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INTRODUCTION

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THE DIALOGUE is meant to provide a lever to eminent scholars and young intellectuals to promote goodwill, understanding among civilisations and moderation worldwide. The debut issue and the first number of *The Dialogue* comprises of two main categories. The first section of the issue focuses upon Islam, meaning to drain out the misperceptions and misapprehensions, geared up by the nuance and niceties of Westernism, of the spirit of Islam and the devotion of Muslims. The second section however brings to fore the crises and complications of the international refugees regime and a couple of book reviews.

In first chapter, *The Rise of Muslim Umma in Makkah and its Integration*, Dr Nazeer Kakakhel expounds different shades of the term 'umma'. He uses the term in the sense of nation, humanity, group of people and community by drawing inferences from the verses of the Quran. He also traces back the roots of Muslim integration in Makkah in social, cultural, political, economic and spiritual perspectives. The epicenter of the integration was the Messenger of God, Mohammad, the last Prophet of Allah.

In second chapter, *Glimpses of the Serah of Muhammad*, Ayaz Khan comments on the life and disposition of Prophet Muhammad, that was a God bestowal as a source of inspiration, knowledge and wisdom. Believing that the personality of the Holy Prophet was an exposition of the divinely value and valor, who put the pagan Arabs on the path towards a civilised and decent living, emancipation them

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from the terror and turbulence of paganism, nescience and barbarism. Through the adaptation of his life to the will and wisdom of God, he became a universal “role model” and exemplar, perfecting human knowledge and know-how about the world, they live in.

Qadar Bakhsh Baloch in third chapter, *The Islamic Civilisation*, after straddling over the history of the Muslim civilisation, expounds the civilising and enlightening influence of Islam on the West and the east alike. He also sorts out and points out the contribution of the Muslim scientists and artist-philosophers in the preservation of the pre-Islamic arts and sciences and in the expansion of the frontiers of the world’s knowledge and wisdom with a hint of divinity. Therefore it is wrong to debase Islam as a terrorising and fanaticising religion. In short, he reminds the Muslims and the Westerners that European awakening owes much of its inspiration to contact with Islam—fact of which most the East and the West is “abysmally ignorant.”

Refuting the floating wisdom in the West, ushered in by the “vicious” propaganda “campaign”, Nasir Karim in fourth chapter *Does Islam Stand for Terrorism?* explicates that Islam preaches and promotes peace as peace is peculiar to it. He rejects out-rightly, rather uprightly, the transient whim in the non-Muslim world that Islam breeds and breasts the ideologies of extremism, hatred, coercion and militarism. Citing the ideal of an Islamic state and democratic polity, he argues that how Islam neutralises forces of terrorism by checkmating the concentration of authority and the ensuing abuses of power and enforces individual fundamental rights and faculties of freedom and liberty.

In fifth chapter, *The Reconstruction of Religious Thought in Islam*, Nasiha Begum synthesises the philosophy of and the process of the reconstruction of religious thought. She explains the *how, what* and *why* of logical, or critical, thinking and comprehension. Based on Allama Muhammad Iqbal’s, the poet-philosopher of Islam, approaches and theories, she explicates the building blocks of the reformation of the religious thought. As well as, she dilates on the various trends and traits, both metaphysical and empirical, to search,

sort, sequence and sort out knowledge in the Muslim World. Moreover she briefs on the ideals and principles of the Quran being the fountain of knowledge for thought building in the modern world of biases and materialism.

Prof. Dr. Muhammad Saleem in sixth chapter, *The Permanent Value of Iqbal's Philosophy*, describes Muhammad Iqbal as one of the eminent sages of the ages. Underlining the basic principles of epistemology, he classifies knowledge on the fundamental sources such as sensory, observational or experimental and revelational, divine or natural. Accordingly, Dr Saleem provides insights into the poet-philosopher Iqbal's approach to the acquisition of knowledge as a communal engagement rather solitary or monastic activity – that is a “suicidal individualism.”

In seventh chapter, *The Ultimate End of the Islamic Philosophy of Education*, Mohammad Majid Sabir explicates the philosophy and system of education of Islam, culminating in its real aims and ends. Accordingly, he contends that the scope and subject of the Islamic philosophy of education transcending boundaries of philosophy, theology, arts, science and technology. Simply, Islam takes knowledge and education as a whole not in units.

In chapter eight, *The International Refugee System in Crisis*, Qadar Bakhsh Baloch expands *The Dialogue* to another international problem. After surmising the salient features and principles of the International Refugee System, he goes on to the loopholes in the international regime. The fractures, accordingly, are partly structural, partly state. To tackle the crises, he recommends a crisis management strategy for the revamping and refurbishing of the regime.

In the *Books: Reviews and Views* section of *The Dialogue*, Qadar Bakhsh Baloch critically reviews two books: *9/11 The Big Lie* of Thierry Meyssan of France and *India-Pakistan in War and Peace* of J. N. Dixit of India.

This was a surmise of and introduction to articles included in the first issue of *The Dialogue*. Before summation, I want to acknowledge on behalf of the Editorial Board the fact that being an introductory number there may be a plethora of textual, structural, thematic and editorial mistakes. However, there is a greater deal of improvement,

believing in that there is always scope for perfection, and are looking forward for criticism, recommendation and suggestions.