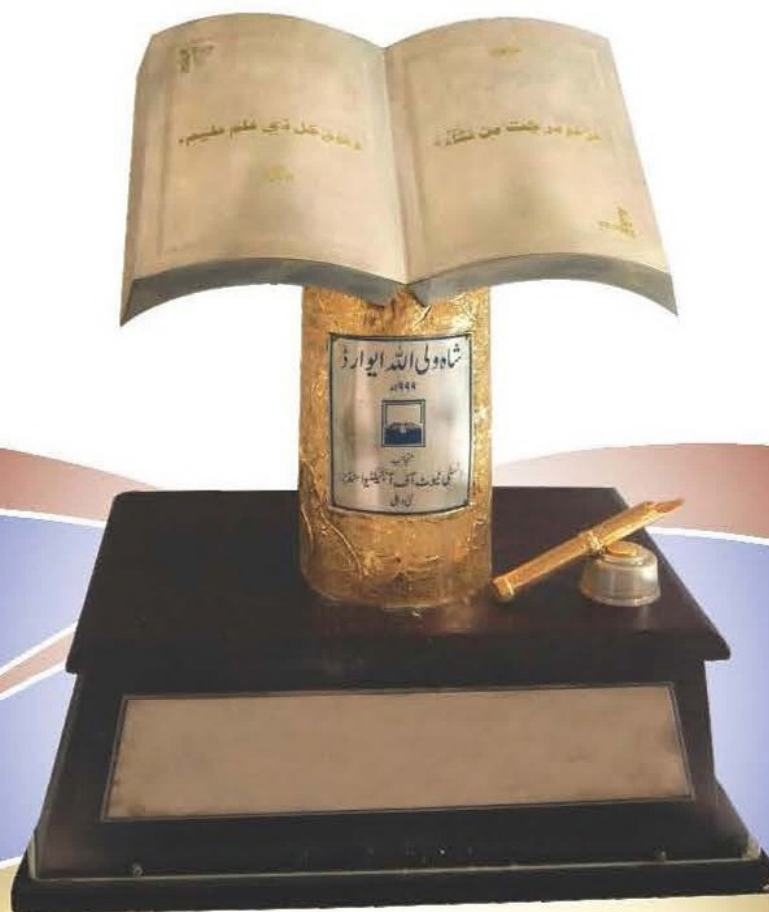


SHAH WALIULLAH Award



INSTITUTE OF OBJECTIVE STUDIES

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Institute of Objective Studies

A brief Introduction

The Institute of Objective Studies (IOS) was established in the year 1986 with the cooperation of Muslim scholars and intellectuals and formally registered under the Societies Registration Act of Govt. of India on April 13, 1987. The objectives of the Institute are:

- a. To undertake objective studies relating to Islam and Indian Muslims.
- b. To undertake studies on major Indian religions.
- c. To study and analyse issues and problems relating to Indian Muslims in particular and the country in general.

Since its inception, the Institute of Objective Studies has been devoting to the promotion of empirical and conceptual studies in the social sciences, humanities and law in an Islamic perspective and to studies and issues concerning the Muslim ummah, the nation and the humanity as a whole.

The Institute functions in a democratic manner with its headquarters located in New Delhi and five branches at Aligarh, Chennai, Calicut, Kolkata and Patna, which are known as IOS Chapters. Researches are initiated and supervised by 23 Academic Committees in different disciplines.

The activities and programmes carried out under the aegis of the Institute have been widely recognised and appreciated in India and abroad. The various projects sponsored by the Institute have fulfilled a long felt need for reliable and authentic information and analysis on problems and issues pertaining to the Muslim community in India.

So far about 425 projects, reports and translations of important books have been completed and published by the Institute.

The Institute has brought together a number of eminent Muslim social scientists and *Ulama*. The cooperation extended by the *ulama* has greatly benefited the Institute in carrying out its multi-faceted programmes and activities.

From time to time, the Institute organises national and international seminars and workshops on issues and problems relating to Indian Muslims, to the country and to the larger humanity. So far, the Institute has organised more than 1295 seminars, workshops and meets. Most of the reports of these seminars and workshops have been published.

The Institute also organises monthly lectures on topical themes which are delivered by eminent scholars and *Ulama*.

As a result of meetings between the *ulama* and social scientists and intellectuals, organised by the Institute many of the *Ulama* have agreed to include modern subjects in the curriculum of *Madaris*. They have invited Muslim scholars from different universities to address the students of *Madaris* on modern disciplines.

A serious problem in the study of Indian Muslims is the paucity of reliable and authentic data. In order to fill in this lacuna the Institute has set up a Data Bank.

The Institute celebrated the 50th year of India's independence by organising a two-day seminar on "Muslims in India since Independence" on 28-29 March, 1998 in New Delhi. A number of programmes were also organised at its Chapters in Aligarh, Patna, Calicut, Chennai and Kolkata. These programmes

highlighted the contribution of Muslims to the independence movement as well as the problems faced by the Muslim community during the past 50 years.

The Institute publishes two bi-annual academic journals, namely, 'The Journal of Objective Studies' and 'The Journal of Religion and Law Review' and a quarterly Urdu journal 'Mutaleaat'. A monthly newsletter in English and a quarterly newsletter in Urdu and web magazines 'Current Affairs' and 'Nuqta-e-Nazar' under IOS website www.iowworld.org are brought out for the purpose of disseminating information about the activities and programmes of the Institute.

IOS Chapters

1. IOS Aligarh Chapter Sultan Building Opposite Akbar Market Medical College Road, Dodhpur Aligarh-202002	2. IOS Chennai Chapter Darul Ihsan 1 st Street Choolaimedu Chennai-600094
3. IOS Calicut Chapter Obelisk Building 23/494 – F-1, P.O. Arts College Calicut-673018	4. IOS Kolkata Chapter 45, Elliot Road Kolkata-700016
5. IOS Patna Chapter Deep Ganga Complex 104, First Floor Near Arvind Hospital Ashok Raj Pat h Patna-800004	

Shah Waliullah Award

To commemorate the outstanding services of Hazrat Shah Waliullah and to promote the Islamic values, the Institute of Objective Studies instituted an Award known as "Shah Waliullah Award" to honour eminent scholars who have done outstanding work in Social Sciences, Humanities, Law and Islamic Studies. The Award is in the form of a cash of one Lakh rupees, Memento, shawl and a scroll of honour containing citation which is given annually to the best scholar of the year. The scheme was started in 1999.

The scheme is administered by an independent Board which nominates a Panel of Experts consisting of eminent scholars to identify and recommend the scholar to be honoured. The subject or the field of the Award is decided by the Board for each year.

The first Shah Waliullah Award (1999) was conferred posthumously on Maulana Syed Abul Hasan Ali Hassani Nadvi (R.A), popularly known as Maulana Ali Mian, on 3rd of November, 2000. The second Shah Waliullah Award was conferred on Janab Qazi Mujahidul Islam (R.A), the renowned Islamic scholar and an authority on Islamic *Fiqh*. The third Shah Waliullah Award was conferred on Prof. M. Nejatullah Siddiqui, an authority in the area of Islamic Economics and Islamic or Interest-free banking. The fourth Shah Waliullah Award was presented posthumously to Hazrat Maulana Mohammed Shihabuddin Nadvi (R.A.) on 27th March, 2004, who made an outstanding contribution in the field of *Qur'anic Uloom*. The fifth Shah Waliullah Award was conferred on Prof. Mohd Yasin Mazhar Siddiqi, the renowned scholar on Historiography in Islamic Perspective on 24th September, 2005. The sixth Shah Waliullah Award could not be conferred because there was no unanimity on the candidate, nor an appropriate standard of excellence in the candidate available. The seventh Shah Waliullah Award was conferred on Prof. Tahir Mahmood,

the renowned scholar on Islamic Law on 11th July, 2009. The eighth Shah Waliullah Award was conferred on Dr Maulana Taqiuddin Nadvi, the renowned scholar on Hadith literature on February 26, 2011. The ninth Shah Waliullah Award was conferred on Dr. Mohammad Khalil Abbas Siddiqui, the renowned scholar on Social Anthropology in Islamic Perspective on December 15, 2012. The tenth Shah Waliullah Award was conferred on Maulana Syed Mustafa Refai Nadvi Jilani on August 23, 2014. The eleventh Shah Waliullah Award was conferred on Maulana Syed Rabe Hasani Nadvi, Reactor, Nadwatul Ulema, Lucknow on August 01, 2015 and the twelfth Shah Waliullah Award was conferred on Mr. Syed Iftekhhar Gilani on April 03, 2017. The thirteen Shah Waliullah Award was conferred on Prof. Obaidullah Fahad on September 27, 2019. The fourteen Shah Waliullah Award was conferred on Maulana Syed Jalaluddin Umari on June 20, 2021. The topic for the next Shah Waliullah Award is "*Objective Study of Indian History and Culture*".

Further, **under essay writing competition** (for junior category) the Institute invites yearly the young scholars and researchers to submit the essay on the topic/subject (to be decided each year).

The essay on the topic "*Shah Waliullah's Approach to the Qur'an*" for the year 2002 written by Janab Mahboob Farogh Ahmad Qasmi of Darul Uloom Deoband was considered as the best for the award, while the topic of the essay for the second award was "*Human Rights in Islamic Perspective*" and the essays written by Ms. Najmus Sahar Tahsin S. of Chikmagalur (Karnataka) and Mufti Md. Serajuddin Qasmi of Islamic Fiqh Academy, New Delhi were considered as the best for the award jointly, while the topic of essay for the third award was "*Intra-Community Dissension and the unity of the Muslim Ummah*" and the essay written by Mr. Anis Ahmed Falahi, Jamiat-ul-Falah was considered as the best for the award. The topic for the fourth award was "*Constitutionalism in Islamic Perspective*" and the essay written by Prof. Faizan Mustafa and Dr. Afroz Alam was considered as the best for the award and the topic for the fifth award was "*Education in Islamic Perspective*" and the essays written by Ms. Najmussehar and Mr. Kefayetullah were considered as the best for the award and the topic for the sixth award was "*Media, Society and Indian Muslims*" and the essay written by Dr. Nasheed Imtiaz was considered as the best for the award and the topic for the seventh award was "*Political System in Islam Relevance to Modern Time*" and the essays written by Dr. Meraj Ahmad Meraj and Dr. Anita Kumari were considered as the best for the award and the topic for the eighth award was "*Islami Dawah and Call of the Modern Age*" and the essay written by Ms. Faridah Husaini was considered as the best for the award. The topic for the next essay writing competition is "*Treatment of Muslim rulers to Non-Muslims in India*".

Rules relating to the conferment of the Shah Waliullah Award

1. The Award will be administered by an autonomous Board appointed by the Governing Council of the Institute of Objective Studies.
2. The Board shall nominate a Panel of Experts to identify and recommend the recipient of the Award. The Panel shall consist of at least three eminent scholars from disciplines or fields in which the Award is to be given. The composition of the Panel will change every year according to the discipline or field in which the Award will be given.
3. The subject or theme of the Award shall be determined by the Board in each year.
4. **Only Indian citizens** shall be eligible for the Award.

5. The Institute of Objective Studies shall solicit the opinion of scholars, heads of university departments and the *ulama* for nominating the recipient of the Award.
6. If the work of a nominated scholar happens to be in a language other than Urdu, Arabic and English the publications will be required to be submitted along with a brief summary in English for the consideration of the Panel of Experts.
7. **Self-nomination** shall not be entertained.
8. The bio-data of the scholars nominated for the Award should be submitted as per the prescribed format.
9. While making the nominations, the totality of the work of the nominated scholar would be kept in view.
10. The recipient of the Award will not be eligible for the award for the second time **for the next 5 years**.
11. Nominations should be accompanied by a brief bio-data of the nominated scholar and at least two of his/her works, which are supposed to constitute his/her most important contribution.
12. The decision of the Board regarding the selection of the awardee shall be **final**.
13. The Board may defer or withhold the Award in a given year, if nobody is found suitable for the Award.
14. In a situation where there is no clear nomination for the award, or where the opinions of the proposers are divided, or where the person nominated by the Board for the Shah Waliullah Award declines the award, the Shah Waliullah Award Board will have the authority to nominate an eminent scholar for the award.
15. The Award may be given posthumously, provided the death of the nominated scholar has not occurred **more than five years before** the last date prescribed for submission of nominations.

Shah Waliullah: An Introduction

Shah Waliullah (1703-1763) was one of the most outstanding Muslim scholars of eighteenth century India. He was a rare polymath who made highly original and seminal contributions to a variety of Islamic disciplines, including the translation and exegesis of the Qur'an, *Hadith*, *Fiqh*, historiography, *Kalam*, *Tasawwuf* and Islamic philosophy. He played a pioneering role in the revival and regeneration of the intellectual, moral and cultural legacy of Islam and thereby influenced and inspired several generations of Muslims in the Indian subcontinent.

One of the most important and enduring contributions of Shah Waliullah relates to the Holy Qur'an. Four distinctive but interrelated dimensions of his approach to the Holy Qur'an and his contributions to Qur'anic studies are noteworthy.

He emphasized the pivotal role of the Qur'an in the Islamic ethos and considered it incumbent on every Muslim to understand its meaning and message. Realising that a majority of Muslims in India were not sufficiently conversant with the Arabic language, he undertook a translation of the Qur'an into Persian. Subsequently, two of his sons rendered the Qur'an, on the basis of his Persian translation, into Urdu, the lingua franca of Muslims in large parts of the country. These translations paved the way for the translation of the Holy Qur'an into other vernacular languages.

Shah Waliullah firmly believed that religious instruction in Islamic *madaris* should begin with the learning of the Qur'anic text, followed by its translation

and explanation of difficult words and passages as well as a brief commentary in the local language. He believed that this should form an inseparable part of the curriculum of Islamic *madaris*.

He realized, to his dismay, that the scholars and *ulama* of his times were deeply enamoured of Greek philosophy and attached undue importance to philology and grammar. He cautioned them against the insidious consequences of this preoccupation and urged them to turn instead to the fundamental sources of Islam – the Qur'an and *Hadith* – which alone could provide a true understanding of Islamic teachings and principles.

Shah Waliullah was acutely aware of the need to interpret and project the teachings and principles of Islam in the contemporary academic and literary idiom. He worked out, for this purpose, a comprehensive and cogent system of Islamic philosophy and scholasticism based essentially on the edifice of the Qur'an and *Hadith* but presented in the idiom and style of his time.

15th Shah Waliullah Award

on

“Objective Study of Indian History and Culture”

The last date for receipt of nomination is 31 July 2024.

A Note on the Theme of the Award

Situated in the Asian sub-continent, India has been at the centre of world attention since centuries. This is a unique territorial region about which it could be affirmed with full confidence that the oldest races and civilisations of the world took refuge in this wonderland. A number of new researches in the field have corroborated this thesis. The caravan of humanity has been associated with this land. Arguably, the geographical importance of this region significantly contributed to its fascination. This region is rich in many diversified natural resources. Besides, this is imbued with ostensible charm and warmth which woos every beholder. That is the reason why great conquerors, suzerains, sultans and rulers dreamed of settling on this land. While many of them met with success, the rest were not so lucky. Those who tasted the success also included the Muslim rulers of the mediaeval period.

They not only fostered deep affection for this land and refrained from treating it as a conquered territory but also adopted it as their native land. They invigorated its grace, made it more alluring and fascinating. As a matter of fact, the influence of a different race and culture produced a varied *Attar* (perfume), which is called *Hindustaniyat* (Indianness) and *Hindustan* (India).

Unfortunately, a communal mindset came to the fore post-independent India, and its tentacles stretched with the passage of time. It dealt a heavy blow to Indian's real identity. The damage was done not only to its body politically, but also socially and culturally. After Independence when the work of writing the past history of India started, a sizeable section was beset with the communal mindset. Instead of engaging in historiography, this section set itself on re-writing history based on myths and manufactured facts. In their writings, they confined themselves to the rulers whom they held dear and showed the Muslim Kings of India in a bad light. This sullied the image of the country and a deep sense of exasperation prevailed. In such circumstances, the job of objective writing of Indian history and culture was not an easy task.

But many of historians took upon themselves the responsibility to put the history of India and its culture in their accurate and fact-based perspective.

In the past few years, India's political landscape underwent a sea change. This change was marked by the persistence of communal frame of mind, which also witnessed the assassination of Mohandas Karamchand Gandhi. It was like announcing that from now on, there will be no space for those who talked of a united nation and the dictum of unity in diversity. In spite of all this, a sizeable section of scholars always remained active to challenge this mindset. This section always spoke the truth without being biased and never endured distortion of facts of history and culture belonging to a community. In fact, the need for such an endeavor was felt soon after India's Independence. But this job assumed more importance in the past few years because of the obligation to preserve the real *Hindustaniyat* for future generations. If this does not happen, supreme sacrifices, which made thousands of people shed their blood for the sake of freedom from the Britishers, will go in vain.

If sincere efforts are not made to preserve India's rich and authentic history and culture, it will be difficult to think of India an Independent and Sovereign Democratic Republic.

In view of the urgent need for objective study of Indian history and its culture, the Institute of Objective Studies has finally selected this topic "Objective Study of Indian History and Culture" for the 15th Shah Waliullah Award in order to recognize the contribution of an Islamic scholar who keeps his lamp aflame even during heavy winds. This is also aimed at engaging the younger generation in the momentous task by acquainting them with his services.

Essay Writing Competition (Junior Category) on

"Treatment of Muslim rulers to Non-Muslims in India"

The Institute of Objective Studies invites essays on the topic of "Treatment of Muslim rulers to Non-Muslims in India" by young scholars and researchers. The best essay will receive a cash award of Rs. 25,000/-.

The last date for submission of the essay is 30 May, 2023.

Candidates who wish to participate in the competition are required to submit their essay in accordance with the following guidelines:

- i) The candidate should be below 45 years of age.
- ii) The essay should have a high academic standard and should not exceed 10,000 words. Detailed references should be appended at the end of the essay.
- iii) The essay should be submitted along with the CV of the candidate.
- iv) An essay which is submitted for the competition should not have received any award by any other organisation or institution. If the essay wins the award, the IOS will have the **exclusive right** over its publication.
- v) The decision of the IOS on the selection of the best essay shall be **final**.

A Note on the theme of Essay

Treatment of Muslim rulers to Non-Muslims in India

History is the rich heritage of a country. It not only strengthens the bond with the past, but also paves the way for new spirits and courage. History teaches us to distinguish between right and wrong and suggests ways to brighten the future. If a race is deprived of its history or its history is covered with a veil, or its history is altered, it could lead to ruination and desperation of that ethnic group. The history of Muslims in India has been very long and vivid. After the foundation of the Delhi Sultanate was laid in 1206, the history of Muslim rule

continued to expand to vast swathes of territory in the country. The Muslim rule in India was spread over a period of more than six hundred years. During this long period, Muslim rulers created an atmosphere of peace, order, progress and prosperity among the Hindu majority communities. Religious, social and economic policies of these rulers made them very popular and strong. Sultans of Delhi and Mughal rulers not only treated non-Muslims well but also gave them share in administration. They were placed at high posts and in responsible positions, and precious gifts, including land, were held out to them to fulfill their religious needs. They received equal treatment socially, economically and legally. Effective steps were taken for their prosperity and their educational and cultural development.

These golden impressions of the history of Muslim rule in India are preserved in the books that were written by contemporary scholars and historians. The sultans and other rulers got the historical events recorded. Their *farmans* (edicts), policies, events of that period, descriptions of emissaries and travelers form a part of historical records. Besides contemporary writers, upright scholars of later periods provided clinching historical evidence.

Several attempts have been made to change the manifest and shining history of Muslims in India. A sustained and planned campaign is currently underway to re-write history by distortion of facts. The new generation is feared to be deprived of the golden history of the long Muslim rule in India. In such circumstances, impartial and unprejudiced historians and scholars, pro-humanity writers and well-wishers of the *Ummah*, are urged to bring forward the treatment of Muslim rulers, particularly with their non-Muslim subjects, for the benefit of young generation. They are appealed to acquaint the new generation with the outcome of their research, based on the documents, *farmans* and royal decrees in order to create a congenial atmosphere for peace and harmony in the country. This will go a long way in helping Indians to feel proud of their glorious past.

In this connection, on the occasion of the 15th Shah Waliullah Award presentation ceremony, the topic for the essay writing competition under the junior category will be "Treatment of Muslim rulers to Non-Muslims in India (*Hindustan mein Ghair Muslimon kay Saath Muslim Hukmaranon ka Bartao*)". You are invited to send your essay on this topic.



SHAH WALIULLAH AWARD

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