

tion of Islam: The author has thoughtfully summarised the concept and principles of Islam, Sufism, Sharia and Neosophy, Universalism of Islam etc.

There is of course some added discussion on Universality of Islam. Judging the merit of Islam in comparison with other religion, the author went on to say that the salvation of mankind is in Islam.

"Islamer Ruprekha" is yet another handy compilation to meet instant thirst of modern day people. I am sure this will be widely accepted by interested readers.

Mahfuzul Haq's fourth book Sattyer Sandhaney (In search of truth) aims at those who are still striving for truth. Complexities have grown manifold and many newly emerged "isms" have given birth to too many controversies.

The confused people seeking to find true way of life and get answers to man's infinite query about divine will and materialism will be immensely benefited from the book.

The first and foremost objective of human life is to acquire knowledge about his creation and creator. Simultaneous contact with the Almighty is also his sacred task. If he fails in his bid, his very existence will plunge into darkness. Islam has rescued mankind from these uncertainty. It is easy to establish contact with the creator which ensures true way of life. The author says a Muslim cannot claim to be the true followers of Islam if he refuses to accept any part of principles laid down by the Quran and the Sunnah.

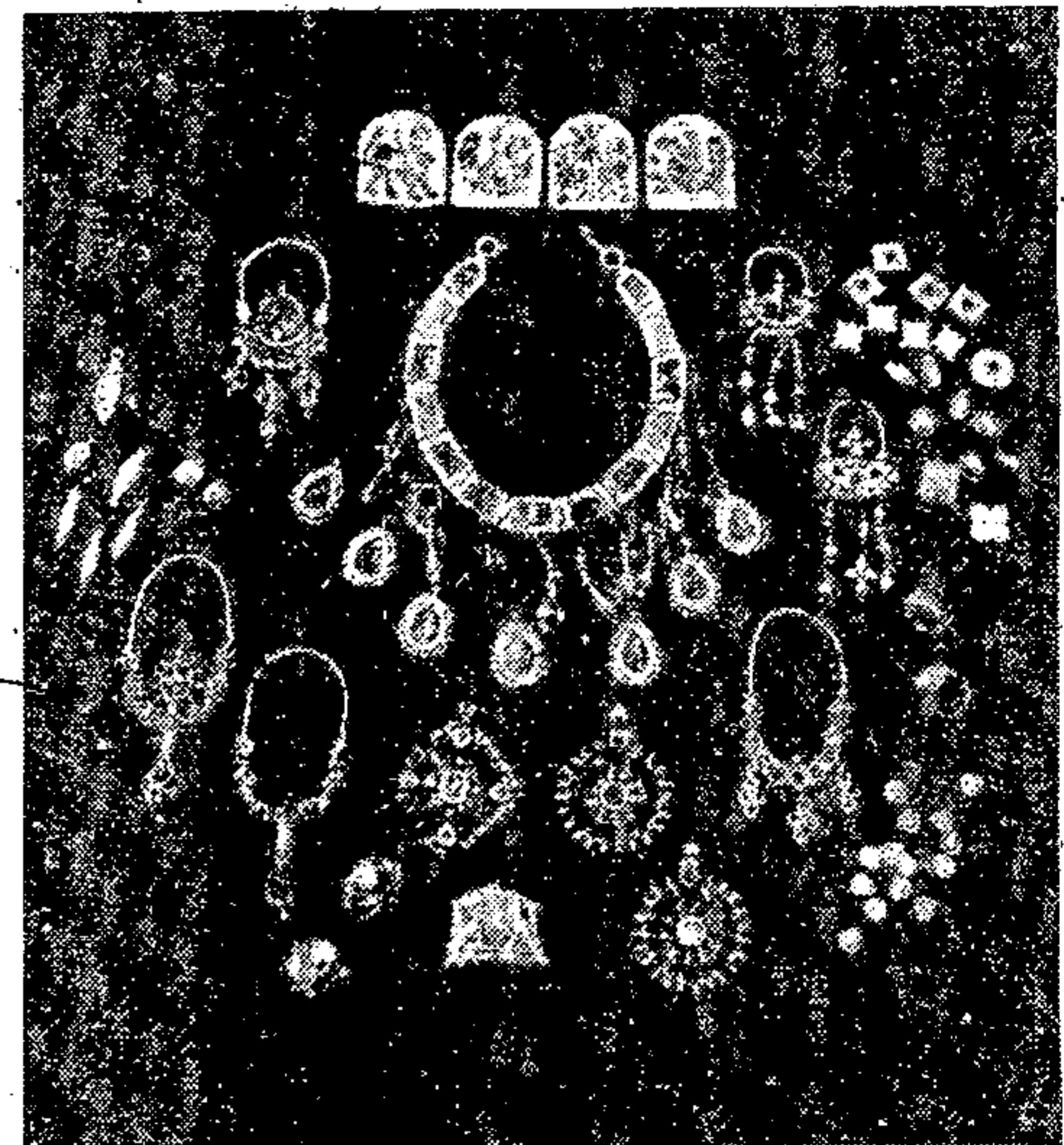
The four books in question have demonstrated author's sincere attempt towards enriching Islamic culture and heritage. Undoubtedly the author's submission towards Islamic result in formenting spirit of regeneration among the Muslims. Let us hope more such commendable works will come out of the author's magnificent penmanship.

—Shahiduzzaman Khan.

The Sphere

court Nizar-ul-Mulk did not fail to realise the talents of Ghazzali (Rah). He invited him to his court. Ghazzali (Rah) became a courtier and served there for six years. But he was not intended to be a mere courtier, rather he preferred teaching as a profession. When the Nizam came to know it, he conferred a seat for him in the Nizamia College one of the best colleges in Baghdad.

He performed his professional duties at the college upto 488 A.H. During this period pupils from all corners of the empire even from abroad flocked there to take lessons of his discourse on theology and logic. Al-Ghazzali (Rah) found a better opportunity for research in Islamic philosophy and he built up a comprehensive philosophical system completely adverse to that of Plato and Aristotle. Farabi and Ibne Sina were his pioneers whom he blamed for their bowing up to Plato and Aristotle. He believed that Islam has a fully separate and complete philosophical system and it does not require any help from other systems for its development. He thus separated out the school of Dahrism who believe in the eternity of matter but deny the existence of a Creator and physicists or naturalists who believe in the existence of a Creator but think that the human soul once separated from the body ceases to exist and therefore there is no accountability for human actions. But at last he was attacked with a severe nervous breakdown. During his professional period he lectured on philosophy in different subjects but it seemed blank to him. His own teachings appeared as a dead letter. He would have perished in Sufism but he knew that true Sufism was restative state of mind and not talk. Therefore found no way of race ahead of him. He was unable to bear the mental load any more, he put behind in his brilliant position and quietly however fled from



On the 20th day of this month the Bulgarian people celebrated the 1300th anniversary of the foundation of the Bulgarian state. Its rich and eventful history is testified to by the monuments, frescos and finds on digging sites. One of the largest gold treasure troves to have been found in recent years is the Preslav treasure.

Baghdad in 488 A.H. Ghazzali (Rah) started wandering in search of mental peace. He visited Mecca, Madina, Jerusalem and other holy places, praying by the tomb of Hazrat Ibrahim (A) at Hermon he took a vow not to indulge in disputation not to attend sabbans and not to accept any stipend. An example will clear about his struggle to with the sanctification of his soul. In his wandering he once halted at a mosque and heard a teacher (who did not have identification) of Ghazzali (Rah) while reading "books in running books and sermons in stones". Continued to say "so says our Imam Ghazzali". On hearing this he condemned his malady saving himself how pale asing is this remark to how O my corrupted self but I would not tolerate the enjoyment of the pleasure any more. Leave this place at once and go where nobody talks of me. After such struggle over truth and purity of heart Al-Ghazzali (Rah) could come a bright

faith a sure conviction and a power of leading others to that "Siratul Mustaqim (the straight path)".

Al-Ghazzali (Rah)'s influence played a vital role in diffusion of Sufism among the Eastern Muslims and his idealistic philosophy was embraced with great enthusiasm by the intellects of the East. In fact his ideology was fully based to endow the Sufism—a theory prescribing complete self-abnegation and absolute absorption in the contemplation of Allah.

He wandered in different places for about seven years and during this period he composed "Ihya" which immortalised his famous work "Ihya-ul-Uloom-e-Sane" and earned for him the title of Imam Hujjatul Islam. After the Saljuk ruler Sultan Mohammad forced him to join the Nizamia college at Nishapur he however resigned his service after a short period and returned to Tus where he died on 14th of December 1055 A.D.