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Thought for the Month

O mankind! We created
You from a single (pair)
Of a male and a female,
And made you into
Nations and tribes, that
Ye may know each other
(Not that ye may despise
(Each other). Verily
The most honoured of you
In the sight of Allah
Is (he who is) the most
Righteous of you
And Allah has full knowledge
And is well-acquainted
(With all things)

Al-Quran- 49:13

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FOCUS

In order to row the boat of life in accord with the Divine scheme, the melody of life has to be sung by both man and woman in perfect coordination with, and mutual support to each other. However, it has indisputably been a bitter phenomenon of the entire human history that a woman has been the victim of injustice, oppression and humiliation on the part of her male counterpart. No doubt Islamic teachings offered a well-defined structure of her rights. However, the common juristic interpretations made her subordinate to men.

The Arab world before the advent of Islam and the revelation of the Qur'an, too, offered a much the same miserable spectacle, hardly different from her pitiful condition elsewhere.

Being the last Scripture, the Qur'an redefined a woman's rights and restored her natural status. The Qur'an made a historical declaration by saying:

"Women have the rights equal to their obligations, and their men have a degree above them". (*The Holy Qur'an, Surah Baqrah, verse 228*).

Obviously, the degree men enjoy over their women is indubitably of relative nature, and never an absolute one, something inherently associated with man's gender, as is commonly believed. To maintain order in a household, it was quite necessary to make one of them superordinate and the other as subordinate to him. To be more precise, the degree granted by the Qur'an to man is purely a matter of management, and as such is limited to the confines of the household only. It is never a matter of absolute policy applicable to the human genders. It would indeed be a gesture of academic immaturity to interpret this Qur'anic statement as giving man an absolute edge over woman.

Undeniably, a woman, after marriage, has to live under the care and security of her husband. During the Farewell Pilgrimage, the Holy Prophet (PBUH) asked men to be nice to their wives. Here's an excerpt:

"Fear God concerning women. You have taken under God's pledge and have made them lawful for you by God's Word. It is incumbent upon them they must not bring into your houses anyone whom you dislike. If they do so, you may punish them lightly. You are responsible for providing them with their food and clothing in a reasonable way". (*Muhammad Rasul Allah, p. 406*).

Besides the above reflections on the Qur'an's restoration of women's rights, an earnest student of the Holy Scripture comes to note that in defining women's rights, particularly the married one, our *Fiqh* has miserably failed to maintain the natural balance and the equilibrium set by the Qur'an. A marriage is not possible if the woman to be married does not give her consent to it. However, if the woman wants to call off the engagement or marriage, she is hard-pressed to come up with enough reasons to justify her decision. Besides this, there are hardly any mechanism to protect a woman's financial rights. Again, our jurists have failed as far as interpreting the original Qur'anic message is concerned.

From *Invitation to the Qur'an* by Md. Ibrahim, pp. 129-130

Activities of the IOS Headquarters

IOS two-day International Conference on the "Contribution of Prof. M. Nejatullah Siddiqi in Islamic Economics"

A two-day online international conference on the "Contribution of Prof. M. Nejatullah Siddiqi in Islamic Economics" was organised by the Institute of Objective Studies (IOS) on April 27 and 28, 2024.

Inaugural Session

The inaugural session commenced with the recitation of a verse from the Holy Qur'an by Ml. Adnan Ahmad Nadwi from the IOS. It was followed by the brief introduction of the topic by Dr. Kaleem Alam, Faculty of Economics, King Abdulaziz University, Jeddah, KSA. He said that this conference will focus on contributions of Islamic scholars to Islamic economics. He noted that Prof. Siddiqi had written several books in Urdu and English, a few of them have been translated into different languages. He was a recipient of King Faisal International Award for Islamic Economics in 1982. He was also a recipient of the IOS Shah Waliullah Award of the Institute in 2003. He inspired Islamic economists in the last five decades. He said, this conference aims to establish or store the values of these scholars for future generations. It also aims to make them aware of the importance of their contribution to the field as far as Prof. Nejatullah Siddiqi and Islamic economics is concerned.

Dr. Kaleem observed that Prof. M. Nejatullah Siddiqi theorised convincingly perhaps for the first time in mid-1960s that equity laws of

banking and investment banking without interest was possible.

In his welcome address, Patron of the Institute, Prof. Z.M. Khan said Prof. Nejatullah Siddiqi is a big name, not because of any association, but because of his ideas, work, labour and his relevance. Referring to the IOS, he highlighted the activities of the Institute in detail.

Inaugurating the conference, a renowned Islamic scholar from Kuwait, Prof. Mohammad Anas Al Zarka, whose speech was read out by Shaikh Nizamuddin, a member of the General Assembly of the IOS, said that in the year 2014, Prof. Siddiqi asked him to look after an Arabic translation of his

Qazis. His father was associated with Jamaat-e-Islami. He was much influenced from Maulana Syed Abul Aala Maududi and his commentary on the Qur'an. He said that he was fortunate to travel with his father in India from Kashmir to Kerala. He enjoyed travelling and visited several foreign countries. Prof. Siddiqi was very fond of acquiring books and his writings were done normally after dinner, he pointed out.

Speaking as a guest of honour, Secretary General of International Islamic Fiqh Academy, Jeddah, H.E. Prof. Emeritus Dato Dr. Koutoub Moustapha Sano noted that his philosophy of Islamic economics and

its *maqasid* were more relevant today. He said that Prof. Nejatullah Siddiqi touched upon all aspects of economics. Banking without interest was challenging and there was a need to take up the objectives of *Shariah*. Capitalism and socialism failed to solve the problems facing today's economy. But Islamic economics was very different from

conventional economics and the answer with latter lay in the former, he noted.

Dr. Ali Muhieddin al-Qaradaghi, President, International Union of Muslim Scholars, Qatar, was the next speaker as guest of honour who explained the objectives of *Shariah* and the contribution of Prof. Nejatullah Siddiqi to Islamic economics.

Dr. M. Yaqub Mirza, President & trustee of Centre for Islam in the Contemporary World, Shenandoah University, USA, was another guest of honour who said that Prof. Nejatullah Siddiqi was one of the pioneers of Islamic economics and he made practical contribution to Islamic economics, finance and development.



From top to bottom (L-R): Prof. (Ms.) Haseena Hashia, Prof. M. Afzal Wani, Shaikh Nizamuddin (on the dais), H.E. Prof. Emeritus Dato Dr. Koutoub Moustapha Sano, Dr. Ali Muhieddin al-Qaradaghi, Dr. M. Yaqub Mirza, Mr. Arshad Siddiqi, Prof. Dr. Jasser al-Auda, Dr. Kaleem Alam, Prof. Abdul Ghafar Ismail and Prof. Abdul Azim Islahi

book in Urdu *Maqasid-e-Shariah* (Objectives of the Shariah). This gave him a chance to go deeply into one of the Siddiqi's enduring contributions to both Islamic fiqh and the Islamic Economics. Based on this, he summarised some of the views of Prof. Nejatullah Siddiqi on *Maqasid*.

Prof. Zarka pointed out that what Siddiqi asserted was that knowledge of *Shariah* rules alone without considering *Maqasid* could not produce solutions for today's problems.

Presenting the profile of Prof. Nejatullah Siddiqi, his son Arshad Siddiqi, said that his family belonged to Mubarakpur, Azamgarh in UP. His forefathers were *Hakims* and were

He tried to free Muslim *ummah* from capitalism, socialism and communism.

In his key note-address, the Chief Patron of the IOS, Dr. Mohammad Manzoor Alam whose speech was read out by Dr. Kaleem Alam, said that he was particularly impressed with Prof. Siddiqi's rational approach to explain the concept of money, interest and profits, the debt and equity in Islamic banking and finance.

Presiding over the session, Chairman of the Institute, Prof. M. Afzal Wani argued that he was looking for the science of economics right from the days of Adam Smith, if not earlier, to this day. How it had contributed towards human dignity, compassion, peace and better life. All these needs a review – review with compassion and good understanding rather than finding a scholar that he had to follow a particular track and then ultimately ending up in the same trap; track to track and then what was the conclusion. That is how the institutions, like the Institute of Objective Studies, are resorting to objectivity. Come out of any kind of obsessions and have an examination which will be quite objective and object-oriented. That is basically what *Maqasid* is. So, from age to age, we have to examine any of the policies – social, economic, cultural, legal work. As regards technology, we have to examine them with respect to the human good objectively and keeping the objectivity in mind, he added.

At the end of the session, Vice-Chairperson, IOS, Prof. (Ms.) Haseena Hashia presented a vote of thanks to the participants.

Business Session-I

This first business session focused on the theme “Prof. M. Nejatullah Siddiqi as an Islamic Economist, and *Maqasid al-Shariah*”. Prof. Abdul Azim Islahi, retired professor of Islamic Economics, Jeddah was in the Chair. The session was conducted by Shaikh Nizamuddin, member of the General Assembly of the IOS.

Prof. Dr. Mohamed Aslam Haneef, from the Department of Economics and Management Science, IIUM, Malaysia described Prof. Siddiqi as one of the scholars of Islamic economics who wrote on the subject along with other scholars. He presented the perspective of Islamic economics. And the second phase of his writings centred on the development of Islamic economics. He prepared a curriculum and gave an insight into the development of Islamic economics.

Dr. Tariqullah Khan, from the International Centre for Education in Islamic Finance (INCEIF) University, Kuala Lumpur, Malaysia spoke on revising Islamic economics in memory of M. Nejatullah Siddiqi. He held that Prof. Siddiqi organised the ideas of profit sharing. He developed hierarchical framework of methodology with purpose, vision and mission. This was future-fit methodology of *Ijtihad*. He said that Islamic economics had given too much importance to markets and ignored the primary institution of the family. In future, family rather than the market should be the focus as primary institution, he noted.

Prof. Ziauddin Malik from the Department of Islamic Studies, Aligarh Muslim University, Aligarh focused on *Maqasid al-Shariah* in the writings of Prof. M. Nejatullah Siddiqi. Though ideas on *Maqasid al-Shariah* were not new, yet he created independent ideas. He disqualified some of the ideas of the *Ulema*. He evaluated the contemporary enterprise in the perspective of *Maqasid al-Shariah*. He comprehensively discussed ten points to understand *Maqasid-al-Shariah* with intellectuals.

Prof. Dr. Jasser al-Auda, President, Maqasid Institute, Malaysia said that Prof. Siddiqi was a man of caliber. His work was devoted to *Hikmah* and the purpose of *Maqasid-al-Shariah*. His project opened the door to the basic fundamentals of economics. He was aware of the difficult position for *Ummah*. His approach to *Maqasid-al-*

Shariah was in the context of the Indian sub-continent.

He was followed by Dr. Lubna Naaz from Department of Islamic Studies, Women's College, Aligarh Muslim University, Aligarh. She noted that Islamic economics was an economic thought based on Islamic principles. She said that Islamic paradigms in Islamic economics were more challenging. There were certain issues involved in Islamic economics. These were public and private ownership, role of money in economy and eradication of interest. These were the instruments to achieve the goal of *Shariah*. She said that Prof. Siddiqi was an influential scholar of Islamic economics.

In his concluding remarks, Prof. Abdul Azim Islahi, Chairperson of the session held that research in Islamic economics did not go in correct direction. He suggested that a survey should be conducted to know how Prof. Siddiqi's writings influenced later economists.

Business Session-II

The second business session, devoted to the theme “Islamic banking and finance-1”, was chaired by Dr. Kaleem Alam. Faculty of Economics, King Abdulaziz University, Jeddah, K.S.A.

Prof. Valeed Ahmad Ansari from the Department of Business administration, AMU, Aligarh spoke on ‘Sailing in the same boat: A Review of Prof. Nejatullah Siddiqi's perspective on Ethical Investment’. Prof. Abdul Ghafar Ismail from Universiti Kebangsaan, Malaysia focused on ‘Constitutional Rules – What matters related to Islamic Economics’. Dr. Shariq Nisar, Principal of Rizvi Institute of Management Studies and Research, Mumbai focused on ‘Remembering Prof. M. Nejatullah Siddiqi: His contribution to economics, finance and *fiqh*’. He said that Prof. Siddiqi was influenced from the writings of Maulana Abul Aala Maududi and Maulana Ashraf Ali Thanvi. He spent seven years in

Rampur where he studied Arabic. He said that banking should be based on profit and loss sharing by investors. There should be *Maqasid*-based mechanism of Islamic banking and finance. Dr. Aftab Alam, Head of the Department of Economics, Abeda Inamdar Senior College of Arts, Science and Commerce, Pune touched upon the topic 'Prof. M. Nejatullah Siddiqi: Banking without Interest: A book review paper'. He held that Prof. Siddiqi had an inter-disciplinary approach to Islamic economics because it had social, ethical and economic implications.

Dr. Aijaz Ahmed, Associate Professor at the Department of Islamic Studies, AMU, Aligarh spoke on 'A Study of Prof. M. Nejatullah Siddiqi's views on partnership, profit-sharing and insurance'. He observed that his views on profit sharing, partnership and insurance opened a new chapter in Islamic economics. He favoured insurance free from impurities. It must be purist and based on Islamic principles. He was aware of the contemporary social challenges. The next speaker was Dr. Mohammad Wasiullah Sheikh, Assistant Professor, Crescent School of Business, BSA Crescent Institute of Science and Technology, Chennai. His topic was 'Charting the future of Nejeconomics in the light of Prof. Nejatullah Siddiqi's Literary Legacy'. He called for future directions for taking his legacy forward. He was followed by Lydia Nkechi Philip & Fahad Babaginda from Universitas Islam International, Indonesia. They spoke on 'Analysing the influence of Banking without interest on profit-sharing investment account design in Nigerian Islamic banking'. In their presentation, they said Prof. Nejatullah Siddiqi's ground-breaking book, titled *Banking without Interest*, played a role in shaping the theoretical landscape of Islamic economics. A critical gap remains in understanding the book's granular influence on the design of specific Islamic banking products; hence, this systematic research aims to

meticulously delve into this lacuna by thoroughly investigating the impact of *Banking without Interest* on the development of profit-sharing investment accounts offered by Islamic banks in the northern region of Nigeria.

Dr. Mohammad Muslim, Assistant Professor at Department of Islamic Studies, AMU, Aligarh spoke on 'Prof. M. Nejatullah Siddiqi's views on Islamic Banking'. He said Prof. Siddiqi is considered to be a towering personality in Islamic banking. He proposed a modern system of Islamic banking. There are certain questions like how to run a financial institution with or without the help of the government and what will be the source of capital for the bank, he said.

Last paper was presented jointly by Muhammad Abdul Bari & Prof. Asheref Illiyan from the Department of Economics, Jamia Millia Islamia and research scholar, Department of Economics, Jamia Millia Islamia respectively. They focused on 'Navigating *Sukuk* Critique: Some insights and reflections'. They said that *Sukuk*, as a financial instrument gained prominence in the global financial market as an alternative to the conventional bonds. A careful examination of *Sukuk* shows that it includes the elements that resemble both shares and bonds.

Day-2 Business Session-III

Focused on Islamic Banking and Finance-II, the third business session was chaired by Prof. Javed Ahmad Khan from the Centre for West Asian Studies, Jamia Millia Islamia, New Delhi.

The nephew of Prof. Nejatullah Siddiqi, Dr. M. Ahmadullah Siddiqi, Professor Emeritus of journalism and public relations at Western Illinois University, USA spoke on 'Prof. M. Nejatullah Siddiqi's seminal contribution to the understanding of *Maqasid-al-Shariah*'. He said that Prof. Siddiqi wrote 17 books in English and 14 in Urdu. He called for educating

Muslim *ummah* to understand their problems. He also called for honour and dignity of human kind, and the cooperation at global level. Today, there were 400 Islamic banks and *Ijtihad* was important to understand Islam. He said that Prof. Siddiqi scouted for co-operation with non-Muslims by engaging and interacting with them. He was a positive thinker who entertained criticism. Dr. M. Ahmadullah Siddiqi was followed by Prof. Dr. Mohd. Mumtaz Ali from Department of Usul al-din and Comparative Religion, IIUM, Malaysia. He said that Prof. Nejatullah Siddiqi left behind a legacy of scholarship. He was always taking the world view of Islam. His world view was distinguished from other scholars, he added.

Dr. Showkat Hussain, Associate Professor, Department of Islamic Studies, Islamic University of Science and Technology, Awantipora, Kashmir focused on 'Discourse and inclusion of *Maqasid al-Shariah* in Islamic Economics: An Analysis of Prof. M. Nejatullah Siddiqi's views'. He was followed by Dr. Shahana Khan, visiting faculty, Saint Miras College, Pune. Her topic was 'Ethical foundations of Islamic Finance: Insights from Prof. M.N. Siddiqi's perspective'. Dr. Shahid Lone, Assistant Professor, Financial Economics and Econometrics, MIT World Peace University, Pune spoke on 'Revisiting Prof. Nejatullah Siddiqi's alternative economic paradigm'. The next paper presenter was Dr. Nikhat Mushir, Assistant Professor, School of Management and Commerce, K.R. Mangalam University, Gurgaon. Dr. Nasreena K.K., post-doctoral fellow at Kerala State Higher Education Council, Research Department of Economics, Government Arts and Science College, Calicut, Kerala spoke on 'Prof. Nejatullah Siddiqi: A Pioneer of Heterodox Economic Thought'. Ishfaq Amin Parrey presented his paper on 'A contemporary reading and application of *Maqasid al-Shariah*: An appraisal of Prof. Nejatullah Siddiqi's *Maqasid Thought*'.

Business Session-IV

Chaired by Dr. Shariq Nisar, the fourth business session of the conference was devoted to 'Islamic Economic Thought and Teachings'.

The first speaker of the session was Prof. Obaidullah Fahad, former Chairman, Department of Islamic Studies, AMU, Aligarh. His topic was 'Prof. Nejatullah Siddiqi – An established Islamic thinker'. He said that Prof. Siddiqi was an Islamic thinker of innovative ideas. He went through his work and found that there was scope for further research. In a later book, he made certain changes and gave new ideas. He elaborated and interpreted near about twenty issues and all of them were important for the Muslims, he added.

Prof. Hamidullah Marazi, visiting researcher, ISTAC, IIUM, Malaysia spoke on 'Some reflections on the views of Prof. M. Nejatullah Siddiqi with reference to Zakat'. He said, Zakat is to eradicate certain evils in society. It also eradicates inequality. Zakat means empowerment of Muslims. Zakat can be used as civilisational innovator. He called for thinking what could be the role of Zakat in the present context. *Awqaf* and Zakat have not been properly studied. It is a positive obligation. Zakat could be a great catalyst for the welfare of the Muslim community, he emphasised.

Dr. Mohammad Javed Tavakkoli, Associate Professor of Economics at Imam Khomeini Education and Research Institute (IKI), Iran centered on 'The identity of Islamic economics from the viewpoint of Prof. Nejatullah Siddiqi'. He was followed by Prof. Shakeel Ahmad, former Principal, Poona College, Pune said that the noted

scholar of Islamic economics came under the influence of Maulana Abul Kalam Azad. The next speaker was Mr. H. Abdur Raqeeb, General Secretary, Indian Centre for Islamic Finance, New Delhi. His topic was 'Contributions of Prof. M. Nejatullah Siddiqi to the field of Islamic Economics in India – A brief recall of my personal experiences with the expert in last three decades'. He said Dr. Nejatullah Siddiqi is a well-known authority globally in the field of Islamic Economics. His contributions were already recognised by the experts of the field nationally and internationally. Dr. Waquar Anwar, Financial Consultant, Jamaat-e-Islami Hind, New Delhi focused on the 'Course correction in Islamic finance carried by Prof.

Islamic Finance University (INCEIF), Kuala Lumpur, Malaysia, said that Prof. Nejatullah Siddiqi derived his ideas from *Shariah* which were rooted in *Fiqh*. He elaborated on the objectives of *Shariah* which included justice, equality and sustainability. The stream of Islamic banking started after 1980. Many universities introduced Islamic economics as a subject. He said that Islamic economics was based on *Maqasid-al-Shariah* in banking. He stressed the need for developing Islamic model of economics.

Another guest of honour in the valedictory session was Prof. Abdul Azim Islahi, retired professor of Islamic Economics, Jeddah. Recalling his association with Prof. Nejatullah Siddiqi, he said that it was not easy to take up research on Islamic economics. He was appointed lecturer in King Abdulaziz University on Prof. Siddiqi's recommendation. While in Jamaat, he was very active and dynamic. He stood for social and economic uplift of the community, Prof. Islahi said.

Prof. Mehmet Asutay from Middle Eastern and Islamic Political Economy and Finance, Durham University Business School, Durham, UK, another guest of honour in the session, referring to Prof. Siddiqi's idea of Islamic social transformation, said that new generation of economists would study him as he developed a new discourse of Islamic economics. He suggested that a book project be prepared to collect and publish his works.

In his valedictory address, Prof. Omar Hasan Kasule, Secretary General, IIIT, USA, described Prof. Nejatullah Siddiqi as a great scholar of Islamic economics. He studied *Fiqh*, *Hadith* and wrote many books and articles and



Top to bottom (L-R): Dr. M. Ahmadullah Siddiqi, Dr. Mohammad Javed Tavakkoli, Prof. Omar Hasan Kasule, Prof. Dr. Mohd. Mumtaz Ali, Prof. Javed Ahmad Khan, Prof. Emeritus Dato Dr. Azmi Omar, Prof. Obaidullah Fahad, Prof. Shakeel Ahmad and Prof. Mehmet Asutay

Nejatullah Siddiqi'. He was followed by Dr. Masihullah Khan, Assistant Professor, Department of Islamic Studies, Jamia Millia Islamia, New Delhi. Mr. Athar Shahbaz Wani, senior research fellow, Department of Islamic Studies, Islamic University of Science and Technology, Awantipora, Kashmir spoke on 'Genesis of Islamic economic thought from 1960-1980: An analysis of Prof. M. Nejatullah Siddiqi's contribution'.

Valedictory Session

Addressing the valedictory session as the guest of honour, Professor Emeritus, Dato Dr. Azmi Omar, President & Chief Executive Officer, International Centre for Education in

taught many students. He deserved to be called *imam* of Islamic economics because of his deep knowledge of *Fiqh*, *Hadith* and *Tafsir* disciplines. Nejatullah school of economics was a distinct school that was still developing and growing. He said that the biddings of Nejatullah school could be traced to his first Urdu book in 1960s that flatted the deceit of investment based on profit and loss sharing as an alternative to *Riba* based on transactions. Most of his work was based on the application of *Fiqh-e-Maamlaat* to contemporary economic problems. But he also called for more research on the basic themes that he presented in his writings. And he called for a fresh look at the Qur'an and the *Sunnah* as sources of knowledge, he added.

Presiding over the session, Chairman, IOS, Prof. M. Afzal Wani observed that in his belief the two-day conference attained its objectives as there had been very diverse projections of thought with which Prof. Nejatullah Siddiqi indulged in. Today we remember Prof. Siddiqi with lot of many thoughts and the best is that anybody with confidence can talk of Islamic economics. It is richer today and it is full with supportive arguments.

Referring to the contribution of Prof. M. Nejatullah Siddiqi, Prof. Wani said, "How can we get inspiration and then how Prof. Siddiqi felt it that he did provide and develop a thought and nourish with it most of our universities and scholars. They must see that it is developed first and then it is to support the humanity in the best of its forms". He said that the principles which had been highlighted by Prof. Siddiqi should be followed along with all other thinkers in the same line of understanding the world and justice.

A 7-point resolution was adopted in the conference, which read as:

1. The conference urged upon the need for focus on Islamic Economics in light of *Maqasid-al-Shariah*.
2. The concerned institutions should launch special project studies and scholarships for advancement of research in Islamic Economics and Finance to fulfill the objectives of *Shariah* attracting scholars from across the globe.
3. Curriculum and teaching in Islamic Economics and Finance must be reoriented to the pressing requirements of taking up studies on the thought projected by Prof.

unpublished works in different languages.

7. IOS may translate Prof. Nejatullah Siddiqi's published works in different languages.

The two-day international conference concluded with a vote of thanks proposed by Prof. (Ms.) Haseena Hashia.

Mujaddid IOS Centre for Arts & Literature organises Discussion on "Manifest Requirements of Tawhid"

A discussion on the "Manifest Requirements of Tawhid: In the context of welcome to the month of fasting (*Tawhid ke Badeehi Taqaaze: Mah-i-Siyam ke Istaqbal ke Pasmanzar mein*)"

was organised by the Mujaddid IOS Centre for Arts and Literature at the IOS auditorium on March 11, 2024.

Convenor of the Centre, Mr. Anjum Naim introduced the topic by briefly highlighting the importance of the month of Ramadhan.

Prof. Mohammad Ishaque, former Dean, Faculty of Humanities and

Languages, Jamia Millia Islamia, New Delhi, was the main speaker who said the faith in Tawhid (oneness of God) is the core of the fundamental beliefs of Islam. This is the essence of Imaan (faith) and the strong foundation of Islam. Rest of the beliefs are parts of Iman that make it complete. The entire building of all the Islamic beliefs and actions rests on Iman Billah (Belief in God). We have belief in Angels because they are His creatures and perform their duties in the universe on His command. We have belief in Messengers (Rasool) because they brought Allah's message for the human kind. He observed that we have belief in the Holy books because they are based on the



On the dais (L-R): Mr. Anjum Naim, Prof. Mohsin Usmani and Prof. Mohammad Ishaque

- M. Nejatullah Siddiqi and like other contributors to knowledge.
4. Libraries of universities and research institutions should be enriched with data related to studies in Islamic Economics and Finance along with *Maqasid-al-Shariah* for general promotion of the knowledge on this subject.
5. Agencies working on the promotion of *Shariah*-Application in the world should devise programmes leading to result-oriented action in enhancing *Maqasid*-oriented interpretation of *Shariah*.
6. IOS may collect and publish Prof. Nejatullah Siddiqi's speeches and

commands of Allah. Similarly, we have belief in the life hereafter because Allah is the Master of the Day of Judgment who will dispense justice to human beings in accordance with their deeds. He said that Allah made the human being superior to rest of the creatures and invested him with the nature of virtue and vice, benediction and evil, submission and disdain, endurance and blemish. Both types of abilities and qualities are equally infused by God in human beings. As a consequence, an individual could do virtue and vice, both. He said that if one chooses virtue, he could make his life and its moments successful by his qualities and obedience to Allah. This is a big sign of being noble and kind. Explaining the main purpose of fasting, he observed that forbearance and sobriety were the main elements of the month-long exercise.

Prof. Ishaque held that fast has been made obligatory so that the faithful could become pious during these days which are numbered. Abstinence means preventing desires from tending towards evils and fasting is the potential tool of it. Referring to a *Sahabi* [Companion of the Prophet (PBUH)], who once approached the Prophet and asked him to direct him to do something which could please Allah, so that he could get the blessings of Allah. The Prophet (PBUH) asked him to observe fast. He said that no other deed than fasting could match it. He said that the arrival of the month of Ramadhan was welcome. This month is the spring season of rectitude and obedience. During this month, Allah bestows His pleasure, love, gift, guarantee, kindness and radiance on the faithful. The quantum of reward for each act of piety during Ramadhan is increased manifold, he remarked.

Prof. Ishaque maintained that if the fast is observed with faith and a sense of accountability, all the sins committed in the past could be forgiven with the blessings of Allah. Similarly, all the past *Saghirah* sins are forgiven if the *Taraweeh* (A prayer offered at night after *Isha*) is offered by the believer. In this month, one act of righteousness carries reward equal to the *Farz* prayer and offering the *Farz* prayer carried reward seventy times. This month has a night called *Shab-e-Qadr* which has been declared to be better than one thousand months. Fasting during Ramadhan is obligatory and the *Taraweeh* prayer is optional (*Sunnah Moakkidah*). Ramadhan is the month of forbearance and the reward

Hyderabad, Prof. Mohsin Usmani, said that *Tawhid* and *Shirk* were contradictory to each other. He observed that Muslims were duty-bound to call for *Tawhid* for liberating the world and humanity from the scourge of *Shirk* (Accepting other divinities or powers alongside God as associates). It should always be kept in mind that only *Tawhid* was core to the Islamic belief.

At the end of the discussion, the Assistant Secretary General of the IOS, Prof. Haseena Hashia extended a vote of thanks to the attendees.

Activities of the IOS Chapters

CHENNAI CHAPTER

IOS Chennai Chapter and Organisation of Muslim Educational Institutions and Associations of Tamilnadu jointly organised the webinar on "Nawab C. Abdul Hakeem Sahib: Life and Services"

A multilingual International Webinar on "Nawab C. Abdul Hakeem Sahib: Life and Services" was organised by the Institute of Objective Studies, Chennai Chapter on February 3, 2024.

It was jointly organised with the Organisation of Muslim Educational Institutions and Associations of Tamilnadu (OMEIAT) and C. Abdul Hakeem College (Autonomous), Melvisharam. The Media partners were Global Tamil Muslims (GTM) based in USA.

The webinar was presided over by S. Ziauddin Ahmed, General Secretary, Melvisharam Muslim Educational Society and compered by Mr. Mohamed Haneef Katib, Coordinator, IOS, Chennai Chapter.



From L-R: Mr. Mohamed Haneef Katib, Mr. Ibnu Soud Shahabdeen, Dr. Abul Fazal, Dr. Sajid Ahmed, Sister Aalima A. S. Fathima Muzafer M.C. and Advocate Muniruddin Sheriff

for this is *Jannah* (Heaven). This is the month of sympathy and charity. In this month, sustenance for a Muslim is increased. One who arranges *Iftar* for a fasting Muslim, will get reward equal to the latter in the form of absolution, forgiveness from sins and liberation from *Jehannum* (Hell). This month is divided into three phases. Each phase consisting of 10 days is called *Ashrah*. While the first *Ashrah* is devoted to *Rahmah* (mercy), the second *Ashrah* is for *Maghfirat* (forgiveness) and the third is for liberation from *Jehannum*, he added.

Presiding over the discussion, former Professor of Arabic, English and Foreign Languages University,

The proceedings of the webinar started with the recitation of a verse from the holy Qur'an. Mr. Mohamed Haneef Katib welcomed Mr. S. Ziauddin Ahmed, the great grandson of Nawab C. Abdul Hakeem, the dignitaries, distinguished speakers and the audience on behalf of the IOS, OMEIAT and Management of C. Abdul Hakeem College, Melvisharam.

Mr. Ibnu Soud Shahabdeen, President, All India Milli Council, Tamilnadu Chapter, and General Assembly member of IOS, introduced the activities of the IOS and the purpose of organising this webinar to the audience.

Dr. Abul Fazal, Asst. Professor and Head of the Department of History, Islamiah College, Vaniyambadi, while speaking on the topic lamented the projection of Nawab C. Abdul Hakeem as a mere leader of Muslims of Melvisharam or of Tamilnadu. As a matter of fact, he was truly a leader of national stature. He was hailed as an international Muslim leader by a newspaper from Lahore in 1938 on his demise. Although some books had been brought out as his biography, they did not truly portray all the aspects of his life and contributions. Numerous oral traditions of the philanthropic contributions of the Nawab which existed in and around Melvisharam needed to be documented, he felt. He told that he was conferred the title of Nawab by the British government as an exclusive

case in recognition of his noble deeds which proved his greatness. The speaker suggested among measures, collecting photocopies of documents from registration offices concerning land grants to educational and religious purposes by the Nawab, collecting press reports on him from various newspapers and also preparing an audio-visual presentation on his life and achievements.

Dr. Sajid Ahmed, Principal, C. Abdul Hakeem College (Autonomous), Melvisharam, spoke eloquently in Urdu on the iconic life of Nawab Sahib. He had great love and respect for his parents which led him to name the famous Siddique Sarai after his father in Madras. He referred to the biography of Nawab C. Abdul Hakeem '*Mukhayyire Azam*' (The great philanthropist) by Prof. Hafiz Abdur Razack Hafiz Baqavi which chronicled the events of his life. This was later translated into Tamil and English. Starting as a humble trader in leather, he rose to the heights of being titled 'Merchant Prince' by his sheer hard work and innovative techniques. He could truly be called Hatim Tai of his times, considering his generous donations not only to the Muslim individuals, families and Institutions but also to numerous non-Muslim Institutions. His involvement with Education was phenomenal. From Madras to Tirupattur and beyond, he was associated with all the Muslim Educational Institutions till his last breath. He was a beacon of light and

his legacy had to be taken forward, the speaker concluded.

Sister Aalima A. S. Fathima Muzaffer M.C., Greater Corporation of Chennai, attributed the success of Nawab Sahib to his unshaken faith in Allah (SWT) and to his hard work and perseverance. His impeccable character from the beginning of his illustrious life till his end stood out as beacon of guidance to all Tamil Muslims. He focused on his economic stability initially and established himself as a match for none in the leather trade. He was awarded the title of 'Sheriff of Madras' by the British government for his social commitment. In 1938, Sir Rajagopal Acharya, the then Prime Minister of Madras Presidency passed a condolence resolution in the Assembly after his sad demise, and paid tributes to his great personality. He was a great patriot and was deeply involved with the freedom struggle of India. But for his association with the Congress Party and freedom struggle, he would have been awarded the title of 'Sir' also. She thanked the organisers for conducting an international webinar on Nawab C. Abdul Hakeem and documenting his iconic life.

The webinar concluded with a vote of thanks by Advocate Muniruddin Sheriff, Vice President of All India Milli Council, Tamilnadu Chapter.

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