

A REPORT

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Apart from those associated with the subject of Philosophy as scholars or teachers, there have been some writers on philosophical subjects who are otherwise associated with some other non-philosophical professions. There are/have been such renowned personalities as Mr. A.K. Brohi (late), an advocate by profession, Dr. S.A. Rehman (late), a retired Justice, and Mr. Anwar-ul-Haq, another retired Justice of Pakistan, Mr. A.T.M. Mustafa (late), a former Education Minister of Pakistan, and Mr. A.H. Kardar, an ex-Education Minister, Punjab Government. They have all shown special interest and proclivity towards philosophical subjects, including highly technical subjects, though they were neither scholars nor yet teachers of Philosophy. I remember Mr. Brohi proclaiming on the occasion of the al-Hijra Conference at Islambad in 1981 during a personal chat with me: 'Law is my Profession, but Philosophy is my Life'. He can rightly be called a progressive thinker in the field of Philosophy of Islam. Dr. S.A. Rehman is known for his love for, and exposition of, Iqbal's philosophical thought. His paper on "Iqbal and Socialism" presented to *Sham-i-Hamdard*, at Lahore in 1974 is worth mentioning in this connection. Incidentally, the Session was presided over by Mr. Brohi. Who can forget Mr. A T.M. Mustafa's Inaugural Address to the 12th Session of the Pakistan Philosophical Congress held at Lahore in 1965. He read paper on the intriguing subject of "Facts and Values" which he dealt with very technically and with ingenuity. Mr. A H. Kardar presented a paper on "Individual and Society" in the 17th Session at Lahore in 1975. He is an author of a small booklet on Philosophy in which he has discussed topics like "Hume" which only a man with incisive philosophical understanding can handle. As

regards Mr. Justice (Rtd.) Anwar-ul-Haq, he is still active in his philosophical activities as is obvious from his being an active founder-member and at present President of the Islamic-Philosophical Association which is holding its regular monthly sessions in Lahore.

When we come to the currently active personalities who are not associated with the teaching of Philosophy but have shown keen interest in the subject, we cannot miss the name of another retired Justice, Dr. Javid Iqbal, who has propagated Iqbal's philosophy, Ideology of Pakistan (he has written a book under this title), and political and Islamic Philosophy of Pakistan. His contributions to the political thought of Iqbal have been simply marvellous. While mentioning all these names I should not miss the name of Justice (Rtd.) Hamood-ur-Rehman, whose winding up of one of the "Iqbal Memorial Lectures" delivered by the illustrious Prof. H.D. Lewis of University of London in 1976 was superb. He spoke on "Legal and Moral Justice in Islam" and his command on the subject could not be missed. The above are the names who have presented their philosophical views at national and international levels.

However, among those who have seriously and, I should say, technically contributed to Iqbal, Mysticism, Psychology and other philosophical subjects, worth a special mention and treatment are Dr. Nazir Qaiser, an educationist by profession, and Mr. Shehzad Qaiser, a member of the Civil Services of Pakistan, who happen to be father and son. Dr. Nazir Qaiser makes a three-pronged attack into the field of Philosophy, viz., Iqbal's thought, Iqbal and Rumi (on which he has recently contributed an extensive book published by the Iqbal Academy Pakistan), and Psychotherapy and Philosophy. In *Iqbaliat* he believes in the originality of Iqbal's thought, his sources of inspiration being the Quran and Hadith, and not the Western thinkers like Nietzsche, Schopenhauer, Fichte, etc. as generally held, and he has propounded strong reasons for that. In the field of Psychology and Psychotherapy he condemns modern Western approach as inadequate and superficial. He believes that only true Philosophy can provide solid foundations for Psychotherapy, and

Iqbal's philosophy of Ego can be of great significance in this connection. Besides his book '*Rumi's Impact On Iqbal's Religious Thought*' (1989), he has contributed over a dozen articles to papers and journals of national repute. He has completed work on his Critical Study of Iqbal's Western Sources of Thought which is going to unhinge many misconceptions regarding the sources of Iqbal's thought. He is a true thinker in his own right and has contributed more than many of the celebrated scholars and teachers of Philosophy, in the technical sense.

Mr. Shehzad Qaiser, like his father, is also a prolific writer on philosophical subjects despite his heavy administrative commitments as a Civil Servant of Pakistan. He is a voracious reader of Philosophy, I can safely add. His creative genius has expressed itself in the fields of Philosophy, mysticism, literature and poetry. His writings include '*Quest for the Eterial*' (1981), '*Theology, Culture, Poetry*' (1986), '*Three Aspects of Divinity*' and '*The Castle of Metaphysics*' (1987) and '*The Golden Temple of Metaphysics*' (1988). As he himself acknowledges, he writes in the tradition of Rene Guenon, F.-Schuon, T. Burckhardt, H. Smith, M. Lings and Hossein Nasr. He has a deep proclivity to metaphysical problems and mystical inroads and has contributed on the thoughts of saints and sufis of the Sub-Continent, especially Punjab and Sind. He is also a true thinker in his own right like his father and has written more than a majority of the teachers of Philosophy, in the technical sense.

Another name which comes to my mind in this connection is that of Dr. Mian Tehsinuddin, who is associated with the Netherlands Management Consultancy Programme. He has been registered as a life member of the Pakistan Philosophical Congress since 1957. He has written a few articles also of which 'The Philosophy of War' was published in *The Pakistan Philosophical Journal*, April 1961. He mainly writes on practical problems and his treatment is psychological and philosophical. His approach is humanistic and he believes that 'men are constituted in such a way as to be benefitted only by

mutual kindness and a firm union, and not by doing each other harm'. He regrets that man, who has made so much progress in science and technology, 'has not yet learnt to live on the surface of the earth like man'. However, he is a lesser known person in the philosophical literature of Pakistan.