



# IOS NEWSLETTER

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## Thought for the Month

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

Al-Quran- 22: 7-9

### Editor

**Prof. Sanghasen Singh**

### Circulation Manager

**Syed Arshad Karim**

### Correspondence

#### Address

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

Phone 26981187,  
26989253, 26987467

#### E-mail:

[info@iosworld.org](mailto:info@iosworld.org)  
[ios.newdelhi@gmail.com](mailto:ios.newdelhi@gmail.com)

#### Website:

[www.iosworld.org](http://www.iosworld.org)

## FOCUS

When Pakistan was created in the name of religion, the majority of Muslims in India decided to stay back in India. They chose a secular, socialist, democratic republic instead of a Muslim Pakistan. They stayed back because they believed that this country, which had more than eighty per cent Hindus, would take better care of them than Pakistan which had more than ninety per cent Muslims. Hence, the Muslims of India reposed their faith in the founding principles and in the Hindu majority. This faith of the Muslims was facilitated by towering national leaders like Mahatma Gandhi, Maulana Azad, Nehru and Ambedkar. For Muslims of that generation, few of whom survive today, Maulana Azad's speech in October 1947, from Jama Masjid of Delhi, is still fresh in their memories, when he tried to address the apprehensions of Muslims and called upon them to stay back in India, for it was the land of their forefathers who were buried here. Mahatma Gandhi in December 1947 went to Mewat and assured the Meo Muslims, who had decided to leave for Pakistan, that their security was paramount to him and urged them to reconsider their decision. On his assurance, around 70,000 Meos decided to stay back.

Since Independence, the successive governments led by the Congress party adopted a policy of protection towards the minorities, especially Muslims. Apart from the constitutional safeguards, the secular ideology of leaders like Nehru also provided the minorities with a feeling of security, if not with their rightful space in the political field. The communal forces which wanted to see India as a Hindu state were kept at a distance, and the minorities were treated as equal citizens. They were given equal rights in the Constitution and a stipulation was made for protection of the educational and cultural rights of the minorities. However, while the weaker sections got tangible political and economic benefits, the minorities were to be satisfied with assurances of their security and protection of their personal laws. Consequently, the scheme which dominated the Congress' policy for Muslims was security during communal riots, protection of personal laws and other emotive issues like introduction of Urdu. This compact was mediated by the Muslim elite who bargained for the community and the Congress returned their favours by nominating them to ornamental positions. These elite, it is also alleged, had a vested interest along with the Congress in keeping Muslims "backward" for that was an easy way to obtain their votes en bloc. Hence, instead of raising serious economic issues concerning Muslims, the Congress preferred to rake up emotional issues. While these issues did not help Muslims to solve their existential problems, they gave a handle to the opposition, particularly the rightist parties, to argue that Muslims were being pampered. Even the setting-up of the Prime Minister's High-Powered Committee, popularly called the Sachar Committee, was termed appeasement. The way these issues were articulated - all in the name of secularism - have not helped the Muslim masses at large, and have given fodder to the rightist parties to carry on the propaganda that the minorities are being molycoddled. It has also helped these parties in consolidating their support base among the majority community. Thus, this policy of the centrist parties, particularly the Congress, of addressing the emotive issues to garner support from the community in the electoral arena, and neglecting their socio-economic development, has only helped strengthen the rightist parties which have expanded their support base in the majority community.

**From Towards Creating a Just and Equitable Future in India  
by Prof. Mirza Asmer Beg (ed.), pp. 19-20**

## Activities of the IOS Headquarters

### IOS organises one-day national conference on “India and G20 Summit: Setting the agenda for Inclusive Future”

A one-day national conference on ‘India and G20: Setting the agenda for inclusive future’, was organised by the Institute of Objective Studies in hybrid mode on August 19, 2023.

#### Inaugural Session

The inaugural session began with the recitation of a Quranic verse by Maulana Athar Husain Nadwi of Urdu section of the Institute.

Assistant Secretary General of the IOS, Prof. Haseena Hashia, who introduced the theme, said that the summit was a troika at the G-20 because the member holding the rotator presidency every year worked together with its predecessor and the successor, to ensure continuity of the agenda. It was a troika in the sense that the group represented past, present and the future. G20 or Group

of 20 was an inter-governmental forum comprising 19 countries and European Union (EU). It worked to address major issues related to the global economy, such as international financial stability, climate change mitigation and sustainable development. She held that the G20 was composed of most of the world’s largest economies, finance ministries, including both industrialised and developing nations. It accounted for around 80 percent of gross world product (GWP), 75% of international trade, two-thirds of the global population and 60 percent of the world’s land area. India’s G20 Sherpa,

Amitabh Kant, would lead discussions with the G20 Troika comprising India, Indonesia and Brazil. Sherpa meetings had been held in several cities of India. Vasudev Kutumbkam – “One Earth, One Family, One Future” had found resonance across the world because of its encompassing, inclusive message, capturing the diverse global changes of the day, she observed.

Prof. Hashia pointed out that the Sherpas took stock of the progress made in various G20 Sherpa track working groups of the Digital Economy, Health, Education, Tourism, Culture, Agriculture, Trade and Investment, Employment and Anti-corruption. Delegates at these meetings



On the dais (L-R): Prof. Haseena Hashia, Prof. Z.M. Khan and Prof. S.A.M. Pasha

highlighted the need for women’s leadership. They also emphasised the importance of accelerated efforts to return to a path of resilient growth and recovery, she added.

Inaugurating the conference, political scientist and former Head of the Department of Political Science, Jamia Millia Islamia, Prof. S.A.M. Pasha said that the issue was ever evolving. The G-7 originated from ad-hoc gathering of foreign ministers of industrialised countries in 1973 and had since become a formal, high-profile venue for discussing and coordinating solutions to major global

issues, especially in the areas of trade, security, economics and climate change. Each member’s head of government or State, along with the European Union’s Commission President and European Council President met annually at the G-7 Summit. Representatives of other states and international organisations were often invited as guests. He observed that the United Nations Organisation was most important, though there were a plethora of organisations that were not less important. Agenda for G-20 was very expansive. It ranged from global health to inclusive growth, food security, green development addressing climate change, debt restructuring through the

G-20 common framework for debt, strategy for regulation of global crypto currencies, addressing pressing economic and social issues, promoting global economic stability by advocating policies that fostered sustainable economic growth and reducing inequality. This also included addressing global economic imbalances, promoting financial stability and sustainable development. Priorities would include renewable energy, water conservation, clean air

and sustainable urban development. Besides, focus would be on digital governance, digital inclusion and innovation for sustainable development, he noted.

Prof. Pasha held that, in addition to world issues, national issues would find place in the discussion at the Summit. Referring to the death due to the Covid-19 pandemic, he said that the figure stood at 40 lakh people which was an extraordinary figure. Politics should be sustainable for sustainable development. But politics denied rule of law as the rule of law was not by the rule of law. Democratic

institutions were being systematically violated. Bulldozer rule of law was not possible anywhere in the world. There should be adherence to constitutionalism, rule of law and the politics of inclusion. He said that the German dictator, Adolf Hitler was most powerful and was elected democratically, but later on he became ruthless without having regard to law. He pleaded that politics should be rooted in justice, human rights, multiculturalism and diversity. He questioned if the sustainable development is possible in a situation in which people were fighting ethnically. It was the time people thought collectively. Stressing that the government must give importance to civil society, he said that the development should be inclusive and not exclusive.

Prof. Pasha pointed out that the minorities were ignored in several fields. This was so in the political field as well. Several parties did not have a single member from the minority community in parliament. The chaos created during the Covid-19 pandemic also led to a situation in which some people, despite possessing money, could not have access to oxygen. This meant that money was not all important. There should be rule of law, not rule by law. Selective application of law was not permissible and everyone would have to remain within the confines of law. He said that the gravity of the current situation in some parts of the country could be understood by the comment of a high court which described it as 'ethnic cleansing'. It was perhaps for the first time that a court had to make such a terse comment on the prevailing atmosphere of fear and insecurity. Touching upon the problem of unemployment, he said that the youth accounted for half of the country's population, but they were without a job. He observed that politics had to be in line with the law. Law had to be supreme and be based on consensus. Big strides had been made in the field of higher education in India, but the

country did not figure among the countries with best universities.

Speaking as the guest of honour, Head of the Department of Biotechnology, University of Kashmir, Prof. Manzoor Ahmad, underlined the emerging role of India as a global health-care player. It was playing its role in the imperatives for healthcare. Many ministries of the government of India were working in the area of healthcare. India gave impetus to research and manufacturing of medicines. Thus the country attracted the world's attention towards this feat. India proved its mettle to the world by playing its role in the global healthcare. He said that the country provided medicines to Africa to fight HIV. Indian medicines were heavy in demand due to their being cheapest in South-East Asia. The country was also the cheap medical tourism destination.

He said that the country had become home to medical tourism because of better medical services, security, etc. Government of India was also promoting medical tourism. India had also become the hub of multiple medical products. And, in terms of affordability, India was the best medical tourism destination among third world countries.

Speaking as the guest of honour, former Chairman of Janata Cooperative Bank, Delhi and ex-Head of the Department of Commerce, Jamia Millia Islamia, Prof. Abdul Aziz Ansari, said that India's presidency of G-20 would strengthen global friendship and international cooperation in different fields. It would also help boost transparent trade practices and work as a bulwark against trade protectionism. He held that the G-20 Summit offered India an opportunity to showcase its technology. Innovation, research and development, etc., were there to boost economy and inclusiveness, he added.

In his presidential remarks, Secretary General of the IOS, Prof. Z.M. Khan, held that the concept of cohesiveness, conditioning and living

conformed to the Constitution and the teachings of Quran. Everything should be done to increase cohesion. He warned that the attempt being made to provide grist to the propaganda machinery were very dangerous. Both media and the government were working overtime to provide fodder to the propaganda. If the election was meant to collect Hindu votes, then it could prove disastrous for the country. Several organisations and institutions were expressing happiness over the turn of events. Happenings here are being noticed at the international level. This could benefit the marginalised sections. This might in turn benefit Muslims as well. Describing the concept of G-20 as good, he noted that it existed in villages too. This found echo in the Constitution as well. Whatever happened in Nuh district of Haryana in the recent past was very dangerous. He called for maintaining a balance.

The inaugural session ended with a vote of thanks extended by Prof. Haseena Hashia.

### **Technical Session-I**

The first technical session commenced with the Dean, Faculty of Humanities and Languages, JMI, Prof. M. Ishaque being in the chair.

The first speaker was Prof. Nasrin Mujib from the Department of Education, Aligarh Muslim University. Commenting on the quality of and access to education, she said that several initiatives had been taken by the government to provide education to all. Sarwa Shiksha Abhiyan had been launched to give education to all. She held that rapid expansion of digital technology led to the teaching through on-line classes. E-Pathshala was a part of digital education. But, there was a need for professional development and quality education. Quality of teachers was also important. She said that the government was spending substantial amount of money on education.

Prof. Nasrin Mujib was followed by Prof. Sajjad Ahmad Lone from the

Department of Electronics and Communication, Faculty of Engineering, JMI. He remarked that billions of dollars were spent annually on oil import. He said that semiconductor chip was the substitute for oil. Devices had in-built chips and they consumed little power. They were energy and power efficient. Referring to semiconductor revolution, he said that the source of silicon was sand which was sourced from deserts. Chips were substitute for new source power. Consumption of chips in India was increasing but unfortunately the production was zero. It started manufacturing chips in Mohali. A laboratory for the purpose was started in Mohali in 1980. India was importing chips as much as oil, he added.

Prof. Shabana Mehfooz of the Department of Electrical Engineering, Faculty of Engineering, Jamia Millia Islamia said that healthcare was being computed. Healthcare system stood for personal health service being provided to an individual. Services meant personal care, health promotion services, disease prevention, early detection of disease, social and occupational rehabilitation. Referring to digital transformation, she noted that bio-medical data, autonomous robots system integration, cyber security, cloud computing, additive manufacturing, simulation and augmentation were included in it. Major technologies for healthcare were artificial intelligence analysing, health data, IOT and clone computing—shared use of resources. She explained how cloud computing (ICC) was digitising healthcare.

Head of the Department of Sociology, Abeda Inamdar Sr. Autonomous College, Pune, Prof. Salma Aziz held that socio-cultural diversities in India were suffering from communal divide. If this continued, it would disturb inclusiveness. The concept of inclusiveness was inherent in the Constitution. She said that multiculturalism promoted pluralism. Cultural diversity should be protected.

Multiculturalism minimised tension in society. Roots of Indian multiculturalism were found during Aryan and Saka times. In 'Discovery of India', Jawaharlal Nehru, described India as a 'multicultural state.' India was a vast country with the diversity of cultures, religions, customs and traditions. 'Sarva Dharma Sambhav (Respect to all religions) had been the hallmark of India's unity in diversity. But, of late, identity crisis of various communities came out in the open. Biases and stereo-typed things in the majority community were on the rise. Islamophobia, mob-lynching, Gharwapsi and love Jihad were dominating the political scene, she remarked.

Dean, Faculty of Commerce, Abeda Inamdar Sr. Autonomous College, Prof. M.G. Mulla, shed light on G-20 structure and said that India's theme was 'one earth, one family and one culture'. He also explained India's G-20 priorities and the agenda. Then he briefly focused on the expectations from the Summit as far as India was concerned.

In his concluding remarks, Prof. Ishaque said that if one went into the ancient literature, he would find everything revealing. The Qur'an is the ethical foundation of life and joy. The great Tamil literary figure, Subramania Bharathi, too stood for unity among different communities. Ancient Indian literature was full of cultural and social amity, he added.

#### Technical Session-II

Second technical session was chaired by the former Head of the Department of Educational Studies, JMI, Prof. Najma Amin.

Assistant Professor of Arabic and Cultural Studies, Jawaharlal Nehru University, Dr. Mohammad Ajmal explained the cultural perspective of G-20 Summit. He said that at the instance of the union minister for culture seminars and exhibitions were organised to celebrate India's cultural diversity. Efforts were also made for

protection and restoration of cultural property. He said that G-20 summit was an occasion to showcase cultural property. Cultural heritage was contributory to global economy. Certain Indian food items were so popular that they were prepared and served in other countries. He held that Indian dresses like dhoti and topi could be showcased.

Prof. Shakeel Ahmad Khan from the Institute of Agricultural Research, Pusa, Delhi, said that G-20 would focus on climate change, sustainable development and Indian agriculture, among other things. It would also discuss priorities and the progress in the achievement of 17 goals of sustainable development. It may be recalled that by 2030, 21 targets will have to be achieved. He said that the world community would have to understand climate change in the terms of climate and weather. Greenhouse gases contributed to global warming. It would lead to substantial increase in the temperature of the earth. He noted that 14 percent gases were coming from agriculture. Since productivity could not be reduced, there was need to raise food production, he stressed.

Dr. Zewar Hussain Bhat from S.K. Agricultural University, Kashmir observed that Kashmir was the land of beauty and horticulture was its mainstay. Its share in the GDP was 9.5 percent. Annual turnover of horticulture products like, spices, saffron and zeera worked out to Rs. 50 crore. Horticulture industry was rich. There was a university of horticulture which had started commercial production. More and more people were taking to organic farming. Agricultural demonstrations were being organised in which pest control methods figured prominently, he pointed out. Prof. Mohammad Sohrab from MMAJ Academy of International Studies, JMI, spoke on G-20 and contemporary geo-politics and environment. G-20 was comprised of democratic countries to work together in an atmosphere of mutual

understanding and cooperation. He said that cultural hegemony of western nations meant their cultural dominance. North Europe was dominating western cultural values. There was duplicity of western countries in dealing with other countries of the third world. In order to furbish their image, they were simply creating media hypes. But the fact of the matter was that the southern part of Europe, Africa and Asia was at the receiving end. There was the monopoly of new production to capture the market. Almost 90 percent global resources were denied to other countries, he remarked.

Last speaker of the session was Associate Professor at the Centre for Interdisciplinary Research in Basic Sciences, JMI, Dr. Imteyaz Hassan, who focused on climate change impact and sustainable development. He explained how climate change could impact the world and how it could change society. People were suffering from pollution and global warming was affecting agricultural production. Temperature of the earth was rising with every passing year. Human health was also becoming vulnerable with the health system being affected. He said that high death rate in the areas where air quality was poor had been reported. Sea level was rising and storms surged. Climate change was impacting socio-economic life of the people. He suggested that the solution to the climate change lay in the reduction of carbon emissions, conservation of energy and water, and reduction of greenhouse gases.

Summing up the session, Prof. Najma Amin, described the Summit as election-centered. India was focusing on its ancient past in terms of health, medicine and IT. Promotion of Ayurveda, Indian knowledge system – Vedas, holistic system of medicine, etc., were in the focus. She referred to the meeting recently organised by the ministry of Ayush, government of India in Ahmedabad in which representatives of WHO also

participated. Then there was talk of innovation in agricultural economy. She said that the idea of G-20 was conceived in 1966. Referring to the need for peace and harmony on the agenda, she noted that if the West could not ensure peace then how they could do it in India. In this connection, she named USA which was dumping its arms in Ukraine. Similarly, Israel was selling weapons to Germany. This was the election year and inflation had to be checked. War impact, economy, agriculture and climate change were some of the major issues that would be discussed in the Summit. Climate change was destroying agriculture and Russia-Ukraine war had divided the world into two blocs. She questioned the very concept of Vasudev Kutumbkam (world is one family). She said that it sounded sheer hypocrisy when one came to know that a particular community was being targeted everywhere, she added.

#### **Valedictory Session**

Speaking as the guest of honour, Chief Proctor, JMI Prof. Atiqur Rahman said that inclusive meant the whole world. Global warming and climate change were the major challenges before the world. Human needs were unlimited whereas the resources were limited. Global connectivity was essential for faster economic growth. He noted that natural environment was under threat due to climate change. Developing countries were facing unchecked urban growth due to migration of people from villages to cities. He held that there would be population explosion by 2030. India's material consumption was growing sharply. World was faced with the systematic problem of global warming and sustainability of development. In India, per capita energy consumption was very low. Rise of carbon dioxide led to the increase in global temperature which in turn caused rise in the sea level. Wild fire was also adding to global warming. He said that this year's temperature was hottest in the last 100

years. Global temperature registered phenomenal rise in the last 40 years. Ninety-seven percent scientists agreed that the climate underwent a change in the last 10,000 years. He warned that the world would grapple with water shortage and hunger due to decrease in food production. Growth rate during the first quarter was 6 percent. "We are not looking at the problem, but creating them", he maintained.

In his valedictory speech, former Head of the Department of Computer Science, JMI, Prof. S.A.M. Rizvi, called for setting agenda for home rather than doing it globally. He said that India should showcase her varied culture and achievement in different fields. He held that India did not require transactional leaders but transformational leaders. India should aim for a long-term strategy. India could showcase her activities only when there was a concrete plan. India was the largest democracy and the population should be created into a human resource. There should be job creation and universities should have nothing to do with the job market. Today, politics had become a profession and the politicians were middlemen. He argued that the institutions, like judiciary and election commission should be made answerable. That was the essence of parliamentary democracy. He held that good work had been done in the field of digital resources. Roads in the country were good and disaster management was worth appreciating. He emphasised the need for working with sensitivity and consciousness.

In his presidential address, Vice-Chairman of the IOS, Prof. M. Afzal Wani, stressed the need for understanding the purpose. Only then could one do something relevant. Climate change and sustainable development were the two most pressing problems that the world had to contend with. India had the potential to contribute 75 percent of the world's healthcare. He said that the agenda for the Summit was not clear in the minds of people. He called for making it sure

that India was not responsible for climate change. There should be collaboration at every level. Referring to Article 21 of the Constitution, he said that every citizen was guaranteed protection of life and personal liberty. Financial stability was possible only when the system of justice was fair. Democracy was not the rule by majority, but by the rule of law. No country of G-20 would allow anybody to be killed by a group of people. He remarked that if the scientists knew of the causes of climate change, why they did not come out with the solution to it so far. He observed that India had the potential to become the world leader. India was rich in so many things. She could showcase her culture which was rich and varied. She should look forward. Commenting on the advancement of Artificial Intelligence (AI), he said that the world should be told to limit arms race. India should project the best of what she had. That might be judiciary, education and several other things. He held that India had greatness but she was not showcasing it. Those attending the summit were not a group of themselves, but a group of the whole world. He insisted on showcasing peace, equality and happiness through the rule of law.

At the end of the conference, Prof. Haseena Hashia proposed a vote of thanks to the participants.

**Mujaddid IOS Centre for Arts & Literature organises discussion on “Contemporary Sensibility in Urdu-Hindi Poetry”**

A discussion on ‘Contemporary Sensibility in Urdu-Hindi Poetry’ was organised by Mujaddid IOS Centre for Arts and Literature at the IOS auditorium on August 12, 2023.

The function commenced with the recitation of a Qur’anic verse by Hafiz Mohammad Athar Husain Nadwi.

Convenor of the Centre, Anjum Naim introduced the participants in the discussion as also the theme. He said that those who were present at the discussion represented both Urdu and Hindi literature. Such discussions focusing on the two languages had become very rare though the need for bringing both of them together was being felt more today than ever before. He observed that at the very outset, it was visualised that the Centre would endeavour to hold multi-lingual dialogues to build bridges with them.



On the dais (L-R): Prof. Dilip Shakya, Mr. Khurshid Akram, Mr. Ikram Khawar and Ms. Azra Naqvi  
On the podium: Mr. Anjum Naim introducing the topic of discussion

Multi-lingual dialogues afforded an opportunity to understand sensibilities of each other. As a matter of fact, one language was complementary to the other in respect of the subject-matter and oeuvre. It also helped understand customs, social and cultural traditions, besides the trends in their literature. No literature could be oblivious to the happenings in society. This played an important role in exchanging the ideas that dominated the language. He held that such gatherings benefited the younger generation at the intellectual level. In a society where social groups belonging to different faiths lived side by side, they seldom acquainted each other with their sensibilities and feelings. In this situation, such

dialogues contributed positively to social and cultural enrichment, he added.

Dr Shoeb Raza Khan, Assistant Director, Open Schooling, NIOS, who conducted the proceedings, observed that Hindi was being enriched by *Ghazals* which came from Urdu. A number of Hindi poets were composing *Ghazals* which had become very popular among the audience at *Kavi Sammelans* (poetic gatherings).

Prominent Urdu novelist, Urdu poetess and an acclaimed translator, Azra Naqvi was the first speaker who insisted that poetry of Mir Taqi Mir and Mirza Sauda also corresponded with modernity of their times. She said that *Nazms* like ‘*Ghode Ka Qissa*’ and ‘*Shahar-i-Aashob*’ were composed at that time. A poet had to be necessarily susceptible to the happenings around him. He could not remain detached from his times. Man had to encounter the situation which affected everybody, irrespective of his status. Things kept on changing and the poet expressed his impressions in his language with craft and style. Referring to the

celebrated Urdu poet of the eighteenth century, Mir Taqi Mir, she said that he pictured his joblessness and all-around destruction due to the swift annexation of the areas held by Nawabs. She held that ‘Mir’ was not confined to the verses of love and beauty. He wrote in other forms of poetry as well. Holding that effects of the two world wars changed the scenario of the world and the literature did not remain unaffected. Sahir Ludhianvi’s poem “*Parchhaiyan*” (shadows) depicted the aftereffects of the Second World War. He described the economic condition of the country following the war. Similarly, the industrial revolution in England, first war of independence in 1857 and

emergence of communism affected the writings of that time. She also referred to Sir Syed Ahmad Khan who battled for English education among Muslims. Commenting on the criticism of the old Urdu poetry by the composers of *Nazam*, she said that Altaf Husain Haali 'rejected the old-styled poetry'. Ismail Meeruti was in the same line, she said.

Azra Naqvi pointed out that Faiz Ahmad Faiz and Josh Malihabadi belonged to progressive movement which was influenced by the freedom struggle. Loot and violence in the wake of partition in 1947 found echo in their poetry. She said that the advancement of science and technology coupled with Covid-19 significantly impacted the literature. The world had now become a global village where access to knowledge and information was very easy. She stated that both Urdu and Hindi languages belonged to the country and they had to be contemporary. Social media platforms like Facebook too carried *Nazms* which were being accessed by the lovers of poetry. She said that Hindi *Nazms* too were becoming popular. In this connection, she referred to a function hosted by the Sahitya Academi where Sudha Maheshwari recited a *Nazm* in Hindi. Poets were also using environment as a subject to warn the people against pollution. This could be described as the contemporary sensibility. Imran Pratapgarhi and Gauhar Raza were writing on topical issues. Besides, Kahkashan was writing beautifully. On this occasion, she recited a few poems written by her recently.

Professor of Hindi, Jamia Millia Islamia, Dilip Shakya, opined that contemporary sensibility had an historical context. Today's life style was different from the living style of the West where modernity was an inalienable part of everyday life.

He said that the eminent Hindi writer and critic Agyeya discussed the nuances of modern times in his famous book, "*Kaal ka Damru*" (Drumet of

time). He said that Agaye believed that the contemporary life could not be detached either from the past or the present. Referring to the famous Urdu poet, Nazeer Akbarabadi, he said that he had been included as a Hindi poet because he wrote a number of *Nazms* in praise of Hindu gods and goddesses. He remarked that Hindi poetry could not sustain without Urdu poetry. Both the languages had the same origin but they separated from each other later as the two rivers. He noted that the famous national poet of Hindi, Maithili Sharan Gupta was influenced from 'Haali'. Gupta's poem '*Bharat-Bharati*' became very popular those days. Similarly, '*Madhushala*' written by Harivansh Rai Bachchan was influenced from the celebrated Persian poet, Umar Khayyam. Of late, Dushyant Kumar emerged as the most famous poet of Hindi *ghazals*. Prakash Pandit was another writer who translated several works from Urdu to Hindi. According to the noted Hindi poet and critic, Shamsheer Bahadur Singh, he was the gate-way of Urdu and Hindi. Urdu impacted him most. He said that *Nai Kavita* (New poetry) came to Hindi similar to its entry into Urdu through Nasir Kazmi. He used the occasion to recite some of his recent compositions.

Well-known Urdu poet, Ikram Khawar, who published two collections of Urdu poetry, namely '*Masnad-e-Khaak*' and '*Lahoo Se Chand Ugta Hai*' held that poetry could not be written without being contemporary. He regretted that the new generation of writers dissociated itself from progressive writer's movement. This was not so with the writers earlier who were very much associated with the movement in one way or the other. Today, the influence of aesthetics characterised by an appreciation of beauty, was ostensibly reflected in poetry. He recited his two Urdu poems and concluded with the remark, "*Sitam ki Raat Jo Dhalne pe Aamaada Nahin Hoti*". Senior Urdu journalist and the VOA (Urdu service) correspondent, Suhail Anjum said that

it was a high time both Urdu and Hindi came closer to each other.

In his presidential remarks, eminent Urdu-Hindi poet, novelist and writer Khursheed Akram, briefly explained niceties of the *Nazm*. He said that currently, there were quite a few *Nazm* writers. In this connection, he made special mention of Akhtarul Iman. He observed that while a *Nazm* did not impact instantly, *ghazal* did it. Poetry should be such that could make one feel of sensibility. He referred to a poet who made real description of the events during Bhagalpur riots.

He observed that literature reflected the trends of the time. There were issues of collective life. Sorrow, hatred, injustice, etc., had affected the life of a common man. Literature was not action, but reaction, and had relationship with man-made disasters. Some significant work had been done in Urdu fiction which was worthy of attention. Habib Jaalib was the last Urdu poet of resistance. Shedding light on the difference of attitude between Urdu and Hindi in respect of contemporary sensibility, he said that the bulldozer raj began in Madhya Pradesh and Hindi poets wrote a lot on it.

He said that literature possessed a powerful voice of resistance. Literature did not have only words but also the medium to express them. He observed that when NRC was sought to be implemented in Assam, poetry of resistance was written. It was called '*Miyani*' poetry. This poetry influenced Assamese, Bengali and other regional languages which carried songs on the issue. On this, the Assam Chief Minister, Hemant Biswa Sarma had commented that the state faced threat from *Ajmals* and Poetry of *Miyans*. It was not a frivolous thing that the poetry became a threat in the face of the state's excesses, he concluded.

At the end of the discussion, Anjum Naim extended a vote of thanks to the audience and the speakers.

## Activities of the IOSCHCS

## IOS lecture on "Contribution of Urdu fiction in the making of India"

A lecture on the 'Contribution of Urdu fiction in the making of India' was organised by the IOS Centre for Historical and Civilisational Studies, at Aligarh on March 14, 2023.

The lecture began with the recitation of a verse from Holy Qur'an by the director of the IOSCHCS, Prof. Syed Jamaluddin.

Introducing the speaker, Prof. Tariq Chhatari, former Professor at the Centre of advanced study, Department of History, Aligarh Muslim University, he said that he was the guide of the research project on the subject. Besides being a history teacher he was a well-known Urdu novelist and short-story writer.

Delivering the lecture, Prof. Tariq Chhatari, traced the brief history of Urdu novel writing. He said that Urdu novel writing began in the late eighteenth and early twentieth century. The first Urdu novels were written by Deputy Nazir Ahmad. Nazir Ahmad's

writings left an impact on his contemporary Urdu fiction writers.

Prof. Chhatari observed that besides Nazir Ahmad, it was Pandit Ratan Nath Sarshar, who instead of choosing an individual, preferred to focus on society. It was aimed at inculcating a sense of social responsibility in an age of rush to adopt western life-style and values. He highlighted decline and fall

taking novel to the level of a common man. Munshi Prem Chand emerged as a novelist who focused on the life of a commoner and the caste-ridden Hindu society.

Prof. Chhatari pointed out that Prem Chand demonstrated in his novels humanitarian concerns and the predominance of the wealthy in society. Prem Chand opted for the realistic portrayal of social environment surrounding him. He also spoke on the beginning of progressive writer's movement in detail. He said that this movement introduced the concept of collectivity as opposed to individualism. This phase saw the novelists becoming very humane as they exposed the miseries of the common man. This was a journey from idealism to realism, he concluded.



## IOS Centre for Historical and Civilisational Studies

## Lecture on

'Contribution of Urdu fiction in the making of India'

## By

**Prof. Tariq Chhatari**

Former Professor at the Centre of Advanced Study, Department of History, Aligarh Muslim University

On March 14, 2023

of civilisations.

Among the Urdu novelists of that period, Abdul Halim Sharar who occupied a place of prominence as an historical novelist. He said that Mirza Haadi Ruswa wrote 'Umrao Jan Ada' in which a courtesan known as Umrao Jaan was a central character. It depicted the literary taste of the nawabs of Awadh: Haadi Ruswa placed Urdu novel writing on strong and sound footing. It was followed by an era of

The lecture was followed by a question-answer session.

The function came to end with a vote of thanks extended by Dr. Zabeen Anjum.

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