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 Fāzli

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 Qurān 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 Qurān 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 Qurān nor can it be drawn thereof. Some scholars have tried to trace the origin of Islamic spirituality in the Qurānic word '*Ihsan*' holding it as a level of believing. In our view the word '*Ihsan*' nowhere in the Qurān occurs as a level of believing. *Tafseer-e-Fazli* (herein after refered to as *TF*) authored by Hazrat Fazal Shah and Muhammad Ashraf Fazli traces the origin of Islamic spirituality (commonly called sufism) in the Qurānic word '*shahid*' (*i.e.*, the certified witness/the devout). Keeping in view the Qurānic 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 Qurān, 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

Qadeem Dour Main Iran o Younan Ka Bahami Taamal o Tassur

(The Reciprocal Interaction of Iran and Greek in Ancient Age)

Dr. Ali Raza Tahir

Abstract. The rational era of Greek started with the scientific observations of Thales in respect of the origin of the cosmos. Latter Greek thinkers advanced and promoted his approach with valuable additions along with their own critical views. Greek philosophy influenced almost all other approaches, philosophers and cultures. In ancient the nearest civilization to Greek was Persia. In those days the relations of Greeks with Persians were of manifold. The people (Businessmen, Traders, Clergymen, Physicians, and Intellectuals of both the countries) were travelling to both the lands at many times in different situations. Consequently both the civilization had put down their influence on each other. Scholars have described the impacts of Greek on Persia. In this article we have tried to discover the influences of Persian civilization on Greek.

Key words: Zoroastrianism, Intuition, Reason, Plato, Magi

Mazhbi Tajurby Ke Ilmi o Nafsiati Saakht

(The Intellectual and Psychological Structure of Religious Experience)

Muhammad Rasheed Arshad

Abstract. Nineteenth century philosophy, psychology and other social sciences insisted on making man their subject to redefine him. Modernity, after creating a new world view, conditioned the world in accordance with it, and then, to make this success more meaningful, started designing new templates of humanity. It was impossible to detach humanity from its classical context without devising a discourse that offers a complete system adjusting collaboration of new forms with the new meanings and giving birth to a whole framework out of this collaboration to result in following the sole motive of modernity. To find out ways of stabilizing a religious man on ideological grounds in this most incompatible environment was, for Iqbal, a major issue to be worked on. This is the sole reason why Iqbal worked on establishing the legitimacy of a religious man in the modern world that was made out of the clay and bricks of intellection and unfamiliar modern ideas. He also made efforts in rationalizing the religion in light of modern philosophy and psychology. In this process, he borrowed some important principles from William James, Whitehead, and in certain respect, from Bergson also, to justify the religious concept of man to the contemporary audience. Religion had always remained a source of comfort that was the product, not of the spirituality that it possesses, but of a simple reason that beyond the daily mechanics of life, there is a being that would be enough to let life go on for those who enjoy it, and for those who do not. Enlightenment project, being sincere to its discourse, insisted on a Godless and man centered life, sufficed in corrupting these basic concepts, making life of a believer complicated with all the intellectuality by raising questions on the basics of religiosity and its paraphernalia. When enlightenment project seeped into the daily vocabulary, a need for a counteractive discourse emerged and the religiosity of the men of letters of that epoch urged them to work on it. In these hard times, Carl Gustav Jung appeared on the intellectual canvas trying to legitimize the presence of religion, by proving it to be a psychological need of man. This was an important step yet his discourse insisted on the

synonymy of religion and spirituality which was a basic flaw in his discourse. William James, a senior contemporary of Jung, who worked in favor of what he called *religious experience* and clinically disproved the idea that religious experience is just a psychological state whose emergence is owed to the strength of human psychology when it passively attaches to an idea.

Key Words: Iqbal, Religious Experience, Psychology, Subject, Object.