

PHILOSOPHICAL ACTIVITY IN PAKISTAN

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1. Deliberations of the Pakistan Philosophical Congress

1.1 To name philosophy in Pakistan is to pay homage to the late Professor M.M. Sharif. We are indebted to him not only for the publication of *A History of Muslim Philosophy*, a monumental work in two volumes, but also for the establishment of the Pakistan Philosophical Congress in 1954. The birth of this organisation is a significant event in the cultural life of Pakistan and constitutes a milestone in the intellectual development of the country. It not only created a common platform for the lovers of wisdom in Pakistan and helped them to pool their resources and to think and plan together, but also provided a powerful impetus to critical and creative thinking in fields both academic and non-academic. Above all, it enabled them to assemble annually in one or the other university of the country to discuss current philosophical issues, as also the social and cultural issues facing the nation at the present stage of her development, not to speak of the exposition of the metaphysical vision of Islam and the clarification of the various aspects of the ideology on the basis of which we fought for and got Pakistan.

1.2 Established in 1954, the Pakistan Philosophical Congress held regularly its annual sessions in both the wings of the country till 1969. The first session after the fall of Dacca was held in 1975, at Lahore. Since then it is regularly holding its annual sessions, with three unavoidable breaks in 1976, 1981 and 1988. The highlights of these sessions are the stimulating addresses of the General Presidents and the Sectional Presidents of the five sections, namely, Logic

and Metaphysics, Moral and Social Philosophy, Psychology and Education, Philosophy of Religion and Philosophy of Science, on one or the other basic philosophical issue in the light of modern knowledge and research. But relatively more informative and illuminating are the symposia held on burning philosophical, ethical, religious and national issues. Addresses and symposia aside, some papers read in the sectional meetings are also of exceptionally high standard.

1.3 The Pakistan Philosophical Congress is affiliated to FISP (Federation Internationale des Sociétés de Philosophie), Friburg, Switzerland. It has so far published twenty four booklets of symposia papers besides publishing the proceedings of its annual sessions and the Pakistan Philosophical Journal. Some other publications of the Congress are as under :-

- (a) M.M. Sharif (ed.), *A History of Muslim Philosophy*, in two volumes, Weisbaden, 1963 - 65.
- (b) C.A. Qadir (ed.), *The World of Philosophy* — a collection of 24 articles written in honour of Prof. M.M. Sharif, the Founder President of the Pakistan Philosophical Congress, Lahore, 1965.
- (c) C.A. Qadir : *Logical Positivism*, Lahore, 1965.
- (d) M. Saeed Sheikh: *Studies in Muslim Philosophy*, Lahore, 1962.
- (e) Fazlur Rahman: *Philosophy, Science and Other Essays*, Lahore, 1961.
- (f) R.V. de Smet : *Philosophical Activity in Pakistan* — an appraisal of the contributions made to the sessions of the Congress from 1954 to 1961, Lahore, 1961.
- (g) Al-Ghazali : *Tahafut al-Falasifa*, translated into English by Sabih Ahmad Kamali, Lahore, 1958.

1.4 Symposia go to make the very essence of the deliberations of the Congress. In view of their importance, the Congress has published separately in book form the symposia papers read in its

annual sessions from 1956 to 1969. The list of these twenty four publications is as under:—

- (a) The Concept of Value in Islamic Thought.
- (b) Philosophy of Science.
- (c) Philosophical Basis of the Ideology of Pakistan.
- (d) The Concept of Person in Contemporary Thought.
- (e) Phenomenology.
- (f) The Place of Purpose in Psychology.
- (g) Psychological Basis of Economic Development.
- (h) Philosophy of History.
- (i) Existentialism.
- (j) Philosophy and the Community.
- (k) Prejudice in the National Life of Pakistan.
- (l) Reorientation of Muslim Philosophy.
- (m) Our Knowledge of the External World.
- (n) Development of National Sentiment in Pakistan.
- (o) The Nature of Beauty.
- (p) Philosophy of Life : With Special Reference to the Circumstances of Pakistan and the Needs of the Times.
- (q) The Problem of National Character.
- (r) Basic Human Values and Causality.
- (s) The Notion of Existence.
- (t) Knowledge of other Minds.
- (u) Studies in Individual and Culture.
- (v) Studies in the Nature of Universals.
- (w) Studies in Reason and Faith.
- (x) Studies in Philosophy of History and Social Dynamics.

1.5 The annual sessions of the Congress presented a look of an international gathering in the past. Eminent thinkers from home and abroad participated in its deliberations. Foreign delegates included, among others, Dr. J.D. Goheen , Dr. S.M. Vujica, J.W. Miller, P.A. Schillip and M.H. Fish from U.S.A.; Dr. P. Hardy, J.A.T. Wisdom and A.J. Ayer from U.K.; M.E. Omelvanovsky, I.M. Muminov, K.M. Fralo Fralov, B. Beristnov, S.F. Odujev, and D. Polonskuya from U.S.S.R.;

T.M.P. Mahadevan, B.L. Atria, Dr. A.K. Majumdar, Dr.N.V. Banerjee Kaliprasad, A. Jha, Dr. Zahieruddin, Dr. Jamal Khawja, A.R Wadia, Humayun Kabir and S.K. Murti from India; J. Von Rintelen, J. Ebbinghaus and Dr.K.J. Newman from West Germany; Ala Sorbonne, J. Stoelzell and Charles Pellat from France; J. Adams from Canada; Mahjub bin Milad from Tunisia; Murad Wahba and Dr. H. Habashi from Egypt; Ahmad Mehdi from Jordan ; and Seyyed Hossein Nasr, Saeed Nafisee, M. Jalali and Prof. Farman from Iran; and Dr. Abdullah El-Tayib from Sudan.

1.6 One regrets to note that the tempo of the activities of the Congress has gone down considerably in recent years. Two things are largely responsible for it. The one is the ever decreasing number of the delegates nominated by the universities of the country and the provincial education departments to attend the annual sessions of the Congress with the result that sectional meetings sometimes present a deserted look. Foreign delegates are conspicuous by their absence. The second is the paucity of funds which has virtually halted the publishing work of the Congress. The proceedings of its annual sessions held from 1984 to 1987 are yet to be published. The Pakistan Philosophical Journal has also not been published for the last so many years. The University Grants Commission, Islamabad, was requested sometimes back to raise the annual contingent grant of the Congress from Rs.10,000 to Rs.20,000 and to provide a separate sum of Rs.20,000 for the publication of its research journal, but to no avail.

2. The Philosophy We Need Today

2.1 Man is a thinking being. Reflective thought is his characteristic royal right. God has endowed him with this power in order to enable him to understand and control himself as well as his environment. The moment he becomes aware of himself as something different from what he sees around him, he is obliged to reflect, to meditate and to contemplate in order to shape his own destiny as well as that of his environment, now by adjusting himself to its forces, now by putting the whole of his energy to mould its forces

to his own ends and purposes. This reflective thinking is his sole weapon in the struggle for existence. It helps him in solving all of his problems that face him. No wonder, therefore, if angels were made to bow before Adam, because Adam knew the names and essences of things which the angels knew not¹, in consequence of which he was chosen to be the vicegerent of God upon earth.²

2.2 Knowledge has survival value for man. Contemplation is essential for him in order to understand the nature of the environment in which his lot is cast. He needs guide-lines for action in day-to-day practical living and so he resorts to philosophising. This makes philosophy "resolute attempt to think clearly", in order to understand, in the broadest sense, the "total environment" in which man finds himself, so that he may design "correct action"³ with regard to himself as well as his environment, observes A.K. Brohi in his General Presidential Address, delivered in the Fourth Annual Session of the Pakistan Philosophical Congress, held at Dacca in 1957. He detests "academic philosophy" known for its making "hair-splitting distinctions" between the terms used in discussing philosophical problems. "Not that this attempt at being analytic is by itself a useless expenditure of energy, but it does look odd that this approach should have been declared to be the only reliable method of settling philosophical issues — as though philosophy was nothing but an attempt at 'definition-mongering', quibbling and senseless theorising" Philosophy, he complains "has ceased to serve the forces of life and has become instead an exercise in semantics, a puerile and dry-as-dust dialectics".⁵ The advocates of analyticism ought to remember that criticism and analysis are just one aspect of philosophical enterprise, its other and more important aspect is speculative synthesis, conscious reflection upon the world as a whole, particularly with regard to its meaning, purpose and value on the basis of which it prescribes rules for right action and sets norms for good human conduct. A philosophy which fails to provide a set of beliefs, ideals and values to live by is no philosophy worth the name.

2.3 Man is a spiritual being. He is a creature of God Who sent down prophets to instruct him. Religion made him available the much-needed knowledge about his place in the environment in which he finds himself so that he may adopt correct attitude towards it and design proper action in accordance with it. But life, says Iqbal, could not "for ever be kept in leading strings". Man finally had to "be thrown back on his own resources" in order to attain "full self-consciousness".⁶ Elaborating the point further Brohi observes: Revealed religion provided "guidance to man at a time when his capacity for rational thought had not yet fully evolved".⁷ Divine help at this stage "was sorely needed in order that he could grow in moral and spiritual stature".⁸ As soon as his moral development reached a point at which he could be trusted to take the matter in his own hands, Divine help stopped and the institution of prophet-hood was abolished. "The age of revelation was followed by the age of realisation. Man is now no longer to wait for a new teacher to turn up to show him the way. The way has been shown and it is now for the man to walk — yes, walk on the way in the light of his reason. And this walking he must do all by himself. Today man must travel from nature to nature's God (creator). He must observe, search, and reflect. He must learn to be his own guide".⁹

2.4 The one aim of religion is to bring about the transformation of the being of man; that of science is to conquer Nature and to give man control over his environment. Self-conquest is as much important for him as the conquest of Nature. The task of philosophy today is to achieve, Brohi continues, "a new synthesis of mind and soul" and "to recreate and reconstruct life" in accordance with it. "Philosophy ought to have the same relationship to other branches of human learning as has 'life' to the separate organs evolved by it in a physiological system. It ought to invigorate the whole system of man's knowledge and impart to it that vital touch without which it is not possible to see it as a living and unified whole. Science studies only the grammar of the language of the spirit which we call Nature — and even Mind, as an object of scientist's study, is Nature. Philosophy ought to teach Man how to experience and to rationally

grasp the meaning of this activity of spirit . . . spirit is the creative principle: its emergence in the being of man alone can bring about his adjustment to the total environment"¹⁰ and give him "a local habitation and a name" in this expanding universe.

2.5 The thing which stands in the way of this new synthesis of mind and spirit is not science but scienticism. Science is the greatest and proudest achievement of the human mind. It has conquered distance and turned the world into a neighbourhood. It has revolutionised our whole way of living and has given us "hundreds of labour-and-time-saving gadgets". Only a person devoid of sense can be against science. But scienticism is something entirely different. It claims to provide knowledge of all the reality there is. It views man in merely scientific terms and offers exclusively scientific solutions for all of his problems. It denies that there is any inherent dignity in man. Man is what he eats. He is no more than an animal; and economic animal, as Marx would say, a producer and a consumer. If this is so, then, the good society is one with the best system of production and consumption, with no room for lofty ideals and values. Machines were and ought to have remained our good servants, but unfortunately they are more and more becoming our bad masters making us strangers to ourselves. "The greatest problem of our time is to find a way of preserving the humanity of man, and preventing the erosion of spiritual and moral values in an age dominated by science and technology, which by their very nature are incapable of promoting these larger human goals, and may even be destructive to them. As one man put it : "The future of the human race lies in its humanity, not in its ability to construct honeymoon hotels on Venus". "A purely scientific civilization, destitute of ideals and values, devoid of the humanising and mellowing influence of religion, philosophy and arts, would be as cruel for the soul as the pre-scientific civilization was for the body",¹¹ observes Prof. S.M. Vujica, an American delegate to the Congress.

2.6 The main problem of twentieth century, writes Andre Malraux, is to fill the vacuum created by the nineteenth century loss of faith. The only way to fill this vacuum is to reaffirm man's

spiritual dimension. The answer to scienticism is humanism of the religious kind. Man "is not a mere animal or a mere economic unit or one mere cog in the machinery of history, but a free human person, a creature of God, a creature of flesh and bone, but also possessing a spirit — a creature, therefore, of infinite dignity and worth."¹² Man is what he thinks, not what he eats. What man thinks of himself is an important part of his environment. What man thinks he is determines to a large extent what he thinks he ought to do in relation to himself and his fellow-beings. Man is the moral agent of God on earth. He is a personality which is the highest value in religious humanism. "One of the greatest needs of this age" writes Dr. Harold Urey, "is a great prophet who can accept the facts of science and at the same time give the inspiration to fill the great spiritual void".¹³

3. Reconstruction of Religious Thought

3.1 Scienticism is the bane of humanity. It has undermined faith and made man spiritually homeless. But science is a boon for mankind. It has revolutionised our whole way of living. The "explosion of knowledge" wrought by it has amply justified the bowing down of angels before Adam. "The extension of man's power over Nature has given him a new faith and a fresh sense of superiority over the forces that constitute his environment. New points of view have been suggested, old problems have been restated in the light of fresh experience, and new problems have arisen. . . with the advance of scientific thought even our concept of intelligibility is undergoing a change. The theory of Einstein has brought about a new vision of the universe and suggests new ways of looking at the problems common to both religion and philosophy. No wonder then that the younger generation of Islam in Asia and Africa demand a fresh orientation of their faith. With the reawakening of Islam, therefore, it is necessary to examine, in an independent spirit, what Europe has thought and how far the conclusions reached by her can help us in the revision and, if necessary, reconstruction, of theological thought in Islam",¹⁴ observes Iqbal, the reconstructionist.

3.2 Needless to say, our legal and theological thought has been static since the Middle Ages when we invented a new science, *ilm al-kalam*, and achieved a creative synthesis of philosophy and religion with memorable success. The problem of modern age is to reconcile science with religion to which we have made no positive response as yet, by resorting to *ijtihad*, "the principle of movement in the structure of Islam".¹⁵ Dr. Mumtaz uddin Ahmad, General President of eighth Session of the Pakistan Philosophical Congress, held at Karachi in 1961, perceived the danger inherent in our indifference to the problem and drew our attention to it in his spirited address. "Science and technology are like a snowball which has begun to roll and cannot stop, and so science and technology will march on. If mankind can rise to the occasion, there lies in front a golden age of beneficent creativeness, but if man fails, there is the dismal prospect of man's annihilation."¹⁶ By rising to the occasion, he means that "religion must absorb and assimilate new knowledge and new ideas" so that it may respond adequately to new social realities, and "faith may continue to be among the most potent factors in our progress".¹⁷ He exhorts us to follow the dynamic leadership of Iqbal and resolve without further loss of time to integrate "the knowledge and insight derived from science" with the knowledge and insight religion gives us and "give a conscious orientation to the common man"¹⁸ in solving the day to day problems of life. Philosophy is an attempt to understand the nature of the world and man's place in it. It is our way of looking at the world. This world outlook has to be now a synthesis of science and religion, a synthesis which may enrich both without having any detrimental effect upon either.

3.3 The reconstruction of religious thought in Islam is the recurrent theme of the deliberations of the Pakistan Philosophical Congress. In 1975, Prof. Abdul Qayum delivered his General Presidential Address on the subject. Entitling his Address, 'Scientific Reconstruction of Religion', he complains therein that the deliberations of the Congress do not reflect the "sense of direction" given by Iqbal in his *Reconstruction of Religious Thought in Islam*. It is the field of philosophy of religion, he thinks, which should have

pre-eminently "occupied the attention of our philosophers".¹⁹ "Thorough commentary on *The Reconstruction*", giving a "clear exposition" as well as a critical estimate "of Iqbal's thought", is as yet awaited. "It is only a critical appraisal of Iqbal's views which will make them relevant to the new realities confronting Pakistan and this task could be undertaken only by the philosophers of Pakistan".²⁰ Iqbal himself brings home to his readers, in the preface to *The Reconstruction*, "that there is no such thing as finality in philosophical thinking. As knowledge advances and fresh avenues of thought are opened, other views and probably sounder views than those set forth in these lectures are possible. Our duty is to carefully watch the progress of human thought, and to maintain an independent critical attitude towards it".²¹ But despite all that Iqbal said, "*The Reconstruction*", says Prof. M. Saeed Sheikh, remains to be the "lonely" book on the philosophy of religion with special reference to Islam.²²

3.4 However, Prof. Abdul Qayum's hue and cry did not go waste. It aroused, at least temporarily, interest in various aspects of Iqbal's thought and the Nineteenth session of the Congress held at Hyderabad in 1978, was exclusively devoted to the study of Iqbal's thought, broad outline of which is as under:

- (a) Iqbal's Philosophy of Education.
- (b) Iqbal's Metaphysics.
- (c) Iqbal's Philosophy of Religion.
- (d) Philosophy of Science with Special Reference to Iqbal.
- (e) Iqbal's Moral Philosophy.
- (f) Iqbal's Psychology of Ego.
- (g) Iqbal on Social Problems.
- (h) Iqbal's Philosophy of Knowledge.

The highlights of this session were the two symposia held on the topics of 'The Principle of Movement in Islam with special reference to Iqbal' and 'Iqbal's concept of Man, God and the World'

3.5 Despite the pointed emphasis and repeated assertions of Iqbal, the need and urgency of *ijtihad* has not been able to find home in the hearts of our scholars of Islam for one reason or the other. Dr. Yusuf Guraya's *Islamic jurisprudence in the Modern World*, published by Sh. Muhammad Ashraf, Lahore, 1988, is an exception to it. He has highlighted in this book the need and urgency of *ijtihad* in the modern age and laid down rules therein for exercising it. It is in this direction that Iqbal's thought needs to be studied, elaborated and even examined and criticised, where necessary, in the wider interests both of Islam and Pakistan.

3.6 One cannot help citing here the opinion of Dr. Muhammad Afzal, expressed in his inaugural address delivered at the Twenty First session of the Congress, held at Bahawalpur in 1980, about the constructive role *ijtihad* played in the cultural history of Muslims. The basic aim of philosophy is to promote critical and creative thinking, without which it is not possible for any culture to grow and develop and keep pace with the changing times, observes Dr. Afzal. *Ijtihad* and philosophy are, according to him, two aspects of one and the same reality. Both stimulate critical and creative thinking. So long as the built-in mechanism of *ijtihad* remained in vogue among the Muslims, they also remained in forefront as leaders in the field of philosophy. But as soon as they abandoned *ijtihad*, they also receded into background as creative thinkers.²³ This makes it all the more necessary for us to resort to *ijtihad* and re-establish the creative line between tradition and innovation, for this link alone provides a basis for the progress and development of man in this world of 'explosion of knowledge'.

3.7 Take for instance the case of scholastic theology or '*ilm al-kalam*' which forms an integral part of *dars-i-nizami*. Invented by the Muslims in the Middle Ages in response to the challenge of Greek philosophy, this new science is obviously based on discursive thought and deductive reasoning. It has lost both its rationale and utility in this age of science and technology. It does not and cannot satisfy the

spiritual needs of the modern Muslim. Before long we must reconstruct it on inductive basis, i.e. on the intuitive experience of *anfus*²⁴ (self) coupled with sense-experience of *afaq*²⁵ (universe), for God has promised to show His signs both in the inner and outer experience of man. The recent developments in science have made this restructuring not only possible, but desirable and necessary to keep pace with the time. The researches of A. N. Whitehead, Arthur Eddington, James Jeans and others show that Nature is not soul-less matter, that the stuff of the world is something mental and the universe in its essence is ideational, not corporeal. Likewise, M. Planck, W. Bohr and W. Heisenberg's principles of uncertainty, complementarity and indeterminacy all tend to negate the time-honoured principle of causality and, therefore, the mechanical view of the world based on it. Science itself seems to be coming closer to the spiritualist world view of religion. The intention, however, is not to replace the purely philosophical *kalam* of *dars-i-nizami* by a purely scientific *kalam*, but to accommodate the latter within the framework of the former. Philosophy, religion and science are the three sides of a triangle each one of which intersects as well as joins the other two. The scholars who are concerned with the problems of religion and science at a higher level must have an adequate knowledge of philosophical thought. Philosophy of religion is as much important for them as the philosophy of science. The study of this reconstructed *kalam* will, it is hoped, considerably broaden the outlook of our religious scholars, make them appreciate the transforming effects of science and technology upon society and realise the need and urgency of removing the lag between the old cultural attitudes and new social realities.

4. Exposition of Islamic and Muslim Thought

4.1 In his inaugural address to the First Session of the Pakistan Philosophical Congress, held at Lahore, in 1954, Mian Abdur Rashid, Chief Justice, Supreme Court of Pakistan, expressed his concern over our insufficient and distorted knowledge of our own philosophical heritage. "We owe such acquaintance as we have", he said, "with our

own philosophers mostly to Western scholars, who bring to bear on them values and judgements grounded in their own intellectual heritage".²⁶ Thanks to Prof. M.M. Sharif's untiring efforts, this deficiency has been made good to some extent by the publication of *A History of Muslim Philosophy*, a monumental work in two volumes, of which he was the editor. Other publications of the congress on the subject are M. Saeed Sheikh's *Studies in Muslim Philosophy* and Sabih Ahmad Kamali's English translation of Al-Ghazali's *Tahafut al-Falasifa*, a classic of Muslim Philosophy. This translation was begun at Aligarh under the guidance of Prof. M.M. Sharif, pursued and completed at the Institute of Islamic Studies, McGill University, Montreal.

4.2 Research in Islamic thought and Muslim philosophy constitutes the essence of the Annual sessions of the Congress. Presidential Addresses, General and Sectional, Symposia Papers read in the sectional meetings and, above all, the special sessions and sittings devoted to the study of the teachings of sufis and sufi-poets of the country, all aim at bringing to the fore our own intellectual heritage. Below is given a select list of the Presidential Addresses marked with Islamic strain :

- (a) Prof. Q.M. Aslam : Foundations of Peace, with special Reference to the Teachings of Islam, Peshawar, 1956;
- (b) Dr. Abdul Khaliq: Logic of the *Qur'an*, Lahore , 1975 – Sectional Address of Philosophy of Religion' section.
- (c) Prof. B.H. Siddiqui, From Hayy ibn Yaqzan to the 'Children of Light' (Quakers), Peshawar, 1963 - Sectional Address of 'Philosophy of Religion' section;
- (d) Prof. Yusuf Shidaee, Pakistan men Talim ki Nazariyati Asas, Lahore, 1982 – Sectional Address of Psychology and Education' section;

- (e) Prof. B.H. Siddiqui, *Islam ka Falsafa-i-Ta'lim*, Lahore, 1982;
- (f) Kh. Ashkar Husain, *Falsaf-i ka Muqam aur Mansab*, with Special Reference to Muslim Culture, Bahawalpur, 1980.
- (g) Dr. Manzur Ahmad, *Morality and Law*, with Special Reference to Islam, Islamabad, 1986.

4.3 Symposia are a regular feature of the deliberations of the Congress. Problems of Islamic and Muslim thought as well as those of contemporary Western thought are critically discussed in these symposia. The following topics relating to Islamic and Muslim thought have so far been thoroughly discussed:

- (a) *Reorientation of Muslim Philosophy*, Hyderabad, 1964.
- (b) *Concept of Value in Islamic Thought*, Peshawar, 1969.
- (c) *Concept of an Islamic State*, Bahawalpur, 1980.
- (d) *Conceptual Basis of Islamic Resurgence*, Bahawalpur, 1980.
- (e) *Islamic Theory of knowledge*, Islamabad, 1986.
- (f) *Muslim Philosophy and its Impact on Society*, Islamabad, 1986;
- (g) *Concept of Education in Islam*, Quetta, 1987.

4.4 Not only the problems of Islamic and Muslim thought, but also the problems of our national life have caught the attention of our philosophers. Philosophy is the concern of common man. He needs guidance to conduct the affairs of his life, both personal and national, having in view the wider interests of the country. To achieve

this end, symposia on the following themes of national importance have so far been arranged by the Congress.

- (a) The problem of National Character, Karachi, 1961.
- (b) Philosophy of Life, with Special Reference to the Circumstances in Pakistan and Needs of the Time, Rajshahi, 1962;
- (c) Development of National Sentiment in Pakistan, Peshawar, 1963;
- (d) Prejudice in the National Life of Pakistan, Hyderabad, 1964;
- (e) The Philosophical Basis of the Ideology of Pakistan, Rajshahi, 1968;
- (f) Pakistani Culture, Lahore, 1975;
- (g) Ideology of Pakistan, Lahore, 1977.

4.5 Intuition — immediate certainty of the heart — is a direct source of the knowledge of things spiritual, which the sufis claim to have. Islam in this part of the world was spread by the teachings of the great sufis of the soil. Our culture is a curious mixture of intuitive insight, discursive thought and inductive intellect. It must get nourishment of each type in order to grow and develop further. The Congress, therefore, holds special sessions and sittings on the philosophical as well as mystical thought of our savants and divines. The list of such sessions and sittings is as under :

- (a) Special session on the Teachings and Thought of Iqbal, Hyderabad, 1978.

- (b) Special session on the Teachings and Thought of Shah Abdul Latif Bhitai, Islamabad, 1979.
- (c) Special sitting on the Thought of Khalifa Abdul Hakim, Lahore, 1982.
- (d) Special sitting on Tasawwuf in Multan, Multan, 1983.
- (e) Special sitting on the Thought of Khushul Khan Khatak, Peshawar, 1984.
- (f) Special sitting on the Thought of Hazrat Data Ganj Bakhsh Lahore, 1985.

4.6 More successful than even the special session on Iqbal's thought, was the special session held on the teachings and thought of Shah Abdul Latif Bhitai. It was inaugurated by A.K. Brohi and presided over by Sheikh Mubarak Ali Ayaz. The details of the papers read in this session are as under:

- (a) A K. Brohi: Inaugral Address.
- (b) Sh. Mubarak Ali Ayaz: General Presidential Address.
- (c) Dr. M. Ajmal: Shah Latif Ka Tasawwuf.
- (d) G. Mustafa Qasimi: Saiyyid al-Anbia ka Jamal aur Kamal 'Arif Bhitai ki Nazar men.
- (e) Dr. C.A. Qadir: Sin and Forgiveness.
- (f) Dr. S.M. Abdullah: Hazrat Bhitai ke Zihn aur Zauq ka Mukhtasar Tajziya.
- (g) Prof. Ismaeel Sethi, Shah Abdul Latif Bhitai.

- (h) Prof. S.Q. Fatimi: The New Light on the Mystic Thought of Shah Abdul Latif Bhitai.
- (i) Mrs. Azra Matin: Shah Abdul Latif Bhitai: A Sufi Poet.
- (j) Prof. Yusuf Shaidae, Shah Abdul Latif ki Insan Dosti.
- (k) Miss Qaisara Niyazi: Shah Abdul Latif aur Unki Shairi.
- (l) Mrs. Ashraf Jahanzeb: Shah Abdul Latif as a Humanist.
- (m) Qazi Javed: Shah Abdul Latif Bhitai: Hyat o Afkar ka ek Tajziyati Mutala'a.
- (n) Dr. Jamila Khatoon : The Conception of Love and Mysticism in Shah Abdul Latif Bhitai.
- (o) Dr. Habib-ullah Mirza: The Message of Shah Abdul Latif.
- (p) Miss Naushaba Aziz: Shah Latif as a Sufi Poet.
- (q) Miss Mussarat: Shah Abdul Latif of Bhit and Ali Hujwiri.

4.7 "The Session (Bhitai Session) was well-attended and more than 60 papers were presented by the participants. It is regretted that due to paucity of funds and the limited space available in the present volume, only a few articles (seventeen in all) are being printed in full. The remaining articles are given in abstract form,"²⁷ the total numbers of which runs to thirty two, writes the editor of the Proceedings.

4.8 One of the five sections of the Congress is the section of Philosophy of Religion.' The deliberations in this section include, among others, the exposition of Islamic and Muslim thought. Below is given a list of the papers read in this section on the subject:

- (a) M ^{*}Hanif Nadwi: Islam men Nabuwwat ka Tasawwur, Peshawar, 1956; Arastu ki Mantiq par Imam Taimiyya ke I'trizat, Dacca, 1957; Ibn Taimiyya ka Tasawwur-i Sifat, Karachi, 1961.
- (b) Dr. Saghirul Hasan Ma'sumi: Al-Farabi's Synopsis of the Works of Aristotle, Peshawar, 1956; Muslim Philosophers on Prophecy, Hyderabad, 1958; Importance of Reason in Islam, Dacca, 1960; Concept of Society in Islam, Rajshahi, 1962.
- (c) Dr. Basharat Ali : The Place of Religious Experience in the Formation of Islamic Society, Karachi, 1961; Qur'anic Sociology of Knowledge, Rajshahi, 1962; The Existential Axiological Base of Muslim Philosophy, Peshawar, 1963.
- (d) Dr. Abdul Khaliq: Fundamentals of Ghazali's Ethics, Dacca, 1960; Marriage in Islam, Rajshahi, 1962; Al-Kindi and His Psychology, Karachi, 1966.
- (e) Prof. B.H Siddiqui: The Philosophy of Hai ibn Yaqzan, Hyderabad, 1958; Ibn Miskawaih's Theory of Psychotherapy, Karachi, 1961; Ilm al-Akhlaq, Lahore, 1959.
- (f) Dr. Serajul Haq: Grades of Truth in Ibn Taimiyya, Dacca, 1960; Some Aspects of Tasawwuf, Hyderabad, 1964.
- (g) Mazheruddin Siddiqui: Philosophic Outlook of Islam, Peshawar, 1956.
- (h) Dr. A.D. Halepota: Shah Waliullah's Concept of Society, Dacca, 1957.

- (i) S H. Nasr: The Pertinence of Studying Muslim Philosophy Today, Peshawar, 1963.
- (j) Bashir Ahmad: Psychophysics of Waliullah, Peshawar, 1963.
- (k) Abdul Hamid Kamali: Sufism and Modern European Thought, Hyderabad, 1958.
- (l) Kazi Abdul Qadir: Muslim Falsafe ka Yahudi aur Isawi Mudarrisiat per Asar, Hyderabad, 1958.
- (m) Kh. Ashkar Husain: Ibn Miskawaih ka Nizam-i Akhlaq, Peshawar, 1956.
- (n) Shafi M. Memon: Some Aspects of Islamic Philosophy of Education, Karachi, 1966.
- (o) Anis Ahmad: Qur'an ka Tasawwur-i Insan, Karachi, 1966.
- (p) Dr. Jamila Khatoon: Wahdat al-Wujud aur Iqbal, Rajshahi, 1968.
- (q) Saeed Ahmad Rafiq: Political Philosophy of Iqbal, Lahore, 1975.
- (r) Dr. M. Ma'ruf: Iqbal on God's Knowledge, Lahore, 1975.
- (s) Dr. Hussain Mehdi: Al-Farabi's Social Philosophy, Lahore, 1975.
- (t) M.A. Soofi: The Scope of Islamic Studies, Karachi, 1961.
- (u) Farogh Ahmad: Shah Waliullah ka Nazariya-i Ijtihad, Karachi, 1961.

- (v) Miss Kishwar Ismail: *Iqbal's Conception of Human Ego*, Lahore, 1959.
- (w) J A. Qureshi: *Reason and Faith in Islam*, Hyderabad, 1958.
- (x) Dr. Motiur Rahman : *Pakistan and Islamic Values*, Rajshahi,

5. Critical Study of Contemporary Western Philosophy

5.1 "We do not possess Western Philosophy: we are possessed by it",²⁸ observed Chief Justice, Mian Abdur Rashid while inaugurating the First Session of the Pakistan Philosophical Congress in 1954. The pungent remark was true of us in the bad old days. We now possess Western Philosophy: we are not possessed by it. We examine and scrutinise it from our own way of looking at the world. We no longer passively adopt it, rather we actively adopt it, where necessary to suit our own cultural requirements. The liberal advice of Prof.M. M. Sharif, Founder President of the Congress, constantly rings in our ears: "We must borrow from the West whatever is best in its culture, but we must not repeat its mistakes".²⁹ Impartial search for truth has been a passion with the Muslims right from the very beginning. And it was al-Kindi, 'the first Arab philosopher', who laid the foundation of our liberal attitude to knowledge in general. "We should not be ashamed", he boldly asserts, "to acknowledge truth and assimilate it from whatever source it comes to us, from former generations or foreign people. For him who seeks the truth, there is nothing of higher value than truth itself; it never cheapens and abuses him who searches for it, but ennobles and honours him".³⁰

5.2 Contemporary Western thought forms the bulk of the deliberations of the Pakistan Philosophical Congress. It is not possible to cover the whole range of the topics discussed in its five sections spread over twenty seven sessions so far held, because of the limited space and time at my disposal. I shall, therefore, restrict myself to bare naming the symposia topics just to give an idea of the burning

issues in modern philosophical thought. The list of these topics is as under:—

- (a) Logical positivism, Peshawar, 1956.
- (b) Nature and Purpose, Peshawar, 1956.
- (c) Nature of Social Dynamics, Dacca, 1957.
- (d) Reason and Faith, Dacca, 1957.
- (e) The Nature of Universals, Hyderabad, 1958
- (f) Individual and Culture, Hyderabad, 1958.
- (g) The Notion of Existence, Lahore, 1959.
- (h) Knowledge of other Minds, Lahore, 1959.
- (i) Basic Human Values, Dacca, 1960.
- (j) Causality, Dacca, 1960.
- (k) Methodology of Psychology, Karachi, 1961.
- (l) The Nature of Beauty, Rajshahi, 1962.
- (m) Our Knowledge of the External World, Peshawar, 1963.
- (n) Philosophy and the Community, Lahore, 1965.
- (o) Existentialism, Lahore, 1965.
- (p) Phenomenology, Karachi, 1966.
- (q) Place of Purpose in Psychology, Karachi, 1966.
- (r) Philosophy of History, Dacca, 1967.
- (s) Psychological Basis of Economic Development, Dacca, 1968.
- (t) Concept of Person in Contemporary Thought, Rajshahi, 1968.
- (u) Philosophy of Science, Peshawar, 1969.
- (v) Identity Crisis, Lahore, 1975.
- (w) Extra – Sensory Perception and Religious Consciousness, Lahore, 1977.
- (x) Historical Materialism, Lahore, 1977.
- (y) Moral and Social Implications of Contemporary Science, Bahawalpur, 1980.
- (z) Critical and Creative Thinking, Lahore, 1982.
- (aa) Social Justice, Lahore, 1982.
- (bb) The Authentic Individual, Lahore, 1982.
- (cc) Ethical Behaviour, Multan, 1983.
- (dd) Knowledge and Belief, Multan, 1983.

- (ee) Education in Developing Society, Multan, 1983.
- (ff) The Nature of Mind, Islamabad, 1986.
- (gg) The Ideals and Morals We Live By, Islamabad, 1986.
- (hh) Philosophical Implications of Artificial Intelligence, Quetta, 1987.
- (ii) Is Freedom Possible, Quetta, 1987.

6. Importance of Philosophy

6.1 Man does not and cannot live by bread and butter alone. Above all, he needs ideals and values to live by. And whenever the question of meaning and value arises, it brings to the fore the importance of philosophy, specially of its two branches of metaphysics and axiology, dealing with ultimate reality and basic values of life, respectively. Science can give man control over his environment, but it cannot provide meaning for his life.

6.2 Science tells us something about everything, but there are no things about which it tells us everything. In dealing with its specific problems, it comes across numerous problems which it cannot solve without calling philosophy to its help. It is because of this dependence of science on philosophy that we now hear of philosophy of mathematics, philosophy of physics, philosophy of biology, philosophy of history, philosophy of art, philosophy of law and so on so forth. Every discipline, scientific or humanistic, needs a philosophy of its own to establish itself on sure and secure foundation.

6.3 Logic and epistemology are two important branches of philosophy, besides metaphysics and axiology. The one deals with the laws of valid thinking and the principles of correct reasoning, the other with the nature, sources and limits of human knowledge. Both of these branches of philosophy play a vital role in the progress of science. "The foundations of Mathematics", writes Dr. Raziuddin Siddiqui, "have been laid down with the help of logic, and logic itself has become more mathematical. The inter-relationship has gone

so far now that sometimes it is not possible to distinguish between the two. The well-known mathematicians - philosophers, Bertrand Russell and A.N. Whitehead, have written a book called *Principia Mathematica*, the earlier portion of which is pure logic and the latter portion pure mathematics, according to any criterion that any experts of these subjects may wish to apply. And yet Russell has thrown a standing challenge to any one to show where logic ends and mathematics begins in that book. All the fundamental concepts of mathematics have their root in logic, and this in itself has given a good deal of impetus to the development of logic." ³¹

6.4 Computer science has all the more strengthened the link between mathematics and logic. Computer languages are the descendants of the systems of symbolic logic which B. Russell and A.N. Whitehead helped establish as the *lingua franca* of philosophy. The discoveries of the scientists working in the field of artificial intelligence make philosophy and science yet harder to disentangle. If computers can think for themselves, what is the difference between men and machines, is a question for philosophers to answer ?

6.5 Just as logic is an indispensable instrument of a mathematician, so also it is of a physicist. But in addition, he needs the help of epistemology, another branch of philosophy. "From the time of the Greeks down to the end of the nineteenth century", observes Dr. Raziuddin Siddiqui, "all laws of nature were empirical, and were derived inductively. But recent developments, specially with regard to the quantum theory and relativity, have introduced another revolutionary principle in modern physics. The fundamental laws in this subject are not derived empirically and inductively, as done hitherto, but epistemologically. The very nature of the knowledge sought and the method and process employed become the deciding factors in formulating the law, and it is observed that such epistemological laws are more satisfactory and durable than ordinary empirical laws which could be, and have been, refuted by one single "counter-example." ³²

6.6 Dr. Khairat Muhammad Ibne Rasa goes a step forward and declares that "all great scientists were in some respects philosophers as well. The role of hypothesis in the advancement of knowledge, in making new discoveries, is indeed very great. To conceive a fruitful hypothesis you need creative imagination, a habit of going a little off the beaten track, to hold the pressures of a priori assumptions in abeyance. And philosophical thinking, in this respect, is a great asset. Philosophy as a discipline, specially that part of it which is called logical thinking, needs to be promoted and strengthened at the undergraduate level. Nay, it is a discipline which may be made obligatory for science students"³³

6.7 From mathematics, computer science and physics we come now to law. "Philosophy has always been recognized", says Prof. Sheikh Imtiaz Ali, "as something indispensable to a jurist. Law is a complicated social control which proceeds in the light of norms that society has accepted actually or ideally. Not a few philosophers have supplied the warp and woof of legal thinking. From Plato down to Hegel and Karl Marx, philosophers have, through their discussion of individual and society and their rights and obligations, supplied the groundwork for the determination and clarification of legal issues. And then in the interpretation of Law, much philosophical insight is needed and many constitutional issues depend for their solution on the linguistic and semantic analysis of the wording of rules and regulations or of enactments and ordinances"³⁴.

NOTES

1. *Qur'an*, 2 : 31 - 32.
2. *Ibid*, 2 : 30 -31.
3. *Proceedings of the Fourth Session of the Pakistan Philosophical Congress*, Dacca, 1957, p.4.
4. *Ibid*, p. 1.
5. *Ibid*, p. 1.

6. Iqbal, *The Reconstruction of Religious Thought in Islam*, ed. M. Saeed Sheikh, Institute of Islamic Culture, Lahore, 1986, p.101.
7. *Proceedings of the Fourth Session*, p. 4.
8. *Ibid*, p. 4.
9. *Ibid*, p. 5.
10. *Ibid*, p. 21.
11. *Proceedings of the Eighth Session of the Pakistan Philosophical Congress*, Karachi, 1961, p. 171.
12. *Ibid*, p. 171.
13. *Ibid*, p. 172.
14. Iqbal, *op. cit.*, p. 6.
15. *Ibid*, p. 117.
16. *Proceedings of the Eighth Session*, p. 14.
17. *Ibid*, p. 17.
18. *Ibid*, p. 20.
19. *Proceedings of the Seventeenth Session of the Pakistan Philosophical Congress*, Lahore, 1975, p. 12.
20. *Ibid*, p. 13.
21. Iqbal, *op. cit.* p. XXII.
22. *Proceedings of the Eleventh Session of the Pakistan Philosophical Congress*, Hyderabad, 1964, p. 162.
23. *Proceedings of the Twenty First Session of the Pakistan Philosophical Congress*, Bahwalpur, 1980, pp. 8 – 9.
24. *Qur'an*, 51: 21.
25. *Ibid*, 41 : 53.
26. *Proceedings of the First Session of the Pakistan Philosophical Congress*, Lahore, 1954, p. 8.
27. *Proceedings of the Twentieth Session of the Pakistan Philosophical Congress*, Islamabad, 1979, p. V
28. *Proceedings of the First Session of the Pakistan Philosophical Congress*, Lahore, 1954, p. 7.
29. *Ibid*, p. 4.
30. Cited by Mr. Justice Hamoodur Rahman in his Welcome Address, *Proceedings of the Seventh Session of the Pakistan Philosophical Congress*, Dacca, 1960, p. 2.

31. *Proceedings of the Third Session of the Pakistan Philosophical Congress, Peshawar, 1956, p. 5.*
32. *Ibid, p. 6.*
33. *Proceedings of the Eighteenth Session of the Pakistan Philosophical Congress, Lahore, 1977, p. 7.*
34. *Proceedings of the Seventeenth Session of the Pakistan Philosophical Congress, Lahore, 1975, p. 7.*