

## **ABSTRACTS OF THIS ISSUE**

### **ALLAMA ASAD AND THE PUNJAB UNIVERSITY- AFFILIATION AND SEPARATION**

*Dr. Zahid Munir Amir*

This article describes the relationship of Allama Muhammad Asad with the Punjab University. Muhammad Asad was a visionary scholar of wide erudition and insights. After the creation of Pakistan he was affiliated with the Punjab University. He was offered the Chairmanship of Islamiyat Department in February 1949. Asad served in that capacity for eleven months. He was also asked by the university to teach German language. In collaboration with Moulvi Tameezuddin, he arranged the All Pakistan Political Science Conference in 1950. His last contact with the Punjab University was in connection with the Intentional Islamic Colloquium. He assumed the responsibility of the Director Colloquium on the 1st of March, 1957. With the end of this assignment he permanently severed his relationship with the Punjab University.



### **ALLAMA MUHAMMAD IQBAL AND HIS HIGHNESS MUHAMMAD NADIR SHAH**

*Dr. Abdur Rauf Rafiquee*

Allama Iqbal had a deep love and association with the Afghans. After Ghazi Amanullah, Allama had close relationship with Muhammad Nadir Shah among the political personalities of Afghanistan. Allama

provided all possible cooperation to Nadir Shah for the reconstruction of Afghanistan. After the restoration of Nadir Shah, Allama visited Afghanistan on his invitation. When Nadir Shah was assassinated, Allama called it a huge loss for the Muslim World.



### **DR. M. D. TASEER AS AN IQBAL SCHOLAR**

*Dr. Riaz Qadeer*

Dr. M. D. Taseer is a renowned figure of the twentieth century Urdu literature. He was a poet, a stylist in prose and an authentic critic. He had a deep interest in Iqbaliyat too. He wrote more than one hundred articles on art and literature. Thirty of these articles are about the personality and thought of Allama Iqbal. Taseer had the privilege of being one of Iqbal's younger friends and associates. His close relationship with Allama gave him a deep acquaintance of Allama's personal life, art and thought. This relationship makes his writings on Iqbal extraordinarily significant. He was the first one who used the title of "Poet Philosopher" for Iqbal. Taseer thinks Iqbal is an Islamic poet because his poetical thought is based on the Holy Quran. Taseer divides the poetry of Iqbal in three periods, the period of individualistic thought and sentimental poetry, the period of community concerns and third period of universality and shared human values. When the debate of inconsistency in Iqbal's thought erupted it was Taseer who logically refuted this thesis in his article "Iqbal Mein Tazad Naheen" (There is no contradiction in Iqbal). Taseer also wrote about the literary contribution of Iqbal for Urdu Ghazal and compared Iqbal with Tagore.



### **IQBAL AND ISLAM — A DISCOURSE**

*Muhammad Suheyl Umar*

The relationship of Islam and Iqbal is much deep and multidimensional. The fundamental concepts of Iqbal are derived from Islam. Iqbal is an Islamic thinker in every respect. Iqbal has elucidated

his views on man, universe and God in his prose and poetry. These issues of great poetry are also the issues of Iqbal's poetry and philosophy. The first Ghazal of Bal-e-Jibreel describes the concept of man in a universal perspective. It also alludes to the Iqbal's concept of universe and God. These issues are also discussed in the Reconstruction in detail. Iqbal's concept of universe is a part of his concept of man. For elaboration of these concepts Iqbal has taken into consideration all those aspects of Islam, which can contribute to its understanding. Iqbal adopts the synthesis approach in theological issues. Restatement is an important aspect of Iqbal's relationship with Islam and he resolves all those difficulties that are faced by the modern man.



### **IQBAL'S THOUGHT AND THE DIMENSIONS OF UNDERSTANDING THE HOLY QURAN**

*Dr. Tahir Hamid Tanoli*

Iqbal's thought is based on the Holy Quran and the explanatory dimension of his thought covers our future. Iqbal described only the spirit of the Holy Quran in his poetry. Iqbal was keenly interested in the Holy Quran because he thought that his ideal Mard-e-Momin is possible only through the teachings of Holy Quran. Iqbal introduced new methodology of understanding the Holy Quran. His methodology enables reader to strengthen his belief in Quranic teachings, to revive the decayed nation, to get rid of the downfall and in enlighten every aspect of life in the light of Quranic teachings. Iqbal also speaks about the extraordinary status of Holy Quran, that it covers all aspects of life and ensures the achievement of standards it has set for its reader. Iqbal's thought and methodology introduces fresh dimension of Quranic understanding. For example Iqbal interprets Sura Ikhlas not in the perspective of Tawhid only, but he infers social, political, moral and national principles from this Sura too. Similarly in Sura Yousaf one can find intellectual, economic, legal, political, psychological, moral, dogmatic and practical teachings and principles applying Iqbal's

methodology. Here every teaching of not Holy Quran becomes a vital reality of life surpassing the intellectual or dogmatic limits.



### **IQBAL'S CRITICISM OF FREUD**

*Dr. Asif Awan*

Sigmund Freud specified three dimensions of Human Consciousness; Sub-Consciousness and un-Consciousness. He considered all motives of thought and action bound to these dimensions and refuted the ultra-intellectual status of religion. According to Freud no motive of human thought or action existed beyond the human mind. In Iqbal's thought the original motive of human thought is metaphysical. Iqbal refutes this concept that human mind is a reservoir of erotic thought and sex impulses. Freud's approach is limited to materialism and simple mechanical aspect of life, while Iqbal believes in meta-physical facts too. About religion too, Iqbal's approach is contrary to that of Freud. Iqbal does not consider religious concepts dependent on the material phenomena. Because man can appreciate metaphysical facts, which are beyond his human personality, in religious passion. While Psychology is limited to human conscience only. That is why there is no space for any metaphysics in Freudian psycho-analysis. While Iqbal, contrary to Freud, considers the cognitive aspect of religious experience beyond the human conscience.



### **AN ADDRESS TO ARBAB-I-ZOUQ**

*Khurram Ali Shafique*

Eastern and Western wisdom both provide the sources of Iqbal's poetry. Dialogue among Civilizations, a burning topic of today is also a part of Iqbal's thought. Iqbal named his ideal society as 'Marghadeen' in Javid Nama. According to Iqbal there are five levels of experiencing any reality. Iqbal's ideal society 'Marghadeen' can be experienced on these five levels. Historically king and Sufi were two pillars of Islamic

society. The king was the symbol of war and the Sufi was the symbol of love. Love is the foundation of an Islamic society. Because Sufi makes every one a useful part of the society and civilization. When Iqbal said that matter and spirit and religion & State are one whole, he was describing the political philosophy in terms of Tassawuf. However, Orientalist's partial understanding of Islamic history made him to consider it the history of kings, scientific achievements and legislation. While, contrary to it, every man of wisdom in Muslim East approached spiritual tradition of Islam not Kingship or Legislation to understand the truth of life. It is only Tassawuf, the spiritual tradition of Islam that can prepare individuals who will play their role for spiritual democracy with the unity of religion and state.



### **IQBAL'S DIALOGUE WITH THE MODERN AGE**

*Dr. Sabir Afàqi*

Iqbal being a man of universal vision was the poet of humanity. In the sub-continent after Sir Sayyid and Ghalib, Iqbal is the prominent thinker who talked about the inter-religion dialogue and international understanding. Iqbal pays tributes to Nanak, Mahatma Buddha, Raam, Nietzsche and Quratul Ain Tahira in his poetry. All these are the representative of their religions and schools of thought. To promote peace, Iqbal calls for dialogue among nations and civilizations. To eradicate the culture of war Iqbal gives two arguments, Allah is the Sustainer of all worlds and the Holy Prophet (SAW) is peace for all worlds, so the peace must be preferred on war. Iqbal asks Muslims to be affectionate and all-love for every nation of the world. Iqbal considers respect of humanity as the foundation of dialogue among civilizations. And this respect can be realized through the restoration of social, political, religious and other rights.

