

Abstract of the Article Published in Urdu

Ibn-e-Arbi

(Ibn-e-Arbi)

Dr. Iqbal Afaqi

Abstract. This essay attempts to bring Ibn ‘Arabi - the greatest systematizer of Islamic mysticism - into focus. In the beginning, it gives some necessary biographical aspect of his life in order to provide some basic insights into the thought development of his illustrious career. He was born in twelfth century A.D in Mediterranean city of Murcia in the golden age of Muslim Spain which laid foundation of enlightenment and world class knowledge, sacred as well as mundane, in the European content. The Muslim Spain was the first country of the world which promoted a socio-intellectual environment based on diversification and cosmopolitan values. Ibn ‘Arabi completed his formal education in the capital city of Seville. Wherein he not only reached the heights of religious and spiritual education but also became committed to the cause of diversification of and deterritorialized humanism. At the age of thirty eight he started a journey to the Islamic East. This Sufi wanderer travelled from monastery to monastery and place to place. Ultimately, he arrived in Mecca – the holiest city he dreamt to see and have direct experience of the Numinous. There he began writing the longest of his many works, the Futuhat al-Makkiya, in which his system of Tauhid- e- Wujudi started taking a proper shape. Ibn ‘Arabi vast and complex system reached its culmination in Fusus- al-Hikam. His system is combination of classical Sufism, neo Platonic philosophy, and Muslim Theology, exoteric as well as esoteric . I have propounded the thesis that since his interpretation of Wahadat al Wujud remains within the properly looked after boundaries of Immanent and Transcendental aspects of Islamic theism, he cannot be treated as monist or as a Sufi belonging to the Natural Mysticism. I have refuted these views as rigorously as I could. I have come to the conclusion that despite all intellectual transgressions he might have committed, Ibn ‘Arabi squarely remains within the limits of Islamic theism. He rejects the view that a Sufi can reach the level of Oneness and insists that since unitive fusion is impossible, there can be no question of incarnation of spirit in a body.

Key Words: Mysticism, Enlightenment, Humanism, Platonic philosophy, Islamic theism

*Iqbal aur taswuf***(Iqbal and Sufism)***Sehreen Bukhari*

Abstract. Sufism is often considered as an anti-Islamic view which has been penetrated into Islamic discourses through Medieval and Greek philosophical study. Sufism in its essence is a way towards establishing a relationship of human beings with God. Since such endeavors could be traced back in other religions and mystic trends, therefore, orthodox Muslims often alienate Sufism from Islam. In order to prove their point celibacy, worldly renunciation and passive attitude in life has been severely criticized and discouraged. Sufism, as opposed to mysticism, based their ideals on the holy Quran, Teachings of Prophet Muhammad (PBUH) *Sunnah*. They also seek guidance from Saints (*Awliya*) that had passed before them. The heart and light of Sufism is to know the essence of Soul which will enable man to seek his origin (God). This will develop an aura for humanity to coexist in peace. These purposes join hand in hand with the Islamic principles and teachings that made him Muslim in real sense rather than merely in name. Thus, the degree of faith in God is more pronounced among Sufi's. In this paper, I will see how Allama Muhammad Iqbal_ the poet of the East_ distinguished between mysticism and Sufism in order to eliminate those conjectures that revolve around the term 'Sufism' in general among Muslim population. Iqbal specifically asserted that it is not the entire cult that needs to be questioned but rather that minority group within the cult that is not Islamic. The cult of Sufism whose core and foundation is based on sheer Islamic teachings is acceptable.

Key Words: Sufism, Renunciation, Quran, Neo-Platonism

*Islam aur Falsafa-e- Siyasat o Hakoomat***(Islam, Politics and statecraft)***Dr. Ali Raza Tahir*

Abstract. Sociality is one of the more basic urges of a human being. To full fill this urge human beings have a need of a system. Without a system the assurance of a healthy social life is impossible. Every system has its basis on a philosophy. Throughout the history we observe two main systems i.e. Revelation based system and manmade systems. There are three main religions of the world i.e Islam, Christianity and Judaism with the claim that they are revelation based. The new era of the west started with renaissance. After renaissance the west separated the church from the state and implemented the manmade systems in all walks of life. Now church has no concern with all political, moral and culture affairs. Islam is the last representative of revealed religions. What is approach of Islam in respect of Politics and statesmanship? Is there any possibility in Islam to separate the religion from all other affairs of life like Christianity? We will try to search the answers of these questions in this article.

Key Words: Islam, Politics, Statesmanship, Democracy, Spirituality