

KHUTBAT BA YAD-I-IQBAL

Edited and compiled by

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Preface

Hikmat (Wisdom) is a divine guidance which enables a being to get the knowledge of existents in respects of their origin, meaningfulness and nature. Quran describes this blessing of Almighty Allah in these words:

“He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good.” (2:269)

In acquisition of *Hikmat* there are no bindings of color, creed, race, tribe, nation, and country. The basic trait to attain this blessing is kindheartedness. It enables a being to travel on the way to realization of the Absolute Reality on one hand and to serve humankind on the other.

Almighty Allah blessed Allama Muhammad Iqbal (1877-1938) with *Hikmat* (divine wisdom). In the light of this wisdom (*Hikmat*), in the first half of the 19th century he thought about the fundamental and basic problems of whole humankind in general and about the Muslim world in particular. For him following were the fundamental issues:

- Origin, beginning and destination of the human being
- Knowledge of the Absolute reality
- Relationship between God, Man and Universe
- Relation of a being with other fellow beings
- The role of a being in this world.

Thinkers of different ages from all walks of life discussed about these questions and presented their views but in this respect Allama Iqbal had a special distinction that his approach was vast and multinational and he dealt with these issues in the perspective of religion, philosophy, science, and literature. Here it is an important point to refer that Mulla Sadra (Sadr al-Din al Shirazi)

was a well known thinker of 17th century. He named to his thought '*Hikmat e Mutaalia*' (Transcendent Wisdom/Theosophy). We find a beautiful synthesis of all streams of knowledge in his thought with extreme creativeness, originality, and genuineness. Like Mulla Sadra we observe a beautiful blend of all ancient and modern intellectual traditions of knowledge in Allama Muhammad Iqbal's thought. However, we may say that his innovative thought is a continuity of Mulla Sadra's intellectual tradition.

Despite all advancement, the human being of this age is facing a violent crisis. The world consisting of seven continents has been divided into nations, countries, colors, creeds, races, languages, and tribes. Man has conquered the nature, occupied the space, got the control on the rays of light, and wrapped the world in the screen of a mobile but lost his identity and is facing severe spiritual crises. This is due to the failure of the man of this age to build a relation between spiritual and material. In this age different ideologies, values, societies, cultures, conducts, behaviors, and lifestyles are interacting upon one another. World has been transformed from continents to global village and global hut. In these days nothing is irrelevant to other. Whole human race is facing the same crisis--- the crises of identity. Allama Muhammad Iqbal in the first half of the twentieth century pointed out upcoming social crises and grave human calamity without the discrimination of any kind and presented the solution of devastating problems in his thought provoking philosophy and poetry purely on human basis. The development of a harmony and balance between spiritual and material and religious and worldly is the distinctive feature of his thought.

Allama Muhammad Iqbal's thought has crossed all the barriers of space and time due to the following specific characteristics. He analyzed the fundamental questions related to origin, beginning and destiny of human being and universe and the role of human being in the society in the perspective of divine wisdom (religion), reason (philosophy), and relativity of the space and time (science).

So his thought has a universality, rationality, and practicality. Transcendentalism, sound reasoning, and applicability of his thought would be a landmark for the intellectuals of the coming times. He presented his findings in both poetry and prose which are fragrant with wisdom and insight. His thought fermented from religion, enriched with philosophy and science and adorned with literature is heart touching and excites his reader to play a vital role in this scheme of world to the extent of human ability. A balanced relationship between idea and deed and spiritual and material is the live feature of Iqbal's thought. Due to this live feature of thought he will remain alive in coming times also. Keeping in view the universality and viability of Allama Iqbal's thought, University of the Punjab Lahore Pakistan in 1965 directed to Department of Philosophy to arrange and manage an Iqbal memorial Lecture annually. This activity has been continued since 1965 to till now 2016 only with some exceptions. Renowned thinkers from all over the world deliver lectures directly on any aspect of Iqbal's thought or on any topic relevant to his philosophy. Previously Department of Philosophy University of the Punjab Lahore Pakistan has published three collections of those lectures (from 1965-2002). At the end of the preface, for the convenience of our scholars, we have given the list of all lectures published in above said three volumes. This volume is consisted of 12 lectures (2003-2016). Irrespective of the delivering order of the lectures we have arranged them according to their topics and contents. In this way reader would be able to get awareness to the origin, source, and historical development of his thought along with its relevance with society. These lines would be incomplete without paying tribute to respected Chairperson Department of Philosophy Dr. Shagufta Begum, because her quite enough patronage made possible the publication of this volume.

(Ali Raza Tahir)

LIST OF IQBAL MEMORIAL LECTURES

Volume 1 (Year of Publishing 1982)

1. 1966 Dr. I. H. Qureshi
2. 1967 Dr. A. H. Batalvi
3. 1968 Dr. M. Riazuddin Siddiqui
4. 1974 Prof. W. C. Smith Faith and Belief
5. 1978 Syed Nazir Niazi
6. 1980 Dr. Burhan Ahmad Farooqi (a) علامہ اقبال اور مخصوص صوفیانہ واردات
(b) مذہبی وقوف کی علمی صورت
7. 1981 Dr. Syed M. Abdullah (a) اقبال کی تنقید مغرب اور اس کی معنویت
(b) اسلامی فقہ کی تدوین نو علامہ اقبال کی نظر میں

LIST OF IQBAL MEMORIAL LECTURES

Volume 2 (Year of Publishing 1994)

8. 1982 Dr. Muhammad Baqir اقبال کے مذہبی افکار کا محور صرف قرآن مجید اور حدیث
9. 1984 Dr. Jamil Jalibi علامہ اقبال خطوط کے آئینے میں
10. 1985 Prof. Muhammad Munawar اقبال بحضور آدم
11. 1987 Prof. M. Saeed Sheikh Allama Iqbal's Interest in the Science (with special Reference to Allama's Personal Library)
12. 1989 Dr. Muhammad Ajmal (a) Two Kinds of Thinking in Iqbal's Philosophy
(b) Spiritual Life and Stress
13. 1990 Prof. Abdul Qayum (a) Naturalism of Iqbal
(b) اقبال اور تصور ختم نبوت
14. 1991 Dr. Waheed Qureshi اقبال کا تصور تعلیم اور عصری صورت حال

LIST OF IQBAL MEMORIAL LECTURES

Volume 3 (Year of Publishing 2003)

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|----------|------------------------|--|
| 15. 1993 | Dr. A. H. Kamali | The Origin and Status of Man in the Light of Science and Revelation |
| 16. 1995 | Dr. Manzoor Ahmad | |
| 17. 1996 | Dr. Waheed Ali Farooqi | Ijtehad in the Modern World of Islam |
| 18. 1997 | Dr. George F. McLean | Religion As Coming Home |
| 19. 1998 | Dr. Abdul Khaliq | Allama Iqbal on 'Deed' and 'Idea' |
| 20. 1999 | Dr. Rafique Ahmad | اسلامی ایشیا کا اقتصادی بلاک: فکرِ اقبال کی روشنی میں |
| 21. 2000 | Prof. W. C. Chittick | The Rehabilitation of Islamic Thought |
| 22. 2001 | Dr. John Walbridge | The Islamic Art of Asking Questions <i>'Ilm al-Ikhtilaf</i> and the Institutionalization of Disagreement |
| 23. 2002 | Dr. Wazir Agha | تخلیقِ عملِ اقبال کے حوالے سے |

“(Kant’s) *Critique of Pure Reason* revealed the limitations of human reason and reduced the whole work of the rationalists to a heap of ruins. And justly has he been described as God’s greatest gift to his country”

(Iqbal, Allama Muhammad, *The Reconstruction of Religious Thought in Islam*, Lecture 1, 4)

The Prophet of Islam seems to stand between the ancient and the modern world. In so far as the source of his revelation is concerned he belongs to the ancient world; in so far as the spirit of his revelation is concerned he belongs to the modern world. In him life discovers other sources of knowledge suitable to its new direction”

(Iqbal, Allama Muhammad, The Reconstruction of Religious Thought in Islam, Lecture 5, 101)