



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

Islam was introduced to Sudan through the migration of Arab tribes, which was followed later by the integration of the bulk of the population within the Islamic community and Arab culture by a slow process of interaction and intermarriage. Religion was thereafter spread and consolidated through the missions of ulama and sufs who came as teachers and formed around them religious centres in urban areas. That was followed by the spread of sufi movements like the Qadiriya, SAMmaniyya, Shadhaliyya, Khatmiyya, Tijaniyya, Idrisiyya, etc. which were to incorporate most Sudanese Muslims. For a while, Sudanese Islam continued to be tainted by many pre-Islamic perceptions and norms, while the people's loyalties were divided between tribe and sufi tariqa. In spite of the existence of Islamic kingdoms, religion existed primarily at the social level.

In 1820 Muhammad Ali conquered Sudan, introducing new western systems which the people found alien and oppressive, and employed Europeans as agents and governors. This led to the Mahdist uprising of 1881, which was a Sufi and jihadist reform movement with messianic claims. The Sudanese joined his struggle which succeeded in ridding the country from unbelievers and established a full-fledged Islamic state. Western imperialism, which was then in its heyday, could not allow this Islamic liberation project to expand. So it was attacked from all sides the British attacked from Egypt, the French from the West, the Italians from the East and the Belgians from the South. The British incited the Abyssinians from the East and led an Egyptian expedition and some Sudanese collaborators to attack from the North, destroying the Islamic state 13 years after its establishment.

For several decades this century the British worked to eradicate the spirit of Islamic resistance and to impose their laws and education system on the country. Religious life was restricted to rituals, celebrations, Quranic schools and minor institutions in a way that made it safe for the British. They also ensured the loyalty of the bulk of sufi leaders and ulama. They had earlier backed the Khatmiyya to counter the Mahdists, but later they wooed the Mahadists as well in a ploy to balance the Khatmiyya.

In the fifth decade of this century, which was the age of nationalism in the third world and communist expansion in Europe following the end of the Second World War, political activism intensified in Sudanese schools. Some groups emerged which were influenced by the nationalist tide in Egypt and supported by the Egyptian establishment. Others were influenced by European liberalism and the liberation struggle in the third world. Still others were encouraged by the British as potential, secular successors who could be trusted with the colonial heritage. At that time, Christians were spreading nationalism. Some Egyptian Jews succeeded in wooing over some of the Sudanese youth studying in Egypt to communism. These elements then found support from western and Soviet quarters and benefited from an ideological vacuum among the youth, managing easily to take control of the student movement.

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Activities of the IOS Headquarters

IOS and Milli Council remember Syed Shahabuddin

“Syed Shahabuddin’s entire life symbolised discipline, sacrifice and persistent struggle. He visualised equality among all citizens, justice, freedom and fraternity. He strove to attain these goals throughout his life. He moulded his domestic and public life accordingly, so that the people emulated it and the philosophy got a further boost”.

These views were expressed by Parveen Amanullah, former minister of Bihar and the daughter of Syed Shahabuddin, at a condolence meeting jointly organised by the Institute of Objective Studies and the All India Milli Council at the IOS conference hall here on March 8, 2017 to pay tribute to his memory. She said that her father wanted to resolve all issues within the framework of the Constitution. He never went beyond the pale of the Constitution as he had an unwavering faith in democracy. These were the principles which he followed all along his life. Thinking like him and acting on his thoughts would be a fitting tribute to him, she added.

Presiding over the meeting, the chairman of the IOS, Dr. Mohammad Manzoor Alam recalled his first meeting with Syed Shahabuddin after the establishment of the Institute and said that the latter had advised him to

unpublished views so that the IOS could bring them out in book form.

The chief of the Markazi Jamaate Ahle Hadith of India, Maulana Asghar Ali Imam Mehdi Salafi, opined that the great deeds of a dead person continued to influence people for ever. Syed Shahabuddin’s services to the Muslim community would continue to inspire everyone, he said.

The president of All India Muslim Majlis-e-Mushawarat, Navaid Hamid described him as a leader of not only Muslims, but also a national leader. He was the last national leader of Muslims. Muslim leadership,

which consisted of petty leaders, conspired against him, inflicting a blow on Muslims. He said that Syed Shahabuddin was criticised for taking decisions in a haste, but this was far from the truth. He held that Syed Shahabuddin was amenable to change if confronted with valid arguments.

The assistant secretary of Jamat-e-Islami Hind for Milli Affairs, Intezar Naeem pointed out that Syed Shahabuddin was fully devoted to the cause of the country and the Muslim community. His concern was reflected in *the Muslim India*. He was the voice of the community in Parliament. His efforts to forge unity in the

community and connect the people of different shades of opinion were praiseworthy. Mr. Naeem emphasised the need for the community to produce leaders like Syed Shahabuddin.



L-R: Janab Intezar Naeem, Dr. Syed Farooq, Mrs. Parveen Amanullah, Dr. Mohammad Manzoor Alam, Mr. Navaid Hamid, Maulana Asghar Ali Imam Mehdi Salafi and Mr. Abdul Mannan

confine the activities of the Institute to research, instead of active politics. He stated that he stuck to the advice and spurned the offer of membership of the Rajya Sabha, preferring research over politics. Syed Shahabuddin was one of the three or four leading personalities whose vision dominated the scene



A view of the audience

before the All India Milli Council came into being in 1992. He asked the audience to share Syed Shahabuddin’s

The chairman of Tasmia Education and Welfare Society, Dr. Syed Farooq observed that Syed Shahabuddin did much for the community, adding that everybody was destined to death, but Syed Shahabuddin's deeds should be remembered by the community for ever.

The joint director of Delhi State Cancer Institute, Abdul Mannan, while recalling the services rendered by Syed Shahabuddin to the country and the community, prayed for a place for him in the heaven and sought forgiveness from God for him.

Earlier, the secretary general, IOS, Prof. ZM Khan briefly dwelt on his life and works and said that Syed Shahabuddin used to attend the functions of the IOS.

Conducting the proceedings, the editor of the Urdu weekly *Chauthi Duniya*, AU Asif echoed the same sentiments as Navaid Hamid that nobody knew who would be the new leader of the community. Nobody knew who Allah chose to carry out the job He ordained, he pointed out.

Those who attended the condolence meeting included former secretary to the Government of Bihar, Afzal Amanullah, SMA Kirmani, Dr. MA Qureshi, Anjum Zahoor, Maulana Abdul Malik Mughisi, Dr. Pervez Miyan, Usman Khan, Dr. MA Siddiqui, Syed Kamal Ashraf, Inamur Rehman, Dr. Javed Zulqarnain, Atiqur Rehman Siddiqui, Waseem Ahmad and Safi Akhtar.

Activities of the IOS Chapters

KOLKATA CHAPTER

Seminar on Equality...

**Approach Note
(April 22-23, 2017 at Kolkata)**

Humanity has always, in spite of its ebbs and tides, tried to create a better tomorrow. This struggle is waged at multiple levels – physical, rational, emotional and ethical. Nevertheless, in

its final analysis, to follow the “straight path” is the cardinal principle for serving and improving the quality of life covering the whole humanity. This is possible through creating a balance among reason, revelation and reality. In the final analysis this reality leads to creation of balance. Man is basically a spirituo-moral entity. He acts above the level of utilitarianism and strives to achieve in terms of finding virtue, which is a feature of spirituo-moral existence and the endeavor is to achieve excellence in achieving goals and success in real sense of the term.

In this background, humanity has tried hard to achieve a better tomorrow, which does not dawn easy and automatically. In 1998, Kodak had 1,70,000 employees and sold 85% of all photo paper worldwide. Within a few years, their business disappeared as digital photography took over. It may happen to anybody. It is estimated that a lot of industries in the next 10 years would vanish from the scene as it would become obsolete and replaced by new technology. The process of technological obsolescence would further be accelerated with introduction of artificial intelligence. Hence, health, communication, education etc. would be revolutionised.

The present-day globalised world is dominated or, in a way, regulated by technology. Immediate past may be reviewed to peep into future projections. Technology has in-built obsolescence. Computers will become exponentially capable in understanding the world accurately and better. Legal profession is going to be reduced by 90%. Only specialists would survive. By 2030, computers will become more intelligent than humans. In 2018, first self-driving cars would appear for public. Around 2020, the whole automobile industry would start to be disrupted. It is not the right place to dwell upon up-coming changes. Space technology, ICT, nano and other specialised branches would influence every citizen all over the world.

This background necessitates for India to play its cards carefully. The most astonishing factor in India is to push its citizenry into emotional and artificial environment of divisive ventures day in day out for achieving small-time political gains. Such forces are encouraged by the system in more ways than one. Development is being used as a slogan to settle scores. Political propaganda is on high priority even with media. Democratic institutions are in jeopardy. Every default is thrown into the lap of judiciary, which is groaning under its own weight. Pendency is at its peak. It is accepted by the present CJI that judiciary is under heavy pressure. Systemic support to judiciary is a case of research. The law, its enforcement mechanism, pendency, judicial dispensation etc constitute huge areas of concern. This whole system is being over-shadowed by legislative and executive interference. Whole legal system needs a serious scrutiny and studies into various aspects. CJI has spoken on public platforms about of ill health of judicial dispensation story covers scores of sector starting from appointment of judges to pronounce justice and its enforcement.

It is estimated that only 5% of cases are decided. Justice delayed, justice denied is an accepted dictum by all victims waiting for judicial pronouncements. The power of executive is at par with legislature and judiciary. On top of it all, there is no likelihood of immediate remedial measures. In such a situation, the question should be raised as to how far Indian systematic dynamics can provide desired results to create a better tomorrow, which is not only a political concept but a condition, a commitment and duty of every citizen of this great country.

Today BJP is in power at the Centre and the real threat of Hindutva has come now. It is feared that Gujarat model may be tried in all possible ways as was done in Muzaffar Nagar in 2013, though the elections were

fought in the name of development and eradication of poverty. But there is hardly any development, rather there is a mad mobilisation at all points to convert India into a Hindu nation. Government is to be used for realisation of this dream. The real guiding force of even government machinery is RSS and its affiliates. Attention should be drawn to manifest aspects of the infamous Gujarat model. After electoral victory, governing system is being deployed for fresh mobilisation by converting channels of communication and propaganda on desired lines, even to the extent of violation of the spirit of Constitution of India. Indian legal system, culture, history and education systems are being reviewed from Hindutva-specific angles. Sources are being mobilised for rewriting history. It is an adventure to create a desired past. Institutions like the ICHR, NCERT, NITI Ayog etc. are working hard and are on the job. Through these institutions, school and higher education are being organised on a set agenda. But people, particularly the intellectual world, is taking a serious note of these developments. Amartya Sen says, "The unadorned truth does not favour Hindutva view and the adorned falsity does not survive critical scrutiny". It is believed that communal history generates communalism and communalism encourages communal history, both provide life and strength to each other. Now, the nation has to be on its highest alert and should start a struggle to save India as a civilisation and nation.

Stronger and planned efforts are needed for achieving a better tomorrow. Attempts are made to create synergy to march towards equality, justice and fraternity in contemporary India which is guaranteed under the Constitution of India. Hindutva machinations, quite obviously, make it impossible for the country to attain aspects of equality (like equality before law) and fraternity, two of the major national goals as laid down in the Preamble of the Constitution of

India. Faced with discrimination in police stations during frequent riots and attacked by goondas in riots, victims see the hollowness of the claims of equality before law and fraternity (brotherhood). As Justice A. M. Ahmadi remarks, hate speech and communal violence undermine the constituted goal of fraternity.

It may be mentioned that Indian social, cultural and philosophical systems plead for creating harmony, peace and fraternity. Apart from historical evidence, there is ample evidence to prove that Indian heterogeneity has always been strength to the growth of Indian social, cultural, and even political life. It may also be noted that India in its post-independence phase has successfully shown its strength to create and practice unity in diversity. This dictum is not merely a slogan, but a reality of Indian life. Indian society has emerged and progressed on the lines of tolerance and respect for each other's ways of life. This quality is supposed to be one of the most striking features of India as a nation and society. Indian liberal sections, along with marginalised groups, are in overwhelming majority and they keep these values in esteem.

The present-day world is aspiring for providing space to new thinking and modes of living. Such challenges call for mental and psychological acceptance of facts and belief in creating equality, justice and fraternity to create a better tomorrow. There is nothing new in believing this dictum. Rather, it must be taken up as a constitutional obligation on everybody. It may also be mentioned that Indian diversity does not allow any one group to rule and dominate. Recent developments in politics of India indicate the scope and possibility of operation for different ways for differing groups. A careful study of electoral techniques and dynamics may easily prove this point. This philosophy boils down to the old dictum of "creating unity in diversity".

Anything against this philosophy is negation of Indian philosophy, civilisation and the Constitution of India. However, this is a time of facing the challenge and fighting it out with vigour and commitment. Majoritarianism in any form is injurious to Indian system, philosophy and culture. No politics can claim to survive without socio-cultural backdrop.

The Institute of Objective Studies, New Delhi may be credited for its role to strive hard to uphold such values. Anything against this spirit has to be contested within the legal framework. In this background, the IOS has decided to celebrate the 30th year of its existence and operations. This event at this point of time would ensure that we dwell upon "Towards Equality, Justice and Fraternity in Contemporary India – Creating a Better Tomorrow Through Law". The organisers are conscious of the need to do justice with the themes and contribute to dwell upon these specific areas in detail.

Legal and judicial dispensation systems are related to the present and more so to future of nation and society. It is another medium of providing relief to people in need. The legal structure of India is credited with containing great ideals and laws for protection of marginalized sections. Through its Preamble, Fundamental Rights and Directive Principles the Constitution ensures fair play. This sector calls for immediate attention. As this country is big and diversified, the judicial system is an urgent issue to be reviewed. These dimensions are catching the attention of concerned quarters at national and international level. The people from legal fraternity can see the danger of pushing the nation into chaos and degeneration. This decadence has to be tackled at intellectual level first. Planning and reforms may follow. Another vital point must be kept in mind that the spirit of the basic structure of constitution has to be protected at all costs.

The IOS strives to create a society based on equal rights, goodwill, fraternity and cohesion. Such cohesion and harmony is possible only through combined effort to create a just order through legal instruments.

Participation to the seminar is solicited from intellectuals, human rights experts, social activists, and other concerned sections of the society.

Main Themes for Business Sessions would be:

1. Constitutional Guarantees of Minority Rights: Foundations, Promises and Assurances towards the Development of a Peaceful Society (Issues may be discussed with reference to Constituent Assembly Debates and later developments)
2. State Policies for Governance and Action: Assessment and Evaluation of Attitudes and Schemes in Minority Perspective.
3. Concerns about Minority Education Rights, Protection of Faith and Promotion of Culture: Current Status, Trends and Expectations from the State.
4. Administration of Criminal Justice: Issues Concerning Entrapping of Members of Minorities and Underprivileged Groups.
5. Vulnerability and Insecurity Faced by Minorities: State Responsibility for Prevention of Communal Violence and Promotion of Strategies for Harmony.

Additionally, the interested participants may address the following issues or any other relevant matter or concern with reference to the above-mentioned sub-themes for various business sessions:

- The Constitution makers' vision of secularism and pluralism as a functional concept

- No preferred citizens in the country on the ground of faith.
- Right to retain identities of faith and group
- Right to education and to retain and promote culture and faith
- Throwing open of all public offices for all belonging to any religion, reed or caste
- Prohibition of discrimination by executive or any state body or person in position on the basis of religion
- Respect for places of worship
- Protection of religious endowments
- Promotion and preservation of the rich harmony of Indian culture
- Freedom of religion as assured to all religious denominations
- Prohibition of state to promote any particular religion
- Expectation of an alert judiciary to contain the executive and legislature from overstepping their limits
- Any other issue relevant to the theme.

CALICUT CHAPTER

Two-day International Conference On "THE ROLE OF WOMEN IN MAKING A HUMANE SOCIETY"

**On September 23-24, 2017
at Calicut, Kerala (India)**

CONCEPT NOTE

There is an urgent need to evaluate present day issues within the concept of unity of God, unity of universe, unity of humankind and inter-dependence of multiple components there in. These components are important and form a part of a bigger whole. It is difficult to visualise the world view of Islam and its contribution to culture and civilization

without taking into account the role of women in building up a compassionate and just society. It is evident from scriptures and traditions of the Prophet (PBUH) that woman has a dominant part in the whole scheme and she is created, like man, to perform a complementary role in human survival and civilizational march.

Many prominent ideologues and thinkers, both men and women, have written books or commented on the status and role of women in Islam. In the neo-colonial times the works of Laila Ahmed, Fatema Mernissi, Amina Wadood, Aziza al Hibri, Asma Barlas, Margot Badran and their ilk have been praised for their sober and objective analyses of the status of women during the time of the Prophet. Abdul Halim Abu Shaqqa, the illustrious Egyptian scholar has dealt with the role of women in Islam with academic rigour and passion.

The vital role of women in economic and social development has long been recognised by international agencies. The 1995 Beijing Declaration and 1992 Rio Declaration recognised the need for empowerment of women. The UN Security Council in Resolution 1325 has underlined the importance of women's representation at all levels of social interaction. All these acquire special significance as two-thirds of the global illiterate are women. Gender equity still remains beyond the grasp of many societies. However, slowly women are taking up social responsibilities and duties.

The health and strength of any community in the long term depends crucially on how it educates and utilises woman power. Women's increasing involvement in public life demands more academic attention and study. In societies where women hold proportionate share of leadership positions are proved to be more proactive and collaborative. They instinctively understand the soft power of influence and persuasion. Social management in our times is moving towards shared and distributive

leadership. Today's generation is to respond positively to accommodative and counselling role. Women's non-hierarchical nature and relational skills fit a leadership need in the new world of knowledge-based social organisations and social collectives.

Muslim women in India and abroad also witness economic, social and cultural changes that ensure their greater civil and social rights. Islam, which has liberated women from patriarchal suppression, is playing a constructive role in their lives. University campuses, media and social networks show remarkable upsurge of Muslim women, more articulate and sensitive about their status in Islamic society. In many Muslim countries they are finally taking their place in legislatures, judiciary and media. In India due to changes in Panchayati Raj Act there is perceptible increase in female representation. The success of India's panchayats has been often cited as a marker of a silent, but very effective, democratisation and decentralisation. The local bodies are giving increased attention to better service delivery such as water supply and education. Muslim women play a better role in this change as seen in south Indian states mainly Kerala.

The two-day international conference on the theme "The Role of Women in Making a Humane Society" is planned to highlight these changes as well as to initiate deliberation on the role of women in conflict resolution which is related to social justice, equity and empowerment. The conference will also focus on capacity building among women who should be at the table in peace negotiation and post-conflict reconstruction. So far societies ravaged by civil war have had a greater role of women in reconstructing homes, family life and bringing normalcy, which also included the reinstating of Islam in family life after conflicts ended. They often learn to reach across deep divides to facilitate co-existence and co-operation more quickly than men.

The conference will have the following sessions:

1) Women in the time of the Prophet (PBUH): The session is expected to revisit the teachings of the Prophet (PBUH) in the light of modern concepts of gender justice to illustrate that some of the modern regulations in defence of women's rights echo the instructions in the Quran and the life and teachings of the Prophet (PBUH). Special reference is to be made to the monumental work of Abdul Halim Abu Shaqqa, the Egyptian scholar.

2) Women's participation in electoral politics: It will involve detailed discussion as regards the changes in panchayat administration in which women's participation has become mandatory. Are the women still daughters, wives and sisters only, not self-referential human individuals in their own right? A rigorous analytical survey has to be made to show the changes in the administration of local bodies supported by case studies.

3) Role of Muslim women in socio-economic uplift: The session will be devoted to the areas where women's involvement is needed, like literacy programmes, primary and tertiary education, primary health care and sanitation. It will also be an enquiry into the current problems and their solutions.

4) Women and media: The role of media empowering women will be deliberated. Current situation and bias in the media in everything related to Muslim women will also come in for analysis. Both internal and external forces working behind the deliberate misrepresentation of Muslim women are to be analysed. This session will also deliberate over the issues involved in improving the media presence of Muslim women.

5) Education, religious and secular: The existence of girls-only madrasas will be deliberated upon. Do they give a comprehensive and holistic education to girls, or are they just one

of the ways used by the society to keep women tied to old world restrictions devoid of real spirit of liberation found in Islam.

6) Status of Women in the Muslim world: This session will be a survey of the conditions of Muslim women in the Muslim world with special reference to Malaysia, Indonesia, Egypt and Saudi Arabia. An analysis of the attempts at achieving gender justice and equality and the problems faced by social reformers.

7) Women-related laws in Muslim World: The conference also proposes to look at the legal framework of women's rights and their constitutional-legal protection across the Muslim world. Special focus will be there on recent Indian laws enacted to give exclusive protection to women.

Each session will have 4-5 papers and 2-3 scholars as discussants, apart from inaugural and valedictory sessions.

Announcement

4th International Islamic Economics and Finance Conference

In order to satisfy the need of institutional approach to Islamic Economics and Finance in Turkey and to carry the researches to a broader range made Istanbul Sabahattin Zaim University to establish the International Research and Study Center of Islamic Economics and Finance (IZUISEFAM). This research center is the Turkey's first center within the university.

For all these purposes, the center is organizing the 4th International Islamic Economics and Finance Conference (IIEFC), in collaboration with "Participation Banks Association of Turkey (TKBB)" and "Statistical, Economic and Social Research and Training Centre for Islamic Countries (SESRIC)".

The conference will take place from 15th to 16th July 2017 at Istanbul Sabahattin Zaim University, Istanbul, Turkey.

Important Dates

Deadline for submitting papers: June 15, 2017

Registration deadline: June 20, 2017

Conference Date: July 15-16, 2017

Conference Language

The conference accepts papers and presentations in Turkish, English and Arabic and if necessary, simultaneous translation will be provided.

Best Paper Awards

The best three papers will be selected by the advisory board and granted for \$300, \$250, and \$200 US Dollar respectively.

Call for Papers

The main topics of the Conference will be Islamic Economics and Finance which includes (but not limited to):

- Islamic Economics and History
- Islamic Finance and Banking
- Islamic Insurance (Takaful)
- Islamic Financial Instruments
- Islamic Commercial Law

Paper Submission

All papers should be submitted to iefc@izu.edu.tr. Paper submissions must comply with the following guidelines:

- Paper must be in Microsoft Word format.
- Full tentative title of the manuscript must be included on the paper.
- Names and surnames, the institution the author is associated with, her/his contact and e-mail addresses should also be specified.

Final Submissions

Authors whose first drafts have been accepted will be invited to submit final drafts based on the peer-reviewer's recommendations for revision. Papers presented in the conference will be considered for possible publication in the Journal of Islamic Economics and Finance (JIEF).

Registration

Conference registration should be made through the conference webpage

at <http://www.isefam.izu.edu.tr> or sent to iefc@izu.edu.tr.

The conference fees includes session participation, conference materials, refreshments, lunch and gala dinner, 3 night accommodation at university guesthouse which is inside the campus (for women and men) and social program. The fees of the conference are as follows or their equivalent;

Fee: \$100 US Dollar

Student Fee: \$50 US Dollar

Listeners: \$50 US Dollar

Payment Details

If you would like to make your payment through BANK TRANSFER:

Bank: Türkiye Finans Katılım Bankası
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They also infiltrated the leadership of workers and framers unions, and pioneered in journalism and political mobilization, thus establishing a prominent position in public life.

At this juncture the modern Islamic movement emerged as the response of the religious stance to the provocation of alien and repugnant norms and forms of conduct which were being spread by liberal and communist trends among the youth. The era was one of crucial transformation, where new ideological and political currents were being born and new alignments occurring. It was no wonder then that some elements which were absorbed in liberal or leftist tendencies decided to revert back to Islam, forming the

nucleus of the Islamic Liberation Movement. Its name revealed the context in which was formed. For the movement was not isolated from the Islamic response to the challenge of western civilization. In addition to its being based on traditional religious heritage and a reaction against the irreligious tendencies in Sudan, it was also an echo of the international Islamic movement and the intellectual currents on which it fed. The movement was thus oriented towards the Islamic literature emanating from Islamic movements in Egypt, Pakistan, etc., and considered itself as part of the international Islamic movement. It even adopted the name of the Muslim Brotherhood at a later date. It continued to evolve in form, basing itself on the principles of Islam and the Islamic heritage and interacting with the general Islamic revival movement and the Sudanese environment in which it operated.

From The Islamic Movement in Sudan by Hassan Turabi, pp. 25-27.

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IOS Journey Step By Step



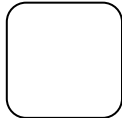
A view of Two-day International Conference on Participatory Banking for All: A Business Proposition at Parliament House Annexe, New Delhi on August 31 & September 1, 2007 Organised by Institute of Objective Studies and Indo-Arab Economic Co-operation Forum



A view of MOVE TOWARDS ETHICAL INVESTMENT IN INDIA (June 14, 2008) at New Delhi Organised by Institute of Objective Studies and Indo-Arab Economic Co-operation Forum

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