TO WHOM IT MAY CONCERN

This University would have ‘No Objection’ to Dr. Abdul Hamid Fazili, Associate Professor, Department of Islamic Studies, Faculty of Social Sciences to attend 2nd Kuala Lumpur Islamic Studies & Civilization Conference at Kuala Lumpur, Malaysia from 8th to 9th October, 2016 with financial assistance from the University.

(S. Ruhul Kabir)
Assistant Registrar
(Academic)

Chairman
Department of Islamic Studies
Certificate of Appreciation

Discussant

Asian University of Bangladesh Acknowledges that

Prof. Dr. Muhammad Ismail

participated at

The International Conference on

Ethics and Morality for Sustainable Development.

26-27 October 2018    Hotel Le Meridien, Dhaka, Bangladesh

Chairman                     Convener
OFFICE MEMO

On the request of Dr. Abdul Majid Khan, Associate Professor, Department of Islamic Studies, the Vice-Chancellor has allowed Associate Professor Harun Isik and Associate Professor Murat Serdar, Faculty of Islamic Theology, Erciyes University Kayseri, Turkey to visit AMU, interact over here and utilize library facilities without any financial liability and accommodation on the part of the University. Their visit will be for a period of three months.

(NAFEES A. FAROOQUI)
Joint Registrar

No. Admin./LD/17/18/IT

Copy to:

1. Dear, Faculty of Social Sciences
2. Chairman, Department of Islamic Studies
3. Dr. Abdul Majid Khan, Department of Islamic Studies
4. University Librarian
5. Persons through Dr. Abdul Majid Khan, Department of Islamic Studies.
6. Assistant Registrar (V.C.’s P.V.C.’s Secretariat)
7. P.S. to Registrar
8. Guard file

Chairperson
Dept. of Islamic Studies
A.M.U., Aligarh
Human migration has shaped and transformed the history of humankind. Individuals and groups have migrated for many reasons: economic, religious, political, as well as for education and cultural exchange. Masses of people have also migrated to escape conflict, persecution, natural disaster and harsh living conditions. Migration has also shaped the history of Islam from its very beginnings. In today’s world, the large majority of migrants and asylum-seekers is a Muslim phenomenon. In this Public Lecture our panel of speakers will address contemporary ethical problems concerning migrants and refugees. For example, how is the nation state affected by the intake of asylum-seekers, refugees and/or economic/labour migrants? And how does this affect the implementation of ethical principles regarding human equality, where only citizens belonging to the nation state can enjoy full rights? Further, how can the higher objectives of Sharia (Maqasid) be implemented in relation to refugees and migrants? Are the obligations at the level of the nation state, or are they only responsibilities at the level of the individual?

Panelists
Dr. Abdul Majid Khan  “Integrating Migrant Rights with Host Rights and Migrant Duties”
Aligarh Muslim University, India

Dr. Abbas Barzegar  “The Living Fiqh of Muslim Humanitarianism”
Georgetown University, Washington

Dr. Dina Taha:  “Syrian Refugee Brides: sisters, victims or agents?”
York University, Toronto

Dr. Tahir Zaman  “Mapping Togetherness: re-scaling the ummah”
University of Sussex
To whom it May concern

Proposal of The Project

The title of the Project

The Indian Subcontinent Islamic Theological (Ilmu’l-kalam) Studies from 18th Century to The Present in The Context of The Indian Example

Researchers

Assoc. Prof. Harun ISIK and Assoc. Prof. Murat SERDAR

Project Type

Research (Social Sciences)

The Indian Subcontinent Islamic Theological (Ilmu’l-kalam) Studies from 18th Century to The Present in The Context of The Indian Example

The research is planned to be carried out for three months between 01 June 2018 and 01 September 2018.

In this study, literature review and evaluation method will be used. Through the literature method, the literature written in Turkish, Arabic and English languages will be searched and related data will be classified and then analyzed and evaluated. First of all, going to the Islamic Research Center (ISAM) Library in Istanbul, especially Turkish sources will be identified and supplied digitally, Arabic and English sources as well, if they are. In India, Aligarh Muslim University Library and National Library will be visited, Arabic and English sources will be identified and supplied digitally. In addition some libraries according to our conversations with ilmu’l-kalam scholars will be visited as well.

In this research project, the Indian Subcontinent Islamic Theological (Ilmu’l-kalam) Studies from 18th Century to The Present in The Context of The Indian Example will be tried to be determined. Since this continent is a large geography including Bangladesh, Pakistan and India, the scope of the work is limited to the Indian example. When the history of thought is examined, the tradition of religious-scholarly work in the Indian subcontinent, it will be seen that it has begun to form from the beginning of the XII. century and has renewed itself to the present day. The nature of the geography where has a very religious and cultured structure has prepared a productive atmosphere for issues related to faith as well as in other fields. As a matter of fact, studies related with Islamic theology (ilmu’l-kalam) with the activities of Shiite and Sunni theologians (al-Mutakallimûn) in India since the second half of the 15th century have taken on an active structure, many discussions have been composed in an active manner, and scientific works have been written. Since the end of the 17th century, valuable works on the rethinking and interpretation of the issues related to Islam beliefs have been made by Fethullah Shirazi, Zahir Herevi, Abdusselam Kirmani, Nizamettin Sihalevi, Shah Veliyullah, Sayyid Ahmed Khan, Abu'l-Kelam Azad, Abu'l-Hasan-Nedvi, Shibli Numani and many other scholars. The discussions, writings, and reformist ideas that have been made since the beginning of 17th century have produced a very large literature with the effect left both that period when these ideas have been put forward and later. As a matter of fact, Shah Walullah has pointed out that the method of classical ilmu’l-kalam should be changed by stating that the ilmu’l-kalam should be based on the evidence instead of the dispute and the discussion. As a reflection of the same
effect, Syed Ahmed Khan states that the time of self-renewal of the ilmu’l-kalam in Islamic World has come by acting on the truth that modern western philosophy brings with it a great method change in western sciences. Reformist and theoretician thinker Shiblî Numanî who attaches more importance to ilmu’l-kalam in other Islamic sciences endeavored to establish a new ilmu’l-kalam instead of classical ilmu’l-kalam tradition in Nadwatu’l-Ulama founded by him against the currents such as atheism, fideism and deism which appeared as a reflection of modern philosophy. Abu'l-Kelam Azad has also become one of the most important figures of Indian history of thought in the recent period, not only in political terms but also in religious sciences with his pan-Islamic thoughts.

Despite the fact that there is a very high level of ilmu’l-kalam activities in India, it has been determined in our country that the studies about ilmu’l-kalam activities in India do not exceed a few pages and that no comprehensive studies have been done by ascertaining to the primary sources and making on-site determinations. This situation reveals that academics who are busy with ilmu’l-kalam alongside interested in the field have very little knowledge about ilmu’l-kalam activities in India, which has a rich idea of ideas on the subject of beliefs.

For this reason, our main aim with this project is to carry out a bibliographic study on the Indian Subcontinent Islamic theological studies from 18th century to the present in the context of the Indian example. In line with this main objective, the following sub-objectives will be tried to be reached:

- Determination of the socio-intellectual relations of the ilmu’l-kalam scholars: Analysis of this matter is important for a healthy assessment in the research that is carried out because the environment lived in the scholar who are busy with the ilmu’l-kalam, their education, culture, social and cultural atmosphere where they lived in is very important to understand their approach to Islamic beliefs and their interpretations.
- Identification of the main sources taken by the ilmu’l-kalam scholars, giving information about their contents: determination of the main source applied to them, presentation of their content in detail is important in terms of analysis of their contribution of the shaping of the world of thought of Indian people related with Islamic beliefs and their subsequent influences.
- Bibliographical identification of the books written by scholars who are involved in ilmu’l-kalam and PhD thesis and giving information about their contents: This study is important in terms of current and important discussions, prominent viewpoints of the prospective scholars.
- To obtain a copy of main sources, works done by scholars and doctoral dissertations to the extent possible, this work is important for the sake of bringing these works to our country.
- Sharing the results with stakeholders
- Results obtained will be published as a an article under the headline “Indian Subcontinent Islamic Theological Studies: India Example” in one of journals situated the SSCI or AHCI indexes after returning to Turkey. In this article, it will be indicated that this work was supported by Research Fund of the Erciyes University and .the name of the university/institue/faculty sending the invitation letter.
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WORKS
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WORK EXPERIENCE OUTSIDE THE UNIVERSITY

COURSES
Bachelor
Systematic Kalam I
Systematic Kalam II
History of Ilmu’l-Kalam
Principles of Islamic belief

**MA**
Ilmu’l-Kalam Text as Arabic I-II
Ilmu’l-Kalam Schools I-II
Systematic Kalam I-II

**PhD**
Belief Problems of Modern Days
Main Subjects at Ilmu’l-Kalam
Ilmu’l-Kalam Text as Arabic

**DIRECTED THESIS**

**MA**
1. ÇELEBİ ATİLLA BARAN CAN, (2014). The Ulûhiyyet (Allah) Understanding of Mawlana, (Erciyes University- Social Sciences Institute-Basic Islamic Sciences Department/ Islamic Theology Department)
2. ERDOĞAN İBRAHİM HALİL, (2013). The Prophecy According to al-Cahiz and Prophecy of Mohamad (Erciyes University- Social Sciences Institute-Basic Islamic Sciences Department/ Islamic Theology Department)
3. DOĞANBAZ CEM, (2012). The Revelation in The Knowledge Theory of Maturidi (Erciyes University- Social Sciences Institute-Basic Islamic Sciences Department/ Islamic Theology Department)
4. ÖZDEMİR EKREM, (2011). Freedom of Will According to Mawlana and Maturidi (Erciyes University- Social Sciences Institute-Basic Islamic Sciences Department/ Islamic Theology Department)

**PhD**
5. ERDOĞAN İBRAHİM HALİL, (2017). The İ’cazu’l-Qur’an Understanding of Fahreddin ar-Razi in The Context of Prophecy Proof (Erciyes University- Social Sciences Institute-Basic Islamic Sciences Department/ Islamic Theology Department)
6. TAŞDELEN MEHMET, (2016). Order Good and Forbid Evil According to Maturidi (Erciyes University- Social Sciences Institute-Basic Islamic Sciences Department/ Islamic Theology Department)

**WORKS**

**Written national books:**
SERDAR MURAT, İŞIK HARUN, Principles of Islamic Faith (2017), Kimlik Yayınları, Basım sayısı:1, Sayfa Sayısı 372, Türkçe(Bilimsel Kitap), (Yayın No: 3889067)
IŞIK HARUN, SERDAR MURAT, Systematic Islamic Theology I (2017), Kimlik Yayınları, Basım sayısı:1, Sayfa Sayısı 431, Türkçe(Bilimsel Kitap), (Yayın No: 3889015)
Chapters in national books:

SERDAR MURAT, Alevism in the Turks from Shia to Red Heads, chapter name: (İnanç) (2017), Ekim, Editör: Sürmeli Mustafa, Basım sayısı: 3, Sayfa Sayısı 462, Türkçe (Bilimsel Kitap), (Yayın No: 65418)


YEŞİLYURT TEMEL, SERDAR MURAT, İŞIK HARUN, İlmu'l-Kalam History From Its Beginning to The Present (2014), Tez-Mer, Basım sayısı: 1, Sayfa Sayısı 270, ISBN: 978-605-87144-1-0, Türkçe (Bilimsel Kitap), (Yayın No: 3323894)

Articles published in internationally acclaimed journals:


SERDAR MURAT (2016). The İ’caz Directions of The Qur’an According to Said Nursi. Katre Uluslararası İnsan Araştırmaları Dergisi(2), 53-64. (Yayın No: 3194558)

Articles Published in Nationally Acclaimed Journals:

SERDAR MURAT (2016). Shirk (polytheism) Institutions Against Middle East Origin Monoteist Religions and ve Their Projections to The Discourses of Modern Harici Jihadist Groups. Yeni Türkiye(87), 418-439. (Kontrol No: 3194648)

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COURSES
Bachelor
Systematic Kalam I
Systematic Kalam II
History of İlmu’l-Kalam
Principles of Islamic belief

MA
İlmu’l-Kalam Text as Arabic I-II
İlmu’-Kalam Schools I-II
Systematic Kalam I-II

PhD
Belief Problems of Modern Days
Main Subjects at İlmu’l-Kalam
İlmu’l-Kalam Text as Arabic

DIRECTED THESIS
MA
1. GÜRLEK AHMET FATİH, (2015). The Evidence of The World to The Existence
of Allah in The Context of The Qur’an, (Erciyes University- Social Sciences Institute-Basic
Islamic Sciences Department/ Islamic Theology Department)
University- Social Sciences Institute-Basic Islamic Sciences Department/ Islamic Theology
Department
3. KARCI MUSTAFA, (2012). The Relationship Between Essence of Allah and Attributes
According to MaturidiThe Matrudiye göre zat sıfat ilişkisi, Erciyes University- Social Sciences
Institute-Basic Islamic Sciences Department/ Islamic Theology Department

PhD
4. ÖZVARİNLİ AHMET, (2016). The Prophecy Understanding of Mustafa Sabri Efendi,
Erciyes University-Social Sciences Institute-Basic Islamic Sciences Department/ Islamic
Theology Department

WORKS
Written national books:
İŞIK HARUN, Kitabu’l Müsayere (2017), Kimlik Yayınları, Basım sayısı:1, Sayfa Sayısı 141,
Türkçe(Kitap Tercümesi), (Yayın No: 3889133)
IŞIK HARUN, SERDAR MURAT, Systematic Islamic Theology I (2017), Kimlik Yayınları, Basım sayısı:1, Sayfa Sayısı 431, Türkçe(Bilimsel Kitap), (Yayın No: 3889015)
SERDAR MURAT, IŞIK HARUN, Principles of Islamic Faith (2017), Kimlik Yayınları, Basım sayısı:1, Sayfa Sayısı 372, Türkçe(Bilimsel Kitap), (Yayın No: 3889067)
IŞIK HARUN, History-Philosophy- Belief System and Rituals of Satanism and Its Criticism (2013), Tez-Mer, Basım sayısı:1, Türkçe(Bilimsel Kitap), (Yayın No: 4080857)
IŞIK HARUN, Human Freedom According to Maturidi (2013), Araştırma Yayınları, Basım sayısı:1, Sayfa Sayısı 200, Türkçe(Bilimsel Kitap), (Yayın No: 4080496)
IŞIK HARUN, Cezaevlerinde Din (2009), Laçın, Basım sayısı:1, Sayfa Sayısı 188, Türkçe(Bilimsel Kitap), (Yayın No: 65412)

Chapters in national books:
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IŞIK HARUN, Contemporary Islamic Thinkers for XIX. Century to The Present, chapter name: (Malik Binnebi) (2017), Divan Kitap, Editör:Sözen Kemal, Turgut Ali Kürşat, Yılmaz Sabri, Basım sayısı:1, Sayfa Sayısı 603, Türkçe(Bilimsel Kitap), (Yayın No: 3889810)
IŞIK HARUN, Disability and Religions, chapter name: (İslam Dini Perspektifinden Engellilik Sorunu) (2017), Açılım Kitap, Editör:Turan Süleyman, Basım sayısı:1, Sayfa Sayısı 352, Türkçe(Bilimsel Kitap), (Yayın No: 3889250)
IŞIK HARUN, DEMİR ABDULLAH, Religious Services Guide for Prison Settings (2012), Diyanet İşleri Başkanlığı Yımları, Editör:İşık Harun, Demir Abdullah, Basım sayısı:1, Türkçe(Bilimsel Kitap), (Yayın No: 4080806)
YEŞİLYURT TEMEL, SERDAR MURAT, IŞIK HARUN, İlmu’l-Kalam History From Its Beginning to The Present (2014), Tez-Mer, Basım sayısı:1, Sayfa Sayısı 270, ISBN:978-605-87144-1-0, Türkçe(Bilimsel Kitap), (Yayın No: 3323894)

Articles published in internationally acclaimed journals:


**Articles Published in Nationally Acclaimed Journals:**

IŞIK HARUN (2013). An Islamic Theological Approach to The problem of Disability. EKEV Akademi Dergisi Sosyal Bilimler Eğitim Bilimleri, 17(57), 1-22. (Kontrol No: 4081640)

**Presented at international scientific meetings and Published Proceedings:**


**Presented at National Scientific Meetings and Published Proceedings:**


National Workshop

on

“Fundamental Issues in Knowledge and its Acquisition (FIKA)”

26 – 30 March, 2015

RESOLUTIONS

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RESOLUTIONS

1. The vitiation of the science-driven high standard of life by all-pervading and grave crises - that have started flagging even Modern Science - require a truly fundamental critique of the contemporary Learning behind present-day culture and civilization, and the possible rectification of this Learning.

2. The first step in this direction, taken by Post-Modernism, and presaged by the Romanticist Movement, has been partially positive, and has opened the door for a healing return of methods other than the Rational and Empirical. However, the inability of Post-Modernism to disavow the Anti-Transcendentalism of Modernity, left it without any objective basis for the extra-Rational methods. For the same reason, it also did not have the objective basis for Reason and Perception. So, instead of qualifying Ratio-empiricism, it denied any objective reality to it. Thus, on the flip side, Post-Modernism had to settle for, the philosophically embarrassing position of, Relativism, as its theory and, on the praxis side, inability to sift the real from the illusory, even the counter-real, called evil in the ethical paradigm.

3. The next step was a polyvalent mix, which may rather arbitrarily be subsumed under the otherwise precise term of Trans-Modernism. It took the fateful step – which Post-Modernism could not take – of retracting from the eight hundred year old Anti-Transcendentalism of Post-Renaissance West. However, this new-found Transcendentalism lacked sufficient integrity as it was not squarely grounded in Tradition* and in Traditional Metaphysics and Philosophy, which alone has full and authentic data about Transcendence. (*Tradition is Revelation-based, and constantly inspired, cultural and civilizational activity, transmitted and growing over the generations. The growth being like the growth of a tree out of an all-sufficing seed planted in a particular soil, rather than the chimerical transformation of one species into another.)

Transmodernism marked a fundamental shift in asking for the modernization of Tradition rather than its destruction. However, the flaw, even in such a tectonic shift is basic and obvious. Tradition being addressed to totality of reality and Modernity to only the quantified physical fragment of it, Modernity needs to be
integrated into Tradition, rather than entire Tradition being qualified by the former, or even mixing the two on equal footing.

4. The present National Workshop, FIKA, drawing on these developments and, on a few very different but globally unknown, yet essentially cognate processes, has taken the next step in this direction of examining and proposing the process of integrating Modern Reductionist Science into Integral Learning.

5. The rather invisible streams, other than main-stream Philosophy, which FIKA has tapped include the study, researching and practicing of a Traditional Science, namely, Unani Medicine, as a living science, in a basically modern educational matrix.

FIKA has also drawn on the study of probably the most massive and vibrant Traditional entity, namely, the Islamic Civilization and Culture, by an originally modern methodology. This discipline goes under the name of Islamic Studies.

At a basic level, FIKA has utilized the circumscribed, but increasingly noticed works of restated Traditional Metaphysics and Philosophy appearing over the last one hundred years.

It has also utilized the recent and continuing expressions of Islamic Tradition in the Sub-continent, incepted by Shah Waliullah.

6. FIKA has shown that the most fundamental step in evaluating and rectifying contemporary Learning is, the recognition and centre-staging of Total Reality viz Transcendence and Multiple Levels of Being, and of the corresponding Kingdom of Knowledge comprising of Metaphysics, Cosmology, Traditional holistic and qualitative sciences and Modern positivist and quantitative sciences.

7. It should be recognized that Modern Natural Science objectively studies Reality, albeit the lowest, and quantitatively transformed Physical Level of Reality. Both the advantage of Quantitative Science, namely, power, and the grave adverse effects besetting it, flow from the same thing, namely, restriction of study to a highly delimited part of Reality. Delimited objects are precisely understood and closely manipulable. Whereas, the expanse of the cut out and ignored Reality gives rise to practical ill effects and cognitive errors.

In light of being an objective, though limited, study of Reality, Modern Natural Science, and its unique power-giving function, need to be preserved and continued. In light of studying and accessing a quite limited part of Reality,
further whittled down for the sake of quantitative measurement, Modern Natural Sciences should be complemented by holistic Traditional Sciences like Unani Medicine, Ayurveda etc. to be practiced as living sciences, essentially according to their own traditional paradigm.

In order to minimize the grave adverse effects which inevitably follow from limited perspectives, Modern Natural Science should be closely controlled and regulated.

To avoid yet another negative fall-out of limited perspectives, namely, the painting of an illusory or even counter reality picture of reality, the world-view giving role of Quantitative Science should be down-scaled. Panoramic disciplines like Metaphysics and Qualitative Natural Sciences should play a greater role in reality-picturization.

8. The Modern Social Sciences possess the parameters for studying intangible, though materially explained, social phenomena and have qualitative along with quantitative methods of ‘measuring’ these intangible parameters.

The Transcendental and Supra-Material levels of phenomena need exactly these, intangible parameters and qualitative methods, in order to be discursively studied within a discipline of learning.

So, Modern Social Sciences should start taking into account the Transcendental and Supra-Material dimensions and factors in descriptions and explanations of social and human phenomena.

9. If ‘reform’ of a Discipline were to mean that it should start taking into account the supra-material and transcendental dimensions and connections of its objects of study, one can say that Modern Social Sciences can be ‘reformed’, whereas, Modern Natural Sciences – as reductionist, quantitative, power-giving sciences - can be only ‘rectified’ by being ‘complemented’ to get things which they can’t provide e.g. Holism and by being ‘qualified’ to minimize the practical and cognitive errors arising from the ignoring of left-out reality.

10. The ‘Theological Sciences’ are modally different from the ‘Rational Sciences’, an Islamic Traditional term that covers all disciplines of the Traditional and Modern stream extending from Metaphysics to Quantitative Natural Sciences. The Theological Sciences are an explanation of the Revelation, whereas, the Rational Sciences are discursive descriptions of various levels of Reality. However, the
latter draw the data about Transcendental and Supra-Material levels from Revelation, albeit mediated Metaphysics which feeds this data into a cogent and discursive picture of these levels. Conversely, the Theological Sciences develop cogent principles for pursuing their explanatory work, such as *Usul al tafsir, Usul al fiqh* etc.

So, the Theological Sciences should continue to be pursued in Seminaries. However, their Abstracts, including their Principles should be appropriately restated to be cogently understandable for the contemporary mind and included in mainstream academia. This would be in addition to primary levels of Theological Sciences imparted in Departments of Theology / Divinity etc for the religious training of the students of mainstream academic institutions.

11. Analytical Abstracts of the Traditional Sciences that cannot be studied as living sciences, such as, Geocentric Astronomy and so-called Occult Sciences like Alchemy etc should also be included in mainstream academia for obtaining principles to be used in other disciplines, for ‘empathy’ creation in social scientists devoted to their study as cultural phenomena and for personal edification of those so-inclined.

12. Some Traditional Sciences are being pursued as living sciences in essentially modern-style academic institutions, such as, the Colleges of Unani Medicine and Ayurveda in the Indo-Pak Subcontinent.

Their content and method should be increasingly brought into consonance with their true, original, traditional character. Only then the benefits being offered by them, such as, safe, non-abrasive and effective holistic health-care can be preserved.

Their traditional character and frame-work can be correctly and comprehensively understood only if they are examined in light of Traditional Metaphysics and Philosophy.

So, issues of Traditional Philosophy specially relevant to Traditional Medicine should be compiled and restated in a manner to be understood by the contemporary mind-set of young students.

One useful input to above ends is admitting Graduates from Religious Seminaries who do not only know the classical languages which hold most of the texts of these Medicines, but also have a better internalization of the traditional
philosophical framework necessary for avoiding materialistic misinterpretations of Supra-Material descriptions, such as, Ruh (Pneuma), Quwa (Faculties), Prana (Vital Principle) etc.

13. All these exercises can be undertaken only on the basis of information about Integral Reality with its Transcendental base and Supra-Material Levels. This information can be provided only by Traditional Philosophy, particularly, its Revelation-based Metaphysics. So, the study of Traditional Metaphysics and Philosophy, and its application to all levels of Learning is essential and of paramount importance for a truly fundamental evaluation and rectification of contemporary Learning. Further, Traditional Metaphysics and Philosophy would be needed on a continuous and interactive basis, even after the fundamental reorientation needed at this juncture. In fact, the most important part of this reorientation is restoration of Metaphysics and Traditional Philosophy as the apex and basis of Learning. So, Traditional Metaphysics and Philosophy should be included as an independent and probably the most important discipline in contemporary academic institutions. So much so, that in light of its essential differences from Modern Philosophy, it would be preferable to have separate, though closely engaging, departments for Traditional and Modern Philosophy.

14. Contrary to widespread belief, existing Traditional Metaphysics and Philosophy is perfectly capable of being used for this truly fundamental and profound evaluation, rectification and continued guidance of contemporary Learning. In fact, one of the major reforms which the contemporary mentality needs is to be disabused of the grave fallacy of equating the knowledge of the immutable and changing levels of Reality. The immutable level, namely Transcendence and its operation in the Contingent realm being stable, their knowledge too is stable. The apparent changes in Metaphysics and Basic Cosmology actually amount to the varying perspectives of the human observers. Whereas, the knowledge of the Contingent level keeps changing not only due to changes of the perspective but, due to changes in the Contingent reality itself, as it manifests itself serially in Time.
Thus, although the Sciences of Nature and Man keep on changing but Metaphysics is stable. However, it does require restatement and fresh engagement with changing human perspectives and mentality and changing descriptions of Contingent reality.

So, existing Traditional Philosophy, particularly Metaphysics is not only capable of taking care of all issues irrespective of Time, but should be so by definition.

15. However, the existing Traditional Metaphysics and Philosophy needs to be restated in order to be comprehensible for the contemporary mind. Secondly, it should be applied to existing issues which may be new or newly formulated. This will require not only restatement but fresh philosophisation. In fact, it would be difficult to practice restatement and fresh philosophisation as water-tight compartments.

Traditional Philosophy is – wrongly – believed to be outdated not only in substance but also in style. Its presentation too is considered to be un-decodable. But, contrary to this opinion, Traditional Metaphysics and Philosophy has already been restated to an extent sufficient for its preliminary use in the academic process. Particularly, Islamic Traditional Philosophy has been more extensively restated.

However, a very grave caution in this regard is in order. It should be appreciated and always remembered, that a big part of the so-called ‘restatement’ of Traditional Philosophy is actually a modernistic distortion. This problem is all the more acute with regard to Traditional Hindu Philosophy, for various reasons. Coomaraswamy holds even Radhkrishnan’s works to be of this nature.

16. Since, Metaphysics deals with the most universal issues, it is expected to be similar in all Traditions. But various Traditions have different perspectives on Metaphysics. Yet, the various Metaphysical Perspectives of Hindu, Islamic, Neo-Platonic Tradition etc and even the traditional sciences of these Traditions devoted to contingent levels, such as Cosmologies, Natural Sciences, Philosophy of Art etc are eminently co-relatable, in terms of certain common structures that transcend the undeniable, differences of form, the equally undeniable significance of these different forms. Yet, the transcendent common patterns are concrete enough to form the basis of a global paradigm for global Learning, in
addition to the use of more specified individual Traditional forms that can form the basis specific Learnings within each Tradition. So, on one hand the Metaphysics and Philosophies of various Traditions should be restated integrally. But on the other hand efforts must be made to develop a Meta-language capable of showing the correspondences and affinities of various Philosophies. This Meta-language will never replace the integral descriptions of each Traditional Philosophy, but eminently help in co-relating them conceptually and for providing a very significant range of common ground for application in truly global Learning, the present ‘global’ and even ‘universal’ Learning being nothing but the sectarian perspective of Post-Renaissance, Anti-Transcendentalist and Neo-colonialist West.

The Islamic Tradition being the latest, is summative of earlier Traditions and most overtly presages Modernity’s greater, rather exclusive, concern with the Individual / Material / Ratio-empirical. However, the Islamic Tradition despite giving greater space to the Individual / Material / Ratio-empirical, keeps it within the limits of normality and maintains the supremacy of the Universal / Spiritual / Intellective or Intuitional.

So, the Islamic Tradition can play a good role as a bridge between various Traditions on one side, and on the other side, as a bridge between Tradition as such, and Modernity.

In fact, the working out of the differential response of the Tradition-Islam-Modern ‘Trialectic’ to the objective and undeniable decrease of the Universal / Spiritual / Intellective or Intuitional in the Cosmos and the Psyche, in the present ‘Last Times’ and the increase of the Individual / Material / Ratio-empirical in contingent reality, is one of the most interesting and important inchoate areas of Philosophy that promises to provide very valuable guide-lines for integrating Modernity with Tradition, or for integrating the Quantitative Sciences with Integral Learning.

One very basic principle is obtained from the Islamic Tradition in this regard, namely, providing more than optimal yet normal space, to increased Materiality and to its knowers: Reason and Observation, so that, the decrease in Intuition is compensated by increased Reason and Observation, but only to such extent, and
accompanied by such ingenuities, that the equilibrium between the Universal / Spiritual / Intuitional and the Individual / Material / Ratio-empiric is not disturbed.

This, hitherto unstated area of Traditional Philosophy and Tradition-Modernity Dialectic, was presented in the Workshop in details that are sufficient for formulating the Plan of Study of this Issue, as this issue is specially relevant to the objective of FIKA, namely, fundamental evaluation and correction of contemporary Learning.

18. Coomaraswamy's alerting to the dangers of modernistic distortions of Traditional Philosophy should be taken and remembered as a salutary caution by all those who wish to devote themselves to the restatement of Traditional Philosophy and/or to its evaluative and corrective application to contemporary Learning. There is great scope for serious error in the restatement of Traditional Philosophy and the even more treacherous task of evaluating contemporary Learning and proposing and carrying out its rectification and reform.

So, although, there is enough basis to start undertaking this task in certain areas, right up to the technical levels, the serious dangers of going wrong, demand great objectivity, hard scholarly and analytical work, self-criticism and patience. There should be no undue procrastination but, haste would be fatal.

A useful policy could be, giving ones best, but avoiding undue haste in making conclusions.
Dear Dr. Abdul Majid Khan,

Warm greetings from Istanbul!

We are pleased to inform you that your paper has been accepted to be presented at the 11th International Symposium on the theme of “A Faith Service Through the Guidance of the Qur’an and Sunnah: Positive Action” organized by the Istanbul Foundation for Science and Culture on the dates of 1-3 October 2017 in Istanbul.

Your 4 nights accommodation (30th of September 2017 check-in 4th of October 2017 check-out) and meals will be provided by the foundation. Our foundation is also ready to cover the expense of your economy based air ticket (up to 750USD).

You are expected to submit your final/revised article no later than 25th of July 2017.

Please feel free to contact the Symposium Secretariat with any questions you might have regarding the symposium. We look forward to welcoming you in Istanbul soon.

Best Regards,

Hakan Gülerce
Secretary
Assalamualaikum wa rahmatullah.
On behalf of Asian University of Bangladesh (AUB), we are writing with great pleasure to inform you that the Department of Islamic Studies, Asian University of Bangladesh is going to organize an International Conference on “Ethics and Morality for Sustainable Development” to be held on **26-27 October 2018** at AUB, Dhaka, Bangladesh. The Activities will include the academic research presentation and the International Panel Discussion entitled “Ethics and Morality for Sustainable Development”.

In relation to this, we, on behalf of AUB, are pleased to invite you as a Guest of Honor. AUB authority will bear your local expenses during two-days conference. However, the authority will not provide you the international travelling and other expenses due to insufficient fund.

We humbly request the **High Commission of Bangladesh** to assist our guest providing Visa and allowing him to travel to Dhaka, Bangladesh to attend the scheduled events.

We will be very happy, if you kindly send us a confirmation letter and your travel plan with air tickets so that we can arrange everything accordingly. If you require any further assistance for obtaining your visa, please feel free to inform us.

We look forward to hearing from and seeing you in Dhaka, Bangladesh.

With best regards,

Prof. Dr. Mohammad Mohsin Uddin  
**Dean, School of Human Science and Arts**  
**Head, Department of Islamic Studies**  
&  
**Chairman, Conference Organizing Committee**

NB: In case of any emergency, please contact at: +8801727253565 (IMO, WhatsApp).
March, 2018

Dear Dr. Abdul Majid Khan

Subject: An Invitation as a Speaker

On behalf of Yala Rajabhat University, we are writing with great pleasure to inform you that Yala Rajabhat University is organizing the National and International Conference 2018 in “Creative Research for Stability, Prosperity and Sustainability” on 10th May 2018 at Yala Rajabhat University. The activities are including the academic research presentation, and the international panel discussion entitled “Education for Sustainability”

In relation to this, we are pleased to invite you as one of the renowned keynote speakers in the morning session on 10th May 2018 at the Faculty of Management Sciences. The conference program attached herewith for your information and consideration.

Your kind cooperation and prompt reply are highly appreciated.

Sincerely yours,

[Signature]

Assistant Professor Dr. Sombat Yotathip
Acting President
Yala Rajabhat University

Dr. Abdul Majid Khan
Associate Professor
Contemporary Islamic Thought Duplex-1, Royal Cottage, Kabir Colony
Aligarh Muslim University, India
<table>
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<th>Time</th>
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<tr>
<td>08.30 - 09.00 am</td>
<td>Registration</td>
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<td>09.00 – 09.15 am</td>
<td>Open ceremony</td>
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<td>09.15 – 10.00 am</td>
<td>Special Lecture</td>
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<td>10.00 – 11.00 am</td>
<td>Panel Discussion on “Education for Sustainability”</td>
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<td>10.00 am - 12.00 pm</td>
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<td>12.00 - 13.00 pm</td>
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<td>Group 1: Humanities and Social Sciences</td>
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<td>Group 2: Arts, innovation and creative work</td>
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<td>Group 3: Business Administration and Communication Arts</td>
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<td>Group 4: Education and Islamic Study</td>
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*Remark: Refreshment is provided.*
ISM -3011       Muslim Historiography

Objectives: Familiarization with development of Muslim Historiography.
Outcome: Better appreciation of non-European particularly Muslim contribution to the science of Historiography.

ISM-1011       Islamic Political Thought
Objectives: Developing an appreciation regarding Divine guidance and divinely guided thinkers to the development of Political Thought.
Outcome: Equipping the students with ideas and means based on divine teachings for improving the state of politics and government.

ISM-2011       Scientific legacy of Islam
Objectives: Introducing the contributions of Muslims to Science.
Outcome: Better appreciation of continuum of scientific legacy, cutting across periods and regions.

ISM-4002       Contemporary Muslim World
Objectives: Introducing some reformative movements and reformers along with some burning issues of contemporary Muslim world.
Outcome: Development of better ideas and ways of improving the future of Muslim world in particular and humanity in general.

ISM-2022       Ibn Taimiya
Objectives: Introducing Ibn Taimiya as a reformer and his contribution and impact on Muslim world.
Outcome: Better appreciation of the positives and negatives of the Muslim reformer’s impact on contemporary Muslim thought and practice.

ISPH-31M       Development of Islamic Thought in Modern India
Objectives: Perspectivising the development of various strands of Muslim thought in India.
Outcome: Development of critical abilities to discern the contours of Muslim thought in modern India for development of healthier future.

ISPH-144B      Muslim Response to the West
Objectives: Introducing some key Muslim thinker’s approaches to the West.
Outcome: Development of better critical abilities for development of healthier thought patterns for a healthier future
**T-PhiSci**

**Announcement**

**National Conference on Philosophy-Science Interface: Key Issues & Texts**

**(T-PhiSci)**

**April 20-22, 2017**

Department of Ilmul Advia, Aligarh Muslim University, Aligarh

**Co-Sponsor:**
Centre for Studies and Research (CSR), Hyderabad

We are happy to announce that a “National Conference on Philosophy-Science Interface: Key Issues and Texts”, will be held at the Department of Ilmul Advia, Aligarh Muslim University, Aligarh on 20-22 April, 2017.

The Conference will undertake a rigorously perspectivized survey of key texts, to take ahead the *inter-disciplinary process* of Philosophy-led critiquing and optimization of contemporary Learning, Sciences and Disciplines which was introduced at the National Workshop on Fundamental Issues in Knowledge and its Acquisition (FIKA), held at the Department of Ilmul Advia, Aligarh Muslim University, Aligarh in March 2015. (FIKA Report, FIKA Resolutions and FIKA Synopsis are available on this website.)
The Department of Ilmul Advia has developed expertise in restated Traditional Philosophy (Falsafa), engaged with Modern Philosophy and Science, to guide the advancement of Unani Medicine. Since, this plenary Philosophy –Traditional Transmaterial Philosophy engaged with Positivist Modern Philosophy – is also being demanded for the optimization of modern natural and human sciences, the Department launched a wide inter-disciplinary process of introducing and linking plenary Philosophy to various Disciplines initiated by FIKA. This unique achievement draws on the commitment of Indian Society and State, in general, and, of Aligarh Muslim University, in particular, to modulate and integrate ‘Modernity’ with Tradition.

The Conference will include Lectures and Papers. The Lectures will focus on issues, while Papers may focus on issues or texts. As obvious, teachers and students from all disciplines can participate in the Seminar. However, Philosophy, Unani Medicine, other Traditional Medicines, Western Medicine, Islamic Studies, Physics, Psychology, Sociology, Education, History and Literature are most close to this exercise.

In light of the extended role of Philosophy in Traditional Medicines, which being Transmaterial are directly derived from it, a Symposium on Comparative Philosophy of Traditional and Western Philosophy will also be held.

A synopsis and list of correlated topics and texts expected to be covered in the Seminar are given below. The texts may be introduced or reviewed in the perspective of relevant issues. The aim is to survey existing knowledge on Philosophy based critique and optimization of contemporary Learning.

The FIKA Resolutions, FIKA Synopsis and FIKA Report of FIKA, as well as, other texts present on this website, should also be consulted to clarify the perspective in which the texts are to be introduced or reviewed. Other relevant topics and texts may also be discussed.

To keep the exercise fully interactive, the Conference will include only 50 delegates. All possible assistance will be provided for travel and hospitality.

You are most cordially invited to send the topic and synopsis for your proposed Paper, along with the Registration Form. The accepted topics will have to be followed by an Abstract. You may also send request for participation without contributing Paper. Looking forward to having you with us at the Conference,

**Director**

Professor Kunwar Mohammad Yusuf Amin  
Department of Ilmul Advia  
Aligarh Muslim University, Aligarh-202002, India.

**Organizing Secretary**

Dr. Abdul Majid Khan  
Department of Islamic Studies

**Co-Sponsor:** Centre for Study and Research (CSR), Hyderabad.
Synopsis

The increasing aridity and impasses of Learning and, the snow-balling civilizational and natural crises, are all calling for a fundamental critique of Learning.

Sciences, Natural and Human, Modern and Traditional, can be characterized, critiqued and optimized only by a Philosophy geared to entire Reality: Sensory, Supra-Sensory, Transcendental; and, obtained by an equally integral method constituted of intellection, ratiocination and observation.

This type of Philosophy exists in a fully expressed form only as Traditional Philosophy: Islamic, Hindu, Buddhist, Scholastic, Greek, Far Eastern etc. But faint and louder echoes exist in the otherwise materialistic post-renaissance western civilization also, such as, Metaphysical Poets, Romanticism, New England Transcendentalism, Trans-Modernism etc.

Fortunately, this type of plenary Philosophy has also found expression in a newly emerging meta form of all Traditional Philosophies, correlated with Modern Philosophy, thanks mainly to Guenon, Coomaraswamy, Schuon, SH Nasr, Huston Smith etc. This meta-form is rather an epiphenomenon of a more basic exercise, namely, a contemporary restatement of various Traditional Philosophies by the same thinkers.

While this plenary Philosophy is emerging in a topical form engaged with present times by the continuing restatement of Traditional Philosophies and their correlation with modern philosophy and issues, critical mass has been generated to start applying this plenary Philosophy towards the critique and optimization of contemporary Learning.

The Department of Ilmul Advia, developing this type of Philosophy for its own specific need of guiding the advancement of Trans-Material Unani Medicine in a Positivist environment, was naturally the first to recognize and interact with this globally emerging discourse.

The National Workshop on Fundamental Issues in Knowledge and its Acquisition (FIKA) held at the Department in March 2015, summarized and rounded off this emerging plenary Philosophy, mainly in relation to the task of critiquing and optimization of contemporary Learning, Sciences and Disciplines (Resolutions & Report enclosed).

FIKA, pressing plenary Philosophy to the critique of contemporary Learning and Sciences in a general manner, was obliged to be synoptic. This had to be followed by more detailed consideration of the premises and points of that dialectic.
The National Seminar on Philosophy-Science Interface: Key Issues and Texts (T-PhiSci), a survey of existing knowledge of the area, is being undertaken as the first logical step in Philosophy-based critique of contemporary Learning.

The survey will take the form of reviewing texts in the perspective of key issues.

The area covered will be Philosophy-based critique of Learning, Sciences and Disciplines.

This will then include not Philosophy or the Sciences, as such, but (i) the most general aspects of Philosophy, (ii) the general aspects of Learning and Natural and Human Sciences and (iii) those parts of Philosophy which relate to Learning in general and to Natural and Human Sciences. The history of various developments, wherever useful for understanding them, will also be included.

So, it will include the most basic levels, and mutual interfaces, of Metaphysics, Cosmology, Philosophic Anthropology and Psychology, Philosophic part of Traditional Medicines, particularly of Unani Medicine, Ethics, Philosophy of Nature, Philosophy of Art, Philosophic aspects of Sociology, Politics, Economics, Islamic Studies, Education, Literary Theory and Criticism etc. Philosophic aspects of Theology, History, Law, Mathematics etc will, in all probability, have to be deferred for the future.

Since, Traditional Medicines (TMs), including Unani Medicine, are derived from Philosophic Cosmologies, so, plenary Philosophy is needed not only for general characterization of TMs but also for correctly understanding and applying to Health-care, their supra-material patho-physiological principles, qualitative and subjective diagnostic parameters and holistic and natural therapeutic interventions.

Secondly, since, current Health-care is determined by materialistic western medicine, comparative philosophy of traditional and western medicine is needed to find elements from modern science that are appropriate to trans-material TMs and determine the proper place of these modern elements within the TMs.

So, the Conference will include a Symposium on Comparative Philosophy of Traditional and Western Medicine.
### Key Issues & Texts

i. The texts have been placed against that issue or issues, to whom they are most closely related. However, they may include other issues also. So, the texts may be introduced / reviewed with respect to all issues covered by them, or, only with respect to those issues against whom they have been put in the following list.

ii. The texts available with the Organisers may be provided on request by e-mail

<table>
<thead>
<tr>
<th>S.No</th>
<th>Issues</th>
<th>Texts</th>
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<tbody>
<tr>
<td>2</td>
<td>Relation of Revelation and Religion to Philosophy</td>
<td><a href="http://www.muslimphilosophy.com/ip/nasr-ip2.htm">http://www.muslimphilosophy.com/ip/nasr-ip2.htm</a></td>
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<td>3</td>
<td>Metaphysics benefits from Revelation &amp; Religion via ‘Esotericism’ not ‘Mysticism’</td>
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<td>5</td>
<td>Traditional Philosophies: Islamic, Hindu, Scholastic, Greek, Far-Eastern: Restatement; Unity in Diversity, Correlation &amp; Meta-Language.</td>
<td>Nasr: Isl Mod World pp.110-113</td>
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<td>7</td>
<td>Pluralist; Only Discursive / Discursive + Symbolical, etc.</td>
<td>Nasr: Rel Nat pp.126-129</td>
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<td>7</td>
<td>Traditional Islamic Philosophy: Unity, Morphological &amp; Chronological Variety and Islamic Status of various Types.</td>
<td>Nasr: Isl Phil pp.1-48 Nasr: YMGMW pp.75-84**</td>
</tr>
<tr>
<td>8</td>
<td>Fashioning Academic Courses of Traditional Philosophy: To be based on a particular Tradition: Islamic, Hindu etc; Other Traditional Philosophies be appended and correlated; Correlation &amp; Application to issues in Modern Philosophy and Thought.</td>
<td>Nasr: Isl Mod World pp.165-187</td>
</tr>
<tr>
<td>5</td>
<td>History of Philosophy: Transcendentalist (Traditional Philosophies), Positivist (Materialist Western Modern Philosophy), Para-Positivist (Non-Materialist Western Modern Philosophy), Re-emergent Transcendentalist / Perennialist Philosophy, etc.</td>
<td>Yusuf Amin Nasr: Isl Mod World pp. 165-187 <a href="http://www.muslimphilosophy.com/kalin/The%20Sacred%20versus%20the%20Secular.doc">http://www.muslimphilosophy.com/kalin/The%20Sacred%20versus%20the%20Secular.doc</a></td>
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<td>Non-Materialist Reading of Ancient Greek Philosophy</td>
<td>Nasr: Isl Mod World pp. 165-187</td>
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<td>Philosophy: Guenon, Coomaraswamy, Schuon, SH Nasr</td>
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<td>Various approaches to the Meaning of Modern Science in the Islamic World (cf. Ibrahim Kalin etc)</td>
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<td>Modern Quantitative Science: Progress or Compensation</td>
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<td>Degrees or Levels of Being</td>
<td>Schuon: Dim Isl pp.142-158</td>
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<td>Linkages of the Corporeal (Material) Level to Higher Levels</td>
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<td>Knowledge; Types of Knowledge: Qualitative, Quantitative etc; Means of acquiring various types of Knowledge</td>
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<td>Symbolism or Symbolical Language of Knowledge</td>
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<td>The Islamic &amp; Hindu approach to Reality</td>
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<td>The correct meaning of Transcendence, the Absolute, Infinity, Eternity etc</td>
<td>Eternity: Guenon: Mult St: pp.7-12</td>
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<td>The difference between Intellection and Ratiocination</td>
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<td>Changes with the March of Time: Evolution/Progress or Regression/Decadence</td>
<td>Lings: The Eleventh Hour</td>
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<td>The basic cosmic &amp; psychic change in contemporary times: Increase of ‘the Individual’ and receding of ‘the Universal’: the response of Modern West (European Renaissance), Islam &amp; Earlier Traditions</td>
<td>Yusuf Amin</td>
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<td>Philosophy of Nature</td>
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<td>Extended role of Philosophy in Traditional Medicines (TMs): Philosophic Perspective of TMs, Philosophic Principles of TMs and the relation of Clinical Parameters, Practice and Effects of TMs, to their Philosophic Principle</td>
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<td>Philosophy of Art</td>
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</table>
|  | Nasr: Isl Art Sp: pp.3-16, 195-202  
Coomar: Fig Sp: pp.9-103  
Coomar: Christ Orient: pp.7-16 |

**Bibliography**

**Key to Abbreviations**

5. Schuon, Dim Isl: F Schuon, Dimensions of Islam  
6. Guenon, Mult St: R Guenon, The Multiple States of Being  
7. Martin Lings: The Eleventh Hour  
8. Nasr Isl Art: SH Nasr, Islamic Art and Spirituality  
10. Coomar: Fig Sp: AK Coomaraswamy, Figures of Speech or Figures of Thought.  