



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

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FOCUS

Lawrence's activities at the Paris Peace Conference and after have led many people to believe that he was an Arab partisan. On the contrary he was a British through and through. In fact he was associated with Faisal in order to use his influence on him to serve the interests of his country. This is evident from the remark that Arthur Balfour made about him in response to a concerted effort made by the pro-French elements in the British Government to get rid of him:

If there is a settlement, the only way of reaching it – without bloodshed – is through Faisal... and if it would be a mistake to keep him from here, I consider it would be an equal mistake to keep Lawrence from Faisal.

As regards his media campaign against Britain's high handed rule in Mesopotamia, especially in the wake of 1920 rebellion, it is pertinent to note that it was mainly aimed at criticizing certain policies and had nothing to do with Iraqi aspiration for establishing an independent state. This is amply clear from the secret records (now made public) of the British Government. That he had voluntarily offered his services and free advice to quell the Iraqi rebellion against British imperialism. His one suggestion, *interalia*, was to establish 'a native (but not fully independent) sate with English advisers only'. It is interesting to note that while on the one hand Lawrence, the so called champion of the Arab cause, was giving the impression, especially through his media campaign, that he was sympathetic towards the Iraqi people and, on the other, he was secretly engaged in devising a scheme to frustrate the Arab aspiration and desire for complete freedom.

Lawrence, with his expertise and insight in the Arab affairs, was a great asset for the British. Viewing his renewed interest in West Asian affairs Winston Churchill, who by then had become the Colonial Secretary, asked him to join his staff as his personal adviser. Lawrence accepted the offer seeing in it an opportunity to actualize his old dream to bring the Arab World under British control and suzerainty. But the first problem was to suppress the Iraqi rebellion. On his advice the Royal Air Force carried a series of brutal bombings and brought the rebellion to an end.

Lawrence's next step was to find out an amenable Arab ruler and devise a system of government that, without hurting the Arab nationalist feelings, would ensure the British domination and safeguard her interests in the region. In complete harmony with Churchill he devised a plan which conceived of establishing Faisal in Iraq and Abdullah in Transjordan as King and Amir respectively. Both the brothers were coerced, rather bullied into accepting their respective "thrones" through 'fast, brilliant and cynical diplomacy, complete with promises, threats and payoffs'.

However, their father, King Husain refused to toe the line. Lawrence tried hard to persuade him to ratify the Treaty of Versailles, accept French and British mandates over Syria and Palestine respectively and approve of the new arrangements in Iraq and Transjordan in return for an annual subsidy of £ 100,000 that will enable him to rule in the Hijaz.

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Activities of the IOS Headquarters

IOS Welcome the Supreme Court's Verdict

Institute of Objective Studies, along with All India Milli Council, has welcome the Supreme Court's verdict on Urdu language which was delivered in August 2014 by a five-judge bench. Explaining the matter Dr. Mohammad Manzoor Alam said that the Hindi Sahittaya Sammelan had filed a petition against the UP Government's decision to make Urdu the second official language of the state. The petition was filed in 1997 which has now been disposed off by a five-judge bench comprising Justice R.M. Lodha, Justice Deepak Mishra, Justice Madan Lokar, Justice Sharddhanand and Justice Joseph. Praising the decision of the Supreme Court to approve of the UP Government decision of making Urdu the second language of the state, Dr. Alam recalled the IOS organized seminar on "Language Problem in India" which was held in 1994. The seminar had then demanded through a resolution that Urdu be made the second official language in every state. The Governing Council and General Assembly of the IOS have also welcomed the Supreme Court judgement.

Dr. Mohammad Manzoor Alam, who is also Secretary General of All India Milli Council said that the Council had demanded in its Calicut Session held in December 2010 that both the Centre and states must ensure that Urdu is necessarily taught in schools which have sufficient number of Muslims. It had also been demanded that Urdu medium schools must be opened in areas with substantial Muslim presence. In view of Supreme Court judgement of making Urdu the second official language of UP Dr. Alam has demanded the Central Government to start work in Urdu in Government offices as it would increase efficiency and ensure the progress of Urdu language which has suffered the most after independence.

IOS Memorandum to MHRD

The Institute of Objective Studies and Indian Association of Muslim Social Scientists submitted a memorandum to the Ministry of Human Resource Development. The memorandum has reminded the Ministry that in view of the findings of the Sachar Committee Muslims are educationally a backward community and, as the committee has urged, need special measures and steps by the government for their educational upliftment. The memorandum has urged the Ministry to initiate measures for educational empowerment of Muslims so that the PM's slogan: Sab Ka Saath, Sab Ka Vikas, that is, everyone's development with every one's cooperation, may be put in to practice. The memorandum has also urged the Ministry to initiate special programmes for educating Muslims and other marginalized sections.

According to Dr. Mohammad Manzoor Alam, Chairman, IOS, the memorandum has suggested to HRD Minister, Smiriti Irani to open Navodya Viddiyalay type of schools in Muslim-dominated 90 districts. The memorandum has also urged the Minister to ensure sufficient admission of Muslim girls in Kasturba Gandhi Balika Viddyalayas. Similarly a demand has been made to apply the same conditions to Muslim students that are applied to Dalit and tribal students for giving scholarships to Muslim children. Besides, the memorandum has demanded that at least 250 of 2500 schools proposed to be opened in private – public partnership be reserved for Muslims. It has also been demanded that Madaris/Makatib should receive government aid under Sarv Sikhcha Abhiyan. Last but not the least the memorandum demands that the Government may devise a policy that will make our universities and colleges reflect the reality of unity in diversity.

Minutes of the meeting held on October 03, 2014

A meeting of the office bearers of the Institute of Objective Studies (IOS)

and Dr. Eqbal Hussain (Associate Professor, Faculty of Law, J.M.I.) was held on 3.10.2014 (Friday) at 11:00 a.m. in the Committee Room of the IOS under the Chairmanship of Dr. M. Manzoor Alam, Chairman, IOS.

Before taking up the agenda the Chairman, IOS welcomed the participants.

Thereafter the agenda was taken up.

The meeting decided that the function to release the IOS publication on media will be organised on December 09, 2014 (Tuesday) between 3:00 to 5:30 p.m. at Deputy Speaker Hall (capacity: 200) of the Constitution Club, Rafi Marg, New Delhi. The book will be released by Mr. K. Rahman Khan and it will be followed by a panel discussion. A special lecture may also be organised on this occasion.

The meeting also decided that 500 Preview copies of the Media volume will be digitally printed to be circulated along with the invitation letters to Chief Guest, VVIPs, Diplomats, Media persons etc.

As regards the special lecture by Prof. Giles Tillotson (from U.K.) on "*Indian Architecture, Art and History*" after deliberations, it was resolved that this lecture will be organised separately but not on the occasion of Book release function. The date and venue of the lecture will be decided later on.

The meeting also reviewed the Publication of IOS Journals

With regard to the journal-Religion and Law Review (RLR) it was decided that:

- (a) There will be an Editorial Board (instead of Consultative Council) which will also include eminent persons of Law from abroad and that for further correspondence their complete postal address along with Telephone/Mobile No. and e-mail will be given preferably on the last page of the journal.
- (b) Every issue of the journal should also contain comments (written by eminent lawyers, retired judges

and university teachers of law) on recent judgements on minority issues such as on hate speech etc.

- (c) The theme of the next issue of the journal will be “**Law, Religion and Politics**” and the Guest Editor for this issue will be a renowned political scientist.

Further, the article/paper for the special issue of the journal should include Uniform Civil Code preferably written by a non-Muslim expert. Similarly the articles/papers should also contain the topics on recent political developments in India.

- (d) 100 specimen copies of the journal should be sent to Bar Councils, Librarians and Faculties of law with the request to subscribe for the journal.
- (e) Issue-wise contents of the journal should be prepared and up-loaded on the IOS website for publicity.

Further, it was agreed upon that somewhat the same pattern, as referred to above, should be followed by other journals (i.e. JOS and Mutaaleaat)

The meeting decided to revive ‘Human Rights Today’ (HRT)

- (a) The HRT will be retained as a quarterly bulletin.
- (b) Dr. Eqbal Hussain will be the Editor of this bulletin.
- (c) The structure and mechanism in respect of the bulletin should be developed by Dr. Eqbal Hussain in consultation with Prof. Refaqt Ali Khan, Prof. Z. M. Khan and Prof. M. Afzal Wani.
- (d) All efforts should be made to get the bulletin published by December 2014.

The meeting also considered the Status Report about 10 volumes.

It was decided to prepare the status of special volumes afresh as the same does not reflect the actual position of the work being done by the authors of these volumes.

Similarly report about other Projects will be prepared.

Minutes of the meeting held on 18th October, 2014

A meeting of the IOS office bearers along with Prof. A. R. Momin and Dr. Eqbal Hussain was held on 18.10.2014 at 11.30 A.M. in the Committee room of the IOS to discuss about preparing a Roadmap/Vision Document for 2025-30 under the Chairmanship of Dr. M. Manzoor Alam.

At the very outset the Chairman, Dr. M. Manzoor Alam, expressed his concern over the present political situation prevailing in the country which will have great impact on interest of Muslim community. He apprised the members about the ongoing RSS Meet being held at Allahabad from 17-24 October, 2014 wherein the RSS claims that there is no minority in India and all are Hindus. He also informed about his meeting with Muslim organizations to discuss the present political development and its impact on Muslims at both globally and at local level. He, however, expressed his disappointment over the outcome of the meeting as the people are still not realizing the gravity of the situation and taking the things very lightly. He stressed the need of building pressure for enforcement of Constitutional guarantees and protection provided to the minorities especially to the Muslims, to eradicate the conflict of *inter se* Muslim communities and intellectual’s attention towards fast global developments which may cause irreparable damage to the Muslims. He also referred the statement of Ray Kurzweil regarding the impact of changing technology.

He also apprised about the BJP’s planning to make amendments in the constitution to have control over following sectors:

1. Judiciary
2. Education
3. Taxation to promote transaction through Banks
4. Transportation, and
5. Communications

He further added that similar efforts were made in the year 1977 to amend the basic structure of the

Constitution which was ultimately frustrated.

Finally, the Chairman circulated his well thought and highly articulated document on “Vision India-2025-30” along with its supplement document to be discussed in the meeting.

The members went through these documents and discussed it threadbare. It discussed the following points:

1. Project details
2. Approach and Methodology
3. Understanding the current State
4. Overview, and
5. Phases

The supplement document contained the issues like prevention of segregation of Muslims, discrimination political empowerment, bringing changes and strategies to be devised.

Prof. Momin expressed his observation on the project and said that adequate comprehensive understanding is required. In his opinion, at present the BJP government is engaged in acquiring the political hold over maximum states so that it may execute its agenda without any opposition and objection. They have very cleverly divided their labour into two parts. For the development part they have assigned it to the PM and other communal activities are being shouldered by the other sections of RSS. He, however suggested that IOS should first study the operationalization of the project in the light of marginalization of Muslims and its reasons to establish a valid case. For this purpose, he said that the documentations regarding marginalization of Muslims from various sources should be developed for study. He also suggested that since the Muslim community feels demoralized, the IOS should conduct meetings and seminars in various cities and involve different NGOs to develop confidence among the Muslims. Prof. Momin further suggested that an empirical study should be conducted on the topic “Empowerment of Muslims and Civil Society: A Study on Muslims in India”. The study may be spread over the following factors like, Awqaf issues, collection of data and study on segments etc. Lastly he pointed out the need for an annual lecture series to be

conducted by the IOS inviting Hindu intellectuals.

Prof. Z.M. Khan agreed on the vision project and reminded the fact that the IOS has already made previous studies on empowerment of Muslims and the same is present in book form in so many volumes on different aspects. He suggested that these studies can further be developed according to the present scenario. It may help in new study.

Prof. M. Afzal Wani also expressed his agreement on the project and stated the need for further investigation through research.

Dr. Eqbal Hussain appreciated the concern felt by the Chairman of IOS on the current socio-political development both at global and local levels and its long run impact on the interest of the Muslim community. He said the present project is very timely and our elders did not notice or rather ignored these kinds of happening resulting in future chaos and turmoil. He, however pointed out the changes in labour laws which the government is proposing to make, should be studied carefully in order to accommodate maximum Muslim youth in the corporate sectors.

Minutes of the meeting held on October 23, 2014

A meeting of the office bearers of the Institute of Objective Studies (IOS) along with Dr. Eqbal Hussain (Associate Professor, Faculty of Law, J.M.I.) and Ml. Amin Usmani (Secretary, Islamic Fiqh Academy, Delhi) was held on 23.10.2014 (Thursday) at 10:00 a.m. in the Committee Room of the IOS under the Chairmanship of Dr. M. Manzoor Alam, Chairman, IOS.

Before taking up the agenda items the Chairman, IOS welcomed the participants.

Thereafter the agenda was taken up.

After a thorough discussion in regard to Thought, Vision, Mission and Plan of Action of the IOS the following decisions were taken for consideration:

1. It was decided that exhaustive interviews with various people of repute should be conducted. Further, a series of meetings should be held in different cities wherein the intellectuals and young scholars should be involved for giving their opinion on Thought, Vision and Mission of the Institute.
2. In view of the issues and problems of Indian Muslims (including their marginalization), which are becoming more and more intricate, there requires a long-term planning for solving the issues and problems of Muslim *Ummah* and developing confidence among them.

Since the Institute's initiatives for solving the problems of Indian Muslims, as a think tank, have impacted the Muslim *Ummah* to an appreciable degree, they, in turn, under the prevailing conditions in the country, are looking towards the IOS for solving their problems and other related issues.

Hence, it was decided that an Action Plan of the IOS should be formulated for the next ten to fifteen years, which may conceptualise future so that it could move forward with well focussed vision and goal, and resolve the issues and problems of Indian Muslims and develop confidence among them.

Moreover, the Action Plan should be realistic, feasible and sustainable, which cannot be achieved without a great deal of reflection, self-introspection, far sightedness and pragmatism, and that it should be subjected to a rigorous process of appraisal and rethinking every five years.

The meeting discussed a 'Plan of Action for Dialogue in regard to Hindu-Muslim Relations'; (ii) To conduct a 'Course on Law' for the Graduates of Madrasas; and (iii) To start a 'Course on *Hadith & Ifta*' by the IOS at Deoband), submitted by Ml. Amin Usmani of Islamic Fiqh

Academy, Delhi, to the Chairman, IOS for consideration. All the three proposals given above were discussed at length and after deliberations it was decided that the details on the above proposals should be worked out for consideration. And that the final decision will be taken by the Chairman, IOS.

Arab News Interviews the IOS Chairman

The growing majoritarianism in India is a sign of declining pluralism in a multicultural county known for its unity in diversity and has to be seen in the context of increasing intolerance of secular values, said Dr. Manzoor Alam, Chairman of Delhi-based Milli Council and senior political analyst.

"It is indeed the increasing majoritarianism in Indian politics that needs to be contested; minority communities are no threat to Indian pluralism," Alam said.

The senior political researcher, who is in the Kingdom on a brief tour, expressed his resentment at the intolerance and recent violence in New Delhi.

Reacting with great displeasure, he also blamed the Indian media for exercising bias in favour of the current political scenario.

"The media is the fourth pillar of a democracy and it must behave responsibly," he asserted.

He went to say: "It is not a party that is doing well in the Indian elections one after another, but it is the media which stands exposed failing to discharge its duty with dignity."

When asked if the minority community has made any serious efforts to learn about the evolution of the contemporary media in India, he underlined that the Milli Council itself had begun a caravan tour from Murshidabad to Mysore.

Document

Memorandum sent by IOS and
IAMSS to Hon'ble Smt. Smriti
Zubin Irani, Union Minister of

Hon'ble Smt. Smriti Zubin Irani,
Union Minister of Human Resource
Development (MHRD),
Govt. of India, New Delhi

Sub: Memorandum on behalf of
Institute of Objective Studies (IOS),
and Indian Association of Muslim
Social Scientists (IAMSS), New Delhi

Madam,

The educational backwardness of Muslims of India is too well known as on most parameters they are doing worse than other communities. If there was any doubt about their backwardness, Sachar Committee has authoritatively put all such doubts to rest and exposed the myth of their 'appeasement'. The pathetic state of Muslim backwardness requires an urgent and remedial response from the Ministry of HRD.

Indian Constitution provides for equality of citizens and puts the responsibility on the State to ensure protection, preservation and realization of rights of minorities. Our management of diversity is rated as the best example of pluralism and heterogeneity. The acid test of a 'just state' is the amount of protection enjoyed by the minorities. It was heartening to note that our Hon'ble Prime Minister in his remarkable Independence Day address made a bold call for a ten year moratorium on communal riots. But then we need to move beyond security issues. Similarly the Muslim community felt hugely reassured by the Hon'ble Prime Minister when he from the floor of Lok Sabha observed that the nation cannot grow if Muslims continue to lag behind and if one part of the body has some injury or pain, the whole body would feel the pain of it. Similar assurances were given by the Former Prime Minister when addressing the National Development Council (NDC). He had declared that minorities have the 'first claim on national resources'. The election manifesto of BJP in the recently concluded Lok Sabha elections, also talked about "**Sabka Saath, Sabka**

Vikas'. Thus Muslims must get an equitable share in the national developmental cake.

In view of the aforementioned commitments, declarations and assurances, the Institute of Objective Studies as well as Indian Association of Muslim Social Scientists which represents Muslim intellectuals and social scientists respectively demands that concerted efforts be made by the MHRD Ministry to educate Muslims of India, particularly Muslim girls by accepting our following demands:

1. The Government should immediately start collecting data on the educational backwardness of Muslims from Class I to Class VIII under DISE project and from Class IX to Class XII under Secondary Education Management Information System (SEMIS) project as reliable data on participation of Muslims at various levels of enrolment is not available. Similarly, comprehensive system of collection of data may be introduced for Higher Education.

2. The scholarship scheme available to SCs and STs in terms of 'eligibility and rates' must be extended to minorities as Muslims are almost as backward or even more on some parameters than SCs and STs. Just like SC/ST students, Muslim students should not be asked to pay fee prior to admission in any educational institution and their fees should be reimbursed to the concerned institution by the Government.

3. Since Right to Education Act has been amended in 2012 and Madrasas & Maktabas have been excluded from Right to Education Act, financial assistance under Sarva Siksha Abhyan (SSA) should be again given to them because Art.350 provides for giving of education in mother tongue and these Madrasas and Maktabas do impart education in mother tongue.

4. Muslim girls should be given preference in admission to Kasturba Gandhi Balika Vidyalayas (KGBVs)

5. Out of 2500 model schools to be setup in Public Private Partnership at least 250 should be reserved for Muslims. In these institutions also

Muslim Girls may be preferentially admitted.

6. At least two schools on the pattern of Navodaya Vidyalaya (NVs) may be opened in the identified 90 Muslim concentrated districts.

7. The diversity of the nation should be reflected in all education institutions particularly institutions of higher education. MHRD should frame a policy to ensure diversity in all institutions under its administrative control.

With warm regards,
Yours sincerely,

(Dr. M. Manzoor Alam)
Chairman

To,
Hon'ble Smt. Smriti Zubin Irani
Minister of Human Resource
Development
Room No.302, Shastri Bhawan,
C-Wing, Dr. Rajendra Prasad Road,
New Delhi – 110001.

Book Review

Observing the Observer: The State of Islamic Studies in American Universities by *Mumtaz Ahmad, Zahid Bukhari, and Sulayman Nyang, eds*, London: International Institute of Islamic Thought, 2012. 258 pages.

This publication, a collection of ten essays incorporating both quantitative and qualitative studies, has emerged as part of lengthy research project conducted by the International Institute of Islamic Thought (IIIT) and the Center for Islam and Public Policy (CIPP) beginning 2004 and concluding in 2007. Naturally, given the state of relations between the United States and those countries perceived as comprising the "Muslim World", as well as regular controversies and scandals relating to the American Muslim minority and those who purport to observe, study, and teach others about them and their religion, such a study is particularly welcome. The studies included are aimed at both students and specialists, not only in the field of "Islamic studies" itself, but also more broadly with regard to such related academic fields as theology and anthropology. Another audience is the

more general interested reader who might wish to learn what may (or may not) have changed in that field attacked so successfully in Edward Said's great polemic, that its title *Orientalism* ultimately entered Islamic studies as a truly condemnatory and pejorative slogan.

As such, the reader will perhaps be both encouraged and disappointed by the state of Islamic studies in equal measure. Anour Majid introduces us to the history of the field in the United States by suggesting that the study of Islam's development is inextricably linked to the country's own history and self-perception, through the now well-established paradigm of "self" and "other". On the basis of this structured approach to history, American identity and its foundational narrative becomes "established as the antithesis of Islam, first the refuge of pure Christianity, [...] then a beacon of freedom that stands in sharp contrast to Islamic despotism" (p. 2). Of particular note is his recalling of the history of African Muslims brought to the country as slaves, as well as encounters between the American navy and North African pirates off the Barbary coast in the formative eighteenth and nineteenth centuries as key parts of this historical "othering." This usefully shifts the focus away from Arab-American Muslims and those of South Asian origin, who are all too often are seen by outsiders as the sole members of the American Muslim minority.

Seyyed Hossein Nasr is, in turn, sharply critical of Islamic studies in the United States when compared to European universities. He also notes the neglect of Islam in Africa, alongside the historical impact of the cold war and the Arab-Israeli conflict, and the ensuing longstanding loss of the scholarly objectivism preceding those two events to the American Academy's generally formative role in producing a distorted and self-interested image of Islam and Muslims. John Voll, who continues the historical theme, points out the detrimental influence of the European colonial mentality's continuing presence in the United States as it became the dominant power, while

interestingly using Nasr's own writings and lectures as a fulcrum around which to base his discussion of Islamic studies' further development and "signals for significant changes that would be taking place" (p. 34).

Farid Esack then describes would-be Qur'anic scholars and readers as "'Citizens,' 'Foreigners' and 'Invaders'" incorporating these unusual metaphors from Fazlur Rahman's work into an engaging literary style. He uses the theme of beauty and a loving relationship to describe the interaction between Muslims and the Qur'an, whereby the "presence of the beloved" text is "to be enjoyed rather than interrogated or agonized over [...]. For most lovers it is perfectly adequate to enjoy the relationship without asking any questions about it" (pp. 53-54). Saba Mahmood represents gender and anthropology, both of which are of ever-growing importance and relevance to Islamic studies. Her "reflections of an anthropologist" (p. 70) illustrates the increasing prominence of self-reflective anthropology, arguing that, for example, the growing presence of female anthropologists fundamentally changed how gender was analyzed, highlighting in particular the 1970s as a decade during which "gender as an analytical category emerged in the study of Muslim societies, substantially transforming the conceptual presuppositions of the literature produced on Islam" (p. 71).

The remaining five essays focus more specifically on the actual teaching of Islam in American universities today. Marcia Hermensen focuses on the study of Sufism and highlights the institutional and formative role played by key scholars, such as Hamilton Gibb and Franz Rosenthal, who saw Islam as a static essence that provided a unified lens through which to view the state of Muslim societies after the Second World War. In contrast, the so-called Patternist school and the subsequent interest in mythology, phenomenology, and traditional metaphysics led to the creation of institutional space for the study of Sufism in relation to the other

Abrahamic religions. Jane Smith provides intriguing insights into her own experience of teaching Islam in a Christian theological seminary, while Christopher Buck details just how extraordinarily politicized the study of Islam has become in the post-9/11 American context. He uses the dismaying example of the furore, and indeed lawsuit, aroused by the Family Policy Network (FPN) over the University of North Carolina at Chapel Hill's decision to include translations of the Qur'an in its 2002 reading list for incoming students.

In a similar vein, Faisal Islam and Zahid Bukhari present their findings derived from a survey of Islam 101 courses. They state that "instructors of Islam 101 courses are invariably drawn from outside the field of mainstream Islamic studies" and, as the editors point out, consider it truly remarkable "that most American colleges and universities have not yet found it necessary to recruit persons of high quality and training to teach introductory courses on Islam" (p. xxvi). Finally, Mumtaz Ahmad presents the findings of two focus groups conducted with prominent scholars and researchers as a series of "Conversations, Discourses, & Dialogue" (p. 219).

All in all, this collection of essays is a timely work of great interest to all manner of readers who are interested in learning more about this particular field. It has much to say about the state of academic research more generally in the United States, highlights the truly devastating impact of 9/11 upon the position of Islam in the American non-Muslim psyche, and provides grounds for more than a little disquiet regarding the state of relations between the American non-Muslim majority and its Muslim minority more than a decade later.

Reviewed by David H. Warren

Contd. from page-1

But Husain refused to budge insisting on British withdrawal from Palestine, lamenting over heir betrayal and bitterly regretting his decision to side with Britain and raise the banner of

revolt against his coreligionists, the Turks.

King Husain was, no doubt, non-plussed and betrayed by the British. But Lawrence had quite a different view. Having installed Faisal in Iraq and Abdullah in Transjordan he was satisfied and declared that Britain was 'quit of the War-time Eastern adventure, with clean hands'. Was it really true or a travestical assertion? Indeed it was ridiculous for Lawrence to make such a claim, especially in view of the fact that the British had made many a pledge to the Arabs and fulfilled none of them. For instance they had promised them an independent Arab state but created three petty Kingdoms, one in the Hijaz, second in Transjordan, third in Iraq, and imposed an undesirable mandatory system upon Syria and Palestine. Moreover, in the Anglo-French Declaration they had recognized the Arabs' right to self-determination. But instead of doing so they placed men of their own choice in Transjordan and Iraq. Viewed in his perspective Lawrence's claim of having fulfilled all Arab promises appears to be highly absurd.

However, he had reason to feel satisfaction. Well before the beginning of the Arab Revolt he had dreamt of dividing Islam against itself and to weaken the world Islamic Ummah beyond recovery in order to eliminate the so-called threat of Islam to Europe. With the Ottoman Empire having been broken, the Arabs divided and pitted against each other (such as the conflict between Husain and Ibn Saud) Lawrence had indeed achieved his purpose. His dream had really come true.

**From *The English and the Arabs*
The Making of an Image by
Ishtiyaque Danish, pp. 94-95.**

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Another mistake was to shun what was then called the Muslim politics. The Lucknow Convention of Muslims held in 1950 in which Maulana Azad had also participated, urged Muslims to join Congress in droves. Muslims of North India heeded to it and

consequently became a vote bank of Congress and later on of other secular parties. In contrast the Muslims of Kerala decided to continue with the Muslim politics. They renamed the Muslim League as Indian Union Muslim League and took active part in Kerala politics. They were criticized, abused and threatened but they remained steadfast in the face of adversity. The net result has been rewarding. First they got separated from the Madras (Tamil Nadu) province and joined Kerala. Thereafter they got a Muslim majority district and also a general university in Calicut. They worked very hard to unite Kerala Muslims and consequently became politically empowered. And today every one can see the dividends the political empowerment of Kerala Muslims has yielded for them. They have secured educational and economic reservation and, as a result, are poised to progress by leaps and bounds.

Calendar 2015

The IOS calendar 2015 has been published. Agents, Shop-keepers and others may place their order with the IOS Headquarters.

The Four-Page calendar has the following feature:

Page-1 Mosques through the Ages
(Started From 2011)

Page-2 Country-wise Global Peace
Index-2014

Page-3 India: Percentage of SRCs
in different Educational
Levels

Page-4 India: Work Participation
Rates of SRCs

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Muslims After Independence

by *Ishtiyaque Danish*

The views expressed in the article do not necessarily reflect the editorial policy of the Newsletter (editor)

India became independent on 15 August 1947. It was, however, a blood-soaked dawn which destroyed many million people. There is no denying the fact that it was cheered all across the country but it also broke the heart of those who had to leave their places of birth out of fear. The Partition of the country had unleashed religious fanaticism and communal riots were taking place in Punjab, Bengal, Delhi and Western UP. In panic common people, Hindus and Muslims both fled their homes to find refuge in India and Pakistan respectively. The grave situation created bitterness on both sides despite the fact that Jinnah, Gandhi and Nehru issued reassuring statements urging people not to migrate for, in their opinion, the new states would take care of the minorities.

Immediately after independence India faced a number of problems. The political challenges included the maintaining of country's territorial integrity, merger of princely states in Indian Union and reorganization of states on the basis of languages people spoke. These were the state's problems. But for common people the most pressing problems were poverty and illiteracy.

A great majority of Indian Muslims faced the same problems: poverty and illiteracy.

But they had additional problems also. The bitterness generated by the Partition had created a very difficult situation for them. At slightest provocation riots would break out resulting mostly in loss of Muslim lives and poverty.

1947 was almost as great a disaster as 1857. The Muslims had no doubt suffered the most in 1857. But a good number of Zamindars had been able to survive especially in Western UP and Punjab. The Aligarh Muslim University, too, had created a small Muslim middle class which was a good sign. But in the wake of Partition the Muslim landlords were the first target; they were either killed or they fled to Pakistan. The section of the Muslim middle class serving in various organs of the government also felt that their future in India was bleak. The fall of Hyderabad in 1948 increased their fear and a great majority of them also left for Pakistan.

Great leaders like Nehru and Gandhi sought to allay the Muslim fear. But the Partition had poisoned the minds of many Congressmen who started doing what RSS was already doing to Muslims.

In the Draft Constitution prepared in 1946 the Muslims were given economic, educational and political reservations. That they will have

quota in government jobs, educational institutions, Parliament and in legislative assemblies. But after independence all these reservations were withdrawn under one or another pretext and the Muslims could not do anything except suffering these losses in silence.

Partition or Pakistan was a demand of the Muslim League but it happened because the Congress also acceded to it. Everyone knew that the poor Muslims had played no role in the creation of Pakistan and yet they became the easy target and victim of hatred generated by the Partition. The worst aspect was that the then Muslim leadership of India behaved in a way as Muslims alone were responsible for the sin of Partition. Maulana Azad, who opposed the two-nation theory tooth and nail, knew the inside story of Congress; he was especially aware of the fact that many Congress leaders had become votaries of Partition. But sadly he delayed the publication of part of his *India Wins Freedom* by 30 years and let Indian Muslims feel being guilty of Partition which, in fact, they were not.

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