



IOS NEWSLETTER

Vol. 32 No. 06&07

June-July 2025/Zilhijja-Safar 1447 Hijri

Thought for the Month

Say: "Who is it that
Sustains you (in life)
From the sky and from the earth?
Or who is it that
Has power over hearing
And sight? And who
Is it that brings out
The living from the dead
And the dead from the living?
And who is it that
Rules and regulates all affairs?"
They will soon say, "Allah".
Say, "Will ye not then
Show piety (to Him)?"

Al-Quran-10:31

Editor:

Prof. Haseena Hashia

Circulation Manager:

Syed Arshad Karim

Correspondence

Address:

162, Jogabai Main Road
Jamia Nagar, New Delhi
PIN-110025
India

Phone: 26981187,
26989253, 26987467

E-mail:
info@iosworld.org
ios.newdelhi@gmail.com

Website:
www.iosworld.org

FOCUS

Religion or *Shariah* dominates all aspects of the Muslim community's life--social, financial, as well as spiritual. According to the *Shariah*, *Riba*, interest, or usury is strictly prohibited as *Riba*-based transactions mean declaring war with Allah the Almighty and His Messenger (s.a.w). Therefore, the Muslim community tries to abstain from all transactions in *Riba*. But if they do not resort to *Riba*, how else do they meet their financial obligations and investment? We find that people from other religious communities save with banks and they get returns in the form of interest. All those who have a surplus try to make their future secure by having fixed deposits, and get themselves insured, but Muslims do not have such options. Does this community really not have any such options? Is share trading not permitted in Islam? All these questions led me to discover that there is an alternative available to the Muslim community in the form of Islamic banking. In 2008 a Planning Commission panel on financial sector reform headed by Raghuram Rajan recommended the introduction of interest-free banking products, otherwise a section of Indians, including those in the economically disadvantaged strata of society, would not be able to access banking products and services due to reasons of faith. It is found that in India thousands of crores earned in interest is kept suspended in accounts as believers do not claim it. The assets controlled by Muslims are estimated to be \$ 1.5 trillion and growing at 15% a year. In Kerala alone, it's reported that this money could be above 40,000 crore. These idle resources if invested properly can have a major impact on the Indian economy. Easier access to credit with no collateral requirements and interest rates would help in penetration of even the lower strata of society.

Islamic finance is a mode of finance that is based on Islamic law, the *Shariah*. The main principle of Islamic Finance is the prohibition of *Riba* i.e., interest. This is what makes it different from the conventional mode of finance or banking. Economics believes returns on capital are interest and profit. Islam prohibits interest and advocates financing on the basis of profit or equity as interest is not earned. Islamic finance advocates socially responsible investing, i.e., money should be invested only in worthy causes. It should not be invested in business termed 'haram' like gambling, business in pork, alcohol, tobacco and interest-based activities. 'Gharar' or uncertainty stemming from selling something one does not know about, charging an additional amount of penalty in case of delay in payment is not permitted in Islam as there are chances of deceit or injustice. Islamic finance is gaining momentum globally. It's no longer perceived as a system only for the religiously conscious, but also for the not so religious and other communities. It has been introduced by Citi Bank, Standard Chartered Bank, HSBC Bank. Almost all western banks are entering the sector with strong expansion plans. Islamic finance is prevalent in all financial services like debt and capital markets, including mutual funds, insurance, asset management, structured and project financing, leasing, hire purchase etc.

In spite of its global presence, Islamic finance has not so far found any favour with the Indian government due to feasibility problems. According to the RBI the profit and loss form of financing, the buy and sell transactions are unlike the conventional mode of financing. Therefore, the RBI will have to make amendments to the RBI Banking Act, 1949 to accommodate Islamic banking in India.

From *Islamic Banking and Finance: Potential and Prospects in India*
by Dr. Shahana Khan, pp. 1-2

Activities of the IOS Headquarters

IOS organises discussion on “UN, Middle East and Sovereignty: Issues and Challenges”

A discussion on “UN, Middle East and Sovereignty: Issues and Challenges” was organised by the Institute of Objective Studies (IOS) on July 4, 2025 in online mode.

Initiating the discussion, Prof. Arshi Khan, from Dept. of Political Science, Aligarh Muslim University, Aligarh, introduced the Institute by highlighting its activities in detail. He said that the Institute, since its inception in 1986, widened the scope of its endeavours as a non-political and non-profitable organisation. It had been recognised in all relevant quarters at national and international plane for promoting research, conducting surveys on relevant themes, publishing books and journals in the areas of national concern.

The focal areas might also be identified for developing development models suited to Indian masses, particularly the poor, marginalized and deprived sections. It had tried its best to uphold the ideals of secularism, democracy, rule of law and constitutionalism. It was focusing on constitutional guidance like fundamental duties and fundamental rights.

He noted that the Institute had specifically tried to create linkages with the other NGOs on practical levels by creating synergy for collaborative efforts and programmes. So far, 15 Memorandum of Understandings (MoUs) have been signed with the universities and institutions from within India and abroad.

Prof. Khan held that the IOS was an NGO in consultative status (Roster) with the Economic and Social Council (ECOSOC) of the United Nations. He said that research and academic activities were conducted through 23 academic committees in their specialised areas. Besides, the IOS had set up a data bank which catered to researchers and common users. The prime purpose of the data bank is to keep abreast of the latest diversified information on the Indian population in general and Muslim in particular. So far, 475 projects, reports and translation of important books have been completed. Under the publications programme, about 470 titles have been brought out. The Institute had been

Current Affairs and Nuqta-e-Nazar in Urdu. He said the Institute is regularly organising national and international conferences, seminars on prominent scholars and topical social issues.

Prof. Aftab Kamal Pasha, Ex-Associate Dean, Director and Chairman, Gulf Studies, School of International Sciences, Jawaharlal Nehru University, New Delhi, who presided over the programme, observed that there were 193 countries as members of the United Nations. The UN is responsible for maintaining international peace, security and state's-sovereignty. It serves as a platform for nations to coordinate their efforts and policies towards achieving

common goal. But of late, the UN is under pressure from big powers impinging on the sovereignty of nations. It is due to pressure from the United States' and other European powers that Israel has been defying UN resolutions on Palestine.

Israel is engaged in committing genocide in Gaza with thousands of unarmed and innocent

Palestinians being indiscriminately killed by Israeli defence forces. But the UN has become a mute spectator to intransigent Israeli action. Israel is flagrantly violating international law and the provisions of the Geneva Conventions.

He said even the Secretary General of the United Nations, Antonio Guterres is helpless to restrain Israel from carrying out killings of innocent civilians. The US and her European supporters, particularly the NATO (North Atlantic Treaty Organisation) are giving full support to Israel undermining the international law. International law is being willfully flouted by Israel.



On the dais (L-R): Prof. (Ms.) Haseena Hashia, Prof. Arshi Khan and Mr. Mohammad Alam From the top – Row-1 (R): Mr. Salman Khurshid; Row-2 (L-R): Prof. Aftab Kamal Pasha and Mr. Amresh Misra; Row-3: H.E. Mr. Abdullah Mohammad A. Abushawesh and Prof. M. Afzal Wani

running a scholarship scheme under which financial assistance was provided to meritorious and deserving candidates pursuing Ph.D., M.Phil., Post-graduation and graduation in social sciences, humanities, law, management, journalism and other professional courses.

In the field of publication, the Institute is publishing two bi-annual academic journals (The Journal of Objective Studies and the Religion and Law Review) on regular basis. It is also bringing out a quarterly academic journal in Urdu since 2006. In addition, one monthly Newsletter is published in English and a quarterly Newsletter in Urdu. The IOS also launched IOS

Prof. Pasha held that UN resolutions against Israel could not be enforced due to opposition from these powers. Two-thirds majority of UN votes in favour of humanitarian aid to the Gaza population became ineffective due to the blockade of Gaza by Israel. He said that the US was the stumbling block to the action against Israel. Israel had been emboldened by the support extended by the US and its Western allies not to have any respect for human rights, he remarked.

Mr. Salman Khurshid, Former Union Minister and senior advocate, Supreme Court of India, noted that Gaza crisis was the biggest challenge before the United Nations since the Second World War and the Cold War period which began after the war (between 1947 and 1991). Ever since the establishment of the United Nations, there were some glitches about its efficacy. Unlike the League of Nations, certain safeguards were provided to save it from dissolution. There is cynical failure of the international organisation to prevent atrocities on the residents of Gaza. Israel's belligerence in Gaza where it committed genocide and caused extensive damage to buildings and property could not be prevented by the big powers due to their unconditional support to it. He said that due to the power of veto exercised by the United States, U.N. resolution was not enforced. It is a failure on the part of the world body and we need to think over it. He stressed that the new administration in the US had to take certain steps that could prevent the hostilities in Gaza.

Mr. Khurshid called for sharing a common idea and aspirations. A new avatar of the movement should emerge. He emphasised the need for a lead and India could take this initiative. He said, we have to work within the U.N. and outside of it, and bilaterally decide the matter. Global South and civil society should work for the protection of human rights." He suggested that the global south countries should take a

leading role in resolving issues. BRICS countries were looking to India to use its influence to impress on the combatants to stop fighting. He held that global south could use itself to focus on global issues, like climate change, protection of human rights and state sovereignty and cooperation among nations. Thus there was the need for working on a new global politics. It should be directed to a positive way. He said, U.N. is a failing system as far as its responsibilities are concerned. Under the circumstances, a new order has to be developed multilaterally. Global citizens should come together to make world public opinion on Gaza and Ukraine and focus on the violation of international law. Awareness has to be made to rebuild their lives, he concluded.

Mr. Amaresh Misra, historian, author, journalist and political analyst, Lucknow, pointed out that the seven-day war showed that Iran was a power in the Middle East to reckon with. It also showed that Iran had power in Lebanon. There was resistance to the Israeli forces in Syria. Resistance to Israel was growing and becoming successful as 30 Israelis were killed in June alone. This was announced by IDF (Israeli Defence Forces) itself. Hamas refusal to capitulate before Israel was the power that emerged. He said that Russia and China were representing the Global South. This grand axis was coming up along with the Muslim Brotherhood. Russia is creating a New World Order. Global resistance to the violation of international law is becoming more pronounced. He observed that Iran's resistance was determined and after Iran it could be Ankara (Turkiye) and the USSR. There is panic in Qatar over the possible attack over it by Iran. There was naked revival of the idea to rule over people. This was being sponsored by the US. There was a Jew-Nazi project which corresponded to the Italian world 'Travesty' and the 'Swastika' adopted by Nazi Germany. But there was opposite to it also in Netherlands, where cards were displayed reading 'Jews are

not welcome.' He noted that rule-based order was 'might is right'. That meant Greater Israel and the expansion of Zionism and Nazism, he remarked.

Prof. Arshi Khan held that the UN was an important player of the US. Both the Americans and Europeans were responsible for the attack on Western part of Palestine and the Iranian Nuke sites. Attack on nuclear sites had not been condemned by European countries. UN resolution on Israel had always been vetoed by the US. This prompted Israel to violate all norms of human rights. This also explains the audacity of Israel to kill 5000 Palestinians who were collecting food and essential goods in Gaza. He said that this was a massive violation of Geneva Convention and the UN charter on human rights. He said Palestinian Authority is facing financial problems. He asked the Indian government to provide humanitarian aid to Palestinians.

H.E. Mr. Abdullah Mohammad A. Abushawesh, Ambassador of Palestine to India, said that UN resolution against Israeli intervention had not been enforced. On several occasions, the United States vetoed the resolution on Israel. This was open violation of international law. It was not justified in Gaza where thousands of Palestinians were being killed by Israel grossly violating human rights. He said that after the Second World War, international community including the US, created a nation out of Palestine. This was a part of an economic agenda of American and European powers. An economic and political order was being sought to be created by the US and the European powers. He urged the international community to oppose Israel. Israeli attack was part of the plan for the establishment of a new economic and political order. That was related to the question of Palestinian existence. He believed that the relevance of the UN was still important to hold genocide as a violation of human rights and the international law. It was also against the commitment to

prevent violation of UN charter. It was not only the genocide in Gaza but the use of Israel to continue its dominance to re-orient economic and political order, he added.

Chairman of the IOS, Prof. M. Afzal Wani noted that he was hearing Palestinian issue since the last 40 years. All the documents of the UN, including the Charter of Human Rights had been adopted by the UN General Assembly that enshrined the rights and freedoms of all human beings. He said that precedence of politics motivated certain people to create conditions of war. Economic development, strategy, promotion of culture should receive proper attention. Cruelty and devastation should end. There should be peace, sovereignty of the state and respect for human rights. Peace and values are the main objectives and these should be achieved. He maintained that about 60,000 people have been died and hundreds are being killed every day. Defective theory and ideology are responsible for this. Violation of human rights should be opposed, he concluded.

Prof. (Ms.) Haseena Hashia, Vice-chairperson, IOS proposed a formal vote of thanks to the speakers and attendees.

IOS-Jamia Millia Islamia organise a Five-Day Summer School Programme in Islamic Studies

A five-day online summer school programme in Islamic Studies was organised by the Institute of Objective Studies (IOS) from June 16 to 20, 2025 in collaboration with the Department of Islamic Studies, Jamia Millia Islamia, New Delhi. The purpose of organising the summer school programme was to impart basic, but deep knowledge, to

the university students pursuing professional courses, like business studies, science, computer science, engineering, medicine, etc. It was also an outreach programme to introduce the IOS to a new and larger audience, particularly the students who constituted as future leaders in medical science, technology and business studies. Thus it was very necessary to acquaint them with the fundamental teachings of Islam as well as the great role it played in the making of global human civilisation.

Day-I (June 16, 2025)

Inaugural Session

The opening session began with the recitation of a verse from the Holy

published. There are two web-magazines, namely, *IOS Current Affairs* and *IOS Nuzta-e-Nazar*. More than 1350 international and national conferences, symposia and workshops have so far been organised. About 475 projects have either been completed or are at various stages of completion. She observed that the IOS was maintaining an updated data bank to cater to its needs. In addition, scholarships are awarded to meritorious but needy students pursuing post-doctoral research in universities. The Institute has also instituted IOS Shah Waliullah Award and the IOS Lifetime Achievement Award. The IOS calendar published annually has become very popular, she held.

As a key speaker, former Vice-Chancellor, Maulana Azad University, Jodhpur and currently Professor Emeritus, Islamic Studies, Jamia Millia Islamia, Prof. Akhtarul Wasey, observed that the Aligarh Muslim University was the first academic institution which introduced Islamic Studies as a subject. Later on several other universities included



On the dais (L-R): Prof. (Ms.) Haseena Hashia, Dr. Mohd Arshad and Mr Anjum Naim

Qur'an by the senior Urdu journalist and writer Ahmad Javed.

In her welcome and introductory remarks, Vice-Chairperson of the IOS, Prof. Haseena Hashia, highlighted the activities of the Institute. She said that the Institute was established in 1986. The IOS was involved in focusing on the national issues, particularly relating to the problems of the minorities in general and Muslims in particular. It did its best to promote the ideals of secularism, democracy, rule of law, federalism and constitutionalism. The Institute had so far published around 500 books on a variety of subjects. Besides, about 6 journals in Urdu, Arabic and English are regularly

it in their curriculum.

He said that Islamic politics in society and economics were viewed in Islamic Studies in the Islamic perspective. But the tendency to defame Islam was comparatively a new phenomenon which called it a religion of *jihad*. There is reference to *jihad*, but that does not mean committing excesses on anyone. No will could be forcibly imposed on anybody. The Qur'an and Hadith are complete in every respect as they have answer to every problem. He said that there were differences of opinion among the schools of thought. If Hanafi school says that eating tortoise was not permissible, it is permissible in Shafi'i school of

thought. But that does not constitute a fault on the part of the believer. Food habits change with the change of geographical location of a country.

Prof. Wasey held that eating tortoise in the majority areas of the followers of Shafi'i school, was not prohibited. He said that the Qur'an and Hadith were popularised to guide humanity for a better life. Sufi hospices played a key role in popularising Islam outside the Arab peninsula by way of love, sympathy and compassion. Islam gave a leverage to human beings to understand and examine it. He expressed the confidence that the new students would bring revolution in the world by cherishing the values of Islam, like brotherhood, compassion and equality.

Speaking as the guest of honour, Secretary General, International Institute of Islamic Thought, USA, Prof. Omar Hasan Kasule, held that summer school was important for understanding Islam. Referring to *Tawheed*, he said that the essence of *Tawheed* was to understand Allah. *Tawheed Al-Rububiyat* was about Creator and the Creation. Explaining further, he noted that there is one creation of universe. He is one Creator only. He is the only one worthy of worship. Then there is *Tawheed Al-Uluhiyyat*. This means we humans do not understand His worship. He created systems and fixed them. Science and technology are part of them. He produces things that are beneficial for man.

Commenting on *Maqaasid Al-Tawheed*, he said that this was the Islamic world view. He also spoke on *Tasawwur*.

Presiding over the session, Dean, Faculty of Humanities and Languages, Jamia Millia Islamia, Prof. Iqtidar Mohammad Khan, referring to the summer school on Islamic Studies, he said that students of the universities would benefit from this. He noted that Islam was the simplest religion and the

most adjustable one. This is the reason why it is the most acceptable and has its presence in every region of the world. This religion has its presence in every climatic zone and geographical region. There is no leverage in faith. But it adjusted with the culture of the region where it travelled. It adopted the uniform of the region.

Prof. Khan explained that all schools of Islamic thought were at a commonplace that Allah is one, Qur'an is one and the Prophet (PBUH) is one. He called upon the participants to know about the history of Islamic civilisation. There were presently 57-58 Muslim countries in the world, but there was no unanimity among them on many vital issues. We must look at our culture and civilisation, and our actions should be in accord with *Deen*. The life of the Prophet (PBUH) is a model for us to see him as a prophet as well as an Arabian. He said that one should not be self-centered but should also think of the well-being of the community. He reminded the Muslims of their responsibility to subserve the interests of the *Ummah*.

Assistant Professor of Islamic Studies, Jamia Millia Islamia, Dr. Mohd Arshad spoke about the usefulness of the summer school programme. He said that in 2020, the IOS signed a Memorandum of Understanding (MoU) with several universities, including the Jamia Millia Islamia, to jointly organise a short-term summer and winter school courses on Islamic Studies for the university students pursuing different professional disciplines. He said that the summer school programme has been designed to acquaint them with the basic knowledge of Islamic teachings and the role of Islam played in the history of global human civilisation. This programme is especially useful for the first-timers. Experts in various areas of Islamic Studies have been invited to address the students and the participants. He extended a vote of thanks to the participants at the close of the inaugural session.

Business Session-I

Lecture-1

The first lecture of the business session-I was delivered by the Professor of Political Science, Aligarh Muslim University, Prof. Arshi Khan. He spoke about Islamophobia in the modern context. He said that Islamophobia was the hatred against the Islamic faith. Today, it has international presence. Recently, one finds it in Chechnya, Herzegovina in Central Asia. It was found in Western Europe, brutal killings of the followers of Muslim faith took place in Croatia. It was done in Britain and Russia. It was aimed at "divide and rule" in socially united countries. They divided the country into Christians and Muslims on the basis of religion. In Tsarist Russia, there were Tatars and Chechens who were persecuted. Earlier, India did not have the concept of majority-minority divide. Then came the Shia-Sunni conflict. He said that regional factors also had a role to play.

Prof. Khan held that the hatred against the leaders was developed by the Western powers following the emergence of Hamas in Gaza. Muslim phobia, the Qur'an phobia, Iran-Iraq war in 1979, Iraq-Iran phobia, was spread by Western powers. In India, Islamophobia was spread at local and regional level. Islamophobia gripped several countries like Germany, Italy, Denmark, etc. He noted that the specter of Al-Qaeda was kept alive by Western powers.

One of the purposes of Islamophobia was to have dominance in politics. This was caused by the failure of law and order and the rule of justice. Besides, government-controlled TV channels and private channels presented religious programmes which had a bearing on the mindset of the people. All democracies have become a fiction and non-functional. Not only Israel, but also other Western countries were using IAEA to inspect nuclear sites for suspected nuclear arms manufacturing facilities in Iran and

other Muslim countries. He said that nine countries were using Islamophobia as instruments like ballistic missiles.

Lecture-2

The second lecture focused on “*Jama wa Tadween Qur’an*”. The speaker of the topic was assistant professor of Islamic Studies, Jamia Millia Islamia, Dr. Mohd Khalid Khan. He said that the Qur’an is the book read by the largest number of people. The Qur’an is the word of Allah which was revealed to Prophet Muhammad (PBUH) in phases and completed over a period of 23 years. The Qur’an was memorised and preserved in heart. Qur’an was written serially and the Prophet (PBUH) recited the *Surah* in the presence of *Sahaba* who used to repeat and memorise them. There were a number of *Sahaba* who memorised Qur’an but could not read out before the Prophet (PBUH). The Qur’an was serialised on His instructions so as to ensure that there was not iota of doubt. The Qur’an continued to remain in the original shape. He said the Qur’an is much above human expectation.

Lecture-3

The third lecture concentrated on the Introduction to Tasawwuf. Dr. Mohammad Mushtaq, Assistant Professor of Islamic Studies, Jamia Millia Islamia, was the speaker who explained as to what the Sufism is all about. He said that the word ‘Sufism’ was derived from ‘*Soof*’ which was related to *Ashab-i-Suffa* who used to be seated on a raised platform. *Soof* meant cleanup of heart. In Sufism, clothes and dress are very important. Sufis were identified with their garbs. They used to wear woollen clothes and pray to Allah. Whatever they did, they did it for the pleasure of Allah. He mentioned that in the book *Awa’rif-ul-Ma’arif*, 100 features of Tasawwuf have been described. He also observed that passing through the stage of *Fana* and *Baqa* was *Tasawwuf*. The Qur’an refers to the purification of *Nafs* (self) which is used by the practitioners of Sufism. Hadith too refers to the purification of

soul. Ibn Khaldun’s book *Shifaus-Salihin* throws light on *Tasawwuf*. He said that *Silsilahs* (Orders) came into existence after 100 years of the establishment of Islamic faith. Training in Sufi practices started and hundreds of *Silsilahs* came into existence. Sufism which started with the *Sahaba*, had 4 stages. Earlier, it is Qur’an that was recited. In Sufism, Allah is only infinite. He is *Wahdatul Wujood* (There is no existence, except the existence of Allah only). Barring Naqshbandi Order, all the other orders approved of *Sama* (Sufi music), he stated.

Day-II June 17, 2025

Business Session-II

Lecture-4

The fourth lecture centered on the contribution of Humanities and Social Sciences. Prof. Abdul Majid Khan, Department of Islamic Studies, Aligarh Muslim University, Aligarh, spoke on the topic. He said that Islamic scholars were confident that the world view would be integrated with Islamic thought. He referred to the select features of Islamic civilisation. One should look at the system and go to the scriptures. Islam’s system is individual and social. Moral and spiritual purpose is to please God. In political science, Greeks talk of philosophical king. But there is democracy and God commands individuals. While pursuing spirituality, there was no abandoning of the world. There is the concept of *khilafah*. He said *Riba* (Usury) is prohibited under Islam. Islam allows people to go to earn with a purpose. This meant earning without exploitation. The Qur’an and Hadith impacted the Islamic civilisation all over the world. He called for looking at the issues of humanity and social sciences. From Spain to Central Asia, there were so many scholars who contributed to sciences.

Lecture-5

Fifth lecture was focused on the Non-Muslims under the Muslim Rule in India. Professor of the Department of History, Aligarh Muslim University,

Prof. M. Waseem Raja was the speaker on the topic who stressed that it was very important in today’s context due to the acrimony between Hindus and Muslims. He said that Islam came to India for the betterment of humanity. During the Muslim rule, there was no discrimination on the basis of religion. He said that in the Mughal period, non-Muslims were made to pay *Jizya*. It was not a punishment, but some type of contribution. They were made to pay *Jizya*, a kind of participation in the functioning of the state. If a Muslim officer did a wrong to a non-Muslim, he would be given similar punishment. There are instances of such punishments.

Prof. Raja noted that during Muslim rule, non-Muslims were allowed to practice their rituals. He observed that Mohammad Bin Tughlaq was the most tolerant ruler who allowed Hindus to freely practice their religion. He wanted to know why Hindus hated Babar even as Islam was already in existence for the last 400 years. They accused Mughals of destroying temples and killing of thousands of Hindus. Mughal period’s history was being so distorted that even the most liberal emperor Akbar was maligned. In Akbar’s army, Rajput nobility accounted for 15 percent. There were 23 percent Rajput nobles in Aurangzeb’s army. He used to call India a plural country. According to the historian John F. Richards, only 89 temples were destroyed during entire period of 800 years of Muslim rule in India. He said that Aurangzeb was not as much a bigot as was being branded. Aurangzeb gave grants to many temples, he added.

Business Session-III

Lecture-6

The topic of the sixth lecture was, Islam as faith and civilisation. The speaker who spoke on the topic was Prof. Syed Jamaluddin, Director, IOS Centre for Historical and Civilisational Studies, Aligarh. He said our religious faith should be very strong and we should have full faith in Allah. Faith is

of two kinds – *Iman-e-Mufasssal* and *Iman-e-Muzmal*. In *Iman-e-Mufasssal*, a Muslim is supposed to say, I affirm my belief in Allah, His angels, belief in the Day of Judgment, His prophet, one's destiny and the resurrection of all human beings. In *Iman-e-Muzmal*, a Muslim affirms his belief in Allah and the belief in His decrees. He said, when Allah orders '*Kun*', it comes into existence. He sent His Message through His Prophet Muhammad (PBUH). We should have full faith in Allah and His Prophet (PBUH).

Prof. Jamaluddin said that there was a difference between civilisation and culture. An organised society is called civilisation. An organised society is the aim of Islam. He observed that the Treaty of *Hudaybiyyah* (Pact of Makkah) and the Constitution of Madina were important landmarks in the history of Islam. Referring to the cultural development of Islam, he maintained that it was the language that played an important role in understanding things. Knowledge grew from language and manuscripts of the Qur'an were taken to compile a correct manuscript. Muslims contributed immensely to aesthetics. Garments and architecture were part of them. He held that the Khaljis and Mughals promoted them. Trade and commerce received a boost under Muslim rule in India. Islam was the first religion which laid a large degree of stress on human rights, he concluded.

Lecture-7

The topic of the seventh lecture was Islam and Knowledge. Dr. Owais Manzoor Dar, Assistant Professor of Islamic Studies, Jamia Millia Islamia presented his lecture on the topic. He said that there was the Qur'an and the foundational knowledge of Islam. Then there was divine knowledge and human enquiry. He also opined that knowledge was not preserved for the clergy. Islam's epistemological journey starts from the Qur'an and Prophetic traditions. Islamic knowledge begins with Wahi (Revelation). The fact of the matter is that Islamic epistemology

does not reject reason. He said reason is necessary for verifying *Wahi*. There was fragmentation and transmission of knowledge. There was also the marginalisation of traditional or Dini knowledge by the colonial regime which opened new schools and universities. Sir Syed Ahmad Khan synthesised colonial modern rationalism and religious knowledge. He held that epistemology should engage with the Islamic knowledge. He asked to decolonise and deconstruct western knowledge. Islamic studies must also study other social sciences like, political science, sociology etc. Inter-disciplinary approach in Islamic Studies was imperative, he added.

Lecture-8

The eighth lecture was devoted to Arab Muslim Contribution to Mathematics, Medicine and Astronomy (Natural Sciences). Dr. Mohd Umar Farooque, Assistant Professor of Islamic Studies, Jamia Millia Islamia, touched upon the topic. Arab Muslims were asked to study natural sciences. Arabs followed it and took interest in the study of natural sciences. They fixed the direction of *Qibla* (Kaba') for offering *Namaz*. They made mathematical calculation for fixing the direction for undertaking *Hajj* pilgrimage. Referring to the analytical study, he said that ancient literature of Greeks, Indians and Iranians, was translated in Arabic. Arab Muslims contribution to Physics, Chemistry, Mathematics, Geography, Cartography has been immense. They contributed to life sciences like Biology and agriculture. In the field of technology, they promoted production. Their major contribution has been in Medicine. In basic sciences, pathology and pharmacology were developed. In clinical sciences, medicine, surgery and orthopedics were developed.

Dr. Farooque held that many *Ahadith* which were compiled, have many narratives, and some of the Prophetic Traditions are related to medicine. Zakariya Al-Razi, Ibn Sina and Abul Qasim Al-Zahrawi are known

for contributing to medical science. Al-Zahrawi developed 200 surgical instruments. Wellness, healthcare, blood circulation in human body, etc., were also developed by the Arabs. As far as astronomy is considered, this was in fulfilment of religious requirements. In earlier times, Arabs used astronomy for the timing of their travel. They also established observatories. They kept track of annual planetary movements and prepared calendars and Jantries (almanac). They translated mathematical books from Greek, Indian and Iranian legacy.

Day-3 (June 18, 2025)

Business Session-IV

Lecture-9

The ninth lecture centered on "Revelation and its application: Focus on Qur'an and Sunnah as sources of *Shariah* which led to the emergence of *Fiqh*". Prof. Mohd Fahim Akhtar Nadwi, from the Department of Islamic Studies, Maulana Azad National Urdu University (MANUU), Hyderabad, presented his lecture on the topic. He said the Qur'an came to us in the form of *Wahi*. He held that it was not in deference to Allah to directly talk to anybody. He talked from behind the *Parda* (Veil) or sent His *Wahi* through His Messenger Jibreel, who appeared in the form of man and sometimes as a stranger. Hazrat Jibreel was also seen in his real form. The Prophet Muhammad (PBUH) absorbed His word in his heart. He used to memorise the *Wahi* and dictated to his *Sahaba* and corrected it. During his lifetime, *Wahi* used to be inscribed on stone slabs or written on leaves, hides, etc.

Prof. Akhtar said that Allah took on Himself the responsibility to make the Prophet (PBUH) to memorise His word and make it sure that nobody could alter or make any change in it. Allah Himself took the responsibility to preserve the Qur'an. He held that the scope of *Wahi* is beyond the reach of man. He said the narratives of the Prophet Muhammad (PBUH) are called *Hadiths*. Commenting on the resources

of the Qur'an, he said that the written Qur'an was available before the death of the Prophet (PBUH). After his death, the Qur'an was fastened with a thread. Caliph Hazrat Usman Ibn Affan prepared the Qur'an in Quraysh script. Hadiths were written in the lifetime of the Prophet (PBUH). While the Qur'an is the first source, *Hadith* is the second source of Islamic knowledge. He concluded that Islamic law (*Shariah*) is nothing but the Qur'an, *Hadith* and *Ijtihad*.

Lecture-10

The tenth lecture focused on non-Muslims during the time of the Prophet Muhammad (PBUH). Dr. Waris Mazhari, Assistant Professor, Islamic Studies, Jamia Hamdard, New Delhi was the speaker. He said that in certain circles an impression was being created that during the lifetime of the Prophet (PBUH), there was prejudice against the non-Muslims. This was being done by some people to target the Prophet (PBUH). During his time, non-Muslims constituted 60-70 percent of the population. All of them were *Ahle-Kitab* (People of the Book) and lived in Syria, Iraq, Yemen, Madina, Khyber and Fidaq. They were either Christians or Jews, but the former were in a strong position. Jews were engaged in business and their social status was very high. Zoroastrians were also there, but in small numbers compared to the Christians and Jews. Some of them were followers of the religion of Hanif. It referred to pre-Islamic Arabians who were Abrahamic monotheists. He noted that Hindus and Buddhists were there due to good relations between Arabia and India.

Prof. Mazhari observed that Prophet's (PBUH) relations with the non-Muslims were same as with the common people. Jews were allowed to remain in their posts in the Treaty of Madina. *Sahaba* also continued to treat the non-Muslim in the same manner. According to a German scholar, *Zimmis* (Non-Muslims living in an Islamic state with legal protection) also received equal treatment, he added.

Business Session-V

Lecture-11

The eleventh lecture was devoted to "Islam and multi-culturalism: Modern debate and Islamic position on the subject". Head of the Department of Islamic Studies, MANUU, Prof. Dr. M. Habib spoke on the subject. He referred to the last *khutba* (sermon) of the Prophet Muhammad (PBUH). All the people must co-exist. It is the co-existence of culture. He said that during the Umayyad rule, it was started and it became prominent during the Ottoman Empire. In the modern context, after the second world war, the Western society strongly felt the need for it. After the end of colonialism and the Holocaust, liberalism became the hall-mark of multi-culturalism. In order to put a break on conflicts, League of Nations was established.

He said multilateralism is associated with cooperation, inclusion and the global issues, like climate change, pandemic, etc. It was thought that the global issues should be collectively addressed. Things should be seen in the new perspective. A new theory of 'Melting Pot' was evolved to melt contradictions. Later, it became of 'Salad bowl' theory, he added.

Lecture-12

This lecture focused on "Non-Muslims under the Muslim empire: Umayyads of Spain and Ottomans". Dr. Mohd Umar Farooque presented his lecture on the topic. He said that Islam always talked of diversity at racial and cultural level, which was based on the Constitution of Madina. Walid Bin Abdul Malik established the Muslim Oempire in Spain and Portugal and made the maximum use of local talent without consideration of their religion. Owing to the inclusion of non-Muslims in the governance, the Muslim rule lasted 800 years. This left a lasting imprint on Christians and Jews and a majority of them embraced Islam. Muslim rulers were tolerant to the followers of other faith, including the Shias. They did not promote conversion

to Islam. Under the Ottoman Empire, Millat system was introduced to fix rights of the population. Then there was Millat-e-Ghair Islamia under which Christians and Jews were brought. He said that inter-religious marriages among upper and local classes took place.

Lecture-13

The thirteenth lecture was devoted to "Non-Muslims under the Muslim empires: The Umayyads and the Abbasids". Dr. Khursheed Afaq, Assistant Professor of Islamic Studies, Jamia Millia Islamia, spoke on the subject. He observed that two tribes of the same clan ruled for 600 years. Credit goes to Bani Umayyad to go beyond the boundaries of Islam and expand it. The most important feature of their rule was that they ruled for 60 years and majority of the people were non-Muslims. Unani literature, culture and science were translated into Arabic during the Umayyad Caliphate. During their rule, Muslims were 10 percent. Thus both the tribes ruled over the majority and their rule was based on rightful policies. During the rule of Banu Abbas (or Abbasids), non-Muslims were used as *Zimmis*. They were both *Ahl-e-Kitab* and *non-Ahle Kitab*. In Sindh, he said, both of them were given equal rights. Brahmins requested Mohammad Bin Qasim that they should be given religious rights which he acceded and allowed a temple for them to be built. *Jizya* in the form of security tax was charged from them. But the Western scholars condemned it and called it biased. After the imposition of *Jizya*, the protection of their life and property was guaranteed by the state. For this purpose, a separate court was set up to try their cases. Several scholars accept the fact that the life of non-Muslims at that time was comparatively better, he added.

Day-4 (June 19, 2025)

Business Session-VI

Lecture-14

This lecture was devoted to *Jama wa Tadween Hadith*. Prof. Shamim Akhtar Qasmi from the Department of

Theology, Aliah University, Kolkata presented his lecture. He said that the Qur'an is the direct word of Allah. The compilation work of *Hadith* was completed in the lifetime of the Prophet Muhammad (PBUH) himself. *Sahaba* used to jot down the narratives of the Prophet (PBUH). Many *Ahadith* were written in his lifetime. The Prophet had written to several rulers in this connection. These too fall in the category of *Hadith*. He disallowed certain *Ahadith* while allowing the rest to be written.

He observed that some problems cropped up during the Rashidun Caliphate. During the reign of Umar bin Abdul Aziz, *Ahadith* written voluntarily piled up. This had far-reaching consequences. During this period a large number of *Ahadith* were collected. Imam Malik's name is notable in this respect. His place in the collection of *Ahadith* comes only after *Sahi Bukhari*. Imam Al-Shafi'i sorted out these *Ahadith* and compiled them in book form. Attempts were made to weaken the *Ahadith* after Europe underwent transformation.

Lecture-15

The fifteenth lecture centered on "Islamisation of Knowledge: Belief system in Islam". The lecture was presented by Prof. Hamidullah Marazi, Visiting Professor, ISTAC, IIUM, Malaysia. He said, without *Tawheed*, there is no Islam. Without belief in the Prophet Muhammad (PBUH) there is no Islam. The Prophet said, "Worship Allah and believe in *Tawheed*". Belief in *Risalah*, *Ibadah* and *Itah* (follow the Prophet) forms the basis of Islam. This is also called *Tawheed*. While *Tawheed* is the foundation others are secondary. Prophet (PBUH) is the model who told us how to worship Allah. He observed that the Prophet (PBUH) spent 13 years in Makkah to explain *Tawheed*. *Tawheed* is nothing but monotheism.

Tawheed became the principle of Islam. *Risalah* is the message of Allah through Revelations. Revelation is the best source of guidance and *Hidayah* comes through Revelation. He said that

prophets were sent in different parts of the world. But, perfect worship was made in Islam only. He concluded saying that *Tawheed* belief in *Akhirah*, belief in Allah and belief in the prophets formed the basis of Islamic epistemology.

Business Session-VII

Lecture-16

The sixteenth lecture was devoted to "Globalisation and Islam". Dr. Syed Mohammad Fazlur Rehman, Assistant Professor of Islamic Studies, Jamia Hamdard was the speaker on the topic. The word 'globalisation' started in economic terms. Globalisation is in use today. Lately, it became popular when the wall of Germany was dismantled. This is an alien word to Islam as it encourages us to know each other. A group of scholars believed that the globalisation was being imposed by the West, particularly the USA and Great Britain. He opined that differences among Muslims were triggered by globalisation. The negative effect of globalisation was Islamophobia which created hatred against Muslims. Many a time it was used by the powerful countries to promote commerce. In order to strengthen the market, globalisation, was used through 17 network and social media platforms. He remarked that globalisation could not be a hindrance to an Islamic political system. IT and *Hajj* were the best examples of globalisation, he insisted.

Lecture-17

The topic of the seventeenth lecture was "Islam and modernity". This was discussed by Dr. Mohammad Ali, Assistant Professor of Islamic Studies, Jamia Millia Islamia. He said that in Islam, ethics and morals are drawn from the Qur'an and *Sunnah*. He noted that social changes were brought by modernity. Theory, practice and social change are inter-related. Modernity is a long process of social change which continues even today. Social change is a theory put forward by Western scholars. He said that the word 'modernity' was coined in the 19th century. Epistemological changes took

place due to the plurality of knowledge and its proliferation. Colonialism played a major role in the expansion of modernity. Scholars started to categorise Islamic knowledge. Social change was very deep. Both Sir Syed Ahmad Khan and Dr. Mohammad Iqbal were also in favour of modernity. Modernity has changed our experience, he added.

Lecture-18

Eighteenth lecture was the last lecture of the session VII which focused on "Islam and Secularism". Prof. Hamidullah Marazi spoke on the topic. He held that secularism was neutral and not religious. Modern democracy is a secular democracy. It is by the people and for the people. Unlike secularism, Islam provides moral compass. Western democracies are based on popular consent by the majority. But the mass opinion can be manipulated by media. Besides, there is no moral agenda in secularism. Secularism is uncomfortable with the Islamic system of governance. Secularism is based on western philosophy. Philosophers like G.W.F. Hegel, Jean Paul Sartre and Bertrand Russell were the protagonists of secularism. But Indian secularism is different from the Western secularism. In Western secularism, state will not interfere with religious matters. In India, the Constitution guarantees fundamental rights and minorities have been given the right to open their schools. Islam does not recognise secularism. In Islam, *Tawheed*, *Risalah* and *Aakhirat* are the corner-stone of belief. He said that Islam has a complete code of conduct. In Islam, there is no separation of religion from politics, he added.

Day-5 (June 20, 2025)

Business Session-VIII

Lecture-19

Nineteenth lecture was devoted to "Islam and World Peace". Prof. Ziauddin Malik Falahi from the Department of Islamic Studies, Aligarh Muslim University, Aligarh, spoke on the subject. He said that peace would be

restored if the fear of God was there. Peace had reference in several religions, but the ground of peace was very strong. This could be understood in the Islamic perspective. Islam sows the seeds of peace from the individual to the society. Islam gives protection to the rights of an individual and speaks of peace. Heart, body and soul work together, but they require proper and mutual balance. Islam tells us how to restore peace and strike a balance. He said that it was the duty of the state to make proper distribution of wealth, levy and taxes and provide protection to the people. Islam promotes Jihad which is aimed at enforcing the word of Allah. Islam ended civilisation anarchy in the world. He asked for rigorous spiritual and physical efforts for the restoration of peace.

Lecture-20

The twentieth lecture focused on "Islamic Studies – Challenges and Prospects". Prof. Abdul Rashid Bhat, former Head, Shah-i-Hamadan Institute of Islamic Studies, University of Kashmir, Srinagar presented his lecture on the topic. He held that Islamic Studies was the broader academic discipline studying Islam and the Muslims vis-à-vis the historical and intellectual development. It is a multi-disciplinary and inter-disciplinary subject. It has assumed many nomenclatures in the last three centuries. In the modern times, it has become widespread.

Islamic Studies as a university and higher education academic discipline owes much to the West in the modern times (Colonial, Semitic and religious Jewish and Christian). It is also termed as the Middle East and Near East Studies, West Asian Studies, etc. He said theology in broader sense is not merely scholasticism. *Shariah* studies/

Islamiyat can be treated in ways of redefining of Islamic Studies. It is also related to the Muslim orientation of Islamic Studies in the Muslim countries and societies. Madrasa education plays an important role in the study of Islamic Studies. Scholars like T. W. Arnold Smith (British India), Abdul Aleem and Syed Maqbool wrote much on the subject. He noted that Islamic study was meant to make the study of Islam in a proper, relevant and productive way.

Business Session-IX

Lecture-21

The twenty-first lecture centered on "Islam and Education of Women". Dr. Nadeem-e-Sahar Ambreen, Assistant Professor of Islamic Studies, Jamia

(RA). That is why the house of Hazrat Ayesha (RA) had become a school. Besides, there were several women educators who used to educate others. The Prophet (PBUH) was an educator who used to teach both men and women folk. Education was beneficial only when it reached the maximum people, she added.

Lecture-22

The last lecture of the session focused on "Influence of Islam on Hindu Culture". Dr. Najmus Sahar, Assistant Professor of Islamic Studies, Jamia Hamdard, New Delhi spoke on the subject. She said the relations between India and the Arabs dates back to the pre-Islamic period. But the

expansion of Islam began during the Caliphates. Hindu rulers came into contact with Islam after reading the Islamic literature. This was followed by religious and intellectual exchanges. Sufis too played an important role in attracting non-Muslims towards Islam by their teachings of love and compassion.

She mentioned that during the Caliphate of Hazrat Umar (RA), a Hindu King (*raja*) went to meet him and enquire about the Prophet Muhammad (PBUH). Hindu *Rajas* and *Maharajas* also studied about Islam before its advent in India. Once a Hindu King had dreamt that the Moon was split halved. After waking up, the King embraced Islam. Many Hindu *Sadhus* and saints adopted Islamic teachings.

Dr. Sahar observed that the *Kayasthas* and Kashmiri Pandits also played a significant role in the promotion of Islamic culture. Historians, like Dr. Ishwari Prasad and Dr. Tarachand also accepted the influence of Islam on Hindu culture.



From the top – (L-R) Row-1: Prof. Omar Hasan Kasule, Prof. Akhtarul Wasey, Prof. Iqtidar Mohammad Khan & Prof. Z.M. Khan; Row-2: Prof. Mohd. Afzal Wani, Prof. Arshi Khan, Prof. Hamidullah Marazi & Datuk Prof. Dr. Abdelaziz Berghout; Row-3: Prof. M. Ishaque, Prof. Mohd Fahim Akhtar Nadwi, Prof. Towqeer Alam Falahi & Prof. Syed Jamaluddin; Row-4: Prof. Haseena Hashia, Prof. M. Waseem Raja, Dr. M. Mushtaq & Dr. Mohd Arshad

Millia Islamia touched upon the topic. She said that Allah first sent *Wahi* which said, "Read". These *Ayah* lay emphasis on acquiring knowledge by way of education. Knowledge is very important because everything depends on it. The Prophet Muhammad (PBUH) had a position of an educator. Allah sent him for educating people who were not educated. Islam does not define knowledge, but *Ayah* impress upon us to acquire knowledge. Education should be promoted because it is a noble act. According to the Qur'an, there is no distinction between men and women as far as the work are concerned. The Prophet Muhammad (PBUH) used to say that he learnt half of knowledge from Hazrat Ayesha

Historian Sir Jadunath Sarkar and the noted scholar, Dr. B. N. Pande too eulogised Islamic culture. Thus, a new culture called the 'composite culture' came into existence, she concluded.

Valedictory Session

Speaking as the guest of honour, Dean, International Institute of Islamic Thought, IIUM, Malaysia, Datuk Prof. Dr. Abdelaziz Berghout described the school course as an exemplary summer school. He called for working for Islam and *Shariah*. Islam advocates human rights, rights of all human beings are dignified and deserve respect. Being human beings amounts to saving other human beings. These are the *Maqasid-e-Shariah*. The Qur'an calls for mercy to others. It was a call to the Prophet Muhammad (PBUH) to show mercy to all. He explained the Islamic principles of knowledge. By this knowledge, we can solve our problems. Islamic knowledge should be used to serve *Ummah*. He said that this 5-day summer school on Islamic Studies discussed the multi-disciplinary knowledge. Islamic knowledge should be used for the welfare of society and the development of mind, personality and character. Islamic knowledge should also be used for solving the problem of poverty. One has to understand the Islamic knowledge to balance things. Islamic knowledge is crucial and should be shared, he added.

As a key-speaker, Patron of the IOS, Prof. Z.M. Khan said, "We have to be very alert in our understanding. Islam gives much respect to women. Everyone has his own share of work. Knowledge should be integrated. Man bears spiritual and moral character. The whole lot of knowledge should be for specific area. Islam should infuse knowledge among people. Education system should be inclusive to make it more comprehensive. We have to work on them with hard work. Religious and worldly knowledge should not be seen as separate, he added.

Prof. Towqeer Alam Falahi from the Department of Sunni Theology, Aligarh Muslim University joined as a

special speaker. He described the programme as very meaningful. From the perspective of approach, Islam was more practical. Islam stands on 5 pillars of which four are practical. Islam is four times better than other faiths. *Tawheed* and *Risalah* are very important. If secularism means tolerance, then Islam is most secular. But according to Islamic view, religion could not be separated from the State. Islam is the religion of peace and calmness. Since Islam is the religion of humanity, it wants world peace. Islam says killing of one person amounts to the killing of the entire humanity.

In his concluding remarks, Prof. Mohammad Ishaque, former Professor of Islamic Studies and ex-Dean, Faculty of Humanities and Languages, Jamia Millia Islamia said that the summer school programme on Islamic Studies was very comprehensive with multi-disciplinary approach. In this programme, Islam's contribution to the world was critically discussed. During the last five decades, there has been spurt in disinformation campaign against Islam through TV, media and social media platform. We should be aware of rich heritage and legacy of Islam. He called for comprehensive understanding of Islam.

Presiding over the session, Chairman of the IOS, Prof. M. Afzal Wani shed light on the purpose of the summer school programme on Islamic Studies. He said that it was aimed at giving a deep knowledge to students about Islam. The other purpose was to introduce the IOS to them. As '*Khair-e-Ummat*', Muslims should show their attributes with evidence. They should focus on different attributes in business, science, engineering, technology, etc., so that they could come out with new ideas. Referring to the Artificial Intelligence (AI), he said, we can use it to find out better answers to Islamophobia. He said that Islamic ethics should be used in business, science, engineering, etc. Professionals should use them day and night. They should see how Islam was connecting with them. They should play a

leadership role by their research and convert it into practice. The Prophet Muhammad (PBUH) is ideal for us. He asked the professionals to be relevant to the present situation.

At the conclusion of the five-day summer school programme on Islamic Studies, Prof. Haseena Hashia, Vice-Chairperson of the Institute of Objective Studies extended a vote of thanks to the participants and expressed her gratitude to the speakers.

Mujaddid IOS Centre for Arts and Literature organises discussion on Contemporary Literature, Journalism and Artificial Intelligence

A Discussion on "Contemporary Literature, Journalism and Artificial Intelligence" was organised by the Mujaddid IOS Centre for Arts and Literature on July 5, 2025. The Discussion began with the recitation of a few verses from the Holy Qur'an by Mr. Mansoor Ahmad, in-charge of Network Admin of the IOS.

Convenor of the discussion, Anjum Naim, in his introductory remarks said that AI had pervaded deep into our life. It had also given a fillip to our daily life. It would prove more beneficial to the human kind. AI had created impactful means of progress and vistas of development. He noted that it had succeeded in giving a new impetus to literature. He questioned that whether AI is an alternative to human brain or a supportive element?

Prominent writer, critic and senior Urdu journalist, Mr. Ahmad Javed, held the AI was a good and debatable issue of our times. He said that AI came into prominence in the year 2000. Google was one of its tools which was oldest. It was said that google had not correctly translated the content. But the new device was more accurate. He expressed the fear that AI might replace man. The fear was that the machines did the work without break for 24 hours, and this might render many jobless. AI had been fully and successfully doing the job in medical and educational fields. It had the power to diagnose diseases.

Nowadays, machines were doing a lot of works. Thus machines will replace work done by humans. AI can create content and print it in book form. We should not feel frightened by such developments. There is the need for making efforts so that such sources do not dry up. The silver lining is that the AI has not so far dominated content of *Ghazals* which could go against the *Ghazals*. He described AI as a big library. He said that the *Urduwallahs* should make maximum use of Net and AI tools.

Dr. Khalid Mubashir, Assistant Professor of Urdu, Jamia Millia Islamia, New Delhi, while saying that he was not an expert of the AI, said that he was still a student of the AI. As a student, he felt that machines did not have values like a human mind had because of the lack of feelings. It could not become sensual and creative because these traits developed over a period of centuries. He said that AI could not create the grandeur of *Ghalib* or *Sauda*. AI could not employ sense in collecting data from the outside. There were several such issues which were difficult to address at the moment. He also said that chat GPT could write but not feel. Since AI

is coming, we must ponder over how it could be positively used. We could not remove AI because it had become a part of daily life, he added. Dr. Shafi Ayub, who teaches language and journalism at the Centre for Languages, JNU, held that this was the age of AI. "We did not bring it, nor we could stop or confront it", he said. He also said that AI will never provide data which is not available at the Net.

negative. There may be apprehension at some point of time that the Grok could not differentiate between what is correct and what is false. He observed that every innovation has to pass through agony. He emphasised that every new thing should be welcomed otherwise one could lag behind in the race of life.

Presiding over the discussion, Prof. Khwaja Ikramuddin Ahmad, Director, Centre for Languages, JNU, said that the AI is the new trend of machines. AI has the power to integrate things. AI possesses everything and one can use it for creating a good literature. Today we have a treasure of information. While time is running fast, we are correspondingly slow. He said if we fail to recharge ourselves, we will be doomed to be discharged.

Prof. Ikramuddin presented his book titled "*Digital Media aur Urdu Zabaan wa Adab*" for the IOS Library.

The Vice-Chairperson of the IOS, Prof. Hassena Hashia extended a vote of thanks to the attendees.



On the dais (L-R): Mr. Anjum Naim, Mr. Ahmad Javed, Prof. Khwaja Ikramuddin Ahmad and Dr. Shafi Ayub

The AI analysed Net and Web by integrating them. A doctor from the All India Institute of Medical Sciences (AIIMS, Delhi) described Grok as a friend. He called for taking help of AI in journalism also.

Former Voice of America (VOA) correspondent in Delhi and senior Urdu journalist and writer, Mr. Suhail Anjum, said that the AI had two aspects. They were both positive and

SUBSCRIPTION
Annual: Rs. 20/- \$ 5
Five Years: Rs. 75/- \$ 15

RNI NO. 59369/94

PRINTED MATTER

FROM
IOS NEWSLETTER
162, JOGABAI main
road, JAMIA NAGAR
NEW DELHI 110025

