

ABSTRACTS OF THIS ISSUE

The Philosophy of Iqbal

Dr. Muhammad Rafiuddin

Khudi is the essential part of the thought of Allama Muhammad Iqbal. Other thoughts and philosophical systems were also before Iqbal when he was developing his thought. It is his creative and action oriented approach that he made *Khudi* the pivotal point of his thought. So, it is inevitable to understand the concept of *Khudi* to understand his thought. It has been a question for Iqbal scholars that why and how the concept of *Khudi* is the foundation of his philosophy. Without analyzing these issues proper understanding of Iqbal is not possible. This article deals with all these questions.

Iqbal and Tassawuf - Some Explanations

Dr. Manzoor Ahmad

Tasawuf has been an area of interest for Allama Muhammad Iqbal. He appreciated the objectives and methodology of *Tasawuf* and also criticized many of its aspects. If Iqbal's concept of *Khudi* is explained with its intellectual and historical background, *tasawuf* is one of its origin. However, Iqbal does not accept the philosophizing of *Tasawuf*. He considers *Tasawuf* a practical discipline, whose primary role was purification of self and moral reformation. Iqbal emphasizes this role of *Tasawuf*. In his poetry and prose he appreciates many dimension of *Tasawuf* and criticizes many too.

Iqbal and Secularism

Bashir Ahmad Dar

The concept of Secularism is of European origin in its lexical and conventional perspective. When the concept of secularism flourished in Europe, the teachings of religion were also understood and interpreted under its impact. Such an attitude became a trend in the West later on. So, gradually all the concepts of life in Europe and in Western world were influenced by the concept of secularism. Iqbal has criticized the western approach of secularism. He considers life a unity which cannot be bifurcated into religious and secular domains.

Iqbals' Concept of Destiny

Khalifa Abdul Hakeem

According to Allama Muhammad Iqbal *Khudi* is the pivotal point of human life and the destiny is a branch of it. Iqbal gave a positive meaning to a term which has been of deplorable connotation in our tradition. He interprets the concept of destiny in the light of his philosophy of *Khudi*. In doing so he does not ignore the thought of Muslim mystics, theologians and philosophers. The concept of destiny has sensitive meanings in our tradition and has been effective in shaping our approach. According to Iqbal the concept of *Khudi* gives a positive interpretation of individual and community life of Muslim society.

Iqbal's Concept of Time

Dr. Burhan Ahmad Faruqi

Iqbal discussed the Muslim and Western Philosophers concept of time critically while describing his concept of time. He criticized Ashar'ites, Ibn-e-Arabi, Razi and Dawani. He also mentioned the flaws of western thinkers like Zeno, Nietzsche, Kant and Einstein. Iqbal's concepts of time originates from his concept of *Khudi*. He defines self as appreciative and efficient self. The knowledge of appreciative self is knowledge by presence and the knowledge of efficient self is acquired knowledge. He also maintains difference between the time of human ego and the time of absolute ego. This article elaborates various dimensions of Iqbal's concept of time and its relevance with human and absolute ego.

Iqbal - Concept of an Ideal Research Institute

Bukhtiar Hussain Siddiqui

Allama Muhammad Iqbal proposed the establishment of an ideal research institute to promote the research culture in Muslim society and to initiate the reconstruction of Islamic thought. For the same propose he gave proposals to update the syllabus of Islamic studies for Aligarh University in 1925. He was of the view that a new Scholastic theology was needed to fulfill the religious and spiritual needs of Muslim world in modern times. This need can be fulfilled through the process of ijtehad. A mind having understanding of the spirit and vision of Islam can do this job.

Iqbal and Reconstruction of Islamic Thought

Dr. Waheed Akhtar

Iqbal discussed the revolutionary concepts of change and introduced the spiritual dimensions of evolution in the history of Muslim thought. There are many people in society who offer the concepts of change and evolution. Iqbal addressed the same mind. But the reactionaries used the arguments of Iqbal against him. It is a reality that a harmony between the modern science and religion is a pre-requisite for this task. Iqbal hoped that this task would be taken by young generation. The reconstruction of Islamic thought demands for independent and creative Muslim minds who may be capable to fulfill this job and even to review the paradigm of

reconstruction introduced by Iqbal.

Tradition of Urdu Ghazal and Iqbal

Shams ur Rehman Farooqi

The poetry of Iqbal gives a new turn to the Ghazal tradition in Urdu. He introduced new relationship between Ghazal and Nazm and between Ghazal and Qaseeda. So, he gave new dimensions to understand the significance of these forms of Urdu poetry. Iqbal said that there is no compulsory boundary between Ghazal and Qaseeda which creates an absolute bifurcation between them. So when we study the Ghazal and Qaseeda in Iqbal's poetry we have to review our traditional concepts. These innovations in Iqbal's poetry introduce new dimensions of meaning for the reader.