The main thrust of this thesis entitled "Concept of Freedom in Sartre's and Iqbal's Philosophy" is towards investigating the concept of freedom in the philosophies of Muhammad Iqbal and Jean-Paul Sartre. These two philosophers present several points of interesting contrast in the sense that Iqbal is an enlightened theist, whereas Sartre is a 'committed' atheist. While Iqbal's aim was reconstruction of Islamic ideas in the perspective of creative evolution of the spirit, Sartre's objective was to develop a social philosophy on Marxist lines on the basis of existential ontology that marks a significant point of departure in Western philosophy.

There are also similarities between these two philosophers which provide a common ground for their contrasting philosophies. Both Iqbal and Sartre were contemporary in outlook, both exercised great influence on modern thought and politics and most significantly both were concerned deeply with the problem of the Individual Man and his freedom to such an extent that the conception of freedom could be called as the core issue in their philosophical quest.

In this work an attempt is made to grasp the concept of freedom as it emerges in the philosophy of Iqbal and Sartre respectively. In order to facilitate this task, the general
philosophical orientation of both the thinkers has been critically expounded. With a view to provide a common ground for this comparative study the concept of freedom is discussed in its various contexts such as law, politics and religion, so as to locate the exact sense in which the idea of freedom is the concern of philosophy—especially the philosophy of Sartre and Iqbal.

Chapter I is devoted to a general discussion of the concept of freedom. After taking into consideration various meanings and uses of the term freedom, an attempt is made to examine the problem in three important fields, viz., Law, Politics and Religion.

In Chapter II an attempt is made to define briefly existential philosophy and to examine the conception of freedom in its perspective. Major existentialist themes such as human existence, choice, freedom, responsibility, authenticity etc. are briefly discussed with reference to different existentialist thinkers.

Chapter III deals with Sartre's notion of freedom and its implications for individual and society. In this part of the work, the effort is made to present the conception of freedom as systematically developed by Sartre in all his writings, particularly in his major philosophical works such as Being and Nothingness, Existentialism and Humanism, Critique of Dialectical Reason, as well as his literary works such as
his triology, *The Roads to Freedom* (The Age of Reason, The Reprieve, Iron in the Soul); Altona, Men Without Shadows, The Flies etc. How Sartre expounds the significance and implications of individual's freedom for society is also discussed in this chapter.

Conception of freedom in Muslim Philosophy is discussed in Chapter IV. This chapter consists of five sections. Section I deals with the socio-political conditions in the early Islamic society. How the problem of predestinarianism and freedom (Jabr and Qadar) was raised in early Islamic Ummah and was interpreted in the light of the Qur'ān, Ḥadīth and other early authentic sources such as *Nahj al-Balāghah* and *al-Kāfī*.

In section II the emergence of *ʿilm al-Kalām* (dialectical theology) is taken up with special reference to the three prominent schools of Muslim Thought, namely the Muʿtazilah, the Ashāʿirah and the Shiʿah. In the last three sections the conception of freedom in the above three major schools of Muslim thought is presented.

Chapter V of the thesis is devoted to the analysis of Iqbal's conception of freedom. The following issues have been especially discussed: How did Iqbal make a radical break from the tradition of Muslim philosophers to reconstruct Islamic thought-system according to the need of the time? Why is he considered to be an amalgam of Eastern religious insight and Western intellectualism (imbibing higher values and ideals from
the East and philosophico-scientific advancement of the West and interpreting them in the Islamic Weltanschauung according to the demands of contemporary philosophical and scientific outlook)? How does man, according to Iqbāl, with his unique Khudi and freedom unfold his potentialities and capabilities, creat his own world, his ideals and participate in the creative process of Allāh?

A comparative study of Sartre’s and Iqbal’s notions of freedom is made in chapter VI of the dissertation. Here an attempt is made to highlight the similarities and dissimilarities between the two thinkers. The issues particularly discussed are:

a). Man's existence and his personal involvement;

b). Anti-intellectualism and anti-impersonal functionalization of man;

c). Alienation and authentic existence;

d). Freedom, creativity and responsibility.

Besides the atheistic and theistic interpretations of freedom, other relevant issues such as anguish, love, facticity, authenticity, inauthenticity, dread etc. are also discussed.

Chapter VII is devoted to a general and critical assessment of both the thinkers. Concluding remarks are directed towards an appraisal of the approaches of Sartre and Iqbāl.