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Thought for the Month

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

Al-Quran- 22: 7-9

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FOCUS

According to the Islamic view, man is not the product of a blind process of evolution. Rather, he has been created by God with a purpose. All men have descended from Adam. and are therefore, equal before Him. All humans are born innocent, untainted by original sin or guilt. Man is born with a primordial nature. The Prophet is reported to have said, "There is not a new born who is not born in a state of nature. His parents make him a Jew, a Christian, or a Magian."

Man has been endowed with a reasoning faculty, self-consciousness, and moral choice. He has been created in the best of moulds and given dominion over all that is in the universe. According to the Islamic view, human nature is characterized by a certain duality or polarity. On the one hand, he has been created from clay, a lowly substance (Quran 23:12:32:7). On the other, God has breathed His soul into him (Quran 15:29). In addition, man has been given the freedom to exercise a choice between good and evil (Quran 76:3:90:810). Thus, man has two kinds of potentialities: sublime and divine-like, on the one hand, and base and demonic, on the other. Man tends to be impatient and greedy (Quran 70:19). The Prophet is reported to have said that if the son of Adam happens to possess two valleys filled with wealth, he would still crave for a third. Likewise, man has a tendency to be ungrateful, niggardly, and contentious. He is prone to injustice and sometimes tends to make his desire into god (Quran 45:23). This dual nature of man is illustrated in the story of Abel and Cain (Quran 5:27-31).

Muslim scholars have expatiated on human nature and on man's distinctive characteristics at considerable length. Imam al-Ghazali points out that man possesses within himself qualities which are partly angelic, partly animal-like, and partly Satanic. Man has been given the freedom to choose any of these qualities. He quotes a Hadith of the Prophet to the effect that for every man there is a Satan: I too have my Satan, said the Prophet, but God has subdued him for me. Al-Ghazali says that man has been described as a noble being because he has been endowed with reason, through which he can recognize God and transcend his organismic limitations.

It is a truism to say that man is a social animal. However, sociality is not a characteristic that is unique to man. Several species of animals, including honeybees and chimpanzees, spend most of their time in group activities. However, there are fundamental differences between animal behaviour and human behaviour. Animal behaviour is instinctive and genetically programmed, whereas human behaviour is largely determined by social, cultural and psychological factors. Eminent Muslim scholars, such as al-Farabi (d. 339/9550), ibn Miskawayh (d. 422/1030), ibn Sina (d. 1177/1763) have expounded on man's rational and imaginative faculties and their bearing on sociality.

From *Islam and the Promotion of Knowledge* by (ed.) A.R. Momin, pp. 122-123.

Activities of the IOS Headquarters

IOS On-line lecture on Musharakah

An on-line lecture on *Musharakah* was organised by the Institute of Objective Studies on December 26, 2020. Sheikh Nizamuddin, a member of the general assembly of the IOS, introduced the topic. Explaining the theme, he said that the debate on Islamic finance was going on and several countries had introduced it to strengthen their banking sector.

He observed that *musharakah* was an Arabic word which literally meant sharing. In the context of business and trade, it meant a joint enterprise in which all partners shared the profit or loss of the joint venture. It was an ideal alternative to interest-based financing with far-reaching effects on both production and



Dr. KaleemAlam delivering his lecture

distribution. Thus *musharakah* could play a vital role in an economy based on Islamic norms, he added.

Delivering the lecture, Dr. KaleemAlam, faculty, Islamic Economics Institute (IEI), King Abdul Aziz University, Jeddah, KSA, said that the root word of *musharakah* was *shirkah* which meant sharing. It was a partnership or joint enterprise.

Explaining the concept of *musharakah*, he said that *riba* (usury/interest) was *haram* (prohibited) in Islam. Allah specifically declared war on *riba* in Surah Baqarah. He warned that those who consumed interest would get punishment on the Day of Judgment.

Musharakah was a partnership to engage in trade. *Musharakah* had been defined by Bank Negara, Malaysia, as a partnership between two or more. It was of two types—*shirkahal-milk* and *shirkahal-aqad*. This was an agreement between two or more persons to invest a sum of money as capital in a business and share its profit according to the agreement. Referring to contract, he said that there were all sorts of contracts. Writing contract was important so that the purpose for which it was entered into could be served. Purposes other than the one for which it was written, would be *haram*, illegal or harmful. A profit amount

existed in pre-Islamic period as also during the lifetime of the Prophet (PBUH), he concluded.

Presiding over the session, Prof. Javed Ahmad Khan, director, Centre for West Asian Studies, Jamia Millia Islamia, held that Islamic banking was an alternative to capitalism and socialism. Islamic system of finance was based on Shariah principles, but the recent trends in Islamic banking needed to be studied in detail. He said that the competitive market based on interest raised the question of its viability. Nobody could say for sure how the Muslim world would react to Islamic finance because they were not ignorant of the prevalence of capitalism and socialism.

He observed that there was a question of the viability of profit-sharing under the Islamic system of banking. In the Indian context, there was the question between equity market and Islamic financing based on Shariah. It should be examined

how both of them could be applied in equity and share market. Several questions on the practicability of Islamic concept of financing and banking were bound to arise. They required to be properly answered, he added.

Dr. Alam maintained that since *musharakah* meant profit and loss sharing, each partner would bear the loss proportionately. He also defined *musharakah mutnaqisa* as diminishing partnership. Here a partner's share got diminishing. It was a diminishing *musharakah*. *Musharakah* got dissolved when the partnership became *mudaraba* (passive partnership). Explaining the failure of partnership, he said that it might occur due to trust deficit, or illegal activity. *Mudaraba* came under *musharakah*. It

could not be fixed for a partner as it was not corresponding to the capital invested. The agreed percentage of the amount would be distributed among the partners proportionate to the investment, he added.

IOS webinar on Minorities in India: Issues and Remedies

The Institute Objective Studies (IOS) organised a webinar on "Minorities in India: Issues and Remedies" on the occasion of the Minorities Rights Day on December 18, 2020. The webinar began with recitation of a verse from the holy Quran by Hafiz Athar Husain Nadwi. Chaired by secretary general, IOS, Prof. Z.M. Khan, it was conducted by

Prof. Afzal Wani, professor of law, Guru Gobind Singh Indraprastha University and vice-chairman, IOS. Introducing the topic, he said that the International Minorities Day was celebrated every year as on this day, the Universal Declaration on Minorities' Rights was made.

Senior advocate of Delhi high court Tarique Siddiqui observed that it was celebrated all over the world with the commitment to secure to the minorities the rights on par with others. These rights grew out of certain Conventions held before the Declaration. He said that the rights did not confer on the minorities any special privileges, but made out a case for the rights available to other communities. These rights assumed importance in the context of the feeling of insecurity among minorities in India and other countries.

This insecurity prevailed in the field of education, their socio-economic condition, freedom to use religion and political affiliation. He maintained that Article 29 of the Indian Constitution protected the interests of minorities by stipulating that any section of citizens residing in the territory of India or any part thereof having a distinct language, script or culture of their own would have the right to conserve the same. In the second part the same article said, "No citizen shall be denied admission to any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them."

He said that a mechanism to redress their grievances was in place in the

form of National Minorities Commissions and National Commission for Minority Educational Institutions. In India, the declared minorities were Muslims, Sikhs, Christians and Parsis. Jains were added to the list in 2014.

Founder director of the Institute of Harmony and Peace Studies, New Delhi, Dr. M D Thomas, congratulated the IOS for organising the webinar on a topic that was so relevant. He said that on one side were the minorities and on the other side was the majority. Both went hand in hand. In terms of numbers, a minority could never be a majority. But number was not everything. Nobody could take another's life away on the strength of numbers. He observed that India was

The genesis of such confusion was communal mindset and fundamentalism. He noted that the world was globalised today and the global outlook demanded improved inter-community relations for a better society. He said that many a time religion became a problem, especially when communal and self-centered mindset predominated. This self-centeredness violated rights and duties of an individual. In such cases, ethical values became more important and the leadership had a duty to take everyone along, he stressed.

Journalist and social activist Prashant Tandon called for celebrating the Minorities Rights Day next year in a big way as minorities had given a lot to Indian culture and ethos. Whether it was good habits, mannerism, and

literature or culture, India received as much as it could absorb. Pleading for proper representation to minorities, he said that today it was not even 3 per cent. The situation was the same in case of Civil Services, legislatures, other services, Judiciary and the education sector. In media, 95 percent of the space was occupied by upper castes. Referring to

dignity of the minorities, he said that they received a raw deal and indignity. He made special mention of Babri Masjid verdict which overlooked evidence of the eye witnesses, including journalists, who saw it being razed by the frenzied mob. Failing to dispense justice to the minorities was an act that violated constitutional provisions. He opposed the implementation of Citizenship (Amendment) Act [CAA] and accused the government of complicity in the worst riots that took place in south-east Delhi last year.



A view of Speakers

diverse culturally with the people belonging to different religious, castes and cultures. There were certain majority and minority concerns but they should not be allowed to affect harmonious relations between the two. Differences were part of life and sometimes they led to confusion. Differences did exist between two persons, religions and community values. At times this confusion disturbed the balance between the majority and the minority.

Prof. M. Afzal Wani, pointed out that the representation available to various communities must be honoured. This would fulfill the very purpose of democracy and create a good democratic culture. Commenting on Misaq-e-Madina, he said that it was a fine example of accommodation. This was signed 600 years before Magna Carta, which was considered as a document that laid the foundation of democracy. He observed that human rights must be honoured, adding that the truth stated in history would ipso facto come out and flourish. He was certain that if the minorities rights were celebrated, the Muslim community could create hundreds of good-quality institutions every year. Instead of regretting, Muslims should set up educational institutions for the poor with the best teachers. Being a minority was not a weakness, but a potential. Minorities had to understand present, future and their dynamics and become contributors, he remarked.

Presiding over the webinar, Prof. Z.M. Khan stated that the theme was important for the IOS, which wanted to make things better. The fear of losing their citizenship and other rights was stalking Muslims, who were also economically and educationally backward, and no other community suffered as much as they did. He said that they were living in a survival mode. They faced physical harm and economic deprivation. They needed an environment of empowerment. He advised the community to do hard work and desist from looking too much to politics. They should pay more attention to education and economic development. Insistence on mere survival should go and a steady,

progressive life to them be ensured, he stressed.

At the end, Major Zahid Husain, a member of the governing council of the IOS, thanked all the participants.

IOS Webinar on “Human Rights and Good Governance”

A webinar on “Human Rights and Good Governance” was organised by the Institute of Objective Studies, on December 10, 2020, to coincide with the Human Rights Day. The webinar began with the recitation of a verse from the Quran by Prof. M Afzal Wani, professor of law and director, coordination, Guru Gobind Singh Indraprastha University and vice-chairman, IOS.

Initiating the discussion, senior standing counsel, Delhi High Court and Supreme Court, and president, Delhi national office of the Peoples Union for Civil Liberties (PUCL), N D Pancholi, described the day as significant. Its importance could be understood in terms of its observance throughout the world. He said that during the freedom struggle, it was thought that a good government would be formed after Independence. The Karachi Resolution adopted in 1931 also included Fundamental Rights, which formed a part of India’s Constitution later. It was also stated then that there would a right to employment and good governance as the hallmark of a good government.

Participation of citizens in government and the rule of law would be based on good governance. Justice, peace, welfare of people, transparency and accountability were the aims of good governance. Protection of Civil liberties and human rights were the duties of the government. But, it was no secret that

human rights were flagrantly violated during the Emergency. He said that repressive measures were used by the then government to suppress the voice of dissent. Even the judiciary, which was the custodian of citizens’ rights, did not rise to the occasion. This showed how the Supreme Court and high courts had become captive of the government. However, a silver lining was also there as the apex court and several high courts ruled against government on a number of habeas corpus petitions filed by the detainees. He made a special mention of the ADM Jabalpur case and described the SC judgment as unworthy.



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Introducing the topic, he said human rights came out of the Universal Declaration of Human Rights. Many countries adopted the UN Charter of Human Rights in their constitutions. The United Nations adopted Human Rights Declaration, which was based on equality, liberty and dignity. He observed that among all points outlined in the Declaration, governance was the most significant. He said the IOS suggested ways for uplift of the minorities and other deprived sections, and also pointed out pitfalls in the policies that were formulated for them.

The then SC Bar Association called the judges who delivered the judgment cowards. But the SC admitted that it was afraid of the consequences as a result of which the contempt of court petition was put into cold storage. This happened due to the voice of people, he observed.

Mr Pancholi held that the current situation was symptomatic of those days because in a similar way human rights were being violated today and no action was taken on habeas corpus petitions in Kashmir. Several human rights activists were in jail for two years without trial. Similarly, Article 370 of the Constitution was annulled in Jammu and Kashmir without taking the people of the state into confidence. Underlining the importance of freedom, he said that if it came to choosing between freedom and economic development, people would opt for the former. He said that voice against injustice should be raised. He regretted that the voice of agitating farmers was being suppressed and the electronic media were speaking the tutored language. Responsive and good governance demanded that their protest should be supported and the government must talk to farmers, he added.

Human rights activist and a member, National Integration Council, Dr John Dayal, held that he was basically a reporter, who was doing his job for the last 52 years. He was associated with the IOS since its inception. The institute's job was to give others what it studied. The writer of the draft of the UN Charter Eleanor Roosevelt, wanted human rights to be applicable also to a country like US, which was multi-cultural, multi-racial and multi-social. There was a Covenant on Torture, but the ruling BJP treated the country as their won fiefdom. According to Article 31, 'minority educational institutions' were a crucible of the country. He questioned India's secular state conducting a religious ritual at the foundation laying of the new

parliament building according to the custom of a particular religion. He said that they were riding roughshod over the people by giving a short shrift to the rule of law.

Referring to the plight of the minorities, he said a false narrative of Islamophobia was being constructed to defame Muslims. If someone spoke for them, he would be dubbed as pro-Pakistani. The treatment meted out to Christians too was no different. They were dividing people on communal lines with an intent to crack down on them. Love marriage was not bad so long as it was performed with the consent of both bride and groom, but under a love jihad campaign such couples were persecuted, except when the bridegrooms were Hindus. He said he was committed to continuing the struggle for protection of human rights.

Human rights activist Vidya Bhushan Rawat opined that people should be allowed to enjoy their culture and human rights as both of them worked together for a common cause. Though democracy was the best system of governance to protect human rights, it was being used as a tool to suppress dissent. Despite being a multi-cultural society, India was being ruled by a majoritarian government and the minorities were vilified. Every attempt was being made to divert people's attention from real issues facing the nation. He said that democracy was a participatory system in which each one should be made a part of power.

He quoted chief executive officer of the NITI Ayog, Amitabh Kant, who said, "Tough reforms are very difficult in the Indian context as we are too much of a democracy". It simply meant that democracy was a hindrance to development. This also meant that bureaucrats wanted a system under which they could enjoy a secure future without public scrutiny. Calling for making the UN Human Rights Declaration stronger, he said that

religious fundamentalism of the majority should not be allowed to hold constitutional institutions to ransom. He observed that as political dissent was not against the Constitution, it should be strengthened.

Prof. M Afzal Wani observed that amendments to the US Constitution unfolded with time. One should understand the politics and human rights situation today. The architect of the UN Charter of Human Rights was so meticulous about it that she wanted everybody to read every word. This underlined the importance of the terminology of the Charter. Its significance could also be understood by Articles 32 and 226 of the Indian Constitution that empowered the Supreme Court to authorise any court subordinate to it to hear cases related to human rights and grant remedy to the victim. The seriousness of human rights violation and Fundamental Rights could be clearly seen in the provisions under the two Articles. He stressed the need for an international regime to deal with cases of human rights violation around the world.

In his presidential remarks, secretary general, IOS, Prof. ZM Khan, described prevalent atmosphere as dangerous in which more power was being acquired by government in the name of welfare. Dissent was being disallowed and old colonial mentality continued in a new form. Police were behaving like military in a country ruled by a junta. Under these circumstances, role of international voices became important as also the international organisations. These organisations, including prominent NGOs should cooperate with each other for sharing information and planning action.

He quoted from a UN report which said that India stood at one hundred and eleventh place in terms of good governance. This could be one of the topics to work on. Referring to the

ongoing farmers’ stir, he said that it could be controlled in a short time in any part of the country provided the government was serious about it.

At the end, Prof. Wani extended a vote of thanks to the participants.

IOS on-line lecture based on review of the book ‘The Cultural Atlas of Islam’

Institute of Objective Studies organised a lecture based on review of the book ‘The Cultural Atlas of Islam’ (Part-2, Chapter 4: The Essence of Islamic Civilisation) written by Prof. Ismail Raji al-Faruqi and Lamya al-Faruqi here on December 5, 2020. Assistant secretary general, IOS, Prof. HasinaHashia introduced the topic by briefly explaining Prof. Raji’s approach to *Tawhid*. She insisted that *Tawhid* constituted the essence of Islam.

Delivering the lecture, the secretary general, IOS, Prof. Z.M. Khan, held that *Tawhid* provided a paradigm of Islam and spoke of the oneness of God. It defined relationship between God and human beings, who had to be subservient to universal brotherhood, that meant humanity. *Tawhid* is fundamental to Islam. He quoted Islamic scholar Syed AbidHasan, who had said that *Tawhid* was the oneness of God because it is God who controls everything. He observed that in Islam, the concept of *Tawhid* embodies the essence of civilisation. *Tawhid* also has an element of unison and essential harmony, he said.

Explaining it, Prof. Khan pointed out that one of the characteristics of *Tawhid* was that nothing could be

made a part of it. But the duality of the Creator and creature had to be maintained. A sound faculty to understand the reality of God was imperative. He said that teleologically it was cosmos and the will of God which was realised through humans, who were created with a purpose to be moral. The Will of God was actualised in humans. Spiritual functions, moral behavior and consciousness formed part of a utilitarian concept that shaped human personality.

He said that physical appearance of human, his emotional, rational and spiritual personality were kinds of human personality. The creature had the capacity of change and adjustment to conditions. *Tawhid*, the fundamental of Islam, was prescribed by the Almighty. On *Tawhidic* paradigm, he said that there were several methodical dimensions to it. These were – unity, concept of *Tawhid*, rationality and tolerance. While unity did not mean uniformity, it allowed Islam and *Tawhidic* paradigm to grow. Thus this

whereas humans are restricted in knowledge.

Prof. Khan held that the world had got an international Ummah and a model had been prescribed for it by Islam. *Tawhid* was also a uniting force for Ummah. He observed that *Tawhid* was not against artistic creation. Rather it was the first principle of aesthetics in Islam. Beauty present in nature must be appreciated. He said that in al-Faruqi’s book several aspects of *Tawhid* were presented. Relationship between *Tawhidic* paradigm and humanism and unity of knowledge was inalienable, he added.

The lecture ended with a vote of thanks extended by Prof. HasinaHashia, who also conducted the proceedings.

IOS on-line Condolence Meet on Ahmad Patel, Dr. Kalbe Sadiq, Prof. A.R. Momin

An on-line condolence meeting was organised by the Institute of Objective Studies here on December 3, 2020 to pay tribute to prominent Congress leader and Rajya Sabha MP Ahmad Patel; vice-president of All India Muslim Personal Law Board and founder member of the All India Milli Council, Dr Syed Kalbe Sadiq, and Prof. AR Momin, ex-professor of sociology, Bombay University, member of general assembly,

IOS and editor of the IOS Minaret. They passed away recently.

The meeting was preceded by the recitation of a Quranic verse by Hafiz Athar Husain Nadwi. Sheikh Nizamuddin, member, general assembly, IOS, briefly spoke about all of them and observed that the void



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underlined the importance of *Tawhidic* paradigm, he noted.

Prof. Khan maintained that rationalism was the essence of Islam and its rejection did not correspond to reality. Rationalism and reason were not contradictory to each other. God is perfect and does not commit mistake

created by their death in the community was difficult to fill.

Faisal Patel, son of the late Ahmad Patel and managing trustee of AP Foundation, while speaking about his father, said that he shared the grief with everyone who knew him. He had a unique relationship with his father. His father was pious and religious, and led a simple life. He did a lot for the educational development of the community in Gujarat.

Former Union minister K Rahman Khan held that Ahmad Patel had a unique personality, which was rare among politicians. He said that he did not come across a person with humility like him in the past 60 years of his public life. He strictly followed sunnah in his life. He had a charismatic and loving personality and whosoever came into contact with him became his admirer. Rahman Khan said that he never saw him asking for anything from society, party, community or government in return. Recognising his services to society, *The Indian Express* once described him as a “political fakir”.

Senior journalist and chief editor of *ChauthiDuniya*, SantoshBhartiya, described Ahmad Patel as an unassuming leader who patiently listened to everyone who came to him. He never denied an audience even to his detractors who were mostly from his home state, Gujarat. He was soft-spoken and suave and nobody ever saw him express anger. He never disappointed anyone who visited him for help. He said that not many people knew that Ahmad Patel acted behind the scene and solved many tricky issues with the sharpness of mind and personal-level equation within and outside the Congress party.

Several crises facing the party blew over due to his intervention. He was down to earth, loyal to the party and changed the course of history in the country with his acumen. With his passing away, desolation descended

over the country. Mr. Bharitya said that he planned a book on Ahmad Patel in which several aspects of his life and work would be mentioned. He also urged the IOS chairman to bring out book on Ahmad Patel in which 100 important persons closely associated with him should be asked to share their memories.

NajmulHasanRizvi, vice-chairman of TauhidulMuslimeen Trust, Lucknow, and son-in-law of Dr Syed Kalbe Sadiq, described the condolence meet as a great gesture to the bereaved families. While condoling the death of Ahmad Patel and Prof. AR Momin, he said that both of them carried *deen* and *duniya* together. Prof. Momin occupied a prominent place in an institution in Mumbai. Mr. Rizvi said that he was a part of DrSadiq’s extended family. Dr. Sadiq was associated with so many people and educational as well as philanthropic institutions.

He observed that DrSadiq always laid emphasis on discipline and education. He was of the opinion that education was a tool to eradicate poverty and help root out corruption. He always helped the under privileged irrespective of their caste or creed.

Prof. AfzalWani, described Ahmad Patel as a seasoned politician who carved out a niche for himself. Prof. AR Momin was a brilliant academic and scholar. Sociology, which he taught at Bombay University, was an emerging discipline. He used to speak of equalisation in his lectures. He said that he met Dr. Sadiq at AMU, Aligarh several times. He was well versed in religion as also science and technology. He gave much value to education.

Paying his tribute to Ahmad Patel, he said that he was a talented politician and his death caused a vacuum in politics. All three were big personalities, he said. He prayed for long life to those who had a long association with the IOS.

Finance secretary, IOS, Prof. Ishtiyaque Danish, pointed out that Ahmad Patel had a versatile personality. He was a prominent leader of the Congress party and acted as an important link between party and the government. Despite enjoying great clout in the party, he never held a press conference, nor did he grant an interview to a newspaper. His importance as a politician could be understood by the fact that his entry into the RajyaSabha was sougled to be blocked by the RSS and the BJP, though unsuccessfully.

Recalling the valuable services of Dr. Kalbe Sadiq who played an important role in Shia-Sunni amity, he said that his efforts bore fruit as no conflict between the two sects took place for a long time. He remarked that though the differences between Shias and Sunnis could be seen in historical perspective, they were not irresolvable.

Dr. Sadiq was also an institution builder and believed that educational empowerment of Muslims was key to their success. Social service was his passion which made no difference between caste and community. In reference to Prof. AR Momin, he said that as a member of the governing council of the IOS he contributed a lot to its development.

He had a deep insight into the current political situation in the country and used to comment on it in newspapers, including *The Times of India*. He explained multi-cultural Europe in Islamic perspective. He had a deep understanding of Indian federalism which was expressed in his writings. He was gifted with extra ordinary style of expressing his ideas. His book *Islam and Promotion of Knowledge* published by the IOS, was considered to be a masterpiece, Prof. Danish concluded.

Senior journalist and Delhi-based representative of Voice of America

(Urdu service) Suhail Anjum remembered the services of Dr Kalbe Sadiq in bringing Shias and Sunnis together. He was of the opinion that it was neither Allah nor the Prophet (PBUH), but Satan who made the two sects fight with each other. Speaking about Ahmad Patel, he said that nobody knew about his family and its business. It was only after his son Faisal's announcement of his father's death that the people came to know about his passing away.

Business journalist-researcher-writer-filmmaker Raju Mansukhani, observed that being actively associated with the IOS, he had an opportunity to work with Prof. AR Momin during the 10th anniversary celebrations of the institute. He had an illustrious academic career and worked at a prestigious university in Vienna. He was a giver and gave much to society, Mansukhani remarked.

Prof. Haseena Hashia, described Prof. AR Momin as a renowned sociologist and anthropologist. Paying her tribute to Dr. Kalbe Sadiq, she said that he was an educationist and a social reformer. He did a lot for the community's educational and social empowerment by establishing a number of educational and charitable institutions. He was a true symbol of Shia-Sunni unity.

Secretary General, IOS, Prof. ZM Khan said that he had a long association with Prof. AR Momin. Besides being a researcher, he was a fine human being. Commenting on Ahmad Patel, he observed that he was a good communicator. He had the opportunity to visit him several times along with the IOS chairman. He was against the CAA. The unfinished work left by him should be completed, he remarked.

Chairman, IOS, Dr. M Manzoor Alam held that all the three

personalities left for their heavenly abode to meet their Master, the Almighty Allah. The common thread that ran through the lives of all the three was their mastery over the field they worked in. While Dr. Kalbe Sadiq worked for the well-being of humanity by promoting inter-community unity and amity, Prof. AR Momin did everything possible for the enrichment of knowledge. Prof. Momin used to say that the solution to all problems lay in knowledge. He was not socialising type and restricted himself to meetings attended by scholars.

Referring to his association with Ahmad Patel, he said that the latter was pious and God-fearing. He was unique in the sense that he used to help people in need without bragging. His love for knowledge could be illustrated by the fact that he used to say that something tangible should be done to promote knowledge.

He assured the participants that the suggestion of Mr. Bhartiya would be placed before the IOS general assembly meet for a decision. While stressing the need for a book on all the three personalities, he sought the cooperation of the family of Ahmad Patel and Santosh Bhartiya. He said that the new generation would take an inspiration from the proposed book. He exhorted the younger

generation to fill the vacuum created by the departure of older ones.

Presiding over the condolence meet, vice-chancellor Maulana Azad University Jodhpur, Prof. Akhtarul Wasey, observed that Ahmad Patel entered parliament as an MP for the first time in 1977. He was like a sufi who spent sleepless nights to help others in need without having regard to caste and creed. He never misused his position to promote his family.

Tracing his association with Dr. Kalbe Sadiq, he said that he met him for the first time in Aligarh Muslim University. He was a symbol of humility, but very forthright in calling a spade a spade. He stood for Shia-Sunni unity and his efforts in that direction continued till his death. He was so popular among the two sects of Islam that both Shias and Sunnis of Lucknow offered his funeral prayers.

Recalling the contribution of Prof. AR Momin, he said that his work was of extra-ordinary nature. He urged the IOS to consider publishing a monograph on him so that budding scholars emulated him.

At the end, the IOS Chairman led a *dua* for the departed souls.

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