



# IOS NEWSLETTER

Vol. 26 No. 05

May 2019/Shaaan-Ramadan 1440 H

## 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

### EDITOR

Prof. Sanghasen Singh

### CIRCULATION MANAGER

Syed Arshad Karim

### CORRESPONDENCE

#### ADDRESS

162, Jogabai Extension  
 Jamia Nagar, New Delhi  
 PIN-110025  
 India

Phone 26981187,  
 26989253, 26987467  
 Fax : 91-11-26981104

E-mail:  
[ios.newdelhi@gmail.com](mailto:ios.newdelhi@gmail.com)  
 Website:  
[www.iosworld.org](http://www.iosworld.org)

## FOCUS

The Fasting has another characteristic. It makes us obey the injunctions of the Shari'ah with sustained intensity for prolonged periods of time. Salah lasts only a few minutes at a time. Zakah is paid only once a year. Although the time spent on Hajj is long, it may come only once in a lifetime, and for many not at all. In the school of the Fasting, on the other hand, you are trained to obey the Shari'ah of the Prophet Muhammad, blessings and peace be on him, for one full month, every year, day and night.

You have to get up early before dawn for *Suhur*, stop all eating and drinking precisely at a certain time, do certain activities and abstain from certain activities during the day, break your Fast (*Iftar*) in the evening at exactly a certain time. Then, for a few moments only you relax, before you hurry for long late evening prayers (*Tarawih*).

Every year, for one full month from dawn to sunset and from sunset to dawn, you, like a soldier in an army, continuously live a disciplined life, following certain rules all the time. You are then sent back to continue your normal duties for eleven months so that the training you have received for one month may be reflected in your conduct, and if any deficiency is found it may be made up the next year.

Training of such profound nature cannot be imparted to each individual separately. Like how an army is trained, everyone has to act at the same time at the sound of the bugle so that they may develop the team spirit, learn to act in unison, and assist each other in their task of development. Whatever one person lacks may be made up by another, whatever deficiency remains in him may be compensated by yet another.

The month of Ramadan is earmarked for all Muslims to fast together, to ensure similar results. This measure turns individual 'Ibadah into collective 'Ibadah. Just as the number one, when multiplied by thousands, becomes a formidable number, so the moral and spiritual benefits accruing from the Fasting by one person alone are increased a million fold if a million people fast together.

The month of Ramadan suffuses the whole environment with a spirit of righteousness, virtue and piety. As flowers blossom in spring, so does *taqwa* in Ramadan. Everyone tries extra hard to avoid sin and, if they lapse, they know they can count on the help of their many other brothers who are fasting with them. The desire automatically arises in every heart to do good works, to feed the poor, to clothe the naked, to help those in distress, to participate in any good work being done anywhere, and to prevent evil. Just as plants have their season of flowering, so Ramadan is the time of year for the growth and flourishing of good and righteousness.

For this reason the Prophet, blessings and peace be on him, said:

Every good deed of a man is granted manifold increase, ten to seven hundred times. But says Allah: Fasting is an exception; it is exclusively for Me, and I reward for it as much as I wish (*Bukhari, Muslim*).

From *Fundamentals of Islam* (ed.) by Khurram Murad, pp. 186-188.

**Activities of the IOS Headquarters**

**IOS, AIMC, Genuine Publications launch two books**

Institute of Objective Studies, All India Milli Council, and Genuine Publications and Media Pvt. Ltd. jointly organised a function to mark the release of two books: *Savarkar, Fikr wa Tahrik: Ek Mutaal'a* in Urdu written by the Islamic scholar, Maulana Abdul Hameed Noumani and *Sapnon ka Saudagar* in Hindi by Nirmalendu at the Press Club of India on April 26, 2019.

Addressing the press on the occasion, chairman of IOS, Dr. Mohammad Manzoor Alam, announced that these books would be translated into Hindi and Urdu respectively in order to enable readers to understand the Hindutva ideologue, Vinayak Damodar Savarkar and the Prime Minister of India, Narendra Damodar Modi, who also had a long stint as chief minister of Gujarat.

The study of the philosophy of Savarkar could not be undertaken without understanding the grand plan of the Sangh Parivar. Referring to other ideologies similar to the RSS, he said that IOS had been engaged in the study of their impact on society.

He made a strong plea for cherishing the values enshrined in the Preamble to the Constitution and making them the basis for governance. He called for doing everything to maintain stability of the country as the current phase was decisive.

He pointed out that the country had initially believed that the *Jumlebaazi* (rhetoric) would bring about a positive

change in the country, but no such thing happened. Instead, negative discourse started setting the tone which led to an unsavoury situation. The five-year period was marked by a hate campaign against the minorities, the fear still stalking them. The move was apparently aimed at sowing the seeds of social discord.

The author of *Sapnon ka Saudagar*, Nirmalendu, explained the reason why he wrote the book. Initially, he said, he was impressed with Narendra Modi who spun dreams to put India on the map of all-round development. But, after demonetisation on November 8, 2016, all his hopes were belied. His hopes were further shattered when

NaMo as an actor bigger than the thespian Dilip Kumar. He charged Modi with befooling people.

The writer of the Urdu book, *Savarkar, Fikr wa Tahrik: Ek Mutaal'a*, Maulana Abdul Hameed Noumani said that he wrote the book with relevant references. Commenting on the books written on the subject so far, he noted that the majority of them did not go deep into it. This was clear from the fact that though some of them had been writing since 40 years, yet they did not read M.S. Golwalkar's *A Bunch of Thoughts*. He said that Nirmal Chand of Aurangabad first used the term Hindu Rashtra, and both Dr. Hedgewar, the founder of RSS,

and Guru MS Golwalkar, the second chief of RSS, were disciples of Savarkar. Unlike RSS leaders, Sardar Patel never used idol as symbol of worship. He held both Savarkar and M.A. Jinnah responsible for the two-nation theory.

Tracing the genesis of waning influence of Hinduism, Maulana Noumani said that

it started degenerating since the time of Buddha and later in Ashoka's time. Differences between Savarkar and the RSS surfaced with the result that after the former's release from jail, he did not join the latter. He differed with the RSS that all Indians were Hindus. Maulana Noumani held that the moot question was if India as visualised by the great nationalists like Maulana Azad and Maulana Husain Ahmad Madni or as dreamt by the RSS, would sustain.

President of All India Muslim Majlis-e-Mushawarat Naved Hamid described Narendra Modi as a hypnotiser of the innocent people of India. He wanted Maulana Noumani's



L-R: Mr. Nirmalendu, Mr. Gautam Lahri, Mr. Anand Bagetkar, Dr. M. Manzoor Alam, ML. Abdul Hameed Noumani and Mr. Naved Hamid

GST (Goods and Services Tax) was mindlessly imposed. These two retrograde steps added to the sufferings of the people. He said that his disillusionment with Narendra Modi was growing day after day, and ultimately he realised his folly of initially supporting him. He realised that NaMo was only selling dreams as the faultlines of his decisions were clearly visible as petty traders, small and medium industries were feeling the heat of demonetisation. This decision also rendered a large number of industrial workers jobless. Before coming to power he was a vocal critic of the FDI (Foreign Direct Investment) but when in power, he invited foreign money into the country. He described

book translated into other Indian languages to enlighten the people on the Hindutva ideologue and his views. He lauded the IOS for producing high quality books on an array of subjects. Former president of the Press Club of India, Gautam Lahri, also suggested that Maulana Noumani's book should be translated into Hindi and Nirmalendu's book into Urdu. In order to strengthen democracy, a debate on all three ideologies, vis., Centrist, Left of the Centre and Right of the Centre must be held. He also said that the impact of schemes, like the Ujjwala, started for poor households, must have been assessed to determine whether they succeeded or failed. It was surprising that NaMo did not have access to the media. Expressing concern over rising number of attacks on scribes for some time now, he demanded that such incidents must find a place in the report of National Crime Record Bureau (NCRB).

Press freedom must be maintained at all costs and a law against attacks on media persons be enacted, he pleaded. He opined that India could never become a Hindu Rashtra.

Presiding over the book launch function, a senior journalist and the resident, PCI, Anand Bagetkar, held that as journalists they too were witness to the times. Journalists might have their own views on issues, incidents and personalities, but that should not reflect on the news stories filed. Journalists should also take a lead in coming out with books on contemporary times. Referring to the book by Nirmalendu, he said that the author made some observations on the five-year term of Narendra Modi as Prime Minister. He marshalled out new facts on demonetisation and the

personality of Narendra Modi. He brought out new facts as an independent journalist, he concluded.

The function was attended by several journalists, including AU Asif. The proceedings of the function were conducted by the chief editor, online news portal, the *Millat Times*, Shams Tabrez Qasmi.

**One-Day Seminar on Research Methodology in Islamic Perspective**

A one-day seminar on "Research Methodology in Islamic Perspective" was organised by the Institute of Objective Studies at its conference hall on April 20, 2019. Prof. Ishteyaque



A view of the audience

Danish, convener of the programme and finance secretary, IOS, in his introduction of the theme, said that capitalism was an exploitative ideology. He stated that method and knowledge were value-based and they should be connected to our social life. The capitalist world would use human rights to assail communism adding that capitalism was responsible for making Pakistan a consumer society. Perhaps this was due to farming being confined to Punjab and Baluchistan registering a boom in service sector. This explained why economic liberalisation in Pakistan came before India.

Countries like Pakistan, Sudan and other African nations emerged as

consumer societies. This also gave rise to spurt in economic crimes. India became perhaps the only country where people took huge loans and fled. He observed that this was the time around which human rights dominated the scene and an intellectual debate on it began: Capitalist system was practised under the Roman empire and it reached other countries of Europe later. It was based on exploitation as against the Islamic concept of *Akhirah* (Day of Judgment) and *Naboowat* (prophethood) which distinguished between good and bad.

This was aimed at perfecting man as a human being. According to him, the chain of prophethood ended with the Prophet of Islam (PBUH) and the fountain of *hidaya* (divine guidance) would continue as long as the mundane world existed to guide humanity for good deeds. This was called the Islamic perspective to conduct research. It aimed at clarifying the concept of epistemological integration and its relationship to the

unity of knowledge, *Tawhid* and Islamic worldview as the governing frame of reference.

It also aimed at tracing the development of method and methodology in both Islamic and Western academic tradition, he said.

Prof. Danish held that Muslim writers had employed what could be described as chronological methodology. They studied Islam by narrating its major events in a chronological manner. They started from pre-Islamic Arabia, described the major events of the Prophetic era and then gave an account of the expansion of Islam during different periods and dynasties.

On the other hand, the Orientalists, by and large, adopted a methodology which might be described as regional Islam as it emerged in various regions. In other words, they studied the subject as “Islam in the Middle East”, “Islam in South Asia and South-east Asia”, “Islam in Central Asia”, “Islam in Africa” and “Islam in the West”, etc.

Referring to secularism, he insisted that it was value-based. So was Islam as values, human or otherwise were the core of Islamic thought. Regarding knowledge, he said it was not value-neutral. Explaining the concept of *Tawhid* (Oneness of God), he noted that it is *raison d’etre* in Islam, because Allah is the Creator of everything. *Tawhid* is everything in Islam as Allah has presence everywhere with His *Sifaat* (characteristics). He created the world with a purpose. He clearly demarcated the good and evil. It was the Prophet (PBUH), who conveyed the Message of Allah to keep away from taking and giving interest. Taking and giving interest was prohibited in Islam and it was the reason why the Prophet of Islam (PBUH) was opposed and a reign of terror was let loose on His companions (RA), he observed.

Prof. Danish held that the methods used to conduct research in Islamic perspective are called Islamic research methodology. This is of two kinds. One is based on library research and the second field research. As a first step, data collection is done. Then research tool and design for the research are decided, but only after deciding the method. He admitted that sometimes mistakes did occur in research methodology. He said that the research methodology should be objective, issues should be relentlessly analysed. Methodology could be employed in Islamic perspective, he added.

In his inaugural speech, convener, committee on research methodology in Islamic perspective, Prof. Syed Jamaluddin, held that the research methodology in general terms was known as the philosophy of research. In social sciences, information had to be analysed and identified, and conceptual tools had to be followed by researchers. He said that the research was of two types - quantitative and qualitative. Research methodology might be divided in three ways 1) A body of rules and postulates that were employed by researchers in a discipline of study, 2) A particular procedure or set of procedures, and 3) The analysis of the principles of procedures of inquiry that were

treating the subject. He observed that a historian had to decide the causes of happenings. Besides, a historian was interested in human intention. Another historian said, “All history is the history of human thought”. While making a mention of the German philosopher Friedrich Hegel in connection with the theory of history, he noted that unlike natural sciences, history had to be rational and scientific. In history, we could not say two and two make four. But, a historian could achieve objectivity by remaining neutral, he concluded.

In his presidential speech, the Secretary General, IOS, Prof ZM Khan informed that the IOS had already published a book on the subject. He said that the domination of the West reduced other methods into oblivion even as Islam dominated the scene in the 7th century. A plethora of literature showed Muslims contributed to it more than Western



L-R: Prof. Ishtiyaque Danish, Prof. Z.M. Khan, Prof. Syed Jamaluddin and Dr. M. Manzoor Alam

followed by researches in a discipline of study. Methodology referred to the behaviour of scientists and scholars when examining phenomena relevant to their specific disciplines.

Referring to approaches to methodology in social sciences, he said that these fell into three categories: positivist, interpretative and critical social science. Commenting on the study of history, he said that it meant research. While studying history, three things should form its core. These were accuracy, relevance and significance. EH Carr in his book *What is History* discussed the problems that historians faced while

scholars. Domination of Western civilisation had impacted our life and it looked like a luxury in survival mode. He opined that if human beings, material and time were combined, they would become fundamentals to objectivity.

Earlier, the inaugural session began with the recitation of a verse from the holy Qur’an.

**Business Session-I**

The inaugural was followed by the first business session with Prof. Ishtiyaque Danish in the chair. Prof. Mohsin Usmani, former Dean, English and Foreign Languages University, Hyderabad, who initiated the

discussion on “Research methodology adopted by early Muslim jurists” held that Dr. Mohd. Hamidullah and Dr. Fuat Sezgin were the two prominent scholars of the Muslim world who adopted the right research methodology and worked on the Quran and Hadith.

Commenting on the contribution of Turkey to Islamic studies, he said that Dr. Hamidullah used to describe Turkey as the capital of manuscripts. Dr. Fuat Sezgin too was a Turk and learnt Arabic, and studied original Islamic texts. He said that it was the Muslims whose works were used by Europeans, and demolished the theory that knowledge went to Europe via Greece.

Speaking on *Tareekh al Turas al Arabi* (Dr. Fuat Sezgin), Prof. Mohammad Faheem Akhtar Nadwi, head, Deptt. of Islamic Studies, MANUU, discussed the Islamic framework and principles of research and said that writings and pursuit of knowledge began soon after the advent of Islam. In certain cases the Prophet (PBUH) himself instructed that every word spoken by him be written. He said that the caliphs (RA) formally started the writing work. Later on a decision was taken to write on the Qur’an and Hadith.

The writing of *fiqh* came thereafter. There were as many as 60 *tabayeen* who worked in the field of *fiqh*. They produced several books on *fiqh*. Referring to Imam Shafai, who wrote *Al Risala* in his own handwriting, he said that it contained principles of Islamic jurisprudence. He maintained that Makkah and Madina emerged as two centres where the *sahaba* used to collect and arrive at the commonality between *ahadith*. Kufa in Iraq, where Imam Abu Hanifa lived,

emerged as another centre of *fiqh* and contributed more than Makkah did. He observed that Imam Shah Waliullah was the last eminent *faqih* in the tradition. About 200 principles were formulated as core of the Shariah. These had been listed as *Maqasad-i-Shariah*. According to Imam Abu Hanifa, there were five principles of the Shariah: 1. the Quran, 2. the Hadith, 3. *Ijma* and 4. *Qayas*, he added.

Prof. Taqi Amini’s monumental book *Ahkaam-i-Shariah* was also referred to at the seminar with the chairman, IOS, Dr. M. Manzoor Alam, asking Prof. Mohsin Usmani to obtain permission from Aligarh Muslim

reference to History, Law and Islamic Economics”. Prof Syed Jamaluddin who initiated the discussion of history said that Ibn khaldun (1332-1406 A.D.) was the first historian who introduced the study of History in Islamic perspective. His book which he wrote in Arabic was translated into English and later in Urdu. Its preface ran into several pages. He was the first historian who recognized the dialectical value of history and said that it should not only record the events, but also examine social and political life of the people in natural environment. Thus it was Ibn Khaldun who made history universal. He noted that Indian historians knew about Khaldun and his doctrine of history.

Tracing the history of the spread of Islam in India, he said that it entered India through traders, conquerors, sufis and Islamic scholars. Traders took Kerala, Gujarat and Ronkan route to enter India. They settled here, married locally and built mosques. Malik Ibn Dinar and 20 other followers of



A view of the audience

University, where the manuscript of the book was lying, for its reproduction by the Institute. He also asked Prof. Syed Jamaluddin to identify such books on Islam as were fabricated by the West, so that the content therein could be put in a proper perspective and brought out in brief in Hindi, English and other Indian languages.

**Business Session-II & III**

Business Session II and III were held together with Prof M Ishtiaq, former vice chancellor Magadh University in the chair. The session focused on “Research methodology in Islamic perspective with special

Prophet Muhammad (PBUH), first landed in Kodungallur in Kerala. He was said to have built the first mosque in Kerala. Besides, ten other mosques were built in that century. Because of persecution, Muslims settled in Tamil Nadu where many locals embraced Islam. In north India, he said that the conquerors adopted the policy of tolerance towards non-Muslims attracting them to the universal brotherhood of Islam. Amir Khusroon was one of the sufi saints who bridged the Hindu-Muslim divide by his Urdu and Persian poetry. Indian sufis did not convert Hindus to Islam, but became role-models of Islam. They made themselves living symbols of

tolerance. According to the noted Urdu writer, Rashid Ahmad Siddiqui, Urdu gained popularity during emperor Shahjahan's time. He held that the Mughals contributed a great deal to the development of composite Indian culture. Keeping the areas of study in History in view, he suggested that a cultural atlas of Islam be prepared.

Former Dean of social sciences and professor of psychology, AMU, Prof. Shamim A. Ansari, said that the study of psychology was necessary to evaluate people's behaviour. For understanding psychology in Islamic perspective, study of Quran and Hadith was necessary. In Islamic perspective, all research should be of utility with an element of the clarity of language. He said that in psychology methods were decided later. Tools were equally important in psychology. Commenting on the use of persuasion technique in psychology, he observed that the development of models was no less important.

Prof Haseena Hashia, Former Professor of Geography, Jamia Millia Islamia, and asstt. secretary general, IOS, noted that the research problem should be identified first followed by selection of the method. She said that random sampling and statistical technique should be employed to deal with the subject. While addressing issues in the context of Quran and Sunnah, welfare approach should be adopted, she concluded.

The session concluded with Prof. Ishteyaque Danish proposing a vote of thanks. University teachers, research scholars, Islamic scholars and prominent citizens were present on the occasion.

### **G.C. Meet**

The 65<sup>th</sup> Meeting (six-monthly) of the Governing Council (G.C.) was held on 19.04.2019 (Friday) at 10:30 a.m. in the Committee Room of the IOS at 162, Jogabai Main Road, Jamia Nagar, New Delhi-110025. In all 17 people attended the meeting including who presided over the meeting.

Dr. M. Manzoor Alam, Chairman, IOS welcomed the members and special invitees to the meeting.

The meeting got initiated with the recitation of verses from the Holy Qur'an by Prof. Mohd. Fahim Akhtar Nadwi, who also explained the meaning and context of the verses for the benefit of all.

Condolence resolutions on the sad demise of Janab C.K. Jaffar Sharif and others were adopted. *Dua* for their *maghfirat* was made by Prof. Mohsin Usmani on behalf of the Governing Council (G.C.) of the Institute of Objective Studies (IOS).

The minutes of the meeting of Governing Council (G.C.) held on 1<sup>st</sup> September, 2018 and 15<sup>th</sup> December, 2018 were presented and confirmed.

The Follow-up Report (Action taken Report) of the last G.C. meeting held on 1<sup>st</sup> September, 2018 was presented before the Governing Council (G.C.) and approved.

The 'Five Day Winter Programme in Islamic Studies, for 25-30 students selected from the fields of Social Sciences/Law/ Management will tentatively be organised in the last week of December, 2019 in Delhi.

Further, a committee consisting of Prof. Ishtiyaque Danish (Coordinator), Prof. (Ms.) Haseena Hashia (Co-Coordinator) and Prof. M. Afzal Wani is formed to work out the details related to this programme.

It was decided that the draft prepared on 'Memorandum of Understanding (MoU) was taken as final. Hence the same was approved by the G.C.

In regard to 'IOS Summer/Winter School on Islamic Studies' it was decided that it will be a two-week programme and will be organised in collaboration with Department of Islamic Studies, AMU at Aligarh. The date of the programme will be decided in consultation with this Department later on. Prof. Arshi Khan may be requested to prepare a 'Note' along with necessary details.

Further, a letter to IIUM/IIT will be sent at the earliest for seeking the details regarding the Summer/Winter Schools on Islamic Studies, as they are continuously organising these programmes successfully.

Prof. Hamid Naseem Rafiabadi will complete the editing of the volume based on the proceedings of the National Seminar on "*Importance of Inter-Religious Understanding: Its Implications for Mankind*" and submit the same by May end, 2019, while the editing of the volume, based on the proceedings of the International conference on "*The Life and Contribution of Ismail Raji Al-Faruqi*" will be completed and submitted by him by June end, 2019.

The editing of the volume, based on the proceedings of the conference on "*Towards Equality, Justice and Fraternity in Contemporary India - Creating a Better Tomorrow*", by Prof. Mirza Asmer Beg is in progress and is likely to be completed soon.

Prof. P. Koya will complete the editing of the volume, based on the proceedings of the International Conference on "*The Role of Women in Making a Humane Society*" and submit the same by the end of April, 2019.

The editing of the volume, based on the proceedings of the National Seminar on "*Towards Equality, Justice and Fraternity in Contemporary India - Creating a Better Tomorrow Through History*" will be completed and submitted by Prof. Syed Jamaluddin by the end of August, 2019.

The editing of the volume, based on the proceedings of concluding conference on "*Towards Equality, Justice and Fraternity in Contemporary India - Creating a Better Tomorrow Through Education*" will be started by Prof. Shoeb Abdullah after completing the volume on "*Global Trends in Education: Problems & Prospects and Contemporary Challenges*", which is in progress.

Prof. Mohd. Fahim Akhtar Nadwi is assigned to edit a volume, based on the proceedings of the National Conference on "The Life and Contributions of Maulana Manazir Ahsan Gilani". All papers presented in the conference will be sent to him.

Prof. (Ms.) Haseena Hashia is assigned to edit a volume, based on the proceedings of the National Seminar on "Youth and Technology". All papers presented in the seminar will be sent to her.

In regard to the revised 'Compendium of Research Themes' it was decided that Prof. Z. M. Khan should be requested to write the Foreword/Preface on the compiled themes as on date at the earliest so that the page-setting of the compendium may be completed within a month and be sent to Press for its printing.

Regarding reviewing of the history text books from classes VI to X, particularly in Hindi speaking states Prof. Syed Jamaluddin was advised to expedite and complete it on priority basis.

It was decided that the two-day National Conference on "Protection, Promotion and Progress of Awqaf in India: Making from Recession to Refurbishment" will be organised on November 23-24, 2019 at Hyderabad with the cooperation of Dr. Rahimuddin Ansari and others for organising this conference there.

It was decided that a one-day programme will be organised in the last week of August, 2019 for the students of journalism, studying at AJK Mass Communication and Research Centre of Jamia Millia Islamia, New Delhi. Mr. A. U. Asif, Mr. Shams Tabrez and Shah Ajmal Farooq Nadwi will finalise the details of this programme under the overall supervision of Prof. Z. M. Khan and Prof. (Ms.) Haseena Hashia.

Prof. Syed Jamaluddin informed that the editing of the volume on "The Role of Muslims in Indian Freedom Struggle (1857-1947)", Vol. V (Rajasthan, Madhya Pradesh and

Gujarat) by Prof. Mujeeb Ashraf was completed and submitted to IOS.

The book entitled "Challenges Before Youth in Contemporary World" edited by Prof. Ishtiyaque Danish has been published.

"The Encyclopaedic Compendium of Muslim Communities in the World", Vol. IV (Western Asia) by Dr. M.K.A. Siddiqui & Mr. Javed A. Siddiqui is under printing, while the book entitled "A Course Material of Muslim Women's Rights Enshrined in the Holy Qur'an and in Indian Constitution" by Dr. Suraiya Tabassum Rahman is being sent to Press and "Muslims in Uttarakhand" by VISION, Dehradun is being readied for Press.

The manuscripts on "Psychological Aspects of Youth Behaviour in Contemporary Society of Jamia Nagar, New Delhi" by Prof. M. G. Husain; "Knowledge and Purpose: A Comparative Perspective" by Prof. Hamid Naseem Rafiabadi; "A Study of Madarsas and Urdu Medium Schools in North India: An Examination and Evaluation of Their Role in Career Building and Socio-Economic Upliftment of Muslim Children" by Dr. Tarique Ashraf, Dr. Onkar Mittal and Mr. Khalid Nadeem Khan are under editing, while the final report on "A Study of Trends in Education and Exposure to Media Among Muslim Women in India based on NFHS-I,II,III & IV (1992-2016) and Census data 2001- 2011" by Dr. Malika B. Mistry was received and sent for expert's opinion.

The work on "A Study of Institutional Communalism in India" by Dr. Aman Mohd. Khan; and "The Role of Muslims in Freedom Struggle (1857-1947)", Vol. VI (Bengal) by Dr. Amit Dey will be started soon.

Under the project entitled 'Kalimatullah Hiya Al-Ulia (Allah ka Kalima hi Buland Hai)'; wherein the booklets on 122 topics from Da'wah point of view are to be prepared, it has been reported that: (a) 16 booklets under the theme "Seerat-e-Nabwi" is being readied for Press, (b) 8 booklets

under the theme "Huqooq" and 15 booklets under the theme "Ausaf-e-Hameedah" have been compiled and the rest formalities are underway.

The Chairman apprised the members and special invitees that all the booklets will also be translated into various Indian languages so that the young generation, between the age of 12-22 years may be benefited through these booklets and know about the real picture of Islam.

In regard to the project entitled "14 Centuries of a Glorious Legacy: Biographical Sketches of 1400 Outstanding Muslims Who Enriched Humanity" under the Directorship of Prof. Mohsin Usmani, it has been reported that:

The manuscripts of "Mashaheer Fatiheen Islam", "Mashaheer Khawateen-e-Islam" and "Mashaheer Khulfa wa Salateen Islam" have been received and are being readied for Press.

The progress report of the translation of IOS books as well as the translation, review and editing of IIT books was gone through by the G.C. members and special invitees, who expressed their satisfaction on the progress.

In regard to the programmes organised by the IOS Headquarters during September, 2018 to March, 2019 a detailed report was presented before the Governing Council (G.C.) of the IOS, which expressed its satisfaction on the same.

However, the Chairman desired that the members of the IOS should write at least one article either in English or in Urdu every year for uploading on the IOS website under 'Current Affairs'/'Nuqta-e-Nazar'.

In the end the Chairman acknowledging the full cooperation and active support by all the members of the Governing Council (G.C.) and special invitees, thanked all of them.

The meeting ended at 1:05 p.m. with *dua* by Prof. M. Afzal Wani.

## IOS Journey Step by Step



L-R: Prof. (Dr.) Rahim Khan, Ex-Principal, Bangabasi College, Kolkata; Dr. M.K.A. Siddiqui, Ex-Superintending Anthropologist, ANSI, Kolkata; Dr. M. Manzoor Alam, Chairman, IOS; Maulana Qari Fazlur Rahman, Imam Eidain, Kolkata; Prof. (Dr.) Syed Manal Shah Al Qadri, Vice-Chairman, W.B. Urdu Academy; Prof. (Dr.) Imtiaz Ghulam Ahmed, Ex-Dean, Faculty of Law, Calcutta University



L-R: Prof. Z.M. Khan, Secretary General, Institute of Objective Studies, New Delhi; H.E. Mr. Abdul Rahman Ghannam M. AlGhannam, Undersecretary, Ministry of Islamic Affairs, Endowments, Daawah and Guidance, Riyadh, KSA; Mr. Harish Chandra Singh Rawat, Union Minister of Water Resources, Govt. of India; Mr. K. Rahman Khan, Union Minister of Minority Affairs, Govt. of India; Dr. M. Manzoor Alam, Chairman, Institute of Objective Studies, New Delhi; Maulana Dr. Saeed Al Azami Al Nadwi, Chancellor, Integral University and Chief Editor, Al Baas Al Islami, Lucknow; Prof. Aftab Kamal Pasha, Director, Gulf Studies Programme, Centre for West Asian & African Studies, Jawaharlal Nehru University, Delhi

RNI NO. 59369/94

## PRINTED MATTER

FROM  
IOS NEWSLETTER  
162, JOGABAI EXTN.  
JAMIA NAGAR  
NEW DELHI 110025