, including Umm Kulthum, the daughter of Abu Bakr.

During the first century of the Hijrah, quite a few women were known as distinguished teachers of Hadith. Abu Bakr ibn Hazm, the judge of Madinah, was a student of Amrah, the daughter of Abd al-Rahman, who was an eminent narrator and teacher of Hadith. Caliph Umar ibn Abd al-Aziz directed him to collect and write down all the *Ahadith* narrated by her. The other distinguished narrators and teachers of Hadith among women included Abidah al-Madaniyyah, Abdah the daughter of Bishr, Umm Umar al-Thaqfiyyah, Zaynab, the grand-daughter of Ali ibn Abdullah ibn Abbas, Nafisah, the daughter of Hasan ibn Ziyad, and Khadijah Umm Muhamad. Abidah, who was a slave girl of Muhammad ibn Yazid, had a keen interest in Hadith literature and related ten thousand Hadith on the authority of her teachers. The transmitters of Imam al-Bukhari's *al-Sahih* include a number of women, such as Fatimah, the daughter of Muhammad, Shuhdah, the daughter of Ahmad ibn al-Faraj, and Sitt al-Wuzara, the daughter of Umar. Every important collection of Hadith contains the names of a fairly large number of female reporters and narrators. In the third and fourth centuries of the Hijrah, one comes across the names of a fairly large number of women who acquired excellence in Hadith literature. These included Fatimah, the grand-daughter of Abu Dawud, Amat al-Wahid, the daughter of the celebrated jurist al-Muhamili, Umm al-Fath Amat al-Salam, the daughter of the judge Abu Bakr Ahmad, and Jamua, the daughter of Ahmad.

The celebrated biographer and historian ibn Sa'ad has devoted the eighth volume of his monumental work *Al-Tabaqat al-Kabir* to female narrators and teachers of Hadith. He has given the biographies of seven hundred female narrators. Ibn Hajar, in his authoritative biographical dictionary, *Tahdhib al-Tahdhib*, has given the biographies of 1543 female narrators of Hadith. It is significant to note that even the daughters of the poor and middle class people excelled in the pursuit of learning. Thus, *Kit b al-Amwal*, a treatise on public taxation, written by Abu Ubayd Qasim ibn Sallam (d. 224/838) begins with the following words: “*Certified to have been read in the presence of the good and pious calligrapher, Professor Fakhrun-Nisa Shuhdah, the daughter of the needle-maker Abu Nur Ahmad ibn al-Faraj ibn Umar al-Dinawari, at her house in Baghdad*” (Hamidullah, 197.9:20).

From *Islam and the Promotion of Knowledge* by A.R. Momin, pp. 53-54

Activities of the IOS Headquarters

IOS Lecture on “Aryans in India and Iran: A synthesis of linguistic, literary, archaeological, and genetic evidence”

The Institute of Objective Studies, in association with the department of history and culture, Jamia Millia Islamia, organised a lecture on “Aryans in India and Iran: A synthesis of linguistic, literary, archaeological, and genetic evidence” at the department’s seminar room on February 18, 2019.

Professor Rajesh Kochhar, honorary professor at Punjab University, Chandigarh, who delivered the lecture, held that Indo-Iranians were members of the larger Indo-European group. Their languages were closer together than any others. This suggested that they stayed together the longest, and were the last to leave the steppes. He said that they were the only one in the PIE (Proto-Indo-European speakers) family who would produce literature: Rigveda (RV).

He raised certain questions, like when and where the RV was composed. Why RV and the Zoroastrian sacred book Avesta were so closely related. The question also arises if the Vedic people were related to the vast Harappan archaeological tradition. According to him, these quintessential questions have no direct answers. He noted that at current level of knowledge, archaeology and sacred texts constituted two distinct sequential streams which did not intersect. Referring to the Indian archaeology up to 2000, he said that

the transition from food gathering, hunting and nomadism to farming of wheat and barley, animal breeding and settled life in north-west India began in the Neolithic era in 7000 BCE at Mehargarh in Baluchistan.

Mehargarh was situated at the foot of the Bolan pass on river Bolan, a western tributary of Indus. Agriculture diffused slowly out of Mehargarh. The Neolithic agricultural site of Kili Gul Muhammad, located barely three kms. north of the Quetta city was dated 4800 BCE. He observed that various technologies were introduced soon thereafter. Several mounds in the Mehargarh area showed continuous occupancy from 7000 till 2000 BCE.



L-R: Prof. Z.M. Khan, Prof. R.P. Bahuguna and Prof. Rajesh Kochhar

The Baluchistan phase was followed by the vast Harappan tradition so named after the first site discovered. The oldest site east of Baluchistan was Balakot, north-west of Karachi which was dated 4000-3500 BCE. The oldest site on Indus itself was Amri, where the earliest occupation was dated 3600-3300 BCE. These early sites marked the beginning of pre and early Harappan phases which led to the mature lasting from 2600-1900 BCE, and was characterized by major settlements such as Harappa, Mohenjo-Daro, Rakhigarhi and probably Ganjeriwala.

Commenting on Central Asian inhabitants, Prof. Kochhar said that

presumably it was the quest for water which compelled Indo-Iranians to move southwards to areas where, thanks to rivers fed by the snow-clad pamirs and Hindu Kush, water shortage would not be so acute. A positive fallout of Russian occupation of Central Asia had been the thorough archaeological excavations in the area, including north Afghanistan. He said that it was unfortunate that south Afghanistan and Iran, which were more relevant from an Indian point of view, remained largely unexplored archaeologically. Archaeology of south Turkmenistan ran parallel to India’s with Namazgar V corresponding to urban centres of Harappa and Mohenjo-Daro.

In 2100 BCE, Namazgar V was ruined. Atop its ruins came up a small impoverished village, Namazgar VI, this showed clear signs of decline in material culture as well as new burial practices and new symbols. He observed that conclusive evidence of the migration of the Aryans came not from India or Iran, but from further west. A

treaty (1400 BCE) concluded on cuneiform tablets between the victor Hittites and the defeated Mittanis (Aryans) mentioned the divinities Mitra, Varuna Indra and the (two) Nasatyas (Ashvini Kumars). He said that Soma/Haoma cult was common to the Rig-vedic/Avestan people. The Vedic agnisthoma and the Zorostrain Haoma ceremony were strikingly similar. The twigs were crushed, and the extracted juice, also called Soma, was filtered and drunk. RV, he pointed out, made it clear that Soma grew in mountains, a popular location being mount mujavat.

Regarding river Saraswati, Prof. Kochhar said that Saraswati was only

river that was described in some detail in the old books of RV. It was aptly called Nadimata, the foremost of rivers. It rose in the mountains, cut its ridings, raised foam and went to the ocean. The Vinashana Saraswati had been identified with the present semi-defunct Ghaggar which lay between the Indus system in the west and Yamuna-Ganga in the east.

He said that unmindful of the Vedic references, the Puranas talked of Saraswati as an invisible river that joined Ganaga and Yamuna at Prayag. Europeans were not interested in the Puranas which they considered to be unworthy of note. They considered Vedic texts to be part of their heritage also. He said that the question of geographical identification of nadimata Saraswati was taken up for the first time by Europeans. Max Muller suggested the hypothesis that the Aryans came into India as invaders. He was severely criticised for this hypothesis. The question whether the Aryans came from outside or not would still remain open. However, it turned out that RV Saraswati was located outside India, it would conclusively prove that the Vedic people came into India from the outside.

Whether there was invasion or immigration was an emotional question, he added. He said that the mighty rivers Saraswati, Sarayu, Sapta Sindu, Gomti, which were mentioned in RV, were not connected with south Afghanistan where Indo-Aryans and Iranian-Aryans were stationed. The mystification of Saraswati river marked the end of the Rigvedic era and the beginning of a new one, characterised by the use of iron and the shifting of Vedic scholarship into the hands of people who were not connected with the composition of RV.

Prof. Kochhar explained that if rigorous study of ancient Indian history was to advance, it must be provided with direct evidence rather than circumstantial. It might not be advisable to embark on archaeological

exploration of south Afghanistan, but a rigorous, open ended, multi-nation investigation into the hydrological history of Ghaggar river system would be valuable. He said that the studies of ancient DNA were new powerful tools in the hands of historians and archaeologists. These studies could help historians choose among competing hypotheses. The extent of the actual population of Indo-Iranian speakers that ended up in Iran, Afghanistan, and north-west India at current level of knowledge, and in the absence of direct proof, one could only propose hypotheses. The absence of direct proof in fact tended to support the hypothesis that most of RV was composed in south Afghanistan rather than north-west India, he concluded.

In his presidential remarks, Prof. R P Bahuguna, professor of history, and director, centre for distance and open learning, Jamia Millia Islamia held that all religions developed by way of the absorption of some elements from other religions. Referring to the religion of a person, he quoted an ex-judge of the Kerala High Court as saying that "one was a Hindu if he said he was a Hindu". He said that Prof. Kochhar clarified certain points on which opinion among historians was divided. He pointed out that Aryans were not the ethnic people. He asked researchers to be very careful while using the term Aryan. Describing the migration of Aryans to India as greatest, he said that it affected everyone demographically. Later also migration took place, but the scale was not that large, he noted.

Earlier, Prof. Nishat Manzar, head of the deptt. of history and culture, Jamia Millia Islamia, welcomed the guests and said that the lecture would focus on the origin of Aryans. Prof. Syed Jamaluddin, ex-professor of history, Jamia Millia Islamia, and the director, Historical Research Projects, IOS, introduced the subject and briefly explained the mandate of the project. He said that of late, Indian history from the ancient times to the post-

Independence period was being sought to be re-written by historians owing allegiance to the Hindutva ideology. Their sole purpose was to give a short shrift to objectivity and facts. They based their theses on fancy and unauthenticated facts, he observed.

Secretary General, IOS, Prof. ZM Khan, gave an account of the activities of the Institute. While Prof. Syed Jamaluddin conducted the proceedings, Prof. Haseena Hashia, asstt. secretary general, IOS, extended a vote of thanks. The lecture was attended by university teachers, researchers and students of the history deptt. of Jamia Millia Islamia.

IOS Lecture on the book *Islam and Knowledge: Al Faruqi's concept of Religion in Islamic Thought*

The Institute of Objective Studies organised a lecture based on the review of the book *Islam and Knowledge: Al-Faruqi's Concept of Religion in Islamic Thought* edited by Dr. Imtiaz Yusuf, in its conference room on February 8, 2019. Prof. Hamid Naseem Rafiabadi, Head of the Department of Religious Studies, ex-Dean, School of Social Sciences, Central University of Kashmir, former director of Shah-i-Hamdan Institute of Islamic Studies, University of Kashmir, who delivered the lecture, said that the Islamic scholar, Dr. Ismail Raji al-Faruqi's work *Islam and Knowledge* was one of the finest books written on the subject. The book dealt with various aspects of Tawhid (oneness of Allah or monotheism), Islamic beliefs, etc. in great detail. He said that al-Faruqi's concept of religion in Islamic thought was today part of the curriculum of Islamic Studies in different universities of the world. One of the main features of his interpretation of Islam was its presentation within contemporary parameters. He stood out as an Islamic scholar who never compromised on his premises. Prof. Rafiabadi observed that though he lived in the United States, he did not allow the US culture

to influence him. Instead, he presented the Islamic perspective on life and Islamic culture to Americans. In his book, Ismail Raji argued how a newborn child had Islamic traits. He differed with Imam Ghazali on several issues and held an independent point of view.

The volume written by Dr. Imtiyaz Yusuf, programme director, deptt. of religion, Graduate School of Philosophy and Religion, Assumption University, Bangkok, is based on articles, memoirs and an evaluation of monumental works of Ismail Raji al-Faruqi. This volume contains contributions from John L. Esposito, Khurshid Ahmad, Seyyed Hossein Nasr, Anwar Ibrahim, John Raines, Richard C. Martin, Gerard S Sloyan, Muddathir Abd al-Rahim, James Zogby, Imtiyaz Yusuf, Anis Ahmad, Yushan Sadiq, Abul Fadl Mohsin Ebrahim, Charles Fletcher, Md. Salleh Yaapar, Aminah Beverly McCloud, Ibrahim U Zein, Gisela Webb, Kamar Qinah Kamaruzaman and Vivienne SM Angels. Almost all important

scholars the world over who had any kind of acquaintance with Ismail Raji al-Faruqi, have expressed their views in this volume.

Prof Rafiabadi held that according to John Voll, Georgetown University's professor of history, who delivered the Annual Ismail Raji al-Faruqi lecture at IIIT on August 26 to an audience of over 80 scholars, activists and community leaders, Ismail Faruqi was a good case of the modern intellectual who was a believer and provided a good example for thinking about what it meant to be a believing intellectual in the modern era. He said, "These essays of this edited volume, divided

into two parts, explore various dimensions and facets of the personality and academic career of Prof. Ismail Raji al-Faruqi. In a nutshell, the contents of this volume highlight the intellectual legacy of Prof. Faruqi, who was, and still remains, a brilliant intellectual figure of Islamic Studies and Islamic intellectual awakening in modern times. The book sheds light on his reformative and scholastic efforts succinctly which resound and reverberate even today, and will continue to do so in the future as well. The work is indeed a real tribute to this great legendary and prominent figure."

Chairman, IOS, Dr. M Manzoor Alam, announced that two more

Hyderabad, Prof. Mohsin Usmani also expressed his views on the occasion.

Earlier, the function began with the recitation of a Quranic verse by Hafiz Athar Husain Nadvi. Malualana Shah Ajmal Farooq Nadvi, in-charge of Urdu unit, IOS, conducted the proceedings. Those who attended included secretary general IOS, Prof. ZM Khan, asstt. secretary general IOS, Prof. Haseena Hashia, secretary general, All India Majlis-e-Mushawarat, Maulana Abdul Hameed Noumani, coordinating editor of monthly Miili Ittehad, Safi Akhtar, journalist Shams Tabrez Qasmi, Jawed Masud Qasmi, university teachers, research scholars and prominent citizens.



L-R: Prof. Mohsin Usmani, Prof. M. Afzal Wani and Prof. Hamid Naseem Rafiabadi

lectures on the subject would be organised in the near future. He said that the book under review was one of the several fine books written on Tawheed in the past few years.

Presiding over the function, the vice-chairman, IOS, Prof. Afzal Wani, described Dr Ismail Raji al-Faruqi as an eminent scholar, intellectual, writer and philosopher. His thoughts were based on his understanding of Islam with special reference to modern times. He said that Raji's approach to Islam was very relevant to the present times. Ex-dean, Arabic at English and Foreign Languages University,

Initiating the discussion, Maulana Abdul Hameed Noumani, secretary general, All India Majlis-e-Mushawarat, said that Hindutva and nationalism had generated an intense discourse after 2014. Attempts to present Hindutva as a way of life were being constantly made to thrust this ideology on people, and those who did not subscribe to it were dubbed opponents of nationalism.

Hindutva advocates were forcing people to raise slogans like "Jai Sri Ram" as against the Muslims who never asked anybody to compulsorily raise slogans like "Naara-i-Takbeer". According to the votaries of

IOS Discussion on "Current Situation in the Country and our Responsibilities" Release of book *Hindutva aur Rashtravad*

A discussion on "Current Situation in the Country and our Responsibilities" was organised by the Institute of Objective Studies in its conference room on February 2, 2019.

Hindutva, *Rashtravad* or nationalism was linked to a faith community, i.e., Hindus. This sectarian ideology was fraught with danger in a plural society like India. Plurality had so far bound Indians together and they could sustain themselves as a nation as the diversity of culture, religion and society, worked as a glue.

He pleaded for promoting communal harmony to end this threat. Calling for a debate on the issue, he noted that the Hindutva ideology presented a particular community as ruler and the rest as ruled. Referring to his book, *Hindutva aur Rashtravad* (Hindutva and Nationalism), which was released on the occasion, he said that the ideologies of MS Golwalkar, Maulana Husain Ahmad Madani and Maulana Abul Aala Maududi, had been discussed in the book. He dismissed the theory of *ek qanoon aur ek bhasha* (one law and one language) as a sinister design to impose Hindutva ideology on the people who belonged to different religious and linguistic traditions.

Abhay Kumar Mishra, a research scholar at the Jawaharlal Nehru University, held that since Narendra Modi came to power at the Centre in 2014, the BJP became aggressive. On assuming office as Prime Minister, Modi had declared that the country was liberated from thousands of years serfdom. Commenting on Savarkar's book *Hindutva* written in 1926, he said that he hid several things and made no mention of them. Terming the book a fabricated story of Hindutva, he observed that it had no reference to other faiths. While referring to several hundred years of Muslim rule in India,

Savarkar willfully maintained silence over the British rule.

From that point of view, it was a very powerful book, he said. He likened Hindutva to a termite which was eating into real religion. His brand of Hindutva had nothing to do with daily rituals as it was meant to politically unite Hindus. Dividing the Indian history into three parts, viz., ancient India which meant Hindu India; Medieval India; which meant Muslim India and the Modern India, which denoted British rule, he maintained that the Medieval History must be critically analysed to demolish the theory of Hindutva.

During the British Raj, the role of the Deoband School in the freedom

minister of Maharashtra, who got a resolution passed in the Assembly to ban polygamy. This was due to a different line taken by the state leadership during the period the Congress was at the helm. State satraps of the party used to differ with the Central leadership on a host of issues. He opined out that besides India, there were a number of countries in the world where ethnic and cultural diversity existed. He said that the upsurge of Hindutva had an economic dimension, too.

Big business had been providing financial support to the RSS. He maintained that Prime Minister Narendra Modi was working for big business more than the RSS did. If it was easy for the RSS to bring down

the Babri Masjid, it was not difficult for the Sangh to build Ram temple at the disputed site. He insisted that reservation for the OBCs was being systematically scrapped. To begin with, the universities were being asked to fill the quota for reserved

categories department wise, instead of university-wise, he added.

Prof. Saroj Giri of the deptt. of political science, University of Delhi, commented that Hindu militancy existed before the RSS came into being. The writings of Bankim Chandra Chattopadhyay had the content, including *Vande Matram* that pointed towards militant Hindu nationalism. He maintained that the present brand of Hindutva was diametrically opposed to the Vedas and the Upanishads. If we considered Vedas and Upanishads as Hindutva code, none of them had reference to



A view of the Discussion on Current Situation in the Country and Our Responsibilities

movement had been significant. He said that the nationalist Muslims, including Maulana Abul Kalam Azad, always opposed the concept of nationalism based on religion. The Jamiat-ul-Ulema-i-Hind, the umbrella organisation of *ulema* (Islamic scholars), wanted that Islamic law should not be interpreted by the majority or majoritarian government. But a problem arose when the Muslims themselves pursued such policies as were inimical to the community's interests.

In this regard, he referred to Abdul Rehman Antulay, the then chief

Ram and Krishna. It was Tulsidas (in Mughal time) who synthesised this form of Hindutva by idolising Ram as a character wielding sword and other weapons to exterminate evil-doers.

He also disagreed with secularists who believed that things would be better if Congress came to power. Some of them, however, considered it as a lesser evil compared to the BJP. But this perception was incorrect as things might not change appreciably. He did not subscribe to the opinion that the JNU symbolised hope of secularism and advanced studies. He said that the JNU had reached a saturating point where what was being produced was not worth the trouble.

Referring to popular culture, he said that the people did not read Vedas and Upanishads, but they recited Hanuman Chalisa. Calling Kabir the first secularist, whose poetry reflected the true spirit of secularism, he said that Rabindranath Tagore was so impressed that he penned "One hundred songs of Kabir". According to him, secularists failed to understand the real meaning of secularism as for them the slogan of Hindu-Muslim *bhai-bhai* symbolised secularism. This was a shallow approach to secularism.

He said that when the Muzaffarnagar riots broke out in 2013, Congress was ruling at the Centre and the Samajwadi party had its government in UP. Still, the RSS engineered riots by testing a new strategy to displace Muslims more than killing them. He wondered about why Dr. Ambedkar, who was the architect of the Constitution, landed himself in the lap of Buddhism at the end of his life. Then the question arose why Ambedkar went beyond the Constitution when it guaranteed rights to the Scheduled Castes and Scheduled Tribes as equal citizens of the country. He was also clueless about Ambedkar's call for *maitree* (friendship), instead of equality guaranteed by the Constitution.

Dr. Harish Wankhade from the Centre for Policy Studies, JNU, observed that spectacle of despair had marked the country since 2014. Deft planning of a strategy by RSS-BJP combine led to the rise of the saffron party in UP, Bihar, Karnataka and Maharashtra. In UP OBCs minus Yadavs were wooed and Scheduled Castes minus the Jatavs were lured to back the BJP. Thus more than 41 percent votes of the OBCs, and SCs went in favour of the party, leaving Yadavs and Chamars along with the Muslims and the Left aside. It was the victory of the upper castes, OBCs other than the Yadavs and the Scheduled Castes other than the Jatavs.

But, now, he noted, things had altogether changed and Dalits were feeling cheated by the BJP. Their anger against the party was growing. He emphasised that the social engineering used by BJP as a tool earlier must now be used by the forces of social justice to unite anti-BJP vote. This was being evidenced in Maharashtra where Prakash Ambedkar had entered into an alliance with Majlis-e-Ittehadul Muslimeen. Similarly in UP, he said, the Samajwadi Party, Bahujan Samaj Party and Muslims commanding a vote share of 41% were coming together to form a formidable block to upset the BJP.

The experiment of bringing Dalits, Bahujan Samaj and Muslims together was being tried so that these communities could emerge as potential rulers. This would be a new experiment in the last 50 years. The secular politics of the Congress had lost its relevance because people got nothing from it. It might give some solace if the Congress came to power after 2019 Lok Sabha polls, but nothing substantial was likely to come out. He firmly believed that the lot of the deprived communities could be ameliorated only when their own people were at the helm of power.

Piyush Babele, opinion editor of the Zee News portal, held that there were three types of nationalism in the

country: *Hindu rashtravad*, *Sanskriti rashtravad* and *Rashtravad*. Besides, there was an idea of Dalit rashtravad propounded by Dr Ambedkar who wanted to create a *Dalitistan*. There was Jinnah's Muslim nationalism and Sikh nationalism. At the bottom of *rashtravad* was hatred. This hatred might lead to struggle between Dalits and upper castes in the next 60 years.

He said that today the atmosphere in the country was not as communal as it was in 1947. A feeling of insecurity regarding unemployment and poverty had gripped all communities. He said that the RSS gave respectability to the OBCs by making them a part of its social engineering project. Gandhiji who have to be followed who gave the Dalits a place of pride for the sake of the country. He asked Muslims to undergo the process of Renaissance as did Hindus by abolishing ill-practice of *sati* and dowry.

Naved Hamid, President, All India Majlis-e-Mushawarat, called for a debate on whether India was ever a secular state. He said that western model of secularism was entirely different from the Indian because the country failed to commit itself to preserve cultural pluralism. He spoke of his dislike for Hindu-Muslim narrative. He held capitalists responsible for the Partition of the country, besides Jinnah and Congress. When Bhartiya Jan Sangh was formed, it was funded by capitalists. He said that when the interim government was formed, Liyaqat Ali became its finance minister. But when he proposed to levy corporate tax, he was opposed by the Birlas, among other business houses.

He maintained that India's history was communal and this must be thoroughly researched. Why no research was being undertaken to find out how the Adi Shankaracharya drove out Buddhists. Muslims were being attacked because they resisted the attempt of their assimilation with the Hindutva ideology. Christians were not targeted for almost 34 years, but when

they refused to be assimilated, they were constantly attacked after 1980.

While rejecting the politics of alliances, he said that Muslims should cultivate their own leadership. It was high time Muslims realised the importance of social engineering and worked for Dalit-Muslim unity. Had the Muslims not opted for Pakistan, the country's demography would have been entirely different. He concluded with a quote from former external affairs minister, Salman Khurshid, who once said that the Congress too had "some good RSS men". He ventured that the communist parties too had good RSS men. He castigated the CPM for working against the interests of Muslims in West Bengal.

Journalist Anil Chamadia held that the present environment was the outcome of Lok Sabha elections-2014, but it developed over a period of ten years. The then Prime Minister Dr. Manmohan Singh used to say that the threat to the country was not from the outside, but from within. This was repeated by the present national security advisor, Ajit Kumar Dobhal, in his Patel Memorial Lecture recently. He remarked that a sizeable section in India, including a large number of Sikhs, Buddhists and Muslims had opposed the Partition of the country. He said that two slogans predominated the political scene before Independence - one was the Dalitisation of politics and the other was the Hinduisation of politics.

While the first was the assertion of Dr. Ambedkar and the other was propounded by the RSS. Both the slogans could not be understood in the framework of a political party. Golwalkar too used to say that India faced internal threat and this threat was from none else, but Muslims, Christians and leftists. He treated them as enemies since they talked of equality. Those who raised the demand for equality were always dubbed as radicals. Golwalkar questioned the protest against raising the age of

marriage of a girl from ten years. One needed to understand the process of the Hinduisation of Indian politics.

He also criticised Muslim organisations for taking out procession with the banners reading "Islam is against terrorism" and said that this further gave legitimacy to the communalists who linked Muslims to terrorism. That RSS elements were present in every party was corroborated by admission of the RSS itself that it had presence in every political party, he added. He said that the RSS snatched away the social engineering slogan from the rest of Indians.

Mufti Nadir Qasmi of the Islamic Fiqh Academy held that Muslims had to work to further the cause of secularism. Badrul Islam Khan, lecturer in political science at Al-Falah University pointed out that Maulana Noumani did not come out with a prescription against Hindu nationalism. Islam stood for praying to Allah and serving humanity. He said that Dr. Ambedkar was surprised to know that castes existed among Muslims also. The existence of caste system among Hindus could be understood because of the theory of *karma*, but it was unthinkable among Muslims, he remarked.

The Chairman, IOS, Dr. M. Manzoor Alam, underlined the importance of the issue. Listing the major projects the Institute had undertaken, he said that by and large people were ignorant about India. He wanted a thorough debate on this issue because it was history that guided people to shape their future. The Hindu-Muslim question was as old as India's history. Things would be clear if the Constituent Assembly debates were gone into. Taking strong exception to the negative role of the media in highlighting Muslim issues, he gave the instance of the media blackout of a rally organised by the All India Milli Council on the Ram Lila ground in Delhi on April 6, 2013 in which more than one lakh people

participated. The Bangalore meeting of the AIMC also met with the same fate.

Calling for an impartial enquiry into the major riots that took place in Independent India, he said that the complicity of the RSS in them would be proved without an iota of doubt. He called upon both Hindus and Muslims to save each other during riots. India's future would remain safe and secure if Indians pursued the principles and goals outlined in the Preamble to the Indian Constitution.

The Secretary General, IOS, Prof. ZM Khan, explained that the Institute did not visualise communalism merely from a political angle. IOS had been seized of the problem and several seminars on the issue were organised by it in the past. Communal riots were an industry and its economics was important. Since the riots were staged with funding from business people, a research on its economics had become a must. He said that delimitation of constituencies and propaganda were the two most powerful tools to isolate Muslims and the Scheduled Castes.

Calendar 2019

Agents, Shop-keepers and others may place their order of the IOS calendar 2019 which has following features:

- Page-1 Country-wise Ranking Press Freedom Index - 2017 and 2018.
- Page-2 Crime against Children - 2006-2016.
- Page-3 Country-wise Crime Index - 2017.
- Page-4 Mosque through the Age (Started 2011) Five Oldest Mosques in India.

The calendar may be obtained from

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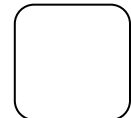
L-R: Mr. KTS Tulsi, Justice Rajender Sachar, Syed Shahabuddin, Justice VN Khare, Justice AM Ahmadi, Mr. K Rahman Khan, Mr. Siddharth Varadarajan, Prof. Amrik Singh



L-R: Dr Mohammad Manzoor Alam, Chairman IOS, Prof. Hamida Ahmad, Chairperson Department of Psychology AMU, Prof. Shamshad Ahmad, former VC Nalanda Open University and Magadh University, Prof. Nizar Al Ani, Chancellor of International Academy for Graduate Studies, UAE, Prof. Roqaiyyah Zainuddin, Dean Faculty of Arts Aligarh Muslim University, Aligarh

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