



# IOS NEWSLETTER

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## Thought for the Month

And verily the Hour will come:  
 There can be no doubt  
 About it, or about (the fact)  
 That Allah will raise up  
 All who are in the graves.  
 Yet there is among men  
 Such a one as disputes  
 About Allah, without knowledge,  
 Without guidance, and without  
 A Book of Enlightenment—  
 (Disdainfully) bending his side,  
 In order to lead (men) astray  
 From the Path of Allah:  
 For him there is disgrace  
 In this life, and on the Day  
 Of Judgment We shall  
 Make him taste the chastisement  
 Of burning (Fire).

Al-Quran- 22: 7-9

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## FOCUS

Al-Biruni directly comes to the subject. He writes “Veda means knowledge of that which was before unknown. It is a religious system which according to the Hindus came from God and promulgated by the mouth of Brahman”. He points out that the Brahmans recite it without understanding its meaning and learn it by heart and pass on from one to the other. Only a few of them learn its meaning and still fewer of them master its contents and interpretation to such a degree as to be able to hold a theological disputation. The Brahmans teach the Veda to the Kshatriyas who can only lean it but cannot teach even to a Brahman. The Vaisya and the Sudra are not allowed to hear it, not to mention, to pronounce and recite it. If a person from the lower castes does so he is dragged to the court and punished by having his tongue cut off. About the Veda, Al-Biruni remarks:

The Veda contains commandments and prohibitions, detailed statements about reward and punishment intended to encourage and to deter; but most of it contains hymns of praise and treats of the various kinds of sacrifices to the fire, which are so numerous and difficult that you can hardly count them.

It is not known whether Al-Biruni was able to read any part of the Veda. Probably he could not. If he had done so, by the courtesy of his pundits, he would have mentioned the fact as he did in the case of the Puranas. Naturally it was a taboo for him in those days. Therefore, he considers the Vedas, on the analogy of the Quran, a book of laws, though he adds that it consists of hymns and methods of sacrifices. He treats the Veda mainly from the Puranic sources. The Puranas being mainly the product of later ages and changed religious atmosphere, do not serve an appropriate guide.

He notes that Veda was not committed to writing because it is recited according to certain modulation. Consequently the Hindus have several times forgotten the Veda and lost it. Then he gives a tradition of Saunaka who received it from planet Venus who said that they would forget the Veda at the time when the earth would be submerged. It would go down to the depth of the earth. None but the fish would be able to bring it out again. Therefore, God would send the fish which would deliver the Veda. He would also send the boar to raise the earth with its tusk in order to bring it out of the water. This is but a latter day explanation given by the *Puranas*. This also explains the origin of the *Avatars* of Vishnu i.e. the Fish and the Boar (*the Matsya and the Varaha avataras*). According to Al-Biruni the Hindus also believed that the Veda, together with all the rites of their religion and country, had been obliterated in the last Dvapara-Yuga until it was renewed by Vyasa, the son of Perasara. The *Vishnu-Purana* almost laid down the rule:

At the beginning of each Manvantra period there will be created a new lord of the period whose children will rule over the whole earth, and a prince who will be the head of the world, and angles to whom men will bring fire offerings, and the Great Bear, who will renew the Veda which is lost at the end of each period.

*Contd. on page-7*

## Activities of the IOS Headquarters

### Lecture on “Dynamics of Democracy: Minority Related Questions in Parliament

A lecture on the “Dynamics of Democracy: Minority related Questions in Parliament”, was organised by the Institute of Objective Studies (IOS) here on August 9, 2014. Dr. Mohd. Aftab Alam, Assistant Professor of Political Science, Zakir Husain College who delivered the lectures said that the quality of questions relating to the minorities raised in Parliament, was a matter of concern.

Dr. Aftab Alam, who undertook a study on minorities-related questions raised in Parliament during 1991-2007, made startling disclosures about the parties that made tall claims of support to minorities’ cause. He revealed that the Samajwadi Party (SP) that had a greater share of Muslim votes, raised fewer questions in Parliament. That Minorities’ issues had

not been given due importance, was illustrated by the fact that the BSP did not raise a single question in the Rajya Sabha, he pointed out. He argued that our MPs were the same people who also represented the minorities who constituted about 20 percent (20 crore) of India’s 1 billion-plus population. Every election, candidates came to voters and made promises. While some were fulfilled, most remained unfulfilled with the assurance that they would be fulfilled in the next election. Even as his paper focused on previous governments, another government completed its term and came out with a ‘common minimum programme’ that made promises to be fulfilled.

According to the data presented by Dr. Aftab Alam, during the earlier BJP rule, the number of questions relating

to the minorities stood at 185 against 217 during the first three years’ rule of the UPA-I. His study spread over a 17-year period indicated that the total number of questions raised in the Lok Sabha relating to the minorities was 170 and the Rajya Sabha accounted for 509 questions. The total number of questions raised in both Houses of Parliament stood at 879. He attributed the indifference of MPs to the minorities’ issues to the lack of their interest in the real issues like equality, security and communal violence. Emphasising that the question hour before lunch was very important as far as the issues of public interest were concerned, he said that representation of minorities could positively contribute to national integration.



L-R: Dr. Eqbal Hussain, Dr. M. Manzoor Alam, Prof. Z.M. Khan and Dr. Md. Aftab Alam

Dr. Aftab Alam pointed out that he categorised the issues raised in Parliament according to their importance. He called for critical study of the nature of questions, so that proper assessment of the performance of political parties could be made. He remarked that Parliament failed to debate such questions as were more relevant to the minorities. Noting that compared to the Lok Sabha, Rajya Sabha had higher representation of minority related questions, he said that parliamentarians like Syed Sfhahabuddin, Mr. Asaduddin Owaisi, Mr. E. Ahmed, Mr. K. Rehman Khan, Mr. Obaidullah Khan Azmi, Mr. Meem Afzal and Mr. Abu Asim Azmi raised more questions in Parliament. While 32 percent questions were raised by Muslim members in the Lok Sabha,

36 percent questions were raised in the Rajya Sabha. Similarly, among the mainsteam national parties, while members belonging to the Congress raised 24.5 percent questions, BJP members raised 18 percent questions, he maintained. He said that he was working on the limits of parliamentary democracy in India. Thus the space of inclusion had become part of the study, he added.

Dr. Aftab Alam reached the conclusion that there was non-participation of minorities in the administrative power sharing. This was a democratic deficit, he said. He pleaded for full utilisation of the question hour for effective implementation of the programmes for the progress of minorities. He stressed the need for reclaiming the question hour so as to fix the accountability of the government. Calling for the development of a data bank on the minorities, he urged the IOS to take a lead in this regard.

Dr. Eqbal Husain, Associate Prof. of Law, Jamia Millia Islamia, who introduced the topic, said that the rights such as right

to the expression of thought and belief were guaranteed to the minorities by the Indian Constitution. He believed that the orientation of our parliamentarians was necessary to make the government accountable. This raised the question of parliamentarians’ seriousness towards the plight of the minorities. He suggested that the IOS should study the number and quality of questions concerning the minorities in each session of Parliament immediately after the session was over. Senior journalist, Mr. Mohammad Zeyaul Haque raised the issue of the content of questions and their reply by the government. He opined that action on the reply should be closely monitored.

The Chairman of the IOS, Dr. Mohammad Manzoor Alam, sought to know the basis for selection of the period for research. Noting that the

Right to Information (RTI) Act, which was an effective tool to elicit information on each and every subject, he said that it found no mention in the paper presented by Dr. Aftab Alam. Commenting on the lack of serious questions that were raised in parliament, he said that the nexus between the criminals and people's representatives had taken a toll on meaningful parliamentary debate. Referring to the grouse that Prime Minister Narendra Modi deliberately avoided extending Eid greetings to the Muslims, he said that the community should not get swayed by such gestures. Instead, it should strive for securing rights guaranteed to the minorities under the Constitution. He referred to Narendra Modi's reply to the motion of thanks to the President for his Address to the joint sitting of Parliament in which he had commented that a Muslim family which used to repair cycles three generations ago continued to do the same even today. He wanted to know what stopped Mr Modi from bringing about a change in the life of that Muslim family during his 12-year unbroken rule

over Gujarat as Chief Minister. He criticised the BSP for failing to raise a single question relating to Muslims in Parliament despite its promise to support their cause. He held that the promises of the party had turned out to be hollow.

The Secretary-General of the IOS, Prof. Z.M. Khan, who was in the chair, briefly explained the purpose behind organising such lectures. The Vice-Chairman of the IOS, Prof. Refaat Ali Khan also expressed his views on the occasion.

Earlier, Hafiz Athar Husain recited a verse from the Holy Quran to mark the beginning of the lecture.

Those who attended the lecture included Prof. Hasina Hashia, Prof. of

Geography, JMI, Mr. Zafar Sadiq, Advocate, Mr. Afroz Alam Qasim, Mr. Shahabuddin Ansari and Ms. Razia, besides prominent citizens, academics, social activists and university students.

### Syed Mustafa Rifai Presented 10th IOS Shah Waliullah Award

The Institute of Objective Studies organised a one-day national seminar on "Islamic sufism" and presentation of IOS Shah Waliullah Award 2012 at the Conference Hall of Darul Uloom Sabil-ur-Rashad in Bangalore on August 23, 2014.

Presiding over the function Hakim-ul-Millat, Amir-e-Shariat Karnataka, Hazrat Shah Mufti Mohammad Ashraf Ali Baqvi, explained that Islamic thought connoted faith and action.



Dr. Md. Aftab Alam delivering his lectures

These elements were needed to beautify everything. He insisted that the life of a Muslim should always reflect that he constantly believed in the greatness of Allah.

If this continued to dominate the life of a Muslim, he would desist from committing sins. He said that sufism is a way of life. Referring to the activities of the IOS, particularly the popularisation of the philosophy of Shah Waliullah, he said that he was impressed by its endeavours. He assured IOS of his full cooperation and extended his good wishes to it.

Earlier, presenting the Tenth IOS Shah Waliullah Award with a cheque of One lakh rupees and a memento to Maulana Shah Qadri Syed Mustafa

Rifai Jilani Nadvi, for his contribution to sufism, the Chairman of the IOS, Dr. Mohammad Manzoor Alam, stated that Shah Waliullah Award was not just an award but rather a movement aimed at shaping up our future and setting high standards of human values.

He informed that the award was given to eminent persons selected by a jury.

This award was instituted in 1999 and so far 9 personages, including Hazrat Maulana Abul Hasan Ali Nadvi, Qazi Mujahidul Islam Qasmi, Prof. Nejatullah Siddiqui and Dr. MKA Siddiqui, have been honoured with this award. Dr. Alam noted that Shah Waliullah Award promoted a concept that stood for the preservation of composite cultural heritage.

Shah Waliullah added a new chapter to Islamic studies by rendering Quran into Persian and penning a commentary on it. His works on fiqh, sufism and Islamic philosophy are acclaimed even today. His times were witness to despair and degeneration of Islamic teachings. He mustered courage to restore these values by his writings on the Quran, Hadith and Sunnah. He exhorted all sections of society to shun bad habits. He issued guidelines for rulers and nobles.

While Syed Baqar Arshad Qasmi from Bangalore made introductory remarks, Mr. Sulaiman Khan from Bangalore presented the welcome address. Shah Qadri Syed Mustafa Rifai Jilani Nadvi delivered his lecture on sufism. He dwelt at length on the subject in the light of the holy Quran and Hadith. He explained how sufism could be made a way of life.

Maulana Dr. Zahir Ahmad Rahi Fidai Baqvi spoke on "Importance of Sufism in the Contemporary World", Dr. Tabish Mehdi from New Delhi, presented his paper on "Sufism:

Importance and Inclusion.” Sheikh Mufti Syed Baqar Arshad Qasmi, presented his paper on “Sufism in the light of the Quran and Hadith” and Maulana Maqsood Imran Rishadi from Bangalore spoke on “Hazrat Shah Waliullah and Sufism”.

The award presentation ceremony was attended by delegates from different districts of Karnataka. Other notable personalities who attended the function included Maulana Abdul Ghafoor Baqvi, Mr. Aga Sultan, Mr. Obaidullah Sharif, Syed Shahid, Mr. Jameel Ahmed and Mr. Saiful Islam.

### IOS Chairman Visits Bangalore

Recently Dr. Mohammad Manzoor Alam, Chairman IOS, was in Bangalore. He met various groups of people and discussed issues of common concern.

The first meeting was held at the house of Mr. Agha Sultan where noted personalities of the city were present. Addressing the gathering Dr. Alam said unity among the Muslims was necessary to fight against communal forces. It is true that the present government is a creation of the Constitution and it has to work within its framework. But we have to be alert. The government cannot change the Constitution with another one but surely would try to undermine or misuse it. It is now apparent that the present government will work to implement the RSS agenda.

We have to make a deep analysis of how the BJP has been able to achieve absolute majority. After heading a coalition government for six years, the BJP could not implement its agenda and was ousted from power. In the last one decade the RSS workers and intellectuals have worked hard, had discussion with like-minded groups like the Zionists in Israel and USA and chalked out a strategy to capture power. During the last general election about a million RSS workers fanned out across the country and campaigned

for the BJP. Their simple strategy was to polarize the voters along communal divide in which they succeeded in some parts of the country. But it was the division of secular votes among the secular parties because of which the BJP succeeded though it obtained only 31% votes.

But now a BJP government with an absolute majority is a reality. They cannot replace the Constitution with the one they like. They would, therefore, attack the judiciary which alone has the right to interpret the Constitution. They have already started work on it by passing a law which gives the government power to interfere in the appointment of judges. A pliant judiciary will help in implementing the RSS agenda, said



Syed Mustafa Rifai Nadvi receiving Shah Waliullah Award

Dr. Alam. And this is the first challenge that the Muslims and secular forces have to face.

On August 23, the IOS Chairman met the Urdu journalists in the guest house of Jamia Sabeelur Rishad. Addressing the press persons Dr. Alam said that a free press is considered as fourth pillar of democracy. But the so called national press, especially the electronic media is unfortunately playing a negative role. Many television channels seem to have become spoke men of the BJP and are openly airing partisan programmes. The electronic media is also maligning the Muslim image; often it blows small issues out of proportion and distorts Muslim image. The situation is bad and difficult and therefore your

responsibility has increased. There is no need to despair; instead we need to double our efforts to present the truth before the nation, remarked Dr. Alam.

The same day Dr. Alam also addressed a gathering consisting of I.T professionals and educated youth. Being Muslim we have complete faith in God. As true Muslims we should never lose heart and always fight for truth. There is no denying the fact that with BJP capturing power in Delhi the situation has worsened for Muslims and other minorities. Under the Constitution the government, of which party its member may belong, is duty bound to uphold the law of the land and treat all the citizens equally. Our constitution stands for equality, brotherhood and justice. These three basic features of the constitution are from the beginning. Another feature was added later on through an amendment: secularism.

These features of the Constitution cannot be changed. But the government, if not sincere and honest about the Constitution, can find ways to undermine the Constitution. Equality, fraternity and justice are Islamic values but RSS, which indirectly controls the present government, does not believe in these values; it rather believes in the caste system which divides people in low and high categories. RSS hates Islam because ideologically Muslims reject caste system, though practically some of them follow the caste system but mostly when they decide about their marriage. RSS therefore is not happy with Muslims; it is also not happy with secularism and its Hindu champions and considers them as enemies of Hindutva. RSS is, therefore, enemy of Muslims, other minorities and the secular Hindus. It is, therefore, necessary that all these groups, Muslims, other minorities and the secular Hindus make joint efforts to

frustrate the RSS agenda from being implemented by the BJP government.

On August 24 Dr. Alam addressed a gathering of youth and urged them to fully understand the current situation and realize the responsibility that has fallen on their shoulders. They need to develop political consciousness; they may join politics. There are Muslim leaders in many parties but they do not carry much weight. The Muslim youth need to join political parties with strong image and they must see to it that they are important in their parties and that their voice is heard.

Dr. Alam also addressed a large public meeting at Chen Patan. Many thousands people were in attendance. After analyzing the current political situation of the country, he urged Muslims not to despair and seek inspiration from their faith, Islam. In a separate meeting he addressed the girl students and urged them to develop exemplary characters and play their role in the society. Education of Muslim girls would surely improve the Muslim situation and also eliminate evil practices from the society, remarked Dr. Alam.

### Condolence Meeting on the sad demise of Dr. D. Prempati

On the sad demise of Dr. D. Prempati (a senior member of General Assembly of the Institute of Objective Studies as well as Convener of the Academic Committee on 'Dalit Studies'), a condolence meeting was held in the Committee Room of the IOS on July 24, 2014 at 4:00 p.m. All the office bearers and the staff members of the Institute were present on the occasion.

Dr. Prempati's death is a deep loss for all of those who joined the social justice movement in the Mandal era. So simple was his style that many in

the social movements never realized that he was a professor in English language who taught Shakespearean drama at Delhi College of Art. It was his conviction that made him absolutely common with other people in the North particularly Uttar Pradesh and Bihar.

His two booklets on Mandal Commission Report, and Hindutva politics in the aftermath of Babari Masjid demolition became very popular.

Dr. Prempati had been associated with the Institute of Objective Studies (IOS) since 2002 and contributed meaningfully to its work. In his death, the IOS has lost a senior member. May his soul rest in peace.



Dr. M. Manzoor Alam, Chairman, IOS meeting with eminent Muslim leaders during his visit to Bangalore

The IOS Chairman Dr. M. Manzoor Alam in his own behalf as well as that of the IOS commiserated with the bereaved family and stood with them in the hour of their sorrow.

### Activities of the IOS Chapters

#### CHENNAI CHAPTER

### A brief report of IOS Chairman Dr. M. Manzoor Alam's visit to Chennai from 25 Aug. To 27 Aug.2014

On 25<sup>th</sup> August 2014, Dr. Md. Manzoor Alam arrived from Bangalore by Jet Airways at 9pm. He was received by Br. Ibnu saud,

Founder Member IOS & Dr. Major Zahid Husain, Coordinator, IOS Chennai Chapter at Chennai Airport.

On 26<sup>th</sup> Aug.2014, Br. Mushtaq Ahmed, Architect called on Dr.Saab at his hotel and held discussions with him. At about 12.15pm Dr. Saab was accompanied by Br. Ibnu Saud & Dr. Major Zahid to Janab M.M. Hashim Sahib's office in Chennai ( Jb Hashim sahib is a leading leather business man, an educationist & a philanthropist). Dr. Saab held discussions with him for two hours about the newly proposed project of IOS followed by Lunch hosted by Janab Hashim Sahib.

At 3.15 pm, Dr. Saab held discussions with Janab Ahmed Meeran Sahib, MD Professional Couriers at his office accompanied by Br, Ibnu Saud, Br Patel & Dr. Major Zahid.

Dr. Saab also had an appointment with Janab U.Md. Khaleelullah Sahib, Chairman, Muslim Educational Association of Southern India (MEASI) at New College, but he could not meet Chairman MEASI, as he was indisposed and spoke to

Dr. Saab over phone and wished him for the evening program at New College.

After Maghrib salah Dr, Saab had an interaction with the Ulamas, Educationist, Researchers, Media persons & Community Leaders, followed by Question & answer session. Capt. Ameer Ali, President, All India Milli Council, Tamil Nadu Branch presided over the meeting, Br. Abdur Raheem Patel, Finance Secretary, IOS Chennai Chapter welcomed the gathering & Br. Ibnu Saud translated the speech of Dr. Saab in Tamil. Br. Thambi in charge of IOS Book House, Chennai highlighted about the publications of IOS. It was a very interesting session when Dr. Saab in detail throwed light on the history of our country before & after the independence & the role played by our

community leaders. Moulavi Khan Baqavi appealed to all Ulamas present in the meeting for unity and coordination among them.

Br. Ibrahim Alam, Director, Qazi Publications, New Delhi also attended the meeting.

Dr. Major Zahid proposed vote of thanks & the meeting ended with DUA by Br. Ibnu Saud followed by Dinner.

On 27<sup>th</sup> Aug.2014, Dr. Saab was accompanied by Br. Saud, Br.Mushtaq & Br. Patel for IOS site

Visit in Chennai (30 kms from IOS Chennai Chapter)

At about 11.45 am Janab A. Md. Ashraf Sahib, Hon.Secretary, MEASI, an Educationist & a businessman called on Dr. Saab at his hotel accompanied by Dr.Major Zahid and held talks for about 45 minutes regarding the new proposed project of IOS. Br. Mushtaq, Br. Ibnu Saud, Br. Abdur Raheem patel were also present during the discussion.

At about 12.30pm Dr. Saab was taken to IOS Chennai Chapter (IOS Book House) & held discussions with members of the IOS Chennai Chapter. Br. Thambi, In charge of IOS Book House suggested that more IOS publications be made available.

Dr. Saab suggested that all the IOS Publications should be made available to all the Muslim Institutions & Madrasas. He also suggested that the translation of IOS publications can be made after obtaining the details of reputed translators. During discussion Dr. Saab also suggested that how endowments can be created and also thrown light on the proposed project of 1400 glorious Muslim personalities.

Dr. Saab also suggested that the achievements of IOS can be forwarded to all Muslim Institutions in Tamil

Nadu especially to all the elite community of Chennai. Dr. Saab apprised that poor people of our community can be helped through the Govt. schemes. He also felt that before mid 2015, a State level conference should be conducted and all the Muslim economists should be invited.

After the Zoher salah Br. Mushtaq hosted Lunch for Dr. Saab and the members of IOS, Chennai Chapter. Dr. Saab personally called on the father of Mushtaq Ahmed at his house and enquired about his health and made DUA for his speedy recovery. Before leaving for Chennai airport Dr. Saab was taken to Rahmath Pathipagam (an Islamic Book Centre) and held talks with Moulavi Khan Baqavi and Moulavi Yusuf Baqavi in connection



Dr. M. Manzoor Alam, Chairman, IOS meeting at IOS Chennai Chapter during his Chennai visit

with the translation of IOS publication in Tamil.

At about 4.15 pm Dr. Saab left for Chennai Airport enroute Delhi.

*Contd. from page-1*

Al-Biruni reported that not long before his time. Vasukra, a native of Kashmir, a famous Brahman, undertook the task of explaining the Veda and committing it to writing. It was an extra-ordinary act, but he did so because he was afraid that the Veda would be forgotten because the character of men had grown worse.

Al-Biruni noted that there were certain passages in the Veda which, according to the Hindus, must not be recited

within dwellings because they would cause abortion to women and cattle. Therefore, they step out in the open to recite them.

He also noted that most of the books are metrical compositions in *slokas* like the *rajas* poems in Arabic. However, the Veda is not composed in the common metre *sloka* but in a different one. They claim that no one could compose anything in the same metre. However, their scholars admit that this was possible but they did not resort to it out of respect for the Veda.

Al-Biruni relates that Vyasa divided the Veda into four parts: *Rigveda*, *Yajurveda*, *Samaveda* and *Atharvaveda*. He had four pupils to each of whom he taught separate Veda and made them remember. The names of the pupils are Paila, Vaisampayana, Jaimini and Sumantu in the same order.

Now Al-Biruni deals with the methods of recitation of each Veda. Each of the four parts has a peculiar kind of recitation. *Rigveda* consists of metrical

compositions called *ric* and are of different lengths. It

treats of the sacrifices to the fire and is recited in three different ways. Al-Biruni gives these ways of recitations. The *Yajurveda* is composed of Kandin. The difference between this and the *Rigveda* is that it may be read as a text connected with the rules of *sandhi*, which is not allowed in the case of *Rigveda*. Then Al-Biruni gives a story of Yajnavalkya, full of fantasy showing the reason why the *Rigveda* cannot be recited as a text connected by the rules of *sandhi*.

The *Samaveda* treats of sacrifices, commandments and prohibitions. It is recited in the tone like a chant, hence its name. *Saman* means the sweetness of recitation. For the kind of this recital there is the story of Narayana who appeared on earth in the shape of

Vamana and came to the king of Bali. The *Atharvaveda* is a text connected with the rules of *Sandhi*. It does not consist of the same compositions as the *Rig* and *Yajur Vedas*, but of a third kind called *bhara*. It is recited according to a melody with a nasal tone. This Veda is not so much favoured by the Hindus as by others. It also treats of the sacrifices to the fire. It contains injunctions regarding the dead.

**From *Al-Biruni's Discovery of India*  
by M.A. Saleem, pp.112-114.**

*Contd. from page-8*

Capitalism, too, is a lop-sided ideology in that it only helps the wealthy and the talented and has no regard, sympathy or concern for those who have been left behind in the race of life or who have fallen a few steps behind in cut-throat competition.

The challenge before the world leadership is to reduce the gap between the rich and the poor. The idea is not to bring down the rich to the level of the poor; rather we want to create an economic environment which would enable the later to rise and catch up with the former. Creating more wealth is not a solution; instead its equitable distribution is essential to eliminate poverty and create a just society.

## Calendar 2015

The IOS calendar 2015 has been published. Agents, Shop-keepers and others may place their order with the IOS Headquarters.

The Four-Page calendar has the following feature:

Page-1 Mosques through the Ages  
(Started From 2011)

Page-2 Country-wise Global Peace  
Index-2014

Page-3 India: Percentage of SRCs  
in different Educational  
Levels

Page-4 India: Work Participation  
Rates of SRCs

The calendar may also be obtained  
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## Can Globalization be Humane

*by Ishtiyaque Danish*

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

It's now widely accepted that globalization has come to stay. This is not to suggest that critics of globalization have conceded defeat. There are still powerful voices opposing globalization or, at least, highlighting its short-comings. But the nations of the world seem to have apparently surrendered, either willingly or under pressure. The argument that globalization involving the rise of Transnational Corporations will undermine national sovereignties is no longer voiced to block the onward march of globalism. Similarly people today hardly bother about the globalists' propaganda that globalization will promote democracy across the world.

Globalization that sweeps the world today is mainly an economic process. Both through bilateral and multilateral agreements the free flow of goods and capital is increasingly becoming a reality. Barriers like tariffs and duties have either been removed or eased. As a result the world is fast becoming an integrated global market.

The resounding success of a process or an ideology does not mean that these have no flaws in them. It's the duty of intellectuals to be on the guard and point out the short comings of a prevalent system. Economic globalization has, no doubt, triumphed but must keep it in

mind that the victorious is not necessarily correct or righteous.

Economic globalization has been packaged in such a way that it benefits everyone. A close scrutiny, however, reveals that it has benefitted the rich more than the poor. In the globalized world of today you stand a chance of success if you have capital, human or monetary. We all know that money matters but in today's globalized economy skills and talents also carry importance. An educated man today has more chances of success than his poor counterpart. As a result the gap between the rich and the poor, or between the talented and the unskilled is increasing.

A common feature of globalized economy is that customers are approached by the sellers in their homes and offices. But only rich customers are being approached, because they have the paying capacity. Banks offer you credit cards, car, house or personal loans if you are a salaried person or apparently rich by some other means. Those who do not have the paying capacity, like the poor students, petty small shopkeepers and the like, are rarely offered any loan. An enterprising youngman submits an excellent proposal to a bank but fails in getting the loan because he does not have a powerful, wealthy guarantor.

Banks are obliged to provide professional and managerial assistance to promising young entrepreneurs but they look the other way because they have other easy ways of making money. Globalization, therefore, is making the rich richer and hardly bothers about the resourceless poor.

The problem before the developed as well as developing economies is how to empower the less-privileged so that he can fully participate in and benefit from the globalizing economies. Another big problem facing the world economy is to ensure just and equitable distribution of wealth. It is a common knowledge that ever since the Industrial Revolution the world economy has been expanding constantly but mostly in an uneven manner. Communism sought to reduce or eliminate imbalances in wealth distribution in an unnatural way and consequently failed.

But the failure of communism does not mean the success of capitalism as an ideology.

*Contd. on page-7*

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