



IOS NEWSLETTER

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Thought for the Month

And verily the Hour will come:
There can be no doubt
About it, or about (the fact)
That Allah will raise up
All who are in the graves.
Yet there is among men
Such a one as disputes
About Allah, without knowledge,
Without guidance and without
A Book of Enlightenment,-
(Disdainfully) bending his side,
In order to lead (men) astray
From the Path of Allah:
For him there is disgrace
In this life, and on the Day
Of Judgment We shall
Make him taste the chastisement
Of burning (Fire)

Al-Quran- 22: 7-9

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FOCUS

One of the unique proposals of Hamidullah is formation of a union of currencies of Muslim countries. In 1949, Hamidullah wrote an article in Urdu entitled *Islami Sikkon Ka Wifaq* (federation of the currencies of the Muslim countries). He gave a summary of that article while commenting on *Homo Economicus Islamicus*. The proposal was about "forming a new monetary bloc parallel to dollar, sterling, franc, etc. From Morocco to Malaya-Indonesia, including the Central Asian colonies, if Muslim countries gradually achieve this union (and they are in a favourable position because of their products of petrol, jute, tin, cotton, etc.), they would secure their economic independence better than in any other way of merger with other blocs or floating alone as in Egypt, Saudi Arabia, Syria, etc." (*Islamic Quarterly*, 1955, vol. 2, p. 145). He advised the economists of Pakistan, which was going to organise its first economic conference, to constitute a committee of experts and think over the feasibility and difficulties of this proposal. (*Islami Sikkon ka wifaq* p. 20).

It is not known whether any step was taken in this direction by the Muslim economists at that time. Europe made such a block by creating Euro Zone comprising 16 European countries. GCC countries also have such a plan but some of them opted out before its implementation. It may be noted that Hamidullah's concept of federation of currencies is slightly different from a single currency. Countries forming federation of currencies may retain their own currencies but, at the same time, they can make all dealings within the federation without resorting to so-called hard currencies outside the federation. This will, of course, give them advantage of trading within the federation. Whereas maintaining union of currency is a difficult task, retaining federation of currencies may be an easier system. This formula needs to be studied seriously and its details have to be prepared. One can imagine Hamidullah's economic foresight at a time when no such block existed.

Islamic banking and finance is the most discussed part of the Islamic economics. Due to its dominance and neglect of other aspects of the subject, some Islamic economists called this phenomenon as 'financialisation' of Islamic economics (Askari et al., 2012; Islahi 2015a). Hamidullah stressed on micro-financing based on mutuality and cooperation in which members paid a small percentage monthly towards expenses of the establishment like stationery (the staff consisting of honorary workers). The surplus of this was preserved as reserve fund to cover unforeseen losses. This reserve fund was later put to enhanced utility: a store as organised on commercial basis where members of the society purchased on credit their requirements of non-perishable goods. The benefit was used to remunerate the workers as also to strengthen the reserve fund further." (Haidarabad's Contribution ... p.75).

In one of his earliest papers in Urdu entitled *Anjumanha-e Qarzah-e-besudi* (Interest-free loan societies), Hamidullah gives an account of interest-free lending societies in Hyderabad. He knew the essence of the idea of banking.

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Activities of the IOS Headquarters

Two-day IOS conference on Prof. Fuat Sezgin

[Day 1] December 21, 2019

A two-day international conference on "The Life and Contributions of Prof. Fuat Sezgin" was organised by the Institute of Objective Studies (IOS) on December 21-22, 2019 at the Constitution Club of India, New Delhi.

The inaugural session began with a recitation from the holy Quran by Shah Ajmal Farooq Nadwi. Prof. Ishtiyaque Danish, finance secretary, Institute of Objective Studies, conducted the session. The session was presided over by Dr. Mohammad Manzoor Alam, chairman of Institute of Objective Studies.

IOS Secretary General Prof. Z. M. Khan, introduced the IOS and welcomed the foreign guests and participants. He said since 33 years the institution had been working as a research organisation.

He added, "We conduct surveys; we provide data to government and many other organisations. The Sachar Committee used our data extensively". IOS has five chapters around India, to connect to the regional population. He added that IOS data bank was catering to different research organisations. He briefly mentioned journals published by the IOS namely, *Journal of Objective Studies* and *Religion and Law Review*, besides IOS Newsletter, IOS *Khabarnama*, IOS Current Affairs, IOS Minaret, *Nuqta-e-Nazar* etc.

Dr. Selim Argun, vice president, Presidency of Religious Affairs,

Turkey, in his inaugural address, shared his experience in Johannesburg as a student of MA under the supervision of an Indian teacher.

He said that Prof. Sezgin did not have superhuman capabilities. He was rather an ordinary man who produced extraordinary work because of his unremitting perseverance. He studied about 17 hours a day and with self-sacrifice he attained extraordinary achievements. What he did is a model for today's dedicated youth.

Born in eastern Turkey, he had a father who was a mufti and the mother an Arabic-speaking woman, Dr. Argun said.

Dr. Selim Argun observed that Prof. Sezgin was not an orientalist, but

coup he became jobless and moved to Frankfurt (Germany) and lived there for 27 years. He never wasted his time and continued to quench his thirst of knowledge. He wrote extensively on the history of sciences, geography and civilisations. He got the King Faisal Award for his scholarship.

Dr. Zahide Ozkan Rashed, a cardiologist from Frankfurt, who read a profile of Prof. Sezgin, conveyed greeting from the wife of Prof. Sezgin. She gave a brief biographical account of Prof. Sezgin and explained how he collected 45,000 manuscripts from all over the world. She also showed her notes from the lecture of Prof. Sezgin.

H.E. Dr. Ali Ibrahim H. Namlah, former minister of labour, Kingdom of Saudi Arabia, delivered his speech in

Arabic. After greetings, he thanked Dr. Mohammad Manzoor Alam and the organisers. He lauded several Muslim scientists and their glorious achievements. He praised Indian scientists as well. He emphasised building a bright future, keeping in mind achievements of the past. He wished the



L-R: Prof. Dr. Mazhar Bagli, Dr. Zahide Ozkan Rashed, Prof. Ibrahim Mohammed H. Al-Mozaini, H.E. Dr. Ali Ibrahim H. Namlah, Dr. M. Manzoor Alam, Dr. Selim Argun, Prof. Dr. Mustafa Sahin and H.E. Dr. Sakir Ozkan Torunlar

an aalim and Islamic scholar who decided to focus on the history of sciences.

He said Prof. Fuat Sezgin wanted to become an engineer before he met Prof. Helmut Ritter, an Islamic scientist and a German professor of Islamic arts, sciences and history. He said that Prof. Sezgin was influenced by Prof. Ritter, who had come to the conclusion that Muslims scholars had played an outstanding role in the development of sciences. This assertion led Prof. Sezgin to change his subject. In 1960 following a military

conference good luck.

Prof. Ibrahim Mohammed H. al-Mozaini, professor, deptt. of history and civilisation, Imam Mohammad Bin Saud Islamic University, Riyadh, KSA, said that he was happy to participate in the conference. He disclosed that Prof. Sezgin was his mentor. He described his observations as a note of thank to the organizers. He also informed that a few days ago he was in Diyar Bakar, where Prof. Sezgin was born.

He made the point that Prof. Sezgin was not an orientalist, but a Muslim

scholar. "Some say that he was an orientalist, because he was not an Arab. I say Islam was never meant only for the Arabs", he asserted.

Prof. Dr. Mustafa Sahin, rector, Selcuk University, Turkey, focused on ideas of Prof. Fuat Sezgin and described how he established several institutions. He briefly talked about the Ottoman Empire and its contribution to establishing madrasas and universities. He also talked about Abu Ali Sina and other Islamic medical scientists and compared the European/Western and Islamic world.

Prof. Dr. Mazhar Bagli, rector, Navsehir Haci Bektas Veli University, Turkey, said that President Recep Tayyip Erdoğan declared 2019 as the year of Prof. Sezgin, which was a great honour. He emphasised that Islamic culture required a knowledge-based society. The Quran focuses on *ilm* and *ma'rifa*. He explained the concept of science in Islam. His presentation was made in the light of the Quran.

He cited some references from different surahs and verses from the Quran, on the perspective of science. The Quran says, "Ignorant people can't be equal to those who know", he said.

H.E. Dr Sakir Ozkan Torunlar, ambassador of Republic of Turkey to India, expressed gratitude and wished success to the conference.

After his address, there was a formal release of some books from the IOS, which included *The Legacy of Dr. Mohammad Hamidullah*, edited by Prof. Ishtiaque Danish; *The Role of Women in Making a Humane Society*, edited by Prof. P. Koya; *Alam-e-Islam ka Bemisal Mohaqqiq: Dr.*

Fuat Sezgin, edited by Shah Ajmal Farooq Nadwi; *Mashahir Fateheen-e-Islam*, by Prof. Mohsin Usmani; *Duniya mein Muslim Biradariyon ka Mukhtasar Encylopeadia* (Vol. I, II & III) by Dr. M. K. A. Siddiqui and IOS Calendar – 2020.

Dr. Mohammad Manzoor Alam, chairman of IOS, in his presidential remarks said he merely wanted to draw everyone's attention to two things. One is human dignity and the other is Indian Constitution. He emphasised upholding the sanctity of both. He also introduced the IOS briefly and said that the Institute was contributing to society in several ways. He thanked the Turkish government.

After a vote of thanks by Prof. M.

comparing his contribution to Dr Hamidullah's. Both lived well into their 90s. His biggest contribution was that he exposed the West for calling everything their invention. Dr. Sezgin told them the truth. He said America was not discovered by Columbus, but Muslim seafarers discovered it much before Columbus.

Prof. Sezgin had a remarkable knack for manuscripts. He learned 27 languages. He had a profound grasp of history and science. The Greek preferred the inductive method of logic, but Muslims preferred the deductive method. Prof. Sezgin's contribution is equal to that of several institutions and groups.

Prof. Mohsin Usmani, former professor of Arabic, the EFL University, Hyderabad, spoke on "*Dr. Fuat Sezgin: Aisi chingari bhi ya rab apne khakastar mein thi*". He mentioned Prof. Sezgin's many manuscripts.

Dr Parveen Qamar, asstt. professor, deptt. of women's Education, MANUU, Hyderabad, spoke on "Dr Fuat Sezgin: A professor that unearthed the Golden

Age". She asserted that the main goal of Prof. Sezgin was to make Muslims aware of their own history in the field of science. She also talked about Ibn sina's *al Qanun fi al tibb* and Umar Khayyam.

Prof. Sezgin wrote about over 200 Muslim scientists, which is a great achievement by itself.

Dr. Najmus Sahar, asstt. professor, deptt. of Islamic Studies, Jamia Hamdard, Delhi, talked on "Scientific Inventions: An Analytical Study of the Writings of Fuat Sezgin and Orientalists".



A view of the audience

Afzal Wani, vice chairman, Institute of Objective Studies, the session ended and the audience proceeded towards an exhibition, mounted for this occasion.

BUSINESS SESSION – I

The first business session on the theme "Prof. Sezgin: His times and space" was chaired by Prof. Ishtiaque Danish, finance secretary, Institute of Objective Studies.

Prof. Akhtarul Wasey, president, Maulana Azad University, Jodhpur, presented his paper on "*Fuat Sezgin: Eik Muta'ala*". He expressed his immense respect for Prof. Sezgin,

She briefly introduced the findings of Prof. Sezgin in different fields like algebra, in the light of his books.

Dr. Tazeem Haider, research scholar, deptt. of Islamic Studies, Jamia Hamdard, said that Prof. Sezgin was an inspiration for world Muslims.

Mr. Jabir TM from Kerala elaborated on Prof. Sezgin's contribution to the study of Sahih Bukhari and other writings. His major focus was on writings about Sahih Bukhari and his book تاريخ التراث العربي (History of Arabic heritage).

The Chairman of the session did not allow four scholars to present their papers because of paucity of time, but assured their papers would be published in a book later. The session ended after a brief comment by Dr. Alam and presentation of memento to paper presenters.

BUSINESS SESSION – II

The second business session on “Prof. Sezgin’s role in regard to highlighting contribution of Muslims to Islamic and world civilisation” was chaired by Prof. Dr. Mustafa Sahin from Turkey and co-chaired by Prof. M. Afzal Wani.

The first presenter, Abdul Majid Khan of AMU, said Prof. Sezgin’s focus was on building the future of human civilisation. He talked about philosophy and reason in Islam according to Prof. Sezgin.

Dr. Syed Abdur Rasheed of Aliah University, Kolkata, said the debate was who used zero for the first time. Prof. Sezgin said Jabir bin Hayyan although a German orientalist insisted it was Muḥammad ibn Mūsā al-Khwārizmī.

Dr. Nadeem Ashraf of AMU Aligarh, said that Prof. Sezgin’s work was straight and crystal clear. He explained that Christopher Columbus was not the first man who discovered America. Prof. Sezgin proved his point with drawings and maps and said that Christopher Columbus was geographically wrong.

Dr. Sumaiya Ahmad of Kolkata majorly talked about Prof. Fuat Sezgin’s contribution to Islamic Studies.

Mr. Umair Azmi of Jamia Millia Islamia talked about Prof. Sezgin’s engagement with pseudo history with reference to his “The Pre-Columbian Discovery of the American Continent by Muslims Seafarers”. He compared

Mr. Mohammad Naushad of Calicut discussed Prof. Sezgin and Columbus.

Mr. Mohammad Shafi of Calicut talked about Renaissance and the revival of Islam’s learning in the scholarship of Prof. Fuat Sezgin.

Maulana Atiq Bastawi read out a message from Maulana Rabe Hasani Nadwi, rector, Nadwatul Ulema, Lucknow. He added that whatever Prof. Sezgin earned in his entire life he donated and spent on building institutions. He also talked about Prof. Sezgin’s *Masadir Imam al-Bukhari*.

[Day 2] December 22, 2019

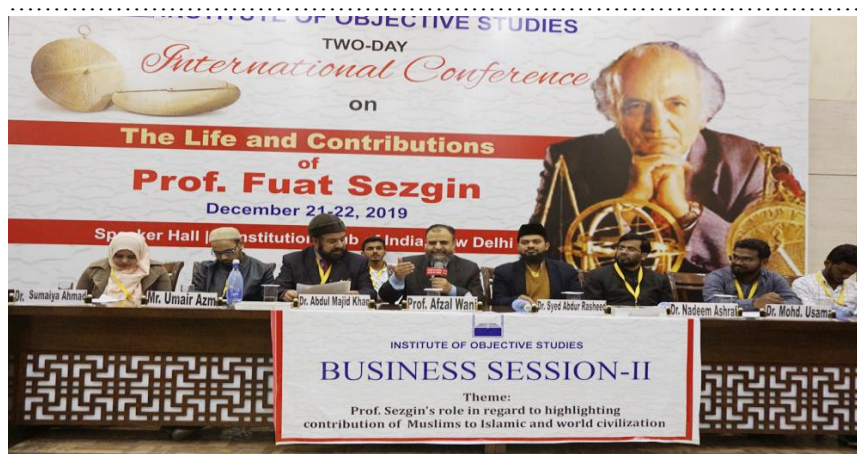
BUSINESS SESSION – III

The third session on “Prof. Sezgin’s role in establishing relevant institutions – libraries, museums, models of scientific instruments etc.” was chaired by Dr. Selim Argun, and co-chaired by Prof. Mohsin Usmani.

In the first paper Mr. Sajjad Ahmad Padday said that after winning King Faisal Award Dr. Sezgin donated the money to establish an institute of advanced research in Islamic learning.

Prof. Ibrahim Mohammad al-Mozaini largely focused on Prof. Sezgin’s museums and their content. He mostly referred to Prof. Sezgin as “Allama”, and encouraged youth to study Islamic history.

Prof. Hamidullah Marazi from University of Kashmir first thanked Dr. Mohammad Manzoor Alam and said that Prof. Sezgin not just wrote books but built institutions because the Muslim world mostly produced scholars and thinkers, not institutions. He mentioned some of Prof. Sezgin’s books and talked about mysticism in



L-R: Dr. Sumaiya Ahmad, Mr. Umair Azmi, Dr. Abdul Majid Khan, Prof. M. Afzal Wani, Dr. Syed Abdur Rasheed Dr. Nadeem Ashraf, Dr. Mohd Usama

Prof. Sezgin with other writers and said his arguments and assertions were supported by references and evidence against the unsubstantiated claiming of some Western authors.

Dr. Mohd Usama of Jamia Millia Islamia spoke on plagiarism. He focused on seven lectures Prof. Sezgin delivered in a university. He asserted that it was not true that science belonged only to Greeks and other Europeans. Muslims went far ahead of these civilisations in their time. Prof. Sezgin looked deep into the plagiarism of European writers.

his writings. He talked about clock watch, which was first made by a Muslim scientist, a replica of which is on display in Dr. Sezgin's museums. He also talked about the most needed Renaissance in the Muslim world.

Prof. Syed Jamaluddin formerly of JMI, talked about Prof. Sezgin's interest in Sufism. He talked about Prof. Sezgin as a science scholar. His biggest contribution was that he was translating Islamic knowledge into German. It was a tough task because in translation one has to have a deep knowledge of lots of different terms and phrases which only a multi-lingual can do. He suggested the establishment of a Prof. Fuat Sezgin chair in some university.

Mr. Mohammad Rashid T.K., a research scholar from Kerala, said Prof. Sezgin's contribution was priceless. He said he had written in Malayalam and would publish more about Prof. Sezgin.

Mr. Nazar Mohammed Rather from the University of Kashmir presented his paper along with a powerpoint presentation, comparing a Western scholar to Prof. Sezgin. He said Prof. Sezgin believed in the institutionalisation of scientific tradition. He also talked about privileged historiography.

The session ended with a brief remark by Dr. Mohammad Manzoor Alam.

BUSINESS SESSION IV

The fourth session on "Muslim contribution to Qura'nic sciences, Hadith, history" was chaired by Prof. Ibrahim Mohammad al-Mozaini and co-chaired by Prof. Ishtiyaque Danish.

The first paper presenter Dr. Ehsanullah Fahad of AMU said the early Hadith scholar Abdullah ibn Abbas was quoted by Prof. Fuat Sezgin. He said Prof. Sezgin should have included other *mufasssirin* also.

Dr. Ibrahim Namlah said "Prof. Sezgin's library contained the most authentic books. He concentrated on manuscripts. Ibn Saud University in KSA published some of his findings." He recalled that he had seen Prof. Sezgin going directly to a university from airport.

Dr. Nazeer Ahmad Abdul Majeed of AMU argued mostly about Islamic jurisprudence and contribution of Dr. Sezgin. He mentioned the list of *fughaa* from different schools of

notion that the Muslim community is not knowledge loving.

The session ended with concluding remarks by Dr. al-Mozaini.

BUSINESS SESSION – V

The fifth session on "Contribution of Islam to develop and spread Islamic knowledge" was chaired by Prof. Z. M. Khan and co-chaired by Prof. Syed. Jamaluddin.

Dr. Zahide Ozkan Rashed talked about her teacher Prof. Sezgin and described him as an inspiring personality. He had self-confidence, firmly believed in God and honoured commitments. His mission in life was to acquire knowledge and wisdom.

Prof. Haseena Hashia from Jamia Millia Islamia discussed the contribution of Prof. Sezgin to the history of sciences, with special reference to geography. She also mentioned human geography. Prof. Hashia explained longitude and latitude to explain the map used by Prof. Sezgin. She also mentioned al-Mamun, son of Harun al-Rashid,

and the establishment of Bayt-al-Hikmah.

Mr. Mohammad Teisir bin Shah Goolfee of AMU elaborated on Muslim contribution to medicine, chemistry and mineralogy. He examined different writings of Prof. Sezgin, especially regarding mineralogy.

BUSINESS SESSION VI

The sixth and last business session on "Prof. Sezgin's works on Muslim contribution to science and technology" was chaired by Dr. Zahide Ozkan Rashed, and co-chaired by Prof. Haseena Hashia.



L-R: Prof. Fahim Akhtar Nadwi, Dr. Anzar Nadwi, Dr. Aijaz Ahmed, Prof. Ishtiyaque Danish, Prof. Ibrahim Mohammed H. al-Mozaini, H.E. Dr. Ali Ibrahim H. Namlah and Dr. Ehsanullah Fahad

Islamic jurisprudence that Prof. Sezgin enlisted in his book.

Prof. Fahim Akhtar Nadwi, head, deptt. of Islamic Studies, MANUU, Hyderabad, spoke on "Awwaleen Ahad mein Fiqh-e-Islami ki Tadween Aur Tasneef-e-Kutub: Dr. Fuat Sezgin ki Tehqeeqat ki Roshni Mein".

Dr. Aijaz Ahmad of AMU presented a paper on "Prof Sezgin: a prolific Islamic science historian" in which he mentioned *Majazul Qur'an*.

Dr. Anzar Nadwi of EFLU, Hyderabad talked about Prof. Sezgin's 17-volume book, which refuted the

Prof. Obaidullah Fahad of AMU talked about Prof. Sezgin's refutation of Greek philosophy. He believed that Muslims had never been in a state of stagnation, and with his research Prof. Sezgin proved it.

Dr. Bilal Ahmad Kutty from AMU said that in India and Pakistan there was rarely anything written on Prof. Sezgin. However, because of this seminar substantial material would be available to the coming generation. He said AMU, JMI, Kashmir University and Jamia Hamdard don't have Prof. Sezgin in their syllabus. This has to be rectified.

Dr. Lubna Naaz from AMU critically examined Prof. Sezgin's *Science and Technology in Islam*, Vol. III. She also mentioned different Muslim engineers and compasses invented by Muslims. In the third chapter, Prof. Sezgin also wrote about clocks.

Ms. Roohnuma Parween from AMU focused on the second volume of Prof. Sezgin's *Science and Technology in Islam*. The session was over after remarks of Prof. Ibrahim al-Mozaini. He said Prof. Sezgin wasn't an orientalist as an orientalist is a non-Muslim studying Islam. Hence a Muslim cannot be an orientalist.

VALEDICTORY SESSION

The session was presided by Dr. Mohammad Manzoor Alam and was conducted by Prof M. Afzal Wani.

Dr. Zahide Ozkan Rashed expressed her experiences with Prof. Sezgin and acknowledged everyone for conducting such a historic conference.

Prof. Ibrahim al-Mozaini said that he enjoyed and benefited from the

English papers, and wished everyone the best. "I envy IOS for conducting such a successful conference. I'm really happy to be here". He appreciated every young scholar and wished them luck.

Dr. Ali Namlah expressed gratitude to the organisers and said he was a great admirer of Prof. Sezgin.

Dr. Selim Argun thanked Dr. Mohammad Manzoor Alam for the conference. He thanked the IOS for its generosity and hospitality.

In his presidential remarks, Dr. Mohammad Manzoor Alam said the IOS was 33 years old. Muslims need to store knowledge for the coming generation. He applauded the talent of

successfully organized a two-day international conference on "The Life and Contribution of Prof. Fuat Sezgin" at Constitution Club of India, New Delhi on December 21-22, December 2019. The conference could draw delegates, representatives, researchers, policy planners, community leaders at a good scale. As the conference could concentrate on specific themes as already notified, the deliberations were conducted in an orderly manner. However, the house deliberates and decides to adopt following resolutions so that future course of action may be decided. It is also expected that sympathisers and supporters of the causes and concerns of the conference would cooperate and coordinate in a meaningful and practical fashion.

1. The IOS may undertake to conduct research in highlighting contributions of Islam in the civilisational march of human-kind. Supportive data and inputs can be obtained from international institutions, particularly from Islamic



L-R: Dr. Zahide Ozkan Rashed, H.E. Dr. Ali Ibrahim H. Namlah, Prof. Ibrahim Mohammed H. Al-Mozaini

Prof. Sezgin. He emphasised the sanctity and dignity of human life. He praised the Indian Constitution and said that the IOS work was in harmony with the Constitution.

At the end, Prof. Z.M. Khan, secretary general of the IOS, read out the following resolution which was adopted by the house.

Prof. Ishtiyaque Danish proposed a vote of thanks.

RESOLUTION

It is a matter of immense satisfaction that the Institute of Objective Studies, New Delhi, has

countries to conduct research to make it relevant to the needs of modern mind and times.

2. Efforts should be made to create a paradigm for research, analysis and prepare models of development suiting the needs of Muslim Ummah in contemporary world. Proper balance of revelation, reason and sentiment must be worked out in finding ways and methods for welfare of humanity at large.
3. Educational programmes and specific course contents may be prepared and implemented in collaboration with like-minded

institutions and organisations in India and abroad.

4. The IOS should contact and facilitate Saudi Arabian, Turkish, Malaysian centres for exchange of men and material.
5. It is recommended that a chair in the name of Prof. Fuat Sezgin may be established by Institute of Objective Studies, in collaboration with Embassy of Turkey in India.
6. The Institute of Objective Studies may take up translation of prominent works of Prof. Fuat Sezgin in Urdu, English and other languages.
7. The Institute of Objective Studies may also take up research activities on themes undertaken by Prof. Fuat Sezgin for furtherance of Islamic contribution to humanity.

IOS Lecture on 'Islam and Knowledge: Al-Faruqi's Concept of Religion in Islamic Thought'

A lecture on "Islam and Knowledge: Al-Faruqi's Concept of Religion in Islamic Thought" was delivered by Prof. Hamid Naseem Rafiabadi on January 25, 2020 at IOS Headquarters.

Delivering his lecture Prof. Rafiabadi said that the volume was based on articles, memoirs and intellectual assessment of the monumental work of Ismail Raji al-Faruqi. In this volume, he noted, the articles and memoirs had been written mostly by those who had a close association with Raji al-Faruqi.

These included John L Esposito, Khurshid Ahmad, Seyyed Hossein Nasr, Anwar Ibrahim, John Raines, Richard C Martin, Gerard S Sloyan, Muddathir Abd al-Rahim, James Zogby, Imtiyaz Yusuf, Anis Ahmad, Yushan Sodiq, Abul Fadl Mohsin Ebrahim, Charles Fletcher, Md. Salleh

Yaapar, Aminah Beverly McCloud, Ibrahim M. Zein, Gisela Webb, Kamar Qinah Kamaruzaman, and Vivienne SM Angles, who had either close acquaintance with Faruqi or were his students, he added.

Prof. Rafiabadi held that al-Faruqi was a great scholar who had a profound understanding of modern developments on the intellectual landscape of the world. Though he belonged to Palestine, he never accepted their viewpoint. He also never accepted the view of his adversaries, most of whom were biased against Muslims. He believed that there was a conspiracy of Western scholars to defame Muslims and Islam. That was the reason he tried to synthesise Islam by explaining the

contribution of al-Faruqi in the field of knowledge was its decolonisation. Like Edward Said, he was critical of Western scholars who did not give weightage to Islamic thought, he said.

Prof. Rafiabadi said al-Faruqi went to the US to teach Americans ethical monism. He stressed the need for a new kind of dialogue. This was an inter-faith dialogue to dispel misconceptions about Islam. His stay in the US gave him an opportunity to challenge noted Western scholars' views on Islam, particularly the Western concept of Shi'ism and Sufism. Prof. al-Faruqi strongly defended Sufism and said that it was very much part of Islam. This exposed the hidden agenda of Western scholars. Prof. Edward Said also held the same

opinion. He said that his depth of knowledge encompassed religions like Christianity, Hinduism and Chinese thought. His study of world religions led him to write a book on the subject.

He also wrote a book on Christianity and

explored the possibility of religions coming together for the greater good of the world. His erudition attracted a number of Western scholars to engage with him. Prof. Rafiabadi said that all prophets from Adam onwards were Muslims and this proved that Islam was in existence from the very beginning of human life on earth. He observed that Islam did not disclaim the good things in life. He seriously studied Christianity and came to the conclusion that English terms used in Islamic discourse did not properly correspond to the text and context.



L-R: Mr. Ajmal Farooqui, Prof. Hamid Naseem Rafiabadi, Prof. Z.M. Khan and Dr. M. Manzoor Alam

concept of *Tawhid* (Oneness of God). He was of the firm opinion that both Christianity and Judaism contributed to *Tawhid*. Raji al-Faruqi had a global approach to Islam and combined nationalism with universal humanism.

Prof. Rafiabadi said that he was like Dr Mohammad Iqbal who had a vision akin to his. Instead of relying on Greek philosophy as did most Western scholars, he based his premises on the Quran and Hadith. Prof. Raji al-Faruqi strongly believed that for being a true scholar, one had to be a faithful intellectual. Minds were formed by educational policies. Another major

Keeping this in view, he wrote a book called 'Towards Islamic English'.

Prof. Rafiabadi referred to his prediction that the animosity against Islam would one day become so strong that many states would unite to attack Muslims. This spectacle had become a reality, though not always discernible in several parts of the world. Prof. al-Faruqi spent some time in Pakistan to prepare a curriculum on Islamic thought, but fell to a conspiracy by his critics leading to his departure from the country. He said that a project on Islam launched by Prof. al-Faruqi was gaining momentum. He was conscious of the sanctity of written language and vouched for disciplined scholarship. Recognised by great scholars of the world, he invigorated Muslims to play an active role in the life of the US. He made an impassioned plea for inter-faith dialogue for better understanding of the core of different religions. Fully imbued with the knowledge of the Quran and Hadith, he commanded respect among well-known scholars of the world. Prof. Rafiabadi remarked that Prof. al-Faruqi's ideas found resonance among several Indian scholars of Islamic thought. Prof. al-Faruqi was concerned about the malaise in the Muslim society and thought of presenting Islam to the world in a better way. In his works he talked of Tawhid and the traditions of Muslim history. He said that Prof. al-Faruqi was a great mind and to understand a great mind, great minds were required. No knowledge, except that of the Quran and Hadith, was eternal, he concluded.

The chairman of IOS, Dr. Mohammad Manzoor Alam, pointed out that knowledge was not static. It

continued to be in a flux. It was only knowledge that could cope with the challenges of every sort. Thus seeking knowledge was imperative for the younger generation to keep itself better prepared for meeting the challenges of today and tomorrow. Explaining the purpose of Creation, he said that it was aimed at the spread of knowledge. Referring to Islamisation of knowledge, he observed that names of several scholars could be listed in this connection. Two universities, one each in Nigeria and Malaysia, were busy preparing curriculum for Islamic thought. He said that Prof. Raji al-Faruqi did in the US what Dr. Mohammad Hamidullah did in France for the study of the Quran and Hadith. He complained that scholars today

was more relevant than anything. He presented sound logic for the unity of knowledge. He also left behind a lesson on how we could solve the problems of the human species, Prof. Khan said.

Earlier, the lecture began with recitation of a verse from the holy Quran by Hafiz Athar Husain Nadwi. This was followed by the introduction of the subject by Maulana Shah Ajmal Farooq Nadwi, in-charge, Urdu section of the Institute. The lecture ended with a question-answer session and a vote of thanks by him. The lecture drew a good number of scholars, university teachers, research scholars and prominent citizens.

One-day IOS-IAF Seminar on Auqaf in Bengaluru



Dignitaries and key speakers sitting on dais in one day seminar on Auqaf in Bengaluru

A one-day seminar on "Protection, promotion and progress of auqaf in India: Moving from recession to refurbishment" was organised on December 8 in Bengaluru jointly by the Institute of Objective Studies (IOS) and the Indian Auqaf Foundation (IAF). Both are headquartered in Delhi.

talked of research methodology, but did not refer to Islamic research methodology. He also laid stress on the need for an alternative research methodology.

Presiding over the programme, the secretary general of IOS, Prof. ZM Khan, observed that this was the second lecture on the theme "religion and religious thought." He said that Prof. al-Faruqi must be understood from the point of view of a scholar as also from the prism of relevance and requirements of our times. Besides explaining the epistemological perspective of Islam, he thought that it

The crux of the message given at the conclusion of the seminar was that waqf property belongs to God alone and its protection and struggle to get encroachment on it vacated is the responsibility of the Muslim community. Community leaders, intellectuals, lawyers and former government officials associated with waqf administration had a consensus over the issue.

The above stance was articulated by former Union minister of minority affairs and head of Indian Auqaf

Foundation, K Rahman Khan, in his keynote address.

The seminar began after a solemn recital from the Quran by Maulana Maqsum Imran Rashadi.

In his welcome address, Obaidullah Sharif, editor Urdu daily *Pasban*, said that this seminar was planned after a seminar in Bengaluru in 2015, which tried to understand and rectify possible weaknesses in the latest amendment to Waqf Act in 2013.

Justice Jawad Rahim recounted his experience with waqf affairs when as a 23-year old lawyer he was hired in a huge waqf property alienation case. To point out that retrieving an encroached waqf property was a constant, protracted struggle, he said that the particular case he had mentioned was still there after decades and the encroachment had not been vacated so far.

He said that waqf protection is a religious duty for all Muslims.

In his presidential address Dr Mohammad Manzoor Alam, chairman of the Institute of Objective Studies, said that the IOS had so far conducted 14 national and international seminars on the protection and development of waqf properties and published over a dozen books on the subject. "We are going to work further on the issue. The IOS and IAF will together launch a countrywide awareness movement on the importance of auqaf, Dr Alam said. He said Muslims should avoid an emotional response to issues, but always be aware of them and devise a courageous and well-thought out response to them. Dr Alam said that the IOS had produced an international inventory on auqaf.

Former minister and presently member of state legislative council Naseer Ahmed said the Muslim community should first reform itself. With internal reform and confidence Muslims could solve their problems. "In Belgaum district, we have brought back 4,500 acres of land from encroachers to waqf," he said, insisting

that "we must depend on our own initiative."

A vote of thanks, ending the inaugural session was proposed by Nisar Ahmad, director, Indian Auqaf Foundation & former president, Institute of Company Secretaries of India.

The technical session was begun by K Rahman Khan with a comprehensive power-point presentation on the Amendments of Waqf Act 2013, largely steered by him through parliament. It combined enlightening information on how to use its provisions to get encroachments vacated and streamline management.

IOS secretary general, Prof. ZM Khan, advocated an institutional ecosystem of the community's collective economic assets like *baitalmaal*, waqf and assorted assets. This would need a more *ilmi* (knowledge) input than the usual *amali* (practical) dimension. He explained it with his personal experience in South Africa and Kuwaiti auqaf that were run superbly. He told the gathering that the International Fiqh Academy had granted permission for auqaf property being used judiciously for commercial purposes, subject to some conditions. He argued for new methods for meeting new challenges and needs.

Prof. M. Afzal Wani, Professor of Law, GGSIP University, New Delhi and Vice-Chairman of IOS gave a vigorous talk emphasising "vim, vigour, vitality, honesty and *josh-e-Imani*" to achieve the community's collective goals. He recounted how the concept of waqf began when Hazrat Umar's dedication of property for public use near Khyber was appreciated by the Prophet (PBUH). Prof. Wani exhorted the audience: "Give this cause some of your time and your effort. Give it a Fundamental Rights and Human Rights perspective".

KAS (retd.) officer, Mujibullah Zaffari, who has a considerable experience in waqf administration, said

that God had "protected our (waqf) properties better than those of the government or of the majority community from encroachment." Still Muslims have done pretty little for waqf protection. "We will have to account for our inaction on the Day of Judgment before God", he said.

He explained that the Waqf Board was established in 1961, but it became functional only in 2014. Still a large number of waqf properties are occupied illegally, a 605 acre waqf property and another 251 acre property are still illegally occupied right in Bengaluru. The status of 12,500 acres of property lies in limbo. "We and our progeny will struggle to vacate them", he added.

Dr. Amirullah Khan of the National Law University, Hyderabad, made some brief observations like, "we should consider whether we have centralised. Or, is centralisation desirable at all?". He observed that church properties in India were generally better administered than waqf. Their structure and function should be studied.

International models of running trusts should also be studied to improve waqf administration in India. Australia solved similar problems 150 years ago. This should be looked into, Dr. Khan suggested.

For efficient administration of waqf, resort to greater use of computers and latest software is essential. He said that under former IAS officer Zamir Pasha's guidance remarkable computerisation of waqfs was done. "What use are we making of it? Is it possible to turn Waqf into a financial institution from a land institution?" Dr. Khan enquired. People working on waqf issues should also learn from successful institutions like Malerkotla's, he advised.

Asstt. secretary general of IOS Prof. Haseena Hashia, revealed that "Kashmir Waqf Board runs a parallel economy" and has been known to loan money to governments in financial trouble. Narrating a historical incident

from the 12th century she said that Dr. Mohammad Manzoor Alam had started a caravan which everybody should join.

Two successful, young lawyers from Delhi, Tariq Siddiqui from the Delhi High Court and Wajeeh Shafiq from the Supreme Court, talked about their experiences in waqf litigation and described ways of dealing with them legally. Anwar Pasha (IAS ret'd.), who heads the state government's deptt. of Skill Development, Entrepreneurship and Livelihood, made an impressive presentation explaining how their programme trains young people in 2,000 types of jobs for free. Everyone joining the training is offered five courses valid for all over India, or train for foreign jobs. If they lose their job abroad or somehow return, they are rehabilitated in India, Mr. Pasha said. "We pay for everything. The total cost is borne by the government. At the district level, skill development officers and DMS help", he concluded.

An interactive session, chaired by Dr. Mohammad Ilyas of Karnataka State Board of Auqaf, was followed in which mutawallis from Karnataka state and other stake-holders from the floor participated, and interacted on issues related to protection, promotion and progress of auqaf.

At the end, Prof. Z.M. Khan, secretary general of the IOS, proposed the following resolution which was adopted by the house.

The seminar concluded with a vote of thanks by Dr. Mohammad Yusuf.

Resolution

It is a matter of immense satisfaction that a one-day National Seminar on "Protection, Promotion and Progress of Auqaf in India: Moving from Recession to Refurbishment" jointly organised by the Institute of Objective Studies, New Delhi, and Indian Auqaf Foundation, New Delhi, was held on Sunday, December 8, 2019 at Devaraj Urs Bhawan, Bengaluru, Karnataka. It was a well-attended seminar where the

audience showed full interest and involvement in the proceedings.

Following is the 17-point resolution presented before the house for approval and passed unanimously:

1. The seminar calls upon the Muslim community to rise to protect the Waqf properties as Auqaf belong to Allah and to protect and develop them *is fariza* (duty) of every Muslim.
2. To impress upon the state governments to immediately establish waqf tribunals in every state, as required under Section 83 of the Waqf Amendment Act 2013.
3. To pursue with the state governments who have not yet taken up the survey of auqaf to immediately order the survey of waqf properties in their respective states and notify them as required under Section 4 and 5 of the Waqf Act.
4. Without the development of waqf properties, the benefit from the auqaf will not reach the community. The National Waqf Development Corporation (NAWDCO) established by Government of India for this purpose should be activated and the corporation should take up the Development of Waqf properties by involving the community.
5. To impress upon the state governments, wherever the boards are not existing to adopt the Waqf Amendment Act 2013 in its letter and spirit and ensure that Waqf Boards are constituted immediately according to the rules.
6. The seminar feels that the state governments are mainly responsible for poor functioning of the Waqf Boards. Hence they must take necessary steps to improve the functioning of the State Waqf Boards.
7. The seminar further feels that the state governments are violating statutory obligations to administer

the implementation of the Waqf Act.

8. This seminar urges the state governments to maintain the list of Auqaf as required by the Waqf Act in addition to the Waqf Board's tribunals.
9. Governments should transfer all waqf properties under their occupation under Section 104 of Waqf Act.
10. It is proposed to have a research unit that should concentrate on research & studies in auqaf and zakat institutions.
11. Efforts may be made to compile details of auqaf in different states, particularly in north India.
12. Awareness campaigns may be organised – special materials for print and electronic media may be made ready.
13. Upgradation of auqaf records may be looked into – RTI may be used extensively for extracting information.
14. Issues relating to auqaf and zakat should be put together and should be studied in a comparative way. Examples from Kuwait, Algeria, Sudan, Malaysia etc. may be studied.
15. A viable networking is urgently needed with concerned organisations.
16. Departments in universities like those of Islamic studies, sociology, political science, economics, management etc., should be approached to take up research in areas concerning auqaf.
17. Auqaf should be related to areas of education, health, community services, including old age homes. It would make auqaf a people-oriented movement.

Activities of the IOS Chapters

CALICUT CHAPTER

Seminar on C H Muhammad Koya and the Empowerment of Kerala Muslims

IOS Centre for Gender Studies under the Calicut chapter of the

Institute of Objective Studies organised a seminar on Late C H Muhammed Koya on December 7, 2019. The late Koya Sahib was leader of Indian Union Muslim League and minister heading many departments in Kerala from 1967 to 1983 when he met with untimely death in Hyderabad. He is well-known in Kerala by his initials CH.

Five scholars presented papers highlighting various aspects of the illustrious Muslim leader who helped the community to empower itself through his rhetorical and administrative skills. He was instrumental in establishing colleges and school in Muslim areas.

Mr. C Abdul Hameed who presented a paper "*CH as a Writer*" argued that in spite of his busy life CH was able to write on many topics of interest to the community and the people at large. CH had a powerful style and was fully aware of nature of his readers. At the same time, he was humorous and, sometimes sarcastic, when dealing with sensitive political issues. He was also careful to convey a positive message in his popular newspaper columns.

"*Travelogues of CH*" was a topic of paper presented by A P Kunhamu. He argued that CH was one of the early travel writers in the language. He was a minute observer of people of the places he visited. The writing often stands at par with some of the great writings in Malayalam. One feature of his writing was his curiosity to find out Keralite ancestors who had sailed across high seas to distant foreign lands. He has written seven travel books, the best among them being one dealing with his Haj pilgrimage.

T P M Basheer, who dealt with the personal qualities of the leader, said CH was a people's leader. Born in a lower middle-class family, he became a political leader, journalist and writer through hard work. He became the

editor of *Chandrika Daily* at an early age. He was one of the youngest speakers of Kerala Legislative Assembly and was minister for many years. He set the record as first Muslim League Chief Minister in independent India. He took special interest in advancing Muslim education.

Navas Poonoor, senior journalist and editor of *The Suprabhatam Daily*, who narrated his life with CH, argued that the contribution of CH to the transformation of Muslim community is remarkable. When his name was suggested as minister in the CPM- led government in 1967 he insisted on becoming Minister for Education. As an administrator he never stayed in the ivory tower of power, but took life in his stride.

"*CH as Administrator*" was the topic of Prof. Salahuddin P M. He said that CH had will power and skill to get things done from bureaucracy controlled by upper caste civil servants in the state, especially in late sixties and seventies. He always found time to get to the details of a problem and had complete control over official files.

Prof. P Koya presided over the well- attended seminar. Br. A A Vahab welcomed the audience.

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He says that some people have surplus money, while some others are in deficit. It is humanistic to help one's needy brother. But very few people would be ready to do this 'painful good deed' without charging anything in return. That is the reason that all religions and past civilisations prohibited charging interest (*Anjumanha-e Qarzah...* 1944, 53: 3, p. 212). Islam not only prohibited interest, but also provided means to abolish it altogether and ordered that a part of the government revenue should be allocated for assistance of the indebted. In the time of the Caliph Umar (RA), the state treasury lent money even to the Caliph himself—of course to others also - on providing

guarantee of repayment. (*Bunuk al-Qard...* 1962, p.20). As a proof, Hamidullah presents the verse which states the heads of expenditure of *Zakah*: "Surely, the government revenue (*Zakah*, etc.) are meant for the poor, the needy, the collecting officers, reconciliation of hearts, for freeing people from captivity and the indebted..." (*Qur'an* 9: 60). Hamidullah argues that since the poor and needy have been mentioned in the beginning of the verse, the 'indebted' does not refer to starving poor. Rather it means 'the off' who is temporarily in need of finance (*Anjumanha-e Qarzah...* 1944, 53: 3, p. 213; *Bunuk al-Qard...* 1962, p. 19).

From *The Legacy of Muhammad Hamidullah* by (ed.) Ishtiaque Danish, pp. 181-183.

Calendar 2020

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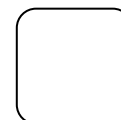
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L-R: Mr. Abdul Basit Ismail, convenor of the Conference and Editor Eastern Post, Kolkata; Prof. ZM Khan, Secretary General, IOS; Justice Ruma Pal, Former judge of the Supreme Court; Justice Rajindar Sachar, former Chief Justice of Delhi High Court; Justice Kalyan Jyoti Sengupta, Lok Ayukta, Sikkim and former Chief Justice of Hyderabad High Court; Dr. Mohammad Manzoor Alam, Chairman, IOS; Prof. TK Oommen, Emeritus, Centre for the Study of Social Systems, Jawaharlal Nehru University, New Delhi; Dr. Abu Talib Khan, Vice-Chancellor of Aliah University, Kolkata; Prof. Amzed Hussein, HOD of English, Aliah University, Kolkata; Prof. Afzal Wani, Assistant Secretary General of the IOS

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