



# IOS NEWSLETTER

Vol. 24 No. 06

June 2017/Ramadhan-Shawwal 1438 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

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## FOCUS

Broadly defined, the sociology of science focuses on the linkages and intersections between scientific knowledge and social and cultural structures and processes. The themes covered under the sociology of science include the social organization of science, the structure of the scientific community, the social context of scientific norms and the role of cultural factors, including religion, in the rise of modern science.

The German sociologist Max Weber, in his classic work *The Protestant Ethic and the Spirit of Capitalism* (1904-5), argued that Protestantism, which laid great emphasis on rationality, utilitarianism, industriousness and hard work, played a key role in the emergence of capitalism and modernity in Europe in the medieval period. This idea was carried further by Robert K. Merton, one of the most influential American sociologists of the 20<sup>th</sup> century, who argued that English Puritanism and German Pietism played a central role in the rise of modern science (Merton 1973). Significant contributions to sociology of science have been made by Robert K. Merton, Thomas Kuhn, Pierre Bourdieu, Bruno Latour and Harry Collins.

Much of the discussion in the sociology of science, as in much of Western historiography and social science theorizing, is embedded in a Eurocentric framework. T. Brook and G. Blue have pointed out that the generalizations of social science invariably rest on the belief that the West occupies the normative starting position for constructing general knowledge. Consequently, almost all empirical and conceptual categories in respect of society and state, politics and economy and feudalism and capitalism have been conceptualized primarily on the basis of Western historical experience (Brook and Blue 1999:14-15).

American and European sociologists who have focused on the social context of scientific knowledge proceed from the assumption that the rise of science in Europe during the Renaissance was a unique phenomenon. They ignore the fact that the beginnings of science can be traced, centuries earlier, to China, India and the Islamic world, that Muslim scientists were forerunners of many scientific discoveries, innovations, procedures, instruments and devices, that European scientists in the Middle Ages owed much to the seminal and wide-ranging contributions of Muslim scientists.

Most of the themes that are in the focus of analysis in the sociology of science are embedded in the specific historical, social and cultural context of Western societies in the Middle Ages. Had Western sociologists of science taken cognizance of the development of scientific knowledge in China, India and the Islamic world, they would have realized that the scope of the sociology of science was indeed much wider and that the subject needed to be approached in a comparative framework.

*Contd. on page-7*

**Activities of the IOS Headquarters**

**IOS Discussion on the book  
“Hindustan mein Dini Sahafat Ka  
Manzarnama”**

A discussion on the book “Hindustan mein Dini Sahafat Ka Manzarnama” (The Scenario of Religious Journalism in India), was organised by the Institute of Objective Studies at its conference hall on May 13, 2017. Initiating the discussion, the author of the book and a veteran Urdu journalist, Suhail Anjum, commented that the number of religious journals and periodicals had gone up abnormally and what was needed was to honestly critique the journals published in the past as well as the present, irrespective of their association with one school of thought or the other. He noted that the labour he put in during the last 4-5 years resulted in a book which was his individual venture. The book saw the light of the day due to the interest shown by the IOS chairman, Dr. M. Manzoor Alam. “Maybe, there are some shortcomings in the book, but this is my first such work”, he said. It was up to the reviewers to suggest further additions for making it more useful, he said.

Expressing his views, Dr. Muzaffar Husain Ghazali said that an element of bias had crept into the religious journals today. He urged the editors of these periodicals that news and views carried by them must be factually correct and conform to journalistic standards and accuracy. Assistant Professor of Arabic, Delhi University, Dr. Mohammad Akram stressed that

there was a good number of journals that were devoted to Sufism and were brought out from various dargahs. Such journals should also attract our attention, he said.

Journalist Dr. Moin Shadab, hailed Suhail Anjum’s book as an example of good work. He observed that Anjum’s understanding of the subject was deep as was reflected in the book. His contribution to the field of Urdu journalism required no introduction. The editor of the monthly *Zikra*, Dr Salman Asad, held that journalism should be close to facts and the clarity of the idea or view would make it meaningful. The Secretary of the Academy of publications, Jamat-i-Islami Hind, Dr Raziul Islam, pointed out that in certain chapters of the book,



L-R: Prof. Ishtiyaque Danish, Mr. Shah Ajmal Farooq Nadvi and Mr. Sohail Anjum

the author had failed to treat the subject in depth. He also said that the date of the publication of some journals had been erroneously quoted.

Chairman of Shah Waliullah Institute, New Delhi, Maulana Ataur Rehman Qasmi, made a special mention of Maulana Imdadullah Sabri’s well-researched books and held that they were worth emulating. Dr Tabish Mehdi described Suhail Anjum’s work as an important milestone in the history of religious journalism. The editor of *Afkar-e-Milli*, Dr Syed Qasim Rasool Ilyas, lauded the efforts of Suhail Anjum and

opined that a book was prone to shortcomings when it came out for the first time, but these were overcome in future editions. He said that today’s journalism was instant and there was every possibility that reality check was overlooked due to lack of clear information about facts.

Editor of the Urdu weekly *Chauthi Duniya*, AU Asif, expressed the view that if such periodicals and newspapers that were religious in nature and content were taken out from purview of journalism, it would do a grave injustice to journalism. He complimented Suhail Anjum for laying special focus on “*Sidq-i-Jadid*”, “*Tajalli*” and some other journals.

Presiding over the meet, Secretary Finance, IOS and Professor of Islamic Studies, Jamia Hamdard, Prof. Ishtiyaque Danish held that objections were bound to be raised over a book in its first edition. One aspect or the other of this was criticised. However, it was a matter of satisfaction that despite resource crunch, the religious and *milli* institutions were rendering intellectual service through these journals. He was all praise for

their endeavours.

Earlier, the discussion began with the recitation of a verse from the holy Quran by Hafiz Athar Husain Nadvi, in-charge, Urdu Wing, IOS Shah Ajmal Farooq Nadvi, conducted the proceedings and extended a vote of thanks.

**Excerpts from IOS Chairman’s  
remarks at select gathering of  
Muslim NRIs**

“One must not despair of Allah’s mercy. I am confident that in India, as in the rest of world, things will change

for the better. Allah is the best disposer of affairs. The recent incidents in Saharanpur are a pointer".

"There are four things that we learn from the Seerah: 1. Keep yourself united, 2. Scuttle your adversaries, 3. Guard your secrets, 4. Strive to unravel the secrets of the enemy."

"In the recent UP elections every opposition party focussed on non-issues like foreign trips undertaken by Prime Minister Modi, the suits he wears, and the likes, whereas, the BJP spoke of more substantive issues, though divisive in nature."

"All major Muslim organisations had decided prior to the UP elections that no organisation would make any statement favouring any political party. But, unfortunately, a few insignificant Muslim leaders, broke rank and announced their support for a specific political dispensation. This, as expected, led to the media using these statements to polarise the majority."

"The BJP took advantage not only of division among Muslim voters; the division among secular forces was also leveraged by them."

"The main aim of the extreme right-wing is to reduce the Muslims to a state of penury by disrupting their means of livelihood. First, it was the weavers; now those in the meat business. A group that is economically brought to its knees can soon be forced to forsake its beliefs for a better life."

"A good majority of young Muslims in India, between the ages 12-20, are ignorant of the basics of their religion. It is imperative that we reach out to them with small booklets introducing Islam in regional languages."

"It is important to build relations with the religious seers amongst Hindus. Respected scholars amongst Muslims having a track record of rising above sectarian and group affiliations must initiate meetings with Hindu seers and jointly work towards reducing hatred between the communities. Many leading Hindu religious heads are against the rising tide of hatred."

"Regarding the meeting of a section of the Jamiat ul Ulema with the PM, Maulana Arshad Madani's statement is apt. He said, If Modi as PM had invited us, it was appropriate to respond. But asking for a personal meeting with a person like Modi is a different thing."



L-R: Mr. Mushtaque Ahmad Adv., Prof. Arshi Khan, Mr. V.B. Rawat and Dr. Mohd. Aftab Alam

"The choice of Yogi as CM of UP, was not Modi's. It was the RSS which wanted him as CM. Just in case they need to replace their own man at the Centre if he goes against their wishes".

### **Meeting of IOS Committee on Electoral Reforms and Use of EVMs in India**

A meeting of the newly-constituted IOS committee on Electoral Reforms and Use of EVMs in India was held on May 9, 2017 at 6:00 pm. at IOS, New Delhi.

The committee decided to focus its deliberations firstly on use and alleged misuse of EVMs in elections in India as raised by several political parties as well as civil society organisations.

Prof. Arshi Khan, while initiating the discussion said that it was necessary to uphold legitimacy of the state, rights of citizens as well as purpose of political parties in election system. He elaborated the elections system in India and said that India followed the FPTP principle in which the candidate with most votes won the election.

As regards use of EVMs in elections in India, he said that there had been allegations of tampering with EVMs and it had now become clear that the use of EVMs was a threat to democracy in India. He presented a fact-sheet giving the misuse of EVMs and emphasised the need to make elections transparent, verifiable and reliable, thus making the political.

He also cited the recent example of Bhopal where State Election CEO Sarina Singh was giving a demo of EVM. She pushed button 4 for SP and the machine generated receipt with lotus symbol, i.e., for BJP.

Interestingly, the currently ruling BJP was also against the use of EVMs before 2014 and GVL Narismha Rao, spokesperson of BJP, wrote a book *Democracy at Risk* which has foreword by L.K Advani.

The Supreme Court had directed to convert all machines with VVPAT by 2019, which was not possible and would take at least 10-12 years, he observed. The judiciary says it is "not

100 percent tamper-proof". In several cases, the courts issued notices to EC on the misuse/tampering with EVMs.

The Election Commission of India does not show any doubt about the vulnerability of EVM's manipulation. It always supported the strength and goodness of EVMs and gave no consideration to the objections raised by opposition and concerned citizens of this county, he said.

The mainstream media does not support anti-EVM activists in the country.

As regards use of EVMs in other countries, Prof. Khan informed that Germany rejected the use of EVM in 2009, Netherland did not use it after 2007, the UK and France never used it, whereas Japan, Turkey and Pakistan use ballot papers instead of EVMs. Even in the US, EVMs were used in some parts or portion of election, which produced receipt.

Mushtaq Ahmad, while wondering over the modus operandi of tampering with EVMs, suggested that the use of EVMs should be scrapped. He informed that even the Supreme Court's Bar Association election was now conducted through ballot papers.

V.B. Rawat was of the view that the credibility of the institution is at stake. He urged EC to form a committee to look into complaints received and ensure time-bound action by courts, especially in view of the fact that the record was preserved with the EVMs for four months only.

Md. Aftab Alam was of the view that the mechanism had some problems. Those in opposition questioned it and forgot it when they came to power. He asked for a thorough enquiry into the matter by agencies concerned.

Prof. Z.M. Khan said that the use of EVMs was under a shadow and demanded from the EC to appoint an expert committee to examine the matter in a scientific manner.

He requested Prof. Arshi Khan to prepare an exhaustive note on the issue and Dr. Md. Aftab Alam to prepare a brief, giving comparative study of use of EVM in different parts of the world, and V.B. Rawat to prepare a note on how it impacted common people and voting pattern as a whole. Prof. Khan asked Mushtaq Ahmad to prepare a note on his observations from legal point of view, so that the matter could be further pursued by the committee.

The meeting concluded with thanks to the chair.

context as data collection and its dissemination was just a matter of seconds. This facilitated fast work of an organisation which meant saving time and money.

The Secretary General, IOS, Prof. ZM Khan observed that the change irrespective of its nature be accepted. There was also no need to see only one side of the coin. Change was always in a flux, sometimes visible and sometimes invisible.

Dr. Tariq Ashraf, deputy librarian and head, university library, South Campus, University of Delhi, while making a power-point presentation, listed the benefits of digitalisation. He said that it offered the facility to read articles of one's choice on the internet,

which had created a social media platform that was being used by millions of people all over the world. Describing Google as the fastest search engine, he said that it had signals under sea that could not be altered even in times of war. He admitted that the facility was vulnerable to misuse. Content of the text on net

could be blocked and the access to it could also be blocked, he added.

As regards maximizing the intellectual capital of IOS, he suggested to have all the literatures/publications brought out by the IOS converted into digital format and made accessible online. This would facilitate single-point access of all IOS publications, he said. He further said that it would help preserving the valuable works IOS has done so far.

The workshop was attended by the staff of the IOS and its associate offices.



L-R: Prof. Z.M. Khan, Dr. M. Manzoor Alam and Dr. Tarique Ashraf

**Workshop on Managing, Measuring and Maximising the Intellectual Capital of IOS in Digital Environment**

A workshop on "Managing, Measuring and Maximising the Intellectual Capital of IOS in Digital Environment" was organised by the Institute of Objective Studies at its conference hall on April 29, 2017. Speaking at the workshop, the Chairman of IOS, Dr. M. Manzoor Alam said that we were living in digital India and we had to be digital. He further stressed that digitalisation had become important in the present

## Activities of the IOS Chapters

### CALICUT CHAPTER

#### IOS Summer Teens Youth Camp 2017

Calicut: The Institute of Objective Studies (Calicut chapter) organised a five-day “Summer Teens Youth Camp”, for higher secondary and undergraduate-level students, from May 8 to 12, 2017 at Government Youth Hostel, Calicut. It attracted boys and girls from different parts of the state making it a unique experience for participants. The camp consisted of more than twenty different sessions and presentations led by prominent scholars and trainers on a variety of topics ranging from Islam to contemporary social, political, educational and environmental issues. Fifty chosen students, half of them girls, attended the camp.

#### Day 1: Inaugural session, May 8

The camp started with a recitation from the Quran by Sr Shadeeda, one of the camp members. Camp director Aslam Perambra (trainer and counselor, Access India) welcomed the camp members and congratulated them on participation in the first such camp organised by IOS for students. Prof. P. Koya, (governing council member of IOS and coordinator of Calicut chapter) in his opening remarks introduced the Institute to the students and said it was the only think-tank of its kind run by Indian Muslims.

#### Highlights from the lectures and presentations

**Lecture: Islam as Faith and Civilisation**  
**Dr. Ishtiyaque Danish**

It was followed by an enlightening lecture by Dr. Ishtiyaque Danish, professor of Islamic and West Asian Studies, Hamdard University and governing council member, IOS, on Islam as Faith and Civilisation. Islam is a simple religion with a simple faith based on uncompromising monotheism or *tawheed*, he said. Its teachings emphasise that humans are answerable for their actions according to which they will either be saved or punished eternally after death. Dr Danish said, civilisation could be described as the external reality humans create as they live on with their faith as members of a community. It is reflected as infrastructure, architecture, cities, educational systems, science and

*Tawheed*, or belief in one God, is one of the two fundamental principles of Islam, the other being *risalat* (prophethood) and *akhirat*. It is important that we acquire knowledge of the one and only true God, our Creator, Allah. Interestingly, the Arabic word “Allah” retains its meaning to the very last letter. Allah is an entity that cannot be seen or understood. It is through his properties or *sifaat* that we know him. One of his 99 *sifaat* mentioned in the Quran is that He is Rahman; that is, the most merciful. It comes from the root word “*raham*”, meaning womb. *Tawheed* means knowledge about God and firm belief in Him.



Prof. Ishtiyaque Danish speaking on “Islam in a Multicultural Society”

#### Lecture: Islam in a Multicultural Society Dr. Ishtiyaque Danish

In an interactive session on *Islam in a Multicultural Society* Dr Danish said that the term “multiculturalism” came to be of wide use after 1960s. It has to do with post-World War migration of people to Western European countries

technology, among other things. Simply put, it is the outer form of beliefs. Islamic civilisation is a product of Islamic faith. However, form or outer appearance does not mean much in Islam, only the substance does. In Islamic civilisation, form does not mean much even though Islam does not negate or discourage them. Technological progress is, of course, necessary. But we see it as means for a larger purpose, not as an end in itself.

#### Lecture: Tawheed A A Vahab

The second lecture was on the topic of *Tawheed* by A A Vahab (*Secretary, IOS Calicut Chapter and scholar*).

from their former colonies in Asia, Africa and Latin America. While the first generation of these migrants was largely labourers without basic rights, their children who grew up in the European culture, though of a different races, started pressing for more rights and acceptance. This created a crisis and sparked heated discussions.

However, he added that such scenarios were not new to Islam as we can see prophetic examples for dealing with such issues both in the Meccan and Medinan periods. Medina was a conglomeration of different religions, ethnicities and tribes, a good example of a secular state.

Dr. Danish untangled to students the origin and evolution of the concept of multiculturalism, its implications today in India, how Islam views it, with the support of examples from Islamic history. After the brief talk, students posed many relevant questions, including about Islamophobia, and got satisfactory answers.

**Lecture: Prophethood  
Dr. Mohsin Usmani**

Dr. Mohsin Usmani, former professor and dean of Department of Arabic at EFL University, Hyderabad said that the belief in prophets is fundamental to Islam, next to *tawheed* and *akhirah*. Once it becomes clear that there is a Creator, the question arises why there is a need for prophets. The answer is simple. Humans are the most unique of all creatures of God, who have been given knowledge and intellect. With these powerful faculties, God cannot leave humans on their own. They are to be guided on what to do with them, or what is right and wrong.

In his lecture on “The Quran and Science”, Dr. Usmani gave fascinating instances from the Quran which challenge man to explore the creation of Allah. Throughout the universe, from our own body to the celestial bodies, all we see is the Craft and Art of God’s creation, he said.

**Lecture: The Hereafter  
Arshad Muhammad Nadvi**

The fine lecture by Arshad Muhammad Nadvi, author and public speaker, became a timely reminder for the participants about the life here and in the hereafter. There has always been a conflict of interest between good and bad in human beings, he said.

**Day 2: May 9**

**Lecture: Islam’s Contribution to Economics**

**Dr. Muhammad Palath**

An authority on Islamic economics, Dr Muhammad Palath said the fundamental difference between Islamic economics and modern economics is that Islam views Allah to be the ultimate owner of wealth while modern economics holds humans to be the ultimate owners. In Islam, those given wealth are trustees of God and it should be spent the way He commands. Only then there will be justice and welfare.

**Lecture: Human Rights and Governance in Islam**

**Abdul Rasheed P K**

Abdul Rasheed, a management expert, started his thought-provoking

**Lecture: The Quran and Sunnah  
Dr. A I Rahmatullah**

Dr Rahmatullah, former professor of Arabic at the University of Calicut, reminded the participants about the astounding changes in modern life. “We are living in an age in which science and technology have advanced to a level which generations who lived a few decades back could not have imagined”, he said. In such an age it is natural that some of us might think that the Quran or Islam is outdated. He discussed the need for the application of universal principles and ethical values in everyday life taking the prophet (PBUH) as the supreme model for a perfect human being.

**Presentation: Chemistry of Adolescence**

**Dr. Anas Nilambur**

Dr. Anas Nilambur’s session on “Chemistry of Adolescence” was both hilarious and educative. Through his energising presentation he explained how adolescence is the most powerful period of time and how to make the best use of it.

**Day 3: May 10**

**Presentation: Be**

**Positive  
Aslam Perambra**

Camp director and trainer Aslam Perambra gave an inspirational lecture on behavior modification. He demonstrated with examples how positively modifying our behavior can have great impact on our social life.

**Lecture: Leadership in Islam  
Dr. A I Vilayathullah**

Dr. A I Vilayathullah spoke about Islamic leadership and what makes an Islamic leadership different from other kinds of leadership. Leadership traits can be seen in many other species



Prof. P. Koya, Coordinator IOS Calicut Chapter welcoming the participant

presentation with heartrending images from across the world of cruel violation of human rights of innocent people. According to Islamic world view, he said, human beings are brothers and sisters. This concept of universal brotherhood is unique to Islam. Humans have been sent to earth as viceregents of God to establish truth and justice. As Muslims it is important that we know what Islam says about human rights. In Islam rights are granted by God and cannot be taken away by human beings, no matter how powerful they are. Islam commands rulers to ensure security of people.

besides humans, like ants and honey bees, he said. Humans are peculiar in this regard. The Quran says the first man and woman were sent to earth as ambassador of God. Muslims' duty is to lead this world the way God wants them to.

**Lecture: Islam and Muslims in India: A Historical Retrospective**  
**Dr. Musthafa Kamal Pasha**

Dr. Kamal Pasha gave a fascinating account of the revolutionary changes brought about by Muslims in India, in fields ranging from the political, social, cultural and architectural to technological.

Afternoon: All camp participants visited the famous craft village in Vadakara, a nearby town, and the historic Kappad beach, where Vasco da Gama, the first European to visit India, set foot in 1498 CE.

**Day 4: May 11**

**Lecture: Islam in the Contemporary World**  
**Rafeeq Kuttikkattoor**

Advocate Rafeeq Kuttikkattoor's lecture was on contemporary socio-political realities in the Muslim world. He first introduced the chaotic situation in the Gulf, but added they did not represent the Muslim world. There are many other Muslim nations far removed from the chaos and violence in the Middle East. They have their own great traditions and history.

**Lecture: Secularism, Communism and Capitalism: A Critical Survey**  
**PAM Haris**

Journalist PAM Haris spoke about three major ideologies that shaped the modern world and how they are antithetical to the world view of Islam. He explained the way capitalism was working today and the role it was playing in our day-to-day lives, destroying the world economically, culturally and environmentally.

**Presentation: How to read**  
**Abdul Azeez**

Trainer and psychologist Abdul Azeez Master in his brief, but refreshing, presentation on reading put forth a simple and scientific formula to approach texts which can significantly change our attitude towards life.

**Lecture: Islam and Environment**  
**K A Muhammad Shameer**

KA Muhammad Shameer's lecture on environmental issues and their Islamic aspect highlighted the paramount importance of ecology for all living organisms and the environmental crisis that is looming large.

**Day 5: May 12**

**Presentation: The Social Media: Challenges and Opportunities**  
**CK Rashid**



A view of the camp

Camp assistant director and Access India national coordinator CK Rashid's session on the pros and cons of social media made the students aware of multiple problems and dangers of social media. It also gave insights into how to use them positively for personal and social purposes.

**Valedictory Session**

In the valedictory session students who performed well throughout the camp were given mementos. All participants received their certificates with their names printed on them. Many of them said that the camp was a life-changing experience. They

thanked the IOS and the mentors for making the camp motivational and inspiring.

*Contd. from page-1*

Thomas S. Kuhn, in his well-known work *The Structure of Scientific Revolutions* (1970) has made some original and highly significant observations about the social context of science (Kuhn 1970). Kuhn has perceptively observed that science does not progress in a linear accumulation of new knowledge but undergoes periodic paradigm shifts, which usher in scientific revolutions. Had Kuhn focused on the intercultural transmission of scientific knowledge in the medieval period and on the dynamics of the interactions between Greek science, science in the Islamic world and the Renaissance, he would have modified or revised some of his

propositions and conclusions. Mercifully, some Western historians of science have made a commendable attempt to make amends for the injustice done to the contributions of Muslim scientists by European historians of science. Unfortunately, the sociology of science is yet to shake off the burden of Eurocentrism and academic parochialism.

This subject awaits the attention of Muslim scholars. What is offered in the following is in the nature of preliminary, tentative observations which, hopefully, may be of some help in formulating a nuanced and sophisticated sociology of Islamic science.

**From *Sociology in Islamic Perspective: Selected Readings* edited by A.R. Momin, 2017, pp. 203-205**



IOS Journey Step By Step



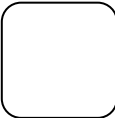
L-R: Prof. Z.M. Khan, Ms. (Dr.) Swati Piramal, Dr. M. Manzoor Alam, Dr. Shashi Tharoor, Justice A.M. Ahmadi, Dr. Samir Q. Fakhro, Bahrain, Mr. U.K. Sinha, Prof. Dr. Vinaysheel Gautam, Mr. Ravi Kishore



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

RNI NO. 59369/94

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