

INSTITUTE OF INDO-PERSIAN STUDIES

hosts International Conference on

JAWAID NAMA

Manifesto of Social Peace in Asia



**CONFERENCE
BROCHURE**

5 - 6 OCT, 2024
India International Centre
(Annexe)
New Delhi



**Sponsored by:
Indian Council of
Social Science
Research**



Inauguration

10.00 AM - 01.00 PM

Schedule

Day 1

Oct 5th

Saturday

2024

10.00 am - 10.30 am

REGISTRATION AND TEA

10.30 am - 10.40 am

OPENING SONG

Recitation from the Jawaid Nama in Persian and English
by **Neetu Bhaskar** and **Pratima Sharma**

10.40 am - 10.50 am

WELCOME ADDRESS

by **Syed Akhtar Husain** (President, Institute of Indo-Persian Studies)

10.50 am - 11.10 am

ADDRESS BY THE GUEST OF HONOUR

Mr. Salman Khurshid (President, India Islamic Cultural Centre, New Delhi)

11.10 am - 11.30 am

ADDRESS BY THE CHIEF GUEST

Dr. Shernaz Cama (Director, Parzor Foundation, India)

11.30 am - 11.50 am

ADDRESS BY THE CHIEF GUEST

Dr. S. Farooq (President, Tasmia All India Educational and Social Welfare Society)

11.50 am - 12.10 pm

PRESIDENTIAL ADDRESS

by **Prof. Abdul Haq** (Professor Emeritus, Delhi University)

12.10 pm - 12.20 pm

VOTE OF THANKS

by **Dr. Md. Arshadul Quadri** (Vice President, Institute of Indo-Persian Studies)

12.20 pm - 01.00 pm

LUNCH

End of Day 1



Academic Sessions

10.00 AM - 05.00 PM

Schedule

Day 2

Oct 6th

Sunday
2024

10.00 am - 11.00 am

SESSION I

Chaired by **Mahmood Alam**

Khalid Md Zubair: *Muztar Majaz: A Translator of Jawaid Nama*

Nasreen Hossain: *Prof. Yosuf Salim Chisthi an Exponent of Jawaid Nama*

Mohammad Khubaib: *Portrayal of Jamaluddin Afghani in Jawaid Nama*

Neetu Bhaskar: *Rumi the Companion of Iqbal in the Mystical Journey*

11.00 am - 11.30 am

TEA

11.30 am - 12.30 pm

SESSION II

Chaired by **Dr. Qahrman Suleimani**

Fatemeh Amiri: *Song of the Zindeh Rud: A Message for Humanity*

Pratima Sharma: *Iqbal and Tagore: Meeting of the Minds*



Academic Sessions

10.00 AM - 05.00 PM

Schedule

Day 2

Oct 6th

Sunday
2024

■ **Geeta Chaudhary:** *The Impact of Attar on Iqbal*

■ **Mukesh Kumar Sinha:** *Jawaid Nama: An Epic Par Excellence*

12.30 pm - 01.30 pm

SESSION III

Chaired by **Dr. Fariduddin Farid Asr**

■ **Hakimeh Dabiran:** *Iqbal on the Orbit of Mercury*

■ **Ghulam Moinuddin:** *Traitors and Treasons against India in Jawaid Nama*

■ **Nadeem Akhtar:** *Indo-Persian Poetry in the formation of Jawaid Nama*

■ **Shabib Anwar Alvi:** *Influence of Ghalib on Iqbal*

01.30 pm - 02.30 pm

LUNCH

Academic Sessions

10.00 AM - 05.00 PM

Schedule

Day 2

Oct 6th

Sunday
2024

03.00 pm - 04.00 pm

SESSION IV

Chaired by **Dr. Md Arshadul Quadri**

Mahmood Alam: *Voice from the Other World to This World*

Muzaffar Alam: *Arabic Translation of Jawaaid Nama: An Overview*

Shadi Shajiei: *A Comparative Study of the Concept of Manifestation in the Poetry of Jalal-addin Rumi and Allama Iqbal*

04.00 pm - 04.50 pm

SESSION V

Chaired by **Dr. Muzaffar Alam**

Arshadul Quadri: *Iqbal in sync with Indian Saints and Sages in Jawaaid Nama*

Chitra Shah: *Iqbal as a Thinker of the Twentieth Century*

Raja Gazanfar: *Construction of Love in Iqbal's Poetry*

04.50 pm - 05.20 pm

TEA



Valedictory

06.00 PM - 09.00 PM

Schedule

Day 2

Oct 6th

Sunday
2024

06.00 pm - 06.30 pm

TEA

06.30 pm - 06.40 pm

REPORT ON CONFERENCE

by Md Arshadul Quadri, Vice-President, IIPS

06.40 pm - 07.00 pm

ADDRESS OF THE CHIEF GUEST

*by Mr. Come Carpentier de Gourdon, Convener,
World Affair Journal, New Delhi*

07.00 pm - 07.20 pm

ADDRESS OF THE CHIEF GUEST

*by Prof. Abhay Kumar Singh, Interim Vice-Chancellor,
Nalanda University, Nalanda*

07.20 pm - 07.30 pm

COMMENTS BY PARTICIPANTS

by Chitra Shah, Shabib Anwar Alvi and Shadi Shajiei

07.30 pm - 07.50 pm

VALEDICTORY ADDRESS BY GUEST OF HONOUR

Prof. Amitabh Mattoo (Dean, School of International
Studies, Jawaharlal Nehru University, New Delhi)



Valedictory

06.00 PM - 09.00 PM

Schedule

Day 2

Oct 6th

Sunday
2024

07.50 pm - 08.00 pm

VOTE OF THANKS

by Dr. Mahmood Alam

08.00 PM - 09.00 PM

DINNER

End of Day 2
CONFERENCE ENDS

Jawaaid Nama: Manifesto of Social Peace in Asia

CONCEPT NOTE

Sir Muhammad Iqbal appeared on the literary horizon of India at the beginning of the twentieth century. He was a philosopher first and a poet second who had infused philosophical thoughts in his Indo-Persian and Urdu poetry in such a manner that his philosophy emerged as poetry and he came to be known as the *Poet of the East*. Indeed, his poetry in Persian and Urdu ranks among the best poetry produced in the twentieth-century Indian sub-continent. He has been accorded a place of eminence among the best poets of his time along with Rabindranath Tagore and others. Nonetheless, there is a strong undercurrent of political thoughts in his Indo-Persian and Urdu poetic collections. It is appropriate to revisit the poetry of Iqbal in the international conference to discuss the *Jawaaid Nama: A Manifesto of Social Peace in Asia*. The conference is being hosted by the **Institute of Indo-Persian Studies** on **5-6 October 2024** at India International Centre, New Delhi and **sponsored by Indian Council of Social Science Research, New Delhi**.

One of the hallmarks of the poetry of Iqbal is social peace which is evident in a major portion of his poetic corpus in Persian and Urdu. His poetry manifests the panacea of social peace which can ameliorate the sufferings of the people of South Asia. On one hand, his poetry is a shared heritage of the people of South Asia and the Persian-speaking world namely Afghanistan, Iran, and Tajikistan and on the other, it is a social manifesto that holds out well-being of the maximum good of the maximum number. A fairly large portion of his Indo-Persian and Urdu poetry is in praise of India and her people, and similarly, a great deal of his poetry is based on universal teachings contained in Islamic thoughts. He was a poet who strove to forge Hindu Muslim unity by

Jawaid Nama: Manifesto of Social Peace in Asia

composing *Sare Jahan Se Achha Hindustan Hamara*, *Naya Shiwala*, *Himalaya*, *Ram*, *Nanak*, and *Conversation between the Himalaya and the Ganges* to name but a few. Similarly, a good deal of his poetry unfolds the universal message of love and peace enshrined in the teachings of Islam, Hinduism, Christianity, and Sikhism. His exposition of Islam is based on a social system that ensures human fraternity, justice, and order in which he would see the redemption of the people of South Asia. His Islamic philosophy offers peace and solace to the suffering Asian multitude at the hands of European imperialism.

There is a need to revisit the *Jawaid Nama* of Iqbal to reconstruct our civil society on progressive lines. It celebrates the teachings of great savants of the East namely Rumi, Bhartarihari, Vishwamitra, Syed Jamaluddin Afghani, Buddha, Zoroaster, Christ, Prophet Muhammad, and a host of others.

It is an epic drama in Persian poetry that deals with the perpetual conflict between the body and the soul, a human struggle against sin to attain eternity. The amazing actors and characters of *Jawaid Nama* are Vishwamitra, Angel Gabriel, Pharaoh, Mirza Ghalib, Tahira, Mansur Hallaj, Mir Jafar, Nietzsche, and several others who have played vital roles in shaping Asian and world affairs. Several socio-political questions are raised and answered in the classic. The fate of Asians at the hands of Europeans has been aptly portrayed by Iqbal in these simple words: *We are the merchandise and They are the traders*.

Session I

10.00 AM - 11.00 AM

DAY 2

Muztar Majaz:
A Translator of Jawaid Nama
Khalid Md Zubair

ABSTRACT

Syed Ghulam Husain Rizvi was better known as Muztar Majaz, born on 13th February and died on 20th October 2018, Hyderabad. He was from Uttar Pradesh. His father migrated to Hyderabad in the quest of livelihood and settled here permanently. He completed his higher education from Osmania University, Hyderabad and started his job as auditor in Baldia Muhakma from 1957, then having served as Sub-Registrar of Cooperative Society, retired in 1993. He was sub-editor of literary section of Urdu daily Munsif, Hyderabad since the age of twenty one and continued till eighteenth October 2018 just two days before of his death. His two Urdu poetry collections i.e. 'Mausam-i-Sung' and 'Ek Sukhanvar' published in 1979 and 1984. Beside Urdu, He also knew English, Persian and Telugu very well. He established himself as a renowned Urdu poet, critic, translator and journalist and was honored with Ghalib Award by Ghalib Academy in 2014. A Ph.D. research has been also done on him by Dr. Shah Maqbool Ahmed on 'Muztar Majaz: Shakhshyat aur Fun' from Hyderabad University. His expertise was on Allama Iqbal and Mirza Ghalib. Being a renowned expert of Iqbal, he translated Persian works of Iqbal into Urdu such as Payam e Mashriq, Jawaid Nama, Zindan Nama. Javid Nama (Book of Eternity) is considered one of the masterpiece works of Allama Iqbal, published in 1932. Iqbal composed the book in poetic form inspired by Dante Alighieri's work, Divine Comedy. It is a discourse of an imaginary journey to Heaven, in which, Iqbal himself undertook the imaginary journey along with his master, Maulana Rumi. He travelled seven heavens and reached the paradise. During his journey, he met different personalities and



discussed different issues with them, which portrayed in poetic form in this book. Iqbal's fame is not confined to Perso-Urdu, translation also played a pivotal role to spread his fame beyond the line of Perso-Urdu poetry. Muztar Majaz is one of the reputed translators of Iqbal, who tried to share Iqbal's messages through translation among the Urdu readers. The Hindu Daily admitted Muztar Majaz's concern about literature and published on 26th October, 2018 that "Hyderabad's poet Muztar Majaz was not only a 'Shayar', critic and translator but also an authority on the bard of Allama Iqbal."

About the Speaker

Khalid Md Zubair has was a Persian teacher at Senior Secondary School level at Murshidabad, West Bengal. He joined Maulana Azad College as Assistant Professor of Persian in 2019. His field of specialization is translation studies. He teaches Basic Persian Grammar and Translation at the College. He has graduated with Persian Honours from Calcutta University, Kolkata, in 2007. He has studied M.A. Persian literature in 2009 and obtained M. Phil degree from the Centre of Persian and Central Asian Studies, Jawaharlal Nehru University, New Delhi. Khalid knows Urdu, Persian, English, Hindi and Bengali and he is deeply interested to preserve the Perso Islamic heritage in Bengal. He attended several seminar and conferences.



DAY 2

**Prof. Yusuf Salim Chishti:
An Exponent of *Jawaid Nama*
Nasreen Hossain**

ABSTRACT

Prof. Yusuf Salim Chishti (1918-1994) was a renowned Scholar of Urdu, Persian and Arabic, born and brought up in Lahore, Punjab. He belonged to a family of famous sufi saints and scholars, tracing their lineage to Khwaja Qutubuddin Bakhtiyar Kaki, a prominent sufi saint of the 13th century Delhi. He was exposed to sufi thought and literature from an early age, which deeply influenced his intellectual and spiritual development.

Prof. Chishti was very much impressed by Dr. Iqbal and his universal poetry which urged him to write commentaries on Iqbal's poems. His commentary on *Jawaid Nama*, a collection of philosophical poems of Iqbal, offers valuable insights into Iqbal's poetic style, symbolism and themes. He compares Iqbal's ideas with those of Western philosophers.

Prof. Chishti's commentary on *Jawaid Nama* has provided a frame work for understanding Iqbal's philosophy and poetic vision.

About the Speaker

Nasreen Hossain got her degree in M.A. Persian language and literature and Ph.D. from the University of Calcutta, Kolkata. She got B. Ed degree from Maulana Azad National Urdu University, Hyderabad. She has taught in the Department of Persian, Lady Brabourne College. She has also served as a Guest Lecturer in the Department of Arabic & Persian, Calcutta University and as a teacher in Armenian College, Kolkata. Presently she is an Assistant Teacher of Persian at C.M.O Girls' High School, Kolkata.

DAY 2

Portrayal of Jamaluddin Afghani in *Jawaid Nama* Mohammad Khubaib

ABSTRACT

Iqbal's *Jawaid Nama* tells the tale of his imaginary heavenly journey and his meeting with different celebrated personalities of the world with whom he discusses and tries to find out a lasting solution to world peace especially in Asia. Taking inspiration from the Prophet's heavenly ascension, Iqbal also sets out on an imaginary celestial journey and meets renowned personalities of the world. Syed Jamaluddin Afghani is one such personality with whom Iqbal meets on the Mercury orbit of the heaven. Their conversation revolves around a large number of issues ranging from colonialism to communism, Marxism and Capitalism, religion, state among others. The above topics reflect Iqbal's sensitivity towards the deplorable condition of Asian people under the dominance of British influence. It further shows Iqbal's deep respect for Jamaluddin Afghani whom he considers as the savior of Muslim community from oblivion. The projection of Syed Jamaluddin Afghani by Sir Mohammad Iqbal shall be dealt with in the proposed paper.

About the Speaker

Dr. Mohammad Khubaib is a Guest Teacher in the Department of Persian, University of Lucknow, Uttar Pradesh. He has received his Ph.D degree from the University of Lucknow on the topic entitled "Critical Edition of Maktoobat-e- Imam-e- Rabbani". He also obtained his M.A. degree in Persian from same University and received Raja Sir Harnam Singh Harcourt Butler Gold Medal for his stupendous success at Post Graduation level. Mohammad Khubaib has presented several scholarly papers in national and international seminars of India. He has also contributed several research papers in the leading research journals of India which include "Shah Niyaz Bareilvi ki Mutasuffana Farsi Shayeri" and "Literary Importance of Maktoobat-e-Imam-e-Rabbani".

He is a dedicated researcher and knows many languages viz. Urdu, Arabic, Persian, English and Hindi. His area of interest is Indo-Persian literature.

DAY 2

Rumi the Companion of Iqbal in the Mystical Journey Neetu Bhaskar

ABSTRACT

Rumi and Iqbal are considered as great poets of Persian literature. Iqbal has taken inspiration from Rumi and his *Masnavi* in almost all his works. This paper will explore the comparative aspect of *Munajāt* of Iqbal's *Jawaid Nama* and *Nai Nama* of Rumi's *Masnavi*. The focus of this study is a critical examination of Iqbal's *Munajāt* vis a vis Rumi's *Nai Nama*. It aims to investigate and understand how Iqbal has attempted to take inspiration from Rumi and was able to write the opening couplets of his text namely *Jawaid Nama*. *Munajāt* and *Nai Nama* are the opening verses of the *Masnavis* by Iqbal and Rumi. They are considered as preamble to their *Masnavis*. It is important to understand that Iqbal has taken mystical inspirations from Rumi and thus wrote the *Jawaid Nama*. The *Munajāt* in particular shows the stylistic features of Rumi. This study, therefore, investigates the inspirations derived from Rumi's *Nai Nama* in the *Munajāt*. Similarities and differences and a comparison of the two texts from a literary perspective are the framework of my study. A review of literature present in Persian and English on Iqbal and Rumi deserves our attention. Rumi's mystical concepts have inspired Iqbal deeply and transformed his writing style from complex to simple narrative. Themes like love, plight and misery of man, nature of the world, transformation of mankind in *Munajāt* of Iqbal are reminiscent of the mystical writings of Rumi.

About the Speaker

Neetu Bhaskar is currently pursuing her PhD from Jawaharlal Nehru University. She has completed her graduation and post graduation from JNU. She has a keen interest in classical Persian literature. She is working on Shahnameh. So far she has attended national and international conferences in India. She took part in the Knowledge Enhancement Programme of Saadi Foundation in 2023 in Tehran, Iran.

Session II

11.30 AM - 12.30 PM

DAY 2

Song of the Zindeh Rud: A Message for Humanity Fatemeh Amiri

ABSTRACT

Jawaid nama is one of Iqbal Lahori's most phenomenal works that reveals the vastness of his thoughts, the perfection of his intellect, and his expansive worldview. Although this work, as it appears, resembles imaginary ascension narratives and travelogues to the afterlife and the world of spirits, it fundamentally differs from them in terms of its audience, expression, and message. The audience of Jawaid Nama is not a limited group of the elite; Iqbal addresses all those who have forgotten their authentic values and have been assimilated into Western culture and civilization. Therefore, his expression is straightforward, devoid of symbolism and allusions, and easily understandable by the common people. The poet's aim is not to describe hell and heaven and instill belief in the afterlife. Rather, he seeks to teach self-knowledge, self-awareness, and freethinking to the people of his time, and to show them the meaning of life in constant pursuit, effort, and dynamism. He considers human beings to be creative and capable beings who, through self-awareness and self-belief, can attain their higher selves and create the world and their transcendent destination according to their desires.

About the Speaker

Fatemeh Amiri is pursuing her PhD at the University of Isfahan, she has a strong background in both academic research and teaching. Amiri has taught Persian language at both the high school and university levels. Her research interests span various aspects of Persian poetry, from analyzing textbook content to exploring the deep spiritual themes of classic poets like Attar. She has presented her works at international conferences and published them in various national and international journals. The Manifestation of Prayer in the Poetry of Farid al-Din Attar Nishapuri; The Transformation of the Concept and Instance of 'Takieh' from the Beginning to the Qajar Period Based on Persian Poetry are some of Amiri's published works.

DAY 2

Iqbal and Tagore: Meeting of the Minds Pratima Sharma

ABSTRACT

Muhammad Iqbal (1877-1938) and Rabindranath Tagore (1861-1941) are two of the most influential poets to emerge from the Indian subcontinent in the twentieth century. Despite Tagore being sixteen years older, both were contemporaries and shared a deep connection as poets and philosophers. Though they lived in the same country, they had never met in person.

Tagore, who was born and brought-up into an upper-caste Hindu family and influenced by the reformist Brahmo Samaj, was a critic of social inequalities, such as the caste system, untouchability, sati pratha, and explored themes of human freedom. His famous work, Gitanjali, published in 1912, earned him the Noble Prize in Literature in 1913, making him the first Eastern writer to receive this honour. Gitanjali touches upon a range of topics such as divine love,

human sufferings, and spiritual journey towards God, with special emphasis on the soul's union with the Divine.

On the other hand, Iqbal, coming from a Sunni Muslim background, dedicated himself to the awakening of the consciousness of Muslims and encouraging a free interpretation of Islam. In his most celebrated Persian work, *Jawaid Nama*, published in 1932, dedicated to his son, Iqbal describes a spiritual journey towards the Divine Beauty, guided by Rumi. Yet, unlike Tagore's focus on submission to the divine, Iqbal believed that humans should not simply seek to be one with God, but rather to embody God's attributes within themselves, emphasizing action and self-awareness as God's vicegerent on earth.

Despite their different religious backgrounds and philosophical approaches, Iqbal and Tagore used poetry to articulate their visions of the sacred love between man and God. While Tagore's work reflects a desire for unity with the divine, Iqbal promotes the idea of integrating divine qualities within the human self. This paper seeks to explore how the minds of these two great poets, despite their differences, converge on the theme of divine love between God and man in *Gitanjali* and *Jawaid Nama*.

About the Speaker

Pratima Sharma is a PhD candidate at Centre of Persian and Central Asian Studies, Jawaharlal Nehru University, New Delhi, India. She obtained her Bachelor and Major degrees in Persian Studies from the same institution. She is currently working on the *masnavi* of Jami *Salaman and Absal* and its English translation by Edward Fitzgerald. She has attended a winter and a summer school of Persian studies hosted by Institute of Indo-Persian Studies. She has been interviewed by BBC Persian Service on the current affairs of India. She has also actively participated in the International Conference on Politics of the Poetry of Mohammad Iqbal hosted by IIPS, India and Afarinesh Social Development Centre, Iran at India International Centre, New Delhi in February 2018. Her area of interest is Classical Persian literature and she is well conversant with English, Persian, Hindi and Urdu. She has presented a

paper in the International Conference on Omar Khayyam: A bridge between East and West in IIPS conference held at IIC, New Delhi in March 2021. She has also participated and presented a paper in a conference at the University of Salamanca, Spain in August 2022. She is a co-author of a research paper titled Women Identity Crisis in the Middle East: A Study of Jordan and Iran with Reference to My Name is Salma and Gypsy by the Fire which has been published in the book *Kingdom of Jordan*.

DAY 2

The Impact of Attar on Iqbal

Geeta Chaudhary

ABSTRACT

Iqbal's concept of the *Self* and Attar's idea of the *Perfect Man* converge on their poetry. In *Asrar-i-Khudi*, Iqbal highlights the importance of the individual self. He believes that if someone recognizes his/her unique potential, he/she will uncover the secrets of the universe. Attar in *The Conference of the Birds*, takes a more collective approach to the spiritual journey of birds. But at the core, both Iqbal and Attar are exploring the spirituality and the self-realization of man. Attar employs an indirect and allegorical approach in the Conference of the Birds; whereas Iqbal adopts a more direct and individual poetic perspective on the spiritual development of man. This paper will explore Attar's spiritual essence that percolates through Iqbal's *Asrar-i-Khudi* and other poetic works. Iqbal refers to Rumi as his spiritual guide and acknowledges him in his works, as Rumi mentions Shams in his works. Iqbal has referred to Attar in his works. This paper will focus on the comparison of the journey of the birds in *The Conference of the Birds* with the human journey in *Asrar-i-Khudi*, etc. It will explore the similarities between these two spiritual poems of Attar and Iqbal and the way they reflect on the idea of self-realization.

About the Speaker

Geeta Chaudhary is a research scholar in the Centre of Persian and Central Asian Studies, Jawaharlal Nehru University. She has worked on Sadegh Hedayat in her M. Phil and is currently pursuing Ph.D. from the same Centre. She has participated in several national and international conferences and published her research works in journals and newspapers. Ms. Geeta has recently participated and presented a paper in the 13th biennial conference of Association for Iranian Studies (AIS) in Salamanca University, Spain in 2022 and contributed a chapter to the volume *Revisiting Sadeq Hedayat's Blind Owl Writings on a Modern Persian Novel*.

DAY 2

***Jawaaid Nama:* An Epic Par Excellence Mukesh Kumar Sinha**

ABSTRACT

Jawaaid Nama or Book of Eternity is considered to be the masterpiece of Allama Iqbal. It is an epic poem and is considered as great as other four classics of Persian Literature namely Shahnama of Firdausi, Golestan of Saadi, Diwan of Hafiz and Masnavi-e Manavi of Maulana Rum. Iqbal himself had said that he wrote Jawaaid Nama under the influence of Dante's Divine Comedy, Ibn Arabi's "Fatuhat -e- Makihe" and Abul Moala's "Al Gofran." Meraj-e- Mustafa is the base as whole Jawaaid Nama revolves around the subject matter of Quran, Hadis, History of Islam and philosophy of Masnavi-e-Manavi. Each couplet of Jawaaid Nama has an indepth meaning which helps in understanding the religion of Islam in true sense.

About the Speaker

Dr. Mukesh Kumar Sinha studied Persian at JNU, New Delhi. He scored first rank in B.A and M.A and completed his PhD in 2003 on the topic "The

contribution of Allama Iqbal to Persian Language and Literature with special reference to his masterpiece Jawaid Nama.” He had taught in JNU as teaching Assistant and Guest Lecturer for six years. He taught as an Assistant Professor in Syed Nehal Ahsan College, Barh, Bihar for 4 years. He has worked as a research fellow at Khanqah Pir Damaria in Bhagalpur. Presently he is an Assistant Professor at Araria College in Purnea University, Bihar. Apart from participating in seminars and conferences he has authored books: *The Persian World: Understanding People, Polity and life in Iran, Afghanistan and Tajikistan*, *Edited History of Eminent Muslims of Bhagalpur*, *Biography of Varghese Panangatt, a priest who revolutionized education in Bhagalpur*, translated into Hindi a book by Sadiq Hidayat titled *Fawayede Giyahkhware*, translated a play of Gouhar Murad in Hindi titled *Dikte*. Besides this he has written many articles in different journals and magazines. His recent published research articles are: “ Hamas-Israel conflict: Iran’s regional ambitions, 2023,” “Civil laws paradigm of Iran: Search for gender equality, 2024.”

Session III

12.30 PM - 01.30 PM

DAY 2

Iqbal on the Orbit of Mercury

Hakimeh Dabiran

ABSTRACT

Iqbal’s Jawaid Nama, written on the ascension of the poet to the Heaven, was actually written for his son Javed Iqbal. Although addressed to Javed Iqbal, its message is for the youths of the world. The very purpose of the book is to make the people of the East aware of their rich culture and traditions instead of getting overawed with Western culture and civilizations. Iqbal was deeply anguished over the ignorance of the Muslim youth who had lost their way due to Western colonial politics. He urges them to nurture their very Self for the



sanctity of human values in the world. Considering the valuable importance of Jawaid Nama, its message has reached far and wide: from India to Afghanistan to Iran, Turkey and other parts of the world.

In Jawaid Nama, Iqbal takes on to the orbit of Mercury where he comes across the souls of Jamaluddin Afghani and Saeed Haleem Pasha and discusses with them regarding issues pertaining to the Muslim community. Religion, nationalism, communism, East and West, etc; are the topics that have been frequently dealt with in the Jawaid Nama. Iqbal takes recourse to the teachings of the holy Quran to talk about the life of women, Divine rule, etc. for the betterment of Muslim Ummah.

The Jawaid Nama has found many takers in Iran and other parts of the world as scholars across the world have tried to unearth the real objective of Iqbal in writing Jawaid Nama. What transpired between Iqbal and Syed Jamaluddin Afghani and Saeed Haleem Pasha during Iqbal's celestial journey to the heaven shall be dealt in the proposed paper.

About the Speaker

Dr. Hakimeh Dabiran is a renowned Iranian scholar and academic specializing in Persian language and literature. She has made significant contributions to the field through her research, publications, and teaching career. She has served as a professor at various universities in Iran, Pakistan, and Malaysia and has authored numerous articles and books on Persian literature, including critical analyses of classical Persian poets and literary works.

She also has experience of editing and annotating the important Persian texts. She has received awards for her scholarly work, such as the "Best Book of the Season" and "Best Work in Textual Criticism" awards.

Dr. Dabiran has also traveled extensively to various countries for academic and cultural purposes, promoting Persian language and literature internationally.

DAY 2

Traitors and Treasons against India in *Jawaid Nama* Ghulam Moinuddin

ABSTRACT

Muhammad Iqbal's poetic journey is influenced by Rumi, a renowned Persian poet of thirteenth century. The central ideas of Iqbal's poetry are *Khudi* (Self) and *Bekhudi* (Selflessness) which have been deeply impacted by Rumi. Iqbal in his masterpiece, *Jawed Nama*, explores the spheres of *Meraaj* or ascension under the spiritual guidance of Rumi.

Together with Rumi, Iqbal visits seven spheres including Saturn where they happen to see the plight of Mir Jaffar and Mir Sadiq, traitors who betrayed their country. His poem is not just a critique of historical figures but also a reflection of his love for India. Mir Jaffar, in particular, is infamous for his betrayal of Siraj-ud-Daula, the last independent Nawab of Bengal, which led to the British East India Company's conquest of Bengal. In *Jawaid Nama*, traitors like the Mir Jaffars and Mir Sadiqs are symbolized as the ones betraying their own country. Iqbal believes that the types of Jaffars and Sadiqs are found everywhere and one should be aware of such despicable persons who hold their country to ransom. This imaginary celestial visit of Iqbal is in fact the outburst of the poet against such divisive forces who do not hesitate to put their country into peril just to satiate their lust for fame and power.

About the Speaker

Ghulam Moinuddin is an Assistant Professor of Persian in the Department of Persian, Maulana Azad College, Kolkata. He obtained his M.A, M. Phil. and Ph.D. degrees from the Centre of Persian and Central Asian Studies, Jawaharlal Nehru University, New Delhi. He was also a visiting faculty of Persian in the Centre for Study of Foreign Languages, School of Humanities in University of Hyderabad. He has presented papers in conferences and seminars of Persian Studies in India and abroad.

DAY 2

Indo-Persian Poetry in the Formation of *Jawaid Nama* Nadeem Akhtar

ABSTRACT

The Indianization of Persian poetry in the Indian subcontinent has a significant impact on Iqbal's *Jawaid Nama*. The Persian language was introduced to the region during the Ghaznavid court in Lahore in the eleventh century, the establishment of the Delhi Sultanate by the Ghurids in 1210, and the development of other regional centers during the Mughal era. Persian poetry in India developed in parallel with the Persian world. Poets, intellectuals, and sultans from the Perso-Islamic world settled in India and incorporated Indian customs and religion into their writings to appeal to the local population. They introduced similes such as betel leaf (paan) into Persian poetry, comparing it to red rubies. Poets like Amir Khusrow and Hasan Sejzi expressed inclusivity in their writings by stating, *For me, it matters not whether love of God is found in the qibla or the idol-temple*. The next generation of Persian poets in India not only introduced prominent literary figures from Iran to India but also infused their works with Indian influences. Iqbal's *masnavi*, *Jawaid Nama*, follows the style of Rumi and describes his journey from Earth through the different spheres to the presence of God. The theme of ascension in Iqbal's *masnavi* reveals various secrets of life. This paper will explore the Indian themes and motifs used by Iqbal in *Jawaid Nama* to create his masterpiece.

About the Speaker

Nadeem Akhtar is a visiting faculty of Persian at Ashoka University, Sonapat, Haryana. He has obtained his PhD in Persian literature from Centre of Persian and Central Asian Studies, Jawaharlal Nehru University, New Delhi, having worked on the characters of the novels of Sadegh Hedayat, a prominent Iranian novelist. He has authored a book titled *Hedayat in India*, in Persian, published by *Chesmeh* Publication, Tehran, Iran, and has also written various research articles and reports for journals and magazines published in India.

and abroad. He has also contributed an entry to the *Encyclopaedia Iranica*, Columbia University, USA. He is a member of the Association of Iranian Studies and has presented his research articles in its biennial conferences held in Montreal and Vienna. He has also taught the Persian language in various Summer Schools organized for the students of George Washington University and Indian Universities in Institute of Indo Persian Studies at Delhi, Kolkata and Hyderabad. He is also Joint Secretary of the Institute.

DAY 2

Influence of Ghalib on Iqbal

Shabib Anwar Alvi

ABSTRACT

Sir Mohammad Iqbal was a renowned literary figure of 20th century. Perhaps, no other Urdu and Persian poet or writer has caught the attention of researchers and scholars as Iqbal in the twentieth century. There are tens and hundreds of researches on his philosophy and Islamic and political views. Every researcher has tried to portray Iqbal as per his own study. However, despite all these works, there is still a dearth of research on the art and craft of Iqbal as a poet. When it comes to exhibit poetic art with elan, Iqbal does not lag behind others. In his Persian works viz. *Asrar* and *Ramooz*, *Payam-e-Mashriq*, *Jawaid Nama* and others, his poetic excellence comes to full circle. As a matter of fact, Iqbal was under immense influence of the great poet Mirza Asadullah Khan Ghalib to whom he pays glowing tribute in both his Urdu and Persian works. Iqbal considers Mirza Ghalib as the only literary figure to leave a permanent mark on the literature of South Asia. In *Jawaid Nama* too, Iqbal is in some serious conversation with Mirza Ghalib. How Ghalib has influenced Iqbal in thoughts and poetry shall be discussed in the proposed paper. The language of the paper will be Urdu.

About the Speaker

Shabib Anwar Alvi is presently Assistant Professor in the Department of Persian, University of Lucknow, Lucknow. He obtained his B.A. M.A., and Ph.D degrees from Lucknow University. He was awarded Maharishi Badryan Vyas Samman Certificate of Honour by His Excellency the President of India in 2014 for his contribution to Persian Language & Literature. He got Dr. Radhakrisnan Post Doctoral Fellowship in the year 2015. Moreover, he is also the recipient of Uttar Pradesh Urdu Academy Award for his book *Kashful Mutawari* in the year 2020. He has presented several scholarly papers in the national and international seminars of India and abroad. He has six books to his credit which have been written on various themes of Sufi literature and culture. Moreover, he belongs to the illustrious Khanqah-e Kazimiya family of Takiya Sharif Kakori and specializes in Sufistic literature.

Session IV

03.00 PM - 04.00 PM

DAY 2

Voice from the Other World to This World Mahmood Alam

ABSTRACT

In his poetry, particularly in a work like *Jawaid Nama*, Allama Iqbal (d. 1938) often conveys messages from the “other world”—a realm of higher spiritual consciousness—to the “world of the heart,” which symbolizes human emotions, moral intuition, and inner self. Through this dialogue, Iqbal seeks to awaken the human soul to its potential for self-realization (*Khudi*) and divine connection. Iqbal through this magnum opus urges individuals to “beware of the dignity of the human being” and reminds us that true humanity is reflected in our ability to honor and respect others. By fostering mutual respect, Iqbal advocates for a world where compassion and understanding form the foundation of human relationships, reinforcing the

interconnectedness of dignity and ethical conduct. This communication between the spiritual realm and the human heart is central to Iqbal's philosophy, where the heart must transcend materialism, cultivate compassion, and contribute to the world's betterment by heeding to the eternal voice of wisdom and divine love.

The paper aims to elucidate how the concluding section of *Jawaaid Nama* serves as Iqbal's message to humanity, advocating for a peaceful and just world through the awakening of the human spirit and the realization of shared values.

About the Speaker

Mahmood Alam, a recipient of the UK-Visiting-Nehru Trust and Charles Wallace India Trust fellowships for 2015-16, is currently serving as an Assistant Professor of Persian in the Department of Asian Languages at the School of Arab and Asian Studies, English and Foreign Languages University, Hyderabad. He completed his education at the Universities of Calcutta and Jawaharlal Nehru University, New Delhi. His research interests include Indo-Persian studies, Persian language, and Persian manuscripts, with a particular focus on codicology. Dr. Alam previously worked at the Victoria Memorial Museum, Kolkata. His major publications include *Sadeq Hedayat Among Indians* (the Asiatic Society, West Bengal, 2020) and *Learn Persian Grammar and Workbook* (Manohar New Delhi, 2022 and Routledge UK and USA, 2023). He is a life member of the Asiatic Society, Kolkata, General Secretary of the Institute of Indo-Persian Studies, and a member of The Islamic Manuscript Association (TIMA) in Cambridge, UK and Project Specialist at Persian Manuscript Initiative (PMI, USA) and associated with several academic bodies. He has translated five short stories by Sadeq Hedayat into Urdu, published as *Mujassama*, for which he received the John Gilcrist Award from the West Bengal Urdu Academy. Dr. Alam is currently serving as a Co-investigator on the project titled "Persian Manuscripts between East and West: Britain, India, and the Circulation of the Persianate Literary Heritage."

DAY 2

Arabic Translation of *Jawaid Nama: An Overview* Muzaffar Alam

ABSTRACT

Muhammad Iqbal could make his debut in the Arab world through his poem “Hadith al-Ruh” which was sung by Umm Kulthum, the noted singer of the Arabs in 1967. The musician Riad al-Sunbati assisted her. Moreover, al-Sawy Shaalan, an eminent Egyptian scholar, translated the song from Urdu into Arabic.

In 1932, Muhammad Iqbal published the epic “Jawaid Nama,” which was rendered into Arabic in poetic form by Professor Hussein Mujib Al-Masry entitled: “Fi al-Sama” (In the Sky) in 1973. The following year Dr. Muhammad Al-Saeed Jamal Al-Din translated this epic in prose under the title “Risalah al-Khulood” (The Message of Immortality). In the translation, he made a remarkable effort in introducing, explaining and commenting on this work. Its first edition was published in 1974 in Cairo by the “Sijil al-Arab Foundation, while its expanded and revised edition, came to the fore in 2007 by the Shorouk International Library”. Finally, the National Centre for Translation brought the same under the “Translation Legacy” series.

Iqbal, following the footsteps of his predecessors, composed this epic in Mathnawi style, and named it Javid Nama with a pun. The word Javid in Persian means immortal, at the same time, it is the name of his eldest son, and “Namath” means a letter or a book. He composed it for the world Muslim youth, represented by his son Javid, and dealt with the issue of immortality, “which is the latent goal of the human soul in worldly life”.

About the Speaker

Muzaffar Alam is a Professor in the Department of Arab Studies, The English & Foreign Languages University, Hyderabad. He has been teaching Arabic Language and Literature for the last sixteen years. His area of expertise is modern Arabic literature prose and poetry and Translation from Arabic into

English and vice versa. He has written three books namely “Contribution of Hindu scholars to the promotion of Arabic language in India”, “Islamic Madrasas in India: Prospect and Retrospect”, and “Ek Arab ghodsavarika ki Jeevan Katha” (Hindi translation of an Arabic Emirate novel). Besides, he has written around 60 articles on various literary issues which have been published in reputed research journals in India. Currently he is managing editor of “Seerah Muhammad” an Arabic Research journal” published from Hyderabad. Professor Alam has presented papers in around 50 national and international conferences.

DAY 2

A Comparative Study of the Concept of *Manifestation* in the Poetry of Jalal-addin Rumi and Allama Iqbal Shadi Shejiei

ABSTRACT

“Manifestation,” as a significant mystical term, refers to the process through which abstract ideas or divine truths become tangible or visible in the material world. This concept plays a crucial role in understanding the worldview and behavior of mystical poets. In this essay, a comparative analysis of this concept in the Ghazaliat-Shams of Rumi and Iqbal Lahori’s Jawaid Nama from the perspective of American comparative literature is being presented. In the context of Rumi’s poetry, “manifestation” often refers to the process of bringing inner feelings, thoughts, and spiritual truths into outward expression. Rumi emphasizes the idea that everything in existence is a reflection of the divine and that our inner experiences can manifest in the world around us. In the works of both poets, “manifestation” is closely linked to the idea of “existence,” allowing the poets to experience themselves beyond the limitations of time and space. This insight enables them to perceive the “presence” in each moment directly.

About the Speaker

Shadi Shajiei holds a PhD in Persian Language and Literature from Ferdowsi University of Mashhad, where she has developed an innovative constructivist framework for online Persian language teaching that enhances learner engagement and understanding. With extensive experience in both online and in-person settings, Shadi has successfully taught Persian language, literature, and culture, instilling a deep appreciation for the richness of Persian heritage among her students. Her primary research focus is on comparative literature, particularly exploring the intersections between Iranian literary traditions and those of Eastern cultures. She seeks to uncover shared themes and narratives that enrich our understanding of both literary realms. Shadi is also passionate about women's studies, investigating the representation of female voices in literature, and she actively promotes the use of children's literature as an effective tool for language acquisition. With some publications in both English and Persian, she has contributed to academic dialogues at international conferences. Additionally, Shadi has facilitated workshops on effective online teaching methods, empowering educators to create inclusive and engaging learning environments. Her commitment to bridging cultures through literature and language continues to serve her students and colleagues alike.

Session V

04.00 PM - 04.50 PM

DAY 2

Iqbal in sync with Indian Saints and Sages in Jawaaid Nama Md. Arshadul Quadri

ABSTRACT

Iqbal's Jawaaid Nama is an imaginative celestial journey of the poet in which he comes across many distinguished personalities of the world and has a dialogue with them. He has a candid conversation with the souls of Zoroaster, Tolstoy, Jamaluddin Afghani, Saeed Haleem Pasha, Nietzsche among others. Besides, he also takes refuge in the spiritual persona of Indian sages and saints viz. Swami Vishwamitra, Lord Buddha, Bharatri Hari etc. His dialogue with these sages is thought provoking and instigates the reader for action to find solution to human problems, especially the people of Asia. Contrary to general perception, Iqbal's veneration for Indian saints and sages is also discernible in Jawaaid Nama. As a matter of fact, it was Iqbal's motive and vision to take inspiration from great personalities like Buddha to find a lasting peace in Asia. 'What ails the spirit of the East and what is the way out of it? These are the questions that Iqbal constantly poses in conversation with such Indian sages in Jawaaid Nama. All such aspects will be dealt within the present paper.

About the Speaker

Md. Arshadul Quadri is presently Associate Professor in the Department of Persian, Jamia Millia Islamia, New Delhi. Before joining Jamia Millia Islamia, he served as an Assistant Professor in the University of Lucknow, Lucknow from 2007 to 2023. He obtained his M.A., M.Phil and Ph.D degrees from the Centre of Persian and Central Asian Studies, JNU. He has completed Ph.D from JNU on the topic entitled "Persian Studies in Calcutta." Dr. Quadri has presented several cholarly papers in the national and international seminars

of India and abroad. He has presented a paper on *Reception of India in the Works of Sadeq Hedayat* in Iranian Studies Conference in Vienna in the year 2016. More recently, he has participated in the biennial conference of Association for Iranian Studies (AIS) in Salamanca University, Spain, from August 30 to September 03, 2022 and presented a paper on *Reception of Khayyam in Urdu Literature* in the panel named *FitzGerald's Translation: A Bridge between the East and the West*. He has been regularly contributing scholarly papers to the reputed journals of India and abroad. His recent significant publications include his maiden book *Spectrum of Persian Literature* published by Har Anand Publishers in 2022. Moreover, he has also brought out a co-edited volume entitled *Revisiting Sadeq Hedayat's Blind Owl: Writings on a Modern Persian Novel* from Primus Publications with his mentor Professor Syed Akhtar Husain in the year 2023. Dr. Quadri is a diligent researcher and has a flair for Indo-Persian literature.

DAY 2

Iqbal as a Thinker of the Twentieth-Century Chitra Shah

ABSTRACT

This paper examines the *Jawaid Nama* through a decolonial praxis, and locates the influence of Allama Iqbal among anti-colonial thinkers of the twentieth century. Crucial to the sustenance of the imperialist project was a preservation of the ideological supremacy of Western thought, and a simultaneous ignorance of the contributions of non-Western thinkers. This notion, manifested directly in political philosophy and indirectly in disciplines like literature, displaced the authority of non-Western people in politics, and non-Western traditions in intellectual history. This paper intends to demonstrate Iqbal's reclamation of this political and intellectual displacement through an analysis of his choice of characters and their treatment in the *Jawaid Nama*.

It seeks to study his use of theological concepts towards a political project, at the juncture in history where modernity was producing anti-colonial thought.

About the Speaker

Chitra Shah is a graduate student at Ashoka University, pursuing an advanced research project in the field of intellectual history.

DAY 2

Construction of Love in Iqbal's Poetry Raja Gazanfar

ABSTRACT

This paper explores the multifaceted construction of love in Muhammad Iqbal's poetry, examining its ontological, political, and poetic stakes in his vision for social peace in Asia. As the renowned "Poet of the East," Iqbal's work, particularly his poem "Jawaid Nama," represents a harmonious confluence of Western and Eastern philosophical and literary traditions. The study delves into how Iqbal elevates the concept of love from a mere emotion to an omnipresent, transcendental entity, serving as both a metaphysical principle and a tool for political romanticism. Iqbal's poetic exploration of love interrogates its ontological foundations, probing the nature of existence and the individual's relationship with the divine. Concurrently, the paper analyzes how Iqbal's conceptualization of love underpins his political ideology, offering a unifying force to bridge the divides within the Asian continent. Furthermore, the study examines the poetic devices and tropes Iqbal employs to articulate his multidimensional understanding of love, positioning it as a central motif that permeates the thematic and structural fabric of his oeuvre. By unpacking these nuanced perspectives, the paper sheds light on Iqbal's unique contribution to the literary and intellectual discourse on the idea of love and its transformative potential in the social and political spheres.

The research also delves into Iqbal's unique perspective on love as an end in itself, rather than solely a means to union. It analyzes his paradoxical approach to love in the context of Sufi philosophy, distinguishing between "ishq e haqiqi" (love for the Divine) and "ishq e majazi" (worldly love). Furthermore, the paper investigates how Iqbal leverages this concept of love to advocate for Pan-Islamism and Muslim nationalism, transforming it into an instrument of statecraft and a basis for Muslim identity.

By examining Iqbal's poetry and philosophical works, this study aims to demonstrate how his construction of love contributes to his vision of social peace in Asia. It argues that Iqbal's multifaceted love philosophy can still be relevant in addressing contemporary issues of identity, nationalism, and social harmony in the region.

About the Speaker

Raja Gazanfar is a Teaching Fellow in the Department of English at Ashoka University. He holds a Postgraduate Diploma and a Bachelor's Degree from Ashoka University, where he recently defended his thesis titled "Syntaxes of Madness" in the summer of 2024. In addition to his academic credentials, he has gained valuable research experience as a Research Assistant to Professor Madhavi Menon at Ashoka University. His research interests span South Asian Literatures, with a particular focus on Urdu and Persian texts, as well as Comparative Literature and Critical Theory, exploring Marxist and Post-structuralist approaches. He is eager to contribute with enthusiasm to the upcoming conference.



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