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Thought for the Month

Those who avoid
Great sins and shameful deeds,
Only (falling into) small faults-
Verily thy Lord is ample
In forgiveness. He knows
You well when He brings
You out of the earth,
And when ye are hidden
In your mother's wombs.
Therefore justify not
yourselves:
He knows best who it is
That guards against evil.

Al-Quran- 53:32

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FOCUS

Muslims have settled in Europe. But the image we have of them is for the greater part not made by them. Is not even based on them. This process is so much in contrast with the idea we have of our sources of information that it deserves some reflection.

Discourses about Islam are not only, and not even mainly, the product of Muslim interlocutors and social actors. There is an overwhelming production of discourses about Islam that are becoming discourses about Muslims, and particularly Muslims in Europe, that are produced by non-Muslims, but are having important effects on the (often problematic) view of the settlement and the presence of Islam that European public opinions do have. These discourses are having important effects also on Muslims, and on the production of Islamic knowledge.

Another surprising observation is the often complete lack of any empirical basis for statements concerning Islam. In this way of thinking (or absence of thought) a single event is enough to indicate a tendency, through 'a common process of fabrication of stereotypes, in which an ethnographic fragment is perceived as an ethnologic type'. When a husband beats his wife or a father forces his daughter into marriage, the first inclination is to explain this behaviour as essentially inherent in Islam, and therefore inherent in Muslims, and therefore inherent in Muslims settled in Europe, and therefore in their children, and so on, from one therefore to another, in a concatenation of causalities that, instead of needing to be proved, is considered its own proof.

Where Islam is concerned, it appears not necessary to have a personal empirical knowledge of the facts in order to take part in the public debate – it is the opinion that counts; and not, as is an important journalistic principle, opinions rigorously separated from the facts, but opinions instead of facts. Thus it has been possible for certain so-called experts to contribute to shaping public opinion about Islam by pontificating about what goes on in the mosques of Europe without ever having set foot in any of them.

The common lack of a socio-historical perspective and of a diachronic dimension (examples of which are the implicit assumption that nothing relevant has changed in the countries of origin, the common neglect of the rupture between the first and second generation in the host country, and so on), as well as the fact that links with the country and culture of origin are considered obvious, unidirectional, and not subject to reinterpretation, are but a few illustrations of this way of thinking.

Obviously theoretical perspectives and systems, and the need for abstraction, are legitimate and implicit in the process of understanding all phenomena, social phenomena included. But we must be aware that this way of seeing things is not only a part, and *only* a part, of the complexity of the social phenomena concerned (in this case, there is a simple solution: do the other part, and then add them together). There is also a *cognitive* problem that needs to be taken into account.

Contd. on page-6

Activities of the IOS Headquarters

India and Muslim World in the 21st Century

November 23-24, 2012 at New Delhi

A dominant segment of discourse in the last phase of the 20th century was that it had experienced unprecedented speed in the growth of technology. And, the beginning of the 21st century stands marked by the emergence of a concern to bring about a change in thought processes asking for innovation and out of the box solutions to meet the challenges of the new millennium. The human mind is in search of new modes and paradigms to be able to contribute to human development, peace and progress. For such an endeavour, one needs to work and search new ways to prepare a roadmap to foster better ties and linkages among civilisations so that the finer values of philosophy and culture are not neglected. Those, who wish to contribute, are in need of having a clear vision and strategy to achieve the targets. The ties of India and Muslim world can usher in a new era of constructing viable modes to carry forward the development process. Former President of India APJ Abdul Kalam says in his book *India 2020*: "An organisation, society or even a nation without a vision is like a ship cruising on the high seas without any aim or direction. It is clarity of national vision which constantly drives the people towards the goal".

In this context, a living and viable relationship between India and the Muslim world needs a proper vision, paradigm, analysis and roadmap. The 21st century belongs to these regions and civilisations. The post-cold war era, particularly the present century demands from India and the Muslim world adoption of a realist approach, which highlights the strategy of self-help, readiness to accept change, use of national resources, liberal free market economy and balanced foreign policy projections. India, in many quarters, is thought of as an emerging economic power that may acquire the status of super power at some point of time in the

21st century. States most commonly mentioned as potential super powers are Brazil, China, EU (a union of states), India and Russia. The projections are based on a variety of factors. Daniel Lak describes India as the underdog facing more challenges than advantages. Yet, it is approaching super power status. Robin Meredith claims both India and China as future super powers. But, these projections are challenged on various serious grounds. However, India has been able to show marked progress in growth rates, in attracting foreign investment, increase in remittances, development in infrastructure, creation of robust middle class with enormous purchasing power. It can also claim unprecedented progress in areas of human resource, information technology, investment opportunities, education, agriculture etc. These areas are supported by its democratic system, free-market economy, balanced foreign policy and participation in activities of international concern, including human rights. This scenario has created fresh opportunities.

The Muslim world needs to be understood in its broad parameters. It generally means those nations and territories where Muslims form the majority. Their system of governance is diverse and their socio-cultural milieu diverse. However, their consciousness of being the part of the Muslim world is profound and enduring. On the basis of rough estimates, two-third of the Muslim population is related to emerging democracies like those of Indonesia, Bangladesh, Malaysia, Turkey, Nigeria and India. Arab Middle East represents one-third of the Muslim world and there is considerable evidence of willingness to participate in development processes. Globalisation and technological advancements have opened new areas of cooperation and partnership. The 21st century has witnessed a clear shift in India's policy towards Middle East as it must be governed more by economic and energy considerations and less by political rhetoric of the past. This scenario has to be worked out in terms of preparing a roadmap to achieve the desired goals.

The Muslim world is spread over the Afro-Asian landscape. India is also considered as part of the Muslim world because of the size of Muslim population in India and Islam's historical presence and role in shaping the Indian nation and society. India's importance can be assessed on the basis of (a) its strategic significance as it is a leading country of South Asia and it has proximity to China, Pakistan and Iran, (b) its acquisition of substantial military apparatus, (c) its growing economy, industry, education, agriculture etc., (d) its liberal democratic political set-up, (e) its civilisational continuity and role of Islam in shaping Indian philosophy, culture and society, (f) its balanced diplomatic endeavours in conducting its foreign policy. Besides, Muslim world has faced serious question in the post-9/11 international scenario. Islamophobia dominates current perspectives on the Muslim world. It is urgent to find friends and solutions for the Muslim world. India is a traditional friend that stands with the Muslim world in crisis situations and it may provide opportunities for reciprocal benefits in select areas. The present situation calls for strengthening linkages between the Muslim world and India with a vision and programme.

A 2-day international conference, "India and Muslim World in the 21st Century" is proposed to be held in New Delhi, to be organised by the Institute of Objective Studies, New Delhi. The conference may have following themes:

- (1) **Historical Backdrop of Relations:** India has experienced a close historical relationship with the Muslim world right from the beginning. For a considerable period it remained part of the Muslim world and contributed in shaping the civilisational excellence. The contribution of Islam has also been recognised in shaping Indian thought and culture. This relationship through the ages has brought proximity in all areas of life. An honest assessment of such a historical backdrop is important to make ties strong and viable.

(2) Attitudinal Proximity between Indian Civilisation and Muslim World:

There is a strong attitudinal proximity between India and the Muslim world on philosophical, political, economic, cultural and security issues. Also, India has the second largest Muslim population (140 million). The opinions and perceptions of Indian Muslims have contributed to over-all development in policy planning and in shaping attitudes. Secondly, the role of Indian leadership during national liberation struggle and in post-independence era has to be understood properly. As shown by the Khilafat movement and support for Arabs of Palestine from early 20th century, Indian leaders have recognised the importance of the region. Political leaders and intelligentsia have always couched India's policy towards the troubled regions of the Muslim world in terms of political support (anti-imperialism and third world solidarity), moral principles (right to national self-determination), or in terms of national interest (economic interest and energy security). Muslims are no exception. Lastly, role of Muslim scholars in India and religious freedom enjoyed by Indian citizens have also contributed considerably to the similarity of attitudes.

(3) Economic and Financial Linkages:

India and the Muslim world are two complex entities, where their economic and financial linkages constitute the core areas of mutual cooperation. There is a whole range of complementarities between the two regions in terms of economic resources, patterns of trade, investment and finance. There is a considerable amount of inter-region economic activity in traditional sense. However, of late there is a growing realisation in strengthening economic ties among the nations. India has started expecting good results from Gulf region in particular. Wayback in 2005, The Prime Minister's Trade & Economic Relations Committee (TERC)

resolved to launch negotiations for an India-GCC Free Trade Agreement and a Comprehensive Economic Cooperation Agreement (CECA) with GCC countries – Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and UAE. Indian Prime Minister, Dr. Manmohan Singh calls it a part of natural economic hinterland of India, where India must pursue closer economic relations with its wider Asian neighbours. Reflecting a desire for good and healthy relationship between India and Kingdom of Saudi Arabia, H.H. King Abdullah categorically announced during his visit to India that India, for him, is his second home. These statements reflect heart-felt sentiments and realisation of need for healthy and more meaningful relations among these regions. India is also seeking an increased maritime engagement with Gulf states. Energy security and Indian migrants in these countries are also important considerations.

(4) Opportunities to Benefit Reciprocally:

The 21st century is distinct in bringing people closer to each other. In this age of globalisation, it is a borderless world with multi-polarity of power centres in various sectors. India's development scenario is attracting the whole world. It has achieved impressive records in areas of trained human resource, education, information technology, urbanisation, agriculture, etc. India has opened its doors with a commitment to contribute to those who are willing to participate. There is a conducive environment for creating partnership in development. The Muslim world should come forward in creating synergy to have cooperation in all areas of mutual concern. On the same plane, the Muslim world has a tremendous potential to contribute to Indian development. It may include fight against hunger, disease and terror. It is high time to realise and use the available opportunities.

(5) Foreign Policy and Diplomatic Relations:

This section needs to be analysed with precision and objectivity. Richard N. Hass, the President of the Council on Foreign Relations of US, presents his assessment that a new world order has come up, where in contrast to multi-polarity – which involves several distinct poles or concentration of power – a non-polar international system is characterised by numerous centres with meaningful power. Power is now found in many hands and many places. It means India and the Muslim world will have to work for closer relations. In formulation of foreign policy, there are strong domestic determinants. Secondly, the international climate is changing where the cold war has gone. Thirdly, economic interests are gaining grounds. And, energy security is also assuming importance and calls for meticulous planning at appropriate levels. Afro-Asian policies and various regional groupings are occupying centre-stage in diplomatic world. These opportunities call for unity in approach and action on the part of India and Muslim world.

The end of cold war has brought about a fundamental change in India's attitude of looking at the Middle East through an economic prism. Political rhetoric of the past gave way to strong economic interests as the driving force behind India's interaction, especially with the oil-rich Gulf region. Economic growth since early 1990s and resultant surge in energy demand meant that India is now looking to Muslim world as its principal partners. The Middle East represents a new and interesting leaning curve for India as it aspires to be a major actor on the world stage.

Announcement

3rd International Conference on Islam and Higher Education (3rd ICIHE)
Sunday, 30 September 2012 08:30

Theme: The Role of Awqaf in the Development of Islamic Higher

Education: the Past, the Present, and Future Prospects

Dates: 30th September – 2nd October 2012

Venue: Pahang State Foundation Complex, Kuantan, Malaysia.

Co-organisers: IAIS Malaysia, Pahang State Foundation, and IKIP International College.

Call for Papers

Introduction

It is now for the third time in three consecutive years that an international conference on Islam and higher education (ICIHE) has been held in Malaysia. Now that the 3rd ICIHE is currently in progress, we may proudly claim that the idea of having a series of ICIHEs, each dealing with a specific theme pertaining to contemporary Muslim higher education, that will last for years to come has become a reality. This series of ICIHEs owes its origin and development to the close and steady collaboration between IAIS Malaysia, the Pahang State Foundation, and IKIP International College, which have worked hard to make this series a reality. Undoubtedly, however, it is the personal interest and commitment of Dato’ Seri Diraja (Dr) Adnan Yaakob, the Menteri Besar of Pahang, who is also the Chairman, Pahang State Foundation to the development of Muslim higher education among the ummah, and the generosity of the Foundation that have made this series possible.

The theme chosen for the 3rd ICIHE is “The Role of Awqaf (“Endowment”) in the Development of Islamic Higher Education: the Past, the Present, and Future Prospects.” It is a follow-up to the theme of the 2nd ICIHE “The Empowerment of Muslim Communities in Private Higher Education.” Although the issue of the importance of awqaf to Muslim higher education was raised during the 2nd ICIHE, it was not then sufficiently discussed, since it was not the main objective of that conference. Accordingly, in order to do full justice to this very significant subject of Muslim concern, the 3rd ICIHE is to be devoted entirely to discussions of awqaf in its

specific relation to the development of Muslim higher education.

The greater part of traditional Muslim education at all levels, including the tertiary, owes its origin, development, and progress to the awqaf institution. The famous Al-Azhar University in Cairo, founded in 970 CE, is an excellent example of an awqaf-funded Muslim higher education institution that was later to serve as a model for many private Western universities. The first degree-granting university in the world, the University of al-Qarawiyyin in Fes, Morocco, founded in 245 AH/859 CE by a woman, Fatimah Fihriyyah, was similarly financed by its waqf revenues. In short, awqaf played a central role in the birth of the modern university.

It is extremely important for the contemporary Muslim ummah to revive the best of past Islamic traditions in envisioning and realizing the central role of awqaf in the development of the ummah’s education, particularly at the college and university levels. There is a real need to re-examine the awqaf tradition as a source of societal values and as an institution in the light of contemporary challenges facing the ummah in the field of education. It is with this awareness that the organizers of the 3rd ICIHE consider the choice of the role of awqaf in the development of Islamic higher education as its theme as most appropriate to the ummah’s current societal needs. The main hope is that the conference will help to break new grounds and chart new directions in Muslim thinking and practices on awqaf-based higher education.

Objectives of 3rd ICIHE

- To create a better awareness and understanding among Muslims on the general importance of the Islamic institution of awqaf to the development and progress of the ummah in various areas of societal life
- To better understand the various facets of institutional interactions between awqaf and education in Muslim societies, both in the past and in our present times

- To derive useful lessons from past practices of awqaf in higher education in various Muslim communities
- To harness the great potentials of the awqaf institution to serve as assets to Muslim higher education in the 15th century AH/21st century CE
- To formulate an ummatic approach to the development of the awqaf institution in the service of Muslim higher education
- To help strengthen the identity of the Muslim ummah through the empowerment of the awqaf institution

Sub-themes of 3rd ICIHE

- The meaning and significance of awqaf as a religious and socio-economic institution in Islam
- The historical development of awqaf in relation to education
- Important lessons to be learnt from past practices of awqaf in Muslim societies
- Case studies and aspiring models of educational institutions founded on awqaf
- Awqaf and contemporary Muslim higher education: problems and challenges
- Transforming major mosques into Muslim institutions of higher learning
- The future role of awqaf in the development of Muslim higher education

Tentative Programs

30 September 2012 (Sunday)

- Arrivals of speakers and participants
- Registration of participants

1st October 2012 (Monday)

- 8.00 am – 9.00 am: Registration of participants and arrival of guests
 9.00 am – 10.00 am: Official Opening of 3rd ICIHE
- Welcoming speeches by organisers
 - **Official opening and keynote address by the Menteri Besar of Pahang and Chairman, Pahang State Foundation, YAB Dato Sri Diraja Adnan Yaakob**

10.00am – 10.30am: Refreshment
10.30am – 11.30am: Session 1
11.30am – 12.45pm: Session 2
12.45pm – 02.00pm: Lunch/Prayer
02.00pm – 03.30pm: Session 3
03.30pm – 05:00pm: Session 4
05.00pm Refreshment and End of First Day Program

2nd October 2012 (Tuesday)

08.30am – 10.00am: Session 5
10.00am – 10.30am: Refreshment
10.30am – 11.45am: Session 6
11.45am – 01.00pm: Session 7
01.00pm – 02.00pm: Lunch/Prayer
02.00pm – 03.15pm: Session 8
03.15pm – 04.15pm: Parallel sessions/Workshops
04.15pm – 04.30pm: Reports from parallel sessions/workshops
04.30pm: Official closing of 3rd ICIHE
05.00pm: Refreshment and End of 3rd ICIHE

Speakers

- Invited speakers (expenses covered by the organisers)
- Accepted paper presenters

Confirmed Speakers

- Professor Khalid Masud (Pakistan)
- Professor Mohammad Hashim Kamali (Malaysia)
- Dato Seri Idris Jusoh (Malaysia)
- Emeritus Professor Osman Bakar (Malaysia)
- Dr Abdul-Qayum Mohmand (Afghanistan)
- Dr Syafie Maarif (Indonesia)
- Professor Mohd Redzuan Othman (Malaysia)
- Dr Mesut Idris (Bosnia and Herzegovina)
- Dr Sami Salahat (United Arab Emirates)
- Mohammad K. Basheer (India)
- Foyasal Khan (Bangladesh)
- Maulana Ihsan Hendricks (South Africa)
- Dr Ahmad Nabil Amir (Malaysia)

Participants

- Representatives of institutions and organisations related to the management of awqaf
- Representatives of both public and private education sectors

- Representatives of non-governmental organizations
- Individual participants from Malaysia and foreign countries

To register as participant, kindly email your details; Full name, designation, organisation/department, address, email and telephone no to idi@ikip.edu.my

Conference Secretariat

- IKIP International College, Kuantan, Malaysia
- IAIS Malaysia, Kuala Lumpur

General Information about Conference

- Registration fee: Free participation for the first 250 registered. In addition, participants will enjoy free meals served during the conference
- Accommodation: Organisers do not provide accommodation except for invited speakers, but we can offer advice on various types of accommodation available in the Kuantan area
- Travel expenses: Participants have to pay for their own travel expenses

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Book Review

Encyclopedia of Islamic Herbal Medicine by *John Andrew Morrow*, Jefferson, NC: McFarland & Company Inc. Publishers, 2011, pbk, 225 pages.

For anyone interested in researching herbs mentioned in the religious texts of

Islam, the *Encyclopedia of Islamic Herbal Medicine* by John Morrow offers an abundance of information and insights. By combining information gleaned from the Qu`ran and the Sunnah, as well as the sacred writings of the Twelve Imams, Morrow proposes an authoritative reference to Prophetic medicine – medicine based solely on the religious texts of Sunni and Shi`ah Islam.

The first chapter acts both as a general introduction to the topic and a comprehensive critique of the origins and history of Islamic medicine in a broad-sweeping account that encompasses the many forms of oriental medicine from ancient to modern, including a defense of the role of herbal and holistic therapies in general against BigPharm and the medical establishment. Great Arabic physicians such as Ibn Sini and Al-Razi developed scientific principles for the prescription of medicines that are still adhered to by Western physicians – while the Unani Tibb and Ayurvedic traditions have indelibly influenced herbal medicine and phytotherapy as currently practiced in the Western world. However for most non-Muslim readers the role of the Prophet Muhammad (SAAS) and the place of Prophetic medicine are quite unknown.

The Encyclopedia itself includes descriptions of around one hundred herbs mentioned by the Prophet and the imams. Many of these herbs are in fact familiar fruits, vegetables, and other foods. The monographs are quite comprehensive – including sections on nomenclature, safety rating, properties, and uses, issues of identification, and scientific studies. The major focus, however, is on the Prophetic prescriptions. For this section, it would have been helpful if scriptural references were summarized under separate headings for the Qu`ran, Sunnah and Twelve Imams, allowing the reader to identify the religious source, quickly and easily.

Had the author focused on the details of scriptural references, his work would have been an excellent resource for readers interested in sources. The discussions regarding traditional words

used for each herb are also quite interesting; however, Morrow moves on to attempt to identify and legitimize these herbs within a Western context, drawing his own (sometimes very subjective) conclusions. For example, in his treatment of *Narcissus* spp., he notes it is “reputed” to be effective against cancer, then surmises this may be due to the presence of laetrile-like compounds (no reference given). What follows is an instructive discussion (fully referenced) on anti-HIV studies and the anti-cholinesterase activity of some daffodil alkaloids including galathamine – the molecular precursor of the current generation of drugs used to slow down neurological degeneration in Alzheimers Disease. Surprisingly perhaps, given the main focus of the text, it is quite a good source of current scientific research information for many of the herbs and foods covered. To choose another example fenugreek – the Prophetic description section is one paragraph long, while the scientific studies section is about three pages, comprehensive by any standard. However, by contrast black seed (*Nigella sativa*) includes two pages of Prophetic prescription and issues of identification (asserting that this species is indeed the ‘black seed’ referred to by the Prophet and in the Bible), but less than a one-half page of scientific studies.

In some cases, the species appear to have been selected more for its available scientific support than for traditional botanical or phytochemical associations. With thyme, for example, Morrow acknowledges that there is some debate regarding the identification of *za'tar*, which he classifies as a thyme labeled both as *Thymus serpyllum* and as *T vulgaris*. In his properties and uses section for thyme, he refers research on *Thymus vulgaris* and *T. quinquecostatus*, as if they were all interchangeable. There is a brief mention of *T. spicata*, but not *T. syriaca*, *T. capitatus*, *Satureja thymbra*, *Calamintha incana*, or *Nepeta curviflora*, all of which are also known as *za'tars*.

Most of the medicinal uses, safety ratings, and nomenclature are not referenced, reflecting more of a literary approach than a scientific one – although

the introductory chapter does include a general list of reference texts and a discussion of their relative merits, as well as a bibliography. Other works with stronger scientific references include Bashar Saad and Omar Said's Greco-Arab and Islamic Herbal Medicine and A. Shafaghat's work on Quranic plants.

Overall, this is a very interesting book for anyone interested in further explorations into Prophetic medicine. The medical references, however, should be examined very carefully and researched fully before using the work as a reference for herbal medicines.

Reviewed by

Andrew Pengelly and Kathleen Bennett

Contd. from page-1

Muslims, like anyone else, learn about their situation in Europe through experience. Even when they are dealing with their own systems of belief, and starting to understand their situation from them, they are obliged to study and apply them differently, given the different context. On the contrary, when we deal with Muslims' systems of belief, we often start from the system, and we tend to deduce the situation of Muslims from these systems. But systems have not at all a systematic effect in men and women's lives, in their experience, and even in their comprehension and self-comprehension, and they do not systematize them. Systems are often incomplete, contradictory; in any case the use men and women make of them is incomplete, contradictory, ambiguous, partial, and instrumental, as is the way they belong to them, and the feelings they have towards their beliefs. Orthopraxis comes before orthodoxy. This means that we cannot simply deduce persons from systems. The problem is that this is a mistake we often make where Islam is concerned, especially in the case of controversial issues (to quote randomly: the *hijab*, polygamy, female circumcision, gender roles and relations, separation between politics and religion, probably also the whole issue of fundamentalism and

terrorism), to such a degree that this attitude should be an object of interest and a field of study in itself. Only from this could we learn a lot about the way out societies deal with certain cultural and religious issues, and with the persons belonging to these different cultures and religions.

The view we have is selective, in the sense that it chooses certain characteristics of the actor, or of his/her image, more or less well understood, and forgets or misunderstands others. The role of this selective perception in shaping the image of a social, cultural, and religious actor in a wider context is decisive also because there is an important feedback effect to the actor himself, who is obliged to deal with this image, which becomes part of his/her construction, and take it into account: he or she will always be obliged to respond to it, and to have an attitude in respect to it. The underestimation of this element is the source of many hermeneutical incidents and cultural misunderstands regarding Islam. We can observe these effects, and not only in a relatively abstract cultural-religious framework. They are very concrete and immediate, and can be seen and measured at an everyday level.

**From ‘Producing Islamic Knowledge’
by (ed.) Martin & Stefano, pp. 40-41**

Contd. from page-8

Besides explaining his famous philosophy of *Khudi* (self), Iqbal celebrates universal Islamic values and ideals such as equality, justice, peace and human brotherhood in his poetry.

As an Islamic scholar, Iqbal believed in *Ijtihad*, intellectual reasoning in religious framework to apply Islam in modern time, something the *Ulema* of his time abhorred. The lectures he delivered on some aspects of Islam in Madras, Mysore and Bangalore were attended by large member of Hindu scholars, intellectuals and philosophers. The Hindu philosophers of Bangalore were so much impressed by his erudite

lectures that they criticized Muslims for calling him an Islamic poet and instead declared him the poet-philosopher of Hindus, Muslims and all other communities.

Iqbal's effort to regenerate the Muslim community was not aimed against other communities. In fact, he stood for universal human brotherhood and once explained his position to a group of Hindu students saying that his concern for his community was merely human one such as attending to one's ailing mother. Even in his long political career Iqbal never spoke or acted against Hindus or other non-Muslims, though he championed Kashmiri and Muslim causes all his life. It may be noted here that his 'Kashmiri cause' meant to help those who were persecuted by the then Kashmiri rulers. His Kashmiri cause should not be mixed up with the cause and mission of today's Kashmiri separatists and militants. In fact, Iqbal always believed in peaceful struggle for attaining one's rights and was once condemned/criticized by some Muslim youth as being a mere preacher.

Poets and philosophers are also human beings as they lead life the very way common people do. They love and marry women, raise children and head families. Iqbal, too, was a father and husband and faced the problems that all fathers and husbands do. His married life was a mixed bag of sorrow and happiness. In Lahore he was a traditional Muslim and his wives observed *Hijab*, but in Europe he enjoyed the company of beautiful women. In Europe he also discovered that he had a good deal of sex appeal for the opposite sex. He was a lovely talker or conversationalist and used to charm his audience, both men and women, with his wit and humour. In sum, Iqbal was a full-fledged man and his personality and career mirror the age he lived in.

There is a need to study Iqbal's life and career afresh. We must focus on Iqbal's family background, his childhood, his primary, secondary and college education, his visit of Europe for higher education, his practice of law, his

politics, poetry and philosophy. Understandably it will seek to create the time Iqbal lived in and will also portray the men and women who hailed from every walk of life and with whom he had worked or interacted. Almost all the big personalities of the first half of the 20th century including Gandhi, Jinnah, Nehru and others will come into picture as Iqbal had one or another kind of relationship with all of them. Such a study is, thus, expected to create the literary, cultural and political India as it existed during the first half of the 20th century.

A lot has been written on Iqbal covering every aspect of his life and career. Iqbal himself has left a huge academic- intellectual legacy, both in the form of poetry and prose—including his letters—which would form the main basis of this study. The biographies of Iqbal written by his close companions, friends and associates, and especially the one written by his own son, Justice Javed Iqbal, will serve as the main sources of information about Iqbal, the man and the poet (Iqbal: *Shakhs Aur Shaaer*).

It is important that such a study is conducted by an established author who is fluent in Urdu and English, and if possible, in Persian also. Iqbal deserves to be owned and understood by all Indians and such a study of his works as well as his life and career will help in attaining this goal.

Great people are often idolized or at least their larger –than– life images are portrayed and presented uncritically. In some cases, like Gandhi and Jinnah, they are idolized on one hand and demonized on the other. Iqbal is fortunate that he has not been demonized in India, though idolized in Pakistan. It is true that Iqbal has fortunately been not demonized in India but surely he has been neglected/ ignored in official and semi-official circles, if not disowned. Indeed it will be our loss if we do not discover and present the real Iqbal before the Indian audience. Iqbal was, and is, a poet of humanity and his most celebrated message of *khudi* (self regeneration and consciousness) is for the whole mankind,

and not for Muslims alone. Therefore such a study about Iqbal is the need of the hour.

It is expected that large number of people in the country know Iqbal and will heartily welcome such a study about him. Iqbal's *Tarana-e-Hindi*, his poems celebrating the beauty and greatness of India, his philosophy of self, his satire, wit and his inspiring *ghazals* will surely capture the imagination of Indian audience. Iqbal is indeed a great poet and deserves to be celebrated by all of us.

Calendar 2013

The IOS calendar 2013 has been published. Agents, Shop-keepers and others may place their order with the IOS Headquarters.

The Four-Page calendar has the following feature:

- Page-1 Mosques through the Ages (Al-Aqsa Mosque)
- Page-2 World – Prevalance of HIV/AIDS-2011
- Page-3 INDIA Achievements of PM's 15 Point Programme, 2009-10
- Page-4 World Human Development Index-2011

The calendar may also be obtained from

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OPINION

Iqbal the Man and the Poet
by Ishtiyaque Danish

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Great literature is timeless and has always something in it that attracts scholarly attention in every era reinforcing its contemporary relevance and significance. Iqbal's poetry- which is not merely 'spontaneous overflow of powerful emotions'- is always a joy to read and relish. In fact, poets and philosophers of Iqbal's stature can never be monopolized as a Muslim literary figure, partisan politician or intellectual father of the Pakistan Movement. It is unfortunate that after the Partition we have neglected him as he is not our poet and the scholars as well as people across the border have portrayed him as he was born and commissioned by God to champion a partisan Muslim cause.

There is no denying the fact that Iqbal was a devout and proud Muslim. But the Islam he depicted in his poetry as well as prose was one that championed rationalism, universal brotherhood, human equality, justice, peace and development. We also accept that his politics, by and large, was Muslim-centric but it never smacked of rabid communalism. As a Muslim League leader he had more quarrels and differences with the Unionist Party, the party of Muslim, Hindu and Sikh land lords in Punjab, than the nationalist Congress. We also see him advocating in the pre-Partition Punjab Assembly the causes of the poor, the farmers and the women regardless of their religious identities. We must remember that even

when he was vociferously acclaimed as a Muslim poet and philosopher there were Hindus and Sikhs scattered all across the country from Lahore to Madras, Mysore and Bangalore who insisted on Iqbal being as much their poet as that of Muslims. Indeed timeless personalities should not be allowed to become a victim of parochialism and partisan scholarship.

Iqbal was born in Sialkot, now in Pakistan. He grew up in a traditional-religious family environment. As a child he received both religious and modern education simultaneously which had a lasting impact on his personality. Sayyid Mir Hasan, a devout Muslim teacher, played a vital role in Iqbal's primary and secondary education. He broadened Iqbal's mental and intellectual horizon and specially sharpened his linguistic skills. Iqbal, then, went to Lahore where he received special attention from the celebrated scholar and teacher of Islamic philosophy, Sir Thomas Arnold. The author of *The Preaching of Islam*, Sir Arnold, like Sayyid Mir Hasan, had a deep impact on Iqbal's life, personality and career. Iqbal had started writing poems while in school at Sialkot. His poetic genius blossomed greatly when he came to Lahore for higher education. His early poems are about nature, religious-moral values, universal human ideals and love of the country.

When Thomas Arnold left for England, Iqbal felt a desire to academically benefit from the great universities of Europe. Ultimately, he visited Europe, received a bachelor degree from Cambridge and studied law at Lincoln Inn. He obtained Ph.D from Munich University by writing a dissertation on Metaphysics in Iran.

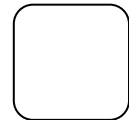
After returning from Europe, Iqbal began practicing law in a Lahore court for his livelihood. However, he never took his legal profession seriously and focused more on his literary pursuits. He also got involved in provincial and national politics. He is said to have conceived the idea of Pakistan but a close scrutiny reveals that he, in fact, favoured some sort of autonomy for Muslim majority provinces within the British India; an independent Muslim state was not on his mind when he delivered his famous presidential address at the annual session of the Muslim League at Allahabad. The address had wrongly been hijacked by the partisans of Pakistan Movement in order to cash on his popularity among the Muslims.

Iqbal has rightly been acclaimed as one of the greatest poets of the world. He had the rare ability to express complex philosophical thoughts in poetic language which people easily understood and relished.

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