

Abstract of the Article Published in Urdu

Whadat al-Wujud, Wahdat ash-Shahud, and Wahdat-i-Shahideen.

(The Doctrine of the Unity of All Being, The Doctrine of the Unity of All Manifestation, And the Doctrine of the Unity of the Certified Witnesses.)

Dr. Abdul Hafeez F zli

Abstract. A great majority of Muslims have believed Islamic spirituality since early centuries to be in accordance with the spirit of Islam. There have also been great many people in every epoch who have believed otherwise. Whatever stand point one takes, if it is based on authority it will enlighten people's minds; otherwise it will give rise to confusion. To talk with reference to the Qur'an is to talk on the basis of authority for Allah has held His revealed Word to be *al-Haqq* (i.e., the standard of truth). At present the Qur'an alone entertains this status for it confirms that texts of Allah's Word revealed in the past have been tempered. The term 'sufism' is prevalent for various forms of spirituality found in Muslims. It is a fact that neither the word 'sufism' nor the word 'sufi' occurs in the Qur'an nor can it be drawn thereof. Some scholars have tried to trace the origin of Islamic spirituality in the Qur'anic word '*Ihsan*' holding it as a level of believing. In our view the word '*Ihsan*' nowhere in the Qur'an occurs as a level of believing. *Tafseer-e-Fazli* (herein after referred to as *TF*) authored by Hazrat Fazal Shah and Muhammad Ashraf Fazli traces the origin of Islamic spirituality (commonly called sufism) in the Qur'anic word '*shahid*' (i.e., the certified witness/the devout). Keeping in view the Qur'anic diction, *Triqat-e-Shahideen* (The Way of Shahideen) seems to be the most appropriate epithet for rendering *TF's standpoint*. According to *TF* 'the way of *shahideen*' is the discipline for granting purification and then its verification. Sufism since centuries is divided into *wahdat al-wujud* and *wahdat ash-shahud* schools. Both these schools base their views on their respective mystic experiences instead of presenting them with reference to authority. *TF* does not agree with it. Keeping in view *TF's* approach of tracing everything Islamic from the Qur'an, it seems appropriate to render the view presented by *TF* as *wahdat-i-shahideen* (the oneness of *shihdeeen*). This study works out in detail

the stand point of *TF* mentioned above and examines the questions and objections likely to be raised about it.

Key Words: Sufism, al-Haqq, shahid, Triqat-e-Shahideen, Ihsan, wahdat al-wujud, wahdat ash-shahud, wahdat-i-shahideen

*Ibn-e-Sina aur Allama Muhammad Iqbal***(Ibn-e-Sina and Allama Muhammad Iqbal)***Dr. Ali Raza Tahir*

Abstract. Ibn-e-Sina (Avicenna 980-1037) was a genius of his age. In Muslim thought he is as reverent as the Aristotle is in Greek Philosophy. He was venerated as al-Shikh al- Ra'is (Grand Sage) along with many other esteemed titles. He is as the pole star among all Muslim thinkers. His philosophical system was a milestone for the intellectuals of that time. Although he contributed in number of fields but his impact in philosophy, Logic, Theology, Mysticism, Science and Medicine is remarkable. Allama Dr. Muhammad Iqbal (1877-1938) is an authentic and well known representative of Muslim thought in this age. Allama Dr. Muhammad Iqbal discussed, analyzed and criticized a number of personalities of the East and the West in his prose and political work. In this article we will try to describe and analyze Allama Dr. Muhammad Iqbal's approach in respect of Ibn-e-Sina (Avicenna).

Key Words: Reason, Mysticism, Peripatetic Philosophy, Neo- Platonism, Wahdat-ul-Wujud

*Hikmat: Younani o Emanni***(Wisdom: Theological and Rational)***Muhammad Rasheed Arshad*

Abstract. In order to form a holistic perspective, the human consciousness is continuously in a battle of competing powers. One is rational consciousness and the other is religious. Both are contesting to prove their supremacy on other forms of consciousness. In this continuous battle sometimes the reason gets upper hand and on other times the religious consciousness gets the upper edge. When the collective consciousness adopt a concept of reality from without and then form a total perspective, and from this perspective make all the things its subject, this whole perspective is called wisdom and its results are called realities. The greatest argument that consciousness accepts in the favor of “oneness” is that plurality exists, for consciousness has a habit of conquering things and when it gets tired of elaborating the plurality, it reduces things to their origin and in this process, finds the ultimate proof of an all binding oneness. Rational consciousness perceives *hikmat* merely as the end product of rationalizing i.e. philosophy; that is when rational consciousness, while rejecting any restrictions from without, takes the burden of discovering the reality of being and its universe, and the mechanics behind them, considering itself able enough to complete this task. The name of *hikmat e Imani* (*hikmat* of faith), is self-evident in suggesting that this *hikmat* has the good sense of accepting its boundaries for it consults revelation, so much so that it grows under the shadows of revelation, accepting the being of reality, as told by it, to surrender all rationality up to the point where it tries to harmonize itself with the unified oneness of conscious faculties. This *hikmat* forms the rationalization that is necessary for a religious mind to be rationally confident over what it believes in a practices on. This article lays down the necessary ingredients of both kinds of *hikmat* i.e. their ways of working things out and analyzing them to creatively store them in their memories. Also, the limitations of these both kinds have been jotted down, collectively and objectively, suggesting the compulsory priority of one kind of *hikmat* over the other.

Key Words: Wisdom, Consciousness, Reality, Being.