



# IOS NEWSLETTER

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## Thought for the Month

On that account: We ordained  
For the Children of Israel  
That if any one slew  
A person—unless it be  
For murder or for spreading  
Mischief in the land—  
It would be as if  
He slew the whole people:  
And if any one saved a life,  
It would be as if he saved  
The life of the whole people.  
Then although there came  
To them Our Messengers  
With Clear Signs, yet,  
Even after that, many  
Of them continued to commit  
Excesses in the land

Al-Quran- S. 5:V-32

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## FOCUS

The notion of law in Islam is very comprehensive and encompasses practically all dimensions of human life, including beliefs and worship, social institutions, behaviour, etiquette, and contracts and agreements. The term *Shariah* (for which Islamic law represents an imperfect translation) comprises not just a set of legal rules but something which is suffused with moral and spiritual values. Islamic law does not posit a duality or separation between matters relating to this world and those relating to the Hereafter, between the sacred and the profane. The much-acclaimed Code of Justinian, which consists of collections of laws and legal interpretations developed under the aegis of the Byzantine emperor Justinian I from 520 to 565 is confined to an enunciation of legal rules but makes no mention of worship and religious rituals. Muslim scholars and jurists generally describe Islamic law as consisting of four distinct but interrelated components: worship and prayer, social interaction and dealings, matters relating to marriage and family, and penology.

All ancient civilizations had a body of laws or legal codes. What distinguishes Islamic law from other legal codes is that Muslim scholars and jurists not only enunciated and codified Islamic legal prescriptions and rulings on the basis of the Quran, Hadith, the precepts of the first four caliphs and of the Prophet's Companions, but also conceptualized and formulated general, abstract legal principles. They described these principles as "the principles of jurisprudence" (*usul al-fiqh*).

Muslim scholars and jurists, such as Al-Ghazali, Abu Ishaq al-Shatibi, Ibn al-Qayyim and Izz al-Din ibn Abd al-Salam, have dwelt at length on the guiding principles and higher intents of *Shariah* (*Maqasid al-Shariah*). They emphasize that the principles and provisions of Islamic law are essentially aimed at ensuring and enhancing human well-being. Ibn al-Qayyim (d. 1350) says: "The basis of the Islamic *Shariah* is wisdom and welfare of the people in this world and in the Hereafter. This welfare lies in complete justice, mercy, well-being and wisdom. Anything that replaces justice with oppression, mercy with harshness, welfare with misery and wisdom with folly, has nothing to do with the *Shariah*." Al-Shatibi (1194) says that the primary objective of *Shariah* is the attainment, protection and perpetuation of the well-being of human beings in this world and the Hereafter. He focuses on the concept of the common good (*maslaha*) and argues that this principle provides the basis of the universality and rationality of Islamic law as well as its flexibility in regard to changing circumstance (Attia 2007:100; Masud 1989). Noah Feldman, a professor of law at Harvard University, has pointed out that for most of its history, Islamic law offered the most liberal and humane legal principles available anywhere in the world (Feldman 2008).

Muslim scholars draw a distinction between the fundamental principles of Islamic law (*usul*), which are universal and applicable to all societies and in all ages, and legal rulings (*fur*), which are embedded in specific historical and social contexts and situations. Islamic law possesses, on the one hand, a remarkable dynamism and vitality and, on the other, sufficient flexibility to deal with unforeseen situations and circumstances.

From *Introduction to Sociology: An Islamic Perspective* by A.R. Momin, pp. 456-457.

## Activities of the IOS Headquarters

### IOS on-line lecture on “Role of religious/spiritual institutions in the management of mental health problems”

An on-line lecture on “Role of religious/spiritual interventions in the management of mental health problems” was organised by the Institute of Objective Studies on April 5, 2021. Chaired by Prof. (Dr.) Shawkat Ahmad Shah, dean, school of education and behavioural sciences, University of Kashmir, the lecture was delivered by Prof. Akbar Husain, professor in the department of psychology, faculty of social sciences, Aligarh Muslim University.

Introducing the theme, Prof. Shawkat Ahmad Shah said that there was a large body of empirical evidence suggesting links between spiritual and religious experiences, practices and health. In critical practice, greater attention was being paid to the role of religious faith and spirituality in an effort to help and alleviate mental health problems and to bring a more comprehensive and holistic approach to intervention, he noted.

Delivering the lecture, Prof. Akbar Husain said that mental health problems had increased during covid-19. Everyone had a religious dimension to the mental health. Referring to therapies of mental health problems, he observed that there were various therapies. The first therapy, he spoke of, was remembrance of God and religion. This therapy helped release positive energy to improve mental health. The second therapy, he

emphasised was the prayer. Reading scriptures, the Qur'an; etc. helped relieve one from mental stress. The third therapy, he mentioned, was *taqwa* or forbearance, fear and abstinence. This also worked for the improvement of mental health.

Prof. Akbar Husain pointed out that three things contributed to religious interventions. These were knowledge, practice or *Ibadah* and experience. He insisted that spirituality was helpful in the treatment of psychiatric problems. Defining spirituality, he said that there were three forms of it. One of the forms of spirituality was belief in sacredness. The second one was the belief in unity. The third and the last form was the belief in transformation.



A view of the Speakers

He maintained that the Qur'an was divinely revealed and thus was the Holy Scripture. It provided guidance to man. Then he touched upon two other therapies— nature and recitation of Qur'an. Qur'an recitation had been found to have mental peace because it removed anxiety.

Commenting on the spiritual significance of the prayer, he argued that prayer was a spiritual exercise. Prayer had objective characteristics with the Quranic recitation as spiritual and religious therapies. He concluded by saying that faith-based counselling should be attempted as faith aspect was very important in this type of

therapy. The lecture ended with Prof. Shawkat Ahmed Shah extending a vote of thanks.

### IOS on-line lecture on “AllamaShibli's Portrayal of Turkey”

An on-line lecture on “AllamaShibli and his portrayal of Turkey in the light of his travelogue, poems, fatwa and activism” was organised by the Institute of Objective Studies on April 3, 2021. Presided over by the director, historical research projects, IOS, Prof. Syed Jamaluddin, the lecture was delivered by Noor Mohammed Khalid, researcher, International Islamic University, Malaysia.

Introducing the theme, Shaikh Nizamuddin said that AllamaShibliNomani was a great orientalist who inspired a generation of scholars in India and abroad.

Delivering the lecture, Noor Mohammed Khalid, who hails from Bengaluru, said that AllamaShibli's portrayal of Turkey was evidenced by his

write-ups, understanding and his activism. Referring to his basic outlook of Muslims, he noted that he treated the Muslims of the world as one ummah or family. Pan-Islamism started with Turkey taking a lead in it and the Muslims of India, Pakistan and Bangladesh treated the Ottoman Empire as their own. He said that Mohammed Fateh was sent a letter by the ruler of Bahmani Kingdom, Bahadur Shah. This clearly illustrated that several Indian rulers had some connection with the Ottoman Empire. The great Islamic scholar, Shah WaliullahMohaddisDehlvi, had also written about the Ottoman Empire. Another connection which could be

cited was a colourful letter written by Tipu Sultan to the Ottoman Khalifa seeing his help in the fight against the East India Company.

Noor Mohammed Khalid held that during the Mughal period Caliphate used to be mentioned in Friday *khutbas*. Since Muslims considered Europeans as usurpers of their land, they developed special affection to the Ottoman Empire. Quoting extracts from Shibli's *Safarnama*, he said that at the onset of Ramadan ul Mubarak 1382 (1892 CE) the Allama embarked on a journey to Constantinople as a humble student of knowledge. Since this was not an extraordinary event, nor was there an exceptional tale to be narrated about the journey, he initially abstained from the thought of compromising a travelogue. The necessary components of a typical travelogue included synopsis of current affairs, state of the administration, legal procedures, trading patterns, illustrations of buildings; etc. Not one of these was present in the travelogue. Nonetheless, narratives about the social conditions and educational affairs of the nation were included, he pointed out.

Noor Mohammed Khalid observed that Muslims of British India (now spread over India, Pakistan and Bangladesh), were descendants of different ethnic and cultural groups. They thought that if Turkey was to disappear, they would become like the Jews – a stateless people. He said that Shah Mohammad Ishaq (1778-1846), the grandson of Shah Waliullah, was probably the first Indian alim who supported the Ottoman political policies from around 1841 when he migrated to Makkah. The most

outstanding contribution to the Ottomans in the 1870s was by Maulana Mohammad Qasim Nanantvi and his colleagues and others from Deoband and Saharanpur. He held that with every fresh encroachment on Muslim lands by foreign powers, there was a call for rallying round the Ottoman Caliphate, the symbol of Islam's splendour and glory. This activity for a supranational *pax Islamic*, spurred as it was by a psychological compulsion to readjust to the loss of power, was labelled in the West as pan-Islam. He said that the Indian Muslim involvement in the ideal of pan-Islam and the Ottoman caliphate was not something new. Both these concepts existed side by side, balancing and nurturing each other in

Maulana Mohammad Ali Jauhar and Mukhtar Ahmad Ansari. In 1912, a delegation led by M.A. Ansari visited Istanbul via Egypt, he added.

Noor Mohammed Khalid, held that in order to support the Ottoman Empire, Allama Shibli issued a unique fatwa in which he pleaded for funds in support of the Ottoman Empire in place of the sacrifice of a goat during Eid-al-Adha. He appreciated Abdul Hameed-II as a successful ruler in Turkey. He said that *Shar-e-Ashob-e-Islam* was a poem written by Shibli which brought him to the forefront. He explained why Muslims displayed their disenchantment with Turkey. This was due to the abolition of caliphate by the new ruler, Kemal Ataturk who westernised Turkey. He

concluded the lecture by observing that people were not aware of the history of Turkey and the contribution made by Indian Muslims to the preservation of the cultural heritage of the country.

In his presidential remarks, Prof. Syed Jamaluddin said that it was a lucid presentation of Shibli's portrayal of Turkey. He argued

that the condition of Muslims in Turkey was not different from Indian Muslims. The Indian Muslims supported Turkey as much as they could.

The lecture ended with the vote of thanks extended by Shaikh Nizamuddin.

## IOS on-line national seminar on "Impact of Covid-19: A Gender Perspective"

An on-line national seminar on "Impact of Covid-19: A Gender Perspective", was jointly organised by the Institute of Objective Studies and the department of Geography,



A view of the Speakers

the chequered history of the sub-continent, he said.

Noor Mohammed Khalid, insisted that in his *Safarnama* (Travelogue) Roum and Sham (Syria) which Allama Shibli Nomani wrote in 1892 documented his meetings with the scholars of the Muslim world. Shibli helped Turkey not only with banners, but also with money and his pen. Allama wrote a poem in appreciation of Turkey. His donation for the Turks was sent through the All India Medical Mission during the Balkan war. Other donors were Justice Ameer Ali,



Jamia Millia Islamia, on March 8, 2021, marking international women's day.

Inaugurating the seminar, the officiating vice-chancellor of JMI, Prof. Mohammad Ishtiaq said that the women's day was celebrated every year as a mark of dignity to women. Referring to the impact of the corona-19 pandemic, he said that it had affected both men and women. It impacted workplace and home alike.

Introducing the topic, the assistant secretary general of the IOS, Prof. Haseena Hashia, expressed concern over inhuman treatment meted out to women and increased violence against them. Quoting a UN report, she said that about 65 percent women were engaged in the informal sector. In India's case too, they were employed in the informal sector and paid minimally. Underlining the need for gender equality, she observed that government should map out long-term plan for dealing with the ill-effects of pandemic on women.

In her welcome address, head of the department of geography, JMI, Prof. Mary Tahir, said that the seminar was the outcome of deliberations that took place between the IOS and the department on the subject. The international women's day suited the webinar most.

Speaking as the guest of honour, Dr. Madhu Bala from Bihar disaster management authority described women as victims and caretakers of the family. The world would have worn worse spectacle if the women had not registered their presence during the Covid-19 pandemic. She also stressed that Covid-19 should be seen in gender perspective. In her keynote address, former consultant to

UN women, school of international studies, Jawaharlal Nehru University, Prof. (Dr.) Mondira Dutta, observed that the covid-19 pandemic is so hard that the efforts to achieve millennium development goals had been affected. Covid-19 also impacted socio-economic life of the people. In his presidential remarks, the secretary general of the IOS, Prof. Z.M. Khan pointed out that the gender study did not figure in the lecture. He held that the concept of work from home, necessitated by the covid pandemic, was a new thing for India. He observed that *Naari Chetna* (women's awakening) could play a pivotal role in dealing with domestic violence.

## Technical Session-I

The first technical session was chaired by the professor and former head of the department of geography, JMI, Prof. Shahnaz Parveen. Dr.

immigration. This spoke of the tremendous economic disparity in India.

Dean and director, Women's Studies department, University of Goa, Prof. Shaila Desouza, spoke on "Can a pandemic affect women differently from men?" She observed that natural disasters had impacted women differently from men. Quoting UN Report-2020, she said that the Covid pandemic had deepened the pre-existing inequalities. Covid also impacted women's education. She made several recommendations for the upliftment of women. Dr. Shubha Dwivedi, assistant professor, department of English, ARSD College, Delhi University, discussed the pandemic narratives of re-dreaming and self-becoming reading pandemic literature to interpret the condition of Indian women. Covid-19 encouraged writers to write fiction, non-fiction and poetry. Women writers and poets wrote on social, legal and political issues. These writings also touched upon the inequality women were subjected to. Poems and stories written during the period raised questions of domestic laws. Questions were also raised about women

empowerment,

gender discrimination and the journey of self-realisation, she added. The last speaker of the session was Dr. Suraiya Tabassum, assistant professor, Sarojini Naidu Centre for Women's Studies, JMI, who spoke on domestic violence and pandemic: a feminist perspective. She argued that physical and sexual violence against women rose because of the long spell of the pandemic. She felt the need for a new model for redressal of their grievances.

## Technical Session-II



A view of the Speakers

Taruna Bansal, associate professor of geography, JMI was the co-chair. Prof. Ushita Mukhopadhyay, professor, department of economics and former director of women's studies research centre, university of Kolkata, initiated the discussion by speaking on the pandemic and women's work in India. She said that owing to manufacturing shut-downs, women suffered and left their homes. But now, 60 percent men were back to work with women registering only 6 percent. She described it as the reverse

The second technical session was chaired by Prof. Arvinder A. Ansari, department of sociology, JMI and co-chaired by Dr. Lubna Siddiqui, associate professor, department of geography, JMI. Dr. S. Jameela, director, centre for women's studies, Justice Basheer Ahmad Sayeed College for Women, Chennai was the first speaker who focused on women and the new normal: challenges faced and resilience. She noted that covid had become a new normal and nobody knew if it would remain or change. Women were exposed to high risk of economic inequality. As working women, they had to perform all household duties. Their problems should be seen from the gender prism. Assistant professors, sociology, advanced centre of women's studies, Aligarh Muslim University, Dr.

Tarushikha Sarvesh and Dr. Tauseef Fatima jointly put across their views on augmented inequalities due to Covid-19: a study of women working in lock industries of Aligarh. Covid-19 impacted the life of lock industry. By and large, they were getting exploited. They said that the question of awareness among women was most important. They also spoke on feminisation of poverty goals.

## Valedictory Session

The concluding session began with the recitation of a Qur'anic verse by Mohammad Rashad. In her welcome address, head of the department of geography, JMI. Prof. Mary Tahir, outlined the purpose of the seminar. She said that covid-19 impacted women most because they had to fight on two fronts. Prof. Shahida Murtaza, head of the department of women's education, Maulana Azad National

Urdu University (MANUU) observed that in order to achieve gender equality, the number of women in the workplace should be increased. Intersectional and inter-generational vulnerability was also an issue that needed to be addressed. Commenting on the adverse effects of covid-19, she said that recovering from the current situation was a big challenge. She suggested a way out of the present crisis by saying that there should be societal response, budgetary resources and a centre for policy making.

Speaking as a guest of honour, Prof. P. Koya, in-charge of IOS center for gender studies, Calicut, Kerala said that women were subjected to physical, mental and psychological

cosmic and more futuristic, he said that according to Qur'an, girl was the future of humanity and a life without a girl child could not be imagined. But this was also a fact that they faced the trauma of violence in life. He asked the society to give girls academic niceties and acumen. He described the girl as maintainer and sustainer. In his presidential remarks, former head of the department of geography and coordinator, centre for disaster management, JMI, Prof. Masood Ahsan Siddiqui said that the entire discussion revolved round the economy and health of women and domestic violence.

At the end, assistant secretary general of the IOS, Prof. Haseena Hashia, extended a vote of thanks to participants.

## IOS on-line lecture on "Musharakah financing (joint partnership) and its Relevance in India"

An on-line lecture on Musharakah financings (joint partnership) and its relevance in India"



A view of the Speakers

abuse. There was seemingly no end to the misery as covid was not going away in the near future. He suggested that the impact of the pandemic could be reduced by coordinated action of universal civil society, social and humanitarian organisations and the NGOs.

Speaking as another guest of honour, vice-chairman of the IOS and professor of law and director, coordination, Guru Gobind Singh Indraprastha University, Prof. M. Afzal Wani, explained how women faced hassles and how they successfully overcame the hurdles. Holding that a girl child was more

was organised by the Institute of Objective Studies on February 20, 2021. The lecture was delivered by the professor at the Centre for West Asian Studies, Jamia Millia Islamia, Prof. Javed Ahmad Khan. Introducing the topic, Shaikh Nizamuddin, a member of the general assembly of the IOS, said that capitalism had now become federalism, and in response to the prevailing dominance of the capitalist and the socialist economic systems in the Muslim world since the early 19th century, the pioneers of Islamic economics were engaged in reframing the Shariah-based modes of finance as an alternative to capitalism and socialism. In contemporary times,

musharakah was considered as an ideal model of the long-term financing needs.

Delivering the lecture, Prof. Javed Ahmad Khan, said that Islamic financing had several aspects which needed to be descriptive in today's context. Explaining the historical and political aspects of Islamic financing, he said that the musharakah had attracted the global attention of late. Prof. Javed Ahmad Khan pointed out that today the Islamic mode of financing was receiving more attention in the west than in Muslim countries.

He said that musharakah and mudharabah were the back-bone of Islamic financing. In 1975, Islamic Development Bank and other Islamic banking institutions came out with economic and financial development based on Shariah. It was significant to note that Islamic banking had not been criticised like Islamic fundamentalism. Its acceptability can be determined by the fact that Russia and the UK had adopted the Islamic banking system. There were two routes of Islamic financing, viz., musharakah and mudharabah, he said.

Prof. Khan explained that under the Islamic financing, risk was shared by the partners as it was based on a rationalistic approach. On account of being rationalistic, it was getting attention world-wide and becoming popular among non-believers as well. Risk sharing mechanism included capital financing and equity financing. Then there was crowded equity financing which was not permitted in India. There were the new sharing instruments under the musharakah

which could be utilised in India. He said that India looked favourably to the risk sharing capital. Referring to venture capital fund, he said that the international community was looking to equity financing in IT and service sectors. India was also looking to international capital investors for investment in these sectors. Prof. Khan remarked that a new trend had emerged under which Arab leaders wanted high return on their trade. India too wanted gulf investment in the country. He said that though musharakah financing held a high promise in India, it was a big challenge too, he concluded.

In his presidential remarks, Dr. Kaleem Alam, faculty, Islamic Economics Institute (IEI) King Abdul Aziz University, Jeddah (KSA), remarked that in India it was still a challenge as it was not an easy task to perform. He opined that parts of musharakah could, however, be

categorical in his observation they did not want India to become a member of the organisation. He doubted if India would take an initiative in this regard.

At the end, Shaikh Nizamuddin proposed a vote of thanks to the on-line attendees.

## International Conference on Personality and Contribution of Dr. Mohammad Natsir as a National and International Thought Leader in 20th Century

A two-day international conference on Personality and Contribution of Dr. Mohammad Natsir as a national and international thought leader in 20th century was organised by the Institute of Objective Studies on February 6-7, 2021, in collaboration with Universitas Ibn Khaldun Bogor (Indonesia), International Institute of Islamic Thought, and Indonesian Da'wah Council. The inaugural session began with the recitation of a

verse from the Quran by Hafiz Athar Husain Nadwi. In his introductory remarks, the Secretary General IOS, Prof. Z.M. Khan, said that the institute was a non-political and non-profit organisation engaged in research on topical issues pertaining to depressed and deprived sections of society, particularly Indian Muslims. The institute also published books on various

subjects. So far, more than 500 titles had come out. Lectures and seminars, both national and international, were regularly organised. The institute had five chapters in different parts of the country which catered to regional aspirations, Prof. Khan said. Two awards—Shah Waliullah Award and Lifetime Achievement Award—had been instituted to honour scholars and eminent personalities in recognition of



A view of the Speakers

implemented.

The chairman, IOS, Dr. M. Manzoor Alam held that he participated in several meetings held by IDB. The then President of India, Fakhruddin Ali Ahmad also participated at Rabat. He said that some differences among the members surfaced during the meeting of the OIC (Organization of Islamic Countries). They wanted India to first apply for its membership. But he was



their exceptional contribution to related fields.

In his welcome address, vice-director, Postgraduate School, IbnKhalidun University, Bogor, Indonesia, Dr. HendriTanjung, said that the major outcomes that one expected from the conference was recognition to the contribution of Dr. Mohammad Natsir as an Islamic leader, nationally and internationally.

A profile of Dr. M. Natsir was presented by his son, Mr. Ahmad FauzieNatsir, who was the former trade attache at Indonesian embassy at Riyadh, KSA. He said that Dr. Natsir studied Islamic doctrine extensively. His first article was published in 1929, and during the 1930s, he wrote several Islamic-themed papers. He entered politics in mid-1930s, rising through the ranks of Islamic parties. On September 25, 1950, he was chosen as prime minister, a term which he held till April 26, 1951. After his tenure as prime minister, he became increasingly vocal about Islamic role in Indonesia for which he was eventually arrested. He observed that Natsir wrote extensively on Islam, totaling 45 books and hundreds of articles.

Commenting on Dr. Natsir's political views, he said that his politics was religiously motivated with ayat 56 of the *Adh-Dhariyat* as justification. His goal as a politician was to ensure that the Muslim community lived in a state where Islamic teachings applied in the life of individual, society and the state of the Republic of Indonesia. He also fought for human rights and the modernisation of Islam, FauzieNatsir added.

In his inaugural address, Dato Seri Dr. Anwar Ibrahim, former deputy prime minister of Malaysia, observed that Mohammad Natsir was a scholar activist with the knowledge of five or more languages. He became the de facto leader of Masyumi, Indonesia's largest Islamic based political party, together with AgusSalim, and from 1949 onwards, Natsir became the most

prominent member of the party leadership. In his celebrated three-volume *Capita Selecta* written between 1936 and 1960, he articulated his thoughts on a wide array of topics.

Dr. Anwar Ibrahim held that Natsir believed that the intellectual foundation of any nation in the world that determined its progress and regress in history lay within its own mother tongue. Natsir affirmed that language must constantly develop abreast of new knowledge and information.

In his keynote address Prof. M. Kamal Hassan, former rector, IIU, Malaysia and advisor CENTRIS, Malaysia, described Natsir as a prominent leader of Islam with a revolutionary bent of mind. He became the most prominent leader of Islamic politics after the Second World War and became the first prime minister in August 1950. An intellectual with a strong Islamic foundation, Mohammad Natsir rapidly reached the top of political prominence within a short revolutionary period.

Prof. Hassan held that Natsir was an exceptionally intelligent, knowledgeable, wise and a compassionate Muslim leader. He was among the last of the religio-political giants in Muslim South-east Asia and was much sought after by the Muslim intelligentsia and Islamic youth leaders in the region, particularly in Malaysia. He concluded by saying that Mohammad Natsir had bequeathed to the younger generation of Muslims in Indonesia and the Malay-Indonesian world his invaluable intellectual-ethnic legacy which was still relevant to the pluralistic, multi-religious and cosmopolitan Indonesian and Malaysian societies.

Speaking as the guest of honour, Dr. JusufKalla, former vice-president of the Republic of Indonesia, observed that he was a Muslim who had influence over intellectuals as he himself was an intellectual. His role in the setting up of a federal system in

1950 was still remembered by the people of Indonesia. Another guest of honour, Dr. FadliZon, chairman of the House Committee for Inter-Parliamentary Cooperation, the House of Representatives of the Republic of Indonesia, held that Mohammad Natsir was renowned as a Muslim statesman, an *a'alim*, a scholar and one of the most respected politicians in the Islamic world of the 20th century.

He said that the growth of ideology-based politics in the post-independence era encouraged Natsir to promote Islamic ideology through constitutional platforms. Political parties and the state, according to him, were the instruments through which Islamic values were upheld. In his words of appreciation, chairman, Institute of Objective Studies, Dr. M. ManzoorAlam, observed that the idea behind organising the international conference was to acquaint the young generation with the contribution of Mohammad Natsir to Islamic thought and inculcate in them an urge to protect and promote Islamic heritage.

In his presidential address, Dr. Ahmad Totonji, vice president, International Institute of Islamic Thought, USA, said that Dr. Natsir achieved whatever he wished. Later, the text of his speech was read out by his son, Mohammad Totonji, who said that his father met Natsir in Makkah in 1965 when the latter was on a visit to the holy city. Natsir stood for Islamic solidarity and did everything possible for the people of Indonesia as the first prime minister after independence.

### Technical Session-I

Chaired by Prof. M. Afzal Wani, the first technical session was devoted to the theme "Dr. Natsir's Personal Life, Early Days and Emergence as a National Leader". Dr. Mohammad Siddik, vice-president, LaznasDewanDa'wahIslamiah, Indonesia, was the first speaker who held that Mohammad Natsir promoted Islamic social values.

Dr. Natsir dedicated himself to become Islamic-subjects teacher in MULO and Sekolah Guru in Lembang, he said.

Nirwan Syafrin, senior lecturer, Ibn Khaldun University, touched upon different aspects of his life.

Prof. Haseena Hashia, former professor of geography, Jamia Millia Islamia and asstt. secretary general, IOS, observed that Natsir's ideas on state, democracy and Islamic system of governance were based on Shariah. She observed that Islam is neither a hundred per cent democracy nor a hundred per cent autocracy. Natsir combined both.

Prof. M. Faheem Akhtar Nadwi, professor and head, dept. of Islamic Studies, Maulana Azad National Urdu University, Hyderabad, spoke on Prime Minister Mohammad Natsir: Mujahid-e-Azaadi wa Mujahide-e-Islam. He was well-recognised by the world of Islam. He actively participated in the freedom struggle and became the country's prime minister for a short period, Prof. Nadwi said.

Dr. Kamal Ashraf Qasmi, asstt. professor and former HoD, Aliah University, Kolkata spoke on Dr. Mohammad Natsir: Life and Contributions.

### Technical Session-II

The second technical session focused on Dr. Natsir's contribution to nation building and his understanding of international political scenario. Dr. Hendri Tanjung was in the chair. Dr. Fadli Zon, who initiated the discussion, said that according to Natsir, Islam and state were inseparable.

Dr. Sajad Ahmad Padday, a scholar of Islamic Studies presented his paper on fervour of nation-building in the personalities of Dr. Mohammad Natsir and Abul Kalam Azad. He said that both Natsir and Maulana Azad supported religious and secular knowledge. Natsir favoured a combination of western and Islamic education. Both Natsir and Azad faced the colonial era and became key figures in their countries after independence.

The third paper presenter was Ms. Kehkashan Naz, research scholar, department of Islamic Studies, AMU, who talked about Dr. Mohammad Natsir's perspective on Islamic culture in Indonesia.

The last speaker was Dr. H. M.

and international influences, the third technical session was presided over by Prof. Ishtiaque Danish. Dr. Sohirin Muhammad Solihin, professor, department of Quran and Sunnah Studies, IIU, Malaysia, who presented the first paper, said that Natsir's intellectual vision grew up through western educational system during the Dutch colonial rule. He learnt about Islam when he joined Muslim youth activities in Bandung under tutorial guidance of Ahmad Hassan. He observed that in Islamic philosophy, Natsir involved himself in studying the view of Ibn Miskaweh, Imam Ghazali, Ibn Sina, Ibn Khaldun, al-Farabi and al-Kindi. He was not in favour of condemning the west as both east and the west belonged to Allah.

Prof. Hamid Naseem Rafiabadi, former dean, School of Media Studies, head, department of Religious Studies, Central University of Kashmir, made some reflections on the thought of Dr. Mohammad Natsir envisioned political Islam and expounded the concept of Da'wah. He observed that Natsir was a committed Muslim who rejected

Mustafa Kemal Atatürk's vision of Islam. Being a practical person, he presented socialistic Islam by vouching for western education without compromising on the Quran and Sunnah.

Dr. Abdul Majid Khan, associate professor of Islamic Studies, AMU, touched upon Dr. Mohammad Natsir's ideas on Islam and politics. He believed that the nature of a nation-state should not be deficient of human welfare. Natsir wanted harmony of western thought, like freedom, peace and justice with Islam, he said.



A view of the Speakers

Hidayat Nur Wahid, vice-chairman of People's Consultative Assembly, Republic of Indonesia, who focused on Dr. M. Natsir's contribution to nation-building. He held that Natsir's contribution was recognised at the national level, and it also influenced relations between nations in 1950s. He embodied the ideals of nationality and humanity. He applied Islamic idealism as political rhetoric and character in personal, social and state life.

### Technical Session-III

Devoted to Dr. Natsir's thought and responses to contemporary national



Mr. Umair Azmi, staff engineer, R&D, Tajas Network Ltd., Gurgaon, presented his paper on Mohammad Natsir: engagement across boundaries. He said that the life of Mohammad Natsir could be divided into two phases with the dividing line being his participation in the PRRI rebellion. The latter phase, with political engagement being restricted by the Indonesian state, was noted for his participation in Da'wah activities and engagement with transnational Islamic organisations. According to Natsir, the philosophy of separation of religion from the state in its aftermath led to the divorce of spiritual and material values in life with unchecked materialism resulting in destruction.

Ms. Firdosa Akhtar, research scholar, department of Islamic Studies, AMU, Aligarh, spoke on pancasila and Islam: a study of Mohammad Natsir. She said that during the Japanese occupation, Natsir served as chief of bureau of Islamic education in Bandung. After independence of Indonesia, he was appointed as minister of information in the first cabinet of Indonesia by Sukarno. He visited different countries during 1952 to 1956 and presented his ideas regarding peace and justice. She observed that Natsir was a devoted Muslim and intellectual who strived to live for the cause of Islam and his countrymen.

#### Technical Session-IV

Devoted to the theme Dr. Natsir's contribution to promotion of Islamic thinking and his thoughts and methodology relevance to modern globalising world. The session was

chaired by Dr. Sohirin Muhammad Solihin.

Prof. Syed Jamaluddin, director, historical research projects, was the first speaker who focused on tracing how the holy Quran inspired Mohammad Natsir. He said that Mohammad Natsir was best known for his writings on Islam and his insistence that Islam must guide the republic of Indonesia. He was of the opinion that religion and state could not be separated. The holy Quran guided Mohammad Natsir in all phases of his life. He infused Quranic spirit in his educational philosophy which was an important constituent of his political thought. He said that Natsir was

Islamic Educational Thought of Mohammad Natsir.

Dr. Sumaiya Ahmad, assistant professor, department of Islamic Studies, Aliah University, Kolkata, presented her paper on Dr. Muhammad Natsir's contribution to Islamic literary works. She described Dr. Natsir as an outstanding scholar with resilient thought.

Ms. Sana Naaz, research scholar, department of Sunni Theology, AMU, who presented her paper on *Dr. Mohammad Natsir: Islami Fikr-e-Taleem aur Marboot Nezam-e-Taleem*.

She observed that Dr. Natsir was of the view that education must be based on divine value system. There was no point in rejecting western

education. Universal values that Islam promoted should be highlighted. She focused on Islamic value system of knowledge. Religious and secular knowledge should be combined. Natsir wanted that whatever was good in western education should be adopted, she concluded.



A view of the Speakers

concerned with the need to develop the Muslim *ummah* in Indonesia through education. As a national leader and an intellectual of great class, Mohammad Natsir's role in building the republic of Indonesia and bringing Islamic political ideas in the forefront would always be remembered, he added.

Mr. Hilman Fikri Azman, executive secretary to chairman, International Institute of Islamic Thought, Malaysia, presented his paper on Mohammad Natsir (1908-1993) Disentangling Issues in Contemporary Islamic Thought while Dr. Aijaz Ahmad, assistant professor, department of Islamic Studies, Aligarh Muslim University, spoke on A Study on the

In his presidential remarks, Dr. Sohirin Muhammad Solihin said that the ideas of Mohammad Natsir should be restructured in curriculum for the benefit of the new generations. He said that inter-university cooperation should be strengthened for intellectual discourse on Natsir, who was a universalist and stood for justice and truth. He was neither western nor eastern, Dr. Sohirin observed.

#### Valedictory Session

In his special address, Dr. Hendri Tanjung said that Dr. Natsir's contribution to education, art and culture would continue to dominate Indonesian discourse.

In his valedictory speech, Prof. M. Afzal Wani worked for the consolidation and unification of Indonesia for the welfare of his people. Prof. Wani described him as a hero of humanity.

In his presidential address, Dr. M. Manzoor Alam, called Dr. Natsir an intellectual giant. His deeds conformed to the Sunnah of the Prophet (PBUH). He was practical in approach and action.

Emphasising the significance of Tawhid, unity of universal knowledge and humanity, he said that peace was the source of knowledge which should be pursued. Peace was also the source of power and progress and every human being should work for peace. Peace was a powerful instrument to achieve positive goals.

He observed that since peace generated positive thinking, powerful nations were trying to destroy it. Dr. Natsir focused on knowledge as the idea of knowledge ruled the world. He said that knowledge had been promoted by Allah and His Prophet (PBUH).

Prof. Ishtiaque Danish read out the 5-point resolution, unanimously adopted by the participants. The resolution read:

The Institute of Objective Studies, New Delhi, IbnKhaldun University Bogor, Indonesia, and International Institute of Islamic Thought, USA, organised a two-day online international conference on "Personality and Contribution of Dr. Mohammad Natsir as a national and international thought leader In 20th Century" on Saturday and Sunday, February 6-7, 2021.

The conference was attended by dignitaries and scholars from many nations, like, H. E. Dato Seri Dr. Anwar Ibrahim, former deputy prime minister of Malaysia, H. E. Dr. Jusuf Kalla, former vice president of Republic of Indonesia, Dr. Fadli Zon, chairman of the House Committee for

Inter-Parliamentary Cooperation, House of Representatives of the Republic of Indonesia, Prof. M. Kamal Hassan, former rector, IIU, Malaysia and Advisor, CENTRIS, Malaysia, Dr. Ahmad Totonji, vice president, International Institute of Islamic Thought, USA, Dr. Hendri Tanjung, vice director, Postgraduate School, IbnKhaldun University Bogor, Indonesia, Mr. Ahmad Fauzie Natsir, son of Dr. Mohammad Natsir, former trade attache at Indonesian embassy at Riyadh, KSA, Dr. Mohammad Siddik VC, Board of Trustees and former chairman, DewanDa'wahIslamiyah, Indonesia, Dr. H. M. Hidayat Nur Wahid, vice-chairman of People's Consultative Assembly, Republic of Indonesia, Dr. Sohirin Muhammad Solihin, professor, department of Quran and Sunnah Studies, IIU, Malaysia etc.

The conference adopts the following resolutions:

1. In order to understand the real global political, social and economic situation in the world during the transition from colonialism to independence, studies should be conducted by universities, research institutions and scholars on prominent personalities and contributors like Dr. Mohammad Natsir to the process of changeover and reshaping of the world.
2. Their biographies, scholarly contributions and studies conducted on various thinkers of the times should be made available in other languages, particularly, in English, for access and benefit to all with a spirit of service to academics and information for general masses.
3. Appreciating the role he played in his times as a scholar and public functionary, a collection of selected works of Dr. Mohammad Natsir may be brought out by the Institute of Objective Studies, IbnKhaldun University Bogor, Indonesia, International Institute

of Islamic Thought, USA, and DewanDa'wahIslamiyah, Indonesia, with support of other universities and research and cultural bodies, mainly from Indonesia.

4. The government of Indonesia may institute an award in the name of Dr. Mohammad Natsir to people for contributions towards promoting understanding of Indonesia's tolerant culture and Islam as role model for the better guidance of humanity the world over.
5. Notably with reference to his simplicity from school to rising to the position of prime minister and later an international leader, scholarships may be given in the name of Dr. Mohammad Natsir to students in various countries for advancing the intellectual prominence of Indonesia with Islamic thinking and scientific temperament.

### **IOS on-line condolence meet over the death of Prof. Ishtiaque Danish**

The Institute of Objective Studies organized an on-line condolence meet to mourn the death of the former professor of Islamic Studies, Jamia Hamdard and the finance secretary of the Institute, Prof. Ishtiaque Danish on April 20, 2021. The meeting was presided over by the chairman of the IOS, Dr. Mohammad Manzoor Alam.

Speaking as a special guest, the *nazim* of Jamiatul Falah, Bilariaganj, Azamgarh, Maulana Mohammad Tahir Madni, observed that several Muslim scholars left this mundane world recently. Referring to the personality of Prof. Ishtiaque Danish, the maulana said that he was the confluence of oriental and occidental knowledge. His areas of interest included Islam and globalization, and issues concerning West Asia. The vice-chancellor of NALSAR University, Hyderabad, Prof. Faizan Mustafa said that Prof. Danish wrote

well and his ability to edit the text was superb. He edited the Newsletter and the Journal of Objective Studies brought out by the Institute of Objective Studies for several years. Despite being an Islamic scholar, he was best at English novel writing.

Vice-chancellor of Maulana Azad University, Jodhpur and Professor Emeritus, Jamia Millia Islamia, Prof. Akhtarul Wasey, paying his tribute to Prof. Danish, said that he excelled in prose as well as poetry. He explained how Islam could play a role in today's global perspective. He urged the IOS chairman Dr. Mohammad Manzoor Alam to consider Prof. Danish's name for the IOS Lifetime Achievement Award.

Prof. Mohammad Saud Alam Qasmi, professor of theology, Aligarh Muslim University, referring to Prof. Danish, said that he was industrious and possessed rare qualities. He seconded Prof. Wasey in advocating IOS Lifetime Achievement Award for Prof. Danish.

Professor in the department of Islamic Studies, Jamia Millia Islamia, Prof. Iqtidar Mohd. Khan, commented that Prof. Danish was equally popular among seniors and the juniors. His knowledge was research based and did not belong to any particular school of thought. Prof. Khan too pleaded for the IOS Lifetime Achievement Award for him. Professor of political science, AMU, Prof. Arshi Khan said that he was very clean-hearted and never nursed a grievance against anybody.

Prof. Towqeer Alam Falahi, professor, department of Sunni theology, AMU, said that he had the heart of a noble soul. He did not hesitate to call a spade a spade.

Prof. Mirza Asmer Beg, professor of political science, AMU, held that Prof. Danish was a man of principles who never compromised on them.

Prof. Asim Siddiqui from AMU, remarked that Prof. Danish possessed

rare quality of helping others and fighting for a just cause.

Head of the department of Islamic Studies, MANUU, Prof. Mohd. Fahim Akhtar Nadwi, said that Prof. Danish possessed a multi-dimensional personality which was reflected from his writings.

Dr. Syed Qasim Rasool Ilyas, president of the Welfare Party of India described Prof. Danish as a scholar and researcher of a high caliber.

Senior Urdu journalist and Voice of America (Urdu Service) representative in India, Suhail Anjum, said that he was an expert on the Middle East. Dr. Najmus Sahar, assistant professor of Islamic Studies, Jamia Hamdard, said that the life and works of Prof. Danish should be brought out in book form.

Prof. Danish's elder son, Nibras Danish said that he came to know of his father's dismissal from Jamia Hamdard only last year. Despite being out of service, he never made the family feel of it. He never allowed the financial crisis to reflect on the family. He expressed his resolve to follow the path shown by his father and do something tangible to perpetuate his memory.

The secretary general of the IOS, Prof. Z. M. Khan, described the death of Prof. Danish as a big loss and said that it was like a full stop. Prof. Danish was very bold and never compromised on principles, he added. Assistant Secretary General of the IOS, Prof. Haseena Hashia commented that Danish's departure from this world came as shock to everybody who was associated with him. He was an *alim*, intellectual and a star of Islamic Studies. In his death, the IOS suffered irreparably, she remarked.

The chairman of the IOS, Dr. M. Manzoor Alam, referring to the contribution of Prof. Danish, said that Prof. Danish was responsible for starting several projects in the IOS. One of his brain-child was the project on Quranic values. He said that the

project on Quranic values would continue to do its job as earlier. His death had definitely created void that might hopefully be filled by one of his students. He also announced that Prof. Danish's lecture on Islam and contemporary challenges delivered at Maulana Azad University, Jodhpur, would be published in book form.

The condolence meet ended with the *Dua* for the *magfirat* of Prof. Danish and a raised status for him in *Jannah*.

### **IOS on-line condolence meet over the death of Maulana Wali Rahmani**

An on-line condolence meeting was organised by the Institute of Objective Studies on April 8, 2021 to mourn the death of the general secretary of the All India Muslim Personal Law Board and the Sajjadah Nasheen of the Khan-i-qah Rahmani, Munger, Bihar, Ameer-i-Shariah, Maulana Wali Rahmani. Presided over by the president of the All India Milli Council, Maulana Hakim Abdullah Mughesi, the condolence meet began with the recitation of a Quranic verse by Hafiz Syed Athar Husain Nadwi.

Paying his tribute to the maulana, the chairman, on-line fatwa, Mufti Arshad Farooqi said that the death of an *alim* was like the end of an age. As general-secretary of AIMPLB, he strengthened its women's wing in order to effectively put forward the Islamic point of view on the sensitive issue like divorce. Bihar legislature Council member (MLC), Dr. Khalid Anwar, prayed for the maulana's *smaghfirat* and urged ummah to emulate him by taking forward his mission. Former union minister for minority affairs, K. Rahman Khan, expressed his deep sorrow over the death of Maulana Wali Rahmani and described it as a great loss to the community. He created Rahmani Foundation as his dream project to educate Muslim boys and girls.

AIMPLB member and senior advocate, Zafaryab Jilani said that as a



member of Bihar legislative council for 18-long years, Maulana Rahmani felt the pulse of politics.

Member of AIMPLB and chairman, Islamic Centre of India, Lucknow, Maulana Khalid Rashid Firangimahli, observed that Maulana Rahmani's death came as shock not for the Indian Muslims, but also to the entire Muslim world. Describing him as a towering personality, he said that the maulana devoted his whole life to the cause of ummah.

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His Rahmani-30 vision was a milestone in the field of education as many students belonging to the minority Muslim community took competitive examinations through this initiative, Maulana Firangimahli added. *Amir*, Jamat-i-Islami Hind, Syed Sa'adatullah Husaini, described Maulana Rahmani's death as a big loss to the community.

Senior advocate of Mumbai high court and a member of the AIMPLB, Yusuf Hatim Muchhala, said that he was competent to understand the fundamentals of Islam and that was the reason why he never had a dogmatic view of it.

President of the All India Muslim Majlis-e-Mushawarat, Navaid Hamid, praised him for possessing a number of good qualities that could have made a complete volume.

Vice-president of the All India Milli Council and member of AIMPLB, Maulana Anisur Rahman Qasmi observed that the maulana worked at the Imarat-e-Shariah for 30-long years where he was its Sajjadah Nasheen (in-charge). He used to regularly give lectures on Hadith. His writings were unbiased and logical.

Assistant general secretary of the AIMC, Syed Shah Mustafa Rifai Jilani Nadwi, pointed out that Maulana Wali Rahmani combined vision-2050 of the AIMC and Rahmani-30 together for promoting education among Muslim children. He

described the Maulana as a role-model for the community.

Member of the AIMPLB (a senior functionary of the women's wing), Dr. Asma Zahra Tayyaba said that he believed in taking the community along. He was unquestionably a milli guide and philosopher who devoted his entire life for the cause of the community. *Amir* of Jamiat Ahle-Hadis, Hind, Maulana Asghar Ali Imam Mehdi Salafi Madani, said that his death was an irreparable loss to the cause of ummah, he always championed. Maulana Salafi said. Member of Bihar Legislative Assembly from Kishanganj, Akhtar-ul-Imam said that the maulana was politically well informed.

President of the AIMPLB, Maulana Syed Rabey Hasani Nadwi, observed that the Muslim community benefited from Maulana Rahmani a lot and prayed to Allah to bless it with a suitable replacement to fill the vacuum created by his death. He was an *alim* with several capabilities which stood him in good stead. Maulana Shamshad Rahmani, Naib *Amir*, Imarat-i-Shariah, Bihar, Orissa and Jharkhand, held that the maulana spent his entire life for the well-being of the community. He served as MLC since 1974 and made it a mission to help everyone in need. Under the new education policy, he raised the issue of education of Muslims.

Member of AIMPLB and assistant secretary general of the IOS, Prof. Haseena Hashia likened him to a voice that became silent forever. Every moment of his life was devoted to the cause of the community.

Vice-chancellor of Maulana Azad University, Jodhpur and Professor emeritus, Jamia Millia Islamia, Prof. Akhtarul Wasey pointed out that Maulana Rahmani was an epitome of truth and was never found wanting on this score. He was always ahead of others in matters relating to the community, Prof. Wasey concluded.

Secretary-general of the Islamic Fiqh Academy and officiating general-secretary of the AIMPLB, Maulana Khalid Saifullah Rahmani described Maulana Rahmani's death as a big loss to Muslim ummah.

Speaking as patron of the condolence meet, the chairman of the IOS, Dr. M. Manzoor Alam said that he always laid stress on education because, according to him, only knowledge could strengthen the understanding and practice of Islam.

Presiding over the condolence meet, the president of the AIMC, Maulana Abdullah Mughesi said that he led the community with a pragmatic approach and farsightedness. He possessed a magnetic personality that saw him succeed in every field he entered.

The condolence meet ended with *dua* for the *maghfirat* of the maulana.

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