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Thought for the Month

The unbelievers will be
Led to Hell in groups:
Until, when they arrive there,
Its gates will be opened.
And its keepers will say,
“Did not messengers come
To you from among yourselves,
Rehearsing to you the Signs
Of your Lord, and warning you
Of the Meeting of this Day
Of yours?” The answer
Will be: “True: but
The Decree of Chastisement
Has been proved true
Against the Unbelievers!”

Al-Quran- 39:71

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FOCUS

Many of those who have discussed the unity of knowledge (or the unity of the sciences), be they natural scientists or specialists in philosophy, the history of science, or the history of religion, view this unity in a reductionist fashion such that all types of knowledge and science are subsumed ultimately under a single broad discipline: the natural sciences, for example, or the religious sciences. This reduction takes place by interpreting the facts and theories of the sciences, or by identifying the final authority for this interpretation, or by arguing for the unity of the source from which these sciences spring.

The belief in this type of unity generally rests upon an all-inclusive worldview. The world views adopted by these scholars and scientists have some elements in common, while differing with respect to other elements depending on the nature of the metaphysical authority or point of reference to which the writers ascribe. However, the implications of affirming the unity or complementarity of the sciences are not clearly evident in applied scientific writings. Rather, they are latent and concealed within key phrases that point to them indirectly, and can only be derived through a profound and detailed analysis of the philosophical assumptions underlying the text.

In view of the variety of concepts relating to the unity and complementarity of the sciences and their association with specific metaphysical points of reference, these concepts are frequently accompanied by a certain degree of confusion or ambiguity, as a result of which they fail to achieve significant practical outcomes. The term “complementarity” may convey a clearer meaning than that of “unity”, especially if by “complementarity” we mean that a specific science needs to be completed or complemented by one or more other sciences in order to progress and develop, or that in order to understand a particular science, we need to be familiar with other sciences as well. The concept also remains an open one to which new dimensions can be added whenever the need arises. So, for example, it is easy to see that the efforts of scientists in a particular specialization need to be complemented by the efforts of other scientists within the same specialization in order for them to resolve a particular scientific problem or achieve some specific concrete goal. In this situation, integration consists in bringing together individual scholars’ efforts to construct a shared vision that is deeper, broader, and more objective. Such a process can help to achieve concrete results and facilitate the scientific and academic community’s acceptance and recognition of the notion of epistemological integration. This phenomenon is illustrated in the case of Nobel Laureate Muhammad Abdus Salam, who was awarded the 1979 Nobel prize in Physics. In his acceptance speech, Abdus Salam mentioned the names of more than fifty other scientists who had been involved in the specialized research on the basis of which he had received the prize, noting that these scientists had built on each other’s work and engaged in ongoing, frank dialogue. Some of them had tested out others’ hypotheses experimentally before Abdus Salam and his colleagues arrived at their theory on the unification of fundamental forces.

From “*Epistemological Integration: Essentials of an Islamic Methodology*”
by Fathi Hasan Malkawi, pp. 34-35.

Activities of the IOS Headquarters

2-day IOS national meet on Maulana Manazir Ahsan Gilani

A two-day national conference on “The Life and Contributions of Maulana Manazir Ahsan Gilani” (1892-1956), was organised by the Institute of Objective Studies at A.N. Sinha Institute of Social Studies, Patna on December 1-2, 2018. Maulana Manazir Ahsan Gilani, an eminent Islamic scholar of British India, was born on October 1, 1892 in a small village, Gilan, in Nalanda district about 100 km from Patna. He is often referred to as “Muhaqqiq-i-Islam” (researcher of Islam), “Sultan-ul-Qalam” (king of pen) and “Mutakallim-i-Millat” (spokesman of the community). The conference was a befitting tribute to him as an Islamic scholar and writer of repute. The conference was spread over eight sessions, including inaugural and valedictory sessions.

The conference was inaugurated by Maulana Dr. Saeed-Ur-Rahman Azmi, principal, Darul Uloom Nadwatul Ulama, Lucknow. Dr. Azmi, in his inaugural speech, said that Maulana Gilani had carved out a niche for himself as an acclaimed Islamic scholar, teacher, researcher, writer and speaker of the twentieth century. His style of writing was unique in the sense that it freed itself from semantic and philosophical complexities. Shorn of stylistic pretensions, his writings were imbued with knowledge and research. Quoting Maulana Syed Abul Hasan Ali Nadwi, he said that “Maulana Gilani was undoubtedly a scholar of broad vision,

deep study, and it was difficult to find his parallel in knowledge and erudition in the Islamic world”.

In his key-note address, President, Maulana Azad University, Jodhpur, Rajasthan, Prof. Akhtarul Wasey, described Maulana Manazir Ahsan Gilani as a great philosopher and the messiah of the Muslim community. His work in Islamic Studies and other branches of knowledge was more than what could be expected of the entire community. No discussion on Islamic Studies in the sub-continent was possible without reference to the works of Maulana Gilani. He said that the maulana’s personality was multi-faceted and each facet deserved to be made a topic of study and research.



L-R: Dr. Syed Fazle Rab, Syed Jamal Ahsan Gilani, Maulana Anisur Rahman Qasmi, Maulana Dr. Saeed-Ur-Rahman Azmi, Prof. ZM Khan, Prof. Akhtarul Wasey and Prof. Alauddin Ahmad

He was a great writer and his area of work extended to research on the Quran, hadith, Islamic jurisprudence, seerah, history, education, politics and other disciplines. He observed that the maulana’s books on hadith and fiqh, *Tadveen-e-Hadith* and *Tadveen-e-Fiqh*, were rated among the finest works. His book on the life of Prophet Muhammad (PBUH), *Annabi-Al-Khatim* is regarded as one of the few books on the subject in Urdu which deals with untouched aspects and is known for its diction and style. *Savanih-e-Qasmi* and *Tadhkirah Shah Waliullah* are his biographical sketches of two eminent Islamic scholars. His

editorials in journals like *Al-Qasim* and *Al-Rasheed* were the best examples of his journalistic talent. His book *Hindustan mein Musalmano ka Nizam-i-Taleem wa Tarbiyat* has assumed a special place in Urdu literature.

Commenting on the book, Maulana Abdul Majid Daryabadi said, “It is a surging sea of subjects. Innumerable pieces of history have surfaced. This is a repository of valuable information and a treasure of intellectual argumentation”.

Speaking as a guest of honour, Prof. Alauddin Ahmad, former vice-chancellor, Jamia Hamdard, New Delhi, said that Maulana Gilani evinced keen interest in tasawwuf (sufism), and its influence on his life and work was discernible.

In his presidential remarks, Prof. ZM Khan, secretary general, IOS, described Maulana Manazir Ahsan Gilani as a great scholar and genius and held that his research-

based work would prove fruitful for the new generation of researchers and scholars. He expressed the confidence that facets of the maulana’s personality unknown so far would come to light at the seminar affording the participants and audience an opportunity to benefit from the discussions. Referring to a decision taken by the Institute in the recent past, he said that besides researches, seminars would be organised on eminent personalities.

While one year would be exclusively devoted to seminars on the personalities of international fame, the following year would be focused on symposia on the personages that

earned a name to reckon within the country. He said that an international conference on Prof. Ismail Raji al-Faruqi, was organised a few months ago, followed by a national seminar on the life and works of Dr. Mohammad Hamidullah. The conference on Maulana Manazir Ahsan Gilani formed a part of the larger programme, he remarked.

Earlier, the conference got off to a start with the recitation of a verse from the Quran by the in-charge of the Urdu section, IOS, Maulana Shah Ajmal Farooq Nadwi. A naat (a verse in praise of Prophet Muhammad [PBUH]), written by Maulana Manazir Ahsan Gilani was also recited on the occasion by Syed Jamal Ahsan Gilani, nephew of Maulana Gilani.

In his welcome address, Maulana Anisur Rahman Qasmi, *Nazim*, Imarat Shariah, Bihar, Orissa and Jharkhand, held that the land of Bihar had produced a number of renowned personalities. To name a few, Allama Suleiman Nadwi, Maulana Abul Mohasin Mohammad Sajjad and Qazi Mujahidul Islam Qasmi were born here. Maulana Manazir Ahsan Gilani, a son of Bihar, left an indelible imprint on education, economy, sociology and several other subjects of study with his books. His books on *seerah* and *tafsir* were of high standard. He was all praise for the IOS for its activities in research on issues of minorities, especially Muslims, and other deprived sections of society.

While Prof. Ishtiyaque Danish, finance secretary, IOS, gave a brief account of the activities of the Institute and introduced the theme of the conference, Mohammad Akhtar Adil Gilani, a member of the Gilani family, presented the profile of Maulana Manazir Ahsan Gilani. According to

him, Maulana Gilani's ancestors came to Delhi from Jilan in Iraq during the reign of Sultan Feroz Shah Tughlaq and later moved to Bihar and settled down in Gilan, a place about 20 km of Nalanda.

A message from Maulana Syed Mohammad Rabey Hasani Nadwi, rector, Nadwatul Ulema and President, All India Muslim Personal Law Board, who could not make it to the conference on account of his indisposition, was read out by Maulana Shah Ajmal Farooq Nadwi. In his message, Maulana Rabey said that Maulana Manazir Ahsan Gilani was a great scholar and some of his qualities made him far superior to his contemporaries. His knowledge had many facets and so long he was alive,

A message of IOS chairman, Dr. Mohammad Manzoor Alam, who could not attend the conference as he was not well, was read out by Prof. Ishtiyaque Danish. In his message, Dr. Alam said that knowledge always acted as a catalytic agent for change in the world. Every knowledge that promoted destruction and nurtured personal ambition led to catastrophic change as against peace and tranquility resulting from the knowledge aimed at human welfare and the good of common people.

Such knowledge was not arbitrary and treated everyone as equal. He stressed that the reality behind the revolutions influenced by knowledge should be properly understood. In this connection, he quoted Maulana Abul

Kalam Azad who advised against ostentation. Under the obtaining conditions, he said, we must spread Islam's message of human values and apply a healing touch to the suffering humanity by following the teachings of the Quran. We would fail in our duty to honestly introduce Islam to the world



A view of the audience

his pen continued to flow. He enriched Islamic literature with his writings. By writing books like *Annabi-al-Khatim*, *Hazrat Abuzar Giffari*, *Ad-Deen al-Qayyim*, *Islami Ma'ashyat*, *Hindustan mein Musalmano ka Nizam-e-Taaleem wa Tarbiyyat*, *Imam Abu Hanifa ki Siyasi Zindagi*, *Tazkirah Shah Waliullah*, *Savanih-e-Qasmi*, *Tazkir ba-Surah al-Kahf*, *Tadveen-e-Hadith* and *Tadveen-e-Fiqh* would continue to guide researchers in their quest for knowledge. Apart from books, he also contributed articles to almost every journal of repute, the Maulana's message said.

if the entire humanity was not factored in. Referring to the IOS' Journey during the past 32 years, he said that it was engaged in this task in every possible way. "We wished to share our experience during the period with all stakeholders", his message said. Besides those commanding respect among the Ummah and Muslim scholars, non-Muslim brethren with positive thinking played a decisive role in the success of the efforts of the Institute. Despite limited resources, the IOS got laurels from the community and enlightened sections of the country. This was due to the fact that the Institute did not focus on one

community, but undertook a mission to take in its stride the entire humanity. He reiterated the commitment to carry on with the mission in future also.

The inaugural session of the conference was marked by release of IOS Calendar-2019, and four books, viz, *Mashahir-e-Shero Adab* by Prof. Mohsin Usmani, *Fikre Islami ki Afaqiat* by Dr. Syed Abdul Bari, *The Relevance of Prophet Muhammad's Life and Teachings in an Insecure and Fragile World* (Hindi translation) by Prof. AR Momin, and *Mashahir key Khatoot* by Dr. Atiqur Rahman.

An exhibition of books published by the IOS and those written by Maulana Manazir Ahsan Gilani, was organised. Standaees giving a brief description of earlier IOS conferences and programmes were also displayed.

While the proceedings of the seminar were conducted by the honorary director, IOS Patna chapter, Dr. Syed Fazle Rab, a vote of thanks was proposed by the vice-chairman, IOS, Prof. M. Afzal Wani.

Business Session-I

The conference was followed by a business session on “Maulana Manazir Ahsan Gilani: his early life, education and career”. The session was chaired by Mr. S. Shafi Mashhadi, ex-member, Bihar Public Service Commission. The first speaker of the session was Mufti Mohammad Sanaul Hoda Qasmi, deputy *nazim*, Imarat Shariah, Bihar, Orissa and Jharkhand, who presented a paper on “Hazrat Maulana Syed Manazir Ahsan Gilani: Ahwaal-o-Asaar”. While Dr. Muhammadullah Khalili Qasmi, web-editor, Darul Uloom Deoband, focused on “Maulana Manazir Ahsan Gilani: His early life at Deoband as student, editor and teacher”, Dr. Syed Rashid Naseem,

professor, deptt. of Arab Studies, EFL University, Hyderabad, spoke on “Tahqeeqat-e-Gilani ki nudrat wa afaaqiat”. Prof. Abu Manawwar Gilani, former head, deptt. of Urdu, BBRA Bihar University, Muzaffarpur, touched upon “Maulana Manazir Ahsan Gilani ki shakhsiyat aur shayeri”. He was followed by Dr. Zain Ramish, lecturer in a college in Hazaribagh, Jharkhand, and Mr. Taqi Firdausi from Patna. Prof. Ahmad Sajjad, former dean, faculty of humanities and chairman, deptt. of Urdu, Ranchi University, sent his paper on “Maulana Manazir Ahsan Gilani: Mukhtasar aapbeeti” which was read out by Maulana Shah Ajmal Farooq Nadwi.

Gilani bahaisiyat shayar”, Maulana Junaid Qasmi, teacher of fiqh and tafseer, Jamia Rahmani, Munger, spoke on “Uloom-e-Islami ke maidan mein Maulana Manazir Ahsan Gilani ki khidmaat”. Maulana Mohammad Nafe Arfi, Ma’ahad al-Wali al-Islami, Harsinghpur, Darbhanga, who dwelt on “Uloom-e-Islami ke maidan mein Maulana Gilani ki khidmaat ka ma’aruzi muta’ala” was followed by Maulana Abdul Basit Nadwi, al-Ma’ahad al-Aali, Imarate Shariah, who presented his paper on “Uloom-e-Islami ke maidan mein Maulana Manazir Ahsan Gilani ki khidmaat: Tadveen-e-Quran ke khususi hawaale se”. While Dr. Sabah Ismail Nadwi Alig., Kolkata, concentrated on “Maulana Gilani bahaisiyat mahirey Quraniyat”. Dr. Najmus Sahar, asstt. professor, deptt. of Islamic Studies, Jamia Hamdard, New Delhi, threw light on “Maulana Manazir Ahsan Gilani aur tadveen-e-fiqh: Eik jayeza”.

Second Day

Business Session-III

The second day of the conference began with the third session which was focused on “Maulana Manazir Ahsan Gilani’s contribution to Uloomul Qur’an and Seerah”. While Prof. Mohsin Usmani, former head, deptt. of Arabic, EFL University, Hyderabad, chaired the session, Prof. Saud Alam Qasmi, former chairman, deptt. of Sunni Theology, AMU, Aligarh, spoke on “Maulana Manazir Ahsan Gilani ki qurani baseerat”. Dr. Abu Sahban Ruhul Quds Nadwi, Nadwatul Ulema, Lucknow, presented his paper on “Maulana Manazir Ahsan Gilani ki eik giranqadar tasneef: Tadveen-e-Hadees”, and Dr. S. R. Usmani, Bhatkal, Karnataka, dwelt upon



L-R: Dr. Shakeel Ahmad Qasmi, Dr. Muhammadullah Khalili Qasmi, Prof. Abu Munawwar Gilani, Mr. S.S. Mashhadi, Dr. Syed Rashid Naseem, Dr. Zain Ramish and Mr. Taqi Firdousi

Business Session-II

This business session was devoted to the themes “Maulana Manazir Ahsan Gilani as a biographer” and “Maulana Manazir Ahsan Gilani’s works on Islamic sciences”. Prof. Ishtiyaque Danish was in the chair. Dr. Suhaib Alam, asstt. professor, deptt. of Arabic, Jamia Millia Islamia, New Delhi, presented his paper on “Makkah Mukarramah aur Madinah Munawwarah ka samaji, deeni aur saqafati manzarnama, Maulana Manazir Ahsan Gilani ke safarname ‘Dayare Nabuwat ki Hazri’ ki roshni mein”. While Dr. Noorul Huda Shamsi from Patna focused on “Maulana

“Maulana Manazir Ahsan Gilani aur Seerat-e-Rasool (SAW)”.

Business Session-IV

The fourth business session was devoted to “Maulana Manazir Ahsan Gilani and the Study of Religions” with Prof. Saud Alam Qasmi in the chair. The session began with Dr. Mohammad Atiqur Rahman’s presentation on “Maulana Manazir Ahsan Gilani bahaisiyat tazkarah nigaar” followed by Dr. Kamal Ashraf Qasmi, asstt. professor, deptt. of Islamic Studies, Aliah University, Kolkata, who spoke on “Maulana Manazir Ahsan Gilani ka muta’lae shobae mazhibe aalam” He was followed by Dr. Ehsanullah Fahad, asstt. professor, deptt. of Sunni Theology, Women’s College, AMU, Aligarh, who discussed “Quran-e-Paak ke Saabeyin aur Buddha mat ke pairu: Maulana Gilani ki tahqeeq ka ma’aruzi jayeza”. While Dr. Mohammad Nasir, asstt. professor, deptt. of Sunni Theology, AMU, Aligarh, shed light on “Tasawwuf aur Maulana Manazir Ahsan Gilani”. Prof. Syed Jamaluddin, former professor of history, Jamia Millia Islamia, presented his paper on “Maulana Manazir Ahsan Gilani: A Profile”. He was followed by Dr. Masoom Aziz Kazmi, IPS (retired), Gaya, who shared his views on the life and times of the maulana.

Business Session-V

The fifth session was focused on “Maulana Manazir Ahsan Gilani’s views on modern issues of Muslim Ummah”, with Prof. Syed Abuzar Kamaluddin, former vice-chairman, Bihar Intermediate Education Council in the chair. The session had Prof. Mohsin Usmani as the first speaker. He threw light on “Islamic hostels - Maulana Manazir Ahsan Gilani ka khwaab jo tishnae tabeer hai”. He was followed by Dr. Ali Imam, former principal, District Institute of Education, HCTE member, Eastern Zone, who spoke on “Maulana Manazir Ahsan Gilani: Nezam-e-taleem wa tarbiyat ke chand nikat”.

While Prof. Manzar Aijaz, head, P.G. deptt. of Urdu, A. N. College, Patna, gave his talk on “Maulana Manazir Ahsan Gilani aur Iqbal: Islam key ma’ashi nizam key tanazur mein”. Dr. Mohammad Arshad, asstt. professor, deptt. of Islamic Studies, Jamia Millia Islamia, New Delhi, presented his paper on “Hindustan mein musalmano ka nizame taleem wa tarbiyat: Maulana Gilani ke hawale se”, Dr. Ziauddin Malik Falahi, asstt. professor, deptt. of Islamic Studies, AMU, Aligarh, discussed “The riba (Sud): A study of Gilani and Maududi”. While Mr. Shams Tabrez Qasmi, editor, Millat Times, New Delhi, spoke on “Maulana Manazir Ahsan Gilani ka taleemi nazariya aur madaris mein raej nisabetalem”. Dr. Ahmad Khan, lecturer, KMMS, Satellite Campus of MANUU, Darbhanga, talked about “Maulana Gilani ke safarname ‘Dayare nabuwat ki hazri’ ki tarikhi ahmiyat: Eik jayeza”.

Business Session-VI

The sixth business sessions were devoted to “Maulana Manazir Ahsan Gilani’s major works and his contemporaries”. The sessions were chaired by Maulana Mashhood Ahmed Qadri Nadwi, principal, Madarsa Islamia Shamsul Huda, Patna. As the first speaker of the session, Dr. Mujeeb Akhtar, asstt. professor, deptt. of Arabic, University of Delhi, presented his paper on “Maulana Manazir Ahsan Gilani apni nigarishaat ke aaine mein”. He was followed by Dr. Mohammad Shamim Akhtar Qasmi, asstt. professor, deptt. of Islamic Studies, Aliah University, Kolkata, who spoke on “Maulana Manazir Ahsan Gilani aur Mufti Mohammad Zafeeruddin Miftahi ke ta’alluqat par eik nazar”. Mr. Talha Nemat, former teacher, Jamia Imam Ahmad bin Irfan Shaheed, Malihabad, focused on “Maulana Gilani ki kitaab ‘Tazkerah Shah Waliullah’ aur Hazrat Maulana ke afkaar wa khayalaat”. While Mr. Mohammad Farooque Azam Qasmi, Ph.D scholar, JNU, New Delhi, centered on “Maulana Manazir Ahsan

Gilani ke mohaqqeqeen, naqadeen aur mubassereen: Eik tajziyati muta’ala”. Mr. Abrar Ahmad Ijravi from Madhubani spoke on “Maulana Manazir Ahsan Gilani ke taleemi afkaar-o-nazariyaat”. Mr. Mohammad Ismail Islahi, research scholar, deptt. of Sunni Theology, AMU, presented his views on “Maulana Abdul Bari aur Maulana Manazir Ahsan Gilani ke bahmi marasim”. Dr. Shakil Ahmad Qasmi from Orientel College, Patna, was the last speaker, who touched upon the different aspects of the life of the maulana.

Valedictory Session

Prof. Mohsin Usmani, who delivered the valedictory address, stressed the need for making efforts to end the existing communication gap between Muslims and other communities. In the initial years of the establishment of Islam, warmth and hospitality attracted non-Muslims to come close to Islam. Regular interactions with the opponents of Islam helped allay many misconceptions and understand the concept of the oneness of Allah and Mohammad being His Prophet (PBUH). According to him, inter-faith dialogue was need of the hour to dispel misgivings about Islam and its followers. This assumed special importance in today’s context as communal forces were hell-bent on tearing apart age-old tapestry of harmony and mutual love between Hindus and Muslims. He also called for communication between the two communities in their own language because the local language was an effective means of exchange of ideas.

Mr. Ahmad Ashfaq Karim, chairman, Al-Karim Educational Trust and founder, Katihar Medical College and Hospital, who was the guest of honour, held that Maulana Manazir Ahsan Gilani was a great man and an historical figure. Besides being a multi-faceted scholar of international fame, he was a votary of Hindu-Muslim unity. In his works also the maulana advised Muslims to cultivate

amiable relationship with Hindus and live in perfect harmony. He expressed his commitment to establish an institution and a university in Maulana Gilani's name. Besides, a research team would be put in place to go into the works of Maulana Gilani, he added.

Mr. Ashraf Farid, editor, Urdu daily, *Qaumi Tanzeem*, Patna, observed that while turning over the pages of old files of his newspaper, he found that the articles written by the maulana were of high standard. It convinced him that the maulana was an institution in himself. He was a commentator and had an expertise in the study of hadith. He was also a litterateur, educationist and an economist at the same time. He said that he was proud of the maulana born in Bihar, the land that had produced innumerable pearls.

Dr. Ahmad Abdul Hai, an eminent surgeon, recalled his association with Maulana Gilani during his childhood. He said that the maulana was very simple. He patronised intellectuals. His face was glowed with spirituality. Such great personalities were rare, he added.

In his presidential remarks, Prof. M. Afzal Wani described Maulana Gilani as a versatile scholar who was a thinker and writer of repute. Persons like the maulana were a gift from Allah to the Ummah, so that the Muslim community did not lag behind other communities. He said that the depth of Maulana Gilani's work could not be gauged and comprehended by commoners. He compared the educational and judicial ideas of Maulana Gilani with modern concepts. He observed that the maulana's vision

of Islamic jurisprudence was far superior to those of modern jurists.

While proceedings of the valedictory session were conducted by senior advocate and social activist from Gaya, Mr. Faiyaz Hali, a vote of thanks was extended by Dr. Saad bin Hamid, Assot. Professor, Soghra College, Bihar Sharif.

A seven-point resolution, unanimously adopted by the delegates, was read out by Prof. ZM Khan. The resolution read as below:

1. The Muslim Ummah is passing through a testing phase. It needs a review of existing paradigms and methodologies in the light of challenges Muslim communities are facing. In the light of thoughts and ideas of persons like Maulana

of creation and unity of knowledge. Future researches should fall within this paradigm.

4. There may be special effort to reach and propagate interfaith common grounds of harmony and good will. Islam puts immense stress on creating a balanced world view by adopting the middle path and avoiding extremes as Islam is a communitarian religion.
5. A blue print for establishing Islamic hostels should be tried seriously. It may prove to be a starting point in the right direction.
6. This conference appeals to all concerned to adopt a scientific approach to study and understand the text in its context. It would not divide knowledge into religious and non-religious categories. Efforts of people likes Maulana Manazir Ahsan Gilani are noteworthy in this area. This approach should be popularised among people.

7. Efforts should be made to get approval of government of Bihar to create a chair in the name of Maulana Manazir Ahsan



L-R: Prof. Mohsin Usmani, Prof. Z.M. Khan, Dr. Abdul Hai, Prof. M. Afzal Wani, Dr. Ashfaque Karim. Mr. Ashraf Farid and Dr. Saad bin Hamid

Manazir Ahsan Gilani, a well thought out plan and strategy may be developed to deal with future challenges.

2. The Institute of Objective Studies, New Delhi, would welcome suitable research proposals on different aspects highlighted in the conference. All those who are interested may submit the proposals to the IOS.
3. A serious effort should be made to adopt the philosophy of Tawhidi formulations, which basically believe in the unity of God, unity

Gilani at one of the universities of Bihar. The Institute of Objective Studies may initiate the process to approach the government.

Contd. from page-7

It may be recalled that the veteran Muslim leader and parliamentarian, Maulana Asrarul Haq Qasmi left for his heavenly abode on the night of December 6, 2018 at the age of 76 years. He was born on February 15, 1942 at Tarabari in Kishanganj district, Bihar. He was responsible for the establishment of 163 primary schools and an Aligarh Muslim University campus in Kishanganj.

IOS, Milli Council mourn Maulana Asrarul Haq Qasmi



A condolence meeting to mourn the sudden demise of Maulana Asrarul Haq Qasmi, MP and vice-president, All India Milli Council, was jointly organised by the Institute of Objective Studies and the All India Milli Council at the conference hall of the IOS on December 10, 2018.

Glowing tributes were paid to the memory of the maulana, whose death was described as the end of an era. In his message, which was read out by Maulana Shams Tabrez Qasmi, Media Co-ordinator of the IOS, the Chairman of the Institute, Dr. Mohammad Manzoor Alam said that the late maulana was a devoted member and soldier of the AIMC. His selfless service to the organisation over the years could not be underestimated. From the time he associated himself with the AIMC till the end, he strove to expand it, and continued to serve in the position of vice-presidentship.

Dr. Alam stated that the maulana's services to the AIMC would be written in golden letters in the Milli Council's history. He would always top the list of those who contributed to the development of the organisation which has a presence through breadth and width of the country.

Dr. Alam maintained that Maulana Qasmi reached out to Muslims through his speeches and writings on religious and political issues. He epitomised simplicity in life and always called a spade a spade and his words and deeds would continue to guide the posterity for years. Dr. Alam also conveyed that the next issue of the AIMC organ, the

monthly *Milli Ittehad*, would be devoted to the life and works of Maulana Asrarul Haq Qasmi.

The Secretary General of IOS, Prof. ZM Khan, who presided over the meet, observed that he usually did not mingle with people. But in the case of Maulana Qasmi, it was just the reverse. He was deeply influenced by the maulana, who was soft-spoken and a down-to-earth person. He said that since the IOS was primarily working in the field of research on various issues concerning the Muslim community and other deprived sections, it wanted to do something to perpetuate the memory of Maulana Qasmi. He urged those who had gathered to condole the death of the maulana to put forward their suggestions in this connection.

In his speech, Abdul Qaiyum Akhtar, General Secretary, AIMC, Rajasthan, referred to Maulana Qasmi as a multifarious personality and a true leader of the community.

President, All India Muslim Majlis-e-Mushawarat, Naved Hamid, held that the maulana attained an exalted position in the national and Muslim politics which many thought of, but could not achieve.

Assistant Secretary General, IOS, Prof. Hasina Hashia, said the maulana was the embodiment of purity of soul and a selfless well-wisher of the community.

Maulana Aas Mohammad Gulzar Qasmi, president AIMC, east UP, held that the maulana was the leader of an oppressed community.

General Secretary, AIMMU, Maulana Abdul Hameed Nomani, observed that the maulana's living style was very simple. He used to meet the people in all humility and with a sense of belonging.

Vice-Chairman, IOS, Prof. M. Afzal Wani, president, AIMC, Delhi

state, Dr. Pervez Miyan and Mr. Badruddin Khan also expressed their views on the occasion.

Earlier, the meeting opened with the recitation of a Quranic verse by Hafiz Athar Husain Nadwi. The proceedings of the meet were conducted by Dr. Nakhat Husain Nadwi. The meeting concluded with *dua*.

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Calendar 2019

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IOS Journey Step by Step



Dr. Mohd. Manzoor Alam addressing the Fifth Shah Waliullah Award ceremony. The award was presented to Prof Yasin Mazhar Siddiqui (seated third from right). (Left): Prof. Ishtiyaque Danish, Prof. Z.A. Nizami, Mr. Mahmood Ali, Ml. Syed Nizamuddin, Prof. Manzoor Ahmad and Mufti Zafeeruddin.



Lecture series on Indian Constitution: Justice A.M. Ahmadi delivered the lecture on 'Article 21: Judicially Derived Rights as Fundamental Rights', in New Delhi on September 14, 2003. Prof. Manzoor Ahmad is at the rostrum, while Justice A.M. Ahmadi, Dr. Mohd Manzoor Alam, Mr. M.U. Siddiqui, Prof. Z.M. Khan and Prof. Iqbal A. Ansari are seated.

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