

knowledge are the Qur'ān and ḥadīth. Qur'ān describes the human being in an objective way and is revealed for the welfare of mankind. When revelation is tested it is endorsed by reason and reality. However, he cautioned that it is not the revelation that is tested but the understanding of it (i.e., a hypothesis), by the researchers and the scholars of different disciplines. According to Dr. Achoui, Islamization of psychology is justified because the researchers' interpretations of research findings are influenced by their attitudes and values.

The special session to establish the association of Muslim Psychologists and a research journal was jointly conducted by Dr. Mustapha Achoui and Dr. Mahfooz Alam Ansari. They briefly introduced the purpose of establishing this association and publishing the journal. In the course of the discussion the delegates reached a consensus over both issues, and decided to form an association, International Association of Muslim Psychologists (IAMP). After the deliberations the delegates elected the office-bearers of the association of Muslim Psychologists. Prof. Malik Badri was elected president of the association, while Prof. Fouad Abou-Hatab and Prof. Nizar Alani were elected Vice President and Secretary General, respectively. It was also decided that the association would publish a journal and a newsletter.

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Muhammad Iqbal and the Asian Renaissance: An International Conference. 3-5 June 1997, Shah Alam, Selangor, Malaysia,

An international conference on Dr. Muhammad Iqbal—poet, philosopher and a man of great wisdom and vision—was held from 3 to 5 June 1997 in Malaysia. This was the first conference in Southeast Asia and the Pacific which brought together some of the world's best experts on Iqbal. This conference was the second in a series of conferences on Asian thinkers organised by the Institute for Policy Research [IKD] as a part of its "Southeast Asia: Beyond 2000 Project." This project aims at drawing upon Asia's rich intellectual and cultural traditions for building a better world characterized by friendship, harmony, peace, trust and progress.

The welcoming address of the conference was given by Dato' Kamarudin Jaffar, chairman, IKD. In his address he said that Iqbal's message is universal and his thought of great importance and relevance

for the contemporary world. He welcomed the participants and acknowledged the support of the Government of Malaysia and the Islamic Republic of Pakistan. Since H.E. Nawaz Sharif, Prime Minister, Islamic Republic of Pakistan could not attend the conference due to his very busy schedule, his keynote address was presented by Senator Justice Dr. Javed Iqbal. In his address, the Prime Minister of Pakistan shed light on Iqbal's contributions towards the development of Islamic thought. The second keynote address was given by H.E. Dato' Seri Anwar Ibrahim, then Acting Prime Minister of Malaysia. He contended that the beauty of Iqbal's thought lies in its universality since he was at home with truths and ideas that transcend boundaries. "He is the voice of his people and the *ummah*, but his poetic vision touches the universal realm. It is in this spirit that we mention Iqbal, Jose Rizal and Rabindranath Tagore in the same breath as precursors of the Asian Renaissance despite obvious incongruencies and vast gaps in their ideas and utterances. He further said that he ranks Iqbal as a global poet and *homo universalis*.

There were altogether six panels with various themes. The first panel entitled "The World-view of the Poet-Philosopher" was chaired by Dr. Surin Pitsuwana, Member of Parliament, Thailand. The papers presented included "Muhammad Iqbal: His Life and World-view," by Dr. Shan Yun, Professor of Urdu, Peking University, China. She said that in order to study Iqbal's world-view and his philosophical thought, it is necessary to track the development of his thought. The first officially published poem, *Himalaya* and *Tarānā-i-Hindī* engendered an impressive feeling of patriotism. Iqbal's three years stay in Europe transformed him. He began to support pan-Islamism and took an active part in the pan-Islamic movement. Dr. Sheila MacDonough, Professor, Concordia University, Canada, in her paper entitled "Iqbal: His Metaphysical Ideas," said that Iqbal emphasized the need for a better understanding of the physical universe and of human history. She pointed out that Iqbal urged Muslims to be involved in the human enterprise so as to understand the external universe. Associate Professor Dr. Azizan Baharuddin, Visiting Fellow, IKD, presented her paper on "Iqbal's Relationship to Mysticism: His Reconciliation of Science and Religion." She contended that for Iqbal, the scientific and the religious processes are, in a sense, parallel to each other. Iqbal thinks that in science we try to understand the external facet of reality, while in religion we try to grasp the inner nature of that reality.

The second panel was on "The Poetry of Iqbal." This session was

chaired by Mr. Philip Jeyaratnam, Advocate and Solicitor, Singapore. Dr. Liu Shuxiong (Deputy Dean, Graduate School, Peking University), Mr. Mohammad Suheyl Umar (Acting Director, Iqbal Academy, Lahore) and Professor Natalia Prigarina (Institute of Oriental Studies, Russian Academy of Sciences, Moscow), presented their papers. Their main thrust was on Iqbal's use of poetry and especially of metaphors in conveying his universal ideas.

"Iqbal and the Quest for Reform" was the theme of the third panel. In this panel Mohmoud Esmail-Nia, a diplomat from Iran, presented his paper on "Iqbal as a Social Reformer" and Djohan Effendi, from Jakarta, discussed "Iqbal's Quest for Social Justice." Dr. Seyyed Vali Reza Nasr (University of San Diego), presented his paper on "Iqbal and the Concept of an Islamic Polity," whereas the paper of Dr. Abdul Karim Soroush (Keyhan Cultural Institute, Tehran) dealt with "Iqbal and the Struggle for Freedom in the Muslim World."

The theme of the fourth panel was, "The Muslim Civil Society and the Global Order." This session was chaired by Professor Dr. Syed Hussein al-Attās. In this session, Dr. Hafeez Malik, (Villanova University) presented his paper on "The New World Order within the Iqbalian Framework." His contention was that, for Iqbal, modern Western science is the product of an inter-civilizational encounter in which Islamic civilization has made a major contribution. Senator Justice Dr. Javed Iqbal, in his paper entitled "Iqbalian Idealism and its Impact on the Muslim World Today," contended that Iqbal desired the awakening of a spirit of curiosity and inquisitiveness in the new Muslim society through the re-acquisition of science and technology. Professor Dr. Chandra Muzaffar (Director, Centre for Civilizational Dialogue, Malaysia), examined the views of Iqbal concerning the reform of the Muslim world. His paper entitled "Iqbal and Reform in the Muslim World" argued that Iqbal desired fundamental reforms in the state and in law. The state, for Iqbal, was primarily a vehicle for the pursuit of universal moral ideals.

The fifth panel was on "Symbiosis of Civilizations." In this session the first paper, entitled "Iqbal's Critique of the East," was presented by Suroosh Irfani (The Institute of Strategic Studies, Pakistan). He argued that the notion of "East" transcends geographical boundaries. The second paper, entitled "Iqbal's Evaluation of the West" was presented by Professor Barbara D. Metcalf (University of California). She pointed out that Iqbal identified himself at first with Indian nationalism and later, with both a commitment to an "Islamic world" and to Pakistan. Dr. Metcalf said that Iqbal's identification with Islamic

symbols is an indication of his opposition to capitalist and imperialist exploitation as well as the national boundaries that create divisions. In their place Iqbal offers a vision of individual growth and creativity which seems particularly apt in our contemporary world of transnationalism and "fading nation states." The third paper was presented by Professor Dr. Osman Bakar, (Deputy Vice Chancellor, University of Malaya). Professor Osman Bakar's paper, entitled "Iqbal and the Renaissance in Asia," examined the term "Renaissance" in the Asian context. He argued that Iqbal believed in the idea of an Islamic renaissance. In fact, for Iqbal, the renaissance of Islam was a fact even during his lifetime. *Ijtihād* was considered by Iqbal as an important tool for the renaissance of Islam.

The last session, chaired by Professor Dr. Chandra Muzaffar, focused on the question "Is There An Asian Renaissance?" In this session three panellists, Francisco Sionil Jose (editor and publisher of *Solidarity*, Manila, the Philippine), Senator Justice Dr. Javed Iqbal and Professor Pabitra Sarkar presented their ideas. They called for the renaissance of universal values and of the culture of Asian communities for a new and better world order.

During the conference an exhibition of Iqbal's memorabilia was held. The exhibition displayed many original works of Iqbal which comprise prose, poetry, letters and his photographs. As a part of the conference, *A Celebration of Iqbal in Drama and Music* was held in the night of 4th June. Muslim youth of Malaysia presented a drama entitled *Quickening of the Self*. The drama was bilingual, using both English and Malay, and was based on Iqbal's philosophy of "self." It was followed by the recitation and singing of various poems of Iqbal in Urdu by a Pakistani group of singers and musicians.

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