

universal values of Islam has been presented in perspectives of contemporary thoughts and philosophy.

There are two major works already have been done on the personality and works of Dr. Khalīfah ‘Abdul Ḥakīm. One of them is about the biography and literary services of Khalīfah ‘Abdul Ḥakīm, presented by Mumtāz Akhtar Mirzā and later published by The Institute of Islamic Culture, Lahore. She concentrated on Khalīfah’s biography and literary services and poetry only but ignored his philosophy. The second one is about the social thoughts of Khalīfah ‘Abdul Ḥakīm and ‘Allāma Iqbāl, presented by Dr. Waḥīd ‘Ishrat. He concentrated on Khalīfah’s social philosophy only and ignored his metaphysics, ethics, and other philosophical issues. But, still, there is a vacuum to be fulfilled. Khalīfah’s metaphysics, views about ethics, miracles, free will and predestination, Good and bad, Naturalism and Supernaturalism, worship and prayer (Du’ā), and views about morality have not been rendered yet. My research work will fulfill that gap as I have rendered Khalīfah’s metaphysics, Divine Omnipotence, philosophical issues ranging from free will and predestination, vice and virtue, Concept of God, Views about Ethics, Concept of worship, Concept of Prayer, Concept of Du’ā, life after Death, in detail. Moreover, Khalīfah’s detail views about the justification of religion of Islam also have been rendered.

In this research thesis, titled “Khalīfah ‘Abdul Ḥakīm’s approach to the philosophy of Islam” the universal values and the teachings of Islam have been rendered in the contemporary context. Actually, it is the philosophy of Islam which Khalīfah comprehended and understood in his own way.

I have divided my research thesis into nine chapters. In the first chapter, I have tried to render the complete introduction and biography of Dr. Khalīfah ‘Abdul Ḥakīm. His family background, personality, character, literary activities and contribution, all have been rendered in detail. Moreover, a detailed description has been rendered of his literary activities, teaching, speeches, lectures, writings, books, articles and poetry etc.

In the second chapter, Khalīfah’s views about the need, justification and importance of religion have been rendered. Khalīfah’s views about the universal religion, doctrine of the unity of religion, Khalīfah’s concept of evolution, the Qur’ānic similies, parables, metaphors, and Khalīfah ‘s concept of the Qur’ānic Muhkamāt and Mutashābihāt, Khalīfah’s views of the Qur’ānic Null and Void verses, harmony between science and religion, the importance of the belief in God, etc., have been rendered in detail.

In the third chapter, Khalīfah’s concept of worship and prayer has been discussed. Khalīfah’s approach to the philosophy of prescribed prayers, Khalīfah’s concept of right path,

concept of several wholes, concept of acceptance of prayer, purpose of prayer all have been discussed in detail.

In the fourth chapter, Khalīfah's concept of God, evolutionary concept of religion, Khalīfah's views about the ways of Man's guidance and guidance of other creatures, the purpose of the belief in unseen, universal law of guidance, have been explained.

In the fifth chapter, Khalīfah's concept of Free will and predestination, Divine omnipotence and Goodness, concept of vice and virtue, concept of life and death have been discussed in detail.

In sixth chapter, Khalīfah's views about Naturalism and Supernaturalism, Khalīfah's broad concept of Naturalism, defects of Naturalism, concept of law of causality, concept of law of gradation, miracle, explanation of extraordinary happenings, and importance of the study of nature have been discussed in detail.

In seventh chapter, Khalīfah's views about ethics, origin of ethics, Greek ethics, and various theories of ethics, concept of good and evil, repudiation of original sin, the link between morality and the unity of God, theory of Hedonism, Summum bonum have been rendered in detail.

In eighth chapter, Khalīfah's views about history, economy, democracy, society and state, and culture in Islam have been rendered.

In ninth chapter, a review of the place of Khalīfah 'Abdul Ḥakīm in the field of Philosophy and intellect has been rendered.