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Thought for the Month

And they (sometimes) say:
 “There is nothing except
 Our life on this earth,
 And never shall we be
 Raised up again.”
 If thou couldst but see
 When they shall be made to
 stand Before their Lord
 He will say:
 “Is not this the truth?”
 They will say:
 “Yea, by our Lord”
 He will say:
 “Taste ye then the Chastisement
 Because ye rejected Faith.”

Al-Quran- 6: 29-30

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FOCUS

Islam is world-wide perception of natural life. Its main identity is based on the Unity (Oneness) of Almighty God and unconditional total submission and obedience to His (God) Will. This central belief i.e., Oneness of God, is the nucleus of Islam. Islam is the religion by God, Who has guided humanity through it to the ways of worship, quality living, values, morals, conduct and in practical terms a system of leading true and virtuous life according to His Will, Dictates and Divine Laws (Shari’ah). These means of guidance were communicated to humanity through various prophets and the Divine Scriptures bestowed upon them (by God) according to the needs and necessities of their times. Islam is a flawless, perfect natural and logical process of life relating to all factors of man’s individual and collective existence in the society. Islam makes a person truly human. As the humankind increased in number and strength and developed its living styles, its needs also increased and the Almighty Allah (God) has continued guiding the human race through His necessary guidelines, Laws and Scriptures during different periods of history. Qur’an, the Holy Book revealed upon the last Prophet, Muhammad (SAW) is the last and final Divine Boom, awarded as an extensive, complete sacred Book of guidance for the entire humanity irrespective of race, colour, caste, creed, nationality etc. Allah, the Almighty (God) has created the universe. His creations i.e., the sun, the moon, the stars, the seas, high and lofty mountains all obey and function in a distinctive orderly manner without any discord under a perfect harmonious system of Natural Law of Almighty God. Qur’an says: “... This (faith – Islam) being the nature designed by Allah on which He has created the mankind. There is no change in Allah’s creation. That is the straight faith...” (Qur’an 30:3). Allah has created humanity to submit to His Will, obey His Commands and to worship Him alone (Qur’an 51:56).

Allah describes Islam as His most esteemed Bounty to humankind. It is the greatest blessing offered to the Ummah. It is invaluable gift and favour from Allah to be accepted secured, practiced and retained. It is most unfortunate to reject or be indifferent to it. A person who embraced or accepted Islam or has entered into the fold of Islam is a Muslim. As a Muslim, he should submit himself fully and wholly to the services of Allah. His life and death, both are for Allah alone. His person, actions and deeds, the world around him should all be for Allah. He should serve Allah, live for Allah and die for Allah. Islam requires men and women to submit, believe, to be patient, truthful and humble to and before Allah, give charity to the needy, fast, guard their chastity and remember Him (Allah) more often. Such men and women are promised forgiveness and a great reward (Qur’an 33:35). The concepts and teachings of Islam, its values, dispositions, beauties, ethics and principles transform a man into a perfect human being. The characters, behaviour and conduct of a true Muslim are governed by the following foundations and concepts of Islam. These are denominated as – The Doctrines of Islam.

**From Christianity and Islam: Beliefs and Practices by Dr. Md. Mohiuddin
 Ahmed, pp.403 -404**

Activities of the IOS Headquarters

IOS book on “Muslim Women in India: Education and Exposure to Media” Released

The Department of Economics of Poona College of Arts, Science and Commerce, Pune, organised an online book release function of the book published by the Institute of Objective Studies titled *Muslim Women in India: Education and Exposure to Media* authored by Dr. Malika B. Mistry on January 22, 2022.

Dr. Aftab Anwar Shaikh, the Principal, Poona College of Arts, Science and Commerce, Pune, welcomed the guest speakers and the audience. Dr. Shahid Jamal Ansari, Head of the Department of Economics, introduced the profile of the author and the contents of the book, which deals about education among Muslim women. In the book, the author has

analysed education levels and exposure to the media among women by religion, pointing out that generally the levels of education among Muslim women are the lowest in National Family Health Survey I-IV. The author’s endeavor to provide the demographic and socio-economic information about the Muslim and non-Muslim women will pave the way for many more studies of different communities in India.

The three experts who reviewed the book eloquently spoke about the book. The first expert, Prof. Naseeb Benjamin, former Professor at the Gokhale Institute of Politics and Economics, Pune, spoke about each chapter and critically analysed the

content of the book. He averred that this study of education among Muslim women is a pioneering academic endeavour.

She has compared Muslim women’s education and exposure to media levels with women from different religious groups.

When compared with Hindu women, educational backwardness among Muslim women is glaring. To make Muslim women competitive in Indian society, they need to be given higher education by concerted and long-term efforts. Some activism needs to be imparted to Muslim men and

Mr. Maqbool Ahmed Siraj, a senior journalist and social worker from Bangalore and presently Managing Director of News Trail newspaper in Bangalore, reviewed the book. He appreciated the work and added from his own experience some more recommendations to educate Muslim women.

The third speech was delivered by the Chief Guest of the function, Prof. D.P. Singh, Associate Dean, School of Research Methodology, Tata Institute of Social Sciences, Mumbai. He was invited to release the book by the Principal and as Chief Guest he released the book.

He spoke about the demography of religious groups analysed in the third chapter of the book. He, too, appreciated the merits of the book. He suggested some areas of related research for scholars.

Dr. Mistry, the author of the book, was invited to express her thoughts. She elaborated that the



A view of the speakers

women so that they realise that literacy, education, and exposure to the media are their rights and would empower them to lead dignified lives. Affirmative action in education is the best way to enable Muslim women to catch up with women of other religions in a reasonable period. This requires a clear vision, a lot of planning, hard work, and missionary zeal on the part of the Muslim community and its leadership.

He concluded his analysis by saying that overall, Dr. Mistry’s endeavour to provide demographic and socio-economic information about Muslim and non-Muslim women will pave the way for many more studies of different communities in India.

Quran was revealed with the word *Iqra* (meaning *read*). There are *Hadees*, which say that “For a Muslim from cradle to grave it is obligatory to acquire knowledge.” Also, “even if you have to go to China, go and acquire knowledge.” Then how do we explain the educational backwardness of Muslims in general and Muslim women in particular? In a modern society, through education alone, one can achieve *social and economic mobility*. Let us remember this fact with abundant care.

So the community has to take a great interest in education, particularly women’s education. Also, pressurise the government to provide educational facilities. This requires vision and

missionary zeal on the part of the community.

Dr. Mistry thanked Dr. Mohammad Manzoor Alam, Chairman of the Institute of Objective Studies, for sanctioning the research project titled “A Study of Trends in Education and Exposure to Media among Muslims based on NFHS-I, II, III and IV (1992-2016), and Census Data 2001 and 2011” which has been published with the title “Muslim Women in India: Education and Exposure to Media.”

She thanked Prof. D.P. Singh for writing the Foreword, Prof. Benjamin and Mr. Siraj for reviewing her book and for taking out precious time from their busy schedules to speak in this programme. She thanked the Principal and the Vice-Principal Mr. Iqbal Shaikh for organising the function, Dr. Ansari, and the colleagues of the Department of Economics for conducting the program. She expressed her gratefulness to Dr. Bhavana Deshpande, Department of Statistics, Poona College, Dr. Gupta, Adult Education Department of SPP University, Pune, her ex-student Dr. Abdul Jalil and many others who helped her in analysing the data to write a sound report.

IOS Eleventh Qazi Mujahidul Islam Memorial Lecture on “Ahd-e-Haazir ke Chand Aham Samaji Masail aur Islami Taalimat”

The eleventh Qazi Mujahidul Islam Memorial Lecture on *Ahd-e-Haazir ke Chand Aham Samaji Masail aur Islami Taalimat* (some important social problems of modern times and Islamic teachings) was organized online by the

Institute of Objective Studies on November 6, 2021.

Presided over by the Head of the Department of Islamic Studies, Maulana Azad National Urdu University, Hyderabad Prof. Md. Fahim Akhtar Nadwi, the lecture was delivered by the Secretary, Jamat-e-Islami Hind, Mohammad Raziul Islam Nadwi.

Introducing the topic, the in-charge of Urdu section, IOS, Maulana Shah Ajmal Farooq Nadwi, briefly focused on the life and times of Qazi Mujahidul Islam. The Qazi died in 2002, and the lecture in his memory has been organised since 2003. He also



Dr. Md. Raziul Islam Nadwi delivering his lecture

introduced the speaker to the audience.

Speaking on the subject, Dr. Md. Raziul Islam Nadwi pointed out that Qazi Mujahidul Islam was one of the highly respected Islamic scholars of India. He admitted that organisations like Islamic Fiqh Academy (IFA), Imarat-e-Shariah, Bihar, All India Milli Council (AIMC), etc., could not achieve the goal for which they were set up. He said that rights were secured after several movements. Similarly, movements were launched to get rights for women on par with their male counterparts. He explained that feminism had European roots as women had to spearhead movements to raise their voices against the excesses of the Church. With the

concept of family as an institution becoming non-existent, social values had disappeared. Pre-marital sex and live-in relationship or sex without marriage have become common these days. What was surprising was that on March 23, 2010, the apex court ruled in favour of it. According to the decision, consensual sex between man and woman was decriminalised. Meaning thereby, it did not fall under the category of rape. He said that in Denmark, Sweden and Norway, homosexuality and lesbianism had been legalised. Now, the demand for same-sex marriage was being made, he added.

Dr. Raziul Islam held that the Delhi high court in June 2009 decriminalised homosexuality under Article 21 of the Indian Constitution. It was upheld by the Supreme Court in 2018. Surrogate motherhood was another aspect of today’s culture that allowed women to rent out their wombs in exchange for money. Sperm banks were dotting the cities where human sperms

were preserved to develop embryos and deliver test-tube babies. In this case, the Supreme Court granted legal status to commercial use of surrogacy. Cases of feticide were on the rise, and the current rate stood at 51.96 percent in terms of males and 48 percent in terms of females. Commenting on the old-aged person, he said that today, they are treated as useless, and old age homes have become the last refuge for them. Alluding to another problem, he said that sex mafias are very active these days. They were engaged in exporting poor and young girls to other countries for being used as sex objects. The children born out of illicit parenthood remained uneducated and without progress. Today’s woman was

not dependent on man due to the equal status granted to both of them. Man tried to dominate woman, which led to an increase in the cases of domestic violence against women.

Referring to the spurt in the cases of forced rape or separation, he said that it resulted from the usurpation of the right of the spouse. Nature had punished for these crimes in the form of the diseases like AIDS and HIV. According to a survey, about 37 million people were affected by AIDS around the globe. As far as India was concerned, it had about 27.49 lakh positive cases of AIDS and HIV. He observed that the institution of marriage in Islam legitimised conjugal relationships. Extra-marital relationship under Islam was disallowed. If the Muslims strictly followed the teachings of Islam, they would not have to come across such problems. Only the Islamic way of life could spare humanity of today's crisis, he concluded.

In his presidential remarks, Prof. Md. Fahim Akhtar Nadwi said that the topic of the lecture was very important in the context of the prevailing situation. He endorsed Dr. Raziul Islam's view that these problems could be solved as per the teachings of Islam. These issues were a product of a western culture where ethical and social values had vanished. He urged the IOS to take stock of social evils prevalent in western society. He blamed novels, cinema, and social media for the present state of affairs. These could, however, be used in a positive manner. He asked the experts and social scientists to study the damage caused by same-sex relationships, surrogacy, consensual sex socially, psychologically, and medically. He also called upon the

Islamic scholars to explain the provisions of Islamic law in this regard. He ruled that the expenditure on treatment of divorce be included in the maintenance allowance. Qazi Mujahidul Islam also ruled in favour of women who were erroneously divorced and made it mandatory for the husband to bear her expenses, he said. Prof. Fahim Akhtar Nadwi stated that Qazi Mujahidul Islam also wrote on social problems. He had a broad vision of the issues confronting Muslims.

The lecture ended with a vote of thanks by Shah Ajmal Farooq Nadwi.

preservation of Islamic heritage was unparalleled. Recalling Allama's association with Nadwatul Ulema, Lucknow, he said that Allama gave a new direction to the institution and its students. His contribution to Islamic literature, Persian, and Urdu literature would always be remembered.

In his welcome address, Dean, Faculty of Theology, Aligarh Muslim University, Aligarh, Prof. Mohammad Saud Alam Qasmi (Webinar Convener) expressed joy that the IOS was organising the online webinar in association with his Faculty on a great Islamic scholar, whose work in intellectual, literary, and cultural field was being discussed by scholars present in the two-day event. He was a perfectionist in every field he chose to work on, and a balanced system of education he presented adding a new chapter in the curricula of Islamic seminaries. What predominated his thinking was the need for preparing the traditional Muslim society to

meet the exigencies of the changing world. He also wanted the new generation to receive both religious and cultural education.

Introducing the topic, the Director, IOS Centre for Historical and Civilisational Studies, Prof. Syed Jamaluddin (Webinar Convener), referred to Syed Suleiman Nadwi, who described Allama Shibli Nomani as the first among the '*ulama* of his time. He said that Sir Syed Ahmad Khan was much influenced by Allama. He possessed an encyclopedic vision and wanted the new generation to be immersed in knowledge. Secretary of the All India Muslim Personal Law Board (AIMPLB), Maulana Khalid Saifullah Rahmani, referring to Shibli,



A view of the speakers

IOS-AMU Joint Webinar on ShibliNomani: His Life and Works

A two-day National Webinar on 'Ahd-e-Jadid Ke Moa'llim-e-Awwal, Allama Shibli Nomani: Hassas Mufakkir, Afkar wa Islahat (The first teacher of modern times, Allama Shibli Nomani: Sensitive thinker, thoughts and reforms) was jointly organised by the Institute of Objective Studies and the Faculty of Theology, Aligarh Muslim University, Aligarh on October 23 and 24, 2021.

Inaugurating the webinar, President of the All India Muslim Personal Law Board, Maulana Syed Rabey Hasani Nadwi, held that Allama Shibli Nomani's contribution to the

noted that Allama adopted a balanced approach to the subjects of his writings. He brought to the fore old books that were almost forgotten and acquainted the scholars with them. He also wrote critiques on them wherever necessary. He observed that Allama wrote a wonderful book on Imam Abu Hanifa in Urdu, which was considered the first book in this language. This work reflected his faith in the Imam. Modernism was his forte, which found an echo in the writings of Syed Suleiman Nadwi and Syed AbulHasan Ali Nadwi, aka Ali Miyan. Modernism was also reflected in his thoughts and scholarship. His book on Sir Syed after his death was its best example. His pen, criticism, and scholarship were all marked by modernism. He produced an excellent book on Aurangzeb. He said that Allama profiled the life of several Islamic figures, including Imam Ghazali, Maulana Rumi, etc. *Sirat-un-Nabi* was a living testimony to his deep understanding of Sirah. The other aspect of his personality was a vehement defence of Islam in the face of criticism of the Islamic faith by western scholars. Similarly, he took part in the Nadwa movement with a spirit for the modernisation of the curriculum. He viewed that modern education was necessary for employment. Keeping this view, he included Hindi, Sanskrit, and English in the curriculum.

In his key-note address, senior teacher in NadwatulUlema and the founder chairman of JamiaIslamia, Muzaffarpur, Azamgarh, Maulana Dr. Taqiuddin Nadwi held that Shibli Nomani was deeply immersed in the love of the Prophet (PBUH). In order to effectively counter the attacks on Islam, he undertook a deep study of

Islam and other western religions and thought. After completing a comparative study of religions, he took upon himself the task of rejecting all allegations against Islam. He penned more than 40 books on varied subjects. He said that Allama prepared a new syllabus for *madrassahs*.

Presiding over the session, the Secretary General, IOS, Prof. Z.M. Khan said that he himself benefitted from the proceedings. He assured that the Institute would assist those who were willing to work on various aspects of Shibli's life and contribution. He said that the IOS would give serious consideration to the suggestions made by Maulana Khalid

Urdu poetry was not much. He wrote in Persian, and his monumental work *Sherul Ajam* was acclaimed in the Persian knowing world. *Seerat-un-Nabi* was his best book written in Urdu. He wrote *Al-Farooq* and a 120-page book on Aurangzeb in which he rebutted charges against the Mughal emperor. In 1892, he suffered from Malaria, still he came out with *Safarnama* in 1893. His letters known as *Shibli ke Khutoot* were also well received in literary circles. He founded Darul Musannefin in Azamgarh, which was called *Siraj-i-Munir* by the President of India, Dr. Zakir Husain, Dr. Irshad Niazi concluded. Dr. Mohammad Arshad, Asstt. Professor, Dept. Islamic Studies, Jamia Millia Islamia, presented his paper on Shibli: His scholastic philosophy and history of *'Ilm al-kalam*, said that Allama expounded the Qur'anic knowledge and freed Muslims from the shackles of intellectual serfdom of Greece.

Maulana Kaleem SifatIslahi from Darul Musannefin,

Azamgarh spoke on *Seerat-un-Nabi*. Maulana Talha Nemat Nadwi from Asthawal, Bihar Sharif focused on the art of *Sirah* writing. Ubaid Iqbal Asim, Secretary, UP Rabita Committee, discussed the Introduction to *Seerat-un-Nabi*. In his presentation, he referred to Shibli's comments on the bias of western scholars against the Prophet (PBUH). Dr. Nazir Ahmad Abdul Majeed from Khaliq Ahmad Nizami Centre, AMU, pointed out that on some points, Shibli, Sir Syed Ahmed Khan, and Swami Vivekananda stood on the same pedestal. Both Shibli and Vivekananda faced the challenges of western scholars. They argued that religion should be examined from the prism of



A view of the speakers

Saifullah Rahmani and take a decision on them.

The inaugural session ended with a vote of thanks.

Technical Session I

The first technical session was chaired by Professor and Head, Dept. of Islamic Studies, Maulana Azad National Urdu University (MANUU), Dr. Md. Fahim Akhtar Nadwi. The session was conducted by Dr. Raihan Akhtar Qasmi, Asstt. Professor of Sunni Theology, AMU. Dr. Irshad Ahmad Khan Niyazi of Delhi University presented the profile of Allama Shibli Nomani titled "*Allama Shibliki Hayat ke Zer o Bum*". In his paper, he said that Allama's work in

reason. He said that reason was inherent in Qur'an as well as in Vedanta. Wahdatul Wujood (Unity of existence) was the essence of Islamic philosophy like Advaita in Hinduism. In his presidential remarks, Prof. Fahim Akhtar Nadwi held that Shibli was one of the eminent scholars who left an imprint on the time they lived.

Technical Session II

The second technical session was devoted to *Sirah* writing of Shibli. It was chaired by the Director, Centre for Comparative Religions and Civilisations, Jamia Millia Islamia, Prof. Mohammad Ishaque. Dr. Mohammad Arshad conducted the proceedings of the session. Prof. Mohammad Fahim Akhtar Nadwi observed that Shibli forcefully countered the false charges levelled against Islam by the western scholars. He proved wrong all the arguments advanced by them against Islam. He said that Shibli wrote books on Aurangzeb and the second Caliph of Islam Umar (RA) to disprove the misgivings about their rule. He challenged the western scholars who showed them in poor light by distorting facts. He concluded by saying that Shibli maintained a high standard of education in the institutions he served. Dr. Naushad Alam Chishti of AMU spoke on *Al-Farooq: A critical and analytical study*. In his presentation, he said that during Shibli's time, Persian was fading out, and English was replacing it. He wrote *Al-Mamoon*, which was republished recently. His book, *Al-Farooq*, was an unparalleled work on the life and times of the second Caliph, Umar Farooq (RA), he pointed out. Asstt. Professor, Sunni Theology, AMU, Dr. Nadeem Ashraf, held that Allama wrote *Aghaz-e-Islam* in Arabic, which was translated into Urdu. He said that Shibli was a scholar, writer, poet, and critic at the same time. Dr. Mohammad Osama from the Dept. of Islamic Studies, JMI, presented his paper on the comparative study of the work of Allama Shibli Nomani and other scholars on Caliph

Umar Farooq (RA). Dr. Ziauddin Arifi from AMU spoke on Allama Shibli's *Al-Ghazali: A Review*. In this connection, he quoted Ram Babu Saxena, who described Shibli as a writer, philosopher, poet, scholar, and critic par excellence.

Dr. Ahmad Khan, from MANUU, Hyderabad, presented his paper on Allama Shibli's historical insight. In this connection, he referred to Shibli's book *Al-Mamoon*. Asstt. Professor of Sunni Theology, AMU, Dr. Raihan Akhtar Qasmi, threw light on the meaningfulness of Shibli's *Sirah* writing in modern times. Ex-principal of Jamia Urdu College of Education, Aligarh, Dr. Jabin Anjum, remarked that Shibli was an accomplished scholar, philosopher, and poet. He turned to history because western scholars were targeting Islam. *Al-Mamoon* was his first book, the foreword for which was written by Sir Syed. As a patron of knowledge, *Al-Mamoon* held the scholars in high esteem. Prof. Syed Jamaluddin focused on a critical overview of "*Aurangzeb Alamgir par Ek Nazar Mein Shibli Ek Moarrikh, Vakeel-e-Difaa' ya Millat ke Tarjumanya Teenon*". He said that while Shibli wrote on Aurangzeb in 1908, Sir Jadunath Sarkar wrote on Aurangzeb in 1912. He named a few scholars who wrote on Aurangzeb. They included European historians of medieval Indian history. In his presidential remarks, Prof. Mohammad Ishaque held that Shibli was a traditionalist-cum-modernist. Whatever he wrote was authoritative. He forcefully rejected the arguments of William Muir, a Scottish Orientalist, against Islam. He noted that Shibli presented a historical vision of Islam by writing on caliph Mamoon-al Rashid. Prof. Ishaque said that Mamoon had negativity as he crushed dissenting opinions.

Technical Session III

The third session devoted to Shibli's role in the dissemination of Islam was chaired by Prof. Obaidullah Fahad of the Department of Islamic

Studies, AMU. Dr. Nadeem Sahar Ambarin of the Dept. of Islamic Studies, JMI, conducted the proceedings. Dr. Alauddin Khan, Associate Professor in Shibli College, Azamgarh, focused on the problems of the community and Shibli. He said that Shibli created political awakening among Muslims. He visited several *madrassahs* and set a curriculum for them. With a view to imparting modern education to Muslims, he established National School in Azamgarh, Dr. Alauddin added. Dr. Nadeem Sahar Ambarin of JMI spoke on Allama Shibli and the dissemination of Islam. Prof. Mohammad Ishaque threw light on Allama Shibli's book on Syed Ameer Ali. Dr. Shaista Parveen, Associate Professor, Women's College, AMU, focused on Allama Shibli and the rights of women. Sana Naz, a research scholar in Islamic studies, JMI, spoke on Allama Shibli's role in educational reform among Muslims. Presiding over the session, Prof. Obaidullah Fahad asked the speakers to treat themselves as critics.

Day-2 (October 24, 2021) Technical Session IV

The fourth session focused on the special place of Allama Shibli Nomani in Urdu literature. While Prof. Syed Siraj Ajmali from the Urdu department of AMU chaired the session, Dr. Jamshed Ahmad Nadwi, Arabic department, Mumbai University, co-chaired it. Dr. Md. Kafil Ahmad Nadwi spoke on the place of Allama Shibli in Urdu criticism. He said that Shibli was a farsighted scholar who had a few peers. Dr. Jamshed Ahmad Nadwi discussed Shibli's profiling of the heroes of Islam. He started with the profiling of Prof. Arnold while still in Aligarh. He profiled several personalities, but not much had so far written on this aspect of Shibli, Dr. Jamshed observed. Asstt. Professor at Shibli College, Dr. Abu Rafey, concentrated on the letters of Shibli. Asstt. Professor of Islamic Studies, Jamia Hamdard, Dr. Najmussahar, opined that Shibli was a multifaceted

personality who eloquently wrote both prose and poetry. He was exceptional in his scholarship, she said. In his presidential remarks, Prof. Ajmal Farooq Nadwi briefly critiqued Shibli's *Al-Kalam*.

Technical Session V

The fifth session was devoted to Allama Shibli's travels in the intellectual and cultural quest. The session was chaired by the Assistant Professor of Islamic Studies, Jamia Hamdard, Dr. Waris Mazhari and co-chaired by Dr. Safiya Amir, Asstt. Professor of Islamic Studies of the same institution.

Khalid Noor Mohammad from Islamic University, Malaysia initiated the discussion on Allama Shibli's modernism as observed in his travelogue on education in Ottoman Turkey and Egypt. He said that Shibli batted for modern education. Shibli recollected his meetings with scholars in Constantinople. His observation of Turkey was that it lacked liveliness and exuberance. It did not stand anywhere near Oxford and Cambridge. Referring to India, he said that not a single scientific achievement was made or a cultural monument built during the last 600 years of Muslim rule. Shibli also described how the Turks preserved printing presses in order to keep alive Arabic language. He also wrote about the state of education in Cairo, Khalid added.

Mir Sanobar, research scholar, Dept. of Sunni Theology, AMU, dilated on Allama Shibli's stay at Aligarh. Dr. Safiya Amir spoke on Shibli Nomani: Different aspects of his modernism.

Shaziya Tareen, a research scholar in Sunni Theology, AMU, focused on Allama's stay at Nadwa and his educational quest. Dr. Md. Mubin Saleem Nadwi Azhari observed that the Allama appeared to be very disgusted with Jamia Al-Azhar.

Prof. Obaidullah Fahad presented his paper on Turkey in 1892: a Critique to Shibli's *Safarnama*. European scholars could not contest

the arguments of Shibli in favour of Islam. They failed to portray Turkey's picture objectively. They were abusive and regressive about Turkey. They were adamant to defame Turkey out of their bias against the country and its people. He wrote that coffee houses in Turkey and Egypt were centres of discussions and debate. He said that Shibli was a theologian-cum-modernist while Sir Syed was a modernist-cum-theologian.

Technical Session VI

The sixth session was chaired by Prof. Syed Rashid Naseem Nadwi, EFLU, Hyderabad, and co-chaired by Dr. Ammar Abdul Hai, Guest Faculty, Islamic Studies, JMI. The session was devoted to Shibli's corrective measure in the system of education and syllabus.

Dr. Waris Mazhari observed that Shibli laid stress on both modern and traditional education. Prof. Syed Rashid Naseem Nadwi spoke on Shibli's philosophy of education. Dr. Md. Tahseen Zaman of the Dept. of Islamic Studies, JMI, focused on Allama Shibli and the syllabus for madrasas.

Dr. Nagma Parveen, Dept. of Sunni Theology, AMU presented her paper on Shibli Nomani's educational thoughts and rectification of the syllabus.

Research scholar in Sunni Theology in AMU, Md. Azam discussed Allama Shibli's outlook on education. Dr. Ammar Abdul Hai pointed out that Shibli viewed *deen* (religion) and education as two different things. Both were important for a Muslim, he said.

Prof. Syed Jamaluddin remarked that differentiation among branches of knowledge was not good. Both East and West needed to be unified. Referring to the medieval historian, Abdul Qadir Badayuni, he said that Badayuni engaged a pundit to get the Sanskrit text translated into Persian. He also learnt music, Syed Jamaluddin added.

Valedictory Session

The valedictory session began with the recitation of a verse from the Holy Qur'an by Maulana Shah Ajmal Farooq Nadwi. In his special address, the principal of Darul Uloom Nadwatul Ulama, Maulana Dr. Saeed Ur Rahman Azmi Nadwi said that Allama Shibli Nomani was a critic, writer, speaker, litterateur, and an *Alim* of high calibre. He discharged his responsibilities as in-charge of Nadwa in 1905. He took an active part in the activities of the institution. He was a doyen of Islamic philosophy and thought, Dr. Azmi, remarked.

Delivering the valedictory address, Ex-Head of the Dept. of Islamic Studies, AMU, Prof. Zafrul Islam Islahi quoted Syed Suleiman Nadwi, who called Shibli a historian, litterateur, and a scholar of oriental studies. He was an international personality whose contribution in intellectual, philosophical, social, religious, literary, and cultural fields was unique. He was conferred with the title of Shamsul Ulema for his valuable services in various fields. He introduced changes in the course of Islamic study and prepared a new syllabus for the madrasas. He said that Shibli engaged himself with the opponents of Islam and dismissed all their objections as ludicrous. Shibli was the first Islamic scholar who joined traditional and modern education together to keep pace with changing times. In that sense, he was more close to Sir Syed than anybody else. Replying to a question why Syed Suleiman Nadwi was against the imposition of English on the students, he said that if the ulema had been well-versed in English, wrong translation of Islamic texts would not have been presented in courts. He concluded by observing that Shibli's personality was multi-dimensional.

In his presidential remarks, the Chairman, IOS, Dr. Mohammad Manzoor Alam said that Allama Shibli Nomani left behind a rich intellectual legacy that needed to be taken forward.

Shibli brought to light the educational plight of Muslims. According to the first census conducted in 1881, while the education among Muslims stood at 16.35 per cent, Hindus accounted for 12.8 percent. But the situation changed thereafter, and today, Muslims were educationally most backward. He said that the Allama tried to modernise the Islamic curriculum by developing a unified or integrated course. Referring to the mission to ensure that no child of the community should remain illiterate by 2050, he said that both the All India Milli Council (AIMC) and the IOS took a decision in this regard. Expressing concern over the attempt to drop certain portions that were unsuited to a particular ideology, he called upon the new generation to stand guard against such attempts. He invited young scholars to come up with tangible suggestions. He asked them to 'think, sit and work together.'

At the end of the two-day webinar, a 4-point resolution was unanimously adopted by the participants. The resolution read as:

1. Several aspects of the life and services of Allama Shibli Nomani remain fully or partially untouched and offer scope for further study. This session feels the need for further research on these aspects.
2. Shibli's efforts to revisit the syllabus and the system of education have usually been hailed by scholars. But, at the same time, complaints of little or no headway

in that direction have also been echoing. Therefore, this session feels the need for exploring the possibility of setting the Islamic syllabus based on traditional and modern topics and taking it further.

3. This session strongly feels the need for hosting a seminar on the style and principles of Sirah and the history of Allama Shibli Nomani and his students, especially Syed Suleiman Nadwi, in order that guiding principles for re-compilation and re-editing of the history of Indian Muslims and India could be put in place.
4. This session offers its sincere thanks to the Chairman, Institute of Objective Studies, Dr. Mohammad Manzoor Alam, other functionaries of the Institute and bodies of the Institute, and requests that the young scholars be invited to present their research projects on Allama Shibli Nomani, his students and their contemporaries in order to rectify the present and pave the way for building future of the country and the community by learning from the past.

While Dr. Rehan Akhtar Qasmi conducted the proceedings, Prof. Syed Jamaluddin extended a vote of thanks.

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