



# IOS NEWSLETTER

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## Thought for the Month

Those who avoid  
Great sins and indecent deeds,  
Save lesser offences,—  
Verily thy your Lord is ample  
In forgiveness. He knows  
You well when He brings  
You out of the earth,  
And when ye are hidden  
In your mother's wombs.  
Therefore hold not yourselves  
purified:  
He knows best who it is  
That guards against evil.

Al-Quran- 53:32

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## FOCUS

Empowerment implies an act or action of creating capacity in someone through a grant of recognition, privilege, power, rights, authority, and responsibility. It is the state of being able to do something or possession of the capacity to do and having opportunities for the use of such ability. Jurisprudentially, it means making available to a person a position of power, right, and authority in the legal system enabling him to participate and have the opportunity to influence the political, social, and cultural climate of his society, at least, to the extent of his feeling equal to all. Virtually, it includes the process of gaining freedom and power to do what is required for a dignified life and to control what goes against that. In the case of an ordinary citizen of a country, empowerment means equipping an individual with art and the opportunity to create his dwelling with necessary strength and confidence.

In the context of nation-building, empowerment is a set of processes premeditated to increase the degree of independence and free will in people and communities in order to enable them to represent their interests in a responsible, fearless, and unhesitant manner acting with clarity and confidence. It is, as seen from the point of view of management, action taken to increase the degree of autonomy and self-determination in people and in communities in order to enable them to represent their interests in a responsible and self-determined way, acting on their own authority. In ordinary experience, when employees are empowered to make decisions that help the customer, they are contributing to the strategy and business objectives of the organization. Empowerment of anybody vulnerable is a necessity for the very development of a society since it augments both the excellence and the magnitude of available human resources for improvement, growth, and development. Much-talked-about women empowerment bears the same reason.

Empowerment, as an advanced style of governance, has no alternatives, but has to be adhered to with utmost zeal for attaining the goals of civilization as set out in international instruments and national constitutions in consonance with constitutionalism and rights jurisprudence.

Constitutionalism is a sentiment and logical derive and determination born of the innate desire of humanity to exist with dignity as truly human, all enjoying the rights naturally they are endowed with optimum. In human history, this truism has been too much shadowed, as evidenced by its being full of human sufferings in the form of denial of genuine rights by some to others to cunning and despotic ways, reflected in conflicts visible in the tears of mothers for their mercilessly killed children and ruthlessly raped daughters; distress, sighs, and moaning of orphaned children; voiceless wailing of the painful victims of power; the agony of the caged competent people; heartlessly caused the murder of the conscious who could dare to protest; anguish of the untouchables reduced to beasts of burden; woes of the disenfranchised in affliction; the helplessness of eschewed owners of property; abjuration of justice to the dispossessed; prosecution of innocents; and shamelessness of the perpetrators of acrimony. Horrible it is, but it has happened, and it is happening. All feelings, thinking, initiatives, efforts, mechanization, systematization, and advancements against the said miseries and vulgar perpetuation, pitilessly plaguing humanity, is constitutionalism in its correct sense.

**From Constitutional Commitments to Muslim Empowerment**  
by Prof. M. Afzal Wani, pp. 1-2

## Activities of the IOS Headquarters

### Mujaddid IOS Centre for Arts & Literature organises a discussion on Urdu Journalism and Maulana Abdul Waheed Siddiqui

A discussion on the 'Struggle for Independence and democracy: Urdu journalism and Maulana Abdul Waheed Siddiqui', was organised by the Mujaddid IOS Centre for Arts & Literature, in the auditorium of the Institute of Objective Studies on May 27, 2023.

The programme began with the recitation of a Quranic verse by Hafiz Athar Husain Nadwi.

Introducing the topic, the Convenor of the Centre, Anjum Naim presented a brief profile of Maulana Abdul Waheed Siddiqui and his contribution to Urdu journalism during post-Independence period.

Initiating the discussion, senior Urdu journalist and writer, Ahmad Javed said that the model used by Maulana Abdul Waheed Siddiqui in the business of journalism in the first decade of Independence in the form of the Urdu daily *Nai Duniya*, brought out on July 15, 1951, was still relevant and effective. *Nai Duniya* spearheaded the movement for journalistic freedom after Independence. He held that 15<sup>th</sup> July became a milestone in the history of the reporting of parliamentary proceedings. In order to regulate press reporting, the Prime Minister, Pandit Jawaharlal Nehru announced the setting of the Press Commission. Besides, with a view to further regulating the press, Press Council of India was set up in 1965. He observed that the model of journalism presented

by Abdul Waheed was not dependent on government advertisements.

In 1964-65 when *Nai Duniya* was closed, Maulana Abdul Waheed brought out monthly Huma and Huda digests in Urdu in 1966 to keep the spirit of journalism alive. Both the monthlies became very popular among readers. He never looked to the market for financial support. He depended only on the readers for the sustenance of his publications.

The occasion was also marked by the discussion on his latest book.

Ex-editor of Urdu monthly Aajkal and critic, Dr. Abrar Rahmani said that *Nai Duniya* and Maulana Abdul Waheed contributed a lot to it. It was a matter of great pleasure that

Senior Urdu journalist and writer, Suhail Anjum, dwelt at length on the role of Urdu journalism during the freedom movement. He said that the character of Urdu journalism underwent transformation after Independence. In the post-Independence period, Urdu journalism engaged itself in the promotion of secular values of the polity. Urdu journalism was fighting for that cause even today in the face of heavy odds. He recorded that the Maulana kept the flag of the freedom of press high throughout his life. He never allowed the truth and righteousness to be compromised. He was not only a journalist, but a *Mujahid* (Crusader).

Speaking on the subject, senior journalist and ex-member of parliament, Shahid Siddiqui, observed that Urdu journalism played a crucial role in bringing the Muslims out of a state of shock, dismay, inferiority complex and a sense of defeat after Independence. Muslims had no idea of democracy after Independence; they were unaware of the rights and freedom guaranteed by the Indian Constitution. Under these circumstances Mr. Abdul

Waheed Siddiqui took Muslims into confidence and told them that the Constitution gave equal rights to citizens irrespective of their religion, castes and creed.

In his presidential remarks, noted journalist Mr. Shaheen Nazar, held that the predecessors to this generation had launched the first struggle and bravely faced the odd situation. But the onus now to wage another war for the survival of democracy and independence rested on the shoulders of the present generation. He asked the Urdu journalists to play their active role in creating an atmosphere of courage, fairness and honesty which



On the dais (L-R): Mr. Ahmad Javed, Mr. Shahid Siddiqui, Mr. Shaheen Nazar, Dr. Abrar Rahmani, Mr. Suhail Anjum and Dr. Shafi Ayyub. On the podium: Mr. Anjum Naim introducing the topic of discussion

his successors took the Maulana's legacy forward. He mentioned several names of Urdu journals, which hit the market. It was Maulana Waheed who proved what a digest meant.

Social activist, Dr. Abhay Kumar, said that the Urdu press played a positive and constructive role conducive to social and communal harmony. He urged the Muslim community not to fall a prey to inferiority complex and read Urdu newspapers. The legacy of Urdu journalism was very rich and one should feel proud of it. He asked for digitising Maulana Waheed's writings.

was dear to the founding fathers of journalism.

At the end of the function, Anjum Naim proposed a vote of thanks to all those present.

## IOS Latest Publication “Gandhi: Siyasat aur Sampradayikta” [Gandhi: Politics and Communalism] Released

The book in Hindi, titled, “Gandhi: Siyasat aur Sampradayikta”, authored by senior journalist, Piyush Babele was released by Tushar Gandhi, author and great-grandson of Mahatma Gandhi through video conferencing at an impressive function organised by Institute of Objective Studies at the Constitution Club of India on May 22, 2023. The IOS published this book as its latest publication.

The function began with the recitation of a verse from the Holy Qur'an by Maulana Adnan Ahmad Nadwi of IOS.

This seminal book narrates the factual story of Gandhi's views on religion and his struggle with communalism based on what he lived, did and said. His struggle with communalism is all the more important because he defeated foreign imperialism while alive, but the communalism within India ultimately took his life.

The author of the book, Piyush Babele, while introducing the contents of the book, said, "The focus of the book is on communalism, and the misinformation and the propaganda being spread through social media platforms and WhatsApp. These days, many people make allegations that Gandhi justified the Moplah (Muslim) riots of 1921 and did not oppose it. In the book, I have also tried to explain the myth entrenched in the mindset of

the people regarding the role of Gandhi during the partition of India.

After the release of the book, Tushar Gandhi, while lauding the author's efforts, said, "The book is very timely and vital because politics and communalism are what we are facing in the current context."

Professor Apoorvanand, a well-known writer, academician, and professor of Hindi at Delhi University, praised the author's scholarly work and said, "This book speaks about what Gandhi said and dealt with during the crisis from South Africa and till his last breath. It narrates his struggle from one situation to another, depicting him



On the dais (L-R): Mr. Raju Mansukhani, Prof. Vipin Kumar Tripathi, Prof. Z.M. Khan, Professor Apoorvanand, Prof. M. Afzal Wani, Mr. Amit Sachdeva and Mr. Piyush Babele releasing the book.

as a struggling man." He observed that the real challenge was not communalism today. Instead, majoritarianism became a monstrous challenge in the current context.

In his welcome address, the Secretary General of the IOS, Prof. Z.M. Khan said that the country was currently passing through a very critical phase. He advised the community to do something tangible so that the new generation could take inspiration in this hour of trial.

Ex-professor of IIT, Delhi and a well-known social activist, Prof. Vipin Kumar Tripathi, expressed happiness that Babele came out with a fine book. He articulated his views on communalism in the book. He said that the shop of communalism was not run by the RSS; it was the trading

community (Baniya) which was running the show. After the liberalisation, the entire trading community went with the BJP.

Founder of Mahatma Gandhi Award, New Delhi, Amit Sachdeva said that the present book had been written with fortitude and more such books should be written to checkmate falsehood and propaganda, he added.

Historian, author and freelance researcher, Dr. Ashok Kumar Pandey said that the book under discussion was like a guide which laid bare facts about Gandhiji.

With a view to keeping the unity of the country intact, a war should be waged against communalism and majoritarianism. This was possible only when the message percolated down to the level of common people.

Lawyer and writer, Anil Nauriya said that South Africa acted as a laboratory for Gandhiji who fought for the rights of African people. Commenting on Moplah riots, he said that falsehood was deliberately spread to defame Gandhiji. But the fact of the matter was that Gandhiji never justified the riots. Similarly, Muslim leaders also condemned Moplah riots. He also stated that Gandhiji never withdrew civil disobedience movement after Chauri-Chaura incident.

Ex-editor of the English daily, the Tribune, Delhi, Shastri Ramachandran, also spoke on this occasion.

Presiding over the function, Vice-Chairman of the IOS and the Pro-Vice-Chancellor, IILM University, Greater Noida, Prof. M. Afzal Wani, observed that Gandhiji was not only an individual but also a thought. He was an apostle of truth which he never discarded. He was a spiritual soul who always preached truth, peace and non-violence, Prof. Wani concluded.



While senior journalist, Raju Mansukhani, conducted the proceedings, Assistant Secretary General, IOS, Prof. Haseena Hashia extended a vote of thanks to all the participants and attendees.

## IOS organises two-day international conference on Personality, Thought and Times of Malek Bennabi

A two-day international conference on “Personality, Thought and Times of Malek Bennabi”, was organised by the Institute of Objective Studies on March 18-19, 2023 in hybrid mode.

### Inaugural Session

This conference began with the recitation of a verse from the Holy Qur'an by Maulana Ajmal Farooq Nadwi, in-charge, Urdu section of the Institute.

Secretary General, IOS, Prof. Z.M. Khan, welcomed the participants and highlighted the activities of the Institute.

Presenting the profile of Malek Bennabi, Vice-Chairman, IOS, Prof. M. Afzal Wani, observed that Bennabi's span of life was spread over to the most crucial phase of Muslim depression, two world wars and the cold war. He wrote extensively on the theme of Muslim recession and measures to regain their lost potential to create a better world. Prof. Wani insisted that Malek Bennabi tried to put forward the idea that the reason for Muslim backwardness was the non-existence of new ideas in that society. He projected it by coining the phrase ‘civilisational bankruptcy’. Bennabi argued that to recuperate their past splendour, Muslims had to create an environment of empowerment of individual for satisfying their spiritual and material wants with a feeling of reward for their industry and

creativity. He argued that Malek Bennabi had interest in Indian culture which began in his adolescence by reading an essay on Rabindranath Tagore (1861-1941). The impression made on him by reading this article was so strong that he kept it in his vivid memory and observed: “Tagore liberated me from the slavery that strongly affected the minds of Arab

cultures, his readings and his intellectual path.

Boukrouh noted that Malek Bennabi's writings centered mainly around the renaissance of the Islamic world which he presented not as an additional force on the global chessboard, but as a spiritual and moral force that could contribute alongside other cultures, such as that

of India, to the project of building “human civilisation”. Bennabi's interest in Indian culture began in his adolescence by reading an essay on Tagore (1861-1941). The impression made on him by reading this article was so strong that he kept it in his vivid memory because he wrote about this discovery in his autobiography “Memoirs of a witness to the Century: The Child”.



A view of the speakers

intellectuals towards the genius and culture of Europe...” “Genius is not only born on the banks of the Seine or the River Thames. It can also be born on the banks of the Ganges”. Malek Bennabi's efforts in building modern Islamic thought and in studying civilisational problems in general were distinct, whether in terms of the topics he dealt with or in terms of the approaches he adopted; he pointed out.

Former Algerian minister and politician, Noureddin Boukrouh's speech on the contribution of Malek Bennabi, was read out by the Algerian doctor and his disciple, Aida Sai. In his impression, he said that Malek Bennabi was an Algerian thinker who lived from 1905 to 1973. His education was in engineering. He received a dual education (Arabic, Islamic and French) which he supplemented with human and international culture through his experiences in Eastern and Western

Boukrouh said that in the thirties, Bennabi was in Paris where he pursued his higher education. In this context, he became interested in the echoes of the non-violent struggle led by Mahatma Gandhi (1869-1948) in South Africa to liberate Hindu society from racism of Afrikaners. In 1934, it was learnt that Mahatma Gandhi was coming to France to give a lecture. The event was being organised by the North African Muslim Students Association to which Bennabi was affiliated. Bennabi's relationship with India could not be reduced to a growing admiration for the great spiritual figures of this national civilisation such as Tagore, Vivekananda (1863-1902) and Ramakrishna (1836-1986), or for its moral and political mentors such as Gandhi and then Nehru (1889-1964). Thus, Hinduism, which Gandhi re-adapted to the preoccupations of modern India, entered the thought of Bennabi, who made it one of the pillars of his book “A pro-Asiatism”.

In doing so, he was following in the footsteps of the great Arab researcher and explorer Ibn Ahmed al-Biruni who lived in India about a thousand years before him (973-1050), he held.

Describing Bennabi, as “the thinker of human civilisation” Nouredin Boukrouh observed that he positioned himself in a global vision. Even when he dealt with the Algerian Renaissance in 1949 in his book, “Conditions of the Renaissance” (published in 1949), he concluded it with this question, can our era generate a civilisation that is the civilisation of humanity and not the civilisation of a people or a bloc?” As if Bennabi hardly cared about the present, his greatest concern was about the future, he saw little good in the state of things around him, he was excited only by history and by immense power that drove him to look forward to his conclusions, he remarked.

Inaugurating the conference, Dr. Hisham Al-Talib, President, IIIT, USA, said that Bennabi always stood for ideals and had no other objective than to cherish them. He noted that poverty could be solved by governmental reforms. The reason for the stagnation of society lay in unproductive activities. Dr. Hisham Al-Talib observed that he always stressed the need for intellectual honesty. His life was emotional and intellectual. Bennabi used to say that it was Qur’an that preserved Algeria, he added.

Delivering the key-note address, Prof. Dr. Abdelaziz Berghout, Dean, International Institute of Islamic Thought and Civilisation, IIU, Malaysia, held that Bennabi was not a simple academician, but a thinker. He invented the system of thought. He not only understood the system, but also understood it systematically. He understood the form of civilisation through Ibn Khaldun and that too in a unique way. He invented a formula of civilisation to solve problems. For him, civilisation was to study the problem through the civilisational process.

Through his civilisational process, the civilisation would reach the other continent. He also studied pscho-social decline and rise of civilisation. According to him, civilisation could be understood in global perspective and Islamic civilisation was capable of solving world problems. He underlined the importance of India in the realm of universal civilisation. World peace was possible with the universal civilisation. He emphasised that all the civilisations should come together to solve world’s problems. He also called for revival of Islamic civilisation by way of creativity and innovation. He used many terms and terminology which were set in the realm of ideas, Prof. Berghout said.

Prof. Yusuf Ziya Kavakci, Founder Dean, Faculty of Theology, Ataturk University & Founding IANT Quranic Academy, Richardson (Texas), USA, discussed Bennabi’s historical and intellectual relevance. He practically worked on rebirth of civilisation, Islamic dialogue and Islamic Renaissance. He was very influential among Turkish youths, particularly non-religious ones. Prof. Kavakci said that he was not a man of movement but a man of ideas. He was a thinker. He used and developed the ideas, and then presented them. He was also a man who brought the Ummah to higher levels. He was like a nightingale roaming for the Ummah. Bennabi was very concerned over declining Muslim civilisation.

In his presidential remarks, Prof. Omar Hasan Kasule, Secretary General, IIIT, USA, said that Malek Bennabi was an African who gave new ideas about civilisation. He was the second Ibn Khaldun in this century. He lived in the times of turbulence in Algeria. He suffered a lot of discrimination during the French suzerainty over his country. Many Algerians were beaten and killed during the period. Due to colonialism, he focused his attention on civilisation and culture. As a doctor, he analysed the cause of Islamophobia and colonialism. He thoroughly studied

Ummah’s problems and came to the conclusion that only integrated knowledge could solve its problems. Naqli knowledge was superficial and could not meet the challenges faced by the Ummah. He went through Islamic knowledge of Qur’an and Sunnah. He was a man who connected Naqli knowledge with Asli knowledge, Kasule held. Prof. Kasule said that Bennabi’s ideas should be applied to solve today’s problems.

The occasion was marked by release of the book, “Life and Work of Prof. Ismail Raji Al-Faruqi” by Dr. Hisham Al-Talib. The book, edited by Prof. Hamid Naseem Rafiabadi, has been published by the IOS.

The inaugural session ended with a vote of thanks proposed by the Assistant Secretary General, IOS, Prof. Haseena Hashia.

#### **Technical Session-I**

The first technical session was devoted to “Background, education, personality and understanding of Malek Bennabi”. Prof. M. Afzal Wani was in the chair.

Huda Abdul Kareem, research scholar, Al-Jamia Al-Islamiya, Kerala, focused on the educational and the personality of Malek Bennabi. He said that Bennabi studied at a traditional institution for religious education. He received modern education in a French-run institution and reverted to Islam later after understanding Western civilisation. Dr. Hendri Tanjung, Vice-Director, Postgraduate School, Ibn Khaldun University, Bogor, Indonesia, held that he came to know of him while in Islamabad. Born in Algeria, he wrote several books. He studied in Muslim educational institutions and wrote on Islamic civilisation. He avoided bankruptcy of ideas by propounding his own ideas. Those days Cairo was the nerve-centre of the African centre of Islamic thinking. He had opined that the dynamics of society came when one gave new ideas. Toufeeque Umar, research scholar, Darul Huda Hangal Campus, Kerala, noted that Malek

Bennabi opened his eyes to Islamic values. After learning Arabic, he was attracted to Saudi Arabia. He was interested in electricity and other trades in science, engineering energy; etc. He wrote more than 35 books on Islam. Prof. Ammar Gasmî, from Faculty of Fundamentals of Religion, Department of Doctrine and Comparative Religions, Prince Abdelkader University of Constantine, Algeria, devoted his paper to the 'Living Quranic Batch' and the Resumption of the Civilised Role of Malek Bennabi'. He pointed out that Bennabi was different from other scholars as he went to the bottom of the problem. He was a natural person who created ideas to action. Prof. Ould Seddik Miloud, Department of Political Sciences, University of Saida, Algeria, spoke on 'The Impact of the Social Environment on Building the Personality and Ideas of Malek Bennabi'.

#### Technical Session-II

Chaired by Prof. Haseena Hashia and co-chaired by Prof. Fauzan Ahmad, Department of Arabic, Jamia Millia Islamia, New Delhi, the session focused on "Global social, political and economic situation in times of Malek Bennabi and main challenges faced by Muslims in the 19th and 20th Century."

Obaidur Rahman Naufal, research assistant, Center for Study and Research, New Delhi, spoke on 'A Comparative Study of Malek Bennabi and Fanon's Thoughts on Colonialism'. Ruqayya Aslam, research scholar, Aligarh Muslim University, Aligarh, discussed 'Malek Bennabi: Post-Almohad Man and the Challenges for Future', Ibrahim Abdelali, PhD. scholar, Department of History, University of Algiers, Algeria, spoke on 'Colonialism in Our Souls (Malek Bennabi)'. Aleena Nasar, student, Al-Jamia Al-Islamiya, Santhapuram, Kerala, focused on 'Effect of Christianisation in Colonial Algeria: Reasons and Solutions Proposed by Malek Bennabi and Lessons for Indian

Muslim Society'. Tahar Saoud & Dr. Hosni Ibrahim, Abdel-Azim, Department of Sociology and Social Work, Sultan Qaboos University, Sultanate of Oman, Assistant Professors, Sultan Qaboos University, Sultanate of Oman, devoted to the topic 'The Cultural Environment and Its Impact on the Formulation of the Idea of Activity in the Malek Bennabi Renaissance Project'.

#### Technical Session-III

The third technical session was focused on "Causes for political, social and economic recession of Muslims in the 19<sup>th</sup> and 20<sup>th</sup> Century". Prof. M. Ishtiyaque, Former Vice-Chancellor, Magadh University, Bodh Gaya, Bihar was in the chair.

Dr. Nirwan Syafrin, senior lecturer, Ibn Khaldun University, Bogor, Indonesia, touched upon the topic. Dr. Nadjet Boukezzoula, lecturer, Department of Arabic Language and Literature, M'Hamed, Bouguerra University of Boumerdes, Algeria, spoke on 'The Other and the Stakes of the Self in the Memoirs of a Witness on the Century by Malek Bennabi'. Prof. Lahlou Boukhari, Faculty of Economics, Mohamed El-Bachir El-Ibrahimi, University of Bordj Bou Arreridj, Algeria, focused on 'Malek Bennabi's viewpoint on international system as a source of economic decline in the Muslim world'. The session ended with the presentation of the paper on 'Malek Bennabi and the revival of the Khaldunian thesis and mode of thinking' by Dr. Badrane Benlahcene, Associate Professor, Qatar University, Qatar.

#### Technical Session IV

The fourth session was devoted to 'Emergence of thought and methodology for revival and renaissance of Muslim society as propounded by Malek Bennabi and other contemporary thinkers'. Prof. Habibullah Khan, Department of Arabic, Jamia Millia Islamia, New Delhi, chaired the session.

Prof. Syed Jamaluddin, Director, IOS Centre for Historical and Civilisational Studies, Aligarh, touched upon the topic 'Malek Bennabi on Culture and Civilisation'. Dr. Mohammad Teisir Bin Shah Goolfee, educator, Islamic Cultural College, Vallée Des Prêtres, Port Louis, Mauritius, spoke on 'Civilisation and Renaissance: A Study of Malek Bennabi'. He said that according to Bennabi, Renaissance meant self-change. Man himself was responsible for development and decline. Prof. Bourouayah Mohamed, former Vice-Rector, Emir Abdelkader University of Constantine, Algeria, spoke on 'Malek Bennabi's Approach to the Civilisational Awakening of the Islamic World'. He observed that head, heart and mind constituted the power of civilisation. Mohammed Hassan Khan, research scholar, Jamia Millia Islamia, New Delhi, focused on 'Malek Bennabi and the idea of the Islamic Common Wealth'. He held that Islamic Common Wealth revolved around the idea of the unification of Muslim countries. There should be mutual respect and cooperation, and not conflict among countries. Concept of Islamic Common Wealth was based on social justice and dignity. Dr. Rawiya Kouachi, Mohamed Lamine Debaghine Setif 2 University, Algeria, touched upon the topic 'Malek Bennabi: Reasons of Muslims Recession and Measures for Progress'. Nuruddin Al Akbar, researcher, Universitas Gadjah Mada, Indonesia, spoke on 'Malek Bennabi and Islamisation for Knowledge: The Critique of Cartesian Reason'. Dr. Mohammad Ajmal, Assistant Professor, Jawaharlal Nehru University, New Delhi, dwelt on 'Intellectual Quest of Malek Bennabi to Resolve the Issues of Global Muslim Society'. Dr. Tanjeel Ahmed, PhD. independent scholar, Aligarh Muslim University, Aligarh, spoke on 'Empowering the Societal Structure through the Islamic Ideas of Malek Bennabi'. Ounissa Ait Benali, Doctorate, MCA, University of Bejaia,



Algeria, focused on 'Beyond the Complex of the Colonised: Malek Bennabi's Colonisability'.

### Technical Session V

Chaired by Prof. Mohammad Sohrab, M.M.A. Jauhar Academy of International Studies, Jamia Millia Islamia, New Delhi, the fifth session was devoted to the 'Criticality of methodology and measures for progress suggested by Malek Bennabi'.

The session started with the presentation of a paper on 'Bennabi's Reflection on Risk Society' by Dr. Hafsa Elagag, Department of Sociology, Faculty of Social Sciences, University Mohamed Ben Ahmed, Belgad, Algeria. Mohamed Fadel Belmoumene, PhD. scholar, University of Malaya, Malaysia spoke on 'The Concept of the Religious Idea in Malek Bennabi's Thought'. Amina Fellah, Political Science Department, University of Constantine, Algeria, focused on 'The Influence of the Socio-Cultural Context on Malek Bennabi's Personality and Thought'. Dr. Rahmatullah, Post-Doctoral Fellow, Department of Islamic Studies, AMU, Aligarh, spoke on 'Malek Bennabi: An Islamic and Social Thinker of Modern Times'.

Dr. Mohammad Azharul Islam, Associate Professor & Head, Department of Law, Manarat International University, Bangladesh, touched upon the topic 'Revisiting the Vitality of Malek Bennabi's Interdisciplinary Approach to Civilisation in Contemporary Era'. Syed Saifuddin, researcher, International Islamic University, Malaysia, expressed his views on 'Comparing Malek Bennabi's and Ali Shariati's Thoughts on Social Change'.

Dr. Anas P. Aboobacker, Post-Doctoral scholar, Kerala Council for Historical Research, Kerala focused on 'A Critical Analysis of Malek Bennabi's Approaches to Reconstruction of Muslim Ummah in Contemporary World'. Dr. Aasha Siddiqua, Post-Doctoral Fellow, Aligarh Muslim University, Aligarh,

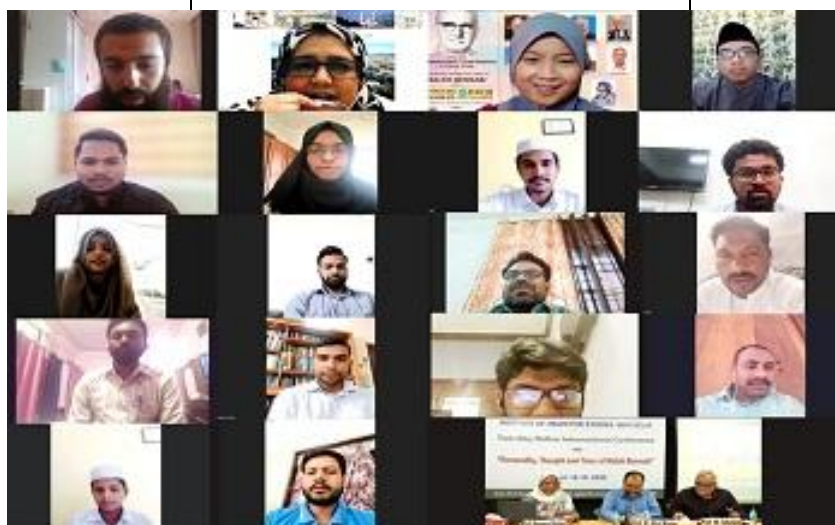
Bennabi's Vision for Muslim Progress in 21st Century'. Hifni Nasif & Maulida Izzatul Amin, University of Darussalam Gontor, Indonesia, threw light on 'The Concept of Islamic Civilisation according to Malek Bennabi'. Dr. Larbi Ismail, PhD. scholar, Abou Bakr Belkaid University, Tlemcen, Algeria, spoke on 'Civilisation in the Thought of Malek Bennabi'. Mr. Hashim Mogahed, post-graduate research scholar, Al-Jamia Al-Islamiya, Kerala focused on 'Revisiting Bennabi's Thoughts on Muslim Women'.

### Valedictory Session

Dr. Abdullah Al-Lheedan, Visiting Professor, KSA was the Guest of Honour. Prof. Haseena Hashia read out

some portions of his speech. In his speech, Lheedan described Malek Bennabi as one of the pioneering intellectuals of Islam. He was the first scholar who defined the dimensions of the problem. He said that Bennabi had the conviction that unless Muslims changed their spiritual condition, they could not effect far-reaching meaningful change in society. Bennabi argued that to recuperate their past splendour, Muslims had to create an environment of empowerment of individual for satisfying their spiritual and material wants with a feeling of reward for their industry and creativity. Bennabi was said to have defined culture as the approach to life and fetching of society to being which included aesthetic, ethical, pragmatic and technical standards. According to him, various formulations of ideas were born only when these values were clearly defined.

Dr. Lheedan observed that Malek Bennabi was an intellectual, prominent social thinker and Muslim reformer in post-world war-II. His thought on civilisation, particularly Islamic



A view of the speakers

spoke on 'Malek Bennabi's Views on the Role of Religion as a Major factor in Civilisation'. Shaikh Afran, Darul Huda Hangal Off Campus, Kerala spoke on 'The Problem of Civilisation: Rethinking the Concept of Malek Bennabi. Mouchi Amel, University of Batna, Algeria touched upon the topic 'Malek Bennabi: An Asian Thinker'. Md. Lalchand Sk, research scholar, Department of Islamic Studies, Jamia Millia Islamia, New Delhi, spoke on 'The Necessity and Significance of Education with Special Reference to Malek Ibn Nabi'.

### Technical Session VI

Chaired by Prof. M. Afzal Wani, the sixth session was devoted to the "Relevance of the thought of Malek Bennabi to present day circumstances".

The session began with Jamaliah Jamil, industry & academic researcher, Universiti Teknologi, Malaysia speaking on 'Revitalising Civilisation: The Timeless Relevance of Malek

civilisation, stood remarkable, he concluded.

Delivering the valedictory address, Prof. M. Ishaque, Dean, Faculty of Humanities and Languages & Former Head, Department of Islamic Studies, Jamia Millia Islamia, New Delhi, said that Malek Bennabi had a deep thought for Islam and rejected the western thought. He had a Qur'anic phenomenon with inter-disciplinary approach to it. He argued that Muslims should create an atmosphere of empowerment for the development of society. He believed that fundamentalism suppressed the idea of modernity. He believed that there were three elements of civilisation—man, soil and time. These could be found in every society. He added that reformists did not know how to reform Muslim society.

In his presidential remarks, Prof. M. Afzal Wani said that Bennabi was recognised across the globe. He was a complete human being and scholar. He looked to the works of Indian scholars as to how they looked at colonialism. He had Qur'anic mind. Bennabi felt the sufferings of Indians during the colonial rule. He described Bennabi as a very distinct scholar. He was the best of authors and thinkers. He also described Bennabi as an exemplary personality.

On this occasion, a 7-point resolution was unanimously adopted by the delegates. The resolution read as:

1. While in 20th Century, the whole world faced the horrible situations of Two World Wars and the Cold War bringing miseries to the whole of humanity, there have been also found thinkers and benefactors of humanity like Malek Bennabi who have made efforts to project thought for survival of all groups of people to create a balanced world order.
2. While Malek Bennabi was an Algerian Thinker and Engineer, he studied the social, economic and

political conditions of the people all over including India with due appreciation of Indian multiple culture and talent to be maintained for the good of the humanity.

3. While Malek Bennabi made modern methodical studies on the recession of Muslims in the world, he came out with scientifically appreciable solutions based on the need for analysis, creativity, new thoughts and objectivity, without any general discouraging impact from influences of material developments elsewhere.
4. While literature encompassing most of the aspects of civilisational changes had been developed in the world, especially in Europe, Malek Bennabi developed thought for progress of Muslims and their march ahead, based on the Qur'an, the life of the Prophet and the Muslim literature with due reason and rationality.
5. While facing challenges from theorists living in the scientific and technologically rich environment, Malek Bennabi successfully made a way for thinking with spiritual upbringing ingrained in the revealed knowledge, mainly the Qur'an.
6. While the philosophical contribution of Malek Bennabi has been studied by scholars with concern in various institutions and universities, identifying reasons for colonisation, oppression and inequality, the scholars are urged upon to pay more attention on his writings to identify the thought for a balanced approach in present globalising world for more equity, equality and justice for all human beings living in various jurisdictions.
7. While the scholars are working on Malek Bennabi's contribution in their individual capacities, they are urged upon to appreciate courageous attitude of Malek Bennabi to face most difficult situation of his times, and to

collaborate and cooperate with institutions and among themselves to develop appropriate methodologies to face the challenges of our times for maximum benefit from this acclaimed thinker.

The conference concluded with Prof. Haseena Hashia proposing a vote of thanks to the participants.

### **Mujaddid IOS Centre for Arts & Literature holds discussion on the fiction of Ishrat Zaheer**

A discussion on the fictions of Ishrat Zaheer was organised by the Mujaddid IOS Centre for Arts & Literature at the Institute's auditorium on March 16, 2023.

The function began with the recitation of a Quranic verse by Syed Athar Husain Nadwi.

Introducing the fiction-writer, Ishrat Zaheer, the Convener of the Centre, Anjum Naim, said that Zaheer had so far published four collections of stories in Urdu. He hailed from Gaya in Bihar and after retirement from service in Jharkhand government, Delhi became his permanent address. Zaheer freely used his experiences as the subject-matter of the stories he wrote. He wrote positive literature which was constructive as well as reflective of our cultural values.

Initiating the discussion, ex-editor of the Urdu daily, *Inquilab*, Ahmad Javed described himself as a student and reader of literature. He did read the fiction written by Ishrat Zaheer and found that he excelled in the writing of standard fiction. He called himself one of the admirers of Zaheer's fictions.

On this occasion, Ishrat Zaheer read out his story '*Kapil Vastu*'. This story was based on his experience during his tenure as a government servant. Since his birth place was Gaya, also a prominent seat of Buddhism, he understood the chequered life of Gautam Buddha who attained enlightenment later. He used several instances of his life to draw



parallels in the story. Those who were present in the discussion listened to the story with rapt attention.

Urdu journalist and writer, Shaheen Nazar, observed that most of Ishrat Zaheer's time was spent in Gaya which provided him an ideal ground for selecting his characters and events. In his stories, the plot was reflective of the soil where he was born. He recounted the ups and downs of his life and the experience with his colleagues during the government job. This was his way to present the real picture of society before the readers. He made mention of several Urdu magazines that were being brought out from Gaya. Ishrat Zaheer had been regularly writing in these magazines. He complimented the Mujaddid Centre for hosting literary and cultural meets. Ishrat Zaheer's fiction was set purely in India milieu, he remarked.

Well-known journalist and Urdu writer, Ashhar Hashmi, noted that Ishrat Zaheer presented one of the finest stories he wrote. His story was characterized by the reality in social life which was full of contradictions. His fiction was more popular in Pakistan than in India. He was recognised as a fiction writer par excellence. His stories were replete with civility, discipline and politeness. He had perfected the art of expressing symbolically. His characters came from the prevalent social atmosphere. He abruptly detached himself from the story while narrating it. Every story he wrote, whispered. Ashhar concluded that Ishrat Zaheer did justice to his stories.

Voice of America representative in India and writer, Suhail Anjum, insisted that once Ishrat Zaheer started narrative, he took it forward and then

gave it a different turn. It was very difficult to attain Nirvana (cessation). Referring to Buddhist holy place, like Kushinagar and Kapil Vastu, he said that it was not easy for a person to become Gautam Buddha. He termed the story '*Kapil Vastu*' as the best example of the fiction of symbolism.

Presiding over the function, noted critic and professor of Urdu in JMI, Prof. Shahzad Anjum, said that he lived in same area in Gaya where Ishrat Zaheer used to reside. '*Ubharti-*

unpalatable realities of today's life, he added.

While the proceedings of the discussion were conducted Dr. Khan Rizwan, a vote of thanks was extended by Anjum Naim. Those who attended the function included Prof. Haseena Hashia, Assistant Secretary General, IOS, Dr. Abrar Rahmani, Khursheed Akram, Dr. Khalid Mubashshir, Dr. Ahsanul Islam, Safi Akhtar and a good number of Urdu lovers.



On the dais (L-R): Dr. Khan Rizwan, Prof. Kausar Mazhari, Prof. Shahzad Anjum, Mr. Ishrat Zaheer, Mr. Shaheen Nazar and Mr. Ashhar Hashmi. On the podium: Mr. Anjum Naim introducing the fiction-writer, Mr. Ishrat Zaheer

### Governing Council Meet

The 73<sup>rd</sup> Meeting (six-monthly) of the Governing Council (G.C.) of the Institute of Objective Studies (IOS) was held on 11<sup>th</sup> March, 2023 (Saturday) at 11:00 a.m. in the Auditorium of the Institute at 162, Jogabai Main Road, Jamia Nagar, New Delhi-110025 in hybrid mode.

A total of 24 persons (11 members and 13 special invitees) attended the meeting.

Before taking up the agenda items and starting the business, Prof. (Ms.) Haseena Hashia, Asstt. Secretary General, IOS welcomed the members and special invitees for attending the meeting. Further, she informed that the Chairman Dr. M. Manzoor Alam, has extended his warm welcome to all the offline and online attendees of the meeting, and conveyed his *salam* to everyone.

Thereafter, the agenda of the meeting of the Governing Council (G.C.) was taken up.

- The meeting began with the recitation from the Holy Qur'an by Prof. M. Afzal Wani.
- Condolence resolutions on the said demise of many prominent figures

*Doobti Lahrein*' was his first story. His another fiction '*Khwabon ka Qaidi*' (Prisoner of dreams) was descriptive of the vicissitudes of his life. The characters he chose were articulated in his novels. '*Kapil Vastu*' had been acclaimed as a fine example of imagery by many readers and critics. He said that Ishrat Zaheer's feeling of strain was his personal experience and all the stories and fiction he penned were allegorical. His stories were moving around a particular ambience. He had been writing since 45 years and so far four collections of stories had come out. He was credited to have written 70-80 stories. His stories were being regularly published by the magazines, like *Auraaq* and *Kitab*. Though his fiction was based on his personal experiences and observations, he had a strong grip over the art of fiction writing. He made full use of metaphors and symbols. Ishrat Zaheer's stories picturised the

who passed away during September 2022 to March 2023, were adopted.

- The minutes of the 72<sup>nd</sup> meeting of Governing Council (G.C.) of the IOS, held on September 3, 2022, were presented and confirmed.
- The Follow-up Report (Action-taken Report) of the last G.C. meeting was presented before the Governing Council. The same was considered and after deliberations, got approved with certain information/suggestions/decisions.
- In the context of 11<sup>th</sup> IOS Lifetime Achievement Award after discussion it was decided that the members of the IOS should be requested to suggest the name(s) of person(s) (along with their details) for this Award. Further, the Office-Bearers of the IOS were authorised to finalise the name of the scholar, and finalise a suitable date and month for conferring the award.
- The matter about the national personality for organising the two-day national conference in the year 2023 was discussed at length and it was decided that the members of the IOS will be requested to suggest the name(s) of the scholar(s) (along with their CVs.), for organising the conference in 2023. Further, the Office-Bearers of the IOS were authorised to finalise the name of the scholar, and finalise a suitable date and month for organising the conference in the year 2023.
- In the light of the suggestions given by Dr. Anwar Ibrahim to organize programmes on 'Islamic Psychology' it was decided that Prof. Akbar Husain, will prepare a 'Concept Note' for organising a conference on 'Islamic Psychology' sometime in July 2023. He was requested to submit the concept

note by the end of March 2023. He however, informed that the said conference may now be held on October 14-15, 2023 in online mode.

Further, it was reported that a research project titled



A view of the Governing Council Meeting

*"Contribution of Indian Muslim Theologians and Philosophers in Islamic-Spiritual Psychology"*, was taken up by the IOS and assigned to Prof. Akbar Husain and Dr. Mohammad Muslim, which was completed and the same has been sent for expert opinion.

- For the 15<sup>th</sup> Shah Waliullah Award, the theme was decided by the Board administering the Shah Waliullah Award as *"An Objective Study of Indian History and Culture (Hindustani Tareekh wa Tahzeeb ka Maroozi Muta'ala)"*, and for essay writing competition (under junior category) as *"Treatment of Muslim rulers to Non-Muslims in India (Hindustan mein ghair muslimon kay saath Muslim Hukmaranon ka Bartao)"*. Since no nomination for the award and essay could be received till date, it has been decided that the last date for receiving nominations as well as essay writing should be extended till 20<sup>th</sup> May, 2023 and call to be made for nominations for the award and for essay writing

competition afresh, through email, and other social media platforms.

- It was reported that the Institute of Objective Studies was presented with 'Mahatma Award, 2022 for Social Good and Its Impact' on October 01, 2022 at IIC, New Delhi. The 'Mahatma Awards' were constituted after inspired by the spirit of Mahatma Gandhi, in 2017 in USA and in the year 2019 on the eve of 150<sup>th</sup> Birth Anniversary of Mahatma Gandhi the award was brought to India. The members of G.C. and special invitees congratulated the Chairman, Dr. M. Manzoor Alam and the entire team of the

IOS for this recognition and the Award.

- It was reported that MoUs between the Institute of Objective Studies, New Delhi and International Islamic Fiqh Academy (IIFA), Jeddah, KSA and Jamia Hamdard, New Delhi, have been signed, while the MoUs with the MCE Society's Abeda Inamdar Senior College of Arts, Science and Commerce, Pune and B. S. Abdur Rahman Crescent Institute of Science and Technology, Chennai, will be signed shortly.

After going through the MoUs between the IOS and institutions/organisations the G.C. of the IOS expressed its appreciation and emphasised its proper implementation and execution.

- The status report of the on-going research projects was presented before the Governing Council (G.C.) of the IOS, which also consists of work on five new projects, on which work has been started recently. After going through the status of the research projects at the Institute, the



members expressed their satisfaction.

- The progress reports of the translation of the IOS books as well as the translation, review and editing of the IIT books were presented before the G.C. of the IOS, which after going through the progress reports, expressed its satisfaction.
- Report about the programmes organised by the IOS Headquarters; Report of journals, newsletters and publications brought out by the IOS Headquarters; progress of work done in the IOS Data Bank during September 2022 to February 2023; Reports about the hits of IOS Website, IOS Data Bank and IOS Current Affairs were presented before the G.C., which after going through the above reports, expressed its appreciation.
- On the suggestions given by Prof. Abdul Rashid Bhat, in respect of some activities and programmes of the IOS, the Governing Council (G.C.), appreciated the concern of Prof. Abdul Rashid Bhat, and decided this matter to be taken up in the next meeting of the IOS Office-Bearers.
- About the topic (key indicator) to base Yearbook 2023 of the IOS the members of Governing Council (G.C.) of the IOS and special invitees, after going through the details of the yearbook, decided that this matter should be taken up in the next meeting of the IOS Office-Bearers.

Before presenting the vote of thanks by Prof. Haseena Hashia Prof.

Eqbal Hussain, suggested the IOS for organising programmes on fake news/cyber-crimes and hate crimes by the IOS. He was asked to give two names from the Law Faculty, Jamia Millia Islamia, to help IOS office in this regard.

Further, extending his words of wisdom, Prof. Z. M. Khan, Secretary General, IOS, emphasised about attracting young bloods, considering institute's concerns with regards to



On the dais (L-R): Prof. M. Afzal Wani, Prof. Akhtarul Wasey, Mr. Huzefa Ahmadi and Ms. Tasneem Ahmadi

minorities and situation of Muslims in India.

Lastly Prof. M. Afzal Wani, Vice-Chairman, IOS in his presidential remarks, thanked the members and hoped their continued cooperation for Institute's endeavour. He further apprised the members about the health condition of the Chairman, IOS and urged the members to make *dua* for his speedy and complete recovery.

### **IOS Pays Tribute to Former CJI Justice A.M. Ahmadi**

A condolence meeting was held by the Institute of Objective Studies (IOS) in New Delhi on March 11, 2023 to pay homage to Justice A.M. Ahmadi,

Former Chief Justice of India, who passed away on 2 March 2023.

Justice A.M. Ahmadi became the 26th Chief Justice of India on 25 October 1994 and continued to serve in that prestigious position until his retirement on 24 March 1997. As India's Chief Justice, Justice A.M. Ahmadi authored 232 judgments besides being part of 811 benches.

Prominent figures from different walks of life paid homage to the departed soul on this occasion.

Justice Manju Goel, Former Judge of Delhi High Court, paid homage to the departed soul and said it was difficult for her to express her emotions and feelings about Justice A.M. Ahmadi. She worked under him for nearly six years and remained the direct witness of enthusiasm and fresh ideas in the legal system that she would always receive from such a renowned legal expert.

Former Union Minister of External Affairs, Govt. of India, Mr Salman Khurshid, emphasised how the death of Justice A.M. Ahmadi has caused a big vacuum today. As a man of ideals and a judge of exceptional intellectual abilities, Justice A.M. Ahmadi was a persona extraordinaire. Expressing his feelings Mr Khurshid mentioned his regular meetings with Justice A.M. Ahmadi to discuss several community issues of prime concern.

Former Chairman, National Commission of Minorities, Professor (Dr.) Tahir Mahmood spoke about his deep relationship with Justice A.M. Ahmadi. In his tribute, he said that his sad demise profoundly saddens me, he said in his tribute.



Professor Akhtarul Wasey, Former Vice-Chancellor of Maulana Azad University, Jodhpur, said on this occasion that it is a general phenomenon that people are born, live and die—and so are they forgotten. But some people leave an impact in life and thereafter become the leaflets of history. Justice A.M. Ahmadi was undoubtedly one of those whose towering personality will always keep him alive. He spoke of the common trend that high-class people usually ignore their communities once they reach an elevated position. As a community thinker, Justice A.M. Ahmadi was a distinguished personality and a moral support system for the community and the country. Through the IOS platform, he pays his homage to Justice A.M. Ahmadi from himself and on behalf of the entire Indian Muslim community.

Professor Z.M. Khan, Secretary General, IOS, spoke on this occasion that Justice A.M. Ahmadi was a friend, philosopher and guide to IOS and us all. He believed that if the country has challenging environments or numerous issues, the judiciary gets equally affected like the total governance system effects somehow or the other.

Professor Z.M. Khan mourned that "as a community leader and well-wisher of IOS, Justice A.M. Ahmadi was always a driving force and morale booster."

Prominent businessman, entrepreneur, Rajya Sabha MP, and politician from Katihar, Bihar, Mr

Ahmad Ashfaque Karim, paid his tribute and homage to Justice A.M. Ahmadi by recalling some of his exemplary contributions. He emphasised that Katihar Medical College & Al-Karim University would not have seen the light of the day without Justice A.M. Ahmadi's visionary judgments, whose justices paved the way for several other institutions to establish in the country. He further said that his honest judgments will be remembered forever.

Vice-President of All India Milli Council, Maulana Anisur Rahman Qasmi, said that "his judgements were extraordinary, and he would always encourage the Indian masses through his historic judgments to focus on their rights. He believed we should be together to raise our voice for human rights."

Likewise, journalist Suhail Anjum mentioned that he wrote an obituary on Justice A.M. Ahmadi, the day he died. Several newspapers carried it and people appreciated that he kept all the readers informed through a short obituary. Mr Suhail Anjum further highlighted that people often considered Justice A.M. Ahmadi a *Qadiani firqa*, but he was a Bohra Muslim. As a legal luminary, Justice A.M. Ahmadi was indeed a Qutub Minar of the community.

Mr Huzefa Ahmadi, Senior Advocate, Supreme Court of India and son of Late Justice A.M. Ahmadi, said, his father, Justice A.M. Ahmadi, had a

meaningful and fulfilling life. I will remember him forever for the two facets of his life—a fine judge with amazing determination and extreme firmness.

Likewise, Ms Tasneem Ahmadi, Senior Advocate and daughter of Late Justice A.M. Ahmadi, was bereaved that her father was tall and strong and would always stand by his principles.

Professor M. Afzal Wani, Vice-Chairman, IOS, New Delhi, conducted the programme and spoke on many facets of Justice A.M. Ahmadi's life. Azeez Mubashshir Ahmadi, or Justice A.M. Ahmadi as he was recalled popularly, patronised IOS for decades for its activities and contributions. The IOS conferred Justice A.M. Ahmadi the 1st Lifetime Achievement Award.

The Justice A.M. Ahmadi Committee for Legal Education in India played a notable role in the preparation, training and nourishing of the best lawyers and judges in the country, said Professor M. Afzal Wani in his concluding remarks.

A short film on the life sketch of Justice A.M. Ahmadi was also screened on this occasion. IOS has also published a book on Justice A.M. Ahmadi named *Flow of Thoughts*.

The programme concluded with a mass prayer led by Maulana Abdullah Tarique for Justice A.M. Ahmadi.

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