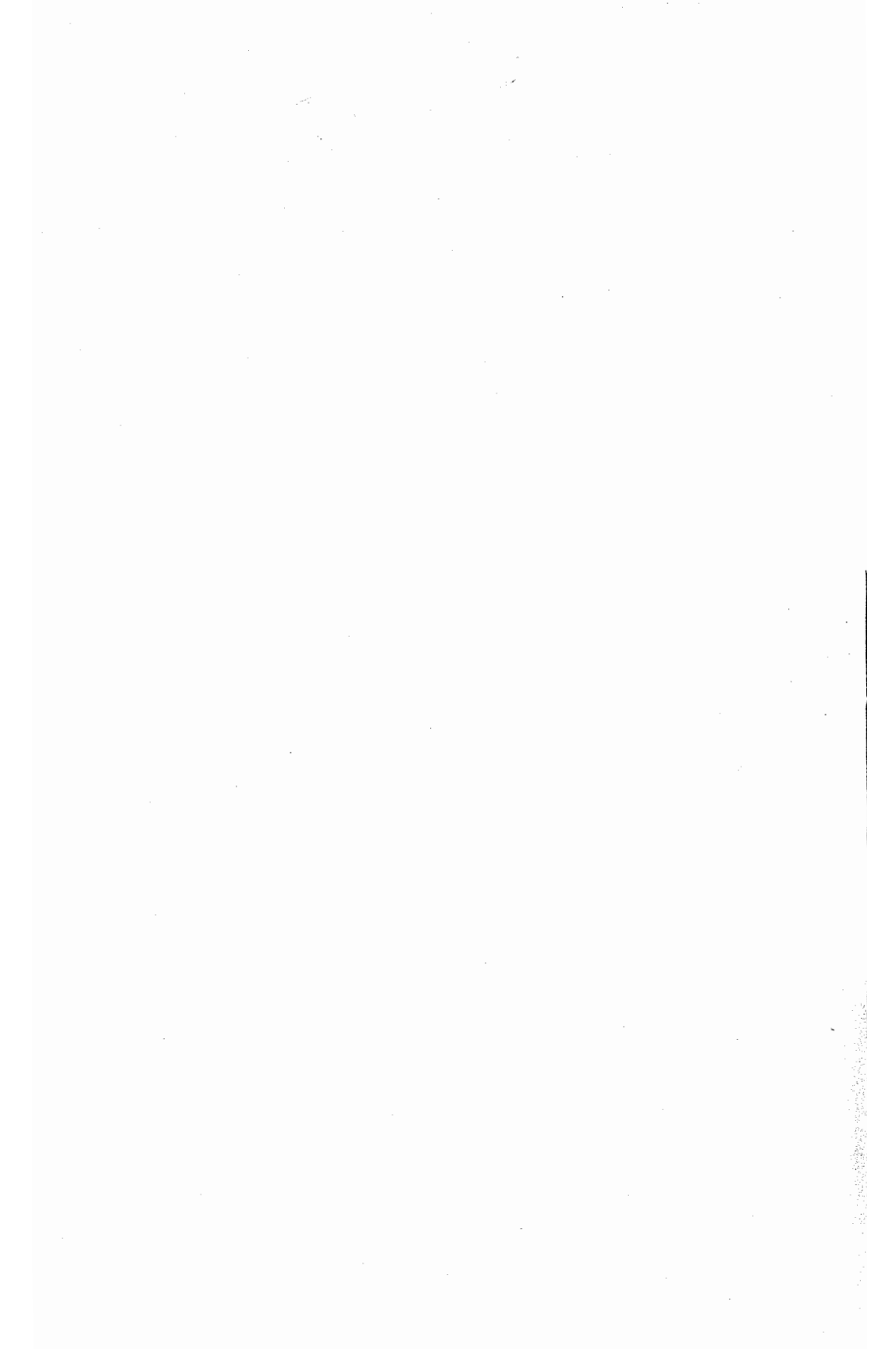


P R E F A C E

We have great pleasure in presenting to the readers the 1987 issue of Al-Hikmat. As the journal of the Department of philosophy, University of the Punjab Lahore, Al-Hikmat started its publication in 1967, just 4 years after the Department made its appearance on the intellectual map of the University. It was very much intended to be a regular feature of our activities ; but, unfortunately, it had to be suspended in 1975 as funds for the purpose stopped flowing from the University exchequer. Financial stringency of the University, which of course affected many others projects also, continued for a number of years. We, on our part, made concerted efforts year after year to persuade the University authorities for the provision of funds till these were crowned with success. We are extremely beholden to our Vice-Chancellor Professor Dr. Rafiq Ahmad who readily acceded to our request and the required funds were made available. The learned Vice-Chancellor, ever since he assumed this office, has never failed to promote an over-all intellectual atmosphere in the University. Al-Hikmat is starting its journey once again which we hope will now continue without any interruption.

With the budgeted amount presently at our disposal, Al-Hikmat will be published annually, However, if in future more funds are forthcoming, we shall make it bi-annual. In the latter case one issue a year will be devoted to articles in English language and one for those in Urdu language. Articles included in this issue are freshly written and so far unpublished and have been contributed by the academia of various university departments and other educational institutes. Quite naturally, they represent diverse points of view on variegated philosophical questions. It is hoped that the contents of Al-Hikmat will do a lot in stimulating and augmenting genuine philosophical thought in the country.



Iqbal on Religious Experience—A Philosophical Appraisal

A. Nature of Religious Experience

The phenomenon of religious experience has both psychological and epistemological dimensions. It not only gives us a clue to unknown levels of consciousness but also gives rise to a peculiar type of knowledge. It can rightly be regarded as the cornerstone on which the whole body of religious dogmas, values, rituals etc. ultimately rests. Unfortunately, proper inquiry into the nature and value of religious experience has never been undertaken in the past. It has been because of two main reasons :

(i) Being supra-normal, religious experience is highly elusive.

(ii) It is not common to all men ; it is rather the privilege of a few.

It is only recently that thinkers, especially psychologists, have felt the need for such an inquiry.¹ Iqbal, in his first lecture draws attention to the following verse of the Quran :

“God hath made every thing which he hath created most good, and began the creation of man with clay ; then ordained his progeny from germs of life, from sorry water ; then shaped him, and breathed of His spirit unto him, and gave you hearing and seeing and *heart* ; what little thanks do ye return ?”. (32 : 7-9)

The above verse of the Quran clearly states that sense-perception (hearing and seeing) is a source of knowledge ; but along with it another faculty is given which is denominated ‘heart’ i.e. ; *Fuad* or