

ABSTRACTS OF THIS ISSUE

Modern Norwegian Philosophy – A step towards future

Bjorn G. Skirbekk, Judith Larson, Dr. Khalid Almas

This article is the Urdu translation of “Reflections on Norwegian Philosophy after World War II”; translated in English by Judith Ann Larsen, Higher Executive officer for Centre for the Study of the Sciences and the Humanities Centre for Women's & Gender Research at University of Bergen, Norway and originally written in Norwegian by the Bjørn Gunnar Skirbekk, a Norwegian philosopher and an emeritus professor at the University of Bergen; published in *The Philosophical Age*, Almanac, issue 24, part 1, St. Petersburg Center for the History of Ideas, 2003. In this article writer has focused on the very call of philosophical outlook embedded in the empirical sciences, encompassing the struggle of Norwegian thinkers aroused after second world war, in order to describe a better position of philosophy in Norway. Though the author has approached the Norwegians, yet a lot could be deduced from his outlook to improve the contemporary condition of philosophy in countries like Pakistan.

***Kulliyat-e-Iqbal* by Molvi Abdul Razzaq**

Dr. Muhammad Ramzan

In this article, *Kulliyat-e-Iqbal*, consisting of Iqbal's poetry, has been discussed. This book was published by Molvi Abdul Razzaq of Hyderabad Dakan in the form of collection, collecting Iqbal's poetry from different newspapers and magazines. This *Kulliyat* was published without Iqbal's consent. He strongly disliked it. Further publication of this *Kulliyat* was stopped and it was limited to Hyderabad Dakan only. The conflict rose regarding this book and communications in this regard have been discussed in this article to make access to the facts possible for readers.

A dream of Iqbal and its origin

Dr. Abdul Khaliq Butt

In April 1909 Iqbal had a dream which was penned down as the poem *Sair-e-Falak* included in *Bang e Dara*. In this poem Iqbal visited heaven and on his way he had seen the hell. He was amazed at witnessing that contrary to his expectations the hell was actually a cold place and the guardian of hell informed Iqbal that hell is cold by nature. Those who arrive in hell bring their own fire with them. Iqbal shared his amazement and the improbable accounts with Atiya Faizi in a letter. The fascinating thing explored in this article is that this was not a dream, it was indeed a conversation between Iqbal's conscious learning from his various research on the subject and the sub-conscious which made the learnings out as a dream of visiting hell and heaven.

Mohsin-ul-Mulk on nature & laws of nature

Samina Husnain

Nineteenth century was important for its scientific ideas. These ideas not only affected the various facets of human lives but also challenged many basic ideas on which the old religions are based. One of such ideas was “the nature and the laws of nature”. In India one of the staunch believers of modern scientific ideas was Sir Syed Ahmed Khan. Being a leader of the Muslims of India, he had to convince his followers that there is no contradiction between religion and the new ideas of nature and the laws of nature. Sir Syed was severely criticized for his ideas by the Muslim religious leaders of his time. One of Sir Syed's best friends and co-traveler on the path of Muslim reforms Mehdi Ali Khan (Mohsin-ul-Mulk), came to rescue his friend. He not only defended Sir Syed for his ideas on religion and nature and the laws of nature but he gave his own ideas on the subject, sometimes taking a different line from his friend, Sir Syed. This study presents Mohsin-ul-Mulk's ideas and contributions in this regard, and highlights Mohsinul Mulk's own contribution to reconcile religion and the laws of nature.

Sufi Abdul Majeed Perveen Raqam – A Calligraphist of Iqbal

Muhamamd Masood-ul-Hasan Badar

Calligraphist of *Khat-e-Nastaleeq*, Abdul Majeed, was born at Aimanabad, District Gujranwala in 1901. His grandfather and father were good calligraphists as well. He introduced a new style in calligraphy. This is known as Lahori style of calligraphy. Now every calligraphist strives to follow this style. He scribed the poetical collections of Allama Muhammad Iqbal. Perveen Raqam a courteous and civilized person, got an inclination towards mysticism in the last phase of his life. He started leading a simple life and was called a Sufi. His calligraphy and spirituality got a new impetus through the technical suggestions tendered by Hakeem Faqeer Muhammad Chisti Nizami, popularly known as “Shifaul Mulk”. Maulana Ghulam Rasool Mehr granted him the title of “Perveen Raqam”. His son, Muhammad Iqbal proved a true heir of his father’s art. The verses inscribed on the shrine of Allama Iqbal were written by his son. The plaques installed on Minar-e-Pakistan have also been written by his son. Perveen Raqam passed away on April 4, 1946.

The Stations of the Heart

Shems Friedlander, Engr. Athar Waqar Azeem

The spirituality is the science of soul and heart. With the spiritual training and purification the levels and stages of heart also change from good to better. In the view of spiritual teachers the initial stage of heart is the physical one. As the spiritual development advances the heart stations are gradually changed as *rub*, *sirr*, *khafi*, *akhfa* and all these stations reflect the higher levels of spirituality and also have a compatibility with *Malakoot*, the world of *Jamal*, the world of *Jalal* and *Arsh* which are the stations of spiritual world.

Asrar-e-Khudi – Appreciation and Criticism

Dr. Almas Khanum

When Allama Muhammad Iqbal wrote his first poetical book *Asrar-e-Khudi* under the motivation of his father it received appreciation and criticism from various intellectual circles. Since

many themes of this book were new to readers, it took time to get due appreciation from scholars. Scholars like Hassan Nizami were initially not ready to agree with the thoughts of *Masanavi*. However, when Iqbal wrote to the scholars and published his articles to elaborate the themes, it got acceptance. When the book was translated into English, it opened the ways of international recognition for Allama Iqbal. It is an irony that the themes of the book are till today not assimilated by our nation and it needs more efforts and attention to make the teachings and thoughts of this book a part of our national life.

