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Thought for the Month

O ye who believe!
 Give of the good things
 Which ye have (honourably)
 earned,
 And of the fruits of the earth
 Which We have produced
 For you, and do not aim
 At anything
 Which is bad,
 Out of it ye may give away
 Something, when ye yourselves
 Would not receive it
 Except with closed eyes.
 And know that Allah
 Is Free of all wants,
 And Worthy of all praise.

Al-Qur'an-2:267

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FOCUS

The virtue of righteousness refers to the conscious performance of all the responsibilities and duties assigned to him without expecting any reward or fulfillment of ulterior motive, i.e., only for excellence. This counseling profession highly desires righteous counselors because counseling a person is quite challenging and demanding due to the fact that the counselor is the one who facilitates the process of change and is responsible for the well-being of the counselee. Therefore, a counselor is required to work with total commitment and obligation toward his duties without being lackadaisical.

Righteousness is the virtue of being morally right and justifiable or acting in accordance with moral or divine law. The word righteousness traces its sources to the Old English word "*rihtwis*" which expresses the meaning of "just, upright, virtuous" (Harper, D., n.d.). The qualities that come under the realm of righteousness regulate a man's life and advance to a higher realm beyond spirituality. In the spiritual realm, for the attainment of calmness and peace, one is not just concerned about oneself but works for the betterment and upliftment of others, too.

Righteousness from the world religious traditions is a gist of this and is denoted as a way of life that is governed by the divine law. It emphasises the virtue of being and acting right in all matters of our life and the "how" of conducting ourselves with the virtue of righteousness. The world must be looked upon as belonging to the supreme authority, and humans, as representatives of the Almighty, must fulfill and establish God's realm on this earth. God's state/country is filled with the essence of good and betterment of all the sections of the society, expression of the highest conduct of man's behaviour, and restrictions from unlawful and derogatory acts.

Complete righteousness can be attained through the spiritual virtues of goodness, truthfulness, orderliness, integrity, rectitude, honesty, nobleness, and sincerity (Husain & Nazam, 2018). The practice of righteousness leads to happiness and the well-being of oneself and society. It encompasses all moral, spiritual, and religious principles that work for the betterment of the world.

One of the virtues of good character is righteousness. The Arabic word *Birr* (righteousness) is used in the Qur'an to refer to all forms of righteousness, in words and deeds. It has been suggested that "*Birr* encompasses many characteristics: justice in one's dealings, kindness, consideration in one's endeavours, generosity in offering help, as well as other traits of the believers". (An-Nawawi).

The philosophy of righteousness helps in understanding the basic nature of humans and the divine and to abandon the path of temporary sensual enjoyment to the experience of eternal bliss. This understanding of the divine laws and principles and adopting righteousness as a way of life leads to the creation of a just social order with the efforts of all, and ultimately leads to the path of liberation.

A righteous person should have all those moral characteristics described as righteous by the Qur'an in the social arena, including being diligent, courageous, fearless, and completely trusting God to fight against evil forces. Moreover, they will never lose heart, weaken in will, or give in before the enemy. Perseverance often makes a person conquer a giant force.

From *Positive and Spiritual Psychology* by Prof. Akbar Husain, pp. 71-72

Activities of the IOS Headquarters

IOS organised a special lecture on “Perspectives on the Iran-US Showdown and its Regional Implications”

A special lecture on ‘*Perspectives on the Iran-US Showdown and its Regional Implications*’ was organised by the Institute of Objective Studies on February 14, 2026.

The lecture began with the recitation of some Qur’anic verses by the In-charge of the Multimedia section of the Institute, Mr. Mansoor Ahmad.

Prof. Mohammad Sohrab from MMAJ Academy of International Studies, Jamia Millia Islamia, New Delhi, delivered the lecture. The proceedings of the lecture were conducted by the Vice-Chairperson of the Institute, Prof. Haseena Hashia, who introduced the speaker.

Making initial remarks, the Chairman of the IOS, Prof. M. Afzal Wani, observed that the world was in conflict, especially politically. The confrontation between the two countries is not new. It began with the exit of Mohammad Reza Shah Pahlavi as the last monarch of Iran. After his exit following a revolution spearheaded by clerics, the Islamic Republic of Iran came into being. This became the main cause of conflict between the two countries.

Speaking on the subject, Prof. Mohammad Sohrab observed that the showdown between Iran and the US was looming large over the region. He said that before and after the World War II, America entered the region using terms such as equality, liberty, and justice. It may be noted that Iran had been strongly opposed to British suzerainty and subjugation by Czarist Russia. Later, however, Iran developed close ties with the US. However, the

Islamic Revolution of 1979 changed the situation, presenting a challenge to the US. The US was then compelled to manage two fronts – dealing with Iran and confronting Russia.

After the emergence of Ayatollah Ruhollah Khomeini as the Supreme Leader of Iran in 1979, the situation changed dramatically. Reza Shah Pahlavi had cultivated good relations with Israel. He also supported the Palestinian cause, though without significant diplomatic action.

Prof. Sohrab said that the US was willing to negotiate with Iran. Iran



Prof. Mohammad Sohrab delivering his lecture showed willingness for negotiations and emphasised its sovereignty. But the US response remained unchanged. The Iran Nuclear Agreement formally known as Joint Comprehensive Plan of Action (JCPOA) was signed as part of this effort to regulate Iran’s nuclear programme. He noted that 12 nuclear reactors had existed in Iran during Reza Shah Pahlavi’s rule with US approval and inspection. After his ouster, they were shut down. The agreement was later abandoned by the US President Donald Trump, which he described as a denial of Iran’s right to development.

Referring to “Pax Israelica” (Greater Israel), Prof. Sohrab said that Israel aimed for dominance in the region, with support from the US. Iran opposed this idea. He stated that Iran has supported Gaza and warned that

continued tensions could be dangerous. He concluded that war was a possibility, though not certain.

In his closing remarks, Prof. Mohammad Afzal Wani noted that dominant political and economic interests play a major role in the conflicts. He suggested that Iran should build stronger ties with other Muslim countries.

At the end of the lecture, Prof. Haseena Hashia presented a vote of thanks to the attendees.

IOS Centre for Historical & Civilisational Studies (IOSCHCS), Aligarh organised a Symposium on “We Need Gandhi in the Global Democratic Crises” on Jan. 30, 2026 to honour Gandhiji on Martyrs’ Day (30th January)

Professor Arshi Khan from the Dept. of Political Science at Aligarh Muslim University and Vice-Chairperson, Institute of Objective Studies, New Delhi presided over the symposium. Mr. Manzar Jamal, Former Principal, Indian International

School, Riyadh was the Chief Guest.

The symposium started with the recitation of a few verses from the Holy Qur’an by Alhafiz Faizan Ayubi.

Delivering his keynote address Dr. Yogesh Kumar Yadav (Asstt. Professor, CAS, Dept. of History, AMU) began with the observation that across the globe, democratic institutions are facing unprecedented challenges. Electoral processes continue in many nations, yet the spirit of democracy, dialogue, dissent, justice and moral accountability are increasingly under strain. In this context, the ideas and practices of Mahatma Gandhi assume renewed global relevance. He emphasised that Mahatma Gandhi’s moral and democratic vision is urgently needed in today’s global and Indian democratic crises. Gandhiji was not only a leader of India’s freedom struggle but a

symbol of inclusive, pluralistic nationalism grounded in morality, non-violence, fearlessness, and human dignity. In contrast, Dr. Yogesh pointed out, the contemporary world is marked by shrinking democratic spaces, rising authoritarianism, communal polarisation, and aggressive capitalism. In India, politics is increasingly driven by communal mobilisation, money power in elections, erosion of civil liberties, attacks on social justice measures, and attempts to erase Gandhiji from public memory. He felt sad that now number of Gandhiji's followers is declining. Communal ideology is in a high, he said.

Dr. Yogesh concluded that forgetting Gandhiji has led to moral decay in politics and society. He emphasised the need to revive Gandhian principles—truth, non-violence, pluralism, decentralisation, social justice, and human dignity—to restore an inclusive and ethical democratic order. Completing his keynote address, Dr. Yogesh sang a rhym from a famous song:

*Vaishnav jan to tene kahiye jo peed
parai jane re*

*Par dukh upkaar kare toye man
abhimana aane re*

Prof. Syed Jamaluddin (Director, IOSCHCS, Aligarh) first quoted an observation Einstein had made about Gandhi. Einstein, a great admirer of Gandhi had stated, "Generations to come, it may well be, will scarce believe that such a man as this one (that is Gandhi) ever in flesh and blood walked upon the earth". Then Prof. Jamal threw light on the present-day scenario. He pointed out that minorities and backward communities have become the soft target of a communal ideology which seeks to

curb their rights and push them back to a dark era. He cited many other tragic events which have shaken the nation.

Further, Prof. Jamal said that we look at Gandhiji as a Beacon of Light in Today's Troubled Time. He observed that democracies have failed the people while political morality is on its lowest ebb. Political agenda ignores the marginalised communities. Venomous speeches and writings used to polarise vote-bank go unnoticed by those whose duty is to maintain law and order. In such a situation, we recall



On the dais (L-R): Prof. Arshi Khan and Dr. Yogesh Kumar Yadav;
On the podium: Mr. Mohammad Allam giving his Power-Point presentation

how Gandhiji had addressed social evils and set his political agenda to fight against the oppressive colonial through peaceful means.

Prof. Jamal concluded that if Gandhian philosophy were followed sincerely, it would bring peace and harmony all over the world and among Indians.

Dr. Jabeen (Former Principal, Jamia Urdu College of Education) presented a summarised Urdu version of a write-up published in Indian Express titled as 'Where is Gandhi?' by Madhu Dandavate, a socialist leader and former Union Minister. She first gave the context of this write-up. She took an overview of the after-effects of the destruction of Babri Masjid on 6 December, 1992. There was a cycle of violence in various places of India. In this write-up Dandavate highlighted Gandhiji's

commitment to non-violence and human-centric development. Towards the end of the write-up under discussion, Dr. Jabeen drew attention to Dandavate's message where is Gandhi? Dandavate's answer is that if we want to get to Gandhi, we should keep Gandhi alive in our thoughts, conscience, and ideals, and spread communal integration, love, equality, and above all, the message of human dignity.

In his Power-Point presentation (PPT), 'Reinterpreting the Ideas of Gandhian Democracy in the Age of Falling Democracy: Debates and Remedies', Mr. Mohammad Allam (Research scholar in the Dept. of Education, AMU) put forward his analysis of the ideas of democracy of Mahatma Gandhi. He held the view that the ideas of Mahatma Gandhi are more relevant today than ever before. He analysed the democracy in the world at the time of Mahatma Gandhi and in the present time comparatively and

found that the present democracy needs the reinterpretation of the democratic ideas of Gandhiji to strengthen it with new perspectives. The challenges to present democracy are centralisation versus decentralisation, violence versus non-violence, rights versus duties, seeking power at any cost, ignoring the will of the people, etc. Without solving these challenges the future of democracy is not bright. Mr. Mohammad Allam concluded that all these challenges can be solved by reinterpreting of Gandhian ideas of democracy based on the *gram* model, non-violence, duties over rights, respect for public opinion, and emphasising moral values.

As chief guest, Mr. Manzar Jamal spoke on several aspects of the theme of symposium. He said, while democracies are increasing, democratic

crisis is increasing. He questioned what is the reason behind this phenomenon? His answer to this was that populism and identity politics are today's problems. He emphasised that Gandhian philosophy is not all about politics; his preference was the social system. He concluded that communal polarisation based on hatred and violence is a great threat to our society.

Prof. Arshi Khan, who was in the chair, made certain observations on the papers presented and speeches delivered in the symposium. He then paid tribute to Gandhiji for his social philosophy and his efforts to bring peace and harmony not only in India but also beyond it. In the end Prof. Jamal thanked all for their participation.

IOS Seminar on "We are Republic"

A seminar on "We are Republic" was organised by the Institute of Objective Studies in hybrid mode on January 24, 2026, marking the 77th Republic Day of India. The seminar began with the recitation of some verses from the Holy Qur'an by Mr. Mansoor Ahmed.

Dr. Md Aftab Alam, Associate Professor of Political Science at Zakir Husain College, Delhi, conducted the proceedings, and highlighted the activities of the IOS. He then said that discussion on the idea of a republic assumes more importance in the present context.

Initiating the discussion, renowned education activist and former President of the Delhi University Teachers Association (DUTA), Prof. Nandita Narain, said that no country could progress under subjugation. On the other hand, there are several rulers who would go to any extent to remain in power. There are certain forces that want to sustain their hegemony at any

cost, while others want their writ to run. However, no country can prosper without the welfare of all.

Going back into India's past, she said that the British had realised after the First War of Independence in 1857 that Hindus and Muslims could not co-exist. In 1925, the *Rashtriya Swayamsevak Sangh* (RSS) was founded, and a two-nation theory was propounded by it. She held that the RSS was responsible for majoritarian

to take control of educational institutions. Activists were being jailed for years without trial. Similarly, universities were being targeted, and three-year programmes were being converted into four-year programmes.

To make matters worse, a bill was introduced in Parliament to deprive the University Grants Commission (UGC) of the power to grant funds to higher educational institutions. She called for avoiding slackness in the field of education.

Prof. Shuja Shakir from the Department of Political Science, Babasaheb Ambedkar Marathwada University, Aurangabad pointed out that biases have always existed in a republic. He clarified that critiquing technology does not mean rejecting it and stressed the importance of social analysis. Engagement with democracy, he said, involves questions about the future and the health of democratic systems.

Associate Professor at the Centre for Political Studies, School of Social Sciences, Jawaharlal Nehru University, Prof. Ajay Gudavarthy, observed that democracy is facing a crisis. He argued that the Constitution failed to address inequalities adequately. While it was prepared within a democratic framework, he questioned whether it was elitist or public-oriented. He suggested that it had elements of elitism, as institutions like the police, army, and judiciary were part of the colonial legacy.

The Constitution, drafted after Partition, showed an overreach of the state. Though social revolution was in the minds of its framers, the challenge was implementing it in a diverse society. He argued that the Constitution was influenced by Western models and did not fully reflect Indian culture. He advocated for aligning cultural values with constitutional principles.



On the dais (L-R): Prof. (Ms.) Haseena Hashia, Prof. M. Afzal Wani, Mr. Mohammad Alam and Prof. Mohammad Ishaque

communalism. Our forefathers consciously adopted democracy for the country.

Referring to the Radhakrishnan Commission, Prof. Narain said that it recommended several measures, including the privatisation of education. With the beginning of globalisation in 1991, the question arose as to why the government should invest in education. Another development was witnessed in 1994 when vocational education was introduced in universities; earlier, it was part of the curriculum in polytechnics. The Panchayati Raj initiative, introduced in 1994, was taken with good intentions.

In 2016, the education sector began to suffer due to a lack of government aid. The reason cited by the government was that there was no need to make teachers permanent. She alleged that attempts were being made

Dr. Tanvir Aeijaz, Associate Professor of Political Science at Ramjas College, University of Delhi, defined a republic as a system without monarchy, where elections are central. He warned that India appears to be moving towards a dangerous terrain due to authoritarian populism. He emphasised that the Constitution is cosmopolitan and rooted in liberal values. He rejected the idea that it is purely Western or Eurocentric. Referring to calls for a “second republic”, he cautioned that such ideas could undermine secularism and the liberal vision of the Constitution.

Presiding over the seminar, the Chairman of the IOS, Prof. M. Afzal Wani, observed that after adopting the Constitution, the first task should have been to educate people about the meaning of a republic—a task that remains incomplete. “A republic is the rule of the people. They are sovereign. Where has the Republic reached in seven decades?” He stressed the need to address inequality and poverty and questioned whether sustainable development goals had been achieved. He urged Parliament to focus on meaningful debates rather than controversial issues. He emphasised that the state must ensure equality, avoid interfering in matters of faith, and formulate policies for public welfare. He called for action against hunger, starvation, and poverty, urging the setting of a clear development agenda.

Referring to the late Dr. Mohammad Manzoor Alam’s vision, Prof. Wani said, he believed in action over slogans. He encouraged empathy for people’s suffering and emphasised finding practical solutions. “Pain should be minimised and pleasure maximised”, he concluded.

The seminar concluded with a vote of thanks by Prof. Haseena Hashia, Vice-Chairperson of the Institute.

IOS-G.M. Momin Women’s College jointly organised a two-day International Conference on “Philosophical and Ethical Prospects of Artificial Intelligence”

A two-day online international conference on ‘Philosophical and Ethical Prospects of Artificial Intelligence: Insights into Social,



On the dais - Top (L-R): Advocate Yasin Momin and Dr. Tabassum Sheikh;
Bottom: Prof. M. Afzal Wani

Scientific and Technological Implications’ was jointly organised by the Institute of Objective Studies, New Delhi and the Departments of Philosophy, Zoology and Information Technology, KME Society’s G.M. Momin Women’s College, Bhiwandi, Maharashtra, on January 17 and 18, 2026.

Inaugural Session

The conference began with the recitation of some verses from the Holy Qur’an by Mr. Umar Farooqi. Principal of G.M. Momin Women’s College, Dr. Tabassum Sheikh, in her welcome and introductory speech, introduced the college, under the aegis of the Konkani Muslim Education Society, which runs several educational institutions and has the strength of 25,000 students.

Speaking about the Artificial Intelligence, she said that questions

like “what to do and what not to do” still remains to be answered. She opined that AI must be human-oriented.

In his key-note address, Chairman of the IOS, Prof. M. Afzal Wani, said that the purpose of the conference is to unlock certain mysteries surrounding AI. An American coined the term called AI. He pointed out that AI has the capacity to be useful as well as harmful. “How AI has done things very fast? It gives efficiency and has the capacity to reach planets, including earth which is not possible for humans. It has both positive and negative possibilities”. Referring to the Revealed Knowledge, he said that it could regulate AI. “Revealed Knowledge always helped us”, he averred.

Speaking as a guest of honour, Vice-Chancellor of Jamia Hamdard, New Delhi, Prof. M. Afshar Alam, observed that AI helped in learning, creativity, justice, dignity but had disadvantages too. He said that 40 percent workforce could be affected by the use of AI. Thus, there was a need to democratise the use of AI.

Another guest of honour was Prof. Mohammad Fauzan Bin Noordin, Deputy Rector, International Islamic University Malaysia (IIUM), commenting on the perils of AI, said that it was expected to impact every single human being. He said that de-humanisation should be avoided and empirical perception be guided by ethics. He called for re-connecting Revealed Knowledge with divine values (*Tawhid*). The theory that AI had individualistic value, should be rejected.

The third guest of honour was Dr. Kushani De Silva, UN Expert in Strategic Risk Reduction, Sri Lanka. She spoke about the important

dynamics of the use of AI. AI was not only the technological innovation, but it also had a philosophical dimension.

Speaking as the chief guest, Prof. Mario Wenning, Universidad Loyola Andalusia, Spain, said that there were ethical and philosophical challenges of AI. He also explained the philosophy of rhythms, ethical and philosophical challenges of AI.

The occasion was also marked by the release of the journal and Abstracts Booklet of the said conference.

In his presidential remarks, Professor of Political Science, Aligarh Muslim University, Aligarh, and Vice-Chairperson of the IOS, Prof. Arshi Khan said, "There is the age of radical change that means the age of AI or automation". He said that human and social issues were involved in AI, and the privacy was endangered. However, through AI, human being was connected to space, time, geography, etc. AI could be made humane and social, he added.

Technical Session-I

The first technical session was focused on Social Sciences. Prof. Akbar Husain, ex-Professor of Psychology, Aligarh Muslim University was in the chair.

The first speaker was Dr. Kamla Srinivas, SIES College, Mumbai. She spoke on philosophical and ethical prospects of AI. She explained the humanistic essence of philosophy and science.

Prof. S.M. Khan from the Department of Psychology, AMU, Aligarh, observed that AI was the most profound technological development in human history. He allayed fears that AI would replace all human job. It has increased accessibility and reduced cost. There is the question of accountability for consequences of AI deployment. He called for taking responsibility of AI with caution.

The human rights activist, Mr. Vidya Bhushan Rawat said that AI had

huge dimensions and global multinational corporations were dominating the world. He concluded by saying that the knowledge was based on western narrative.

The last speaker of the session was Assistant Professor of Philosophy, Miranda House College, Delhi University, Dr. Tarang Kapoor. She called for developing AI as a common good. She stressed the need for maintaining trust among the people about AI.

In his presidential observation, Prof. Akbar Husain suggested that AI should be treated as an active intellect. AI helped medical profession by diagnosis, prescription and surgery. He said that health was an area where AI could greatly contribute.

Technical Session-II

The second technical session was chaired by Prof. Amita Valmiki, former Head of the Department of Philosophy, Ramiranjan Jhunjhunwala College, Mumbai.

The first speaker of the session, Prof. Nasrin, Department of Education, AMU, Aligarh, spoke on 'Academic integrity in the age of AI: Challenges and prospects'. In the age of AI, excessive reliance on knowledge eroded the will to learn, weakening creativity, critical thinking and scholarship. Other challenges included automated plagiarism and data falsification.

Dr. Md. Aftab Alam, Associate Professor of Political Science, Dr. Zakir Husain Delhi College, argued that the usage of AI in learning posed challenges. There were other issues like, bias, lack of fairness and discrimination in AI. He called for re-examining bias and inequality issues.

Dr. Khwaja Md. Ikramuddin, Professor, Centre for Indian Languages, Jawaharlal Nehru University, spoke on "How to use digital technology, i.e., AI and its use in Urdu teaching".

The last speaker was Dr. Simmin Bawa, Assistant Professor of Philosophy, Jai Hind College, Mumbai. She held that AI was transforming education via tutoring systems, analytics and adaptive platforms. She said that AI should empower and not replace education.

Technical Session-III

The third technical session was chaired by Prof. Amita Valmiki. The first speaker was Dr. Abhay B. Fulke, Principal Scientist, CSIR-NIO (National Institute of Oceanography), Government of India. He spoke on the AI-based approach to plastic biomitigation. He described plastic pollution as a monster pollution in the world.

Dr. (Ms.) Madhulika Goyal, Senior Project Manager, FOSSEE, IIT, Mumbai, explained the ways to use AI for education and research. She held that AI is a scientific tool, but the ethical challenges are involved in it.

Dr. Muhammad Inamullah, Assistant Professor, Department of Computer Engineering, AMU, defined AI as 'a technology that performs tasks without human intervention'. He was followed by Dr. Nida Fatima, Assistant Professor, School of Science and Technology, Haryana. She observed that human well-being should be at the centre. Dr. Mohammad Sufian Badar, Assistant Professor, Department of Computer Science and Engineering, Jamia Hamdard, New Delhi, was the last speaker who expounded how AI impacted society.

Day-2, January 18, 2026

Technical Session-IV

Chaired by Prof. S.A.M. Rizvi from Department of Computer Science, Jamia Millia Islamia, New Delhi, the fourth technical session had Prof. Mansef Alam from Dept. of Computer Science, Jamia Millia Islamia, as the first speaker of the session. Citing AI in academic work, he held that it was essential as guidance for properly acknowledging

generative AI tools. He was followed by Mr. Faiz Chachiya, Senior Cloud Solution Architect at Microsoft, Mumbai. He spoke on philosophical and ethical prospects of AI. Dr. Faisal Anwar, Assistant Professor of Computer Science, AMU, Aligarh, focused on technical, ethical, social and government policy risks of AI.

Dr. Faraz Masood, guest faculty from Department of Computer Science, AMU, touched upon the topic 'Human-AI co-existence, technical mechanism, influence pathways and ethical risks'. The last speaker was Mr. Khalid Noor Mohammed, senior researcher, International Islamic University, Malaysia. He elucidated how ethics could be applied in AI from Islamic *Shariah* angle.

Technical Session-V

Dr. Namita Nimbalkar, Professor, Department of Philosophy, Mumbai University, chaired the session, which was based on presentations. Dr. Zeenat Surve was the first speaker, who spoke about her review article on 'AI in wildlife tracking: A new approach to Habitat Conservation'. She was followed by Dr. Kamla Srinivas and Sudha Bagavatiswaran. They focused on 'Digital selves and synthetic souls: Revisiting consciousness, moral standing and personhood'. Mr. Nilkanth Sharma centered his paper on 'Water quality monitoring of coastal polluted water bodies for developing ML Algorithms: A future tool. Mr. Siddhant Ratanpal spoke on 'AI-driven real time monitoring of Fecal Coliforms in coastal ecosystems'. Mr. Nilesh Meghram touched upon 'AI and erosion of human morality: A Buddhist approach'. Dr. Savitha Sukumar dilated on 'Rebooting the human analysing relationships and values in literature and film'. Miss Zara Bukhari spoke on 'The AI dividend dilemma:

Wealth creation, concentration and financial ethics'.

Miss Rafat Khan and Miss Snehlata Agarwal were the last speakers who jointly presented their paper on 'Wildlife tracking and habitat conservation with AI'. They discussed evolution of wildlife conservation technology. AI-powered camera traps revolutionised wildlife monitoring, they added.



Speakers from top to bottom (L-R): Row1- Prof. M. Afshar Alam, Prof. Mohammad Fauzan Bin Noordin and Prof. Mario Wenning; Row2- Prof. Arshi Khan, Dr. Kamla Srinivas and Mr. Vidya Bhushan Rawat; Row3- Prof. Akbar Husain, Prof. Amita Valmiki and Prof. Mansef Alam

Valedictory Session

The closing session of the two-day online international conference began with the recitation of some verses from the Holy Qur'an by Dr. Tabassum Sheikh. Prof. Dr. Rashid Ali, Department of Computer Engineering, AMU, Aligarh, was the guest of honour. Addressing the conference, he said that AI is there to use human intelligence. Allaying fears that AI would take jobs, he maintained that it is being applied in several fields.

Speaking as the chief guest, Dr. Priya Vaidya, Professor and Head of the Department of Philosophy, Mumbai University, said that ethics was very important from the philosophical angle.

In her presidential speech, Prof. Amita Valmiki said that the value of a human being is very important. She asked, "Are we losing a human being?". Or, "Will we be reduced to puppets or remain idle human beings"? She noted that AI can solve complex issues within seconds. It is a magic wand if it does not encroach upon one's identity and personality, she concluded.

At the end, Dr. Tabassum Sheikh, thanked the IOS for collaborating with the college, making the conference very fruitful.

Earlier, a 7-point resolution was unanimously adopted. The resolution reads as follows:

1. In view of fact of human relations and activities being immensely influenced by Artificial Intelligence resulting into critical levels of entanglements in performances and momentous corrosion of human values, the academics, professional and policy makers should work with necessary diligence and consistency to minimise implications and explore ways for safer and regulated use of artificial intelligence.
2. Thoughtful initiatives should be taken up by governments and educational bodies to integrate the understanding and use of artificial intelligence with systems of education and curriculum to prepare the next generation of human beings for a safer use of artificial intelligence with least susceptibility and vulnerability.
3. In the absence of a required vigorous legislative action related to use of artificial intelligence so far, both at the national and international levels, a globally acceptable regulatory framework

should be worked out to establish governing norms and enforcement mechanisms, for a guided and more purposive role of artificial intelligence.

4. In pursuance of the principle of regulating 'technology by technology', deliberate efforts must be made to promote advanced research for producing innately protective devices and applications for use of artificial intelligence.
5. The role of the agencies of social control, including religion and prime cultural norms, should be extended to practices of use of artificial intelligence with best of their ethical, moral and spiritual strength.
6. Realising the capacity of artificial intelligence to enable concentration of power in certain hands, the United Nations and other globally influential institutions and bodies, should work to prevent monopolisation of use of natural resources, motivated implementation of international policies to the advantage of any particular nation or group, in exclusion to others.
7. The Institute of Objective Studies should continue its programming (commenced in 2019) on the understanding and use of emerging technologies and artificial intelligence for fine and conscious literacy of the society, especially younger generation, appropriate to the expected technological disasters, through use of revealed knowledge and human ethics, in collaboration with institutions of excellence like G.M. Momin Women's College, Bhiwandi, and others.

The conference ended with a vote of thanks extended by the Vice-Chairperson of the IOS, Prof. Haseena Hashia.

IOS organised a two-day online International Conference on "The Life and Contributions of Taha Jabir al-Alwani"

A two-day online international conference on "The Life and Contributions of Taha Jabir al-Alwani" was organised by the Institute of Objective Studies (IOS) in collaboration with AbdulHamid



On the dais (L-R): Mr. Mohammad Alam, Prof. M. Afzal Wani, Prof. Mohammad Ishaque and Prof. (Ms.) Haseena Hashia

AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, IIUM Malaysia (AHAS KIRKHS), Universitas Ibn Khaldun Bogor, Indonesia (UIK) and the International Islamic Fiqh Academy, Jeddah, KSA (IIFA) on December 27 and 28, 2025.

Inaugural Session

The conference formally began with the recitation of some Qur'anic verses by Hammad Kaleem ALAM. Welcoming the participants of the conference, Secretary General of the IOS, Mr. Mohammad Alam, extended a warm and heartfelt welcome to them, and highlighted the activities of the Institute. He observed that Dr. Taha Jabir Al-Alwani was a towering scholar of Islamic jurisprudence and Qur'anic studies whose intellectual legacy continued to guide researchers,

institutions and thought leaders across the world.

Introducing the theme, Former Dean, Faculty of Humanities and Languages, Jamia Millia Islamia, New Delhi, and Convenor of the conference, Prof. Mohammad Ishaque briefly dwelt on Al-Alwani's pioneering contributions in the areas of Islamisation of knowledge and the activities of integration of Islamic knowledge.

Former Head of Shah-i-Hamadan Institute of Islamic Studies, University of Kashmir, Srinagar, Prof. Hamidullah Marazi presented the profile of Dr. Taha Jabir al-Alwani. He said that Dr. Al-Alwani made significant contributions in the areas of Islamic *Usul al-Fiqh* and he fully involved himself in the schools of Islamisation of Knowledge. He was the President of International Institute of Islamic Thought (IIIT), USA. He was a reformer and knew several languages, Prof. Marazi added.

In his inaugural speech, renowned scholar and President, International Union of Muslim Scholars, Qatar, Dr. Ali Muhiuddin Al-Qaradaghi, held that Dr. Taha Jabir al-Alwani was a prominent Islamic jurist and thinker known for his influential work on Islamic law, especially in relation to Muslim minorities. He founded the Graduate School of Islamic and Social Sciences, (GSISS) and led major scholarly initiatives in North America. As a prolific author, Dr. Al-Alwani's works addressed Qur'anic authority, legal methodology, ethics of disagreement and *Fiqh al-aqalliyat*.

In his key-note address, Professor, Kulliyah of Education, IIUM, Malaysia, Prof. Dawood Abdulmalik Yahya Al-Hidabi, observed that Dr. Taha Jabir al-Alwani was an

outstanding scholar. His contribution through epistemological foundation based on the Qur'an was very important. He applied modern paradigms to understand integration of Islamic knowledge system. He defined the concept of *Tawhid* and *Tazkiyah*. He also called for renewal of *Usul of Fiqh* and *Maqasid-e-Shariah*. He believed in deep epistemology of transformation and argued for synchronisation of knowledge and establishment of global *Ummah*, Dr. Hidabi added.

A brief message received on behalf of his family, was read out by Dr. Nakhat Husain Nadvi, In-charge of the Arabic section of the IOS. In the message, the Al-Alwani family was specifically pleased to announce the forthcoming launch of the 'Taha Jabir al-Alwani Award', an academic award that seeks to honour conscious thought, *maqasid*-oriented research, and service to the causes of *Ummah* through an authentic and contemporary methodology.

Chief Patron and Founder-Chairman of the IOS, Dr. Mohammad Manzoor Alam, in his speech, read out by Prof. Mohammad Ishaque, said, "Dr. Taha Jabir al-Alwani was among the most distinguished Islamic scholars of our time, whose intellectual legacy will continue to inspire generations of scholars, thinkers and students of Islamic thought. He consistently emphasised that Islamic jurisprudence must remain responsive to changing social realities while remaining anchored in the higher objectives (*Maqasid*) of *Shariah*. His pioneering work in the field of *Fiqh al-Aqalliyyat* (Jurisprudence of Muslims) provided much-needed guidance to Muslims living in non-Muslim societies, enabling them to practise their faith with confidence, integrity and civic responsibility. Dr. Alam noted, "Equally noteworthy was his role in advancing the project of the Integration of Knowledge".

Speaking as a guest of honour, Secretary General, International Islamic Fiqh Academy, Jeddah, H.E. Dr. Koutoub Moustapha Sano, referring to Dr. Al-Alwani's contributions, said that Islamisation of Knowledge could be described as one of the significant theories he propounded. He wrote several wonderful books on the subject. He developed the concept of the 'Integration of Knowledge' and believed that knowledge would come only when it was integrated, Dr. Sano averred.

Rector of Islamic University of Maldives, Male, Prof. Dr. Ali Zahir was another guest of honour, who called Dr. Al-Alwani a visionary thinker. His *Maqasid-e-Shariah* was rooted in the Qur'anic Revelations. His contribution would strengthen intellectual solidarity with a lasting impact in future, Dr. Zahir maintained.

Vice-Rector for Cooperation, Innovation & Development, Universitas Ibn Khaldun Bogor, Indonesia, Prof. Dr. Budi Susetyo, Jr., also a guest of honour, observed that Dr. Al-Alwani did ground breaking works. His work was related to the integration of Islamic knowledge. His concept was based on Qur'anic values.

The fourth guest of honour was the Vice-Chancellor of Aliah University, Kolkata, Prof. Dr. Rafikul Islam. He described Dr. Al-Alwani as a methodical visionary. He also shed light on the ethics of disagreement.

The occasion was marked by the release of two books, published by the Institute of Objective Studies. The books were: "*Economics of Awqaf*" authored by Prof. Dr. Adul Azim Islahi, and "*Positive and Spiritual Psychology*", authored by Prof. Akbar Husain.

Presiding over the inaugural session, Chairman of the IOS, Prof. M. Afzal Wani, described Dr. Taha Jabir al-Alwani as the greatest scholar of his time. Dr. Al-Alwani theorised

Qur'anic intellectualism. He suggested that an award in the name of Dr. Al-Alwani be instituted and given to a scholar of Islamic thought.

At the end of the session, Vice-Chairperson of the Institute, Prof. Haseena Hashia, extended a vote of thanks to the participants.

Technical Session-I

The first technical session was devoted to "*Life, legacy and Intellectual Formation of Taha Jabir al-Alwani*". The session was chaired by Dr. Fathi Hasan Malkawi from the International Institute of Islamic Thought, Jordan. There were two key-speakers of the session.

The first key speaker was Prof. Dr. Bouhedda Ghalia from AHAS KIRKHS IIUM, Malaysia. She spoke on 'The Conditions for the Islamisation of Knowledge in the intellectual legacy of Taha Jabir al-Alwani'. She was followed by the second key-speaker, Dr. Hamidullah Marazi, who touched upon the topic 'Islamisation and Integration of Knowledge and the contribution of Taha Jabir Al-Alwani with special reference to the IIIT'.

In his presidential remarks, Dr. Fathi Hasan Malkawi emphasised that his extensive discussions with Taha Jabir Al-Alwani covered IIIT's activities and programmes, the content of his lectures and writings, and the programmes of the Graduate School of Islamic and Social Sciences (GSISS).

Technical Session-II

The second technical session focused on "*Taha Jabir al-Alwani's Approach to understanding the Qur'an and the Sunnah*". Prof. Mohammad Ishaque was in the chair.

The key speaker of the session was Dr. Radwan Jamal Yousef Elatrash, Professor, AHAS KIRKHS, IIUM, Malaysia. He spoke on the 'The Qur'anic centrality in the *Maqasid*-based methodology of Taha Jabir Al-Alwani: An analytical study'.

Dr. Mohamed Fouz Mohamed Zacky, Assistant Professor, AHAS KIRKHS, IIUM, Malaysia spoke on 'Is Qur'anic Sovereignty the Answer? Rethinking Political Authority through Taha Jabir Al-Alwani's Vision'. He propounded new theory called 'Qur'anic sovereignty'.

Dr. Muhammad Junaid Mughal, Assistant Professor from Department of Fundamental and Inter-Disciplinary Studies, jointly presented his paper with Prof. Dr. Muhammad Mumtaz Ali, Professor, Department of Usul al-Din and Comparative Religion and Philosophy, AHAS, KIRKHS, on 'The challenge of the Development of Muslim Mind: A critical study of the Discourse of Taha Jabir Alwani'. They said that Al-Alwani wanted to establish *Tawhid*-based epistemology and the Qur'an as source of knowledge.

Dr. Nirwan Syafrin, a senior lecturer at Universitas Ibn Khaldun Bogor, Indonesia, shared his views on 'Revisiting Qur'anic Definitive Text in Contemporary Islamic Thought: Insights from Taha Jabir al-Alwani's perspective'.

Dr. Waseem Hassan Raja, Assistant Professor from Department of Arabic Language and Literature, Islamic University of Science and Technology, Awantipora, Kashmir, spoke on 'Taha Jabir Al-Alwani: The voice of the Qur'an in the time of heedlessness'. He said that Al-Alwani emphasised that the human beings constituted the centre of the Qur'anic discourse.

Dr. Mohammad Yousuf Mir, Assistant Professor, Islamic University of Science and Technology, Awantipora, Kashmir, devoted his speech to the topic, 'Taha Jabir Al-Alwani and his contribution to Qur'anic studies'.

Mr. Ahmad Akram Bin Mahmad Robbi, Associate Fellow at the Islamic Social Finance, Universiti Sultan Zainal Abidin, Malaysia, spoke on 'Text, Context and *Maqasid*: Taha

Jabir Al-Alwani's contribution to the contemporary *Hadith* Scholarship'.

The last speakers were Mr. Zafer Ahmad Ganai, a senior research fellow, and Dr. Nasir Nabi, senior Assistant Professor at Shah-i-Hamadan Institute of Islamic Studies, University of Kashmir, Srinagar, who jointly presented their paper on 'Evaluating the *Sunnah* through the Qur'anic criterion: A critical analysis of Taha Jabir al-Alwani's methodology'.

Chairperson of the session, Prof. Mohammad Ishaque summarised the presentations made in the session.

Technical Session-III

Chaired by Prof. Arshi Khan, Vice-Chairperson of the IOS, and Professor of Political Science, Aligarh Muslim University, Aligarh, the third session focused on "*Integration of Knowledge: Taha Jabir al-Alwani's Vision for Integrating Traditional Islamic Education with Modern Sciences*".

The key speaker of the session was Prof. Dr. Thameem Ushama from AHAS KIRKHS, IIUM, Malaysia. He presented his paper on 'The theory and the process of Islamisation of Knowledge: A comparative analysis of Ismail Raji al-Faruqi and Taha Jabir al-Alwani'. The purpose of his paper was to analyse the theoretical framework of both the thinkers. There were two visions but the mission was one.

The first speaker Dr. Saadeldin Mansour Gasmelsid, Associate Professor, AHAS KIRKHS, IIUM spoke on 'Taha Jabir Al-Alwani and his role in the sciences of *Hadith* and *Usul al-Fiqh*'.

Dr. Tazul Islam, Senior Lecturer, Universiti Sains Islam, Malaysia, presented his paper on 'From Islamisation to *Maqasidic* Integration: Taha Jabir Al-Alwani's epistemic turn and the methodology of *Al-Jam bayna al-Qira'atayn*'. Dr. Abas Mansur Tamam, Lecturer at the Graduate

School, Master of Islamic Religious Education, Universitas Ibn Khaldun, touched upon the topic, 'Taha Jabir Al-Alwani's *Tawhidic* epistemology and knowledge integration in Islamic education reform'. Dr. Mohammad Ajmal, Assistant Professor, Centre of Arabic and African Studies, School of Language, Literature and Culture Studies, Jawaharlal Nehru University (JNU), presented his paper on 'Taha Jabir Al-Alwani and his methodological approach to integrating religious and social sciences'.

Mr. Wahyu Hidayat, a Ph.D. candidate, ME Sy at Universitas Ibn Khaldun, Bogor, Indonesia, presented his paper on '*Shariah* Micro-economic empowerment with the *Fiqh Al-Aqalliyat* approach: Integration of *Maqasid Al-Shariah* and *Shariah* finance'.

The last speaker was Showkat Ahmad Najar, research scholar, Department of Islamic Studies, Aligarh Muslim University, Aligarh. He spoke on 'Re-integrating Revelation and Cosmos: Reassessing Taha Jabir Al-Alwani's two-readings methods for a contemporary Islamic Epistemology'.

December 28, 2025 (Day-2)

Technical Session-IV

The fourth technical session was chaired by Prof. Abdul Rashid Bhat, Former Professor, Department of Islamic Studies, University of Kashmir, Srinagar. The theme of the session was "*Taha Jabir Al-Alwani's Reforming Thought, Ijtihad, Maqasid-e-Shariah and Islamic Jurisprudence*".

The first key speaker of the session was Dr. Mohammad Mumtaz Ali, Professor, Department of *Usul al-Din* and Comparative Religion and Philosophy, AHAS KIRKHS, IIUM, Malaysia, whose presentation was on 'Humanity and Universality in Contemporary Islamic Thought: An analysis of the view of Taha Jabir Al-Alwani'. The second key speaker was Prof. Mohd. Fahim Akhtar, Professor of Islamic Studies, Maulana Azad

National Urdu University, Hyderabad. He focused on 'Apostasy in Islam: An analysis of the views of Taha Jabir Al-Alwani'.

Dr. Mahamed Fathy Eltrebi, Assistant Professor, Faculty of *Shariah* and Law, Universiti Islam Antarabangsa Sultan Abdul Halim Mu'adzam Shah, Malaysia, together with Dr. Hassan Suleiman, Assistant Professor, AHAS KIRKHS, IIUM, were the first speakers who jointly presented their paper on '*Al-Maqasidi Al-Olya Wa Athroha Al-Fiqhy* of Taha Jabir Al-Alwani: An analytical perspective'. They held that Dr. Al-Alwani utilised inductive reasoning to establish the higher objective (*Maqasid*) of Islamic law, which he identified as *Tawhid* (Oneness of God), *Tazkiyah* (purification) and *Ithmar* (civilisational) development. Dr. Zulqernain Haider, Department of *Fiqh* and *Usul al-Fiqh*, IIUM, Malaysia, focused on 'Methodological Renewal in Contemporary Islamic *Fiqh*: Taha Jabir al-Alwani's approach to the primary texts of Qur'an and *Sunnah* and its impact on selected *Fiqhi* issues'. Dr. Jamaliah Jamil, research scholar at the Institute of Knowledge Integration Academy, Tbilisi, Georgia, presented her paper on 'Taha Jabir Al-Alwani's contribution to holding the advancing universal welfare *Maqasid* in global Muslim Al society'.

Dr. Ishaq Amin Parrey, Adjunct Faculty, Department of Islamic Studies, Baba Ghulam Shah Badshah University, Rajouri, Jammu, spoke on 'Reconstructing *Ijtihad*: Taha Jabir Alwani's *Maqasid*-oriented framework for the renewal of Islamic thought'. Ms. Umesha Jan, junior research fellow (Ph.D.) and Dr. Nasir Nabi, Assistant Professor, both from Shah-i-Hamadan Institute of Islamic Studies, University of Kashmir, Srinagar, jointly presented their paper on 'Advancing the scope of *Maqasid Al-Shariah*: A scholarly contribution of Al-Alwani's perspective on Environmental Conservation'. Dr.

Uzma Khatoon, a columnist at the online web portal, New Age Islam, based in New Delhi, presented her paper on 'An analytical study of *Ijtihad* and *Tawhid* in the context of Taha Jabir Al-Alwani's intellectual discourse'. Mr. Mohammad Ikrar Nur Fikri, a post-graduate student at Universitas Ibn Khaldun, Bogor, Indonesia, focused on 'Beyond Capital and Labour: Testing the Classical Production in the context of *Shariah*-compliant Firms'.

Technical Session-V

The fifth technical session was chaired by Prof. M. Afzal Wani. The theme of the session was "*Contemporary Intellectual Crisis: Diagnosis and Proposed Cure*".

The first key speaker of the session was Dr. Fathi Hasan Malkawi, who spoke on 'The Intellectual Renewal Efforts in the thoughts of Taha Jabir Al-Alwani'.

The next key speaker, Dr. Abdul Salam @ Zulkifli B. Muhamad Shukri, Associate Professor, AHAS KIRKHS, IIUM, Malaysia, touched upon the topic, 'Taha Jabir al-Alwani and Islamic Thought: A discourse on the contemporary intellectual renewal'. Dr. Suhaimi Mhd. Sarif together with Dr. Yusof Ismail, Professor, and Former Academic Fellow, respectively at IIUM, Malaysia, jointly presented their paper on 'Evaluation of select intellectual legacy of Taha Jabir Al-Alwani'. Dr. Ahmad Syahirul Amin, Lecturer in the Department of Islamic Economics, IPB University Bogor, Indonesia, spoke on 'Assessing the alignment of contemporary Islamic economics with Taha Jabir Al-Alwani's Islamisation of Knowledge Methodology'. Dr. Khalid Hussain, a former researcher in the Department of Islamic Studies together with Dr. Mohammad Rafique Anjum, Chair Professor, Tribal Studies, Baba Ghulam Shah Badshah University, Rajouri, Jammu, focused on 'Reconstructing Islamic Thought in Modern Times: The Reformist Vision

of Taha Jabir Al-Alwani, and the Quest for a Balanced Epistemology'. Dr. Fauzia Maraam, former Ph.D. fellow in Islamic Studies, Aligarh Muslim University was the last speaker of the session who spoke on 'Taha Jabir Al-Alwani: Intellectual Crisis and Islamisation of Knowledge'.

At the end, Prof. M. Afzal Wani summed up the presentations made in the session.

Technical Session-VI

The sixth technical session was chaired by Prof. Arshi Khan. The theme of the session was focused on "*Taha Jabir Al-Alwani's Views on the Ethics of Disagreement in Islam: His Vision for Dialogue, Disagreement and Pluralism*".

The key speaker of the session was Dr. Noor Mohammad Osmani, Associate Professor, AHAS KIRKHS, IIUM. He spoke on 'Taha Jabir Al-Alwani's Qur'anic approach to *Ijtihad*, violence and peace'. He was followed by Dr. Mohammad Ilham Sheikh, Assistant Professor of Islamic Studies, Centre of Central Asian Studies, University of Kashmir, Srinagar. He presented his paper on 'Ethics of disagreement and contemporary Muslim Ummah: Relevance of Taha Jabir Al-Alwani's vision of modern challenges'.

Dr. Mohammad Nazmus Sayadat, Assistant Professor of Fundamental and Inter-Disciplinary Studies, AHAS KIRKHS, IIUM, together with Dr. Tazul Islam, Senior Lecturer, Faculty of Qur'an and Sunnah Studies, University of Science and Islam, Malaysia, jointly presented their paper on 'Perpetuation of unison and circumventing dissections as the tools in ascertaining ethical disagreement'.

Mr. Salman Faris TC, Lecturer, Busthanul Uloom Arabic College, Kannur, Kerala, devoted his paper to 'The Moral foundations of disagreement: Re-examining Taha Jabir al-Alwani's contribution to Islamic legal thought'.

Dr. Yusof Ismail, Former Academic Fellow at IIUM focused on 'Taha Jabir al-Alwani and the ethics of disagreement in Islam: A comparative study with classical and modern thinkers'. Mr. Shakeelur Rahman, research scholar, Department of Islamic Studies, Jamia Millia Islamia, New Delhi, spoke on 'An introduction to the ethics of disagreement in Islam by Taha Jabir al-Alwani'. Dr. Muhammad Redha, a Ph.D. candidate, Universitas Ibn Khaldun Bogor, Indonesia, presented his paper on 'The ethics of difference in Islam and national religious governance: The contribution of Taha Jabir al-Alwani's thoughts in strengthening Islamic ethics in Indonesia in the midst of religious differences and moderation'.

The last paper presenter of the session was Dr. Mohammad Azam Qasmi, former research scholar in the Department of Sunni Theology, Aligarh Muslim University, Aligarh. He presented his paper on 'The Islamic ethical framework of Taha Jabir al-Alwani's concepts of *Ikhtilaf* and *Adab*'.

At the end of the session, Prof. Arshi Khan summed up the proceedings of the session. Prof. Fathi Hasan Malkawi and Prof. Hamidullah Marazi also made certain observations on *Ijtihad* and disagreement.

Valedictory Session

Speaking as a guest of honour, Dr. Mustafa Ceric, Former Grand Mufti of Bosnia and Herzegovina and President, World Bosniak Congress, Bosnia, said that Taha Jabir al-Alwani used to say knowledge must restore dignity. He gave intellectual direction to Islamic thought.

The second guest of honour, Dr. Ildus Rafikov, Vice-President -

Research at the Maqasid Institute, USA, spoke about the diverse intellectual legacy of Taha Jabir al-Alwani and his contributions to renewal and reform.

In his valedictory address, Prof. Mohammad Ishaque elaborated on several aspects of Taha Jabir al-Alwani's life. He said that Al-Alwani created scientific research. His knowledge was beneficial for Muslims. His intellectual and empirical approach to issues of *Ijtihad* and other things drew attention of the Islamic scholars. In his *Tafseer al-Qur'an*, he presented the brief spirit of



Key-Speakers from top to bottom (L-R): Row1- Dr. Ali Muhiuddin Al-Qaradaghi, Prof. Dawood Abdulmalik Yahya Al-Hidabi, H.E. Dr. Koutoub Moustapha Sano and Prof. Dr. Ali Zahir; Row2- Prof. Dr. Budi Susetyo, Prof. Dr. Rafikul Islam, Dr. Fathi Hasan Malkawi and Prof. Dr. Bouhedda Ghali; Row3- Prof. Dr. Radwan Jamal Yousef Elatrash, Dr. Thameem Ushama, Prof. Dr. Mohammad Mumtaz Ali and Prof. Mohd. Fahim Akhtar; Row4- Prof. Dr. Abdul Salam @ Zulkifli B. Muhamad Shukri, Dr. Noor Mohammad Osmani, Dr. Mustafa Ceric and Dr. Ildus Rafikov

Tafseer. He contributed immensely to the renewal of Islamic thought.

In his presidential speech, the Patron of the IOS, Prof. Z.M. Khan, said that Dr. Alwani had hosted him during his visit to the United States of America and had one-to-one dialogue with him. He called for taking up Islamic methodology in a different fashion.

Speaking on the outcome of the conference, Prof. M. Afzal Wani said that the ideas had the requirement of implementation. He held that sincerity and clarity were most important in reading the Holy Qur'an. *Taqwa* and *Adl* were also important. He called for developing ideas and the unity of *Ummah*. He hoped that the agenda

would be carried forward with implementation.

Earlier, a seven-point resolution was unanimously adopted. The resolution reads as follows:

1. The effort should continue to highlight that the prime focus on the works and thoughts of Taha Jabir Al-Alwani which make prominent the objectives of *Shariah* to give dignity and protection to life, establish social justice and ensure fairness, mercy and security in societies.
2. That effort should be made to facilitate the understanding of the problems and crisis faced by the world in an analytical manner with reference to the indices identified by Taha Jabir Al-Alwani in the Qur'anic text and *Sunnah* to promote purposeful research and academic environment in Islamic studies in general and Islamic *fiqh* in particular.
3. That all efforts should be made to work towards the requirement of Integration of Knowledge and carrying forward the civilisational dialogue navigating without diluting essentialities of Islam.
4. That all efforts should made to make the thought of *Fiqh al-Aqalliyat* more explicit for the comprehension of the global communities for the purpose of harmonisation of the system prevalent in the world.
5. That the Institute of Objective Studies shall cooperate with the family of Shaikh Taha Jabir al-Alwani in effective processing of the "Taha Jabir Al-Alwani Award" for encouraging Maqasid-oriented research and service to the cause of

Ummah through authentic and contemporary methodology.

6. That institutions and universities shall make a sincere attempt to establish chairs and centres of study for carrying forward the legacy of Taha Jabir Al-Alwani with clarity and commitment.
7. That an effort shall be made by the Institute of Objective Studies to carry out research projects to present a comparative view of the thoughts of Taha Jabir Al-Alwani and other contemporary thinkers.

The two-day international

conference ended with a vote of thanks extended by Prof. Haseena Hashia.

IOS Centre for Historical & Civilisational Studies (IOSCHCS) organised a Seminar on "Urdu Adab Mein Hubbul Watani Aur Jidd o Jihde Azadi", in the Memory of Shaheed Ashfaqullah Khan and Ram Prasad 'Bismil', on December 21, 2025

Professor Salahuddin Qureshi, Former Chairman, Dept. of Geography, Aligarh Muslim University presided over the symposium, while Professor Syed Siraj Ajmali was the Chief Guest on this occasion.

Proceedings of the seminar commenced with the recitation of a few verses from the Holy Qur'an. Dr. Kaleem Afrogh, Associate Professor in AMU Boys' Polytechnic took up the proceedings of the seminar by inviting Professor M. Waseem Raja (CAS, Dept. of History, AMU & Joint Director, IOSCHCS) to introduce the theme of the seminar.

Professor Waseem Raja said that Urdu served as a vehicle of revolutionary thoughts in both the

phases of our freedom struggle, that is the 1857 myham phase and the following phase until we attained independence. He then gave a comprehensive presentation to introduce the theme of the seminar. He gave a long list of celebrated Urdu poets whose poems continue to inspire even the new generations to build India as a great nation. He then cited some verses from the patriotic poems of illustrious poets.

Following the introduction of the seminar theme, Professor Perwez Nazir (CAS, Dept. of History, AMU and expert on the history of Urdu journalism) paid rich tributes to the martyrs and spoke on their sacrifices to

a bosom friend of Ram Prasad Bismil. Along with Bismil and other revolutionary friends Ashfaqullah Khan participated in all revolutionary actions. Talking particularly about Kakori Train Action which had taken place on 9 August, 1925, he said that Ashfaqullah was physically very strong and therefore in one strike he opened the iron box being carried by the train which contained the wealth of the Indians plundered by the British through several means. About a year later, on 7 December, 1926, he was arrested from Delhi and put in Faizabad jail where he was hanged on 19 December, 1927. He was only 27 years old at that time. Prof. Jamal

mentioned that in a letter from jail to his nephews Ashfaqullah Khan wrote, "The brave dies once, cowards daily...I have been accused of loving my country and for this crime I have been given the death sentence...you must read the proceedings of my case. You will come to know that to what extent I loved my motherland as a true Muslim". Ashfaqullah Khan was a staunch believer in Hindu-Muslim unity. In

his final letter from Faizabad jail, he wrote to his mother to be proud, not mournful, as he was dying a heroic death. His last wish was:

"Kuchh aarzoo nahin hai, hai aarzoo tou bas yeh

Rakh de koi zara si khak-e-watan mere kafan mein".

Dr. Jabeen Anjum (Former Principal, Jamia Urdu College of Education) said that Urdu literature promoted patriotism, inspiring Indians to join the struggle for freedom. Dr. Jabeen read out some of the Urdu patriotic poems which in the past had reached out to the masses. In her opinion Urdu motivational poems composed during freedom struggle can



Prof. M. Waseem Raja delivering his speech escape from the clutches of the British colonialism. He mentioned the revolutionary events which alarmed the British government in India. In his presentation, Professor Perwez Nazir pointed out how Urdu revolutionary poetry ignited the spirit of the young revolutionaries, both Hindu and Muslims. He gave thought-provoking ideas to understand the life and contributions of Ram Prasad Bismil and Ashfaqullah Khan. He filled his arguments with several chilling anecdotes, which would inspire generations to come.

Professor Syed Jamaluddin (Director, IOSCHCS) spoke on the revolutionary Ashfaqullah Khan 'Hasrat'. He said that Ashfaqullah was

still be used to inspire the youth to work earnestly for future India.

Dr. Mohammad Afzal Khan (Asstt. Professor, CDOE, AMU) presented his well researched paper on '*Tehreek-e-Aazadiy-e-Hind aur Urdu Sha'iri*'. He said that Urdu was the language which became a strong voice of the mujahideen-e-Aazadi and took the movement to the masses. He cited verses from Mushafi, Ghalib, Mumin, Bahadurshah Zafar, Daghi, Azurdah, Hali, Wajid Ali Shah, Tilok Chand Mahroom, Mohammad Ali, Zafar Ali Khan, Shibli Nomani, Lal Chand Falak, Ashfaqullah Khan, Ram Prasad Bismil, Bismil Azimabadi, Iqbal, Sarwar Jahanabadi, Anand Narain Mulla, Josh Malihabadi, Braj Narayan Chakbast and many other Urdu poets who chose freedom of India as their theme and popularised through their patriotic poetry giving the message of patriotism.

Mr. Mohammad Allam (Research scholar, Dept. of Education, AMU) spoke on the martyrdom of Ram Prasad 'Bismil'. He first gave an account of his family background. He said Ram Prasad was born on 11 June, 1897 in Shahjahanpur, United Provinces. His father, Muralidhar was once a municipal employee, but later became a trader. Bismil was in a college when he met Ashfaqullah Khan. They became friends. Bismil joined Arya Samaj. Bismil was a writer and poet and his literary creations were published in prestigious magazines. He wrote autobiography, novels, critical essays, translations, poetry, etc. Mr. Allam said that Bismil's aim was to establish United States of India through armed revolution. For this purpose he founded Hindustan Socialist Republican Association together with Ashfaqullah Khan, Sachindra Nath Sanayal and some other revolutionary compatriots in 1924. Revolutionaries

then carried out several actions to get money in order to finance the revolutionary activities. On 9 August, 1925, accompanied by his revolutionary friends like Ashfaqullah Khan, Sachindra Bakshi and Rajendra Lahiri, Bismil carried out the famous Kakori Action plan at Kakori near Lucknow. All revolutionaries were subsequently arrested. Bismil was kept in Gorakhpur jail. It was in this jail that he wrote his biography which is considered as one of the best works in Hindi literature. His poem "*Mera Rang de Basanti Chola*" became a cult song in the history of the national movement. On 19 December, 1927, Bismil was hanged in the Gorakhpur jail. The slogan "*Jai Hind*" was on the lips of the 30-year old revolutionary and freedom fighter Bismil.

As chief guest, Professor Syed Siraj Ajmali from Dept. of Urdu, drew attention to an important book titled *Urdu mein Qaumi Sha'iri ke Sau Saal*, edited by Ali Jawwad Zaidi and published in 1957. He said that this book is a collection which presents Urdu patriotic poems composed in 19th-20th century. He, in particular, mentioned *Mathnavi Huzn-e-Akhtar* composed by Nawab Wajid Ali Shah which in the following years paved the way for patriotic poetry in Urdu. He said that to understand the mood of the society, a study of Iqbal's poem *Tasveer-e-Dard* (The Portrait of Anguish) which laments the political, social, and spiritual decay of the Muslim community, and calls for self-realisation and unity. He said that the famous verse *sarfaroshi ki tamanna ab humare dil mein hai* is mistakenly attributed to Ram Prasad Bismil whereas in fact it was written by Syed Shah Mohammad Hasan 'Bismil' Azimabadi, but he agreed that this was popularised by Ram Prasad Bismil.

In his presidential address, Professor Salahuddin Qureshi said that Urdu rendered invaluable service to

the national movement. Patriotic sentiments expressed in Urdu poems motivated Indians to participate in freedom struggle with great enthusiasm. He said that the social message of unity and secularism present in Urdu literature should be brought forth to silence the communalisation of our society.

In the end, Dr. Kaleem Afrogh extended a vote of thanks to the participant and attendees.

Mujaddid IOS Centre for Arts and Literature organized a discussion on "Intellectual Traditions of Maulana Abul Kalam Azad"

A discussion on "Intellectual traditions (*Fikri Riwayaat*) of Maulana Abul Kalam Azad" was organised by the Mujaddid IOS Centre for Arts and Literature on December 6, 2025. Presided over by the noted Islamic scholar Prof. Akhtarul Wasey, the discussion got off to a start with the recitation of some Qur'anic verses by Dr. Khan Mohammad Rizwan, who also conducted the proceedings.

In his introductory remarks, senior Urdu journalist and writer, Mr. Ahmad Javed, observed that Maulana Abul Kalam Azad needed no introduction. His contribution to education as the first Union Minister for Education after Independence was immense. Referring to the activities of the IOS, he said that it was engaged in conducting and promoting research on socio-economic issues of the marginalised sections of society since its inception in 1986. Today's discussion was being organised on Maulana Azad who was the symbol of secularism and a votary of modern education. This also happened to be the day on which the anniversary of demolition of Babri Masjid was being observed as 'Black Day'. The day should be remembered as the day of introspection.

In his key-note address, Professor of Urdu, Delhi University, Prof. Abu Bakar Ebad, held that Maulana Abul Kalam Azad was living in both past and present at the same time. His personality was multi-dimensional and his study very diverse. His works are a beautiful blend of history, philosophy, science, *Fiqh* and sufism. His *Tarjumanul Qur'an* is free from prejudice and bias. As an Urdu journalist, he proved his worth through the newspapers like *Al-Balaagh* and *Al-Hilal*. *Al-Hilal* was the best Urdu paper of that time as unbiased and independent. He was acclaimed for his contribution to the establishment of institutions and Madrasas. He maintained that Maulana Azad was against the use of violence to attain freedom.

On this occasion the book titled "Maulana Abul Kalam Azad" written by senior Urdu journalist and ex-correspondent of Voice of America (Urdu service), Mr. Suhail Anjum and published by the IOS, was released. Since Mr. Suhail Anjum himself could not make it to the programme, he was represented by his son, Dr. Salman Faisal.

Well-known Urdu fiction writer, Mr. Ishrat Zaheer, said that Maulana Azad believed detachment from traditions and setting new precedents. It was his broad-mindedness to set up institutions like Sahitya Akademi and Sangeet Natak Akademi to promote

literature and culture. He described *Ghubar-e-Khatir* as a literary masterpiece. He called for using Maulana's vision for the benefit of the community.

Mufti Ataur Rahman Qasmi observed that there was perfect understanding of ideas in his traditions. His importance in the freedom struggle and the Indian National Congress could be gauged from the fact that Gandhiji wrote a letter to him on the death of his father. Gandhiji described the Maulana as the "future of India". He was very much impressed by him. Maulana Azad was bitterly against the two-nation theory. He strongly believed that the situation

for improving relations with non-Muslims.

In his presidential remarks, Prof. Akhtarul Wasey said that Maulana Azad was credited with creating institutions of higher education in science and technology, and academies for the promotion of literature and culture.

At the end, Dr. Khan Mohammad Rizwan extended a vote of thanks to all those who were present on the occasion.

Activities of the IOS Chapters

KOLKATA CHAPTER

Prayer and Memorial Meet in Memory of Dr. Mohammad Manzoor Alam at Kolkata (January 28, 2026)

A dignified Prayer and Memorial Meet in remembrance of the renowned scholar, visionary thinker, and institution builder Dr. Mohammad Manzoor Alam was held on January 28, 2026 at Aliah University's Auditorium, Park Circus Campus, Kolkata. The programme was jointly organised on January 28, 2026 by *Puber Kalom*, All India Milli Council (West Bengal), The Muslim Institute, and the Institute of Objective Studies (IOS), Kolkata Chapter. The gathering witnessed participation from people belonging to diverse walks of life.



Standing (L-R): Dr. Khan Mohammad Rizwan, Dr. Khalid Mubashshir, Mufti Ataur Rahman Qasmi, Prof. Abu Bakar Ebad, Prof. Akhtarul Wasey, Prof. Mohsin Usmani and Mr. Ahmad Javed releasing the book

of the country would worsen after Partition.

Ex-Professor of Arabic at English and Foreign Languages University, Hyderabad, Prof. Mohsin Usmani Nadwi, noted that Maulana Azad's political career was outstanding. He was a votary of one-nation theory. His personality was multi-farious. Maulana's monumental work, '*Tarjumanul Quran*' was well-received by the world. He strongly felt the need

The meet began with the recitation of some verses from the Holy Qur'an by Qari Mohammad Shahid. Mr. Mahtab Alam Nadvi presented a detailed account of the life, thought, and multifaceted contributions of Dr. Mohammad Manzoor Alam.

The introductory remarks were delivered by Mr. Abdul Basit Ismail, Coordinator, IOS Kolkata Chapter. He highlighted Dr. Alam's firm belief in the Qur'anic principle "*Wa Laqad Karramna Bani Adam*", emphasising the inherent dignity of human beings. He recalled Dr. Alam's enduring message—"Sit together, think together and work together"—describing it as the essence of his intellectual and social philosophy. On this occasion, Mr. Ismail also proposed the establishment of an Academic Chair in the name of Dr. Mohammad Manzoor Alam at Aliah University, Kolkata. He further expressed his sincere gratitude to Mr. Nadimul Haq, Member of Parliament, and Prof. Rafikul Islam, Vice-Chancellor, Aliah University, Kolkata, for their support in the organisation of the meet.

Dr. Sarfaraz Ahmed Khan spoke on the multidimensional contributions of Dr. Alam, underlining his work in

education, research, social justice, and institution-building. Mr. Rafey Siddiqui urged the community to continue and strengthen the legacy of Dr. Alam in thought and action.

A message from Dr. Alam's eldest son and the Secretary General of the Institute of Objective Studies, New Delhi, Mr. Mohammad Alam was read out by Ghulam Rabbani Nadvi,

editor, *Puber Kalom*, Haji Shahood Alam, and Mr. Ghulam Muhammad from All India Milli Council, shared their personal associations with Dr. Alam and highlighted the vast scope of his intellectual, social, and humanitarian work.

Prof. Rafat Ali, Associate Professor at Jadavpur University, stated that Dr. Alam's contributions remain a lasting source of inspiration and that it is the responsibility of the academic community to carry his legacy forward. Dr. Sabah Ismail observed that Dr. Alam was a *da'ee* in the true sense of the term and had a profound impact on the intellectual and social consciousness of Indian Muslims.

The Prayer and Memorial Meet concluded with the presidential address and a collective *du'a* led by Qari Md Shafiq Qasmi, seeking divine mercy for the departed soul and peace and harmony for society.

The programme was conducted by Mr. Mohammad Shahjahan, Vice-Principal, Jibreel International School, Kolkata.



On the dais (L-R): Prof. Sarfaraz Ahmed Khan, Haji Shahood Alam, Dr. Sabah Ismail, Prof. Rafat Ali and Qari Shafiq Qasmi; On the podium: Mr. Abdul Basit Ismail delivering his introductory remarks reaffirming the family's and the institution's commitment to carrying forward his mission. An audio message by Prof. Hamid Naseem Rafiabadi, Visiting Professor at Aliah University, was also played in which he paid rich tribute to Dr. Alam's scholarly and global contributions.

Mr. Ahmad Hasan Imran, Former Member of Parliament and

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