



# IOS NEWSLETTER

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## Thought for the Month

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

Al-Quran- 49:13

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## FOCUS

According to the Islamic view, man is not the product of a blind process of evolution. Rather, he is created by God with a purpose and endowed with self-consciousness, freedom, and a reasoning faculty. The Quran says: "Verily, We did offer the trust (of reason and volition) to the heavens and the earth, and the mountains, but they refused to bear it because they were afraid of it. Yet man took it up – for, verily, he has always been prone to be most wicked, most foolish" (33:72). What distinguishes man from all other creatures is knowledge, which is symbolically described in the Quran as "the names of things" (2:31). The Quran says that man has been created in the best of moulds and given dominion over all that is in the universe (14: 32-33; 45: 13). Man enjoys the unique honour of being designated as the vicegerent of God on earth (Quran 2: 30; 35: 39).

The Quran repeatedly refers to man's capacity to understand, reflect, and exercise a choice between alternatives. Thus, it says: "Have We not made for him a pair of eyes? And a tongue and a pair of lips? And shown him the two highways (of good and evil)? (90: 8-10). And further: "It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections, that ye may give thanks to God (Quran 16: 78).

The Quran urges man to observe the phenomena of nature, such as the succession of day and night, the movement of the heavenly bodies, and the mysteries of creation. Thus, it says: "God is He Who raised the heavens without any pillars that ye can see; then He established Himself on the Throne. He has subjected the sun and the moon. Each one runs (its course) for a term appointed" (Quran 13: 2). Everything that is in the heavens or on earth is described in the Quran as a vestige or sign (*ayah*) of God. The Quran says: "And it is He Who spread out the earth, and set thereon mountains standing firm, and (flowing) rivers; and fruit of every kind He made in pairs, two and two. Behold, verily, in these things there are signs for those who reflect" (Quran 13: 3).

The signs or vestiges of God are to be found in the external world as well as in the inner recesses of the human psyche. The Quran draws attention to this and urges man to exercise his reflective capacity, "Soon will We show them our signs in the (furthest) regions (of the earth) and in their own souls until it becomes manifest to them that this is the truth. Is it not enough that thy Lord doth witness all things?" (Quran 41:53). Reflection over the mysteries of creation, according to the Quran, should lead one to the recognition and appreciation of divine majesty. Thus the Quran says: "Men who remember God standing, sitting and lying down on their sides and contemplate the (wonders of) creation in the heavens and on earth, (saying): Our Lord! Not for naught Hast Thou created (all) this! (3:191).

*From Islam and the Promotion of Knowledge by Prof. A.R. Momin, pp. 7-9*

**Activities of the IOS Headquarters**

**Seventh IOS Lifetime Achievement Award conferred**

The Seventh IOS Award for Lifetime Achievement Award was presented to the eminent scholar, president (vice-chancellor) of Maulana Azad University, Jodhpur and professor emeritus, Jamia Millia Islamia, Prof. Akhtarul Wasey, by the Institute of Objective Studies at a ceremony organised by the Institute at the auditorium of the Engineering Faculty, Jamia Millia Islamia on March 30, 2018. He was presented with a cheque of Rs. 1 lakh as the amount of the award by the chairman of the Institute, Dr. Mohammad Manzoor Alam amidst thunderous applause by the audience who overflowed the hall. Prof. Wasey was also presented the scroll of honour by the former chief minister of Jammu and Kashmir, former Union minister and currently Member of Parliament, Dr. Farooq Abdullah. The former Chief Justice of India, Justice AM Ahmadi, who presided over the function, presented him with a memento. A 20-minute film on Prof. Wasey, produced by the IOS, was released by the ex-Union minister, Dr. Shakeel Ahmad, who was the guest of honour. SM Shafiq, read out the citation highlighting Prof. Wasey's contribution to Islamic studies.

Dr. Farooq Abdullah said that the country was passing through a critical phase. But the Indian Muslims did not have to get desperate and continue their struggle for the uplift of the community.

He advised Muslims not to treat every Hindu as their adversary. At a time when the talk of a separate homeland for Muslims was at its peak, we rejected the two-nation theory and opted for India as our country. He dismissed the claim made in certain quarters that India was a Hindu Rashtra. India was a secular state and would remain so in future as well, he asserted. We fought shoulder to shoulder with our Hindu brethren for driving out the British from the country. The difficult situation facing Muslims today was largely of their own making. He said that Muslims had shunned the path shown by Islam. Whether it was the issue of respect to elders, or the rightful share of near and dear ones in property, Muslims were always found wanting. He made an

would have been unimaginable for Indian Muslims. Thus the need was to open more and more such educational institutions so that promising young persons could receive higher education.

If a group of people wished to join the mainstream of progress, proper attention would have to be paid to education. "Unless we change ourselves, we can not hope to get out of this rut", he remarked. He also questioned the Friday khutba (address to the faithful) being given in Arabic saying that it was not the language spoken and understood by Muslims of this part of the world. It would have been better if the Friday khutba had been accompanied by translation in the language understood by local Muslims.

Without naming anyone he said that a political party had taken it for granted that Muslims were in its pocket. But this myth was ultimately exploded with the realisation among Muslims that they were being taken for granted. He prayed to Allah to give Muslims strength to shape the future of their children. He expressed the confidence that many more minority

institutions would be created in order to enable Muslims to live with honour in a secular country. He praised the IOS for recognising the abilities of Prof. Akhtarul Wasey by awarding him the prestigious prize.

Speaking as a guest of honour, former Union minister for communication and information technology, Dr. Shakeel Ahmed, endorsed the view that inter-faith dialogue had become imperative against the backdrop of the current phase of intolerance, communal discord and hatred triggered by a



L-R: Mr. Justice A.M. Ahmadi, Prof. Akhtarul Wasey (receiving memento), Dr. M. Manzoor Alam, Dr. Shakeel Ahmad and Prof. Z.M. Khan

impassioned plea to Muslims to fear Allah only, and none else.

Underlining the importance of education among Muslims, he felt that only madrasa education could not take Muslims too far. Explaining the reason for it, he said that the religious seminaries did not impart science education, which was essential for competing in today's world of tough competition, in which only those with modern education could hope to secure good jobs. Referring to the role of Aligarh Muslims University in imparting modern education, he said that without this institution well-being

group that was not hidden, but in full public view. Among the minorities were not only Muslims, but also Sikhs, Christians and Parsis who fell in the same category. But the majority of Hindus were depressed and underprivileged. There was a psychological problem among a section of people who treated themselves as weak. This section had raised a bogey of minorityism by using religion to browbeat the opposition.

He said that no country could be governed in the name of religion. If it were true then Eastern Pakistan would not have seceded from Western Pakistan, though both parts professed the same religion.

He noted that though the number of mosques and temples had registered an increase over the years with the corresponding rise of namazis and priests, yet there was little inter-faith dialogue. It clearly indicated that Indians had moved away from the true spirit of religion. Engaging with other religions through dialogue could dispel most of the misconceptions deliberately spread by an ill meaning section of people. He said Emperor Babur who had been maligned by a section of people, had come to India on the invitation of Rana Sangram Singh (Rana Sanga) who wanted Babur to crush Ibrahim Lodi.

Babur did not come to India to spread Islam. He was just a warrior. Similarly, conflict between Shivaji and Aurangzeb had nothing to do with religion as the key positions were held by Muslims in Shivaji's army and Hindus were given plum posts in the army of Aurangzeb. In the same way, the protracted war between Akbar and Maharana Pratap was not a Hindu-Muslim conflict. But it constituted the

struggle for territorial supremacy. He said that by and large, the Hindu society nursed no grievance against Muslims though there were a few people who always tried to drive a wedge between Hindus and Muslims. He underscored the need for inter-faith dialogue.

The Lifetime Achievement awardee, Prof. Akhtarul Wasey, in his address insisted that there was no conflict between Islam and the country we lived in. Might be there were certain misconceptions about Islam, but this could be removed through dialogue. Unless Muslims communicated the true spirit of Islam with others, we could not hope to allay the misgivings about their religion. This assumed importance in an era in

at undermining the Constitution and harassing the minority educational institutions would be met with stiff resistance. "We are not as much concerned about the future of Muslims as the future of the country", he said. He announced to dedicate the award to his mother whose prayers for him were always answered by the Almighty Allah.

The IOS chairman, Dr. Mohammad Manzoor Alam, in his remarks explained that the Lifetime Achievement Award was instituted to instill a sense of confidence in the younger generation. This followed the other award Shah Waliullah Award, which was given to an Islamic scholar of eminence. Responding to the suggestion about inter-religious dialogue, he said that the IOS had already taken a lead in that direction by hosting national and international seminars.

The IOS had decided to create a separate body for the purpose. Highlighting the importance of knowledge, he said that it was an effective means to put a stop to hatred.

This was possible only when people possessed knowledge. The Quran enjoined upon the faithful to acquire knowledge. The term Iqra had been used by the Quran to ask the faithful to read. The Prophet (PBUH) of Islam wanted Muslims to possess knowledge. Dr. Alam announced that a centre for the study of history would be set up to critically analyse the facts arising out of the historiography.

Presiding over the function, Justice AM Ahmadi rejected the idea of calling Muslims a minority. During one of his air travels from Mumbai to Delhi, a co-passenger, who happened



A view of the audience

which communication was too fast and rumour-mongering too easy. The communal divide had come to such a pass that the colour of vegetable and animals had been identified with religion. If the cow had been identified with one religion, dates symbolised the other religion. He scoffed at the selective condemnation of ideology saying that those doing the same thing on the other side of the fence must also be equally opposed. Secularism should not be construed as loaded in favour of one community. It should also mean giving a helping hand to the other community when needed. All attempts



to be an RSS activist, came close to his seat and told him that Muslims should leave India and go to Pakistan. On this, Justice Ahmadi asked for a piece of land for the Muslims where the RSS wanted to settle them.

In his introductory speech, the IOS Secretary General Prof. ZM Khan gave a brief account of the activities of the Institute. He said that the feed-back received by the Institute about its work was encouraging. The IOS was flooded with calls suggesting that it should venture into other activities, including forays into different fields of study. This was due to the resources at the disposal of the IOS that several commissions, including the Election Commission of India, had benefited from the data collected and analysed by the Institute. The level of work the IOS was engaged in could be gauged from the fact that 30 percent of the data collected by the Sachar Committee was outsourced from the Institute. He said that besides bringing out books on various subjects, mainly focusing on the marginalised sections, the IOS was regularly publishing journals, both print and on-line. A number of research and survey projects had been commissioned by the Institute.

To top it all, the IOS also provided a platform for intellectuals, thinkers and scholars. He informed that the setting up of a translation bureau in the IOS was being considered to focus on the translation of books into Urdu, Hindi and other regional languages. He said that the creation of an advanced centre for history was being strongly needed as an attempt was being sought to be made to deface history. He told that the IOS data bank could be accessed through the Institute's website.

Earlier, the function began with the recitation of a verse from the holy Quran by Hafiz Athar Husain Nadwi. The proceedings were conducted by the finance secretary, IOS, Prof. Ishtiyaque Danish. Among others, the vice chairman, Prof. Rifaqat Ali Khan, and the Asstt. Secretary General, Prof. Afzal Wani were also present.

**Ninth Qazi Mujahidul Islam Memorial Lecture on "Popular Science in Urdu Literature & Its Dissemination"**

The ninth Qazi Mujahidul Islam Memorial Lecture on "Popular Science in Urdu Literature & its Dissemination" was organised by the Institute of Objective Studies at its



Mr. Mohammad Khalil delivering his lecture

conference hall on March 17, 2018. Dr. Mohammad Khalil, former scientist, CSIR and editor, Science ki Duniya, who delivered the lecture, surveyed the scientific writing in Urdu. He said that the first Prime Minister of India, Pandit Jawaharlal Nehru, laid the foundation of scientific and technological development by getting a science policy resolution passed in 1959. Nehru presided over the CSIR which controlled 40 laboratories. These laboratories laid the road map for industrial development of the country. Referring to the use of Urdu as a medium for acquiring scientific

knowledge, he said that this could contribute a great deal to the change in the life-style of the common man. During the last 350 years, Europe made strides in scientific development with the result that the industrial revolution put it on the top of the world. This was not the case with Urdu, which was lacking in scientific literature. The first book on science in Urdu was Bahre Hikmah, which came out in 1798. The book was the Urdu translation of Parkinson's work in English and contained information on measurements.

Mohammad Khalil observed that it was Sir Syed Ahmad Khan who first recognised the importance of knowledge of science and came to the conclusion that people could not progress till they kept abreast of scientific advancement.

Keeping this in view, he got several books on science translated into Urdu. In furtherance of the quest for the propagation of science, he founded the Scientific Society in 1863 which pioneered the translation of 40 books. He said that the activities of the

scientific society were not confined to translation of books; they also included maintenance of a laboratory, a model room and a museum. This shows Sir Syed's foresight and his scientific temper that was keeping pace with the advancement of science and technology in Europe. Sir Syed was among those who closely watched the changing world scenario. He always endeavoured to disseminate scientific knowledge to the people in order to inculcate in them the need for its use in their daily life. Mohammad Khalil considered him as the harbinger of a new journalism that gave an impetus to the progressive scientific journalism.

As a keen observer, he witnessed the world undergoing change, and was fully aware that the Muslim community had deeply immersed itself in legends. He firmly believed that they could not come out of backwardness till they received modern education.

Mohammad Khalil said that to promote scientific knowledge, Sir Syed brought out periodicals like, Tahzibul Akhlaq and Aligarh Institute Gazette. Later on, this was emulated by the Osmania University in Hyderabad where DarutTarjuma and Darul Ashaat took upon themselves the onus to disseminate scientific knowledge from 1917 to 1947. Similarly, the father of Urdu, Dr. Maulvi Abdul Haq, brought out the first magazine of science in Urdu called Science, from Hyderabad in 1927 under the stewardship of Anjuman Taraqqi Hind. He pointed out that both Sir Syed and Dr. Maulvi Abdul Haq ceaselessly strived to popularise science through Urdu language with the result that the Nizam of Hyderabad made Urdu the official language of the state. He also opened a science laboratory in Hyderabad which was re-named as Regional Research Laboratory later. The laboratory is now under the administrative control of the CSIR. He expressed the view that until the popular language and the language of science were the same, we could not hope that science would form part of our life. If our language corresponds to the language of science, the cultural heritage would become inclusive, giving a practical shape to the use of science, entirely different from the West.

Laying emphasis on the economic empowerment of Urdu-knowing people, Mohammad Khalil said that being in a minority, they must use scientific knowledge for their betterment. But the main handicap was the dearth of scientific literature in Urdu which badly reflected on the Urdu-knowing population. In order to fulfill this need CSIR brought out a

quarterly magazine Science ki Duniya under the supervision of Prof. A Rahman, founder director of National Institute of Science, Technology and Development Studies in 1975. The magazine was edited by Urdu poet Anand Mohan Zutshi Gulzar Dehalvi. The magazine became a big success when noted scientists and scholars like the Nobel laureate, Dr. Abdus Salam, Prof. DS Kothari, Prof. AR Kidwai, Prof. Md. Shafi, Prof. RC Mehrotra, Prof. Zahoor Qasim, Prof. AC Misra, Prof. A Rahman, Prof. Baldev Singh, Prof. Nasim Ansari, Prof. AM Khusro, Dr. Krishna Lal, Prof. Zahid Husain Zaidi, Prof. Ehtesham Hasnain, Dr. Shamsul Islam Farooqi, Prof. Md. Shakeel, Prof. Arif Ali, Prof. Bilqis Bano and Dr. Obaidur Rahman, etc. contributed their articles. The magazine also published special numbers like "Nehru aur Science Number", "CV Raman Number", "Maholiyaat Number". Another Urdu magazine on science, simply called as Science is being regularly published by the Islamic Foundation for Science and Environment since 1993. This is being edited by science journalist and vice-chancellor of Maulana Azad National Urdu University, Hyderabad, Dr. Mohammad Aslam Pervez. Mohammad Khalil expressed dismay that in spite of a large number of newspapers and childrens' magazines being published in Urdu today, science content in them was lacking. He made out a strong case for increase in popular science content in newspapers and magazines.

Head of the deptt. of Urdu, JMI and the vice-chairman of Delhi Urdu Academy, Prof. Shahpar Rasool, in his brief speech complained that people were not doing what was incumbent upon them. But it was a moral duty of every person to admit to his mistake. Referring to the efforts of the Delhi State Urdu Academy, he said that the awards instituted in different fields by the academy also included science fiction and children's literature. He observed that Sir Syed Ahmad's contribution to the production of

science literature in Urdu was unforgettable as he got translated several books of science into Urdu. He said the books submitted to the Urdu Academy for awards did not measure up to the standards. He called for the production of standard literature in Urdu.

Secretary-General of IOS, Prof. ZM Khan, held that language did not move in a vacuum. Thus, there was a need for working on the linkages. The IOS had taken upon itself the responsibility to do its bit in that direction. He contended that the Muslims did have a scientific temper. It would be an exercise in futility if much was expected of them as the community was fighting for its survival. Assuring that the Institute of Objective Studies would not abdicate its responsibility to produce standard books in Urdu as our rich social, cultural and religious literature was preserved in the language. He sought the cooperation of scholars in this task.

In his presidential remarks, former vice-chancellor of MJP Rohilkhand University, Bareilly (UP) and ex-professor of physics and dean, Faculty of natural sciences, JMI, Prof. Zahid Husain Zaidi, admired Mohammad Khalil for his contribution to the popularisation of Urdu by way of his writings on science and termed him as a true friend of Urdu and science. Expressing concern over the continuing decline of members of Urdu-knowing people, he impressed upon the community to make their children learn Urdu. He said that Dr. Abdus Salam wanted science books to be translated into Urdu and he (Prof. Zaidi) had the privilege to translate some of his books and speeches into Urdu. He commented that scientific temper was the gift of Arabs and it was the duty of Urdu-knowing people to write more and more in that language. One could not deny the utility of science as today Israel dominated the Arabs on account of its superiority in science and technology.

Earlier, Hafiz Athar Husain Nadvi recited a verse from the holy Quran along with its translation in Urdu. Dr. Nakhat Husain, in-charge, Arabic section, IOS, conducted the proceedings and extended a vote of thanks. A good number of scholars, university teachers and research scholars, social activists and prominent citizens, including the asstt. secretary general, IOS, Prof. M. Afzal Wani, finance secretary, IOS, Prof. Ishtiyaque Danish, and Islamic scholar, Maulana Abdul Hameed Nomani, attended the lecture.

### **Lecture on “Hindutva and Nationalism”**

The Institute of Objective Studies, held a lecture on “Hindutva and Nationalism” on March 3, 2018, at the conference hall of the Institute. Maulana Abdul Hameed Nomani, General Secretary, All India Muslim Majlis-i-Mushawarat, who delivered the lecture, observed that theory and practice assumed importance in society in the context of exclusion as it was used by some people for political purposes.

Coming to the main issue, he said that cultural legacy had three grounds on which it stood. It could be either society, community or the country. Between 1915 and 1925, Hindu Mahasabha veered round to the view that the community was the basis for nationalism. Both RSS and the Hindu Mahasabha stuck to this position which, being a narrow outlook, was treading a dangerous course, having a potential to break the country.

He remarked that the debate of Hindutva and nationalism was not new, adding that Maulana Abul Aala Mawdudi, Maulana Husain Ahmad Madni and Dr Mohammad Iqbal did not debate religion as the basis of nationalism. Debate on this aspect needed to be initiated to put a stop to the concept of narrow nationalism. Referring to the freedom in India, he said, that its scope was very wide as even the followers of Charvak, who

were atheists, enjoyed the freedom to be independent of the faiths practised in India.

The maulana pointed out that the protagonists of Hindutva were nursing a grudge that they could not rule the country from the time of Mohammad bin Qasim and during the reign of Prithvi Raj Chauhan properly. That was the reason why they were now nurturing the ambition to rule the country. On their part Muslim religious leaders as also the Muslim institutions, particularly the seminaries, could not sense the scale of operations of the RSS. Their work became manifest from May 14, 2014 when the BJP took the reins of administration, riding the crest of popularity generated by the RSS.

Tracing the genesis of Hindu nationalism to the observations of K.N. Mukherjee, in one of his book as far back as in 1901 that after 100 years, Muslims would be in a majority, he noted that the RSS took a cue from his utterance and continued to work unceasingly to thwart it. As far as Islam was concerned, it outright rejected the idea of Hindutva model of nationalism, which identified itself with Hindus. According to Hindu nationalism, non-Hindus, like Muslims, Sikhs, Jains, Christians, Parsis, etc, fell outside the purview of nation. He maintained that the first treatise on Hindu nationalism was written by Veer Damodar Savarkar in 1920 who used the term Hindutva. The book was revised in 1927 and the name of the author was missing. Instead, it mentioned the author as a Maratha.

Referring to the Supreme Court judgment regarding Hinduism as a way of life, Maulana Nomani held that this issue was debated by Hindu stalwarts like Bankim Chandra Chattopadhyay, Aurobindo Ghosh, Lokmanya Tilak, Mahatma Gandhi and Parmanand. The judgment was silent over the question as to who would be called a Hindu. According to RSS ideologue and second chief, M S Golwalkar,

Hindutva could not be explained in words. The founder of RSS, Dr. K B Hedgewar, besides Balasaheb Deoras and Prof. Rajendra Singh, also known as Rajju Bhaiyya, held the same opinion about Hindutva.

He said that Muslims were solidly behind the Congress led by Gandhi and Nehru without caring that both of them always stood for soft Hindutva. Describing the troika of Gandhi, Nehru and Dr Ambedkar as protectors of Hindutva, though the Dalit icon later on changed his discourse by pleading for the inclusion of Muslim, Christians, Sikhs, Parsis, Jains and other religions as part of the religion that was defined as a way of life, and part of the nation. He said that there were four constituents that were necessary for that way of life. These were geographical area, racial stock (blood relationship), tradition and culture. Elucidating on tradition, he said that in north India for instance, a marriage could be solemnised with the person of a higher sub-caste, whereas in the south, a maternal uncle had the first right to marry his niece (sister’s daughter). He pitched for raising the question of the way of life in respect of different religions.

Defining qaumiyaat (nationalism) the maulana said that it meant concern and love for the country. When one had the concern for the country, he would be duty-bound to defend it. Commenting on Nehru’s view on the issue, he recalled the visit of the former to the Aligarh Muslim University where, addressing the students, he stated that they were Muslims, but they were part of their Indian legacy. Similarly, when Dr Ambedkar was told that Muslims were not a part of the “Indian” culture (sanskriti), he retracted his statement and expressed the view that there were many cultures in India, like Muslim, Sikh, Christian, Parsi etc. It was Brahminism that had suppressed scholastic and cultural legacy replacing it with its own theory and superfluous traditions.



The concept of equality was to give a short shrift by coining a new word samrasta (amalgamation). He said that the caste system, under which four castes were categorised, created the Hindu community which was performing God's job. According to the Hindu view represented by the RSS and other similar organisations, nationalism was identified with cultural nationalism. In this scheme of things, country and nation were two separate entities. They treated external attack not as an attack on the nation, but attack on the country. According to this theory, Hindu nationalism was the only real entity and that alone constituted the nation. Those who joined that nationalism would form part of the nation, he added.

Maulana Nomani pointed out that language, area, religion and country were four elements that together constituted nationality, suggesting that this theory could be validated if the country was accepted as the basis of nationality. Quoting the celebrated Hindi poet, Ram Dhari Singh Dinkar, he said that India is a multi-cultural country and all religious practised here form part of that culture. He regretted that this argument was never used by Muslims. This concept of nationalism was contested by Golwalkar, who said that a Hindu was identified with nationalism as nationalism was identified with a Hindu. Golwalkar declared that those who came from outside were not part of Indian nationalism till they fully amalgamated with Hindus. Golwalkar's plea was that India, being a holy land for Hindus, like Makkah for the Muslims, belonged to Hindus and they were the only nationalists. He said that occupation used to be the limit of the physical area but for the RSS it was a particular geographical area. Blasting this theory, he pleaded that whoever made India his home, should be treated as a nationalist.

He questioned how a person born in India would cease to be a nationalist after converting to Islam. He noted that

the kalima once uttered would always remain a binding force for a Muslim. Rashtravad, or nationalism should be common to all irrespective of a religion an Indian professed. Rashtravad today was associated with Vande Mataram and Jai Shri Ram and the Assalam o Alaikum did not qualify to be a part of nationalism. This was the real issue before the Muslims which should be raised with the protagonists of Hindutva, whose nationalism was based on negative thinking. This negative thinking was described by the great Hindi novelist Munshi Prem Chand as social leprosy. He emphatically said that Muslims had every right to demand a judicious share in national resources. He reiterated that the foundation of millat was the kalmia, not nationality.

The IOS chairman, Dr. M. Manzoor Alam, who presided over the lecture, informed that two more lectures on the subject would be organised by the Institute in the near future. Cultural nationalism was being hotly debated in different circles and the maulana had spurred the audience to go deep into the issue, he said. Studying and understanding the subject was necessary in the present context because the question raised by the Sangh Parivar would have to be answered more effectively and convincingly in order to counter the propaganda unleashed by it. He warned that non-serious questions would not cut much ice with the saffron brigade stressing that the pursuit of knowledge was essential to prove equal to the task.

As many as 400 books had so far been published by the IOS but not a single student came forward to enquire about their titles or subject matter, he said. The intellectual fight had become so intense today that none could face it if ill-prepared. Calling for sophistication in the narrative, he noted that Jews and Brahmins had philosophised their viewpoints. Here lay the importance of the pursuit of knowledge, which Muslims were regrettably lacking at present.

Disagreeing with the demand for reservation for Muslims, he pitched for raising demand for share in policy-making. The future could not be built on benefit schemes for Muslims announced periodically by governments. He said that Allah had bestowed on human the power to consciously take decisions and it was their duty to use knowledge for the sake of it, but without bias.

Earlier, the programme began with the recitation of a Quranic verse by Hafiz Athar Husain Nadwi, who also translated it into Urdu. Dr. Nakhat Hussain Nadwi conducted the proceedings. The lecture was attended by university teachers, researcher scholars, social activists, prominent citizens, including the Asstt. Secretary General, IOS, Prof. M. Afzal Wani.

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## IOS Journey Step by Step



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Dr. Syed Abdul Bari delivering his lecture

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