



IOS NEWSLETTER

Vol. 32 No. 08&09

August-September 2025/Safar-Rabi-al-Akhir 1447 Hijri

Thought for the Month

They ask thee
Concerning wine and gambling.
Say: "In them is great sin,
And some profit, for men;
But the sin is greater
Than the profit."
They ask thee how much
They are to spend;
Say: "What is beyond
Your needs."
Thus doth Allah
Make clear to you
His signs: in order that
Ye may consider-

Al-Quran-2:219

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FOCUS

The contribution of Muslims to the freedom struggle is second to none. As a matter of fact, in some respects and at various places, it was brightest and highest but a particular school of historians in India is leaving no stone unturned to minimise their role in the freedom struggle. Concerted attempts are being made to identify the entire community with Muslim League of pre-partition days and to brand them as communalist and separatists. The positive role of Muslims in all major events in all regions of India where they were in majority or minority is either being ignored or diluted.

Muslims had played a significant role in the formation and establishment of various national forums and parties in undivided India for the freedom of the country like Indian National Congress, peasants and workers unions and cultural and literary groups. They also founded their own organisations for the same purpose. Important among them with an all-India base was Jamiat-ul-Ulema-i-Hind founded in 1919. Others being Majlis-i-Ahrar-i-Islam (1929), Anjuman-i-Watn-i-Baluchistan (1932), All India Momin Conference (1925), Praja Karshak-Bengal (1934), Khudai Khidmatgar, NWFP (1924), Muslim Majlis (1940) and Jamia't-al-Ansar (1909). Many others like Muslim Independent Party (Bihar), National Conference (Kashmir), Shia Political Conference, and Anjuman-i-Khuddam-i-Ka'ba also emerged in the early decades of the 20th century.

Indian struggle for freedom was a part of the fight against world colonialism. Its operation, therefore, was all over the world. Several Indians had settled abroad or migrated to other countries for the cause of freedom. In this endeavour for freedom Muslims were equal partners. Lala Hardyal founded a Ghadar Party which led a violent campaign against British colonialism in USA and other countries in the West and Asia. Dr. Barkatullah Bhopali, a scholar and journalist, first published an anti-colonial paper in Japan and later migrated to USA and joined Lala Hardyal. He published an anti-British paper on 1.11.1913. The Ghadar Party organised anti-colonial secret organisations in USA, Canada, Philippines, Malaysia, Hong Kong, China, Egypt, Germany, Turkey and Afghanistan with the support of the states of Germany and Turkey. Muslim participation in these organisations was significant. Among journalists, besides Barkatullah Bhopali, was a Punjabi Muslim, Abu Saeed, who edited the Urdu section of a paper, Jahan-i-Islam, from Constantinople. This anti-British paper, Jahan-i-Islam, which started its publication in 1914 was published in English, Arabic, Turkish and Urdu. An organisation, Anjuman-i-Inqilab-i-Hind, was founded in 1905 at Berlin by Muslims to attract foreign support to India's struggle for freedom. Though academic in the beginning it, like many other organisations led by Indians, became a secret quasi-military set-up to supply arms and money to Indian militants in 1915 as a part of German offensive against the Allied Forces. Hindus, Muslims and Sikhs were equally active in all such secret organisations. Important Muslim members of Anjuman-i-Inqilab-i-Hind were Syed Mujtaba Husain, Ali Ahmad Siddiqi, Hakim Fahm Ali and Hasan Khan.

Participation of Indians in anti-colonial activities in foreign countries was not less hazardous than those of Indians at home, particularly for those who were in the defence services posted abroad.

From *The Role of Muslims in the Indian Freedom Struggle 1857-1947*, Vol. I (Delhi)
by Prof. Zafar Ahmad Nizami, pp. iv-v.

Activities of the IOS Headquarters

IOS two-day Online National Conference on "Maulana Abul Kalam Azad: Personality, Contribution and Relevance"

A two-day online national conference on 'Maulana Abul Kalam Azad: Personality, Contribution and Relevance (Imam-al-Hind Maulana Abul Kalam Azad: Sakhsi Azmat aur Asri Ma'anwiyat)' was organised by the Institute of Objective Studies, New Delhi in collaboration with the Department of Islamic Studies, Maulana Azad National Urdu University (MANUU), Hyderabad on August 19 and 20, 2025 via ZOOM.

Inaugural Session

Conducted by Maulana Shah Ajmal Farooq Nadwi, Incharge, Urdu section, IOS, the inaugural session began with the recitation of some Qur'anic verses by Hafiz Adnan Ahmad Nadwi of the Institute.

In his introductory remarks, Shah Ajmal Farooq Nadwi said that the Institute had been organising national and international conferences every year on notable personalities since the last 10 years. A number of books, focusing on the personality of Maulana Azad and his contribution as a writer and educationist, had been written. Keeping his invaluable endeavours to put India on the map of higher education and research, the IOS deemed it fit to remember his services to the nation in the field of science, technology and culture, he observed.

In his welcome speech, Head of the Department of Islamic Studies, MANUU, Prof. Mohammad Habib, made the mention of IOS as a co-

organiser of the conference. He said that the Institute had carved out a name for itself as an institution, engaged in research on socio-economic issues of the country for the last 40 years. The Institute has published more than 400 titles on history, politics, economy, etc. The second organiser was the Department of Islamic Studies of the Maulana Azad National Urdu University (MANUU), Hyderabad, which was not only a department engaged in the teaching of the Qur'an, Hadith and Sufism, but it also promoted research in these fields and kept the younger generation abreast of them. Referring to Maulana Azad, he held that the Maulana's personality was multi-dimensional. He was an interpreter of

organised an international conference on him, the proceedings of which were published later. He was desirous of knowing more about him. Despite knowing enough about the Maulana, a lot still remained to be known about him. At a time when Mohammad Husain Azad, Sir Syed Ahmad Khan, Altaf Hussain Hali, etc., were at their peak, the Maulana as a young man carved a niche for himself. His *Al-Hilal* was a testimony to this. He met Gandhiji in 1920 and Jallianwala Bagh massacre united the people against Britishers. Ulema came out in big numbers along with Maulana Azad. In 1923 he was made the President of the Indian National Congress. It was a rare feat which he achieved at the young

age. He held that a person could be specialised in one field, but the Maulana was in different roles at the same time. He remarked that he worked on his poetry too. He penned many *Ghazals*. *Khutbat-e-Azad*, *Nigarishat-e-Azad*, *Azad* and *Malfuzat-e-Azad* (Memoirs) were the best examples of his works. He maintained that the Maulana was endowed with

unparalleled qualities. The Maulana made sacrifices for a cause. He was the votary of 'unity in diversity', Prof. Hasan added.

In his key-note address, Former Director, Gulf Studies Programme, Jawaharlal Nehru University, Prof Aftab Kamal Pasha, said that Maulana Azad was a multi-dimensional personality, author, writer, educationist, political leader, scholar, etc. He was known as a freedom fighter. He was also remembered for Hindu-Muslim unity. He was a great philosopher and an outstanding scholar of Islam. He noted that Maulana Azad was a man of mission. For him, partition was a tragedy for India. He



On the dais (L-R): Maulana Shah Ajmal Farooq Nadwi, Prof. M. Afzal Wani, Prof. Syed Jamaluddin and Mr. Mohammad Alam

the Qur'an and a great Islamic scholar. He played a leading role in the freedom movement. Besides, he considered Hindu-Muslim unity not only as a moral responsibility, but also as a religious duty. His message is more relevant today. He was of the opinion that the success of a nation lay in knowledge and tolerance. Then he introduced the main speakers of the conference.

In his inaugural speech, the Vice-Chancellor of MANUU, Prof. Syed Ainul Hasan, observed that about 40 programmes were organised on Maulana Azad in the last 4 years. He said that he wrote on the Maulana in Persian. Some fifteen years back, he

played a vital role in Khilafat Movement. As education minister in Independent India, he founded Indian Institute of Technology, Indian Institute of Science, University Grants Commission and many other institutions. He was a successful journalist and a brilliant debater. In 1924 and 1940, he became the President of the Indian National Congress. He was the first education minister after Independence who contributed to primary education and women's education. He established several universities in India.

Prof. Pasha held that a good school was a gracious asset for any country. Gandhiji used to consider Maulana Azad as an emperor of understanding and learning. He was also one of the founding members of Jamia Millia Islamia. Just after Independence in 1947, he worked hard for the rehabilitation of the homeless people. He tirelessly worked for the security and protection of Muslims. He was elected to the Lok Sabha in 1952. His speeches in the House reflected his vision for building India a strong nation. He was elected President of the UNESCO. His contribution to adult education was much acclaimed. For the exceptional services rendered by him to the nation, he was given the country's highest civilian Award, the Bharat Ratna. Maulana Azad used to say, "I am a Muslim, but proud of the heritage of my country." He was the champion of Hindu-Muslim unity. The leading newspaper of Egypt, '*Al-Ahram*' published several articles on the Maulana covering his notable achievements related to Islam and the country. Prof. Pasha dwelt on the long struggle of Maulana Azad during the freedom movement and also in the post-Independence era.

As a guest of honour, the Vice-Chancellor of Jamia Hamdard, New Delhi, Prof. Dr. Mohammad Afshar Alam, described Maulana as a scholar par excellence. He was well-versed in Urdu, Arabic and English languages. He had an independent mind and committed himself to communal

harmony. He was the youngest among the other leaders of freedom struggle. He established IIT, IISc., Akademies and championed the cause of school education. He worked for Hindu-Muslim unity and opposed partition of the country. He was an author, writer and intellectual. He was also the youngest President of the Indian National Congress when he assumed the office in 1923. His contribution to the independent India would be ever remembered. He introduced science and technological education in the country. He brought out Urdu newspaper '*Al-Falah*' and wrote commentary on the Holy Qur'an known as '*Tarjuman Al-Qur'an*'. He also promoted cultural relations by setting up Sahitya Akademi and Sangeet Natak Akademi. His teachings are relevant even today. He explained Islam in the modern context. Prof. Afshar Alam informed that Jamia Hamdard named one of its hostels after his name.

Another guest of honour, Maulana Asghar Ali Imam Mahadi Salafi, Ameer, Jamiat Ahle Hadees, said that the conference was being organised on a great personality like Maulana Abul Kalam Azad whose works and scholarly views still resonate in the minds of scholars. Such people are not always born. He noted that the times today were no different from the times in which he worked. His personality and work made him a great leader, nationalist, freedom fighter, scholar and an able administrator. He worked in almost every field with grit and exceptional adeptness. India is benefiting from the works he did in several fields. Whether it is the field of religious education, modern education or the high levels of ethics and character, the Maulana, was respected by the top personalities of the world. He was also a staunch supporter and champion of national integration and Hindu-Muslim unity. His views were very explicit from the stand point of the Qur'an and *Sunnah*. In this respect, his vision was broad as he was in favour of adopting good things of other religions. He described the Maulana as the

Mujaddid of his times. He recited a few verses of Qur'an to explain different aspects of his life. His ideas were of high order. He was responsible for promoting modern education in India. Due to his endeavours, science and technology got boost in the country. The level of his scholarship could be gauged from the fact that his writings were read out all over the world. His thoughts and utterances were of high standard. He worked for both the country and the *Millat*.

Maulana Asghar Imam held that India got recognition in the world of Islam in religious matters due to his scholarship and approach to religion. He called for giving a thought to the reason why the world was adrift despite scientific progress. His knowledge was based on the Qur'an and his actions corresponded to the teachings of Qur'an. He was born in Makkah in a family highly imbued with Islamic teachings. He was a king in the field of journalism.

Maulana Asghar Imam suggested that his views on the country, *Millat*, Islamic values and communal harmony should be given a practical shape. He also emphasised that his ideas should be examined in the current perspective. His values for which he lived should be taken forward, he stressed.

In his presidential remarks, the Chairman of the IOS, Prof. M. Afzal Wani, stressed the need for making an assessment of the role of Maulana Azad in giving the 'shape' to the Indian Constitution. This needed to be explained. It was also important to know the role of the Maulana in developing the scientific temper among Indians. He said, how today's challenges could be made relevant to the contemporary world. He also said that the Maulana's personality and his professional endeavours since 1958 be understood in a proper perspective. It should also be explored what were the ideals and values for which he stood and took them forward as a journalist. This should also be studied what impact his efforts made for the betterment of

society. He also called for working on the Maulana's endeavours for including fundamental rights and minority rights in the Constitution. Referring to the Maulana's biggest contribution, he said that he guided all groups in the right direction. It is important for the scholars to present Maulana Azad and his work to the world. Today, Muslims needed a mentor who could guide them. He said that the status of a mentor was larger than a king. Thus, the Maulana was needed to be presented before the world as a mentor.

Prof. Wani held that the word 'justice' in globalisation, was today's moot question. He said that ideals could not emerge if the diversity was reduced. He wanted to know if the ideals of Maulana Azad could play some role in that context. He regretted that journalists did not do any work on the multi-dimensional personality of Maulana Azad. English poets like Wordsworth and Charles Dickens were taught to children in schools. Then why it was not possible to teach about the scholars and literary figures of our community in schools, he quipped. Maulana Azad could also be presented as a global mentor. He brought forth his thoughts but why his vision of India could not be taken forward. He suggested that the seminars and conferences like this should be held in future as well. He observed that Maulana Azad, along with Gandhiji and Jawaharlal Nehru, played a leading role in drafting the Preamble of the Constitution and the fundamental rights. It was the Maulana who advocated for the inclusion of the term 'National Integration' during the Constituent Assembly debates. He regretted that today the idea of justice was being rejected in the world. Calling for the cultural identity of every Indian, he said that the committee on culture had the Maulana as one of its members. This was the reflection of his rich cultural legacy. He further mentioned, "We produced jurists and divided people into several schools of thought. Situation came to such a pass that every jurist made his own *Firqa*". The

language the Maulana wrote, should be evaluated in proper perspective. Instead of sitting informally, scholars should sit together to discuss serious issues and arrive at a decision. He asked the university named after him to disseminate the Maulana's ideals of the unity of India. The Maulana was the architect of modern India, he concluded.

The inaugural session came to an end with the presentation of the vote of thanks by the Vice-Chairperson of the Institute, Prof. Haseena Hashia.

Technical Session-I

The first technical session was chaired by Prof. Syed Jamaluddin, Director, IOS Centre for Historical and Civilisational Studies, Aligarh. The theme of the session was focused on '*Maulana Azad's profile and his personality*'. Dr. Md. Khalid Khan, Assistant Professor, Department of Islamic Studies, Jamia Millia Islamia, New Delhi was the first speaker of the session. He said that Maulana Azad was a journalist, analyst, scholar, writer and freedom fighter. His family's connection is traced to Jalaluddin Dehlvi. He was self-effacing. He was born in Makkah in 1888, and his mother died in 1898. He studied Qur'an and Hadith, and was influenced by Sir Syed Ahmad Khan. He learnt English under his influence. He studied Al-Ghazali. He studied not only the Islamic philosophy, but also the philosophy of the East and the West. Later on, he turned to Islam. He entered politics through journalism. His vision was very secular and focused on Hindu-Muslims unity.

Dr. Shahid Husain Nadwi from the Department of Islamic Studies, MANUU, was the second paper presenter who spoke on '*Maulana Abul Kalam Azad: Profile and important imprints of his personality*'. He said that the Maulana was a votary of Hindu-Muslim unity. After the attainment of freedom, he gave a message to the *Millat* that the reconstruction of the nation was the first priority. In order to give thrust to education, Education

Commission and Secondary Commission were set up at his instance. He wrote a commentary on Qur'an which was known as '*Tarjuman Al-Qur'an*'. He was so eloquent that he used to speak extempore whether it was literature or music. He was a nationalist to the core.

Assistant Professor of Theology, Aligarh Muslim University, Aligarh, Dr. Mohamamd Nasir was the third speaker who focused on '*Maulana Azad and his writings in the modern context*'. He wore several mantles at a time. He received early education from his father. He learnt the Qur'anic outlook of Islam and came to the conclusion that this Book is a guide to life. The Qur'an is meant for every sphere of life. He was a prolific writer, commentator of Qur'an and an expert of Qur'anic knowledge. The next speaker was research scholar, Islamic Studies, MANUU, Md. Salman Danish. He touched upon the topic '*Maulana Azad's intellectual journey on the canvas of Islamic Studies*'. He said that the Maulana was an accomplished Urdu prose writer. Sometimes it was difficult to understand him. One had to have expertise in Islamiyat to understand his writings on Islamic knowledge. He had a religious proclivity. Syed Samiullah Husaini, research scholar in the same university, was the next speaker who spoke on '*Maulana Abul Kalam Azad: An architect of modern Indian education*'. He said that Pandit Jawaharlal Nehru eyed on Azad while searching for an education minister. He was the initiator of modern education in India. He set up the UGC and established Akademies for the promotion of art and culture. He also underlined the importance of Hindi. He was the deputy leader of the Congress legislature party.

The sixth speaker was Mr. Basit Ahmad Sheikh, research scholar from Islamic University of Science and Technology, Kashmir. He dwelt on '*The spiritual foundations of Maulana Azad's thoughts: Tolerance and Unity of religions*'. He observed that the Maulana was a freedom fighter,

journalist and educationist. His intellectual foundations were Qur'an, Hadith and *Fiqh* (Islamic jurisprudence). He gave intellectual direction to India. He believed in the unity of religions. The next speaker was Ms. Hajirah Sultana, research scholar, Department of Education and Training, MANUU. She touched upon the topic '*Critical reflections and higher order of thinking in the writings of Maulana Abul Kalam Azad*'. She held that the Maulana's personality was multifaceted. He started his journalistic journey with '*Al-Hilal*' on July 13, 1912 in Calcutta. It was followed by '*Al-Balagh*'. This newspaper was devoted to the religious issues of Muslims. He dictated his biography '*India Wins Freedom*' to Prof. Humayun Kabir. The last speaker was Dr. Jamshed Ahmad Nadwi, Assistant Professor of Arabic, Mumbai University, who focused on Maulana Azad's Arabic writings. He said that the Maulana wrote a number of articles in Arabic. The number of such articles is around 50. His political vision was very broad. So was his intellectual vision. He also did journalism in Arabic. Some of Maulana's writings in Arabic were translated and published, he added.

Technical Session-II

The second technical session was chaired by Prof. Mohsin Usmani Nadwi, Ex-Professor of Arabic, English and Foreign Languages University of Hyderabad and currently, Editor of the quarterly journal '*Mutaaleaat*' of the IOS. This session centered on '*Maulana Abul Kalam Azad and Islamic Studies*'. The first speaker of the session was Dr. Md. Kamal Ashraf, Assistant Professor, Department of Religious Studies, Aliah University, Kolkata. His topic was '*Maulana Azad's study of religions with special reference to Tarjuman Al-Qur'an*'. He said that the Maulana wrote about several religions, including Judaism and Zoroastrianism in Iran. He also wrote about Christianity. He wrote about Buddhism and Hinduism and presented a detailed survey of them. He was of the opinion that the concept of

God was also present in Hinduism. His existence was explained in Rigveda and other Vedas. All the Prophets who were born in different countries had the same mission.

The second speaker was Prof. Mohd. Fahim Akhtar from the Department of Islamic Studies, MANUU. He spoke on '*Maulana Azad's research on Zulqar Nain and Yajooj-Majooj*'. He observed that the Maulana presented a new theory on Zulqar Nain in *Tarjuman Al-Qur'an*. Zulqar Nain, an ardently believer of God, ruled over the world. According to his opinion Cyrus could be Zulqar Nain.

The third speaker was Dr. Bilal Ahmad Yatoo, guest faculty, Government Degree College, Jammu and Kashmir. He focused on '*Maulana Azad's profiling of Sirah: A philosophical and literary study*'. He said that the Maulana's name figured among those who rendered their services to the '*Deen*'. Besides, he worked on '*Sirah*'. He used to invite scholars to discuss *Sirah* of the Prophet (PBUH). His love for the Prophet (PBUH) was very deep and he shed light on several aspects of *Sirah*.

The fourth speaker was Mr. Ahmad Javed, senior Urdu journalist and writer, who spoke on '*Maulana Azad's view of education and the curriculum of madrasas*'. He said, the standard of education in India needs much to be desired. Instead of sending their wards to madrasas, parents sent them to English medium schools.

During the freedom movement, Maulana Azad opposed the government run madrasas. He was made the Chairman of the Committee set up in 1931 to review *Deeni* (Religious) education. He took keen interest in education and himself taught *Dars-e-Nizami*. He remained Union Education Minister for 11-long years. He held a conference in Lucknow in 1948 in which the members of the management of madrasas participated. Mr. Javed said that the Uttar Pradesh government took no action on the recommendations of the Azad committee. The then chief

minister of the State, Govind Ballabh Pant refused to implement recommendations saying that he would not allow the madrasas to become universities because they were entering by the backdoor. Maulana Azad believed that the contemporary system of education was influenced from colonialism and separatism. He also wanted the text books on science and social sciences should be written from the Islamic perspective.

The fifth speaker was Mr. Md. Saquib, research scholar, Islamic Studies, Jamia Millia Islamia, who said that Maulana Azad was not only an educationist, journalist, editor but also an Islamic scholar. He was of the firm opinion that the solution to the problems of the Muslims lay in the Qur'an. The Qur'an could be understood from the life of *Sahaba* [Companions of the Prophet (PBUH)]. He presented a critical analysis of Christianity and Judaism.

The sixth speaker was Mr. Md. Atif Ali, research scholar in Alia University, Kolkata. He focused on '*Maulana Azad's understanding of Qur'an and its significance in modern times*'. He said, the Qur'an is not only the Book of spiritualism, but it is also a guide for leading a perfect life. He was followed by Ms. Naziya Begum from the sub-divisional centre, MANUU, Hyderabad. She centred her presentation on '*Maulana Abul Kalam Azad and Islamic Studies*'. The next speaker was Mr. Md. Salahuddin, research scholar, Islamic Studies, MANUU. His topic was '*Need for religion and the rejection of atheism: Maulana Azad's viewpoint*'.

The last speaker was Absar Alam, research scholar, Islamic Studies, MANUU. He touched on the topic, '*Maulana Azad's interpretation of Surah Fatiha and its analytical study*'.

Technical Session-III

The third technical session was chaired by Prof. Mohammad Habib. The session focused on '*Journalistic magnificence of Maulana Abul Kalam*'

Azad'. The first speaker of the session was Dr. Mohammad Ajmal, Assistant Professor, Centre of Arabic and African Studies, JNU, Delhi. He spoke on '*Maulana Azad's journalistic manifestation for unity in diversity in India*'. He was followed by Dr. Arshi Shueb, Assistant Professor, Islamic Studies, Women's College, AMU. She devoted her paper to '*Maulana Abul Kalam Azad's journalistic response to British colonialism: A historical analysis*'.

Ms. Fariyal, research scholar, Sunni Theology, AMU, Aligarh, touched upon '*Maulana Azad's journalistic vision*'. She said that Maulana Azad started the first newspaper at the age of 12 years. Both '*Al-Hilal*' and '*Al-Balagh*' were brought out with a purpose. '*Al-Hilal*' was issued in 1912 and ceased publication in 1914. Later on, he brought out '*Al-Balagh*', but the British government went against it and ordered him to leave Bengal, she held.

Day-2 August 20, 2025

Technical Session-IV

Prof. Syed Jamaluddin chaired the fourth session. The session was devoted to '*Maulana Abul Kalam Azad and Education: His vision and contribution*'.

The first speaker of the session was Prof. Md. Mushahid, Department of Education, MANUU. He said that the Maulana had an independent opinion about women. He was very concerned about their education. He constantly made efforts for women's education. He always pleaded for women's rights and their independence. Ms. Naziya Begum, research scholar, Department of Education and Training, MANUU, was the second speaker who presented her paper on '*Maulana Abul Kalam Azad and Education: Vision and contribution*'. She was followed by Prof. Nasreen, Department of Education, AMU, who said that Maulana Azad had a versatile personality. He did his level best to restructure the colonial system of

education. He was a man of planning which he introduced in the ministry of education. The fourth speaker was Mr. Md. Allam, research scholar, Department of Education, AMU. He spoke on '*Analysis of Maulana Abul Kalam Azad's educational vision of higher education in the context of the vision of National Education Policy (NEP) 2020*'. He was followed by Dr. Syed Hayat Basha, Assistant Professor, AMU, Mallapuram Centre, Kerala. He focused on '*Maulana Azad's educational philosophy: Islamic legacy and modern exigencies*'.

The fifth speaker was Dr. Nihal Ahmad Ansari, Assistant Professor, MANUU College of Teacher Education, Asansol, West Bengal. He spoke on '*The educational vision of Maulana Azad and his ideas, and the NEP-2020*'. The sixth speaker was Mr. Md. Anzar Alam, academic counsellor, Indira Gandhi National Open University, New Delhi. He centred his paper on '*Educational leadership of Maulana Abul Kalam Azad*'.

The seventh speaker was Mr. Mushfiquzzaman, research scholar, Department of Islamic Studies, Aliah University, Kolkata. He spoke on '*Maulana Abul Kalam Azad's Contribution to Madrasah Education*'. Ms. Fatima Zahra, research scholar, AMU, was the next speaker who expressed her views on '*Maulana Azad and Education: Perspectives and contribution*'. The ninth speaker was Dr. Shaikh Imran who held that the Maulana considered journalism as a religious duty. He also believed that journalism could prove to be an effective tool in revolution.

The tenth speaker was Mr. Md. Nazim, research scholar, Department of Islamic Studies, MANUU, who focused on '*Maulana Abul Kalam Azad and Education: Perspective and contribution*'. He was followed by Mr. Md. Aamir, research scholar, Department of Arabic, AMU, who spoke on '*Maulana Abul Kalam Azad: Educational philosophy and the shaping up of the new generation*'. The

last speaker was Ms. Khurshid M.G. Makani, research scholar, Islamic Studies, Jamia Millia Islamia. She based her presentation on Maulana Azad's vision for modern education in India and the gap left within it that impedes civic consciousness in Indians to date.

Technical Session-V

The fifth technical session was devoted to '*Maulana Abul Kalam Azad's place in the contemporary world*'. Former Dean of Social Sciences and Head of the Department of Islamic Studies, Jamia Millia Islamia, Prof. Mohammad Ishaque chaired the session.

Assistant Professor of Islamic Studies, Aliah University, Dr. Md. Shamim Akhtar Qasmi was the first speaker, who presented his paper on '*Women in the eyes of Maulana Abul Kalam Azad*'. He said that the Maulana confronted the British government. His concept of duties of men towards women was taken from the Qur'an. He was followed by Dr. Md. Shekaib Alam, Assistant Professor, Faculty of Shariah and Law, Villa College, Maldives. His topic was '*Revisiting Maulana Abul Kalam Azad's Vision for Hindu-Muslim unity in post-colonial India*'. The next speaker was Dr. Md. Ilham Sheikh, Assistant Professor, Islamic Studies, Kashmir University, Srinagar. He spoke on '*Spiritual foundations of national unity from the teachings of Maulana Abul Kalam Azad*'.

The fourth speaker was Dr. Shaista Parveen, Associate Professor, Department of Theology, AMU, who focused on '*The status of women in the eyes of Maulana Abul Kalam Azad*'. The fifth speaker was Dr. Md. Akram, Assistant Professor, Department of Arabic, Delhi University. He presented his paper on '*The work of Maulana Azad's translation, with special reference to Muslim Women*'. He was followed by Dr. Ambreen, Assistant Professor, Department of Islamic Studies, AMU, who spoke on '*Abul Kalam Azad as a revivalist*'. She said

that the Maulana wanted that education should be given to everyone without discrimination. The seventh speaker was Dr. Rehan Akhtar Qasmi, Assistant Professor, Department of Theology, AMU, Aligarh. He spoke on '*Maulana Abul Kalam Azad's concept of national integration and its significance in India of today*'. The next speaker was Dr. Md. Tahseen Zaman, Assistant Professor, Department of Islamic Studies, Maulana Mazharul Haq Arabic & Persian University, Patna. He focused on '*Maulana Azad's concept of freedom in Islamic perspective*'. The ninth speaker was Dr. Md. Abrarul Haque, Assistant Professor, Department of Islamic Studies, Maulana Mazharul Haq Arabic & Persian University. He centered his presentation on '*Maulana Azad's concept of nationalism in the perspective of communal harmony*'. The tenth speaker was Dr. Md. Muslim, Ex-Assistant Professor, AMU, who spoke on '*Hindu-Muslim unity: A study of Maulana Abul Kalam Azad*'. Eleventh and the last speaker was Mr. Omair Azmi from IGNOU, New Delhi. He elaborated on the '*Constituent Assembly and Maulana Azad*'.

Technical Session-VI

Chaired by Prof. Mohd. Fahim Akhtar, the session was devoted to the theme '*The intellectualism of the ideas of Maulana Azad in modern times*'.

The first speaker of the session was Prof. M. Waseem Raja from Department of History, AMU, Aligarh. He held that Maulana Azad was the last communicator of Qur'an who gave new perspective to the interpretations of the Qur'an. This also gave a new direction to religion. He said that Maulana Azad pleaded for a plural society. This is a vision which left much space for other

religions. He was different from Mohammad Ali Jinnah in his thought.

The Maulana said that he would not leave his country. He stayed in India after partition and served the country in top positions. According to him Islam is a universal religion.

Prof. Syed Jamaluddin was the second speaker who remarked that he had been studying the Maulana for the last 31 years. He had close association with the revolutionaries of Bengal.

The British government came out with the blue print of partition first time in 1905. It was Maulana Azad who opposed this. In 1940, his speech was read out at Ramgarh session of the

Kalam Azad: Contributions for education in science and technology'.

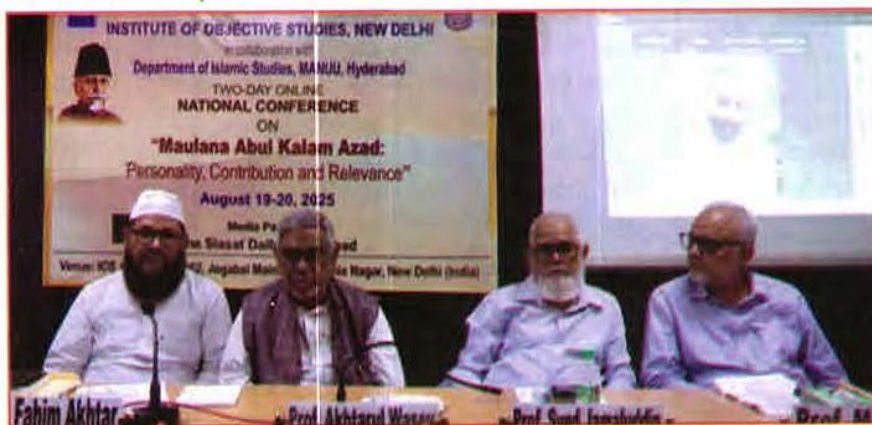
Valedictory Session

In his valedictory speech, Professor Emeritus, Department of Islamic Studies, JMI, Prof. Akhtarul Wasey, observed that for Indian Muslims, Maulana Azad was not only a leader, but also a planner. He was a planner who could pinpoint the area of the rainfall after observing the direction of winds. Whatever happened in the Sub-continent (India and Pakistan) in the last 75 years was predicted by him. He said that Allama Shibli Noumani recognised his capabilities much before and made him the editor of '*Al-Nadwa*'. He was not only the youngest President

of the Congress party, but also the longest serving chief of the party. As a result of Muslim League leaders' allegations against him with regard to the concept of oneness of God among other religions, he emphatically stated, like other Muslims that he believed in '*Wahdat-e-Deen*'

(Religion of one-ness of God). He said that the Maulana played a

crucial role in the reconstruction of India. He quoted Mahmud Al Hasan as saying that Maulana Azad wakened the sleeping community through '*Al-Hilal*'. In his '*Ghubar-e-Khatir*' he had a different style in every letter. He appears to be in new form in journalism from '*Al-Nadwa*' to '*Al-Hilal*'. He observed that Jesus Christ had 12 companions, but one of them disappeared. Thus Maulana Azad's importance did not diminish even after the formation of Pakistan. The initiatives he took in the departments he looked after could not be lost sight of. IIT Kharagpur, Sahitya Akademi, Sangeet Natak Akademi and other leading institutions are testimony to his importance in nation-building. Once he



On the dais (L-R): Prof. Mohd. Fahim Akhtar, Prof. Akhtarul Wasey, Prof. Syed Jamaluddin and Prof. Mohammad Ishaque

Indian National Congress. He became Congress President first time in 1923. He said that he would not tolerate colonial subjugation.

The third speaker of the session was Dr. Md. Azam Qasmi, research scholar, Department of Theology, AMU, Aligarh, who centered on '*The intellectualism of the ideas of Maulana Azad in modern times*'. He was followed by Ms. Nilofar, research scholar, Department of Education, MANUU. She focused on the intellectualism of Maulana in modern India. Dr. Ahmad Abdul Haleem Khan, Assistant Professor, Department of Botany, Telangana University, Nizamabad dwelt on '*Maulana Abul*

said, 'If an Angel climbs the top of Qutub Minar and declares, I will give you Swaraj without Hindu-Muslim unity, I will outright reject it'. His language was not only Arabic and Persian, but also Urdu. He was bitterly against partition of the country. He restructured the education system. His personality was as great as that of Gandhiji and Nehru, he concluded.

Speaking as a guest of honour, Vice-Chancellor of the Aliah University, Prof. Rafiqul Islam, said that Maulana Azad was one of the tallest figures of India. He was not only a political leader, but also an astute journalist, editor and poet. He united people across religious spectrum. He went to jail several times for freedom. His contribution in several fields was foremost. He laid foundation for several institutions of fame, like, UGC, IISc, School of Planning and Architecture and Akademies. He promoted both culture and languages. He did a lot for Urdu and Hindi. He said that he would refuse Heaven at the cost of Hindu-Muslim unity. His message of cultural unity was a priceless gift to India. He tried to combine East and West. He was for a harmonious India.

In his speech, another guest of honour, Vice-Chancellor of Maulana Mazharul Haq Arabic & Persian University, Patna, Dr. Md. Alamgir, held that the Maulana accepted the partition of India as a last resort. According to Azad, education should conform to the times. He strengthened IITs, Jamia Millia Islamia and Aligarh Muslim University. He was of the opinion that education should be for all. It should not be confined to a particular class because it was not the prerogative of any particular family. He stressed the need for giving practical shape to the vision of Maulana Azad. He disengaged Muslims from communal mindset and brought them into the national mainstream. He set the madrasa curriculum not only in Ranchi and Patna, but also in the entire country. He laid stress on women's education. His vision was reflective of the teachings of Qur'an and Hadith.

In his presidential remarks, the patron of the IOS, Prof. Z.M. Khan said that Maulana Azad was a multi-faceted personality. In whatever field he entered, he executed it in a passion that was near to perfection. He entered the Congress party where he commanded much respect. His advocacy covered all aspects of his thoughts. He recalled that at the funeral of Maulana Azad, when he went to his residence to pay homage, he saw Pandit Jawaharlal Nehru himself controlling the crowd that had gathered around his residence. '*Tarjuman Al-Qur'an*' was his most important book. He held that he was very much impressed with the Maulana and his personality. He possessed both '*Imaan-e-Mufasssal*' (Good and pious deeds) and '*Imaan-e-Mujmal*' (Propagation of truth). Maulana Azad's ceaseless efforts did bear fruits, he added.

At the end of the valedictory session, a six-point resolution was unanimously adopted by the participants. The resolution read out by Maulana Shah Ajmal Farooq Nadwi, is as follows:

1. It is a happy augury that the attraction of the personality and the services of Maulana Abul Kalam Azad has not diminished even today. Despite the presence of a plethora of intellectual work, Maulana Azad continues to be a loved figure of the intellectual world till date. Thus, it is strongly felt that his personality should be subjected to intellectual pursuits.
2. This conference feels that Maulana Azad's modern propositions should be made topics of meaningful discussion and research, especially in India.
3. During the conference, it was felt that several aspects of Maulana Abul Kalam Azad's personality still remain untouched. There is thus a need to work on these topics. These include the comparative study of *Tarjuman Al-Qur'an* and other Urdu interpretations of the Qur'an. They also include the comparative study of Maulana

Azad and spiritualism; Maulana Azad and his contemporary ulema and intellectuals; Fundamental elements of Maulana Azad's political and social thoughts; Research on the critics of Maulana Azad; Association of Maulana Azad with the revolutionaries of Bengal; and the Lingua Franca and Maulana Azad.

4. The idea also emerged in the conference that a comprehensive history of India, independent of the view-point of non-Indian (Western) historians, be re-written and compiled. This was the dream of Maulana Azad. The need for realising this dream is felt today more than ever before. Academic institutions, particularly those named after Maulana Azad, should pay attention to this.
5. It was strongly felt in the conference that efforts should be made to understand and adopt the message of Maulana Abul Kalam Azad from different standpoints. This can be done by organising conferences, seminars and lectures. The Institute of Objective Studies has started this intellectual initiative by way of organising this conference. It is the duty of academic and research institutions to take this message forward. The IOS can coordinate with other institutions in such intellectual programmes.
6. This conference deems it necessary to thank all the stakeholders who extended their cooperation and support in making this conference a success.

The Vice-Chairperson of the IOS, Prof. Haseena Hashia, extended a vote of thanks to all the participants at the conclusion of the conference.

Mujaddid IOS Centre for Arts and Literature organises a Panel Discussion on "Madrasas and their system of education"

A Panel Discussion on '*Madrasas and their system of education*' was organised by the Mujaddid IOS Centre

for Arts and Literature on August 30, 2025.

The discussion began with the recitation of some verses from the Holy Qur'an by Mr. Mansoor Ahmad of the Institute.

In his introductory remarks the Convenor of the Mujaddid IOS Centre for Arts and Literature, Mr. Anjum Naim, said that the Centre organised several programmes on the problems faced by Urdu teaching in the recent past. It was a matter of concern that Urdu had been constantly given a raw deal by successive governments. This resulted in the total neglect of the language. To make the matters worse, action was being taken against the madrasas.

Senior Urdu journalist and writer, Mr. Ahmad Javed's book on the madrasas and their curriculum, '*An objective study of Madrasa system of education*', published by the IOS was released by the Professor Emeritus, Department of Islamic Studies, Jamia Millia Islamia, Prof. Akhtarul Wasey on the occasion. Speaking about his book, he said that all the madrasas did not have a uniform syllabus. Madrasas of Deoband, Mubarakpur and Hyderabad had different curricula. He laid emphasis on elementary education, which was indeed very important. He said that the fact of the matter was that the madrasas did not take interest in elementary education. He held that the madrasas in Kerala and Tamil Nadu were included among the madrasas in his study. He referred to a scholar of Kashmir who wrote a 1000-page book on the madrasas. Besides, Markazi Jamiat Ahle Hadith Hind published a book listing the number of madrasas. Currently, the number of recognised madrasas stood at 4400. Under the

Universal Elementary Education (UEE), out of 60,000 madrasas, 50,000 were imparting elementary education to students. Most of these madrasas had resources to impart education. The percentage of enrolment of students in madrasas was a paltry 4 per cent. He laid stress on need for adopting a meticulous planning and strategy. "Our fight for the survival of madrasa education should be democratic. It is regrettable that we do not give elementary education to our children. Big madrasas had resources but most of the madrasas were in a state of neglect due to lack of resources", he said.

Mr. Ahmad Javed observed that Al-Falah schools had rich resources.

asked Mr. Ahmad Javed to study the madrasa education system in more detail and suggest improvement. He called for including philosophy and logic in the curriculum. New changes should be introduced in Madaris-e-Arabia. He insisted that the basic knowledge of *Fiqh* should not be changed. Instead, other subjects could be changed, he held. Maulana Zafaruddin Barkati noted that in 2001 Jamia Mubarkpur (UP) made some changes in *Dars-e-Nizami*. Earlier, Urdu was being taught through Persian. About 27 books of *Dars-e-Nizami* were changed. *Dars-e-Nizami* was predominated with *Fiqh* and philosophy.

Dr. Ashraf Kausar Misbahi remarked that most of the madrasas were faced with financial and other problems. In the Prophetic times, several *Sahaba* were sent to several countries to learn Hebrew and Persian languages. He said that the government of the day had a close watch on madrasas. Those running the madrasas did not explain the changes made in the syllabus,

leading to misunderstanding in official circles. He called for taking into account the targeting of the madrasas. He suggested that a campaign should be launched by the prominent institutions, like Nadwatul Ulema, Lucknow and Jamia Ashrafiya, Mubarakpur to discuss the improvements carried out by them and clear the misunderstandings. He also appealed to the resourceful Muslims to fund the madrasas.

Assistant Professor of Islamic Studies, Jamia Millia Islamia, Dr. Junaid Haris, said that he had been associated with several madrasas and maktabs. He held that while madrasas were teaching text, the universities



Mr. Ahmad Javed (on the podium) On the dais (L-R): Dr. Junaid Haris, Dr. Wahid Nazeer, Prof. Akhtarul Wasey, Dr. Ashraf Kausar Misbahi, Maulana Zafaruddin Barkati and Dr. Md. Irfan Azhari

Similarly, madrasas in Kerala and Tamil Nadu were financially very sound. He said that in all the curricula of 28 madrasas/universities had been collected in his book. He found that the madrasas in Kerala had standard syllabus. He felt the need for the community to prepare its own curriculum. He also said that the curriculum should be prepared in the light of new guidelines of the government.

It may be recalled that four books on madrasas have published by the IOS.

Dr. Md. Irfan Azhari of Jamia Hazrat Nizamuddin, New Delhi, said that his school was imparting elementary education to children. He

were focusing on the subject. He held that the Prophet (PBUH) used to speak in the language of the people. He suggested that madrasas would have to take the help of logic to present Islamic philosophy. Instead of debates, discussion should be the means of communication. "We cannot explain our culture without understanding the culture of our country. *Maqasid-e-Shariah* should be fully implemented".

Besides, sufficient knowledge of law, particularly constitutional law should be imparted to madrasa students. "Our case is strong but our advocate is weak. On the other hand, their case is weak but their advocate is strong", he said. He pleaded that up to class 10, there should be the normal syllabus. There were 80 colleges for men and 40 for women in Kerala.

Dr. Wahid Nazeer, Assistant Professor of Education, JMI, held that Ahmad Javed's approach was very scientific. He started and reached to the final point. He put on much labour on the preparation of the book. Many technical things had been included in the book. Besides, the book was data-based. This book also proves his intellectual prowess. He said that there was a difference between *Darasiyat* and the syllabus. Madrasa education was exemplary because it had *Isa'ar* (sacrifice) and *Ta'awun* (cooperation). He opined that no syllabus could survive if it was not responsive to the needs of the time. He called for making madrasas capable of facing the challenges of modern times.

Dr. Shueb Raza of the National Institute of Open Schooling (NIOS) also shared his views.

In his presidential remarks, Prof. Akhtarul Wasey observed that the

acceptability of a good thing was determined by the debate on it. He said that he stood by the madrasas. In North, Urdu language survived the vicissitudes of the time due to the madrasas. Madrasas played a key-role in educating the poor Muslims. Thus, there was a need to discuss the contribution of madrasas in the life of Muslims. Today, people were talking of *Jadidiyat* (modernity). He wanted to know what led to the revolutionisation of syllabus before 1857. When the ulema were defeated by the Britishers, they set themselves to the task of saving the madrasas. They turned to strengthen madrasas after failing to achieve freedom from the yoke of serfdom. The moot question was where the engineers



On the dais (L-R): Maulana Shah Ajmal Farooq Nadwi, Mr. Mohammad Alam, Prof. M. Afzal Wani and Haji Pervez Miyan

who built Qutub Minar, Taj Mahal, Jama Masjid, etc., came from. This was the question which needed to be raised and answered.

Mr. Anjum Naim presented a vote of thanks to the attendees at the end of the function.

IOS-AIMC jointly organise a Panel Discussion on "Freedom Fundamental to Building a Just Social Order"

A Panel Discussion on 'Freedom Fundamental to Building a Just Social Order' was jointly organised by the Institute of Objective Studies (IOS) and All India Milli Council (AIMC) in hybrid mode on August 11, 2025, to mark the 79th Independence Day.

The discussion began with the recitation of some verses from the Holy Qur'an by Mufti Mohammad Jamaluddin Qasmi from the Bihar unit of AIMC.

Maulana Shah Ajmal Farooq Nadwi, In-charge of Urdu section, IOS briefly spoke about the activities of both the organisations. He said that both IOS and AIMC were engaged in the activities for well-being of the country including the Muslims. Both of them celebrated national festivals in a spirit of patriotism and as a sense of national duty, he said.

Participating in the discussion, the great-grandson of Mahatma Gandhi, Mr. Tushar Gandhi, observed that this day assumed special importance for the countrymen. It was unfortunate that Bapu's dream of complete freedom could not be realised.

Complete independence corresponded to 'Purna Swaraj', and that was yet to be achieved. Gandhiji had asked the ministers of the interim government to work for achieving the goal of *Purna Swaraj* (complete self-governance). He had also asked them to uplift the socially weaker people and bring about a change in their life.

Mr. Tushar Gandhi questioned if those living in abject poverty and were unlettered, and subjected to injustice, had been lifted up. If such people admitted this fact, it meant that independence was incomplete. He called for understanding the true meaning of independence. He felt that the existing system of governance could not empower the people. "When the British Raj ruled us, we were their subjects. But, after attaining independence, we are free. However, we can do nothing with our free will

because restrictions are being imposed on us. Our fundamental rights are being violated. We must think about the steps to be taken when we feel our independence is in danger”.

Mr. Tushar Gandhi said, “Attempts are being made to bypass the Constitution and take decisions that do not conform to constitutional provisions”. In this connection, he cited the instances of Muslim baiting and anti-farmer policies. Constitution was being flagrantly violated by resorting to back door tactics.

He minced no words in saying that injustice was being done to Muslims. He called for adopting a hard posture against the government if it posed a threat to the civil rights. But this needed unity as was demonstrated during the freedom movement. He recalled that Gandhiji had asked Lokmanya Tilak to strengthen Hindu-Muslim unity. This unity led to the ouster of Britishers from India. Keeping Hindu-Muslim unity in view, Gandhiji supported the Khilafat Movement. He called for unitedly working against injustice. A party which opposed the freedom movement was creating fear among Muslims. “Independence meant working for all and ensuring the well-being of weaker sections”.

He held that criticism of government and its policies did not amount to sedition. Today, question mark was being raised against our Independence. Thus, it was a high time to unitedly fight against this tendency and save our democracy. He asked the countrymen to raise their voice against injustice on themselves and on others.

Maternal nephew of Shaheed Bhagat Singh and the Director of Shaheed Bhagat Singh Centre for Freedom Studies, Prof. Jagmohan Singh, said that the countrymen should work like their predecessors who formed interim governments in Bengal, Maharashtra and several other parts of the country during the British Raj, and gave a glimpse of how the independent India would be like. He held that they would have to work on the idea of

Gram Swaraj which our national leaders adopted.

Bhagat Singh penned his autobiography in his death cell. He wrote, “The firmness and steadfastness with which our brother, Ashfaq Ullah Khan stood with us, shows India is united for the freedom struggle”. In that book, he also wrote that the freedom fighters should be remembered simultaneously. He further noted that the same unity was displayed in Jallianwala Bagh. This unity led to General Dyer being declared insane.

He warned that forces of doom were raising their ugly head once again and treading the same path of colonialism as the Britishers did. He called for confronting challenges with the power of education. The scourge of illiteracy and injustice could be removed by broadening the scope of social justice, he added.

Grandson of the equally great martyr, Amar Shaheed Ashfaq Ullah Khan, Ashfaq Ullah Khan, observed that his grandfather and other revolutionaries like him dreamed of an India where there would be social justice, brotherhood, peace, equality and happiness. He said that four convicts were hanged in 1925 in Kakori Case. They laid their lives at the altar of freedom. Ram Prasad ‘Bismil’ and Ashfaq Ullah Khan represented the legacy of composite culture, and strove for religious tolerance. They wanted that everyone should enjoy social justice and equal rights.

He recalled that six months before his execution, Ashfaq Ullah Khan wrote a letter to his mother, and in reply to the letter, she said that her son belonged to Allah. He used to ask for working for brotherhood and communal amity. He was a symbol of patriotism. “The freedom which we got should be endured by way of strengthening religious bonds. We can keep alive this supreme sacrifice by ensuring social freedom”, he emphasised.

Professor of Medieval History, Aligarh Muslim University, Aligarh,

Prof. M. Waseem Raja, held that currently, the country was passing through a critical phase of history in which individual freedom faced many challenges. Shaheed Bhagat Singh was worthy of emulation by the younger generation.

Independence was not only a political inspiration, but it also focused on justice, peace and stability. Prof. Waseem Raja further said that from 70 to 80 per cent population of the country was deprived of independence because their aspirations had not been fulfilled.

There was a time when the country used to produce world-class leaders but, today, they had been reduced to being leaders merely of their communities and groups. Today, no leader worth the name was in sight who could lead the nation and all the communities irrespective of their caste, creed and religion, he added.

Chief of the Delhi unit of the All India Milli Council, Haji Pervez Miyan, said, “Today, we are taking a fresh breath in Independent India due to the sacrifices made by our freedom fighters. We are remembering them for their dedication and commitment to free India from the foreign yoke”.

He recalled the statement of Shaheed Ashfaq Ullah Khan’s father who said that if he had six children, he would have sent all of them to die fighting against Britishers.

He also remembered the Ulema who were hanged by the British government for taking part in the freedom struggle. He said, “We cannot keep silent over the excesses being committed on the weaker sections.”

Acting President of the All India Milli Council, Maulana Anisur Rahman Qasmi, held that the injustice, tyranny and oppression done by the British government was being replicated even today. The equality given to all citizens was denied by the powers-that-be. Places of worship, belonging to one particular community, were being vandalised or rased to ground.

People who raised their voice against injustice were being incarcerated as was done during the British period. He laid the stress on keeping the spirit of Independence alive by sending out its message to the young generation. We need to think if those who are holding high offices after taking the oath of the Constitution are acting in accordance with the oath they had taken. He urged to work for preserving the Constitution.

In his presidential remarks, the Chairman of the IOS, Prof. M. Afzal Wani, pointed out that the first priority after the attainment of Independence was to create a just society. He opined that these values changed with the globalisation. Values changed but they required intellectual indulgence. The first war of Independence in 1857 shook the colonial powers. Perpetual engagement of other people was necessary. India's political freedom was a watershed in her history. After Independence, a judicious system of governance had to be put in place. About 200 people gathered and debated close to three years to prepare a document for independent India. A document came out with the mention of the term "We". We, the people, had a social relationship. He called those traitors who refused to accept this. Everything was futile if challenges were not identified. Mohammad Baqir was shot by cannon for taking part in the freedom struggle. He said that the world was not so naïve as to accept everything one stated. The world was

much diversified with different trades in existence. The programmes being organised by the IOS reflected the thinking that no judicious society could be made without a thought process.

Prof. Wani observed that in order to make a just society, an intellectual mindset had to be developed so as to understand why the gloom prevailed after Independence. UNO was established, but Muslims never thought of their place in the scheme of things. He said that a just society should be based on justice, equality and liberty. He called upon the religious leaders to extract noble things from the scriptures and come out with the ideas that could help create a society based on justice. No idea against the spirit of the Constitution was acceptable. He said that 17 goals of sustainable development had to be met by 2030. But the question was if they would be achieved by the set time-frame. "We must introspect how far the Constitution was put into practice. Thought should also be given to the rate of success of the efforts to make a just society. These issues, he said, would be discussed in next programmes of the Institute. A big responsibility devolved on the Muslim community because the Prophet (PBUH) did it 1400 years ago, he concluded.

At the end, Sheikh Nizamuddin, Assistant Secretary General of the AIMC extended a vote of thanks to the speakers and the audience.

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IOS NEWSLETTER
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road, JAMIA NAGAR
NEW DELHI 110025