

teens' crossroads



Vol. 22 No. 2 | MICA (P) 067/08/2012 | ISSN 0129-0665



published by:
Darul Arqam Singapore
The Muslim Converts'
Association of Singapore

Club HEAL

It's quite easy
to be happy

TC's Declassified Life
Survival Guide: Parents

The Poet of the East

REAL LIFE

Abu Said Khudri (RA) relates
that someone asked Prophet
Muhammad (SAW):

Who is the best man?

He answered: A believer who strives in the cause of
Allah with his self and his property.

The man asked: And next after him?

He said: One who is mindful of his duty to Allah and
safeguards people against his own mischief.

(Bukhari and Muslim)

Gardens of the Righteous
(Riyadh As-Salihin)
Chapter 69, No 601

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Design & Layout

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Printed in Singapore by

KHL PRINTING PTE LTD

Editor's Note

"Life is either a daring adventure or nothing at all," Helen Keller wrote in one of her books, *The Open Door*.

This edition of TC reveals writings that hold a common thread on perceiving serious issues in real life. The feature section presents views and techniques on handling relationships with our parents based on Quranic verses. The Spotlight section suggests broadening our awareness by building bridges with the unknown or commonly misunderstood segment of society. The Journal section highlights Poet Iqbal's motivations for the youth to make a marked difference in this world.

Similarly in any other situations, on top of the ones exemplified here, the construct of our life is affected

by our boldness to face issues in life and working on them. Importantly, TC hopes that the readers develop an appreciation for their own unique experience of real life, as they explore its potential, ease and difficulty, without succumbing to negativity. Insha'Allah.



Teens' Crossroads is a magazine for youths published three times a year by Darul Arqam Singapore (The Muslim Converts' Association of Singapore).

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TC's **DECLASSIFIED**

Life Survival Guide: PARENTS

Tips for those tear-out-your-hair
situations with our parents.

TEXT BY ADIBA HUSAIN



Many times we come across countless books, articles and the likes, for parents, that advise them on how to deal with their rebellious, uncontrollable, monster of a teenager; it can be quite maddening how they present a one-sided picture. Sometimes we are not the ones to cause the spark. Mostly, the last thing we want is to get into a rut with our mothers and fathers.

Even though some of us take pride in the ability to cause psychologists the pains of writing an entire book about us, we cannot deny that the sticky situations, which we get stuck in with our parents, take a toll on us and our parents, mentally and even physically.

So here are some tips that, *Insha'Allah*, will help us keep our cool when World War III appears imminent.

#1: Remember what is in it for you

When we are caught in an argument with our parents, many of us tend to just keep quiet and listen to whatever our parents have to say. Do not ever think that we are biting tongues and stopping ourselves from snapping at our parents simply because they are our caregivers and they are older than us. We are keeping our words of anger and frustration under extremely tight wraps because Allah (SWT) told us to, and it is really interesting to see His choice of words in the Quran regarding this matter.

Many of us may find verse 23 of Surah Al-Isra' familiar, especially if our parents quote it often; translated as "...And that you be dutiful to your parents" (17:23). No doubt, we are to have the best possible conduct with regards to our parents, but it is also helpful to know what actually comes right before this part of the verse: "And your Lord declared that you will not be enslaved to anyone except Him alone..." Starting the

verse with a declaration that we – as creations of Allah (SWT) – will not be enslaved to anyone except Him assures us that God comes first in our lives. Everything that He taught, instructed and commanded us takes priority; everything else is secondary. We are to obey our parents at all times, unless something that they told us to do goes against the Command of Allah (SWT). Even if this was to happen, we are to graciously explain to our parents that we fear Allah (SWT) and that we do not feel that we should be doing such and such. Another cool fact about this verse is that Allah (SWT) used the Arabic word *waalidayn* in the verse. This word means two parents, and comes from the singular Arabic word *waalid* and the verb *walada*. This word means 'father', and the feminine version of the word used for mother is *waalidah*.

Difference between *Waalid* and *Ab*

Another pair of words in Arabic used for father and mother: pronounced as *ab* and *oom* respectively. These two words are more respectable and have sort of a higher status. An *ab* is someone who not only fathered you, but also cared for you and contributed to your upbringing. However, a *waalid* is someone who only fathered you; that is he is your biological father and had nothing to do with your upbringing. The same goes for the words *oom* and *waalidah*. Every *ab* is a *waalid*, every *waalid* is not necessarily an *ab*. Since Allah (SWT) used the word *waalidayn* in the verse, it goes to show that we are to have the best conduct towards our parents even if they did not show us any kind of care or concern. We cannot tell our parents, "You were never there for me", and thus be granted the license to shut them out of our lives and treat them unkindly. Another nugget of wisdom we can extract from this is that Allah (SWT) knows that we have the potential to be merciful, kind, patient and charitable. And He wants



us to give our best in these characteristics to our parents. Many of us feel that our own parents are different – that they are really unlike any other set of parents. You feel that they are unreasonable; you think ‘perhaps these guidelines in the Quran do not really apply to us’. Have we not realised that Allah (SWT) knows exactly what kind of parents He had given us to? It is all part of the Master Plan that we would get difficult parents. He purposely gave us the parents we have right now – all to see if we are willing to obey Him and strive to get the ultimate reward of Paradise, where not a single hardship will remain. “Do you think that We had created you in play (without any purpose), and that you would not be brought back to Us?” (Al-Mu’minun, 23:115) Having patience with our parents is definitely worth it. “...Only those who are patient shall receive their reward in full, without reckoning.” (Az-Zumar, 39:10)

#2: Their status with Allah (SWT)

After obedience to Allah (SWT), obedience to our parents comes next; they hold a pretty high rank with Him.

Allah (SWT) is our *Rabb*, our Sustainer. He takes care of our needs and takes charge of us. In this world, He gave the momentary responsibility to our parents. Whether we remember it or not, our parents took care of us when we were in the most helpless and embarrassing states. They cleaned us, fed us, dressed us, protected us and taught us. When we were just out of the womb, our mothers especially, did not get a Medical Certificate for a week, or even a day

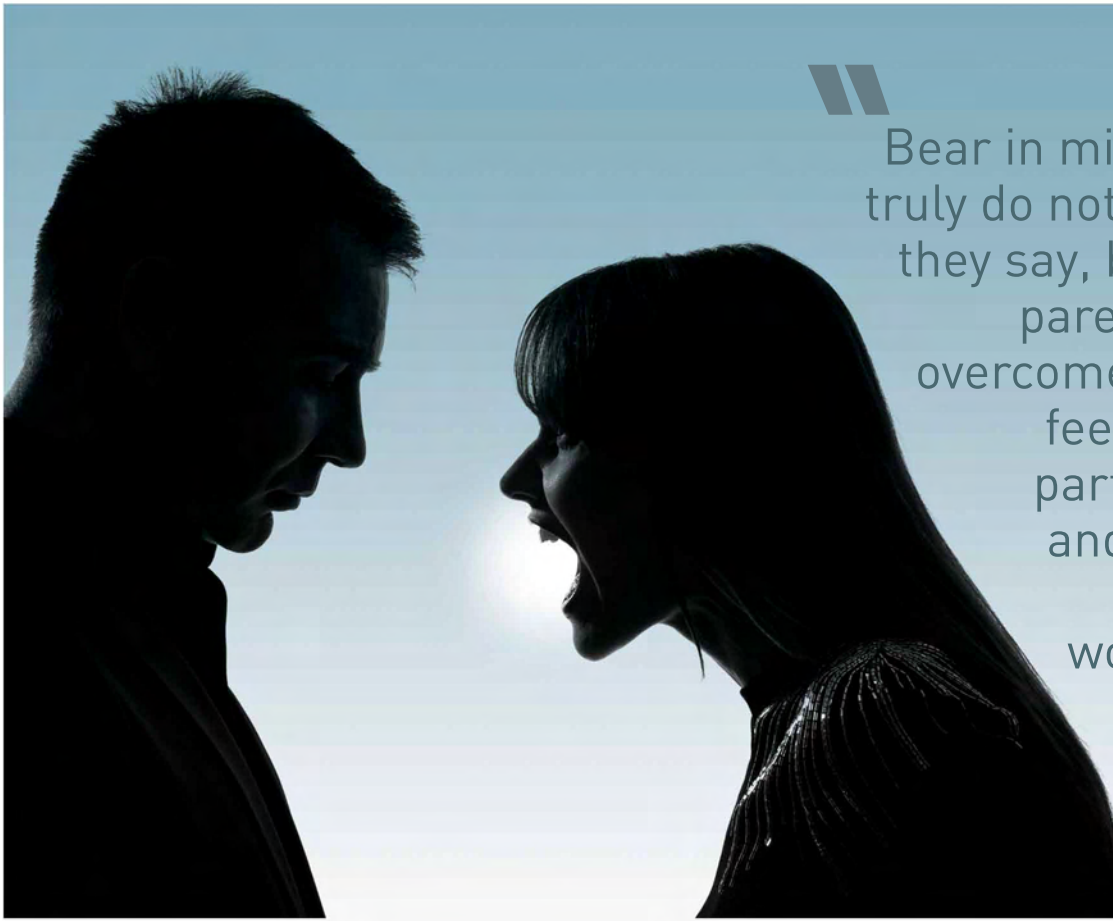
so that she could recover from delivery. She had to get to her task as a mother immediately!

Carrying a baby is truly a difficult task, so painful and challenging that Allah (SWT) says in the Quran, “And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months.” (Al-Ahqaf 46:15)

Note that the word *oom* was used in this verse to refer to the mother. This goes to show that all our mothers actually graduate from *waalidah* immediately, since bearing, delivering and weaning us count as part of our upbringing and her caring for us. That is why great emphasis is placed on giving our mothers the best company and treating her with great respect and kindness. Childbearing and delivery is not without significance; if a woman dies while having a child in her, she attains martyrdom! (Sunan Abu Dawood, 14:3105)

When we were little, our parents did not ask us for any pay nor did they ask for anything in return for those sleepless nights with us, but they do feel that they are entitled to some respect and some authority over us, and rightfully so. Allah (SWT) continues in Surah Al-Isra’, “... If one of them or both of them attain old age in your life, say not to them “uff”, nor shout at them but address them in terms of honour. And lower to them the wings of shade through mercy, and say: ‘My Lord! Bestow on them Your Mercy as they did bring me up when I was young’. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him again and again in obedience, and in repentance.” (Al-Isra’, 17:23-25)





“ Bear in mind that they truly do not mean what they say, because our parents are only overcome with heavy feelings at that particular point and are unable to filter the words coming from their mouths. ”

As people get older, it is natural for them to be more dependent on others. When it comes to our parents, they will be asking more of us as they get older and older, and it is normal that we would get increasingly frustrated as well. This is a particular challenge where people get harder to deal with because they become unreasonable. At this time Allah (SWT) tells us not to even say “uff!” to our parents. The word ‘uff’ in Arabic is an expression that shows frustration. We cannot show frustration to our parents even though we are frustrated, and whether or not, they are yelling at us. It is easier said than done, but, if Allah (SWT) tells us to do so, it must certainly be possible. Allah (SWT) says, “And strive hard in Allah’s Cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship.” (Al-Hajj, 22:78)

When He tells us to lower the wings of mercy to our parents, it means to lower our ego and to cover our parents out of mercy. No matter what they do to us, the motivation to be good to them is out of mercy. In Surah Al-Isra’, we learnt about a little prayer we should make for our parents in private, where we ask Allah (SWT) to bestow His Mercy on them. Allah (SWT) did not tell us to ask Him to forgive them as that would imply that they are doing something wrong. Instead, we are told to ask Him to bestow His Mercy on them because we are unable to show them all the mercy that they had shown us when we were little. Only Allah (SWT) can repay our parents’ mercy for us in full.

Allah (SWT) also says that He knows exactly what is in our inner-self. Many of us may just say that we are being good to our parents, but deep down, we know that we are not doing enough. If we are truly righteous with regards to this matter, and if we come clean with Allah (SWT) by acknowledging our mistakes and asking Him for forgiveness, He always is exceedingly forgiving.

#3: Develop selective hearing

Selective hearing is the art of listening to only that which is important or beneficial to you. Our parents are human beings just like us, and they have had their fair share of bad days. We should be empathetic and let them be a little emotional every now and then because everyone needs to vent their frustration.

We are often hit by waves of negative energy radiating from our parents, when they say hurtful things to us or accuse us of doing something when we did nothing in the first place. Bear in mind that they truly do not mean what they say, because our parents are only overcome with heavy feelings at that particular point and are unable to filter the words coming from their mouths.

On the other hand, we should also take note that our parents know exactly what to say to get right under our skin, making it burn worse than salt on an open wound. Sometimes, we wonder how they could get our blood to boil so quickly. Do remember that our parents say those ‘corrosive’ words

merely to see our reaction, to see how much patience we have. One way you can end such blood-boiling conversations is by playing along with them. They will be stumped by your admission to their taunts. Give it a shot. You will at least be able to buy some argument-free time.

When similar situations come about, it is time to switch on the selective hearing, and hear only the words that have some value and let all the harsh words bounce right off our ears. "Be forgiving, and then verily Allah (SWT) is the Oft-Forgiving, Most Merciful". (Al-Taghabun, 64:14)

Selective hearing is to be used with the utmost caution. We are creatures of intellect as our Creator has fashioned us, so we are able to discern during one of our disagreements with our parents who it is that had slipped and messed up. When that little voice inside you tells you that maybe something you had done resulted in this admonition from your parents, resist the temptation to flick on the selective hearing switch. Take this as an opportunity to rectify your mistake and look on the bright side. After experiencing the consequences of your misdeed, you know you will not be repeating it in the future, *Insha'Allah*.

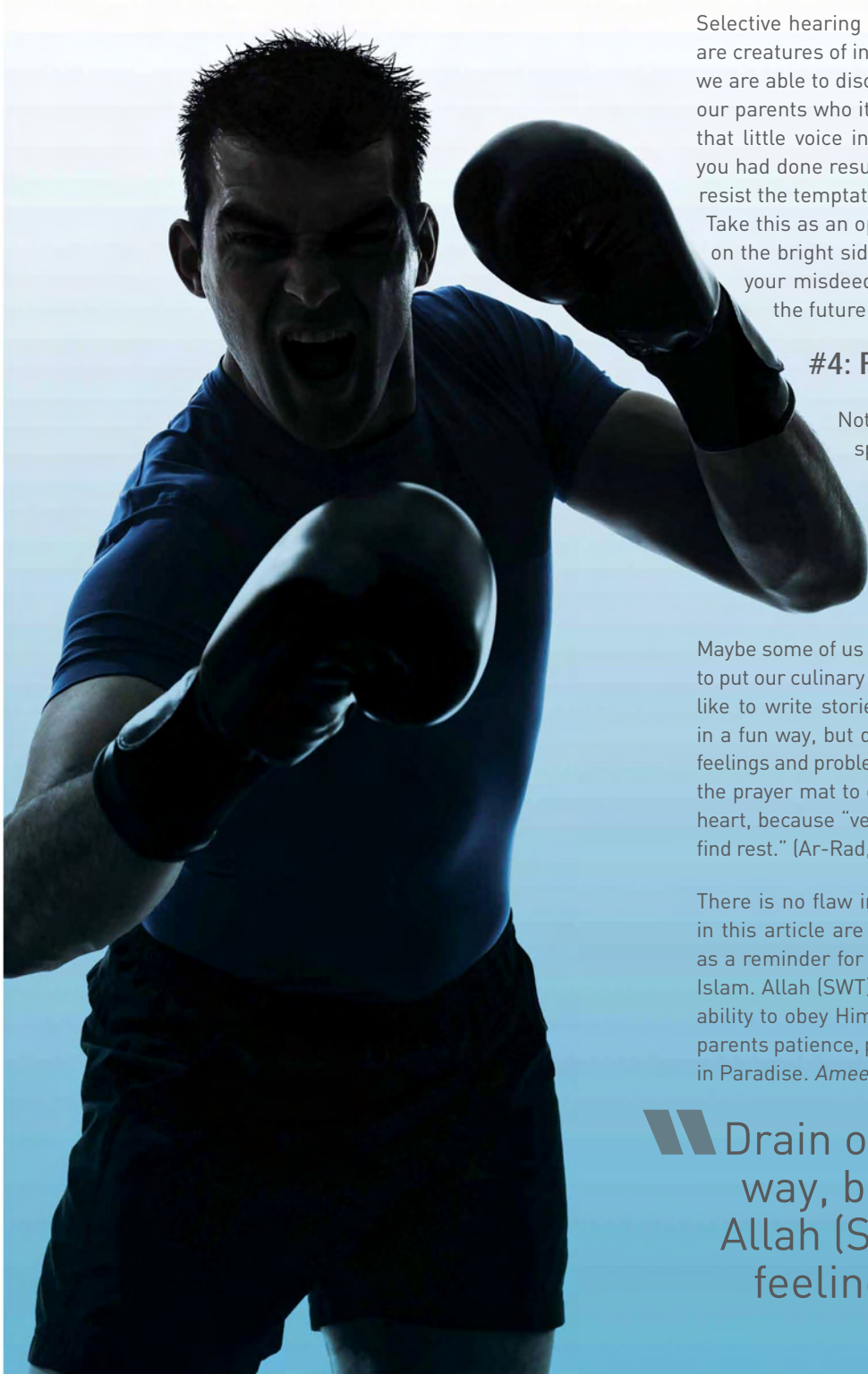
#4: Find a good punching bag

Not literally... unless you enjoy boxing as a sport! We all need some way to relieve the pent-up stress and frustration in one way or another. Search for a healthy outlet that will calm your nerves and lighten up your mood. Beyond television and music, I suggest you find an activity that cause you no harm in any way and is also productive.

Maybe some of us are good at a particular sport, or would like to put our culinary skills to the test. Perhaps some of us would like to write stories or compose poems. Drain out the pain in a fun way, but do try talking to Allah (SWT) too about your feelings and problems. You do not necessarily have to stand on the prayer mat to do so; you can talk to Him any time in your heart, because "verily in the remembrance of Allah do hearts find rest." (Ar-Rad, 13:28)

There is no flaw in the deen (way of life), and any mistakes in this article are the author's own. This article is intended as a reminder for me, and my fellow brothers and sisters in Islam. Allah (SWT) knows the best, and may He grant us the ability to obey Him in all respects. May He Grant us and our parents patience, put love between us, and may He reunite us in Paradise. *Ameen.* **TE**

// Drain out the pain in a fun way, but do try talking to Allah (SWT) too about your feelings and problems. //



It's Quite Easy to be HAPPY

POEM BY SHASEL

To have a handsome heart
is so much more important
than to own nice properties.

One who spurts cruel words
even if it was uttered in jest
is perchance a great coward.

There's no meaning at all
in pretending to be better
by putting others down.

Yes, there are some humans
who are highly educated yet
have low emotional quotient.

Teach them to love others
not to be envious creatures
but to be kind and gracious.

It's quite easy to be happy
just make each other happy
enjoy each other's company.



**no matter how they
treat us, always
be kind to our parents**



**Lower to them the wing of humility
out of mercy, and say: "My Lord,
have mercy on them even as they
cared for me in childhood."**



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"I have sometimes been wildly, despairingly, acutely miserable, racked with sorrow, but through it all I still know quite certainly that JUST TO BE ALIVE IS A GRAND THING."

"I know there's a proverb that says 'To err is human,' but a human error is nothing to what a computer can do if it tries."



Agatha Christie

born
in Torquay, Devon, England
September 15, 1890

died
January 12, 1976

About this author

Agatha Mary Clarissa Miller was born in Torquay, Devon, England, U.K., as the youngest of three. During the First World War, she worked at a hospital as a nurse and during the Second World War, she worked in the pharmacy at University College Hospital, London, where she acquired a knowledge of poisons that she put to good use in her post-war crime novels.

In late 1926, Agatha's husband, Archibald, revealed that he was in love with another woman, Nancy Neele, and wanted a divorce. On 8 December 1926 the couple quarreled, and Archie Christie left their house Styles in Sunningdale, Berkshire, to spend the weekend with his mistress at Godalming, Surrey. That same evening Agatha disappeared from her home, leaving behind a letter for her secretary saying that she was going to Yorkshire. Her disappearance caused an outcry from the public, many of whom were admirers of her novels. Despite a massive manhunt, she was not found for eleven days.

Known for her mystery, crime, and thriller books, Christie also wrote romance novels under the pseudonym Mary Westmacott, and was occasionally published under the name Agatha Christie Mallowan.

Youths Reach Out to the Mentally Challenged at Club HEAL

Contribute and change your
perspective on mental health
issues and patients.

TEXT BY YOHANNA ABDULLAH



What has youths got to do with the mentally challenged? At Club HEAL, a group of youths befriend those with mental health challenges and lead them in activities for their rehabilitation and reintegration into society.

Two day care centres

Since May 2012, about a dozen youth volunteers and workers have been helping at Club HEAL, which runs two day rehabilitative care centres for those diagnosed with mental health conditions – such as schizophrenia, bipolar disorder, anxiety disorder, depression or obsessive compulsive disorder, and

dissociative identity disorder. The first centre was at Al-Khair Mosque and it opened in May last year. This centre has since shifted to Bukit Batok East and a second centre is still operating at Darul Aman Mosque.

Amirah Talib, aged 23, a trainee teacher, chose to do her industrial attachment at Club HEAL for 6 weeks in May and June 2012 in an official role and played an unofficial role as a volunteer since then, culminating in an outing to the Science Centre that she organised with a group of friends in February 2013.



Amirah, who is trained to teach Biology and Home Economics, chose Club HEAL since it was new and needed some helping hands. She helped the participants prepare their daily tea break with delicious food while she was there.

"My role was to help out in the sessions and conduct programmes. It helped with my public speaking and helped build my confidence. For example, I gave talks on nutrition," she said.

Feels rewarding

This is the first time that Amirah is volunteering in an organisation and she found the work very rewarding. "You need to go frequently or on a regular basis as you need to build relationship with the participants," said Amirah.

"You will learn that they are normal people but there is something wrong with their brain chemistry such that they act differently, and you just have to be patient and understanding. The general public feels that they are different and are scared of them thinking they can turn violent any moment and keep a distance. They do not know much – like when they see these people talking to themselves, the public do not know that it is in response to a voice they hear in their heads."

Getting close to them, in everyday life, breaks down the barriers to communication. Youths – with their positive outlook on life – are perfect candidates to work with this group of people. Amirah added, "I think it is good for youths to help out at Club HEAL as they are more daring to try out new things."

From participant to intern

Idawati Saad (not her real name), aged 23, has graduated from being a participant at Club HEAL to being an intern at Club HEAL's Thrift Shop. Idawati, who has schizophrenia,

was asked by her mother to attend Club HEAL so that she can interact in a group because she was used to being alone and isolated.

"Now I can cope or mix around with other people. My character is also better. The way I talk especially – I do not pause for so long or as much as I used to. Then, the way I talk was a bit weird; now, it is better," said Idawati.

Her behavior also changed. She used to throw things in anger but has stopped since October 2012 when she stopped feeling angry. Now, she spends her days at Club HEAL, putting price tags to the items in the Thrift Shop and arranging them accordingly.

Said Idawati, "One of the misconceptions about mentally ill people is that we are all crazy and cannot work. I believe such views will change and there will be more job opportunities."

The centre in Bukit Batok is run by a youthful staff, Basithah Bte Zulkifli, 26, the programme coordinator.

Basithah, who is a psychology graduate, had only textbook knowledge of mental health conditions such as schizophrenia and bipolar disorder. "I started with being a volunteer at another organization dealing with mental health issues, Youth Reach, so I know I want to be out in the field and help people."

Balance of psychology and Islam

"I stumbled upon Club HEAL and was interested because it provided a balance of psychology and Islam. I had a lot of ideas at the start, but found myself running out of ideas after a while," she said with a laugh. She said that she tries to cater for the group as well as for the individual.

Activities they do as a group include baking and playing badminton; at the same time, Basithah also looks into their individual goals in Club HEAL.

"Everybody have the same intentions and goals. Everyone wants the good life, wealth and health, love, all the same. But some of the goals may be very specific, such as being able to go out of the house for a person with anxiety disorder. These are the only differences."

Said Basithah, "Some of the misconception about those with mental illness is that they should be ignored and kept at home, isolated. If you do not see them, then they do not exist."

Basithah welcomes youths to come forward and help at Club HEAL. "I feel young people have a lot of ideas and can do more to help out."

Youth volunteers welcomed

The youngest amongst the 12 youthful volunteers is Hairul A Siddeeq, aged 18, who is now serving his National Service. He started helping out the week before he enrolled into the army and managed to attend three of the day care rehabilitation programmes. Why did he choose to volunteer at Club HEAL ?

Hairul said, "I like working with people a lot more than working with machines, like computers. I want to learn how humans behave. Here is a good opportunity to learn outreach work and it is an eye-opening experience."

On the first day he came, he took part in the spiritual programme where a teacher shares about Islamic teachings and practices. The second day, he helped with goal settings whereby participants write, draw and decorate their paper stating very specific goals that they want to achieve in the year 2013. On the third day, he helped set up and decorate the Art Corner.

Changing opinions

In the short time he spent volunteering, he had some misconceptions overturned. "I thought it was hard to talk to them. I was wrong. They are very friendly and nice. I also thought they were unpredictable and get physically aggressive, but as they are under medication, they all are normal and at peace."

Student nurse Nurul Afiah Kamel, aged 20, another youth volunteer at Club HEAL, finds that there is much to learn about befriending and caring for the participants at Club HEAL. She has just attended one session at Darul Aman Mosque and she found the session enlightening.

She can see that the whole community needed to come together and help the participants at all levels, be it at home, work, or society at large. "The support system should be there to encourage them to seek treatment. They need help to reduce relapses; also, financially, they will need assistance."

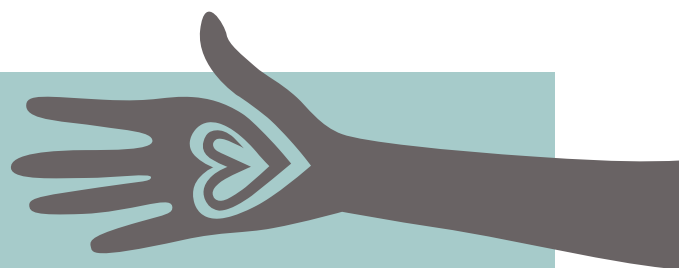
Last but not least, we have Lubna Shah, aged 23, a nursing undergraduate who will serve a bond with the Institute of Mental Health for four years. She has come forward to serve

in Club HEAL after the loss of a family friend's life to mental illness.

The driving force of Club HEAL

Her friend had been behind the setting up of Club HEAL – being the twin driving force behind the association – with Club HEAL President Dr Radiah Salim. Lubna is the youngest Executive Committee member of Club HEAL and, naturally, as the most tech savvy, she manages Club HEAL's website on top of her other ad hoc contributions.

"I realise there is a gap in the service sector for the mentally challenged as did my late friend who tried to do something about it through the setting up of Club HEAL. I am just continuing her struggle," said Lubna. **TE**



Be our Healing Friends

"In Club HEAL, we would like to invite the young members of our community to come forward and organise activities, as well as spend some weekends or free time to visit or take our members out while their caregivers get a chance to rest or have their own personal leisure activities. Everyone needs a friend and most of our members are socially isolated after they became unwell. Healing friends can be your true friend – someone who accepts your past, support your present and encourage your future." ~~~ Siti Hamidah Bahashwan , 55, Club HEAL manager

Contact Club HEAL

Club HEAL is a non-profit society that aims to assist and empower persons with mental illness to regain confidence in themselves and others in their journey towards community reintegration. It is where HEAL – Hope, Empowerment, Acceptance and Love prevail.

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Website: www.clubheal.org.sg



The Poet of the East

His message to Muslim youth.

TEXT BY S K HUSAIN

"When a falcon's spirit awakens in young people;
They see their luminous goal beyond the starry
heavens."

"It's not among the domes of the empire's
palaces that your abode lies;

For you are falcon, so make then your abode
among the high peaks of the lofty mountains."

"You don't get frightened of these furious, violent
winds, Oh falcon!

These blow only to make you fly higher."

These philosophical, thought-provoking and inspiring expressions are from the poetry of Sir Dr Mohammed Iqbal, one of the most outstanding poet-philosophers of the modern era. In these couplets, Iqbal addresses the Muslim youth, likens them to the falcon that flies tirelessly in the skies, and motivates them to create in themselves the qualities of the eagle-like bird.

Poetry in Urdu, Arabic, Persian

Iqbal was born in undivided India in 1877, in a town that went to Pakistan after the subcontinent was partitioned in 1947. He died in 1938. Commonly known as the Poet of the East and *Hakeem-ul-Ummat* (sage of the global Muslim community), Iqbal's works in Urdu, Arabic and Persian are considered to be among the greatest of the modern era. A doctorate in philosophy, Iqbal was knighted in 1922 by King George V, who gave him the title of "Sir".



Referred to as *allama* (scholar), Iqbal was a strong proponent of the spiritual and political revival of Islamic civilisation and culture. He encouraged the creation of a “state in north-western India for Indian Muslims”, which ultimately gave birth to Pakistan where he is officially recognised as the “national poet”. In India, Iqbal is best known for his patriotic song ‘*Tarana-e-Hindi*’ (Indian anthem), and *Saare Jahan Se Achcha Hindostan Hamara...* (Better than the entire world is our India...). Written originally for children, the latter has remained popular in India for over a century.

Iqbal was educated initially by private tutors in languages and writing, history, poetry and religion. He became proficient in several languages and the skill of writing prose and poetry. Iqbal entered the Government College in Lahore where he studied philosophy, English literature and Arabic, and obtained a Bachelor of Arts degree in 1892, graduating cum laude.

Exposed to Western culture

While studying for his Master’s, Iqbal came under the wings of Sir Thomas Arnold, a scholar of Islam and modern philosophy at the college. Sir Arnold exposed young Iqbal to Western culture and ideas, and served as a bridge for him between the ideas of East and West. At Sir Thomas’s encouragement, Iqbal travelled to and spent many years studying in Europe. He obtained a Bachelor of Arts degree from Trinity College at Cambridge in 1907, while simultaneously studying law at Lincoln’s Inn, from where he qualified as a barrister in 1908. In the same year he returned to India.

While in Europe, Iqbal started writing poetry in Persian as well. Throughout his life, Iqbal would prefer writing in Persian as he believed it allowed him to fully express philosophical concepts, and it gave him a wider audience.

Iqbal’s thoughts in his work primarily focused on the spiritual direction and development of human society, and centred on experiences from his travel and stay in Western Europe and the Middle East. He was profoundly influenced by Western philosophers such as Friedrich Nietzsche, Henri Bergson and Goethe, and soon became a strong critic of Western society’s separation of religion from state and what he perceived as its obsession with materialistic pursuits.

The poetry and philosophy of Maulana Rumi, a 13th-century Persian Muslim poet, jurist, theologian and sufi mystic, bore the deepest influence on Iqbal’s mind. Deeply grounded in religion since childhood, Iqbal would begin intensely concentrating on the study of Islam, the culture and history of Islamic civilisation and its political future, and embrace Rumi as “his guide”. Iqbal would feature Rumi in the role of a guide in many of his poems, and his works focused on reminding his readers of the past glories of Islamic civilisation, and delivering a message of a pure, spiritual focus on Islam as a source for socio-political liberation and greatness. Iqbal denounced political divisions within and among Muslim nations, and frequently alluded to and spoke in terms of the *Ummah*.

Focus on the young

Iqbal was deeply concerned with the Muslim youth of that time. He was very much clear to the fact that if the young had focused on their real destiny, then they could have led the Muslims of the subcontinent out of the danger of destruction earlier than they did.

Iqbal’s youth is True Muslim, *Mard-i-Mu’min* (Perfect Man of Faith), Mujahid (always struggling in the way of Allah), Man of Khudi (the Self), and Optimistic.

He says:

“I have love for those youngsters who pull the stars down.”

Iqbal’s youngster is a creative youngster. He is the falcon who hunts and then takes.

Iqbal says:

“Your world is (only) the one which you create yourself, Not these stones and bricks, which are in sight.”

The youth provide the leadership that leads the nation to the heights of self-determination. Iqbal’s notion of leadership is best exemplified in his concept of *Mard-i-Mu’min* when he says: “He [*mu’min*] is mild in speech and wild in action; Be it battlefield or the assembly of friends, he is pure of heart and action.”

He further says:

“The destiny of nations is vested with the individuals.

Similarly every person belonging to the Muslim *Ummah* (community) is its destiny’s star.”

“He was very much clear to the fact that if the young had focused on their real destiny, then they could have led the Muslims of the subcontinent out of the danger of destruction earlier than they did.”

Views on youth

In Iqbal's sight, the youth represent the nation, not only the current nation but also the nations to come, i.e. they will set a stage for next generation. Iqbal's youngster is a Muslim leader and a *Mujahid*, who is equipped with the qualities of a leader mentioned in Surah Al-Baqarah of the Quran. He says if the youth are True Muslims and have these qualities then the nation can prosper, and if it is otherwise then nothing can stop it from being ruined.

Iqbal wants his youth to have the best knowledge -- the knowledge of the Quran. This idea is more clearly expressed in the following quartet:

"Keep the Quran as a mirror before you.

You have completely changed, (and) run away from yourself.
Fix a balance for your deeds [so that you may be able to],
Stir a commotion which your forbears stirred in the past."

Iqbal wants the Muslim youth to stop living a life of indolence and accept the challenges of life. He wants them to stay away from the glittering culture of the West, which he says is a blend of matter and material pleasure where lust, selfishness and many other wrongs are prevailing. Therefore, no good could be expected from them.

He says: "Western nations are based on territory and race; Whereas the strength of your community rests on the might of your religion."

Iqbal inspires the youth thus:

"Burst into song, oh nightingale! so that from your melody
The spirit of the royal falcon may arise in the delicate body
of the dove!"

Spirit of the Falcon

The most significant and certainly the best known image in Iqbal's poetry is that of the falcon. He says: "Live in the world like an eagle, and like an eagle die."

Iqbal's youth must be equipped with the *Fikr*, the thinking of Truth that gives warmth, richness, beauty and charm to one's life, and that *Fikr* is *Fikr Hijazi*.

Iqbal says:

"Miracles of life are always the product of innovation in thought and action,
Innovation of thought and action can transform granite into a real ruby."

Iqbal is optimistic about the Muslim youth when he says:

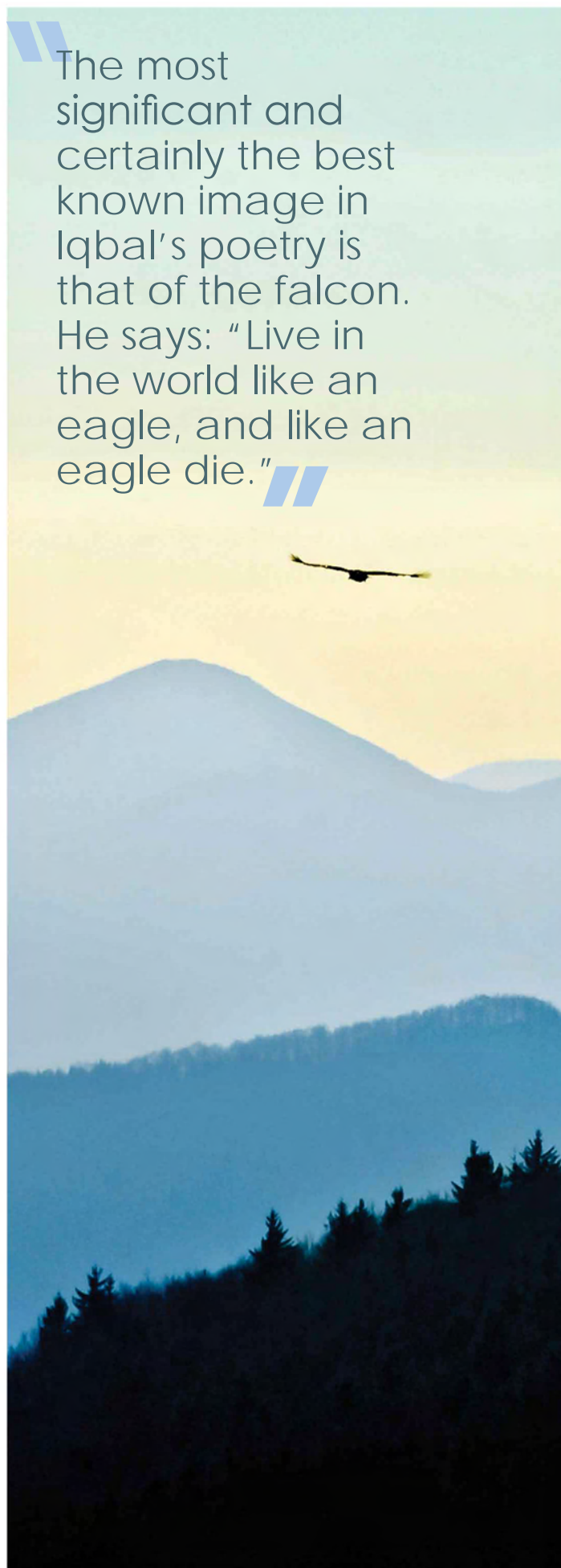
"But of his barren acres Iqbal will not despair:

A little rain, and harvests shall wave at last, oh Saqi!"

And, finally, Iqbal prays to Allah (SWT):

(Oh God) Bestow on the youth my warmth of feeling; "My unbounded love, and my vision." And: "Give the young, O Lord, my passionate love for Thee, And give them an eagle's force to fly and to see; O Lord, I pray that Thou vouchsafe to them The power of vision that Thou hast given me." **TE**

"The most significant and certainly the best known image in Iqbal's poetry is that of the falcon. He says: "Live in the world like an eagle, and like an eagle die." //



It is the heart, and its hidden and secret motives
by which we are judged

“Your Lord knows best what is in
your hearts: if you do deeds of
righteousness, verily He is Most
Forgiving to those who turn to Him
again and again (in true
penitence).”

17:25
Al-Isra'
The Night Journey

teens' crossroads



**KINDNESS is
the LANGUAGE
which the DEAF can hear
and the BLIND can see.**

**VOLUNTEERS
needed**

if you enjoy
research and writing, and
would like to be actively
involved in
producing our publications,
email to
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