



The Development of Metaphysics in Persia a Contribution to I (Classic Reprint)

Iqbal Muhammad

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This work is Iqbal's first philosophical attempt and, therefore, is not free from the marks of immaturity ;and yet until it is superseded by a more comprehensive work, it will retain its importance in Oriental studies. It was written at a time when he was an admirer of pantheism a world view which he completely repudiated a few years later. That is why he has spoken in the introduction in such glowing terms of Ibn-al-Arabi, who has given in the text practically no place to his future teacher and guide, Jalal-al-Din Rumi, and has paid more attention to the treatment of Pantheistic Sufism than to any other philosophical school. In his observations regarding Al-Farabi, Ibn-Miskawayh and Ibn-Sina, he has more or less echoed the views of early Western Orientalists and has denied these great thinkers the credit for originality and deviation from Neoplatonism. There is no doubt that if he were to re-write this work, he would have differently evaluated their philosophical efforts and would have also given to Rumi the extensive treatment it really deserved. However, this work presents the first and the only historical account of Persian philosophical thought and the credit of its conception goes to Iqbal. He has successfully examined both Persian Idealism and Realism and in his analysis of the conditions that led to the rise of Sufism, he has corrected the mistakes of his predecessors. For a work of this type, the author must combine in himself scholarship in at least two Oriental languages, Persian and Arabic, in one or more European languages, and in the History of Philosophy, Eastern and Western. These qualifications were pre-eminently held by Iqbal, and therefore he achieved what no one without these qualifications could achieve. Besides, in representing, as it does, the first stage of Iqbal's development, this treatise is of great value to the

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