

## ABSTRACTS OF THIS ISSUE

### **The Afghan Personalities in the Poetry of Iqbal**

Dr. Abdur Rauf Rafiqui

Allama Muhammad Iqbal was much impressed by the Afghan nation. There are many renowned Afghan personalities who inspired Iqbal. We find the names, thoughts and details of many Afghan personalities in the poetry of Iqbal. These renowned Afghan personalities include Ahmed Shah Abdali, Moulana Jalaluddin Balkhi Rumi, Syed Jamaluddin Afghani, Hakeem Sanai Ghaznavi, Khushhal Khan Khattak, Sultan Mehmood Ghaznavi, Sher Shah Soori, Hzarat Data Gunj Bakhsh Ali Hajveri, Imam Fakhruddin Razi, and Muhammad Nooruddin Abdur Rehman Jami. It is worth mentioning that these Afghan personalities include political, social, literary and mystical personalities. The Afghan poets and mystics like Ali Hajveri, Sanai and Jami had great influence on Iqbal and he has acknowledged it in his poetry as well.

### **The calligrapher of *Zaboore Ajam* - Muhammad Siddique Almas Raqam**

Dr. Muhammad Iqbal Bhutta

Lahore has been a center of arts and knowledge and calligraphy is one of them. The tradition of calligraphy in Lahore started in the reign of Sultan Ibraheem Ghaznavi when different intellectuals and artists came to Lahore and settled here. Muhammad Siddique Almas Raqam was also a continuity of the same tradition of calligraphy. He was selected to scribe *Zaboore Ajam* by Allama Iqbal. Before this he was working in daily *Zamindar* and in recognition of his artistic expertise and excellence he was given the title of Almas Raqam by Molana Zafar Ali Khan. His many masterpieces remind us his artistic skills and greatness. After demise he was buried near the tomb of Hazrat Tahir Bandagi.

### **The experiments of form in the poetry of Iqbal**

Dr. Noor Fatima

New ideas, new emotions, words and figurative dimensions in Urdu poetry are the contributions of Allama Iqbal to Urdu language. Iqbal had an utmost expertise in Urdu language and also had unique and novel ideas. When he was using the Urdu language to express his ideas he used the prevailing language and also made many additions in it. In Iqbal's poetry the relationship of words and meaning find new

dimensions. The major addition in Urdu poetry made by Iqbal is related to the forms of poetical expressions. Iqbal followed neither Eastern nor Western pattern or form in totality. We can find many new experiments of form in both poems and ghazals of Iqbal.

### Revisions and additions in the text of *Rooh e Iqbal*

Dr. Yasmeeen

*Rooh e Iqbal* by Dr. Yousaf Hussein Khan is the book of primary importance in understanding the art and thought of Allama Muhammad Iqbal. This book describes the essential aspects of thought of Iqbal and it has been considered by Iqbal scholars equivalent to *Yadgare Ghalib* by Molana Altaf Hussein Hali. All those books which were written later were following the style, pattern and content of *Rooh e Iqbal*. The author of *Rooh e Iqbal* had been updating its contents in every next edition. All the seven editions of this book i.e. editions of 1942, 1944, 1952, 1956, 1962, 1966 and 1976 were published after amendments and additions by the author. This article gives a detailed comparative and analytical description of these editions.

### Faiz - The imagery of colour and sound

Dr. Tahir Hameed Tanoli

The poetical genius of a poet is manifested through the figurative techniques, artistic expressions and the symbols he uses. The metaphors and symbols of a poet reflect his artistic self, his approach and what he wants to communicate. The symbols of colour and sound dominate Faiz Ahmed Faiz in all his verse. It is the exemplary assimilation of his aesthetic and intuitional expertise that he uses the symbols of colour and sound both separately and interchangeably to create imagery which embodies his thought, feelings and expression. However, the dimension of these signifiers is extrovert and non-transcendental which, despite the artistic sublimation of his verse, makes the reader remain in this mundane world.

### Iqbal's concept of the self and time

Qamar Sultana

Ego is the primary concept of Iqbal's thought. In his thought ego, the Absolute Ego and time are all interlinked. He believes in non-static universe which is a demonstration of continuous creation of Absolute Ego. The creation is directly linked with time. Holy Quran has narrated time and again that the time and changes in days and nights are the signs of Almighty Allah. Iqbal has declared the problem of time as a problem of life and death for Muslim civilization in *Reconstruction*. When Iqbal interprets the concept of *Taqdeer*, it is also a perspective or dimension of time i.e. a series of possibilities which are not unfolded yet. This article elaborates all these dimensions of relationship of time with self and Absolute Ego.

### **Unity of Arab & Muslim world in the light of Iqbal's thought**

Dr. Khurshid Rizvi

Allama Muhammad Iqbal had deep affiliation and love for Arabs & Arabic culture. His love with Almighty Allah and Holy Prophet (SAW) was dominating all aspects of his life. For the same reason Arabic culture & Arabic language were close to his heart & soul. He considered Arabic culture superior to all other cultures of the world. It was his intense desire that the cultural trends of Muslim societies must be set under the influence of Arabic culture. Iqbal's poetry reflects the Arabic terms, phrases and references from Holy Quran & Hadith in abundance. This article elaborates the affiliation of Allama Iqbal with Arabs & his devotion too.