

ABSTRACTS OF THIS ISSUE

THE ISLAMIC PERSPECTIVE ON THE ENVIRONMENTAL CRISIS

Seyyed Hossein Nasr in Conversation with Muzaffar Iqbal

The ecological crisis is the main problem of modern age. It is the outcome of modern science and technology. This trend spoiled the sacredness of nature under the lust for fulfillment of immediate but unnecessary needs. Consumer culture of western industrial revolution destroyed the beauty of nature and led it to today's ecological crisis. The ecological crisis is not the result of only external factors of our atmosphere but the human approach towards life has also been the main cause of it so, the shift in human approach is inevitable for the solution of this crisis. A group of competent people must be trained on these lines. Muslims can play vital role in it, because Islam has the concept of sacredness of nature. However, it is duty of our scholars to highlight these teachings in public. Keeping in view the Divine teachings we must respect Nature as a Divine Creation and must act upon teachings of Islam to preserve it. In this way we can solve or at least stop the further expansion of this crisis.



THE MYTH OF CREATION: IBN 'ARABI'S VIEW

Muhammad Suheyl Umar

Sheikh Akbar Muhyiddin Ibn 'Arabi is the renowned name of the world of wisdom. He left valuable works in different domains of knowledge. In his *Al-Futuh al-Makkiyya* he has discussed the creation of universe besides thousands of other issues. His allegorical narrative of

the creation myth is unique in many respects. To elaborate this point he has written extensively about the Divine Reality. The chapter 66 of *Futuh*, where he discussed this issue, has an unprecedented style and idiom in Islamic literature. He described the process of manifestation through the traces of the Divine Names in the Creation of Universe. The impact of his thought is palpable, among others, on Mawlana Jami, Ghalib and Allama Muhammad Iqbal.



IMAM GHAZALI: PHILOSOPHER OF ETHICS AND REVIVALIST OF SCIENCES

Dr. Qasim Safi

Imam Ghazali is the renowned philosopher of Muslim civilization. His intellectual contribution is multidimensional. His thought has been effective in history for centuries. During his spiritual transformation, while he was contemplating about his intellectual problems, he greatly enriched the treasury of Muslim thought. His spiritual revolution can be called as Revivalist Movement. The status of great personalities is estimated through their contribution. In this perspective Imam Ghazali was the Revivalist of Sciences of his age. As Iqbal wrote *The Reconstruction*, Imam Ghazali wrote *Maqasedul Falasifa* and *Tahafatul Falasifa*. Every book of Imam Ghazali opens for us a new avenue of wisdom. *Ihya ulum al-din* is the compendium of his thought. Imam Ghazali must be introduced in the educational institutions of the Muslim world and high level research must be done on his works in the universities.



ABBAS ALI LAM'A

Dr. Saeed Akhtar Durrani

There are twenty-nine letters of Allama Iqbal addressed to Abbas Ali Khan Lam'a in *Iqbal Nama* by Sheikh Attaullah. However, Iqbal scholars have questioned the authority of these letters. According to Mir Yasin Ali Khan there is no historical evidence of these letters,

neither is there any proof that Lam'a was a pupil of Allama Iqbal. However, Abbas Lam'a had a tendency to boast of relationships with luminaries. So, the authenticity of these letters will be under question till the original letters are discovered. Another personality, a Persian poet Syed Nawazish Ali Moosvi Lam'a was also residing in Hyderabad. It is possible that he may had correspondence with Iqbal. However, this too needs historical evidence before it is accepted as a fact.



USE OF FIGURES OF SPEECH IN IQBAL'S URDU VERSE

Dr. Basira Ambreen

The use of rhetorical devices adds to the beauty of expression in poetry significantly. A verse with a captivating rhyming scheme and poetical synthesis impresses the reader, but its effect multiplies when it has nobility of content and wisdom. This expertise of a poet leads him to greatness. Poetry with these merits creates awareness, enlightenment and insights in the readers. Iqbal has created miraculous effects through his poetry by using various rhetorical devices in his verse. He focuses on the meaning while choosing words. Iqbal used dozens of figurative devices to give his words multi-layered meanings, to emphasize his ideas and to create the effective atmosphere in his poetical cosmos. The uses of these devices indicate Iqbal's mastery of poetry. When a poet philosopher like Iqbal uses these devices in his verse, it is not only to play with words, but its objective is effective communication of his message. Of course this aspect of Iqbal's poetry is the proof of his innovative and creative genius.



IQBAL STUDIES IN PAKISTAN

Dr. Rafiuddin Hashimi

Iqbal studies in Pakistan, which spans a period of sixty years, is multi-dimensional, comprehensive and covers a variety of aspects. It consists of at least ten branches of Iqbaliyat. In this area a number of new sources were unearthed which are the primary tools of research in

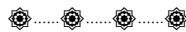
Iqbaliyat. Hundreds of books are written elaborating Iqbal's poetry. Many valuable books are written on art, thought, personality and life of Iqbal. The thought and personality of Iqbal is criticized as well as appreciated in these works. Many renowned Iqbal scholars have contributed to it. There are many Iqbal scholars who have engaged themselves in a comparative study of the thought and philosophy of Iqbal with western thought. It is not difficult to observe the vastness, depth, versatility, effects and significance of this work, making a review of sixty years of literary activity. This survey highlights the fact that besides research work on secondary sources of Iqbaliyat it is much needed that sound research work should also be done on primary sources of Iqbaliyat, which is the call of the day for Iqbal scholars and researchers.



URDU TRANSLATIONS OF *THE RECONSTRUCTION*: A REVIEW

Muhammad Shoaib Afridi

The Reconstruction of Religious Thought in Islam is a milestone of Iqbal's philosophy. The first Urdu translation of the book was done by Syed Nazir Niazi on Iqbal's behest. Iqbal reviewed the translation of the second Lecture and appreciated the effort. However, he could not review the entire translation. The translation of Syed Nazir Niazi was published in 1956. Later on, Many scholars translated *The Reconstruction* claiming the rival claims of more accurate, lucid and accessible versions. A review of these translations shows that though the later translators were more successful on some counts to simplify the text, but none of them can replace the work of Syed Nazir Niazi. Sometimes, these translators missed the theme of the text while simplifying it. This review study shows that despite clouded with difficult terms and obsolete style, the translation of Syed Nazir Niazi still retains its value and outstanding place. However, it is the need of the day to make it more communicative, easy and elaborate wherever the ambiguity of expression has crept in.



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