



مولانا آزاد نیشنل اردو یونیورسٹی
MAULANA AZAD NATIONAL URDU UNIVERSITY



A Central University under Ministry of Education, Government of India
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DEPARTMENT OF ISLAMIC STUDIES

Is

Organizing

Two-Day International Conference

27th - 28th February, 2024

On

جدید اور مابعد دور جدید میں اسلامک اسٹڈیز: ہندوستانی اور ایرانی علماء و مفکرین کی خدمات کا جائزہ

“ISLAMIC STUDIES IN THE MODERN AND POSTMODERN ERA:
AN ASSESSMENT OF THE CONTRIBUTION OF INDIAN AND
IRANIAN SCHOLARS”

(Hybrid Mode)

CONCEPT NOTE

Papers are invited from Faculties, Post-Doctoral Fellows and Research Scholars from diverse academic disciplines for the Two-Day International Conference on **“Islamic Studies in the Modern and Postmodern Era: An Assessment of the Contribution of Indian and Iranian Scholars”** scheduled on 27th-28th of February 2024 by the Department of Islamic Studies, MANUU, Hyd.

Islamic studies is an academic discipline dedicated to the comprehensive study of Islam as a religion, culture, history, tradition, and civilization, which includes contributions in the field of religious sciences (Quran, Tafsir, Hadith, and Jurisprudence, etc.) on the one hand and in the field of rational sciences (Philosophy, Medicine, Mathematics, Astronomy, Physics, Chemistry, Botany, Zoology, etc.) on the other hand.

Islamic civilization produced great achievements and an intellectual legacy of faith that transformed the world. It is a tunnel of renaissance to the uncivilised European world. It forms a continuum between the classical world and the modern developed world. Today, the Muslim world is depicted as the darkest form of backwardness, like conservatism, traditionalism, and fundamentalism. Historical facts say loudly that Islamic culture and civilization have the highest model of human progress and development.

Modernism began in the mid-19th century and lasted until 1945, and postmodernism began after the Second World War, especially in 1968. These are two literary movements. Modernism is a rational, logical, and radical break from traditionalism, whereas postmodernism is characterized by the self-conscious use of earlier styles and conventions. The field of Islamic Studies has been witnessing significant transformation and evolution in the modern and postmodern era.

The objective of the conference is to redress and demonstrate how Islam as a religion, culture and civilization always seek peaceful co-existence with others and this wrong perception and restore the truth of the past that ushered in the Islamic Renaissance. It would not be easy to cover the contributions and achievements of the Muslim world as a whole, so through this conference, an attempt has been made to highlight the role and contributions of Indian and Iranian scholars to Islamic Studies in the modern and postmodern era.

Both India and Iran have a rich history of scholarship in the field of Islamic Studies. Iranian and Indian scholars have made significant contributions to various aspects of this discipline. From the time of the first-century hijra to the modern era, there were highly remarkable governments and individual intellectual activities witnessed during all Muslim dynasties, like the Abbasids, Seljuqs, Buwahids, Safavids, Taimurids, Qacharids, and Pahlavi's. Similarly, in India, the Ghaznavids, Ghaurids, Khiljis, Tughlaqs, Lodhis, Mughals, and the Bahmanis of Deccan play pivotal roles in developing in all walks of life. The rulers, nobles and individuals were more generous towards the development of knowledge and contributed to the upliftment of the people in their society. Therefore, we saw a drastic change in Muslim ideological thought and its impact on the community.

Centuries are witnessing that many scholars from both countries contributed a lot. A few names of the scholars are given for reference. The scholars who belonged to Iran are Abū Ja'far Muḥammad ibn Jarīr al-Tabari, Abu Zayd Balkhi, Abu Nasr Muhammad al-Farabi, Abū'l-Faḍl Muḥammad ibn Ḥusain Bayhaqī, Abu al-Qasim Mahmud ibn Umar al-Zamakhshari, and Jamal al-Din

Hasan ibn Yusuf ibn 'Ali al-Hilli. The scholars who belonged to India are Qazi Abu Mohd Mansoori, Ali Hujwari, Nizamuddin Auliya, Amir Khusro, Ziauddin Barni, Malik Qutub-ud-Din Hasan, Shikh Ahmad Sirhindhi and Fakhrul Mulk Usami.

This conference is centrally focused on the contributions of scholars in the field of Islamic studies during the modern and post-modern era. The most notable scholars from Iran are Ayatollah Borujerdi (1875–1961) Ayatollah Abdul-Karim Ha'eri Yazdi, was a leading Shia jurist and Marja. He played a crucial role in the religious leadership of the Shia community. He wrote books on Islamic Jurisprudence, Theology and Philosophy, Ethics and Morality, Social and Political Thoughts, and Quranic Interpretation. Ayatollah Abul-Ghasem Kashani (1882-1962) was an influential religious and political figure. Sayyid Hossein Tabatabai Burujerdi (1900-1961) was a prominent Shia jurist and Marja. Ayatollah Muhsin al-Hakim (1903–1970) was a leading Shia scholar and Marja'. He contributed to the development of Shia jurisprudence and was known for his religious scholarship. Ayatullah Khomeini (1902-1989) was a political leader and theologian who gave concept of Velayat-e Faqih (Governance of the Jurist). Muhammad Husayn Tabatabai (1904-1981) was devoted to Islamic philosophy and Quranic Studies. Abdul A'la al Musawi al Sabzwari (1910-1993) had an impact on Islamic thoughts. Murtaza Mutahhiri (1919-1979) was a champion of Socio-Political Thoughts, Theology and Mysticism. Hassan Hassanzadeh Amoli (1928-2021) contributed to the field of Islamic theology and philosophy. Ali Shriati (1933-1977) an influential Iranian sociologist, thinker, and ideologue, wrote extensively on various socio-political and religious topics. Sayyid Muhammad Baqir al-Sadr (1935-1980) was a philosopher, economist and theorist, etc.

The Indian scholar who contributed and impacted this field are Maulana Qasim Nanautavi (1817-1880) he was the founding father of Dar al-Ulum Deoband and a revolutionary. Sir Syed Ahmed Khan (1817-1898) was an educationist and reformer. Maulvi Mohammad Zakaullah Dehlavi (1832-1910) was a historian. Syed Ameer Ali (1849-1928) was a prominent Muslim scholar, jurist and advocate of the socio-political rights of Muslims. Ahmad Raza Khan (1856–1921) an Islamic Scholar, revolutionary and great Muslim figure during the 19th and 20th centuries is known for his extensive writings and scholarly works. Allamah Shibli Nomani (1857-1914) was a rational historian, thinker and biographer of Muhammad SAW. Maulana Ashraf Ali Thanvi (1863- 1943) was one of the most influential Islamic scholars in 20th century India. His books are associated with Islamic jurisprudence, spirituality, ethics, and self-development. Sanaullah Amritsari (1868- 1948) was a theologian and prominent Ahl-e-Hadith scholar who spread the ideas and concept of Ahl-e-Hadith through his writings. Syed Sulaiman Nadvi (1884-1953) was a prominent Muslim scholar, biographer, and historian. Maulana Abul Kalam Azad (1888-1958) was a political philosopher and educationist. Manazir Ahsan Gilani (1892- 1956) was an Islamic scholar who contributed to various fields of Islamic Studies. Shah Moinuddin Ahmad Nadvi (1903-1974) was a historian. Amin Ahsan Islahi (1904-1997) was Mufasssir-e-Quran. Mohammad Hamidullah (1908-2002) was a great biographer and historian. Syed Sabahuddin Abdur Rahman (1911-1987) was also a historian and has produced several books on Islamic history particularly the Muslim history of India.

Apart from these, several prominent scholars of the post-modern era have contributed a lot to the field of Islamic Studies. Among them are Mohammad Habib (1895 - 1971), Syed Abid Husain (1896-1978), Abul Hasan Ali Hasani Nadvi (1913-1999), Agha Syed Mustafa Moosavi (1918-2002), Mushirul Haque (1933-1990), Kabeer Ahmad Jaisi (1934-2013), Asghar Ali Engineer (1939-2013), Yasin Mazhar Siddiqui (1944-2020) and Mushirul Hasan (1949-2018), etc. Their unique perspectives,

academic endeavours, and contributions have enriched the field in numerous ways. This conference seeks to provide a platform for the in-depth assessment of these contributions and their implications for the broader understanding of Islam in the contemporary world.

OBJECTIVES OF THE CONFERENCE

1. **Recognizing Contributions:** To recognize and appreciate the significant contributions of Indian and Iranian scholars to the field of Islamic Studies in the modern and postmodern era.
2. **Exploring Regional Contexts:** To delve into the regional contexts, historical developments, and socio-political factors that have influenced the work of scholars in India and Iran and have impacted Islamic Studies.
3. **Fostering Cross-Cultural Dialogue:** To emphasize the role of these scholars in fostering cross-cultural dialogue, promoting tolerance, and enhancing understanding between the Muslim world and the global community.
4. **Assessing Contemporary Issues:** To assess how scholars from India and Iran have engaged with contemporary issues related to Islam, such as gender dynamics, interfaith dialogue, and the challenges posed by modernity.

THEMES OF THE CONFERENCE

The Conference will cover a wide range of themes and topics, including but not limited to:

- Historical context and the impact of colonialism on Islamic Studies in India.
- The role of Islamic revivalist movements in shaping the direction of scholarship.
- Contributions of Indian and Iranian scholars to various subfields of Islamic Studies, such as Quranic Studies, Hadith, Islamic Jurisprudence, Sufism, philosophy and Rational Sciences.
- Contemporary issues within the Islamic world and how scholars address them.
- The bridging of traditional Islamic scholarship with modern academic discourse.
- Cross-cultural dialogue and understanding milieu by these scholars.
- History of Islamic Culture and Civilization.
- Influence of Iranian Culture on Indian Muslim Culture and Society.

GUIDELINES FOR THE SUBMISSION

- The Abstract of the Research Paper must be associated with a Cover Page, including the Title of the Paper, Name of the Author, his/her Affiliation with the Institution, Complete Postal and email Address and WhatsApp Number.
- Abstract should not be more than 300 - 350 words including keywords.
- The Research Paper should be between 3000 – 5000 words.

- For Paper written in ENGLISH “Times New Roman; 12 font size and footnotes font size 10 with line spacing of 1.5 in MS Word.
- For Paper written in URDU “Jameel Noori Nastaleeq; 15 font size and footnotes size 12 with a line spacing of 1.5 in MS Word.
- We would be receiving abstracts and papers only at seminardois24@gmail.com
- Conference Language: URDU and ENGLISH.

IMPORTANT DATES

Last Dates of Abstract Submission:	10th January 2024
Acceptance of Abstract:	12th January 2024
Last Date for Full Paper Submission:	10th February 202

ORGANIZERS

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