

## ABSTRACTS OF THIS ISSUE

### **Equivocation and mysticism in the thought of Ainul Quzat Hamdani**

Toshihiko Izutsu, Muhammad Umer Memon

Ainul Quzat Hamdani is a unique personality of Muslim history. He is a mystic with multi dimensional mystical experiences and a thinker having a philosophical thought and system. He struggled to resolve the communication issue of mystical experiences that has been discussed by many scholars in the history of Muslim thought. Ainul Quzat Hamdani describes that a mystic is helpless in narrating and communicating what he is experiencing. He says that spiritual and mystical experiences can open a door in our self through which we can find an access to the kingdom of supra sensory world. Ainul Quzat Hamdani prescribes that the words of multi dimensional meaning with essence of equivocation can enable a mystic to narrate what he has observed. For example, he says, the words *qurb* (nearness) and *bu'd* (distance) have different meanings when these are used for physical objects and when these are used for Almighty Allah. Because, the distance and proximity in spatio-temporal world cannot be considered equal to the distance and proximity of Almighty Allah. This pattern of narration can enable us to bring together different facts in a single semiotic entity.

### **Afghan Personalities in the Poetry of Allama Muhammad Iqbal**

Dr. Abdul Rauf Rafiqui

Afghanistan, an important Asian state has many distinct features. This country has contributed important and significant role for the Muslims of this region during twentieth century. Allama Muhammad Iqbal was deeply affiliated with and had love for the people of this country. There are many references of Afghanistan in the poetry of Allama Muhammad Iqbal. This article describes the famous Afghan personalities mentioned in the poetry of Allama Muhammad Iqbal.

## **Allama Iqbal's Love for Holy Prophet (SAW) as a Pattern of Obedience**

Dr. Talib Hussein Sayyal

Iqbal's love for Holy Prophet (SAW) is his identity which dominates all his personality and contributions. On all occasions of his life whenever there was a discussion about the Holy Prophet (SAW), he was deeply touched and tears would begin to flow from his eyes involuntarily. Iqbal does not isolate the passion of love with the Holy Prophet (SAW) from the present state of the Muslim society, the ignoble role of its leaders and national character of the nation. According to him the bright future of nation depends on their character infused with the love of Holy Prophet (SAW). Holy Prophet (SAW) lit the lamp of life and spirit of truth in the hearts and minds of the Muslims and they rose in revolt against the strongest and thus succeeded in establishing the law of truth and justice. Iqbal presented the Love of Holy Prophet (SAW) as an effective driving force which leads from decay to revival.

## **Thought of Dr. Fazal-u-Rehman and Allama Muhammad Iqbal**

Dr. Naveen G. Haider Ali

Allama Muhammad Iqbal and Dr. Fazal-u-Rehman are modern thinkers. Both were belonging to philosophy. Both learned the philosophy and later on described their thought in a philosophical style. The works of Dr. Fazal-ur-Rehman contain both the criticism and appreciation of Iqbal's thought. The article is an effort to find the reason that where and why Dr. Fazal-ur-Rehman agreed or disagreed with Allama Muhammad Iqbal.

## **The Contemporary Relevance of Iqbal's Thought**

Dr. Irshad Shakir Awan

The thought and poetry of Allama Muhammad Iqbal raised the Muslims of sub-continent to an independent nation. Their struggle resulted into creation of Pakistan. Now question is raised about the relevance of Iqbal's thought in today world. How the poetry and thought of Iqbal can rejuvenate the nation in contemporary circumstances, this article is an effort to find the answer to this question.

## **Religious experience and the development of self**

Dr. Mehnaz Khalid

Religious experience has been a topic of discussion among the scholars of religious sciences. Apart from the intellectual and spiritual significance, the religious experience has also relevance with the self development. Iqbal's concept of *Khudi* or self has also a connection with this theme. In Iqbal's thought when the development of self is understood in perspective of religious experience, here contrary to philosophy and poetry, Religion or faith remains neither mere thought, nor mere feeling, nor mere action; it becomes an expression of the whole man. Thus, in the view of religion the universe cannot be regarded as an independent reality standing in opposition to Almighty Allah. According to Iqbal the prayer is a kind or medium to approach religious experience. The act of prayer at its highest is much more than abstract reflection. This article explores that how the religious experience shapes the self and is affected by the nature of self.

## **Universal Prose of a Great Poet**

Dr. Faiz Ullah Dar

Allama Muhammad Iqbal, as a multidimensional personality made his mark in many branches of knowledge such as philosophy and politics, economics and society, spiritualism and jurisprudence.

The versatility of his thoughts is reflected in his compositions and prose. The poet of the east made use of his creative poetic skills and prose so as to acquaint others with his innovative notions. Allama Iqbal used poetry as a mean of conveying his thoughts to the people as poetry being the spontaneous overflow of powerful feelings is more appealing than prose in many aspects. The prose of the celebrated poet is also so rich and its diction is so grand, he would definitely have been alive in the history of literature through his prose. The present article analyzes some salient features of Allama Iqbal's prose.