

Analysis of Thoughts & Criticisms of Contemporary Muslim Philosophers in Different Periods

Ulfah Wahidah Kattan

Department of International Studies

American University of Sharjah

Email: kattanwahidahulfah096@gmail.com (Author of Correspondence)

United Arab Emirates

Abstract

Muslim or Islamic philosophy is based on Islam religion. There are logical relations between the discussions, Islamic philosophy had a major impact in Christian Europe, where translation of Arabic philosophical texts into Latin "led to the transformation of almost all philosophical disciplines in the medieval Latin world", with a particularly strong influence of Muslim philosophers being felt in natural philosophy, psychology and metaphysics.

Keywords: Muslim Philosophy; Thoughts; Contribution; Criticism.

1. Introduction

Contemporary Islamic philosophy revives some of the trends of medieval Islamic philosophy, notably the tension between Mutazilite and Asharite views of ethics in science and law, and the duty of Muslims and role of Islam in the sociology of knowledge and in forming ethical codes and legal codes, especially the fiqh (or "jurisprudence") and rules of jihad (or "just war"). See list of Islamic terms in Arabic for a glossary of key terms used in Islam.

2. Discussion of Shah Waliullah

Qutb ad-Dīn Aḥmad Walī Allāh ibn ‘Abd ar-Raḥīm al-‘Umarī ad-Dihlawī (1703–1762), commonly known as Shah Waliullah Dehlawi, was an Islamic scholar, muhaddith reformer, historiographer, bibliographer, theologian, and philosopher.

3. Works of Shah Waliullah

- a) Al-Fauz al-Kabir fi Usul al-Tafsir (Persian)
 - b) Fath al-Rahman fi Tarjamat al-Quran (Persian)
 - c) Al-Muqaddimah fi Qawanin al-Tarjamah or Muqaddima dar Thanni Tarjamah (Persian)
 - d) Al-Zahrawin (Persian)
5. Fath al-Kabir bima la Budda min Hifzihi fi Ilm al-Tafsir (Arabic)

4. A summary of book "Hujjat Allah al-baligha"

There is a great deal of logic or reason in the discussion of philosophy. There was not much discussion for these things in the first phase of Islam. Then there was the time of Islam's revolution. There was a great spread of Islam during the time of Prophet Muhammad (sm:) during the time of Prophet Muhammad (sm:). Then the ideals of Islam were so influential that no theory other than the Western, present India, Iraq and other Islam could not affect the people. Many of the followers of Islam discovered many knowledge based on religion based on knowledge, which was far-reaching. Shah Waliullah Mohdedes Dehalvi (R) and his " Hujjat Allah al-baligha " were the advent and part of it. He highlighted the mystery of Islam's wisdom. He was the first to write Hadith, Fiqah, Tasaof and philosophy through writing. Different scholars respected his book.

In the first volume, he said that this mystery of Islam can be realized through various restrictions of Islam. He discussed the accountability of the people in the first chapter, the award and punishment. It has 13 sections.

It is said in Sūrat al-‘Alaq 1 verse 2, “Recite¹ in the name of your Lord² Who created, created man from a clot of congealed blood.” This method is the method of Allah. He followed this method. He discussed the accountability theory. Show 4 reasons behind all results of work.

Analysis of Thoughts & Criticisms of Contemporary Muslim Philosophers in Different Periods

First, the type of work that would be the kind of result is normal. Two, this is the decision of the higher council. Three that is the demand of the Shari'ah. Four, the revelation of Huzur (sm), and the assurance of the help of Allah's blessings and the help of Allah has naturally made it necessary.

He discussed various aspects of causality in this chapter.

In the second chapter he discusses the human life system. She discussed how human life can be beautiful. It has eleven sections.

In the third chapter, he emphasized the character of the rulers as to his good character. He told him to fight the enemy like a hero and create a kind character. He told them to be wise to the restrictions of Islam.

In the fourth chapter he talks about good fortune. By providing the definition and concept of luck, discuss its ways of achieving it. It has 7 sections.

In chapter 5, he discusses sin and virtue. There are seventeen sections of it. Tauhid, Shirk discussing the faith and also agreeing to the commandments of Islam.

In the sixth chapter, he talks about national politics, talks about the state of affairs of the state and has 21 sections.

In the Seventh chapter discusses the differences of the prophets, the compilation of the hadith, the Sahabia, Tabein and the Tabe Tabein and faqeh (later Islamic scholars of the Companions).

The second part discusses social relations and political activities. He presented different chapters of prayers, fasting and Hajj.

Shah Waliullah Dehlawi, was an Islamic scholar, muhaddith reformer, historiographer, bibliographer, theologian, and philosopher. Shah Waliullah was born on 21 February 1703 to Shah Abdur Rahim, during the reign of Emperor Aurengzeb. He was known as Shah Walliullah because of his piety. He was a prominent Islamic scholar of Delhi. He memorized the Qur'an by the age of seven. Soon thereafter, he mastered Arabic and Persian letters. He was married at fourteen. By sixteen he had completed the standard curriculum of Hanafi law, theology, geometry, arithmetic and logic.

5. Muhammad ibn Abd al-Wahhab

Muhammad ibn Abd al-Wahhab (1703 – 22 June 1792) was a religious leader and theologian from Najd in central Arabia who founded the movement now called Wahhabism. Born to a family of jurists, Ibn 'Abd al-Wahhab's early education consisted of learning a fairly standard curriculum of orthodox jurisprudence according to the Hanbali School of law, which was the school of law most prevalent in his area of birth. Despite his initial rudimentary training in classical Sunni Muslim tradition, Ibn 'Abd al-Wahhab gradually became opposed to many of the most popular Sunni practices such as the visitation to and the veneration of the tombs of saints, which he felt amounted to heretical religious innovation or even idolatry. Despite his teachings being

rejected and opposed by many of the most notable Sunni Muslim scholars of the period, including his own father and brother, Ibn 'Abd al-Wahhab charted a religio-political pact with Muhammad bin Saud to help him to establish the Emirate of Diriyah, the first Saudi state, and began a dynastic alliance and power-sharing arrangement between their families which continues to the present day in the Kingdom of Saudi Arabia. The Al ash-Sheikh, Saudi Arabia's leading religious family, are the descendants of Ibn 'Abd al-Wahhab, and have historically led the ulama in the Saudi state, dominating the state's clerical institutions.

5.1 Works

- a) Kitab al-Quran (The book of Allah)
- b) Kitab at-Tawhid (The Book of the Oneness of God)
- c) Kashf ush-Shubuhaat (Clarification of the Doubts)
- d) Al-Usool-uth-Thalaatha" (The Three Fundamental Principles)
- e) Nawaaqid al Islaam (Nullifiers of Islam)
- f) Adab al-Mashy Ila as-Salaa (Manners of Walking to the Prayer)
- g) Usul al-Iman (Foundations of Faith)
- h) Fada'il al-Islam (Excellent Virtues of Islam)
- i) Fada'il al-Qur'an (Excellent Virtues of the Qur'an)
- j) Kitaabu l-Kabaair (The Book of Great Sins)
- k) Kitabu l-Imaan (The Book of Trust)
- l) Al-Radd 'ala al-Rafida (The Refutation of the Rejectionists)

5.2 His religious reformation

In the book 'Kitab at-Tawhid '(The Book of the Oneness of God) he said about some rules:

1. Everything without one Allah as the matter of worship is the lie. The person who do the worship of lie basis they can be killed.
2. Many of humans are not follower of Allah. Because they want to get the love of Allah by doing prayer on the shrine. These acts are similar to the polytheists.
3. According to him, taking names of prophet, Sahabah while praying is Shirk.
4. Praying for help accept Allah is one kind of Shirk.
5. Keeping promise on the name of others without Allah is shirk.
6. Accept AL-Quran, Sunnah, Kyas giving recognition on other source as knowledge of Islam is Shirk.
7. Unbelieving in fortune is listed on disbelieves in God.
8. Mind making explanation of Quran is listed on disbelieves in God.

9. To participate in fard Salah is must for Muslim.

10. Smoking of Tobacco is haram. If a person does it he must be punished strictly.

Samuel Marinus Zwemer described more subjects on his book “The Mohammedan World of Today”

-denied about using Tasbih mala.

-described about making so simple mosque.

5.3 Wahhab gave many views on many things. His reformation of religion gives idea about-

1. His opinion is same as the opinion of Ahlus Sunnah wal Jamaah.

2. I believe on Allah, his prophet and messenger, angels, resurrection and fortune.

3. I also recognize the qualities of Allah as like Quran and Hadith explained.

4. Allah made revelation the Quran on the prophet Mohammad (sm).

5. Nothing can be happened without Allah’s will. Going out of limitation of fortune is not possible.

6. I believe on shafayet or reference of Mohammad (sm).

7. I believe Hazrat Mohammad (sm) as the best messenger and prophet.

8. I don’t say any muslim Kafir and don’t thing their work out of Islam.

9. The Jihad of sword is must or farj till before the fall of Dajjal.

10. Giving order for justice and taking revenge of non-justice is must for muslim.

6. Discussion of Jamal al-Din al-Afghani

Sayyid Jamāl al-Dīn al-Afghānī also known as Sayyid Jamāl ad-Dīn Asadābādī and commonly known as Al-Afghani (1838/1839 – 9 March 1897), was a political activist and Islamic ideologist who traveled throughout the Muslim world during the late 19th century. He is one of the founders of Islamic Modernism as well as an advocate of Pan-Islamic unity in Europe and Hindu-Muslim unity in India, he has been described as being less interested in minor differences in Islamic jurisprudence than he was in organizing a united response to Western pressure. At age seventeen or eighteen, he went to India to continue his studies. While in India, Afghani became closely acquainted with the ideas of Sayyid Ahmad Khan and wrote his famous work, later to be titled *Refutation of the Materialists*, in 1881. This work was written in rejection of Khan and his followers. Further detail of this will be addressed later in the lecture. Afghani is considered to be the founding father of Islamic modernism. In his expression of the necessity of modernism, he states:

“With a thousand regrets I say that the Muslims of India have carried...their fanaticism to such an evil extreme that they turn away with distaste and disgust from sciences and arts and industries. All that is associated with the enemies of Islam...they regard as inauspicious and unwholesome...Alas, this misuse of religious orthodoxy will end in such weakness and disaster that, I am afraid, the Muslims of India will someday find themselves annihilated (Ahmad, 59—quoted by Afghani).

6.1 His Evolved Ideology Focused On

- a) Belief in *ittihad i Islam* - Unification of Islam and pan-Islamism, but not a single Islamic state or rule of Sharia law.
- b) Need to combat the influence of the West and particularly Britain.
- c) Modernization and democratization of society.
- d) Interpreting Islam to fit the the modern world and allow scientific progress.

Jamal al-Din al-Afghani was born in 1838 about 180 miles from Kabul, of a distinguished family. He received a thorough training in a variety of languages of Islamic countries and the religious sciences. When he was eighteen years old he began the constant travels which were to mark his life. He visited much of the Islamic world as well as Europe, and set up a political organization which called on Muslims to fight injustice and the imposition of imperialism. He had a great impact upon Muhammad 'Abduh and reactions by intellectual Egyptians to the incursion of the Europeans. He eventually sided with the Ottoman Empire but soon became disillusioned with the Sultan, and died in suspicious circumstances in Turkey in 1897.

Al-Afghani's philosophical contributions are to be found in his book *ar-Radd 'alal-dahriyyin* (Refutation of the Materialists). Citing philosophers such as Democritus and Darwin, he criticized the naturalist and materialist philosophers for their denial, either directly or indirectly, of the existence of God. He then went on to elaborate at great length on religion's contribution to civilization and progress. According to al-Afghani, religion has taught humanity three fundamental beliefs: its angelical or spiritual nature, the belief of every religious community in its superiority over other groups, and the assertion that our existence in this world is but a prelude to a higher life in a world entirely free from sorrow and suffering. Our angelic nature urges us to rise above our bestial proclivities and live in peace with our fellow human beings. The feeling of competitive superiority on the part of the various religious groups generates competitiveness, whereby the various communities will strive to improve their lot and persist in their quest for knowledge and progress. Finally, the third truth provides an incentive to be constantly aware of the higher and eternal world that awaits us. This in turn will motivate human beings to refrain from the evil and malice to which they may be tempted, and live a life of love, peace and justice.

Al-Afghani mentions that religion implants in its believers the three traits of honesty, modesty and truthfulness. He further maintains that the greatness of the major nations of the world has always been entailed by their cultivation of these traits. Through these virtues the Greeks were able to confront and destroy the Persian

Analysis of Thoughts & Criticisms of Contemporary Muslim Philosophers in Different Periods

empire. However, when the Greeks adopted the materialism and hedonism of Epicurus, the result was decay and subjection by the Romans. Likewise the ancient Persians, a very noble people, began with the rise of Mazdaism the same downward journey as the Greeks, which resulted in their moral erosion and subjection by the Arabs. Similarly, the Muslim empire, which rose on the same solid moral and religious foundation as did both the Greeks and Persians, became so weakened that a small band of Franks (that is, the crusaders), was able to score significant victories against them. Subsequently, the hordes of Genghis Khan were able to trample the whole land of Islam, sack its cities and massacre its people.

Al-Afghani bases his philosophy on a theory of history in which religion is portrayed as a catalytic force in the progress of humanity. Interestingly, he stresses that religious beliefs must be founded upon sound demonstration and valid proof without any supernatural aspect. This rationalism manifests an important element of modernity in al-Afghani's thinking. However, such modernity does not diminish his strong belief in religion as an integral component and fundamental force behind humanity's quest for morality, truthfulness and integrity.

Al-Afghani's philosophical views revealed a great deal of faith in the human mind and its capacity for innovations based on knowledge rather than ignorance. He expressed great faith in humanity as being one of the greatest miracles of the universe, and believed that there are no areas which can remain forever closed to the human mind. Surprisingly, he predicted that people would reach the moon as a step in a series of strides by mankind, as he believed that nature and the universe were created so that we could continue the challenge of unravelling their secrets.

In his criticism of Darwin's theory of evolution (see Evolution, theory of), al-Afghani presents a philosophical theory about nature in response to Darwin's theory. He believes in the nature of what he termed 'natural selection', whereby survival in nature will be for the strongest and the fittest. Thus if a number of plants are planted in a single space of earth which does not have food for all these plants, it will be noticed that the plants will compete among themselves for food. In due course, some of the plants will become more developed than the others, which will wither. He applies the same theory to the world of animals, including human beings, where the influence of power is more noticeable than elsewhere. He even goes further than Darwin by applying the theory to the area of ideas, maintaining that ideas are born out of other ideas and may be greater than those ideas; this explains why posterity may sometimes excel and be superior to its ancestry. Al-Afghani believes that these developments are due to the impact of nature's aspects and not necessarily the result of human effort. His criticism of Darwin's theory lessened gradually as he began to express views similar to those of Darwin. He cites earlier Muslim scholars such as Ibn Bashroun who had talked about the evolution from dust of plants

and animals. Al-Afghani, however, continued to maintain strong disagreement with Darwin on one fundamental issue, that of the creation of life; this al-Afghani unequivocally ascribes to God.

The life of al-Afghani corresponded exactly with his thought; in him theory and practice were closely linked. In this respect one might compare his mission in the modern Muslim world with that of Socrates in Hellenic antiquity. His life and thought were both marked by three characteristic traits: a subtle spirituality, a profound religious sense, and a high moral sense that influenced very strongly all his actions.

1. *Spirituality*: This trait manifested itself clearly in his detachment from physical pleasures, in his pursuit of spiritual things, and in his devotion to the ideals to which he had dedicated himself.

As Abbas al-Aqqad has said, Jamal al-Din was opposed to the propaganda made among the Muslims in favour of materialism; with his natural perspicacity he exposed the characteristic traits of materialism. He published a book entitled “The Refutation of the Materialists” (*al-Raddala al-Dahriyyin*). “Sometimes the materialists,” says al-Afghani, “proclaim their concern to purify our minds from superstition and to illuminate our intelligence with true knowledge; sometimes they present themselves to us as friends of the poor, protectors of the weak, and defenders of the oppressed.... Whatever the group to which they belong, their action constitutes a formidable shock which will not fail to shake the very foundations of society and destroy the fruits of its labour.... Their words would suppress the noble motives of our hearts; their ideas would poison our souls; and their tentacles would be a continual source of disturbance for the established order.” Jamal al-Din had denounced the sophism and practices of the partisans of the materialistic interpretation of history before it became well known in Europe.

2. *Religious Sense*: This trait found its expression in almost all of al-Afghani’s writings and is notably manifest in his views about the function of religion in society. “Religion,” he wrote, “is the very substance of nations and the real source of the happiness of man.”

Moreover, true civilization, he held, is that which is based on learning, morality, and religion, and not on material progress such as the building of great cities, the accumulation of great riches, or the perfection of the engines of murder and destruction.

3. *Moral Sense*: His acute moral sense subjected him to the famous accusation that he addressed himself against the imperialistic colonial policy of the Western powers, a policy based upon their intention to exploit the weak. He was of the view that what the Occidentals designate as “colonization” is in reality no other than what is its opposite in meaning, “decolonization,” “depopulation,” and “destruction.”

Analysis of Thoughts & Criticisms of Contemporary Muslim Philosophers in Different Periods

It was this view that made al-Afghani make a distinction between “the Holy Wars” of Islam, which aimed at the propagation of faith, and the economic wars of Europe, which always ended in the subjugation and enslavement of the vanquished peoples.

He clearly distinguished between “Muslim socialism,” which, according to him, is based on love, reason, and freedom, and material communism,” which is erected on hatred, selfishness, and tyranny.

Al-Afghani was a true Muslim and a rationalist. He appealed to the Muslims of all sects to make use of the principle of rationalism that is a special privilege of Islam. “Of all religions,” he says, “Islam is almost the only one that blames those who believe without having proofs, and rebukes those who follow opinions without having any certainty.... In whatever Islam teaches, it appeals to reason ... and the holy texts proclaim that happiness consists in the right use of reason.”

In the same spirit, al-Afghani advocated the Mutazilite doctrine of free will against fatalism; this latter is an attitude commonly but wrongly attributed to the Muslims by the Western people. According to Jamal al-Din, there is a great difference between the Muslim belief in *al-qada wal-qadar* (predestination) and that in *al-jabr* (fatalism).

Al-qada wal-qadar is a belief that strengthens the faculty of resolution in man, builds up his moral stamina, and inculcates in him courage and endurance. *Al-jabr*, on the other hand, is nothing but an evil innovation (*bidah*) that was introduced maliciously into the Muslim world for political purposes.

7. Thought Analysis

He took the decision, there is a need for three things to recover the lost glory of the Muslim nation.

- a) 1. Extension of religious education,
- b) 2. To achieve the excellence of moral qualities,
- c) 3. Gain political power.

Abul A'la Maududi and Dr. Iqbal were famous in his philosophy. On the other hand, many scholar like Sayyid Qutb, Hassan al-Banna and many others were inspired by him. In August 1941, Maududi founded Jamaat-i-Islami (JI) in British India as a religious political movement to promote Islamic values and practices. His Mission was supported by eminent scholars such as Maulana Amin Ahsan Islahi, Mualana Muhammad Manzoor Naumani, Maulana Abul Hassan Ali Nadwi and Maulana Naeem Siddiqui. Maududi proposed forming a Muslim state based on Islamic law and in which Islam would guide all areas of life. This state would not be theocracy, Maududi held, but a "theodemocracy", because its rule would be based on the entire Muslim community, not the *ulema* (Islamic scholars)

8. Religious Thought

8.1 Afghani Contemporary Thoughts

At the time of his birth, there was religious education as well as western education in the society. He was baptized at the age of 18. He also educated English with the importance of his religious education as well. His religious interpretation system was dialectical. He first refuted the opinion of the secularists. Then precedence over the indispensability of religion. The church was the center of Christianity as the result of the collapse of Roman Empire and the Renaissance. Secularism increases among people. Herbert Spencer, Darwin's evolutionist doctrine got fame. Hobbs, Lock, etc., spread the individualism. Afghani explains the negative aspects of these doctrines through religion.

8.2 Different Meaning of Secularism

He talked about the meaning of secularism or secularism. First, he talked about skepticism as meaning of secularism. There was no sure and universal skepticism about these three issues of knowledge, truth and spirit. They cannot be sure of anything without confusion and cannot trust others' opinions. They do not believe in the supernatural nature. They do not have religious. Another meaning of secularism is atheism. In this sense a person does not believe in religion, God, in the Hereafter. Another meaning is extreme empiricism. Another meaning is logical sarcasm. Like David Hume is the extreme empiricist. Logical realists consider the existence of the past as meaningless.

8.2 Criticism of Islam's Contradictory Issues

In addition to anti-Islamic thinking, he criticized various contradictions in Islam. Majahab was one of the many different contradictions. He talked about the practical aspects of Islam. Islam is basically a practical religion. He wanted to express that Islam is not only a matter of information or speech but also has practical uses of Islam.

8.3 Discuss the Positive Aspects of Religion

Hegel's rationality is found in his philosophy. Hegel was in Afghani's time and he came back sometime. Afghani believed that religious education is essential for every Muslim. He mentions the hadith of the Prophet (peace be upon him) in this regard, "For every Muslim man and woman is obliged to acquire religious knowledge." He referred to religion as the vehicle for the welfare and permanent welfare of the people. All the sources of life are the beliefs of religion.

Important aspects of religious knowledge:

Analysis of Thoughts & Criticisms of Contemporary Muslim Philosophers in Different Periods

According to him, religious knowledge has many important aspects. Religious knowledge will be progressive and time-consuming. Never ignore the ongoing invention, innovation, progress and prosperity. If anybody believes in religion in these cases, it is excluded.

9. Moral Thought

After the affection of religious knowledge, the only thing that is important for a human being is to develop basic human qualities, moral qualities and spiritual qualities. Afghani was considered to be the true followers of the Prophet (peace be upon him). Because of his character qualities. He was modest as like Abu Bakar (R), spirited was like Umar Farooq (R), like Ali (R) was a thinker, modest.

Analyzing his character, the important aspect of Islam's morality is that,

- a) Deep knowledge of Islam and contemporary world situation,
- b) Knowledge about the history of ups and downs between communities,
- c) Allah, the Messenger, in the afterlife, these are the subject with deep faith and confidence in the other subject
- d) Purifying character and behavior.

He did not give importance only to Allah's doing, worshiping these are personal matters. Besides, he gives his eyesight to the life of the duties and responsibilities. There are various aspects of moral work.

9.1. Strengthening the belief in Akida

A person must remain steadfast in believing in the main issues of Islam. In his various problems and adversity, he must remain steadfast with the belief in this ascendant.

9.2. To attain Purity

One of the basis of morality is purification. 4 types of purity Physical, emotional, financial and spiritual.

9.3. Performing Obligatory regulations

It is obligatory to obey the obligatory ruku of Islam in the life of a believer.

9.4. Removing Errors

Here are some of the issues that have been highlighted here.

- a) Fasting.
- b) Elimination of overeating tenadency
- c) Abstain from anger, jealousy, hatred, etc.

- d) Abstain from more talk
- e) Attraction control for family and relatives
- f) Prevention of attraction of wealth and luxury
- g) Abusions of attractions at power, prestige and status quo
- h) Pride and arrogance removal
- i) Removal of selfishness, dignity, superficiality and inattentiveness

Acquisition of qualities:

Some important points have been given importance here.

* Repentance and Estegfar * Being thankful and and doing proud of others * Patience and Tolerance * Fear of the punishment of Hell and the hope of Allah's grace

Being happy of getting little * Being unattracted with Resources, fame * Niyat * Thinking about creation
 * Tauhid and Tawakkul * Allaah's love * Love for creation * Truthfulness *Honesty * Depository *
 Keeping Promise ***Muraqabah**

And Mushahada * Musahaba * Death thinking

Collective morality: he did not just say to be personal moral, but he emphasized the importance of being a collective moral. Muslim Jahan is like the same uninterrupted personality.

10. Discussion of Sir Muhammad Iqbal

Muhammad Iqbal(9 November 1877 – 21 April 1938), widely known as Allama Iqbal, was a poet, philosopher and politician, as well as an academic, barrister and scholar in British India who is widely regarded as having inspired the Pakistan Movement. He is called the "Spiritual Father of Pakistan." He is considered one of the most important figures in Urdu literature, with literary work in both Urdu and Persian. Amongst his 12,000 verses, around 7,000 verses are in Persian. In 1915, he distributed his first assortment of verse, the Asrar-e-Khudi (Secrets of the Self) in Persian.

Muhammad Iqbal was born in Sialkot; Punjab, in 1877. Allama Muhammad Iqbal additionally composed two books on the subject of The Development of Metaphysics in Persia and The Reconstruction of Religious Thought in Islam and many letters in the English dialect. We all know that Allama Iqbal was an Indian Muslim poet and political philosopher. That his fame rests on both his poetry and his formulation of ideas that contributed to the creation of Pakistan. King George V knighted Him In 1922, Giving Him The Title Of “Sir” For the period of examining law and theory in England,

Iqbal married three times. In 1895, he was married to Karim Bibi followed by the second marriage with

Analysis of Thoughts & Criticisms of Contemporary Muslim Philosophers in Different Periods

Sardar Begum in 1910 and finally Mukhtar Begum in 1914

Iqbal's First Book Of Poetry "Asrar-e-Khudi", Was Written In The Persian Language And Deals With Philosophy Of Religion Allama Iqbal Was Attributed With Two Titles: "Mufakkir-e-Pakistan" Or "The Thinker Of Pakistan" And "Hakeem-ul-Ummat" Or The Sage Of The Ummah

Allama Iqbal Was A Revivalist And Wanted To Revive Islam In Its Truest Form

He Wrote To Bring About A Muslim Revolution.

A. Conception of Khudi or Self

Iqbal introduces his notion of Khudi, or self. Arising from a desire to awaken the Muslim Ummah and drawing upon inspiration from western existentialists like Nietzsche, and Muslim spiritual teachers he empowers the Muslim individual. Beyond its superficial, and important, role as a motivator for Muslims Khudi embodies a deep philosophical concept prevalent throughout his philosophical writings.

1. Real life
2. Immortal and indestructible
3. Love
4. Eternal
5. Independent
6. Valuable
7. Purposeful
8. Immense and possibilities

B. Characteristics of Intuition

1. Direct feeling of temperament
2. The special religion of heart
3. The whole
4. Unique
5. The time is not the reality

C. Conception of Allah

1. The Supreme Being and the Supreme Creator
2. Complete self-3. Is the supreme power
4. Spiritual being
5. Ultimately kind
6. The just judge
7. Savior of the universe

D. Conception about The world

1. Real
2. Flow of life
3. Purposeful
4. Free and creative

E. Conditions while forming state

- a) Tawhid will be the land of the spiritual foundation of society
- b) Tawhid based society will have spiritual principles
- c) Basic principles

- d) Spiritual Center
- e) Special standard

9. Conclusion

Thus we can discuss about some Muslim philosophers of contemporary times. They made many contribution by their works. Many of them participated in many reform works. Their contributions made the history Oof Muslim more enlarged.

Reference

1. Maribel Fierro, "Heresy in al-Andalus." Taken from the Legacy of Muslim Spain, pg. 905. Ed. Salma Jayyusi. Leiden: Brill Publishers, 1994.
2. Majid Fakhry, "Celebrating Ibn Rushd's Eight-Hundredth Anniversary," Archived 28 September 2013 at the Wayback Machine pg. 168. The American Journal of Islamic Social Sciences, vol. 15, iss. 2, pgs. 167–169. Conference report.
3. <https://www.webcitation.org/6YFDTux7u?url=https://www.rep.routledge.com/articles/islamic-philosophy%3Bjsessionid%3DB31B033F077DD5E68E09CC9D35C02105>