

# Shah Waliullah Award



## **INSTITUTE OF OBJECTIVE STUDIES**

[NGO in consultative status (Roster) with the Economic and  
Social Council of the United Nations]

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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 at 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 480+ research 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/conferences and workshops on issues and problems relating to Indian Muslims, to the country and to the larger humanity. So far, the Institute has organised 1360+ seminars/conferences, 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* in India. 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 publishes two bi-annual academic journals, namely, '*Journal of Objective Studies*' and '*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](http://www.iowworld.org) are brought out for the purpose of disseminating information about the activities and programmes of the Institute.

### **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 emphasised 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 realised, 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.



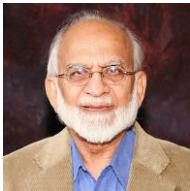

Shah Waliullah was acutely aware of the need to interpret and project the teachings and principles of Islam in the contemporary academic and literary idiom. He worked out, for this purpose, a comprehensive and cogent system of Islamic philosophy and scholasticism based essentially on the edifice of the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








### 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, a memento, a 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 recommend the scholar to be honoured. The subject or the field of the Award is decided by the Board for each year.

### List of the Recipients of IOS Shah Waliullah Award

S. No.	Topic	Conferred upon	Photographs	Date & Venue
1 <sup>st</sup>	Uloom-e-Islamia ( <i>Islami Uloom</i> )	Maulana Syed Abul Hasan Ali Nadvi (R.A), received by Maulana Syed Mohammad Rabey Hasni Nadvi		November 3, 2000 at Ansari Auditorium, Jamia Millia Islamia, New Delhi
2 <sup>nd</sup>	Islamic <i>Fiqh</i> ( <i>Islami Fiqh</i> )	Hazrat Maulana Qazi Mujahidul Islam Qasmi		August 26, 2001 at Faculty of Engineering Auditorium, Jamia Millia Islamia, New Delhi
3 <sup>rd</sup>	Islamic Economics ( <i>Islami M'ashiyat</i> )	Prof. Mohd. Nejatullah Siddiqi		May 19, 2003 at Hamdard Convention Centre, Jamia Hamdard, New Delhi
4 <sup>th</sup>	Qur'anic Disciplines and Contemporary Context ( <i>Qurani Uloom aur Asr-e-Haazir</i> )	Maulana Mohammad Shihabuddin Nadvi received by Maulana Jamilur Rahman Nadvi		March 27, 2004 at Ansari Auditorium, Jamia Millia Islamia, New Delhi

5 <sup>th</sup>	Historiography in Islamic Perspective ( <i>Tareekh Nawesi Islami Tanaazur Mein</i> )	Prof. Yaseen Mazhar Siddiqi		September 24, 2005 at Faculty of Engineering, Auditorium, Jamia Millia Islamia, New Delhi
6 <sup>th</sup>	Qur'anic Exegesis and its Principles ( <i>Tafseer aur Usool-e-Tafseer</i> )	No award was conferred	-----	-----
7 <sup>th</sup>	Islamic Law in Comparative Perspective ( <i>Asr-e-Haazir Kay Tanaazur Mein Islami Qanoon</i> )	Prof. (Dr) Tahir Mahmood		July 11, 2009 at Constitution Club of India, New Delhi
8 <sup>th</sup>	Hadith Literature ( <i>Uloom-e-Hadees</i> )	Prof. Taqiuddin Nadwi		February 26, 2011 at Hamdard Convention Centre, Jamia Hamdard, New Delhi
9 <sup>th</sup>	Sociology/Social Anthropology in Islamic Perspective ( <i>Samajiyaat aur Bashariyaat Islami Tanaazur Mein</i> )	Dr. M. Khaleel Abbas Siddiqui (M.K.A.Siddiqui)		December 22, 2012 at Bhartiya Bhasha Parishad Hall, Shakespear Sarani, Kolkata
10 <sup>th</sup>	Islamic Mysticism ( <i>Islami Tasawwuf</i> )	Mualana Shah Qadri Syed Mustafa Refai Jilani Nadwi		August 23, 2014 at Darul Uloom Sabeelur Rashad, Bangalore
11 <sup>th</sup>	Education in Islamic Perspective ( <i>Taleem Islami Tanazur Mein</i> )	Hazrat Maulana Mohd. Rabey Hasani Nadwi		August 1, 2015 at Faculty of Engineering, Auditorium, Jamia Millia Islamia, New Delhi
12 <sup>th</sup>	Media, Society and Indian Muslims ( <i>Zarae Iblaagh, Samaj aur Hindustani Musalman</i> )	Mr. S. Iftikhar Gilani		April 3, 2017 at FTK Centre for Information Technology, Near Ansari Auditorium, Jamia Millia Islamia, New Delhi

13 <sup>th</sup>	Islam and Political Science ( <i>Islam aur Ilm Siyasiyat</i> )	Prof. Obaidullah Fahad		September 27, 2019 at Hamdard Convention Centre, Jamia Hamdard, New Delhi
14 <sup>th</sup>	Islamic D'awa ( <i>D'awat-e-Islami</i> )	Mualana Syed Jalaluddin Umri		June 20, 2021 (in an Online Programme)
15 <sup>th</sup>	An Objective Study of Indian History and Culture ( <i>Hindustani Tareekh wa Tahzeeb ka Maroozi Mutaleaa</i> )	No award was conferred	-----	-----

**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 every 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 Board Administering the Shah Waliullah Award 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 the nominations.

## **16<sup>th</sup> Shah Waliullah Award**

on

### **“Scholarly Study of the Prophet’s Biography (*Seerah Nabawi*)”**

[Last date for the nominations: June 16, 2026]

#### **Note on the Theme of the Award**

For the guidance and success of humanity, Allah has maintained the tradition of sending prophets and messengers since the creation of Adam, and He also revealed His books with numerous messengers. These prophets and messengers came to every nation and every region, but only the names and locations of some prophets are known to us today. Similarly, Allah revealed His books and scriptures at different times, but information about only a few of these books exists today, and even these books are no longer available in their original languages in the world. Only non-authenticated translations of their copies can be found.

However, according to the divine plan, when Muhammad Mustafa ﷺ, was sent as the last prophet and Allah revealed His final book, the Holy Quran, to him, complete arrangements were made to keep both of them authentic and preserved. Consequently, the life of the Holy Prophet ﷺ exists in the complete light of history, and the Holy Quran is present and preserved everywhere in its original language with each of its letters and pronunciations intact.

The life of Prophet Muhammad ﷺ is called ‘*Seerah*’ and this term has become exclusively associated with this subject. For describing the lives of others, words like biography (*sawanih*) and memoir (*tazkira*) are used. On the subject of *Seerah*, a tremendous scholarly treasure has been prepared in both medieval and modern times, and an extensive library exists on this subject.

‘*Seerah*’ is a collection of the life of Prophet Muhammad ﷺ and his guidance and teachings. This *Seerah* is, on one hand, a practical explanation and interpretation of the Holy Quran, and on the other hand, it serves as a role model and example for all humanity. The Quran itself has repeatedly commanded to adopt this model and to make this *Seerah* an exemplary way of life. Allah says: “Indeed, in the Messenger of Allah you have an excellent example” (*Surah Al-Ahzab: 21*) and also says: “Whatever the Messenger gives you, take it; and whatever he forbids you from, refrain from it” (*Surah Al-Hashr: 7*). While commanding to follow the Prophet’s *Seerah*, it has been declared as a sign of connection with Allah. It is said: “Say [O Muhammad], ‘If you love Allah, then follow me, and Allah will love you’” (*Surah Al-i-Imran: 31*). Therefore, it was necessary that this model and *Seerah* be fully transmitted and preserved.

Allah Himself arranged for this and preserved it in two ways. First, the *Seerah* of the Prophet ﷺ was preserved by describing it in the verses of the Quran itself. Thus, most details of the Prophet’s life, his habits and manners, domestic and social relations, and national and international affairs, etc., are described throughout the Quranic verses. It also explains what teachings and guidance the Prophet ﷺ gave and what moral character he possessed. In this way, the practical details of the Prophet’s *Seerah* ﷺ exist before us today as Quranic verses and their text.

The second method of preserving the *Seerah* was that the Prophet’s ﷺ wives, family members, companions, and associates preserved and narrated the life of the Messenger of Allah ﷺ and his sayings with complete care and responsibility. They practiced these teachings themselves and explained their details to their other companions and students. This portion of the Prophet’s *Seerah* ﷺ came into existence as a formal discipline under the name of *Hadith* and *Sunnah*, in which the Prophet’s ﷺ sayings, his actions, and the events that occurred in his presence were recorded and transmitted with utmost responsibility and complete caution. A strong system of narration and chain of authorities (*isnad*) was adopted for their authentication, and for the scrutiny and verification of the chain of narration, the great discipline of *Asma al-Rijal* (biographical evaluation of narrators) was developed. This discipline compiled the detailed biographies of hundreds of thousands of people from the time of the companions until later periods who appeared anywhere in the chain of narration of *hadiths* and *Sunnah*. Consequently, such a magnificent literary treasure has been prepared on the discipline of *Hadith*, *Sunnah*, and *Asma al-Rijal* that the history of the world fails to present an example of it, and in which all possible methods of verification and authentication have been adopted to the extent humanly possible.

The *Seerah* (biography) of the Prophet ﷺ is a necessity for all humanity and will remain a model and example for every human being until the Day of Judgment. However, those who identify with Islam have presented an unparalleled example of love, devotion, reverence, and respect for this art, and have adopted unique and most beneficial methods of serving this noble field in the world of knowledge. Consequently, not just two or four, but dozens of branches of knowledge related to the Prophet’s biography ﷺ have been brought into existence, and mountains of works have been compiled on each discipline.

As a result of multiple branches of disciplines, the ‘*Seerah* of the Prophet ﷺ’ has become a distinct and distinguished field, in which the blessed life of the Messenger of Allah and all the details of his personal life are comprehensively and systematically presented. For his teachings and Quranic explanations, the great disciplines of Hadith and *Sunnah* have emerged, and dozens of disciplines have been created for their narration and research, with thousands of works prepared on them.

A very slight estimation of this can be made from the fact that there are not just two or four, but twenty to fifty books found on the details of the Prophet’s ﷺ blessed sandals, similarly on his blessed hair and beard, turban and *miswak* (tooth stick), and his camel and animals. There are formal and comprehensive works on his wives, children, home, clothing, food and drink, trade and business, and on each and every aspect.

On the central part of the *Seerah*, that is, the details of his ﷺ day and night life, there are not hundreds but thousands of works, and their magnitude is such that each book consists of fifteen to twenty volumes, with pages numbering in the thousands. This golden chain of writing and scholarly study on the Prophet’s biography has been ongoing since the time of the subject of the *Seerah* himself, peace and blessings be upon him, and the list of those who have contributed to the sacred court of *Seerah* writers continues to grow.

The Companions and their students, namely the *Tabi’in* and *Taba’ Tabi’in*, prepared compilations on this subject, and a considerable treasure of these primary references and sources is available today. As the subject developed, after the Maghazi of Urwah bin Zubayr and Musa bin Uqbah, etc., the *Seerah* of Ibn Ishaq and *Seerah* of Ibn Hisham, etc., presented the Prophet’s biography ﷺ as a unique discipline, then this process continued, and books began to be written on it in every era. This process of writing on the Prophet’s biography ﷺ never stopped and never halted in any region.

Consequently, the Prophet’s biography ﷺ exists in every language of the world. After the Arabic language, counting the works on the Prophet’s biography in Persian and then Urdu languages, as well as in English, is a difficult task. In the subcontinent itself, along with many significant works on the Prophet’s biography ﷺ, the magnificent encyclopaedia of the Prophet’s biography ﷺ and the splendid, voluminous fifteen volumes of “*Nuqoosh-e-Seerat*” are praiseworthy and thankful examples of this golden chain. These works have conducted scholarly studies on various aspects and from different perspectives of the Prophet’s biography, and with their documentation, have highlighted their contemporary significance, so that the *Seerah* of the Prophet ﷺ remains present as a ‘role model’ and ‘beautiful example’ for everyone and in all circumstances. Because this *Seerah* is the practical explanation of the Quran. Umm al Mumineen (Mother of the Believers), Hazrat Aisha (RA) said, “His character was the Quran.”

This *Seerah* is a model for every individual in society, this *Seerah* is guidance for all kinds of situations, “So those who believe in him, honour him, and succour him, and follow the Light which is sent down with him. It is they who will prosper”. (*Surah Al-A’raf*: 157), and in this *Seerah* lies the answer to the challenges of the time and the reflection of sound thinking. This *Seerah* is also a miracle, a practical proof of prophethood, detailed and preserved; it is guidance and direction, and through it, Islam is represented. This is Allah’s last and final message, and with it is associated happiness in this world and success in the Hereafter.

Scholars and authors have conducted a comprehensive scholarly study of the Prophet’s biography ﷺ, and have devoted their best abilities to each and every aspect with great honour, pride, and a sense of gratitude and appreciation, and have presented the message of the Prophet’s biography ﷺ to the world in different styles and approaches.

For the 16<sup>th</sup> **Shah Waliullah Award**, the topic “**Scholarly Study of the Prophet’s Biography (*Seerah Nabawi*)**” has been chosen. Requests are made for the submission of names of those who have done scholarly work in the vast field of *Seerah* and its various aspects.

### **Essay Writing Competition** **(under Junior Category)**

on

**“*The Role of Islamic Thought in the establishment of World Peace*”**

**[Last date for submission of essays: June 30, 2026]**

The Institute of Objective Studies invites essays on the topic of “*The Role of Islamic Thought in the establishment of World Peace*” by young scholars and researchers. The best essay will receive a cash award of Rs. 25,000/-.

**List of the Awardees for Essay Writing Competition**

Sl. No.	Theme/Topic	Award presented to	Date & Venue
1	Shah Waliullah's Approach to the Qur'an ( <i>Shah Waliullah ki Qur'ani Fikr</i> )	Janab Mahboob Farogh Qasmi from Darul Uloom, Deoband, U.P.	March 27, 2004 at Ansari Auditorium, Jamia Millia Islamia, New Delhi
2	Human Rights in Islamic Perspective ( <i>Huqooq Insani Islami Tanazur mein</i> )	Ms. Tajmus Sahar Tahsin from Chikmaglor Karnataka and Mufti Md. Sirajuddin Qasmi from Islamic Fiqh Academy, New Delhi	September 24, 2005 at Faculty of Engineering Auditorium, Jamia Millia Islamia, New Delhi
3	Intra-Community Dissension and the unity of Muslim Ummah ( <i>Ikhtilaaf Ummat aur Milli Itihaad ki Sabeel</i> )	Mr. Anis Ahmad Falahi from Jamiatul Falah, Azamgarh, U.P.	November 03, 2007 at IOS Auditorium, New Delhi
4	Constitutionalism in Islamic Perspective ( <i>Islami Qanoon kay Tanazur mein Nizaam-i-Aaeen</i> )	Prof. Faizan Mustafa from National Law University, Cuttack and Dr. Afroz Alam from KIIT Law School, Bhubaneshwar, Odisha	July 11, 2009 at Constitution Club of India, New Delhi
5	Education in Islamic Perspective ( <i>Taleem Islami Tanazur mein</i> )	Ms. Najmus Sahar and Mr. Kifayatullah, Research Scholars from Deptt. of Islamic Studies, Jamia Hamdard, New Delhi	August 1, 2015 at Faculty of Engineering Auditorium, Jamia Millia Islamia, New Delhi
6	Media, Society and Indian Muslims ( <i>Zaraae Ablaagh, Samaj aur Hindustani Musalman</i> )	Dr. (Ms.) Nasheed Imtiaz from Deptt. of Psychology, Aligarh Muslim University, Aligarh	April 3, 2017 at FTK Centre for Information Technology Auditorium, Jamia Millia Islamia, New Delhi-110025
7	Political System in Islam: Relevance to Modern Times ( <i>Islam ka Siyasi Nizaam aur Asri Masa'el.</i> )	Dr. Meraj Ahmad Meraj from Aliah University, Kolkata and Dr. Anita Kumari from Shobhit University, Meerut	September 27, 2019 at Jamia Hamdard, New Delhi
8	Islamic Dawah and Call of the Modern Age ( <i>Dawat-e-Islam aur Asr Haazir kay Taqazay</i> )	Ms. Faridah Hussaini from Department of Psychology, AMU, Aligarh	June 20, 2021 in online mode.

9	Treatment of Muslim rulers to Non-Muslims in India ( <i>Hindustan mein Ghair Muslimon kay saath Muslim Hukmaraanon ka Bartaao</i> )	Dr. Mufti Mohd. Salahuddin Ayyubi from Toli Chowki, Hyderabad	The award will be presented to him on the occasion of the 16 <sup>th</sup> IOS Shah Waliullah Award function.
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**Guidelines for the Essay Writing Competition**  
**(under Junior Category)**

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 in **quadruplet**, along with the Bio-data of the candidate.
- iv) The essay which is submitted for the competition should not have received any award from any other organisation or institution in India or abroad.
- v) If the essay wins the award, the IOS will have the **exclusive right** over its publication.
- vi) The decision of the IOS on the selection of the best essay shall be **final**.
- vii) The essay may be written in English, Urdu and Hindi.

**Note on the theme of Essay**

***“The Role of Islamic Thought in the establishment of World Peace”***

Islam's concept of peace encompasses great breadth and comprehensiveness. The Quran describes Islam's vision of knowledge, wisdom, law, and *Shariah* as "paths of peace" (*Subul al-Salam*). Islam invites to the well-being of both—this world and the hereafter. It calls human being towards peace and shows the path to peace. While giving glad tidings of eternal life after death, it describes it as "*Dar al-Salam*" (the Abode of Peace). "For them is *Dar al-Salam* with their Lord," and "Allah calls to the Abode of Peace," meaning Allah invites to this home of peace. Those who follow the guidance of their Lord will have no grieving over their past nor any fear of the future.

In Islam's social teachings, the greeting taught is "*Assalamu Alaikum*" (Peace be upon you). This prayer for peace applies to both worldly and afterlife considerations. This is why peace and security stand out as the true expression and reality of Islam. In other words, Islam invites to salvation from the hell of insecurity and corruption on earth. Among Allah's attributes, "*Al-Salam*" (The Embodiment of Serenity) and "*Al-Mu'min*" (The Giver of Peace) are mentioned. This means that the Divine Being is entirely about peace, comfort, tranquillity, and providing security. The believing servant seeks refuge with Him from the attacks of the devils among *jinn* and mankind, and He takes them under His protection.

The establishment of peace has always been of central importance in human history. Corruption in this world is against divine will. Speaking of those who support enmity, malice, envy, and oppression, the Quran states: "And they strive to spread anarchy in the land; but Allah does not like those who spread anarchy." Thus, anarchy in the land is a violation and opposition to divine law. It creates conflict in both the natural and legislative systems of this universe, causing the land to lose its blessings and humanity to fall into deep pits of destruction and ruin.

The Quran tells us that on Allah's land, overcome by feelings of hatred and envy, when Cain said to Abel that he would kill him, Abel replied, "Even if you raise your hand to kill me, I will not raise my hand to kill you." (*Surah Al-Ma'idah:28*) It is a fact that whenever oppression, corruption, and bloodshed have threatened human civilization, divine guidance has appeared, and the righteous have strived to restore peace and reconciliation by lighting the lamp of faith, morality, law, and *Shariah*.

In *Surah Ar-Rum: 41*, mentioning the conflict and war between Rome and Persia, it states: "Disorder everywhere on the land and sea has spread in consequence of the misdeeds of people so that Allah may make them taste the fruit of their misdeeds that they may pay heed."

The Quran reminds its addressees of Islam's special blessings and divine favour: "And remember the favour of Allah has bestowed upon you: when you were enemies of one another; so, He united your hearts and with His grace you became brothers." (*Surah Al-Imran: 103*) Islam is the religion of human nature (*din al-fitrah*) and the straight path for the protection, survival, and life of humanity.

For the safety, survival, and stability of communal life, Islam teaches: "And obey Allah and His Messenger, and do not quarrel with one another for as its consequences you will feel defeated and your resolve will weaken. Remain steadfast because God is with those who are steadfast." (*Surah Al-Anfal: 46*)

Prophet Abraham (peace be upon him), when establishing the global center of monotheism, prayed: "My Sustainer, make this a Land of Peace." (*Surah Al-Baqarah: 126*). Abraham's prayer was accepted, and this city was declared "the secure city." In other words, the message given was that under no circumstances should you spread corruption on earth; establish peace and strengthen it. Otherwise, when peace and freedom are threatened, when oppression and transgression reach their limits, they will reduce human civilisation to dust. This is why the elimination of corruption from earth and the establishment of peace are of great importance in the list of the objectives of *Shariah*.

Today, the peace of humanity faces threats. Forces of self-interest, prejudice, and sectarian madness are determined to eliminate civilisation, decency, and peacefulness. In these circumstances, there is a dire need to strengthen the bonds of love, empathy, and human brotherhood, to establish justice and fairness, and to reduce hatred and distances, so that steps can be taken towards establishing peace. This is the highest service to humanity. "They seek to extinguish the light of Allah with blows of their mouths, but Allah will perfect His light, even though the disbelievers dislike it." (*Surah As-Saff: 8*).

In light of the above, on the occasion of the 16th Shah Waliullah Award presentation ceremony, the topic for the essay writing competition (under junior category) is "**The Role of Islamic Thought in the establishment of World Peace**". You are invited to send your essay on this topic.

**For enquiries write to:**

**SHAH WALIULLAH AWARD BOARD  
INSTITUTE OF OBJECTIVE STUDIES**  
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