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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

In social science discourse, modernity refers to a set of distinctive economic, social and political processes, institutions and ideas that arose in Europe in the 18th and 19th centuries. These include rationalism (which was epitomized in the growth of science and technology), industrialization (which brought about large-scale mechanized production), capitalism, urbanization, harnessing of new sources of energy such as steam with the use of new technology, secularization, the emergence of the nation-state (which brought in its wake the ideas of democracy and citizenship), a materialist or this-worldly orientation, and individualism. Modernity has been deeply influenced by the idea that that the world can be transformed through human intervention.

In Western historiography, the Renaissance is represented as a critical moment or turning point in European history that heralded the birth of modern science, the advent of modernity, the flowering of modern art and architecture and the beginnings of capitalism. Western historians generally maintain that there was a significant continuity between ancient Greece and the Renaissance, that no major advances in science or medicine took place between the decline of the Greek civilization and the Renaissance, and that the Renaissance marked a unique, unmatched period in the history of science.

Several eminent Western historians, historians of science and social scientists have taken exception to this Eurocentric view of the Renaissance. Arnold J. Toynbee, in his classic work *A Study of History* (1954), argued that there were many such renaissances in other parts of the world, especially in China. Joseph Needham, in his monumental study *Science and Civilization in China* (1954), showed that the achievements of Chinese civilization in science, medicine, mathematics, technology and art were often superior to those of Western Europe until about 1600. The eminent mathematician, biologist and historian of science Jacob Bronowski has stated that the Renaissance was originally conceived not in Italy but in Muslim Spain in the 12th century.

A distinguished British anthropologist and historian Jack Goody, in his thought-provoking books *The Theft of History* (2006) and *Renaissances: The One or the Many?* (2010), argues that all literate societies, especially China, India and the Islamic world, experienced a renaissance at some point in their history, that there were many or multiple renaissances in human history, and that the efflorescence of science, medicine and art during the Renaissance was not unique to Europe. Goody points out that what is important about the European Renaissance is the intercultural transfer of knowledge and the confluence and hybridization of ideas, science and technology, which reconnected Europe to the Orient – through Andalusia, Sicily, Venice, Genoa and the Levant trade.

From *Introduction to Sociology: An Islamic Perspective* by (ed.) A.R. Momin, pp. 353-354.

Activities of the IOS Headquarters

National Webinar on “Religious Interactions and Cultural Encounter in Medieval India”

A national webinar on “Religious Interactions and Cultural Encounter in Medieval India” was organised in Delhi by the Institute of Objective Studies on October 27, 2020. Dedicated to the memory of Jamia founders coinciding with the centenary celebrations of Jamia Millia Islamia, the inaugural session was conducted by Dr. Saifuddin Ahmad of Delhi University. The inaugural session began with the recitation of a Quranic verse by Shah Ajmal Farooq Nadwi, in-charge, Urdu Section, IOS.

Inaugurating the webinar, Prof. Nishat Manzar of Jamia Millia, held that some of the rulers during the medieval period were tolerant to their subjects. European scholars did admit the fact that tolerance existed in the cities during the Mughal period. The webinar on the subject was appropriately timed, he said, adding that the places of worship at that time were free from restrictions. The Secretary General, IOS, Prof. ZM Khan, introduced the Institute’s academic and research programmes and said that IOS was a non-political and non-profit NGO. Subjects of research at the Institute included minorities and the marginalized sections of society.

Among other activities, the Institute decided topics of research, invited research projects and also provided assistance to researchers. Those interested in research in specific fields were considered for assistance. Besides, the IOS was engaged in publication of books in different

languages. A translation bureau was in place to get the translation of books in regional languages. Five regional chapters of the Institute were functioning to focus on local aspirations of the people.

The institute also published research themes which had been made available on its website. It was conducting national and international seminars and symposia on various topics on a regular basis. The Institute had instituted two awards, viz; Shah Waliullah Award and the Lifetime Achievement Award. He said that the IOS was working in many areas and anyone interested in one of the areas was welcome.



A view of the speakers

In his key-note address, Prof. Saiyid Zaheer Husain Jafri, professor of history in Delhi University, held that religious interactions and ‘cultural encounters’ in the context of Medieval Indian history involved an understanding of interactions and responses between Indian religions and Islam. While the term ‘cultural encounter’ would include the matters of day-today encounters which became the hallmark of diversities, there were responses to the linguistic, ceremonial and ritualistic practices of divergent groups within the framework of political and social behaviour. He said that perhaps religious interactions between votaries of Indian religions and of the Semitic religions were

inherently and theoretically a distant possibility: the mass gathering for the prayers was something inherent for votaries of Semitic religions.

The other possibility, he noted, could be in the realm of ideas, i.e., the notion of oneness of the Creator (tawhid/Adipurush) to one universe (Srishti) to humanity. It was interesting to note that these ideas became crucial during the 15th century in India’s medieval past. Thus, we found that Kabir and Nanak laid foundations for monotheistic thought, something noticed by both AbulFazl (1601) and Shaikh Abdul Haq Muhaddis Dehlavi, who described Kabir as a Mawhid (a believer in oneness of God). Similar ideas abounded in Persian literature for Guru Nanak as well. It was interesting to note that the 5th Sikh Guru Arjun Dev, while compiling Guru Granth Sahib had only included the compositions of monotheistic saints like the hymns of Baba Farid, Shaikh Ibrahim and Rabi. Definitely, interaction did take place between the votaries of two distinct religious traditions, he observed.

Prof. Jafri remarked that *tasawwuf* (sufism), its philosophy and practices occupied a seminal place in the social and intellectual history of Indian Muslims. After the establishment of the Turkish rule in parts of the Indian subcontinent, certain vital changes took place in the cultural life of the people. Some dialects were now spoken from Multan in the north to Gujarat, down to the Deccan. These dialects were the major vehicles for the transmission of ideas, but they were yet to become full-fledged literary languages, as they had no formal by recognised system of scripts.

The sufi intervention contributed to the development of these dialects into literary languages, especially during

the 13th century, when Baba Shaikh Fariduddin, the famous Chishti Sufi, started writing poetry in Multani/Saraiki (later on, incorporated in the *Adi Granth*). Similarly, Amir Khusrau also wrote compositions in Awadhi dialect. A number of Chishti-Nizamisufi centres were established in various parts of Indian subcontinent. The Sufi masters at these centres were adopting local dialects and using Persian script to compile their writings, including poetry, he said.

Prof. Jafri held that there was no homogenous Hindu community and the followers of Islam entertained diverse options of piety and spirituality. On the basis of hagiographic records and miraculous tales, glowing tribute was paid to a Qadiri Sufi in Bansa in Awadh who had experienced divinity in a Hindu ensemble with Hindu Bairagis and finally it could be concluded that all this in no way underrated the fact that *wahdat-ul-wujud* (unity of God) remained generally the most acceptable Sufi doctrine in Awadh. He said that this region was the abode of various Rajput clans who dominated the agrarian economy of the region and they, due to their strong caste affiliation, had full sway over the surplus generating segment of the agrarian society.

The new Muslim intellectual elite, the service gentry and Sufis were given land grants in this area only. Often there were problems between the grantees and the superior right holders over the prime land or the preferred plot of land in the village. He observed that the analyses of only some data from the Chishtisufi centres in the upper Gangetic valley showed that these centres continued to be the standing samples of a shared past. It also appeared that in developing such a pluralistic ethos, the opposition seemed to have emanated from within the Sufi circles and, in this case, mainly from those who adhered to the Qadri and Naqshbandi traditions, he concluded.

Presiding over the webinar, Prof. Yaqub Ali Khan, professor of history, Aligarh Muslim University, observed that being strictly contemporary and genuine documents, the inscriptions or the epigraphs provide first-hand information and valuable data. They threw a flood of light on the polity, society and economy of the age of the Sultans and the Mughals. Inscriptions were valued source material which supplied a missing link in the chronology of the rulers and the territorial expansion of a state and unusual events of communal tension. The inscriptions not only supplied information regarding political history, they also provided the basic data on religious harmony and tolerance. He said that the Sufis, intellectuals and elite classes became part and parcel of Indian composite culture. Khanqahs (hospices) played an important role in promoting communal harmony and tolerance. Indo-Islamic architecture flourished and it became deeply embedded in Indian culture and society, he said.

While Prof. Syed Jamaluddin, director, historical projects of IOS, presented the welcome address, the assistant secretary general, Prof. Haseena Hashia, extended a vote of thanks. Summing up the proceedings of the inaugural session, she said that the institute was focusing on the topics that promoted social harmony. Certain projects to that effect had been taken, she observed. The proceedings of the session were conducted by Dr. Saifuddin Ahmad of Delhi University.

Technical Session-I

The first technical session focused on Sufi-Bhakti Interactions. Prof. MK Pundhir of AMU was in the chair. Prof. RP Bahugna, professor of history, Jamia Millia Islamia, was the first speaker of the session. He said that a lot of work on Sufi-Bhakti interaction had been done. There was conflict between Vaishnavites and Shaivaites, and interaction between Buddhists and Jains. There was growth

of religions in India before the advent of Muslim rule. Different scholars had portrayed Hindu-Muslim conflict in different ways. Dr. Tarachand was one of the scholars who wrote on the influence of Islam on Indian culture. He observed that Hindu-Muslim relations had attracted attention of scholars like Dalmia and Farooqi, Knonika and Hussain. These scholars wrote books on the subject some five years ago. In Sufi literature, several researches also included Kabir and Guru Nanak. In hagiographic texts, names of Guru Arjun Dev and Sheikh Farid figured. He also referred to encounters between Guru Nanak and Sheikh Farid with the verses of the latter figuring in *Aadi Gurugranth*. During the late Sultanate and early Mughal period, dargahs were active in engaging with Sufis and Hindu yogis. There was also a reference to the conflict between Sikh gurus and Sufis, and assimilation of Sikhism with Sufism. He observed that Sufism was part of a universal religion that found echo in Rajasthani literature. In hagiography, not all the Sufis were included. For instance even Sheikh Nizamuddin Auliya and Sheikh Ahmad Sarhindi were not included in it.

Referring to the emergence of Ganga-Jamunitahzib (composite culture) he said that under the Delhi Sultanate and in the Mughal courts, Hindus and Muslims developed a syncretic culture as a result of which Sufis wrote extensively in Hindavi. It was a culture that was marked by elitism and conflict between Hindus and Muslims. Religious interaction between Hindu saints and Sufis was one of the features of the medieval period as far as cultural relations were concerned. There were also instances of conflict between Vaishnavites and Shaivites during the Kumbh fair. He held that if one wanted to know more about the interaction between Hindu saints and Sufis, he would have to move away from elite religious groups. There was glorification of Dadu and Kabir who contributed significantly to the Bhakti movement in 16th and 17th

centuries. Modern secular historians should also focus on this aspect, he added.

Dr. Waseem Raja of Aligarh Muslim University was the second speaker of the session who focused on 'Growth of Syncretic Cultural Ethos during Medieval North India: A Perspective from sufi and bhakti Traditions'. He said that while Bhakti movement was born out of a revolt against the dominance of orthodox society, sufis led a life of seclusion. The latter's stress was on Haq (Truth). They were against the ulema and mysticism was their way of life. This brought to the fore question of Beshara (Those who did not adhere to Shariah). He observed that the sufis were the successors of Ahle-Suffa who used to make their presence felt before the Prophet of Islam (PBUH). In 17th century, sufi hospices were centres of amalgamation. Thus a new perspective of religious life emerged that was characterised by interaction between Hindus and Muslims.

Khanqahs became centre of peace for the seekers of solace and peace of mind. Practice of concentration by the sufis and meditation by the jogis brought them together. This interaction became the byproduct of Indo-Islamic culture.

Humanitarian approach of sufism in Indian context helped conversion of non-Muslims to Islam. He said that local language too played a significant role in bringing people closer to Islam. This was exemplified by the fact that Sheikh Fariduddin spoke the local language of Punjab. This was the reason why Sikhism learnt a lot from sufism. He concluded by saying that the sufis preached love and compassion which appealed to the people.

Prof. Syed Jamaluddin presented his paper on sufi poet from BrajBhoomi, 'Syed Shah Barkatullah-Using Idiomatic Expression for Cultural Unity'. He said that Syed Barkatullah stood out amongst the pioneers of cultural unity in the seventeenth-eighteenth century

India. Syed Barkatullah became known to his contemporaries as Sahib al-barakaat, who was considered to be a strong link in the chain of Islamic tradition in India.

He belonged to the category of sufis who emphasised the principles of human unity and tolerance for the new India created over centuries by political forces and the sufi network. He observed that following the customary oriental curricula, Sahib al-Barakaat studied Quranic sciences, fiqh, logic, philosophy, etc. Besides these sciences, he studied classical Arabic, Persian and Sanskrit.

He read the Gita, the Vedas, Upanishads and Hindu philosophy. He wrote a wide range of books in prose and poetry. Shah Barkatullah belonged to the 'ReetiKaal' (Reeti period) of Hindi poetry with its emphasis on spiritual reform of the people. He followed that tradition of mysticism which was called 'Rahasyavaad' in Hindi poetry. The message of Sahib al-barakaat through popular idiom seemed to be relevant in a multi-cultural country like India, Prof. Jamaluddin remarked.

Technical Session-II

The second technical session was devoted to 'Cultural encounters and Critique Binarism'. It was chaired by Dr. Sandhya Sharma of DU, Prof. M. Ishaque of JamiaMillia was the first speaker of the session who focused on the role of non-conformist sufis in promoting syncretism and integration of medieval society. He said that the concept of non-conformism came from Christianity. In sufi tradition, ShaikhBadiuddin alias Shah Madar was declared a non-conformist sufi by the historian MullaAbdalQadirBadayuni. He was called ghair-muqallid (one who does not follow any imam, a non-conformist). Though there were conflicts among sufis of different orders, the doctrine of pluralism, national integration, love and communal harmony eclipsed all such

differences. He said that Islam taught how to transform self to contribute to harmony. Love, virtue and compassion were the medium to achieve nearness to God.

Thirteenth and fourteenth centuries were marked by both conflict and compromise. He opined that the Indian sufis were almost non-conformist and this was corroborated by the presence of the followers of Madarisufi order in every part of India. Associate Professor, CAS, dept. of history, AMU, S. Chandnibi who presented her paper on Cultural Encounters in Medieval South India', observed that south Indian socio-political-cultural scenario was completely different from its contemporary north India until the beginning of the 14th century. Taking advantage of the two lengthy coastal lines, they developed contacts with east and west from the ancient period. The socio-cultural atmosphere did not change when Vijayanagaraempire came into existence and uprooted the Madurai Sultanate.

She held that Vijayanagara, Bahamani sultans and Gajapatis of Odisha were the major contemporary powers of the medieval south India.

Mohammad Rahmatullah, research scholar in history, JamiaMillia, spoke on 'Understanding religion and politics in Mughal India: Perspectives from a seventeenth century Pranami hagiographic text'. He said that much of the discourse in historical studies on Medieval Indian history had been dominated by centre-oriented scholarship in relation to the region. Regional approach had facilitated an alternative in the realm of ideas of history to understand and perceive both centre and region. He held that Beetak of Laldas not only provided information on Devchand and Prannath (1618-1694) who were instrumental in the spread of Pranami ideas and its followers but also it was very informative in terms of social, political and religious worlds of 17th century India.

The Beetak was actually a reflection of what Laldas was imagining about his guru, Prannath who had been known as the founder of Pranami sect. in 1665, Prannath travelled to Diu in the Indian ocean. He stayed at the house of his old friend, JairamBhaiKasara. Later, he travelled to Mandavinagar, Kacchha via Prabhaspattan, Navibandar and Probandar in 1665. Documents like Beetak highlighted the significance of the historiography of the 17th century politics and religion, he said.

Dr. Gulfishan Khan of AMU, touched upon the topic 'Sheikh Hishamuddin: Some early colonial encounters and inter-faith dialogue'. She briefly discussed the engagement of the sufi saints with their Hindu counterparts.

Presiding over the session, Dr. Sandhya Sharma dwelt on the binary of Muslim and Hindu communities. She said that Shri Krishna Pranami cult had Hindu Vairagis and in this tradition Islam was used as a metaphor. Islam had different meaning in Pranami tradition and the metaphor used therein had to be understood in terms of identity. Referring to the Ballabhimarg, she quoted an adage popular in the tradition. It said '*Soorajkauroojhuamaghrise aurzaahirhuamashriqmein* (The sun rose in the West but appeared in the East). Both Lal Das and PranNath believed in the truth as enunciated by Islam. PremNath was considered an embodiment of the Prophet (PBUH) and Lord Krishna. In Premnathi tradition, terms like Rasul, Momin, Allah were used. The script of such usage was Hindi but the language was Islamic. Premnath interpreted the concept of qayamat and called for religious unity around the globe, she added.

Technical Session-III

Dr. Gulfisha Khan chaired the third session which focused on tolerance, assimilation and syncretism. The first

speaker of the session was Dr. Saifuddin Ahmad, who presented his paper on 'Assimilation and co-existence: A perspective from Urdu literary tradition in eighteenth century north India. He extensively quoted the writings of MirzaMazharJaanejanan, Mir Taqi Meer and NazirAkbarabadi to drive home the point that all of them vouched for Hindu-Muslim unity. Amir Khusrau and Dr. AllamaIqbal too fell in that category, he said.

While Dr. P.K. Yasser Arafat of DU threw light on 'Romantic sultans in the Intimate Empire—Reading medieval sexuality, gastronomy and penal order in the age of hate', Dr. Sandhya Sharma touched upon "Islam a metaphor: Some issues of religious identities, Pranami tradition during seventeenth and early eighteenth centuries in Mughal India'. Dr. Abdullah Chishti of JamiaMillia focused on 'Efforts of syncretism: Interaction of Islam and Hinduism in the backdrop of religious revival in early eighteenth century'. The last speaker of the session was Pradeep Singh, a Ph.D. scholar in the history department of JamiaMillia. He discussed 'Syncretic markers at the darbar of an Udasi guru, Guru Rama Rai'.

Technical Session-IV

The fourth technical session was chaired by Dr. Waseem Raja. The session was devoted to tolerance, harmony and assimilation. Prof. Yaqub Ali Khan, who initiated the discussion, held that the medieval period of Indian history was marked by religious tolerance as was evidenced by the coins minted by Muhammad Ghori. Some of the coins had the image of a Goddess engraved on one side of it, he said. Prof. M K Pundhir of AMU read his paper on 'Some ruined structures at Agra: A study of architectural synthesis.' He observed that though a lot of work on the structures of medieval period had been done, a lot of them still remained to be identified. In this connection, he said that about

400 structures existed in Agra alone and not all of them had so far been discussed.

Valedictory Session

Addressing the valedictory session, Prof. ZM Khan, pointed out that the topics discussed at the webinar reflected the whole philosophy, culture and history of India. The discussion academically served the great cause of the idea of welfare of society. They contributed to the harmony and integrity of India in a small way. Referring to the role of the IOS in paying its attention to reforms in education, uplift of marginalised sections, delimitation of constituencies, he said that its journey was on. He expressed the willingness of the Institute to assist those interested in taking up research in these areas.

In his valedictory address, Prof. RP Bahuguna emphasised the need for understanding what constituted religion and religious studies in pre-colonial India. He said that the medieval India did not constitute only Hindus and Muslims, but a majority of religious groups was outside the pale of religious identities. Only elite religious identities were studied though multiple religious identities were at work. Elite Hindu and Muslim identities predominated the period. He called the period a 'competitive spirituality' as sufis and Sikh gurus were competitors. So were Shaivites and Vaishnavites. Similarly, Madhya margis denounced Meera, he added.

Presiding over the session, Prof. M Ishaque agreed with Prof. Bahugna's view that a one-day webinar was not enough to deliberate on the topic that needed to be discussed in detail. The topic constituted an important aspect of human history. Calling for the study of changes in the study of history, he said that one could understand today's issues in the context of our past. Referring to Babarnama, he said that it was one of the finest autobiographies of the world.

At the end, Prof. Syed Jamaluddin extended a vote of thanks to all the participants and reiterated that the IOS was looking for young researchers to come forward and coordinate with its efforts. The webinar was attended by several scholars and students of history.

68th Annual Meeting of Governing Council

The 68th Meeting (Annual) of the Governing Council (G.C.) of the Institute of Objective Studies (IOS) was held online through Zoom at 11:00 a.m. on 10.10.2020 (Saturday) at New Delhi.

The following were present:

1. Dr. M. Manzoor Alam
2. Prof. M. Afzal Wani
3. Prof. Z. M. Khan
4. Prof. (Ms.) Haseena Hashia
5. Prof. Ishtiyaque Danish
6. Mr. Mohammad Alam
7. Dr. Md. Imteyaz Hassan
8. Dr. Major Zahid Husain
9. Prof. Shamim A. Ansari
10. Mr. Abdul Basit Ismail
11. Mr. Ibrahim Alam
12. Prof. Syed Jamaluddin
13. Mr. Ateeq Ahmad Bastavi
14. Prof. M. Ishtiyaque
15. Prof. Mohd. Fahim Akhtar Nadwi
16. Dr. Md. Aftab Alam
17. Prof. Javed Ahmad Khan
18. Dr. Kaleem Alam
19. Prof. Shakeel Ahmad
20. Mr. Vidya Bhushan

Before taking up the agenda items and starting the business, Prof. Haseena Hashia, Assistant Secretary General, IOS welcomed the members and special invitees for attending the meeting.

Thereafter, the agenda of the meeting of the Governing Council (G.C.) was taken up.

The meeting started 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 Prof. M. A. Quddus, Coordinator, IOS Patna Chapter; Engineer M.A. Rasheed, Parbhani (Maharashtra), Member, Executive Body of All India Milli Council; Maulana Amin Usmani, Member, General Assembly of IOS; Mufti Saeed Ahmad Palanpuri, DarulUloom, Deoband; Prof. Mohd. Yaseen Mazhar Siddiqui, Member, General Assembly of IOS; Maulana Rafique Qasmi, Secretary, Jamaat-e-Islami Hindi; Dr. Abdul Haseeb, Member, General Assembly of IOS; Maulana Ziaur Rahman Azmi Madani, Saudi Arabia; Mr. M. T. Khan, Member, General Assembly of IOS; Mr. Abdul Qadir Shams, Associate Member, General Assembly of IOS; Maulana Mohd. Qasim Muzaffarpuri, Qazi, Imarat-e-Shariah, Patna; Mr. Ghulam Jilani, Member, General Assembly of IOS and all those associated with the IOS, who passed away during the period, were adopted and *dua-e-maghfirat* was made by the Chairman, IOS on behalf of the Governing Council (G.C.) of the Institute of Objective Studies (IOS).

The minutes of the 67th Meeting G.C. held on 14th March, 2020 were presented and confirmed.

The Follow-up Report (Action taken Report) of the last G.C. meeting was presented before the Governing Council. The same was considered and after deliberations, got approved with the following information/suggestions/decisions:

It was decided that the latest reports, prepared by the Ministry of Social Justice and Empowerment and Ministry of HRD, Govt. of India, will be obtained and sent to the office-bearers and G.C. members of the IOS for their information. The office-bearers will discuss the relevant contents of the reports for further action, if any.

In regard to prepare the 'Note' on *'Political Thought of Muslims in India*

in different times" it has been decided to constitute a committee (consisting of Prof. Arshi Khan, Prof. M. Asmer Beg and Prof. Aftab Alam) to take up this matter and submit the 'Note' on this project as early as possible.

In regard to one-day National Seminar on *"Religious Interactions and Cultural Encounter in Medieval India"* it has been decided that this seminar will now be organised online on October 27, 2020 via Zoom in collaboration with the Department of History and Culture, Jamia Millia Islamia, New Delhi.

Regarding the research project on *"WaLaqad Karrnamna Bani Adam (Dignity of Humanity)"* it was reported by Shah Ajmal Farooq Nadwi (Coordinator for this Project) that so far out of 50 booklets, 42 booklets were received in composed form from the experts. The corrections on those booklets were being made.

The remaining booklets were being prepared.

In regard to the research project on *"Universal Quranic Values and Its Relevance to Social Sciences (Alami Qurani Aqdaar aur Samaji Uloom se inki Tatbeeq)"* it was decided that:

Research work on "Universal Quranic Values" will be undertaken at two places (i) Delhi and (ii) Hyderabad.

For developing an 'Index' by the IOS to be called as 'World Government Index' or 'Best Government Index' or 'Peoples Government Index' as proposed by Dr. Kaleem Alam, it was decided that Prof. Z. M. Khan, Prof. (Ms.) Haseena Hashia, Prof. M. Ishtiyaque and Mr. M. M. Khan should discuss this matter in detail with Dr. Kaleem Alam on Skype/IMO as early as possible so that a final decision may be taken on it to proceed further.

Prof. (Ms.) Haseena Hashia will coordinate it.

The National Conference on “*The Life and Contributions of Maulvi Mohd. Baquer*” will be organised online on November 21, 2020 through Zoom.

Further, the International Conference on “*The Personality and Contributions of Dr. Mohammad Natsir as a National and International Thought Leader*” will be organised on December 12-13, 2020 at New Delhi.

It was also decided to organise/collaborate with the institution/ organisation in Indonesia as well. For this purpose concerned authorities from Indonesia may be approached by the office.

Regarding the lectures under “*Ibn Khaldun Series*” it was decided that the lectures by the identified available scholars may be delivered online during the month of November, 2020 and onward. The scholars will also be requested to send their complete lectures so that the same may be published in booklet/book form.

Firstly one lecture on ‘Ibn Khaldun’ will be delivered by Prof. Syed Jamaluddin in the month of November, 2020. The date for organising this lecture will be finalised in consultation with Prof. Syed Jamaluddin.

It was decided that the International Conference on “*Searching Global Peace Foundations*” will now be organised as Webinar through Zoom and the date for this conference may be fixed in December, 2020/January, 2021.

Prof. M. Afzal Wani and Prof. (Ms.) Haseena Hashia will work on it and finalise the details.

In regard to organising the International Conference on “*Inter-Religious Dialogue and Its Implications for Human Rights*” at Kolkata, it was decided to organise this programme online through Zoom. The date for this programme may be finalised by the office in consultation with Mr. Abdul Basil Ismail.

However, it was suggested that two or three persons from each religion namely Islam, Hinduism, Christianity and Sikhism should be identified as speakers for this programme.

Mr. Abdul Basit Ismail will look into the matter and organise it.

The 34th Annual Report of the IOS (along with its Executive Summary) for the year 2019-2020 was presented before the Governing Council (G.C.) of the Institute of Objective Studies (IOS). The same was considered and recommended to the General Assembly (G.A.) of the IOS for its approval.

The Audited Financial Report of the Institute of Objective Studies (IOS) for the year 2018-2019 (assessment year 2019-2020) was presented before the Governing Council (G.C.) of the IOS. The same was considered and recommended to the General Assembly (G.A.) of the IOS for its approval.

The Estimated Annual Budget of the Institute of Objective Studies (IOS) for the year 2020-2021 was presented before the Governing Council (G.C.) of the Institute. The Estimated Annual Budget was discussed at length and the same was recommended to the General Assembly (G.A.) of the IOS for its approval.

The GC was informed about the progress of various projects.

The manuscript on “*A Study of Madaras 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. Tariq Ashraf, Dr. S.M. Mehmood and Mr. Khalid Nadeem Khan is being readied for Press.

The manuscript on “*A Study of Trends on Education and Exposure to Media among Muslim Women in Indiabased on NFHS-I,II,III & IV (1992-2016)*” by Dr. Malika B. Mistry is being finalised to be sent to Press for printing.

The manuscript on “*Encyclopaedic Compendium of Muslim Communities in the World*” Vol. V (Africa) by Dr. M. K. A. Siddiqui and Mr. Javed A. Siddiqui is under editing.

The volume (in English) on “*Towards Equality, Justice and Fraternity in Contemporary India – Creating a Better Tomorrow Through Islamic Studies*” (based on the Proceedings of the 2-day National Seminar of 30th Anniversary Celebrations Programme of IOS, held on October 20-21, 2017 at Jodhpur) by Prof. Ishtiaque Danish is ready for press.

The work on the volume (in Urdu) on “*Towards Equality, Justice and Fraternity in Contemporary India – Creating a Better Tomorrow Through Islamic Studies*” by Prof. Ishtiaque Danish is ready for press. The manuscript on “*A Study of Inter-Community Prejudices among Muslims in Mithila Region*”, submitted by Prof. Shamim A. Ansari has been sent to expert for opinion and suggestions. The first draft of the volume on “*Social Violence in Contemporary India: An Exploration of Aftermaths*” by Prof. Arshi Khan and Dr. G. C. Pal is being readied for final submission in the light of the expert’s opinion and suggestions from IOS. The report of the manuscript on “*Electoral Politics in Uttar Pradesh and Muslims*” by Mr. Anil Kumar Yadav is being readied for final submission in the light of the expert’s opinion and suggestions from IOS. The volume on “*Global Trends on Education: Problems & Prospects and Contemporary Challenges*” by Prof. Shoeb Abdullah is in the final stage of completion. Similarly the volume on “*Constitutional Dimensions of Muslim Empowerment in India*” by Prof. M. Afzal Wani is nearing completion.

The volume (in English) on “*The Life and Contributions of Prof. Fuat Sezgin*” (based on the Proceedings of the two-day International Conference, held on December 21-22, 2019) by Prof. Ishtiaque Danish is in the final stage of completion and submission.

The manuscript on “*Contribution of Haji Mohammad Mohsin to Bengali Muslim Education in Contemporary Era*” by Dr. Sumaiya Ahmad has been sent to Prof. Syed Jamaluddin for opinion and suggestions.

The volume (in Urdu) on “*The Life and Contributions of Maulana Manazir Ahsan Gilani*” (based on the Proceedings of two-day National Conference, held on December 2-3, 2018) by Prof. Mohd. Fahim Akhtar Nadwi has been submitted.

The volume (in English) on “*Towards Equality, Justice and Fraternity in Contemporary India – Creating a Better Tomorrow*” (based on the Proceedings of 3-day International Conference of 30th Anniversary Celebrations Programme of the IOS, held on February 16-18, 2018) by Prof. Mirza Asmer Beg is being revised and likely to be submitted soon.

The first draft of the project on “*Indian Youth–Their Aspirations and Expectations from Political Leadership*” by Prof. Amir Ullah Khan will be submitted very soon.

The volume (in English) on “*The Life and Contributions of Prof. Ismail Raji Al-Faruqi*” (based on the Proceedings of the two-day International Conference, held on April 20-21, 2018) by Prof. Hamid Naseem Rafiabadi will be submitted very soon.

The manuscript on “*Educational Institutions Established by Muslims in*

India during 1986-2016” by Ms. Naaz Khair is under further up-dation and likely to be re-submitted soon.

For the project entitled “*Legacy of Islam*”, undertaken by Late Prof. M. Yasin Mazhar Siddiqui, it has been reported that the work on the volume of around 600 pages of “*Masadire Tasawwuf*” was completed and submitted. The same is under page-setting and proof reading.

Under the project entitled “*Kalimatullah Hiya Al-Ulia (Allah ka Kalima hi Bulad Hai)*”, it has been reported that (a) 17 booklets under the theme “*Seerat-e-Nabwi*” have been completed and sent to Press for printing, (b) 8 booklets under the theme “*Huqooq*” and 22 booklets under the theme “*Ausaf-e-Hameedah*” have been completed and are under page-setting. The work on remaining booklets is going on.

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*” and “*Mashaheer Khulfa wa Salateen Islam*” have been published. The manuscripts of “*Mashaheer Khwateen Islam*” is ready for Press, while the manuscripts of “*Mashaheer Islam aur Insani Aqdaar wa Islami Kirdaar*” and “*Mashaheer Maasir Islami Shakhsiyat*” are being finalised. The

work on remaining volumes is underway. Preparation of Textbooks/ Reading Series/Reference books/ Additional Literature is under way. The work on the textbook entitled “*Readings in Islamic Psychology*”, being edited by Prof. Shamim A. Ansari, is in progress and the same will be submitted by the end of October, 2020, while the work on the textbook entitled “*Introduction to Psychology in Islamic Perspective*” will be taken up by Prof. Ansari after the work on “*Readings in Islamic Psychology*” is completed and submitted. The textbook entitled “*A Course Material of Muslim Women’s Rights Enshrined in the Holy Quran and in Indian Constitution*” is in Press for printing.

The Chairman, IOS requested the members and special invitees to come forward for writing the Textbooks/ Reading Series/Reference Books/ Additional literature on various subjects namely History, Political Science, Education, Economics and Law. In the end the Chairman, IOS, acknowledging the full cooperation and active support in this challenging times of COVID-19 pandemic by all the members of the Governing Council (G.C.) and special invitees, thanked all of them.

The meeting got concluded at 2:15 p.m. with *dua* by Prof. M. Afzal Wani.

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