



# IOS NEWSLETTER

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## Thought for the Month

O mankind! We created  
You from a single (pair)  
Of a male and a female,  
And made you into  
Nations and tribes, that  
Ye may know each other  
(Not that ye may despise  
(Each other). Verily  
The most honoured of you  
In the sight of Allah  
Is (he who is) the most  
Righteous of you.  
And Allah has full knowledge  
And is well acquainted  
(With all things).

Al-Quran- 49:13

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## FOCUS

The Muslims had championed science before the onset of the modern age. The Islamic world had never experienced the kind of controversy surrounding the development of science in Europe. There has been some tussle between the Islamic faith and Greek-influenced philosophy regarding some metaphysical issues. There is a sea difference between science and the philosophy that medieval Muslim scholars had opposed; that philosophy was indeed more about hair-splitting than exploring and discovering the secrets of nature. It should also be noted that the Islamic opposition to the influence of Greek philosophy was an intellectual one and it never resorted to persecuting its opponents. Instead some great religious scholars like Abu Hanifa and Ibn Hanbal, the founders of Hanafi and Hanbali schools of jurisprudence, were subjected to persecution and imprisonment. The famous medieval theologian, Al-Ghazali, who has been criticized for suppressing rationalism through his erudite writings, was not opposed to science. On the contrary he regarded it as obligatory for Muslims to study medicine, mathematics and other sciences of his time.

The Europeans who colonized many parts of the Islamic world or Muslim-ruled parts of Asia and Africa had hardly an idea about the Muslim approach and contribution to science. They were also unscrupulous not to make a difference between science and Western culture. The same may be true about some Muslim scholars who were unable to understand the subtle distinction between European knowledge and European culture. The colonialists mistook their lack of knowledge as Islamic backwardness and sought to modernize westernize the Muslim societies. They transported the West, which had evolved through the long periods of Renaissance, Reformation, Enlightenment and Industrial Revolution, and demanded Muslims to embrace it without subjecting it to critical scrutiny. The Western colonialists, no doubt, encountered a weak and politically decadent Islam but they were grossly mistaken in equating it with irrational Christianity and oppressive papacy.

The European colonialists not only extended their criticism of religion to the Muslim societies, which had never witnessed any conflict between science and religion, but also imposed on them their systems of governance and education little realizing the fact that many aspects of their 'secular' systems were parts and parcels of Islamic governance and education. The colonial impact on Islam and Muslim culture has been overwhelming. Many Muslim countries successfully waged Jihad against colonialism. However, after attaining freedom most of them continued with the Western systems of governance and education.

Today secularism is practiced in a variety of ways. In France it is anti-religion and does not tolerate even religious symbols. However, in neighbouring Britain the Queen is both the head of state as well as the Anglican Church. The United States is secular, though its all powerful dollar proclaims: "in God we trust". The Kemalist secularism was vehemently anti-religion until the rise of religious-minded ruling Justice and Development Party in Turkey.

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**Activities of the IOS Headquarters**

**IOS Honours Padamshri Prof. (Dr) N.R. Madhava Menon, Prof. (Dr) Talat Ahmad and Prof. (Dr) Faizan Mustafa**

The Institute of Objective Studies organised a function to honour three eminent academics, Padamshri Prof. (Dr) N.R. Madhava Menon, Chancellor, Guru Ghasidas Central University, Chhattisgarh, Prof. (Dr) Talat Ahmad, Vice-Chancellor, Jamia Millia Islamia, New Delhi and Prof. (Dr) Faizan Mustafa, Vice-Chancellor, NALSAR University of Law, Hyderabad at the India Islamic Cultural Centre on May 9, 2015.

Presiding over the felicitation ceremony, Mr. Justice Madan B. Lokur, Judge, Supreme Court of India, lauded the role of NALSAR universities of law in upgrading legal education in India. He especially mentioned the contribution of Prof. Menon to judicial reforms and the high quality of legal education. He also praised Prof. Faizan Mustafa for taking certain initiative at the Hyderabad campus of NALSAR University. Referring to the Jamia Vice-Chancellor, Dr. Talat Ahmad, he said that the Jamia was home to some outstanding young teachers and students. He observed that during his visit to the Jamia last year, he came across several teachers and students who were highly talented. He congratulated the IOS for the remarkable work in the field of publications and discussions, seminars and conferences it had been organising on topical issues.

Responding to the honour bestowed on him, Dr. Faizan Mustafa noted that

his felicitation was too big for him. He saluted the Institute and its Chairman for taking the initiative of promoting research in social sciences and humanities since the last 30 years. Acknowledging the guidance he received from Chairman of the IOS, Dr. Mohammad Manzoor Alam, he said that the former had been his mentor throughout. Outlining the task that lay ahead in the framework of legal education, he said that it would now move from legal studies to law universities. It was a matter of pride that the team of Indian law students could have an edge over any team of law students anywhere in the world, including the Yale Law School. He laid emphasis on the need for a full-fledged institution of law and humanities.

something in that direction in Jamia Millia by adopting a multi-disciplinary approach to education. He expressed the confidence that the JMI would certainly take a lead in this regard. Referring to the recent quake that devastated large swathes of Nepal on April 25 last, he said that he had undertaken a tour of Kedarnath in the wake of an earthquake and landslides early last year to study the causes and the extent of damage. He informed that the efforts were on to make the people understand the activities that were taking place on our planet. Students should be particularly trained to recognise the vagaries of nature, he added.

Prof. NR Madhava Menon held that the honour came to him unexpectedly.

He said that he knew the IOS since its inception in 1986 through the noted jurist and expert on Muslim law, Prof. Dr. Tahir Mahmood and that he got an opportunity to attend some of its programmes at that time.

Recalling his days in the Aligarh Muslim University, he said that as a gold medalist, he sought admission to LLM

and it was the AMU that made him a brilliant student. As the first Ph.D. in law, he served the AMU in various capacities. Expressing his indebtedness to the AMU, he claimed that perhaps he was the first teacher ever to be appointed as professor after seven years of service as a teacher in the university. He was the first non-Muslim to be made warden of a hostel and the captain of the riding club. He said that he had written a book on the magic of AMU that transformed him. He informed that he was on the board of the AMU campus in Kerala and hoped that it would start functioning



L-R: Prof. (Dr) Faizan Mustafa, Padamshri Prof. (Dr) N.R. Madhava Menon, Mr. Justice Madan B. Lokur, Prof. (Dr) Talat Ahmad and Dr. Mohammad Manzoor Alam

Dr. Talat Ahmad noted that the recognition given to him by the IOS was encouraging. He appreciated the IOS contributions which makes things more relevant, particularly in terms of education and knowledge. He said that he was trained as a geologist and worked on the Himalayan geology. But the real feeling of satisfaction came to him only after he became a teacher. Tracing his rural background in Jharkhand, he said that children in government schools got a rare chance to receive proper education. He informed that he was planning to do

very soon. While praising the IOS for rendering yeoman's service in the area of research, analysis and publication, he emphasised the need for its coordination with the universities and other institutions of higher learning. Commenting on the recommendations of the Sachar Committee, he said that if the equal opportunity commission as recommend by the Committee was formalised, the minorities, especially Muslims, would benefit the most. He held that the previous government had promised in its election manifesto that it would appoint the commission, but nothing happened even after five years of its rule. He said that he was on the advisory committee to prepare a blue print for Equal Opportunity Commission and urged the IOS to press for the setting up of the commission.

The Chairman of IOS, Dr Mohammad Manzoor Alam in his speech highlighted the activities of the institute over 30 years of its existence. He said that so far, the institute had organised about 1100 seminars, symposia, discussions and conferences on various issues that related to society in general and the Muslims in particular. Out of these, about 100 seminars were devoted to the law and the Constitution. Similarly, out of 400 books published by the Institute, 50 of them were related to law and justice. Besides, he said, the Institute had five chapters in different parts of the country. The IOS had also set up 23 academic committees. Referring to his visit to Istanbul (Turkey) in connection with a 2-day international seminar last week, he said that the study of translation as a subject came up for discussion. He urged the Vice-Chancellors to create a faculty of translation in their universities, adding that we needed translation for interacting with the

outer world. Terming the felicitation ceremony as a milestone in the annals of the IOS, he called for coming together of minds to create a humane society with high values.

Earlier, all the three personalities were presented mementoes with a citation by Mr. Justice Madan B. Lokur. While the advocate-on-record, the Supreme Court of India, Mushtaq Ahmed introduced the recipients of the honour, the Associate Prof. of Law, Jamia Millia Islamia, Dr. Eqbal Hussain conducted the proceedings. The function began with recitation of a Quranic verse by Hafiz Athar Husain Nadwi.

Those who attended the programme included Mr. Sirajuddin Qureshi,

Mushtaq Ahmed delivered the lecture, in which he insisted that provisions relating to the protection of minorities' languages in the Constitution of India were express as well as implied. Besides, certain judgments of the Supreme Court had upheld the rights of religious and linguistic minorities. He said that the minorities had been given the right to manage their religious affairs. Hence religious denominations had a right to establish and maintain religious and charitable institutions. He held that Article 29 of the Constitution implicitly referred to the protection of the minorities' languages by saying that any section that was in a minority could be guaranteed the protection of its distinct language. Describing Article 30 as the

conscience of the nation, he said that the minorities whether religious or linguistic, were given the right to set up and administer institutions of their choice. This implied that by virtue of being a linguistic and religious minority, a community could use the language of its choice as medium of



A view of the audience

President of India Islamic Cultural Centre, eminent lawyers, mediapersons, teachers, research scholars of Jamia Millia Islamia, besides social activists and prominent citizens.

**IOS Lecture on "Inadequacy of Protection of Minorities Languages under the Indian Constitution"**

A lecture on "Inadequacy of Protection of Minorities Languages under the Indian Constitution" was organised by the Institute of Objective Studies at its conference hall on April 25, 2015. Advocate-on-Record, Supreme Court of India and member, General Assembly of IOS, Mr.

instruction. This provision also applied to Urdu as a medium of instruction, he argued.

Mr. Mushtaq Ahmed explained that Article 345 indirectly referred to minorities' languages. Under this Article, read with Article 358, states had been given power to declare Hindi or any other regional language as an official language. He also mentioned the case of Uttar Pradesh where the Hindi Sahitya Sammelan, Allahabad had challenged the government's decision to declare Urdu as the second official language in the Allahabad High Court. An appeal against the verdict of the High Court was filed in the Supreme Court, which ruled in

favour of the State government last year. Similarly, a case relating to the filling up of the vacancies of Urdu teachers in Delhi hanging fire since 1995 was finally decided by a Delhi Court recently. Instead of being seized of the problem of constantly depleting number of Urdu teachers, the court did not pass a favourable order, much to the dismay of the votaries of Urdu. He suggested that the case must be contested in the Delhi High Court. Referring to Article 347, he said that a special provision had been made for a particular section of population speaking a particular language, noting that the government might recognise that language. It was Article 350 of the Constitution that conferred the power on states to grant second official language status to a language. Following this provision, UP, Bihar and Delhi granted the second official language status to Urdu. Under Article 350-A, primary education could be imparted to a section of population in its mother tongue.

Mr. Ahmed observed that under the constitutional provisions, a special officer for linguistic minorities would be appointed to ascertain the number of the linguistic minorities and the facilities for the protection of their languages. The officer called Commissioner for Linguistic Minorities presented his report to the President of India every year. Describing the topic of the lecture as judgmental and suggestive, he said that the real problem lay with the implementation of the constitutional provisions guaranteeing protection to minorities' languages. Citing the arbitrariness of state governments on the question of language, he said that Karnataka High Court had refused to allow the Karnataka government to

enforce Kannada language in the entire state. He regretted that despite Urdu being made the second official language of Delhi, the mandatory writing of names of roads in Urdu along with Hindi on the boards was not being strictly followed. Barring a few main thoroughfares, Urdu was nowhere visible on lesser known roads and by-lanes.

The Chairman of IOS, Dr. Mohammad Manzoor Alam remarked that Urdu suffered a dilemma after the Constitution was drafted. He said that the debate over the community to which Urdu belonged, was age-old. While some termed Urdu as a language belonging to Muslims, others treated it as a language of all

Indian Muslim community was in danger of losing its linguistic identity. Talking about the raw deal being given to the students of Urdu by keeping the posts of Urdu teachers in abeyance since 1995, he asked the community leaders to approach Delhi Chief Minister Arvind Kejriwal in this connection. He pleaded with the Muslims to keep Urdu alive in their homes. He asked Mr. Mushtaq Ahmed to prepare a detailed note on the current status of the vacancies of Urdu teachers in Delhi. He also sought to know if the judgment of the subordinate court in this case of Urdu could be challenged in a higher court. He also elicited the opinion of the community leaders regarding Urdu as an optional language.



L-R: Dr. Eqbal Hussain, Dr. Mohammad Manzoor Alam, Justice Kalimullah Khan and Mr. Mushtaq Ahmed

In his presidential remarks, the former judge of the Allahabad High Court, Justice Kalimullah Khan struck a positive note by saying that the Constitution had enough safeguards against the encroachment on minorities languages. He said that there was no inadequacy of protection of minorities'

irrespective of their caste, creed or religion. Tracing the background the controversy, he said that a heated debate ensued in the Constituent Assembly over the adoption of Hindi or Urdu as the national language. While Pandit Jawaharlal Nehru favoured Urdu, Dr. Rajendra Prasad persisted with Hindi as the national language, though about 23 million signatures in favour of Urdu were sent to him from UP alone. He noted that Urdu had been discriminated against by successive governments and no proper policy was formulated for its promotion. Referring to the work of two western scholars, he said the

languages in the Constitution. Rather, it was a fault on our part that was responsible for our setback. He said that the lack of our advocacy for Urdu had made the matters worse and emphatically denied that Urdu was the language of Muslims only. He referred to the comment of Pandit Vishambhar Nath Pandey who had hit out at those who dubbed Urdu as the language of partition. He pointed out that Urdu's future was very much linked to India's. Calling for finding out ways to get the constitutional provisions implemented, he said that the time had come to assert ourselves.

Associate Prof. of Law, Jamia Millia

Islamia, Dr. Eqbal Hussain, who conducted the proceedings, in his introductory remarks, held that judges took advantage of the directive principles of state policy while dealing with cases relating to Muslims.

Earlier, the function began with the recitation of a verse from the holy Quran by Hafiz Athar Husain Nadvi.

Those who attended the function included Vice-Chairman of the IOS, Prof. Refaqt Ali Khan, Secretary General of the IOS, Prof. ZM Khan, Prof. Hasina Hashiya, Akhtar Alam and Md. Kazim Sher, advocate, SM Javed Hasan, Afroz Alam Qasmi and Mahboob Thaha, besides university teachers, research scholars, social activists and prominent citizens.

**IOS organises Seventh Qazi Mujahidul Islam Memorial Lecture on “Sufism: Relevance and Significance in Contemporary Context”**

The Institute of Objective Studies organised the Seventh Qazi Mujahidul Islam Memorial Lecture on “Sufism: Relevance and Significance in Contemporary Context” at the conference hall of the Institute on April 18, 2015. Delivering the lecture, Shah Qadri Syed Mustafa Rifai Jilani Nadwi, Sajjadah Nashin, Khanqah Qadriya wo Rafaiya, Bangalore, Founder President of Idaarah Al-Islah, Bangalore and Member General Assembly, IOS, New Delhi, noted that Sufism did not denote merely to dress up in woolen garments and patched clothes, nor did it mean to go into a state of ecstasy at a melodious devotional song (*qawwali*) sung by a *qawwal*. He explained that a Sufi’s exterior and his inner self should be clean, purified and without

malice towards anybody. Besides, a Sufi was required to protect and preserve his knowledge, behaviour, religion and Shariah. He said that Sufism rested on four pillars, viz; love for Allah, strict allegiance to Quranic commands, fear of the Day of Judgment and aversion to the destructible, mundane world.

Referring to the noted Sufi Al-Sheikh Abu-Yazid Bustami’s (RA) observation, Shah Qadri Syed Mustafa Rifai held that if one saw a claimant having attained the power to enact miracles like floating in the air, he must not be trusted unless he was a true believer of Allah and a down-to-earth practitioner of the Shariah.

not be at variance with his utterances. He must teach his disciples and the seekers the high moral standards and extend patronage to them. He must also have a clear understanding of the distinction between halaal and haraam (due and undue). Such a Sufi sheikh deserved an exalted position, he observed.

Explaining the relevance of Sufism in the contemporary world, Maulana Rifai insisted that purity of soul, abstinence and obligation were three elements that constituted Sufism. Provision of initiation in the Sufi order, had been made to achieve these qualities. He said that a seeker should get initiated into a Sufi order by a

sheikh or a master who was a real practitioner of shariah. He held that this found a mention in Hadith.

Earlier, the Member-Secretary of the IOS Centre for Arabic and Islamic Studies, Maulana Khalid Husain Nadwi, in his introductory remarks, enlightened the audience on the association of



Speaker: Shah Qadri Syed Mustafa Rifai Jilani Nadwi and on the stage from left to right: Dr. S. Farooq, Prof. ZM Khan and Maulana Khalid Husain Nadwi

Any practice of a Sufi other than following the commands of Quran and Hadith, was not worthy of note. Quoting Hazrat Abdul Qadir Geelani (RA), he said that if a Sufi sheikh did not possess five qualities, he was like a liar who would lead the believers to ignorance. He should be well aware of the explicit commands of the Shariah. He must be consciously pursuing the path of reality and cessation. He was also expected to receive his visitors with warmth and affection. He said that a true Sufi should mix with the common people not for show off but for real concern and his actions must

Qazi Mujahidul Islam with the IOS Chairman Tasmia Educational and Welfare Society, Dr. S. Farooq said that a Sufi was one who was enlightened and was above temporal practices. In this connection, he referred to his Pir (master) Maulana Masih-Ullah Khan, whom he described as an embodiment of this trait. In his presidential address, Secretary General of the IOS Prof. Z M Khan noted that the people today had the potential to destroy the world, but the religious or soft power could save the earth from destruction. It was the sufis who possessed this power and their power was needed the most in the present

context. He said that Sufism was meant for those only who exercised restraint and practised abstinence.

The lecture began with the recitation of a Quranic verse by Hafiz Athar Husain Nadwi. Arabic scholar Dr. Nakhat Husain Nadwi conducted the proceedings.

Those who attended the lecture included the Vice-Chairman of the IOS, Prof. Refaqat Ali Khan, Assistant Secretary General of the IOS, Prof. Afzal Wani, Associate Prof. of Law Jamia Millia Islamia, Dr. Eqbal Husain, Mr. Mushtaq Ahmed, Advocate, Ameen Usmani, Abdul Malik Qasmi, Mufti Baqar Arshad, Sulaiman Khan, Dr. Jameel Ahmed, Dr. Muzaffar Husain Ghazali, Mohd. Salim Ashraf Qasmi, Syed Mohsin Ali Kirmani, Imran Akif Khan, Dr. Safdar Ali Nadwi, Prof. Shafiq Ahmed Nadwi, Prof. Hasina Hashia of JMI, Waqaruddin Latif, Junaid Ahmed Banarsi, Safi Akhtar, Dr. Bismil Arifi, besides a number of Arabic scholars.

## Activities of the IOS Chapters

### CALICUT CHAPTER

#### Annual Report

The activities of the chapter are supervised by an Admin Committee which includes the following members:

1. Prof P. Koya (Coordinator)
2. E Abubacker
3. A. A. Vahab (secretary)
4. P.T. Kunhali
5. Dr K.M. Muhammad
6. T.V.Hameed
7. T.C.Mahboob

The committee met five times this year to coordinate the activities. Some of the important activities are given below.

#### Counselling programme

During the reporting year the chapter was able to launch a regular counselling programme in association

with Islamic Youth Centre, AIGA, Green Link, a professional counselling group. We have organized more than 50 sittings in which around 145 people benefited

#### Publication programme

This year some focus was given on the publications of certain important titles published by IIIT, Washington. Translation of *Freedom of Women* by the reputed Egyptian scholar Abu Shaqa is complete and it is under production.

The chapter published Malayalam translation of the *Communal Interpretation of Indian History*, the sixth Mujahidul Islam Qasimi Memorial lecture delivered by Prof. Rifaqat Ali Khan. The following books published by IIIT Books- in-Brief series are under preparation.

- A) Rethinking Muslim Women and the Veil: Katherine Bullock
- B) Al Shura: Ahmad Al Raysuni
- C) Apostasy in Islam: Taha Jabir Al Alwani/Abdul Hamid Abu Sulaiman

Editing of the volume on Women's Empowerment containing papers and speeches presented in the International Seminar on the topic organized by the Institute in connection with Silver Jubilee was completed and sent to the headquarters for publication.

#### Joint Venture

Considerable progress has been made in the construction of the shopping – cum – office complex built on IOS land at Calicut. We hope to shift the chapter office now functioning at Islamic Youth Centre to the new premises by the end of this year. It also expected that once completed the building will give a good monthly rental income for the institute.

#### Community Programme

A one-day seminar was organized by the chapter in association with All

India Graduates Assn on 28<sup>th</sup> December 2014. It was attended by around 20 professionals. The seminar highlighted the new challenges before the Muslim community. Br Abdul Rasheed, the secretary of AIEM, Delhi and Abdul Jalil from Assam spoke in detail, amongst others, the problems faced by Muslims in north and east. Br. A Abdul Vahab moderated the proceedings.

#### Educational Guidance

During the year the chapter in association with IDB Scholarship programme launched a new programme for the timely transmission of information on courses, scholarships and entrance exams.

#### Reception

A Reception was given to the Educational Caravan organized by All India Educational Movement on 28<sup>th</sup> December 2014 at Calicut in which many brothers from the North spoke.

As usual an Ifthar party was organized on 23<sup>rd</sup> July in which more than a hundred people attended.

#### Chairman's visit to Trivandrum

Dr Manzoor Alam, the Chairman of IOS attended a meeting organized in his honour by the Muslim Association, a prominent educational and cultural NGO in the state capital. Ad A Sharafudeen, the Secretary of the Association welcomed the chairman and other guests. Haji K M Salih, the President, chaired the function. E Abubacker, the former secretary of All India Milli Council, Prof P Koya, member of the Governing Board of the institute, M A Hameed, Dr O Abdul Rahman, Dr Ahamed Pillai and Ibrahim Moulavi also spoke.

The next day the Chairman had discussions with prominent government officials, journalists and professionals. He also attended a reception organized by Trivandrum Educational and Service Trust, another

development organization working in the city.

### **Woman Centre**

IOS Centre of Women and Family Studies is set to start in 2015. 1600

### **Survey**

The Chapter continued to collect information about social scientists from all districts of Kerala. One competent surveyor is retained for this purpose. We hope to complete this work during 2015-16. It will be a valuable addition to the IOS Data Bank at the Head Quarters.

### **Data Bank**

The work to digitalize clippings is complete. About 22000 clippings have been digitalized. However the work to develop a search engine still continues.

### **Archives**

The project launched in 2007 aims at collecting and preserving rare manuscripts and records related to Kerala Muslim culture and history.

### **Library**

Chapter library is open to all academics, students and common people. A number of people regularly use the library for research and reference. All current newspapers and magazines are available.

### **Staff**

Mr Basil Jaseem is the Exe Secretary now.

### **Visits**

Prof. P. Koya, the Coordinator, visited the head quarters twice during the year and discussed various issues with the Chairman and other Head Quarters officials.

Br A. A Vahab and Dr K M Muhammad also represented the Chapter in meetings held at the headquarters.

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In India secularism means the State's non-interference in the organization of society and education but the society and people are so religious-minded here that the ideals of secularism as enshrined in the constitution are often compromised. By and large secularism in a multicultural context means the neutrality of state in religio-cultural affairs of people. In some contexts the state seeks to treat all religions equally.

The Muslim scholars, especially in late 19<sup>th</sup> and early 20<sup>th</sup> centuries, were confronted mainly with modernity than secularism. Modernity, like secularism, had never a singular meaning either in theory or in practice. Its most salient feature, however, was that man's religio-cultural experiences before the onset of scientific discoveries were outdated and therefore deserved to be rejected. Understandably modernity, too, has emerged out of Eurocentric experiences which the European colonialists universalized when they occupied bulk of Asia and Africa. Hardly any effort was ever made if tradition in Afro-Asian experience was also as cruel and dangerous as the Church and papacy were in medieval Europe.

People's response to foreign things is initially of suspicion and rejection, especially if they come in the wake of alien occupation and rule. European science and modernity as well as secularism reached Afro-Asian civilizations riding on the back of victorious colonialism. Had these reached Asian civilizations through a process of mutually agreed and acceptable globalization in an atmosphere of peace and trust many Eastern civilizations/traditions would have willingly accepted various

aspects of the two. The Islamic response especially would not have been hostile keeping in mind the fact that over a thousand years ago it had sought co-operation from the Greek, Roman, Iranian, Indian and Chinese civilizations to create its glorious medieval period in which the development of knowledge including natural and social sciences received state patronage and religious sanction as never before.

A careful scrutiny of ancient Islamic literature reveals beyond doubt that the Islamic/Muslim system of education knew and practiced no duality or division between sciences and religion. Islam opposed superstitions and hair-splitting philosophical squabbling about metaphysics but encouraged scientific discourse and discoveries.

A Muslim who has obtained his worldview based on an in-depth and thorough study of the Holy Quran can never oppose genuine rationalism and development of natural sciences. The early Muslims had this correct Islamic worldview and therefore embraced knowledge including natural sciences as a gift of God. Knowledge for them was a common fund of humanity; they considered it as their lost property and got hold of it wherever they found it.

**From *Education of Muslims* by (ed.)  
J.S. Rajput, pp. 256-258**

### *Contd. from page-8*

The Sangh Parivar lost badly when the constituent assembly voted for a secular constitution. But since then they have been trying hard to establish a Hindu Rashtra. Earlier they had adopted a blatant and brazen communal agenda but now they have changed their strategy. On the plank of development they have come to power and would like to deliver well in this regard so that they win 370 plus parliamentary seats next time and bring about changes in the constitution that would make India, at least practically, a Hindu Rashtra.



The challenge, as can be seen, is very big. It is a test of our wisdom and patience and we must pass it if we have to survive in India.



**OPINION**

**On Banning Beaf**  
*by Ishtiyaque Danish*

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

The BJP-Shiv Sena government in Maharashtra has banned selling of beaf in the state. It is not clear if the state government has done it in the name of Hindu religion or on economic grounds. It may be kept in mind here that this sensitive matter has been under consideration of Supreme Court of India twice. First the Apex Court refused to ban but then in a subsequent judgement agreed to it and surprisingly the ground for both the ban and permission was economic rather than religious.

Understandably the ban on beaf has generated a great deal of controversy both in print and electronic media. Predictably some BJP leaders have issued inflammatory statements. A central minister, Mukhtar Abbas Naqvi advised, rather demanded beaf-eaters to go to Pakistan. Obviously he has the impression or opinion that only Muslims eat beaf which is utterly wrong. The fact is that the Dalits and the tribals constituting nearly one-fourth of India's population also eat beaf. Similarly Christians and Sikhs who constitute about four per cent in India are beaf-eater. In parts of India upper and middle caste Hindus also eat beaf. It is, therefore, utterly reprehensible to single out Muslims for beaf-eating and advise them to go to Pakistan in an intemperate manner.

A wrong impression has been created that beaf-eating is necessary in Islam. Surely beaf is Halal and we can not declare it Haram. However, we are fully entitled to give up one or another Halal item if it is necessary to maintain peace in the country.

But the demand/advice to go Pakistan smacks of a rotten mind set and deserves to be condemned. At the time of Partition in 1947 there were so many people who had developed the opinion that all Muslims had demanded Pakistan and therefore they have forfeited their right of living in India. The Sangh Parivar, on the other hand, advanced the argument and started a propaganda that with the creation of Pakistan India had naturally become a Hindu state. The Sikhs, they considered, were a part of Hinduism and the Muslims and Christians who remained in India were to be 'reconverted to Hinduism. In fact a powerful 'Shuddi Karan' or reconversion movement had been launched in this regard.

One must ask Mr. Naqvi why the beaf-eaters should go to Pakistan, and why not to Bangalesh or Nepal where people can go even without visa and passport. And why should they go to a foreign country, they can move within the country and may opt to live in UP,

Bihar, Bengal or in any other state where beaf is not banned.

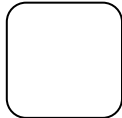
Ever since the BJP came to power last June (2014), its several leaders have sought to be in news by stoking communal fire. Naqvi knows very well that sending beaf-eaters to Pakistan is well nigh impossible. But being anti-Muslim is his compulsion in order to endear himself to the Sangh Parivar and remain relevant in the BJP. We, the Muslims are passing through a difficult time. We must also realize that future has many more difficulties in store. Our only strategy, therefore, should be to behave wisely, observe patience and move forward with foresight. The enemies without would certainly like to provoke the enemy within, that is, our own intemperate brethren. We have to control our folks and impress upon them that wisdom and patience have to be our best companions in near future. We lost badly at the time of Partition and continued to suffer in post Independence India also. The only good thing that happened for us was the adoption and implementation of a secular constitution in the country.

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**SUBSCRIPTION**  
Annual : Rs. 20/- \$ 5  
Five Years: Rs. 75/- \$ 15

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