

ABSTRACTS OF THIS ISSUE

Iqbal's Afghan Fan, Fazl-ur-Rehman Fazil

Dr. Abdul Rauf Rafiqi

Mr. Fazl-u-Rehman Fazil is affiliated with the Foreign Ministry of Afghanistan. He has been a part of embassies of Afghanistan in Ankara (Turkey), New Delhi (India) and lastly. He performed as an ambassador of Afghanistan in Cairo (Egypt). During the Soviet invasion in Afghanistan, Mr. Fazil migrated to Pakistan and remained here for some years. Mr. Fazil is highly inspired by the ideology of Allama Muhammad Iqbal and Allama Syed Jamal uddin Afghani. Beside his numerous articles, more than 100 of his research and critic books have been published in Persian, Pashto and Arabic both in Afghanistan and Egypt. Many of them discuss Iqbal's philosophy, thoughts and works. Indeed Fazil's works play a key role in the promotion of Iqbal studies in Afghanistan, Central Asia, Middle East and Egypt.

Civilizational and Intellectual Crisis and Iqbal

Dr. Khalid Nadeem

This is being said continuously as fashion that there is no role of Iqbal's thoughts in modern age. This opinion has driven prejudice against Iqbal's ideas. Such people do not deny the permanence of Iqbal's thoughts, but they wish they could. The article will consider whether Iqbal shows a way to mankind in the current intellectual crisis or not?

Ilm-ul-Iqtisad: A Study

Dr. Sobia Aslam

Iqbal's 1st prose book *Ilm-ul-Iqtisad* was published in 1903, the same is placed in Allama Iqbal Museum, Lahore, which is not much popular as to be. Perhaps, Iqbal himself had not considered this book as important contribution, but in the present situation of current era, the mankind has faced international market shrinkage in the global world. The West has set their own principles in economics and pushed back developing countries as far as it possible. In the present situation *Ilm-ul-Iqtisad* is a considerable work of Iqbal on economics, which divided into five parts including further

sub-divisions to cover all kind of subjects relating to the economics. In this article, the author tried at her level best to present a paper under the title of "The Challenges faced the mankind and its solutions in 21st Century with the special reference of *Ilm-ul-Iqtisad*."

Allama Iqbal and Ottoman Khilafat

Dr. Muhammad Abid Nadeem

Iqbal, the great thinker, philosopher and intellectual of his time has conveyed a contemplative message to the Muslim Ummah through his poetry and thought. He has portrayed various facts of Islamic civilization from its history. He has deep feelings of sorrow over the Muslim decline. At his time, the vast and cosmopolitan Ottoman empire was at its fall and modern Turkey was emerging. Iqbal had a deep influence of this catapult on his mind. He has transformed his sorrowful feelings for the Muslims especially for Ottomans into words, phrases and verses. In this article, an attempt has been made to analyze the Iqbal's thought regarding Ottomans.

Iqbal's Concept of the Universe

Muhammad Ijaz-ul-Haq Ijaz

According to Iqbal the universe is not an illusion but he believes in the reality of it. His conception of the universe is far from that of the Greek Idealists like Plato and close to that of some German Idealists like Fichte, Schelling and Hegel, and also to Bergson and Whitehead. He rejects the materialistic conception of the universe and says that it is a system of egos and events. He is also very close to the modern physicists like Einstein, Max Planck and Heisenberg. According to him the universe is not a finished product but is an ever expanding and creative phenomenon. He is well aware of the paradigm shift of science which was taking place at the end of the eighteenth century and in the beginning of the twentieth century. He is against any conception of the world which leads to mechanistic determinism.

A Light upon Iqbal's Concept of Sufism

Dr. Syed Ali Raza

Iqbal is a great spiritual, leader, synthesist and catalyst for Muslim Ummah in the continent of Asia. He shared aspiration which had deepest roots in the soul of the Muslim Ummah. Iqbal's constant effort, specially in his poetry and philosophy was to provide the Muslims glimpses of their true missions and destiny. He also proved himself as a sufi saint of Muslims through his philosophy as well as his verses. The article throws a light upon the cumulative synthesis of Iqbal's philosophy about Mysticism.

Fundamentals of Iqbal's Thought: Wajoodi or Tauheedi?

Dr. Arooba Siddiqui

The philosophy of Allama Muhammad Iqbal stands on religious infrastructure. The origin of his all thoughts and all his concepts is Qur'an and Hadith as well. Similar is with his concept of God, which is based upon Qur'an and we can say that Iqbal's ideology is Qur'anic. This research article is about Iqbal's concept of God which is driven directly from Qur'an and Hadith.

Parallels between Iqbal's 'Insan e Kamil' and 'Araish e Mehfils' Hatim

Samina Saif, Dr. Nasima Rehman

The central character of *Araish e Mehfils*, Hatim Tai, is an exemplary character in ancient folk literature. He embodies human characteristics at their best. Hatim's character symbolizes generosity and kindness in Eastern Tradition. He always preaches goodness and welfare of human beings. Moreover, he is an embodiment of wisdom, knowledge, selflessness, debonairness, bravery and courage. A perfect human like Hatim Tai can also be found in the thoughts of Allama Iqbal. Both Hatim Tai and a perfect human portrayed by Iqbal share the same virtues accreted by following the Islamic teachings. Selfhood has been promoted in both of them. Moreover, they symbolize love, asceticism, courage, firm certainty, eternal action, purification of self, eyes and heart, battle with life's good and evil, sublimity and beauty, devoutness, and firm belief in Allah.

Concept of Mohsin-ul-Mulk in Authoring History

Samina Husnain

The Muslim contact with the West in the eighteenth and nineteenth centuries, did not only subjugate the Muslim world to the Western political power, but to a larger extent, to the new scientific outlook of the West towards knowledge and education. For the Muslims of subcontinent the Western approach to knowledge and education became even a greater challenge, because their fellow countrymen, the Hindus, accepted the western education earlier, hence leaving them (the Muslims) far behind. One of the concern for the Muslims, especially the thinkers of Aligarh, was the history. What was bothering the Muslim thinkers more, was the Western attack on the Prophet of Islam, which of course carried their personal biases. In such a situation some of the Muslim thinkers of Aligarh movement took this very seriously and started to challenge not only the standards of medieval Muslim historians but also the western writers.

One such personalities was Mohsin ul-Mulk. His study of Islamic history introduced him to the thoughts of Ibn Khaldun's history whose approach he found to be very progressive and one that could meet easily the challenge of writing history keeping in consideration the standards of western scientific approach. The present article is an attempt to show how Mohsin ul-Mulk was successful in his efforts to bring to light the history writing approach of a medieval Muslim scholar and to prove how relevant it was in present times and why.

Meanings of Ego

Hasan Raza Iqbali

Ego is the primary and pivotal concept of Iqbal's philosophy. All dimensions of human personality have originated from this very concept. Taking an analogy from modern biological sciences we can say that ego in human personality is like a nucleus in the cell. Iqbal himself has given it the name of enlightened point of consciousness in human personality which keeps the human personality composed and organized. It is the human ego which is the essence of human consciousness and life. Elaborating the very nature of human ego, Iqbal has talked about various aspects i.e. efficient and appreciative self. This article elaborates these various dimensions of human ego with the help of symbols and concepts of modern sciences.

Iqbal's Preface of the *Reconstruction*

Dr. Khazir Yasin

Many authors have written a handful on *Reconstruction* in the long run. Still there is a lot expected to be written on the same. The importance of the work done to date can not be forbidden, yet the implications of *Reconstruction* must be given more due considerations both scientifically and critically. The principal aim of the under-consider Article is to review *Reconstruction* from various angles and to make a critique on them. In the preface of his *Khutbaat*, Allama has summarized the main theme of *Khutbaat*. In this article, we are trying to discuss in further details the philosophical outcomes (concerns) of Iqbal and verily are trying our best to overturn the salient hidden features of his thought.

