

**DEPARTMENT OF PHILOSOPHY
GOVERNMENT COLLEGE, LAHORE.**

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Government College Lahore has the oldest post-graduate department of Philosophy in Pakistan. It has played the pioneering role in the promotion of philosophy in the country. It has the singular honour of producing one of the most eminent philosophers of the East in the person of Allama Muhammad Iqbal. The name of such great intellectual luminaries Sir Thomas Arnold, Sidney George Brett, L.P. Sundars, G.C. Chatterji are well-known as heads of this Department. Among its alumni and faculty members are included, beside Allama Iqbal, Khwaja Abdul Hamid, Dr. Hamiduddin, Prof. Q.M. Aslam, Dr. C.A. Qadir, Prof. Karamat Hussain Jaffari, Dr. Muhammad Ajmal, Prof. M. Saeed Sheikh and others.

Prior to 1962, there was a combined Department of Philosophy and Psychology but then it was bifurcated into two independent Departments, thereby giving birth to a new department of Psychology, with Dr. Muhammad Ajmal as its first head while Dr. Hameed-ud-Din continued as his counterpart in the Philosophy Department.

The contribution of Government College Lahore to the promotion of teaching and research in Philosophy is so great that at present overwhelming majority of the teachers, senior as well junior, working at various educational institutions in the Punjab hail from this great seat of learning. Two of our distinguished alumni, namely, Dr. Intisar ul Haq and Dr. Muhammad Saleem are working at Philosophy Department, Peshawar University, the former being its present Head. Mian Muhammad Shah, who is presently Director of the Institute of

Education at the said University also is a prominent alumnus of this Department. At the Punjab University Philosophy Department, two out of its present seven teachers, namely, Mr. Sajid Ali and Mr. Shahid Mahmood Gul are also old students of this department.

Needless to remind here that the Punjab University Philosophy Department is also indebted originally to this Department. It was established in 1963 with Qazi M. Aslam as its first Iqbal Professor and Chairman and Dr. C.A. Qadir as another faculty member who later on succeeded Prof. Aslam as Chairman. Both of them had been among the most able and conspicuous alumni as well as Professors of Philosophy at Government College Lahore. Prof. Aslam had worked for some time as head of the combined Department of Philosophy and Psychology at Government College, Lahore and then also as the Principal of this great institution from which position he retired in 1954. Prof. M. Saeed Sheikh, formerly head of this Department served as the Academic and Administrative Director of the Institute of Islamic Culture Lahore, a research organisation of international repute, and retired therefrom only recently in 1984. Prof. B.H. Siddiqui, who was a Professor at this Department, later on served in various administrative capacities and lastly, as the Principal, Govt. College of Education, Lahore. Even prior to this retirement, he carried on research in various philosophical subjects despite his multifarious exacting administrative jobs. It is interesting to note that the present Principal of the above college Dr. Asif Iqbal Khan is also an alumnus and old staff member of this Department who still continues—in spite of his multifarious administrative assignments — scholarly research in different domains of Philosophy, with naturally a greater emphasis on the Philosophy of Education now-a-days.

Both the teachers and students of this Department have made significant contributions to the development of philosophical thought in the country, which having received international recognition has undoubtedly set high standards of scholarship to be followed by the new generations.

The short time at my disposal of course does not permit me to give a comprehensive account of all the remarkable achievements of my colleagues, past and present, in the domain of Philosophy. I would, therefore, give only a synoptic review of the research work done by the distinguished teachers as well as some brilliant old students. And I would restrict myself only to those scholars and authors who remained mostly attached to this Department as teachers and who are still identified with special reference to the Government College, Lahore. I have therefore intentionally omitted a detailed mention of Prof. Q.M. Aslam and Dr. C.A. Qadir as they both joined subsequently the Department of Philosophy at the University of the Punjab and became its first two consecutive heads. This Department became, therefore, the major reference of their identity in spite of the fact that they remained thoroughly engaged in philosophical activity during their stay at the Government College and actively participated in various debates and symposia held under the auspices of the Pakistan Philosophical Congress. I have left the description of their work to our honourable co-delegate and symposiast from the Punjab University. Likewise, I have also left, deliberately, the reference to the research work and publications of our three prominent alumni, i.e. Dr. Intisar ul Haq, Dr. Muhammad Saleem and Prof. Mian Muhammad Shah who are now working at the Peshawar University, as described above, as the same is expected to be dealt with in the report being submitted in connection with that University. The contributions of the others I would cover only briefly and sketchily and would give a person-wise account of their writings on Philosophy.

Before giving an abstract of the writings of my colleagues, I would like to refer to the research work done by some of our predecessors in the Philosophy Department.

Let me start with the late Khawjah Abdul Hamid. He was a distinguished and an enlightened Professor of Philosophy at the Government College. He was a teacher of many intellectual luminaries and philosophical personages e.g. Syed Karamat Hussain Jaffari Dr. C.A.Qadir etc. He translated Miskawaih's book : *al-Fauzul*

Asgar and published it under the title of 'Metaphysics of Ibn Miskawaih' alongwith an introduction, critical notes, and a detailed commentary. That shows his major interest in the metaphysical thought of the Muslims. It was due to his tireless efforts that a separate paper on Muslim philosophy was introduced in the Degree examination of the Punjab University. Prof. Hamid also wrote an invaluable book on Iqbal which demonstrates his special leanings for Iqbal studies and makes him one of the intellectual heralds and formulators of the Iqbaliat tradition in our religio-philosophical thought. This is also manifest in one of his brilliant papers, which he read at a symposium held under the auspices of the Pakistan Philosophical Congress during its 1954 Annual Session.

In his exposition and acute analysis Prof. Hamid willingly accepts the existence of historical laws as a necessary postulate of every philosophy of history and considers that life, not only of the individual man but even of the species, must have a meaning, irreducible however to a completely predetermined and determining design. This history resumes itself into the complex effort of men to satisfy their different types of needs – not only a certain number of them as, for example, the Marxist interpretation would have it. This effort is dynamic but not constantly progressive. It tends, however, towards progress, that is, towards an ever more complete domination of all natural forces, governed by the principles of morality.

Prof. Hamid is also the author of a book on Deductive Logic in Urdu published by the University Book Agency in 1952. He also wrote some very important articles in Urdu published in various issues of the *Ma'arif* on Mind and Body, Psycho-analysis, Psychotherapy, Iqbal and Plato, etc.

Dr. Hamid ud Din M.A., Ph.D. (U.S.A.) was an erudite scholar and a dedicated teacher of philosophy. He succeeded Prof. Q.M. Aslam as head of the department in 1954 and worked in the same capacity till 1967, giving over his charge in turn, to Prof. M. Saeed Sheikh. He received his Doctrate of Philosophy from U.S.A. He was well-versed in Arabic and specifically interested in Philosophy of

Religion and Islamic Sufism. His article on early Sufism is a remarkable contribution to the History of Muslim Philosophy edited by Prof. M.M. Sharif. According to him, Sufism being an esoteric version of the Islamic religion has been an indispensable development in the history of Islam. It is, however, due to the charlatons and the imposters that the true image of Sufism has blurred the minds of Muslim intelligentsia and the general Muslims. The theologians and logists, on account of their too much rigorism and formalism or ritualism and legalism have also spread many a misconception about the theory and practice, and the origin and development of Sufism. A study of Sufism would therefore help us in removing most of the misunderstandings thus caused and procuring a true image of the original Sufism.

Dr. Hamid ud Din participated in many of the symposia and debates held at the annual sessions of the Pakistan Philosophical Congress since its inception in 1954. He was the general president of its Dacca Session in 1960 and he delivered his presidential address on 'Philosophising', in which he raised the questions why West-oriented approach to Philosophy ? Why Eastern Philosophy has become for us a matter of history ? This is perhaps because after having touched great heights of intellectual achievement, our great forefathers left no scope for their successors. The material of Philosophy, the facts which constitute the challenge of philosophising, was so thoroughly treated by them that no material was left for anybody who came after them. In the West, on the contrary, with power technology renewing this material of facts, men started getting involved with life and the universe more deeply than they could with just the non-power technology of previous ages. Power-technology pushed them into doing first-rate thinking at break-neck speed. Thus Philosophy in the East came to a dead end because it did not get the material of Philosophy which could nourish it and keep it alive. But Philosophy in the West is now leading for such a dead end because, having involved itself in the so-called perennial problems, it has lost touch with sources which could constantly provide it fresh

nourishing material. To remedy this double disease of inanition, Dr. Hamiduddin proposes to hold an international conference of philosophers which would set itself the task of systematically eliminating all wasteful philosophical problems and of planning a programme of research unanimously accepted and feasible. In addition to the above, Dr. Hamid-ud-Din represented this Department in many symposia of the Congress, e.g. on 'Individual and Culture' (1952) and 'Reorientation of Muslim Philosophy' (1964). He also delivered the sectional Presidential Address in the Moral, Social and Religious Philosophy Section of Congress at its Lahore Session in 1955. He is also the author of a book of short stories (on Hunger and related topics) in Urdu.

Reference to the late Prof. Syed Karamat Hussain Jaffari is also indispensable. He was one of the distinguished alumni of this department and an inspired teacher and author of philosophy. He served at various educational institutions of the Punjab and had different teaching and administrative engagements. He was the Principal of M.A.O. College Lahore prior to his retirement. He wrote elements of psychology in both English and Urdu which has since served as the best seller and excellent text-book on general psychology for Intermediate classes. He also wrote separate books on deductive and inductive logic in both Urdu and English languages which have since been the sole text-books on this important discipline and have since been printed a number of times to meet the requirements of Intermediate students throughout the country.

Prof. Jaffari also presented some very valuable papers in various symposia held under the auspices of the Pakistan Philosophical Congress which truly reflect his deep insight and main trends of his thought. In a symposium on the 'Problem of Universals', Prof. Jaffari equally rejected every form of nominalism as well as Platonic Idealism. The formation of general or universal concepts is one of the components of the formation of a science. Unless we are prepared to reduce the sphere of scientific knowledge to the realm of illusions, we must give to universals a very honourable position. Universals are

synthetic concepts in the sense that they describe quantitative or qualitative relations between singulars. The reality stems from the fact that they are organisations of singulars. Formal relations are no less fundamental than the sensible qualities. This conception of universals as synthetic preserves the authentic element in nominalism as well as in absolute realism, yet avoids the extremism which has transformed them into errors .

In another symposium on 'War or Peace' he considers that the greatest danger to peace comes from the pragmatic outlook which characterises Marxism as well as Dewyism. The moral of pragmatism is logically a moral of power and success, which includes every idea of an eternal justice founded in God. We can hope that the wisdom born from fear will deter men in their race to mutual extermination. Nevertheless, what we must promote beyond fear is the change of heart by a return to a religious view of existence. Man can save himself even at the eleventh hour provided he turns towards God with a broken heart and a contrite spirit (57-11-50). This shows his deep religious conviction and a distrust of modern philosophical isms.

I cannot also help making a passing reference to Dr. M. Ajmal, an eminent educationist and philosophical psychologist. He joined the combined Department of Philosophy and Psychology at Govt. College Lahore and became the first head of the newly independent Department of Psychology in 1962.

Dr. Ajmal has been peculiarly interested in Philosophical Psychology, the Philosophy and Psychology of religion and psychotherapy. He wrote his doctorate dissertation on 'Comparative study of Freudian and Jungian Methods of Analysis' which is, however, still unpublished. He also read a number of scholarly papers at the various annual symposia of Pakistan Philosophical Congress: 'Individual and Culture', 'Causality', 'Methodology of Psychology' and 'Our Knowledge of the External World', held in 1959, 1960, 1961 and 1963 respectively. Further, he also contributed a number of thought-provoking articles in both English and Urdu to various

periodicals. Recently, a book entitled 'Maqalat-e-Ajmal' (Urdu) has been published by the Institute of Islamic Culture which mainly consists of the articles he wrote from time to time in various periodicals on 'Islam', 'Iqbal', 'Philosophy of Religion', 'Culture', 'Psychology' and 'Psycho-therapy' in the Urdu language. He is also the author of a book: 'Everyday Psychology and the New Regime'. His book on Socrates (in Urdu) has been published by Maktaba-i-Jadid, Lahore and is now out of print.

Dr. M. Ajmal, himself belonging to a Makhdum family, is, as if by birth or by natural disposition, interested in Islamic Sufism, especially in its theory and Psycho-therapy. He has been busy in seeking a modus-operandi for its application in modern times.

After having given a brief survey of the contributions of a few late and senior teachers, I would now start giving a resume of the work done by some of our distinguished colleagues who are still directly or indirectly involved in research activity being conducted in this department.

I would first of all mention Prof. M. Saeed Sheikh who taught philosophy here for more than two decades since 1952. He was the head of this department till the present writer succeeded him in 1972. He then became the Academic and Managing Director of the Institute of Islamic Culture Lahore in which capacity he worked till 1984.

Prof. Sheikh published his *Studies in Muslim Philosophy* in 1962, which has since served as an excellent text-book for Degree examinations of various universities all over the country. The book has been accorded international recognition also and reprinted in London in 1982. According to Prof. M.M. Sharif, 'This little book is a valuable contribution to the literature produced in Pakistan'. These studies gives a short and pithy account of the history of Muslim philosophy in the medieval ages. It contains a lucid and precise statement of the philosophical systems of important Muslim thinkers including al-Kindi, al-Farabi, Ibn Sina, Abu Bakr Razi, al-Ghazali, Ibn Tufayl, Ibn Bajjah, Ibn Rushd and Ibn Khaldun,

besides giving an account of the four principal philosophical movements — Mutazilism, Asharism, Sufism and the Ikhwan al-Safa. According to him, Muslim philosophy, as it is erroneously held by some orientalists, is not simply a juxtaposition of incongruent elements rather than a new reconstruction or that Muslim Philosophers' acceptance of Greek Philosophy was merely a passive imitation rather than a creative assimilation. He, on contrary, maintains with conviction that in their daring philosophical experiment of reconciling the divine with the human, the Muslim philosophers came to have fresh insights and made new advances in the sphere of religio-philosophical thought. He finds in Muslim Philosophy many striking similarities of modern and even contemporary Philosophy. The author points out in his exposition of the thought systems of al-Farabi, Ibn Sina, al-Ghazali, Ibn Khaldun and others some remarkable anticipations, among others, of Descartes' methodological doubt and cogito ergo sum, Spinoza's idealism, Cartesian occasionalism, Leibnitz' pre-established harmony, Kant's antinomies of pure reason and metaphysical agnosticism, Hegel's paralogism and the notion of the Absolute, Hume's denial of causality and even Bergson's creative evolutionism and the logical positivists' logicism and positivism. The book is, of course, a challenge to those of the orientalists who think that Muslim Philosophy is a mere passive imitation of Greek philosophy — or that it has no more than an antiquarian interest. According to him, it is futile to ignore or minimise the novelty or fecundity of the Muslim thinkers and their genuine contributions to human knowledge.

Prof. Sheikh has also composed '*A Dictionary of Muslim Philosophy*', published by the Institute of Islamic Culture Lahore. This dictionary is the unique one of its kind and facilitates authentic understanding and grasp of the true meaning of the original Arabic terms used in Muslim Philosophy and theology. This has been listed as a reference book in Arabic Islamic Bibliography prepared by J.D. Pearson etel, Humanities press, 1977.

Besides, Prof. Sheikh assisted Prof. M. M. Sharif in editing the monumental *History of Muslim Philosophy* published in two volumes

in Germany in 1963-1965. In his preface to this book Prof. Sharif has generously acknowledged his valuable service in this regard. In addition to his editorial assistance he also contributed scholarly articles on al-Ghazali, (on his Metaphysics, Mysticism and Influence) to this great *History*. These articles constitute his significant contributions and truly reflect his vast erudition and deep insight into the philosophical thought of al-Ghazali, of whom he appears to be a great admirer.

His interest in Muslim philosophy is also depicted in many of his scholarly articles which he has contributed to various research journals and read at different seminars or symposia at national as well as international levels. He presented a very valuable paper in the symposium on Reorientation of Muslim Philosophy, held under the auspices of the Pakistan Philosophical Congress in 1965. He also presented a paper in an international seminar on al-Kindi in Turkey, based on his original research into the relevant first-hand sources, besides having written many other articles on al-Kindi and other Muslim philosophers in various national and international research journals in both the languages of English and Urdu. His paper "Al-Ghazali's Influence on the West" read at the fifteenth session of the Pakistan Philosophical Congress in 1968 echoes his views expressed earlier in his articles contributed to Sharif's 'History'.

His other fields of interest are 'Philosophy of Religion', 'Iqbal', and the 'Modern Philosophy'. His remarkable article on 'Philosophy of Religion: Its Meaning and Scope' which he read at the annual session of Pakistan Philosophical Congress in 1958, has been very favourably reviewed and commented upon by Smet in his 'Philosophical Activity in Pakistan'. According to him, philosophy of religion is an application of philosophy to religious facts. It is realized since Hegel that the term religious designates a fundamental, distinct type of human experience, a type open to philosophical investigation. Hegel, however, ignored an essential principle of this philosophy as we understand it today, namely, that the facts and experiences are to be interpreted and evaluated primarily with reference to their own

field and only secondarily from the point of view of general Philosophy. According to him this very principle was also ignored by such philosophers as Royce, Haldane, Bosanquet, Pringle-pattison, Jones and Webb, who attempted to reduce these facts to their idealistic Philosophy. Following W. Vatke, who insisted in the last century on the *Sui generis* character of religious facts and on the necessity of an empirical inquiry, free of prejudices, such philosophers as O. Pfleider, C.B. Punjer, G. Teichmuller, H. Siebeck, A. Sabatier etc have unfortunately made progress in this direction. Our task as Philosophers of Religion, he says, is to interpret and evaluate this infinitely complicated system of arranged facts and experiences and we have to face the question how far the religious conceptions of mankind correspond to truth. He concludes his brilliant analysis with the pertinent remarks "Religion means to be true as well as effective and effective because true, for it assumes an inseparability of value and existence or of the axiological and the logical. Merely pragmatic and operational notions of truth may work in science but in religion truth to be true must be true altogether. The religious consciousness in its highest development claims to be an intimate sense of rapport with the ultimate nature of things. Hence religion more than anything else is a perpetual challenge to philosophy, compelling it to investigate its claims to be a valid interpretation of truth and reality and to examine its assumptions. The Philosophy of religion is the response of philosophy to this challenge."

Prof. Sheikh has written many research articles on modern Philosophy as well. We may refer here only to two of his articles. In one of these he has compared two interpretations of Kant's doctrine on subjective deduction: those of Professor Patterson and Professor Kemp Smith and has preferred the first interpretation. In another article he has examined Kant's critique of rational psychology and its paralogism (at the annual session of the Pakistan Philosophical Congress in 1959).

So far as Iqbal is concerned, Prof. Sheikh seems to have been deeply impressed by this great genius of the East. He truly considers Iqbal to be a seer and sage, a modern interpreter of Islam, who had a deep study and a keen appreciation of the Quran. Prof. Saeed Sheikh has a long association with research work on Iqbal. For many years he had been on the editorial board, and for some time the editor of the quarterly 'Iqbal', a research journal of Bazm-i-Iqbal. He has also edited and annotated Allama Iqbal's *Reconstruction of Religious Thought in Islam*. This illustrious book consists of the six lectures which Allama Iqbal delivered at Madras, Aligarh, Hyderabad and a seventh lecture which he delivered before the Aristotelian Society, London. These lectures are the outcome of Iqbal's life-long study and contain frequent references to authors and books not easily accessible. Hence they required editing and annotation. This long-felt need has been fulfilled by our great Iqbal scholar. Needless to stress here that Prof. Saeed Sheikh's annotated edition of the *Reconstruction* has received due acknowledgement from academic circles of the country. It has been reviewed by an Iqbal scholar and literary critic saying that "although these annotations contain only a few pages but actually these few pages outweigh thousands of pages written on the philosophy of Iqbal." (Rafiuddin Hashmi, 1986 *Ka Iqbalati Adab*).

In his recent article on 'the philosophy of Man' published in the Iqbal Review, Jan. 1989, Prof. Sheikh presents a very deep and penetrating study of the subject. "Man" according to him seems to have been quite a neglected subject in the history of Western Philosophy. More attention has been paid to God and the universe than to man. After critically appraising the definitions of man of Plato and Aristotle as political and rational animal, he quotes approvingly Ernest Cassier, according to whom man is essentially a symbolising animal. It is man's unique ability to use symbols, or in the language of the Quran, the ability to name things that differentiates man from the pre-human animals.

But we even as scientists, are not to say that there are only perceptual symbols and completely ignore a whole class of symbols called the religious symbols. The religious symbols constitute a

peculiar language of their own which is quite as meaningful as scientific language; only like the language of art, it has its own unique method of interpretation or in Dilthey's words a unique Hermeneutics.

In the conclusion he says that "Philosophy of man is highly disciplined endeavour aimed at the discovery of man in the manifestations of his spirit at its peaks as these are embodied in the celebrated texts of the great prophets, the great poets and the great philosophers which texts are to be re-lived anew in every age through an interpretative method as recommended by philosophers like Dilthey and Iqbal."

Prof. B. H. Siddiqui M.A. LL.B (Alig) is another senior old colleague of ours. Born in 1926, Professor Bakhtiar Husain Siddiqui graduated from the Christ Church College, Kanpur (U.P., India) in 1945, secured Master's Degree in Philosophy alongwith that of LL. B. in 1947, from the Muslim University, Aligarh, where he also worked as Lecturer for some time. On migration to Pakistan, he joined the Punjab Education Service in May 1949. He worked as Professor of Philosophy at the Govt. College, Lahore, from August 1959 to July 1971, and later as Deputy Director Libraries, Section Officer (Technical), Director (Humanities) Punjab Text-book Board, Lahore, and retired as Principal, Govt. College of Education (Men), Lahore, in 1986.

Actively associated with the Pakistan Philosophical Congress since its inception in 1954, he has contributed numerous papers to the annual sessions of this learned body, presided over 'Philosophy of Religion' Section in the session held at Lahore in 1965, worked as member of its Executive Committee from 1968 to 71, and acted as General President of the session held at Lahore, in 1982.

His chief interest lies in Muslim philosophy, specially in Muslim ethics and education. His exposition of Miskawaih's ethical, metaphysical and educational thought, and critical estimate of his psychology and historiography are refreshing. The one condition of

grasping the essence of Muslim philosophy, according to him, is to think directly after the manner of the medieval people, to understand it from within in its internal elements and structure, without yielding to the temptation of forcing parallels with the modern Western thought or forging connections with the ancient Greek thought. This is not to suggest that we should study it in complete isolation from its rich Greek heritage, but to emphasise that each culture is a separate organic whole in which borrowed elements have a significance entirely different from the one they have in the culture from which they are borrowed. The same is true of parallel elements in the medieval and modern cultures. Any reconstruction of Muslim Philosophy, to be objective and authentic, must avoid these two pitfalls. It is in this vein that he sees in George Fox's (d. 1690) doctrine of Inward Light the influence of ibn Tufail's (d.1186) philosophical novel, *Hayy ibn Yaqzan* (Alive the son of the Awake).

Education for Prof. Siddiqui is inseparably bound to the culture of the community it serves. The culture of Islam is such that it includes both the spiritual and the temporal in its domain. It lays emphasis on doing one's duty to God as well as to fellow-humans and to one's own self, as willed by God. Viewed from this angle, our education, in his opinion, does not seem to be rooted in our own culture, not to speak of its being conducive to its growth and continuity. Culture is tied to the soil of knowledge. It is the knowledge in which it germinates and flowers. Beliefs, ideals, values and attitudes characteristic of a people are all products of knowledge, and they ever need fresh knowledge for their nourishment and growth. It is because of the cultural value of knowledge that Islam lays overmuch emphasis on the acquisition and transmission of knowledge. Every change in the knowledge of man about himself and the environ he lives in directly affects his culture, and this, in turn, demands a reconstruction of cultural heritage, where desirable and necessary, in order to keep pace with the time. This renewing, expanding and rebuilding of cultural heritage is one of the basic aims of education. It must conserve what is essentially and fundamentally Islamic in our culture and reject all those accretions of history which have outlived their

utility and replace them with what is relevant to modern conditions of life. The sooner our education is able to accomplish this task the better in his opinion it is for the future of Islam.

Morality, with him, consists in the subjugation of nature to spirit, in establishing the government of reason over the dominion of desire and ire. Reason is the regulative principle of morality, desire and ire being the material to which it gives a form peculiar to morality. This form bears the stamp of moderation between the extremes of excess and deficiency of a thing. Morality is born of conflict and tension, be it a conflict of one desire with other desires or of personal interest with collective interest. It is this conflict which gives rise to the problem which we call the moral problem. To be moral man must operate within the framework of tension, with reason representing one term of this tension, the other term being desire and ire.

In Western Philosophy, Existentialism, alongwith Husserlian Phenomenology, matches his temperament. He has written seven articles in Urdu on these two philosophical movements.

His Educational System of the Old Arabic Madaris of the Indo-Pak Subcontinent (Urdu) is an exposition of the development of the curriculum (*dars*) of higher education through the ages alongwith the method of teaching peculiar to it, for method is a part of the content. History and Nature are, according to the Quran, two veritable sources of human knowldge, but there is no provision, he regrets to point out, for the study of modern social and natural sciences in the *dars-i-nizami* in vogue in the madrasas of our country. Greek Logic, Physics, Metaphysics, Arithmetic, Euclid, Geometry and Astronomy, included in the said *dars*, have now become obsolete. These disciplines, one can hardly disagree with him, should be replaced by the modern social and natural sciences forthwith, in order to see the signs of God in the 'afaq' (universe) as well. Needless to say, the old 'ilm al-kalam invented by the Muslims to meet the challenge of Greek philosophy also needs to be restructured on an inductive basis to meet the challenge of the modern science. The

emphasis in the said *dars* is on manuals, commentaries and super-commentaries rather than on the original texts of which these are companion volumes. This is a sad commentary on the quality of the scholarship it intends to produce.

The Evolution of Muslim Educational Thought (Urdu) meets a crying need of the time. The topics discussed in this book are : Islamic Philosophy of Education, Development of Islamic Educational Thought, Miskawaih's Moral View of Education, Ghazali's Religious View of Education, Ibn Khaldun's Sociological View of Education, Shah Wali Allah's Principles of Teaching, Iqbal's Psychological View of Education, Appraisal of the Muslim Educational Movements in the Indo-Pak Subcontinent --- Deoband, Aligarh, Nadwah and Jamia Millia ---- from the Sociological point of View, and the Recommendations of the World Conferences on Muslim Education. At the base of Muslim concept of education lies the idea that education is essentially and fundamentally a religious process and that both teaching and learning are religious obligations.

Iqbal As An Educational Thinker (Urdu) is a notable attempt to systematise Iqbal's scattered ideas on education into a coherent whole. That Iqbal has a clear concept of the objectives of education both on the individual and social planes, and that of the method of education derived from the psychology of children, the book leaves us in no doubt. Modern educational thought centres round the role of tradition and change in a growing society. Iqbal is well aware of this problem and solves it, like all other modernists, by assigning two complementary functions to education: first, conservation of what is essential and fundamental in tradition; the second being its expansion and reconstruction in the light of modern knowledge, where desirable and necessary. Sticking to this norm, he finds that Islamic *fiqh* and *kalam* have not kept pace with the time, and the sooner these are renewed and reconstructed the better it is for the future of Islam. Another problem that modern Islam faces today is that of the Islamization of knowledge, -of the integration of the knowledge acquired by man through his own intellect with the knowledge revealed by God to the Prophet Muhammad (SAWA).

Iqbal perceived the immensity of the problem as early as in 1910 and proposed to establish a new Islamic University, primarily for integrating scientific knowledge with the religious knowledge. The underlying idea was to institutionalize the process of the Islamization of knowledge and that of the renewal and reconstruction of the theological and legal thought of Islam so that it may become an ongoing and self-sustaining process. But we failed to appreciate the importance of the proposal which is as yet a dream to be realized without further loss of time. The recommendations of the World Conferences on Muslim Education held at Makkah (1977) and Islamabad (1980) respectively, are but an echo of Iqbal's lecture delivered at Aligarh in 1910, discussed above. They have unanimously recommended to integrate the two parallel systems of education, one religious the other secular, in vogue in Muslim countries, into one unified system, and to make necessary arrangements for the Islamization of what we call secular knowledge. To appreciate Iqbal's ideas on education in their correct historical perspective a comparative study of these has been made in his book with modern theories of education — Perennialism, Essentialism, Progressivism and Reconstructionism — as also with the views of some of the leaders of the concept of education as growth.

His Education: An Islamic Perspective (English) is an exposition of the character and spirit of education in Islam under three heads: Meaning of Education, Aims of Education and Function of Education — Synthesis of Tradition and Change. In consonance with his oft-repeated view that it is knowledge that lies at the root of culture, he brings out with striking clarity the excellence of knowledge in general, and that of the processes of learning and teaching in particular, as also the eminence of the intellect, God's first creation, followed by a discussion of the sources of knowledge — revelation, intuition experience and reflection. Education in Islam aims at preparing man for the worship of God which consists no less in doing one's duty to fellow-humans and to one's own self, as willed by God, than in doing one's duty. As a social undertaking, education is a process of cultural birth. The teacher is the bearer of cultural values who transmits the

beliefs and the ideals of the society to his pupils through his personal example. It is not enough for man to be born physically. Man is to be made a man through a cultural birth, through his induction into the culture of the society in which he is born. This presupposes his gradually moving onward in the scale of morality from the stage of the impulsive self, through that of the reproaching self, to that of the contented self. The assimilative spirit which Islam displayed in the course of its development through the ages, leaves us in no doubt that Islam, of all the great religions of the world, is the most dynamic and rationalist, and that it gives due place to social change in its eternal framework, besides the conservation of tradition. But unfortunately, we have closed our eyes to the history of the expansion of Islam in Arabia and out of Arabia and this is the one reason why our theological and legal thought has been static since the Middle Ages. The sooner we make it mobile, the better it is for strengthening the hold of Islam on us.

His Islami Falsafa-i-Akhlaq (Urdu) is an attempt at tracing the history of the development of philosophical ethics in Islam under six captions: Nature of Ethics, Quranic Ethics, Miskawaih's Theory of Ethics, Ghazali's Theory of Ethics, Iqbal's Theory of Ethics, and Islam and Society. The last chapter deals with the social ideals of Islam — equality, liberty and fraternity — alongwith a discussion of *ijtihad* and *ijma*, the principles of movement in the structure of Islam.

Now I come to Dr. Asif Iqbal Khan who did his M.A. in Philosophy in first division through this department and joined it as lecturer in 1973. He received his Doctorate of Philosophy degree from the University of London: King's College in 1981. He is a well-read person and prolific writer. Let us start examining his Doctorate thesis on the influence of the writings of William James on Iqbal's philosophical and religious thought. In this thesis, which has been allowed to be published as a London University thesis William James's influence on Iqbal's thought is considered from various angles. It is argued, on the basis of newly discovered evidence, that Iqbal borrowed a substantial part of his philosophical insights from

James' writings. An attempt is made to prove that Iqbal's account of religious experience is largely based on James' *Varieties of Religious Experience*. In this regard historical evidence is presented to show how, why, and in which specific areas of this account the influence had been most pronounced. This discussion is extended to include in his analysis various religious and philosophical issues (e.g., man, God, universe, truth, belief, etc.) on which the two philosophers broadly agreed and presented similar arguments. It is claimed that James' influence on Iqbal led to the latter's acceptance of 'pragmatism' as the 'method' of philosophy.

Besides tracing James' influence on Iqbal and comparing their ideas, he has evaluated and criticised their arguments in conjunction with, as well as independently of, each other. An attempt has been made to go beyond the two thinkers at various points and to suggest solutions to various problems they faced in their arguments. In this context, James' theory of pure experience is considered in the light of the most recent phenomenological and relational interpretations of it. It is pointed out that while James tries to work out a harmonious world-view on the basis of his phenomenology, pragmatism and radical empiricism, these diverse views create an inherent tension which vitiates his argument throughout his writings. A similar inherent conflict characterises Iqbal's views as well as he tries to reconcile empiricism, rationalism and idealism in a single coherent system. In this regard, a detailed discussion of their metaphysical and epistemological views is given.

It is argued in this thesis that a type of humanism stands out as the main feature of all the writings of James and Iqbal. Consequently they argue for a pluralistic, melioristic universe and a finite deity and formulate their view of truth on the basis of the 'workability principle'. On the other hand, their ready assimilation of diverging views leads them into numerous contradictions. It is concluded that while lack of philosophical exactitude cannot be condoned in a philosophical exercise, both James and Iqbal seem to justify their indulgence in contradictions on the basis of their humanism. In this context both of them operate within a pragmatic framework.

His other book 'Some Aspects of Iqbal's Thought' is directed at removing distortions which some biased interpreters have effected in Iqbal studies. It is largely expository and an attempt has been made to bring out the real essence of Iqbal's thought. The book has been arranged in three parts. Religion and philosophy have been given precedence since Iqbal considered them to be the most important fields of human knowledge. Next comes the section on Culture and Art for the reason that he believed art to be a medium for cultural advancement on the basis of the principles he enunciated in his philosophy of religion. Keeping in view the fact that he was a politician both in theory and practice, the third part has been dedicated to an exposition of his political views, particularly his influence on the founder of Pakistan. An attempt has been made to point out in what manner Iqbal wanted to see his vision actualized.

He has compiled and edited a book on Eastern philosophy in Urdu and has written a masterly introduction to it. This book has been reviewed and accepted for publication by the Chief Minister's Board of Excellence Lahore. This book is a historical compilation comprising three sections on Indian, Chinese and Muslim Thought. The Introduction and the Section on Indian Philosophy have been written by the Editor. In the Introduction a brief critical account of the Eastern thought viz a viz Western Philosophy has been given. In the Section on Indian Philosophy a thematic presentation of major philosophical issues and movements has been taken up for consideration. A major editorial exercise was carried out to bring upto the mark the section on Muslim Philosophy which comprises Ilm ul Kalam, Muslim Falsafa, Tasawwuf, and Contemporary Muslim Thought. The book has value for both the beginners as well as the practitioners of Philosophy.

He has written a number of research articles which mainly center round the Philosophy and Psychology of Religion, the Philosophy of Iqbal and the Muslim Philosophy. In his article : Russell's Critique of Religion (Published in *Explorations*, a research journal of Government College Lahore, 1976) he tells us that Russell's criticism of religion as practised by Christians raises two logical

objections (i) Religion is not what is practised by men professing that religion, (ii) what is true of Christianity may not necessarily be true of other religions.

His brief paper on "Iqbal's Psychology of Religion", published in *Contributions to Iqbal's Thought* (ed. M. Maruf, Lahore, 1977) is perhaps the first ever attempt to explore this aspect of Iqbal's thought. This has been done in the larger perspective of the work of William James who has been a major influence on Iqbal in this field. "Iqbal's Psychology of Religion", mainly concerns itself with religious experience which he equates with normal human experience and consciousness. In this regard Iqbal's attempt to find 'cognitive content' in religious experience is evaluated. Iqbal's distinction between the mystic's experience and prophet's consciousness is analysed and some recent interpretations of this issue are criticised.

In his brilliant study on "The Anti-Classical Outlook of Islamic Thought" (The Trust, London, Jan. 1981) a survey of Muslim contributions in the field of philosophy is given. An attempt is made to show how far they went in criticising and improving upon their Greek heritage. It has been philosophically argued that Muslim philosophers like Ibn Sina, al-Ghazali and Ibn Taimiyyah have anticipated the views of some modern Western Philosophers and so deserve serious consideration by the Orientalists.

In his Presidential Address on "Phenomenology and Religion", delivered at the 26th Annual Session of Pakistan Philosophical Congress held in 1986 at the International Islamic University, Islamabad, Phenomenology as a principle of criticism is defined. In the domain of religious studies this method has been popularly applied by W. James, R. Otto and G.V. der beeuw. Their views are critically analysed. In this context, the problem of method in Phenomenology is brought into bold relief. It is concluded that radically critical method of phenomenology can preclude no metaphysical stance in any sphere of application. Its rationale lies in its critically descriptive role as method in a philosophical study of religion.

“Science and Philosophy” was delivered in the Seminar on “Philosophy and Life” in connection with the Silver Jubilee Celebrations of the Department of Philosophy, University of the Punjab, Lahore held from 3 to 6 December, 1988, in which the rationality of scientific thinking viz a viz its knowledge-component is assessed on the logical plane. It is argued that scientific knowledge both on methodological level and contentwise, cannot conventionally be called ‘true’. It is concluded that truth-value of scientific assertions can be meaningfully presented only in the context of its increasing success of application in problem solving and control.

Besides, he has contributed many illuminating articles on a variety of subjects including “Psychological Criticism and the English Literary Traditions” (Explorations, Winter 1977), “Heidegger: The Philosopher of Being” (Explorations, 1978), “James’ Metaphysics of Experience” (Explorations, 1981-82), “Heidegger: The Man – Nazism and Existentialism” (Al-Hikmat, a Research Journal of Department of Philosophy, University of the Punjab, Lahore, December, 1987), etc.

After taking over the charge of Government College of Education Lahore, first as the Vice-Principal and then as the Principal, Dr. Khan has been obliged to devote himself to the Philosophy and Psychology of education and the problem of administration in educational institutions. He has accordingly contributed a number of valuable research articles in this most important field. In his paper on “Theory of Motivation in Administration” presented at the training course of Educational Planning and Management for officials of Punjab Education Department organized by AEPAM at Education Extension Centre, Lahore from 21.12.1987 - 08.01.1988, Various approaches to administration and management are discussed. The importance of human factor in the whole exercise is emphasized. Motivation as one of the basic principles of learning is discussed. In this regard, Maslow’s Heirarchical Theory of Self-Actualization is assessed and analysed. A comparison with X, Y, Z theories of administration is undertaken. It is concluded that a clear and close understanding of the nature of motivation and the general fabric

of human relations is a necessary requirement for successful management of human personnel.

Dr. Khan presented many research papers on "Education Code", "Child's Intellectual Growth and Science Education", "Updating Vocational Technical Education: to Meet Present and Future Needs", "Teacher Training" at various seminars organized by AEPAM, Government of Pakistan on different occasions.

Dr. Muhammad Maruf M.A. Ph.D. (Punjab) is another previous colleague. He joined us as Lecturer and then on being selected as principal served at various institutions. He is now-a-days Principal at Government Islamia College Civil Lines, Lahore. He started thinking on the problem of Free-Will and Responsibility while he was preparing himself for the Master's degree during 1959 - 1961. As a student his main philosophical interests were Modern Logic and Ethics. His first creative attempt was on "the Problem of Freedom" which was presented to the 10th Session of the Pakistan Philosophical Congress held at Peshawar in 1963 and was included in the Proceedings. In 1976, he contributed an article on "Compulsion and Determination", (Explorations, Govt. College, Lahore). However, another interest which was developing in him was in the philosophy of Kant. Consequently, his second contribution to The Pakistan Philosophical Congress was "A Certain Misconception About Kant's Moral Theory" made to the 11th Session at Hyderabad, 1964 and was included in *The Pakistan Philosophical Journal* (1965). This attempt was again in the field of ethics, and in this article he defended Kant's theory against the charge of "formalism". His interest in Kant's thought was so dominant in 1964 that he started his research work on "The Impact of John Locke on the Philosophy of Kant" as a research scholar in the Punjab University which he had to abandon after about a year when he had compiled over 50 pages. This brought about a great change in his philosophical career and he shifted to Iqbal.

From 1965 onwards Dr. Maruf devoted his entire energies to "Iqbal's Philosophy of Knowledge" in which he studied Iqbal's views

on religious experience as a source of knowledge. This doctoral work, on the one hand, presented an analysis of this unique experience, its nature and characteristics, and on the other hand, its cognitive or knowledge-yielding capacities vis-a-vis other levels of human experience. Thenceforth his chief creative work centres round Iqbal as is obvious from articles contributed to journals of national and international repute between 1975 when he wrote on "Iqbal on God's Knowledge" (IQBAL) to date. Though he wrote on such diverse topics as "Iqbal on Democracy" (IQBAL REVIEW, 1977), "Iqbal as a Philosopher" (SHAHEEN, Peshawar, 1978), Iqbal's Poem 'The Martian Damsel' Re-interpreted" (Explorations, 1978), "Iqbal's Criticism of Nietzsche" (IQBAL REVIEW, 1982), "Iqbal, Kant, McTaggart and Ward" (Ibid, 1983), including two articles on "Allama Iqbal on Immortality" and "Iqbal's concept of God" published in RELIGIOUS STUDIES, Cambridge, 1982 & 1983, his main work has centred round his theory of knowledge which, to him, is an original contribution in the field of Epistemology. He presented a paper on "Iqbal's Theory of Knowledge" to the 18th Session of the World Congress of Philosophy held in Brighton in 1988 in which he expounded the constitutive aspect of his theory. In this field he has published papers on "Iqbal's Theory of Intellect" (IQBAL, 1978), "Iqbal on God's knowledge" (IQBAL, 1975), "Iqbal's Philosophy of Knowledge" (al-HIKMAT, Punjab University, 1987), and "The Metaphysical Implications of Iqbal's Epistemic View" presented to the International Allama Iqbal Congress held in Lahore (1977), reprinted in the IQBAL CENTENARY PAPERS, 1981 — a selected volume prepared by the Punjab University. His book entitled "*Iqbal's Philosophy of Religion*" (1977) based on his doctoral thesis is perhaps the pioneer and most comprehensive work on Iqbal's view of religion as a knowledge-yielding experience which is both genuine and verifiable. He presented a paper on "Belief and Knowledge" to the 23rd Session of the Pakistan Philosophical Congress in 1983 which discusses the nature of belief vis-a-vis knowledge.

Besides Iqbaliat, his other fields of interest have been Muslim Thought and Modern Logic. In 1981, he presented to the

International Conference of Muslim Scholars (al-Hijra Conference) held in Islamabad, a research paper on "Muslim Contribution to Philosophy" in which he proved that Imam al-Ghazali was the pioneer of the Space-Time Relativity, and that the views of Iraqi and Dawani were more comprehensive and complete than those of Einstein and his modern followers. It was printed in IQBAL REVIEW, 1987.

In the field of Modern Logic, he has contributed a chapter on "Elements of Modern Symbolic Logic" to the book *Falsafah-i-Jadeed ke Khad-o-Khal* (Urdu) (ed. Prof. K.G. Sadiq) published by the Department of Philosophy, Punjab University. He has written a textbook on "*Modern Logic and Scientific Method*" (both Urdu and English versions) for the Intermediate students throughout Pakistan, and the copies are under print by the Punjab Text-Book Board, Lahore. It will be the first book on Modern Logic prepared in Pakistan, and its Urdu version will be a pioneer work.

Apart from the above main trends in his philosophical undertakings, Dr. Maruf has written some stray papers and articles also, which may be listed as below:—

1. 'G.E. Moore and the Definition of 'Good'.
2. 'Problems of College Education in the District of Punjab' *Higher Education Review*, a journal of the U.G.C. (1983).
3. 'Organismic Model: Mutuality and Harmony between Men and with Nature', presented to the International Society of Metaphysics, Washington, 1980, held in London.
4. 'Social Unity and Cultural Plurality', I.S.M., held in Nairobi, 1981.

His latest book entitled "*Iqbal and his Contemporary Western Religious Thought*, (Pb. Iqbal Academy Pakistan), discusses Iqbal's Religious thought vis-a-vis over eighty Western thinkers of his own time. It will bring out new dimensions of his thought.

Now I come to discuss the research work of some of my present colleagues. Among them is Professor Saeed Ahmed. He is one of the most experienced and dedicated teachers of philosophy. Being a law graduate as well he is specifically interested in the philosophy of law and political philosophy. His other areas of interest are philosophy of religion, science and education.

As one of the symposiasts Prof. Saeed happened to participate in two of the meetings of the Pakistan Philosophical Congress. The general subjects of the group discussions were (i) Pakistani culture and (2) The Philosophy of Science. In the symposium on Pakistani Culture he highlighted distinctive marks of our national culture. Pakistani culture, from his point of view, is neither Aryan nor Semitic. It is no other than what the nation professes and practices and that is Islam with all its firmness. In the other symposium paper entitled, 'Metaphysical Interpretation of the Sub-Atomic World' the upshot of his contention was that the 20th century atomic physics and quantum theory favours the introduction of a 'mental' or 'spiritual' element into the otherwise physical world. This kind of interpretation of the matter in regard to the Newtonian Physics would have been impossible, even though Newton is stated to have introduced the 'sensorium of God' into his interpretation of inertia. To Prof. Saeed's mind the close relation between science and philosophy has long been admitted. Don't we affirm Cartesian analogy of a tree whereby the roots of the tree are likened to metaphysics or the intelligible principles, the trunk to physics and the branches and fruits to what we call the applied sciences. The symposiast is of the view that the new theories, from the scientific view-point employed in the sub-atomic physics, viz. the quantum theory and quantum mechanics are very different from the theory of Relativity. But the metaphysical interpretation of both types of theories, relativity and quantum, are in many ways very similar to one another. In both cases, a 'mental element' is introduced into the physical world and thereby 'materialism' is refuted. J.C. Smuts, Sir James Jeans and many other scientists as well as philosophers do favour this viewpoint. This symposium was held at Peshawar and was well attended.

Another area of philosophical interest with Prof. Saeed has been to find out the justification of Justinian Law. In this connection an article entitled 'Ends and Justification of Law' was written for publication in a periodical of a Law College in Multan. Roman as well as Greek civilisation knew no equality between man and man. For them nature has bifurcated homosapiens as plebeian and aristocrat — — the superior and the underdog. With this lopsided belief, the so-called civilisation had no justification to formulate law merely to be used as an engine of oppression for the plebeian and Machiavelian canon for the 'The Prince'. Ab-initio, the structure of humanity is illegitimate and devoid of justice. To this end, Justinian law has no justifiability. With the advent of Islam, much later, an era ushered in which cast, creed, colour and economic disparity had no meaning worth the name. Sermon delivered by the Apostle of God (peace be on him) had a refined tone and texture and was much healthier. That is verily the constitution for the whole humanity. Under this situation effort should be directed to the well-being of man, rights of men and women, relations, with the society, education, and matters in respect of law and finance. A concerted framework may be constructed for a new basis of life. Hegelian concept of the state is so sacrosanct that it amounts to exaggeration. His freedom of the individual is based on a dubious note of metaphysics; just to obey the law. Where is the newly conceived freedom of the individual? Kant insists that 'man is an end in himself'. But this principle appears paradoxical when he relates it with law whose end can never be the individual. Here and there we come across such glaring absurdities in the system of Justinian law and hence it is fit enough to be rejected out-right.

Another article was got published in a degree college magazine entitled, 'The Primacy of Logic over Mathematics'. The upshot of the discussion is that mathematics and Logic are two distinct disciplines in as much as the former emanated from the latter. Logic forms the mind and formulates rules man has to abide by in reasoning. It is not mere solving the problem as is Mathematics. The field of mathematical inquiry is limited and exclusive while logic is general and all-inclusive. Many important disciplines of human thought are by their

very nature excluded from the mathematical way of investigation as, for instance, epistemology which cannot bear results through the processes of multiplication and division — the two essential ingredients of the mathematical process of reasoning. Moreover, logic describes the way in which human mind should properly work in the process of its thinking. Logic lays down rules for correct thinking. Mathematics, on the other hand, is a collection of certain rules which in turn have been verified by Logic itself. Lastly, it may be asserted that the future depends on modern thought which is heavily inclined on Logic, indifference to which in all probability will bring hasty downfall and chaos. Recently, Mathematical system has been thoroughly overhauled, thanks to the efforts of such stalwarts like Frege, Peano, Russell and Whitehead. The free flow of thought in Modern Logic is possible only because it has been symbolised to avoid the snares and puzzles of language. Mathematics had already been under no entanglement.

Next comes Mr. Tufail Salik M.A., LL.M., who is one of our junior colleagues and an old student of this department. He is mainly interested in sufism and has contributed a number of articles in Urdu as well as English to different national journals and newspapers on the life and teachings of the Muslim sufis and also on Muslim ethics, law, and politics. The main areas of his interest, besides sufism, are Philosophy of Religion, Philosophy of Law, Muslim Philosophy and the Philosophy of Iqbal. He has been on the editorial board of the monthly *sulsabeel*, an organ of Idara-e-Tasawwuf, Lahore and has contributed a good number of articles to this well-reputed magazine. He, like F. Schuon, considers sufism to be the esoteric aspect of the Islamic religion, the kernel of Islam, and like Iqbal regards it as essentially progressive in character. He therefore, believes in a progressive religious ideology. This is also manifest in his articles on Islamic law and constitutional theory. In his article on the Nature of Islamic state (published in 'the Pakistan Times' as the leading articles of its Friday Feature "the world of Islam", on August 25, 1967 when he was still a B.A. student at Government College Lahore, he called Islamic state to be a truly democratic state based on concept

of social justice as enunciated in Islam. He quotes approvingly Dr. Khalifa Abdul Hakim who in his "Islamic Ideology" considers Islamic state to be socialistic republic. In his article 'Islam and the Birth of Inductive Intellect' published in the Daily Inroze, Mr. Salik makes out a case for the rational and scientific understanding of Islam. He highlights the role of the Muslim philosophers and scientists in the introduction of scientific (inductive) method for the first time in the history of mankind which is solely responsible for the technological development of the modern man. He favours the conclusive views of Iqbal and Briffault that scientific (inductive) method is not a European innovation; it owes its origin to the civilization of Islam in the medieval ages.

Mr. Salik also favours the reconstruction of religious and legal thought of Islam, as advocated by Iqbal, in the light of the principle of *Ijtihad*, which is not only legal in character but cover the whole of Islam in its religious, theological, social and political aspects. This is taken up in his valuable article on "Iqbal's Concept of *Ijtihad* and the Progressive Trends in Islamic Law". *Ijtihad* is therefore the life-blood (or the principle of movement) in the structure of Islam without which the Muslim society is bound to remain stagnant and deteriorate. But we must exercise *Ijtihad* after fulfilling its requisite conditions of eligibility. It is this interest in the juridical principle of Islam that led him to a three year degree course of U.M. (*Sharia*) at Shariah Faculty which was originally a part of the Quaid-e-Azam University but later on turned into a full-fledged University under its present name of 'International Islamic University', Islamabad. This three years course has no doubt widened his outlook and deepened his knowledge of Islamic Law and jurisprudence and qualified him to have a direct access to the original Arabic sources of Islamic Law and Religion which is indeed a basic qualification for the proper exercise of *Ijtihad* to which Iqbal attaches too much importance. His LL.M. (*Sharia*) thesis was on the 'Doctrine of Necessity in Islamic Law' which he wrote in the Arabic language and is now under print. It is on account of his special interest in the problem of *Ijtihad*, as a result of his direct inspiration from Iqbal and because of his background study of *Sharia* at post-graduate level that he has selected

“Iqbal’s Philosophy of Law: A Critical Examination of his Theory of Ijtihad” as a topic for his doctorate thesis approved by the Board of Studies in Philosophy and the committee of Advanced Studies and Research, University of the Punjab. As most of the research work is already done, the same is proposed to be submitted in near future.

Prof. Shahid Hussain M.A. (Pb.) M.A. (U.K.), the author of this article, joined this Department as lecturer in 1963. He then proceeded abroad for higher studies and did his M.A. from the United Kingdom. He assumed the headship of this Department in 1972.

Since the beginning of his intellectual career, the present author has been interested in the problem of ‘person’ and ‘personal identity’. It was due to this interest that he took up his thesis on ‘The Concept of Person in Modern Philosophy’ for his post-graduate degree abroad. He has since written a number of research articles published in various national and international journals. He has also presented papers on this very problem and on Philosophy of Religion in the context of Modern Philosophy at different annual sessions of the Pakistan Philosophical Congress. These papers include ‘Descartes’ Concept of a Person’. (Pakistan Philosophical Journal, Dec. 1970), ‘Locke on Personal Identity’ (Ibid July 1972). ‘The Concept of a person: A Distinctive Philosophical Problem’ (*Explorations*, an international research journal of Government College, Lahore, Winter 1975), ‘Iqbal’s Concept of Personal Identity’ (included in contributions to Iqbal’s Thought, a research collection published by the Department of Philosophy Govt. College Lahore at Iqbal’s Centenary in 1977), ‘Why the Concept of Person Poses a Philosophical Problem’ (Pakistan Philosophical Journal, 1975), ‘Person: A Philosophical Problem (included in the “Quest For Truth”, ed., C.A.Qadir 1985), and ‘Berkley’s Concept of Person’ (Ibid). As to a detailed study of the concept of person in the light of the thought-systems of various modern philosophers including Iqbal, the following remarks may be made as a conclusion.

There is a special problem about personal Identity for two reasons. The first is self-consciousness — the fact that there seems

to be a peculiar sense in which man is conscious of his own Identity. The second reason is that a question of personal identity is evidently not answered merely by deciding the identity of a certain physical body. If I am asked whether the person in front of me is the same person as the one uniquely present at place X at time T, I shall not necessarily be justified in answering 'Yes' just because I am justified in saying that this human body is the same as that present at place X at time T. Identity of body is not at least a sufficient condition of personal Identity; other conditions of personal characteristics, and, above all, memory must be invoked.

It is also held further that bodily identity is not a necessary condition of personal identity. This, however, is ambiguous, and yields either a weak or a strong thesis depending on one's view of the necessity and sufficiency of the other conditions. The weaker thesis asserts merely that at least one case can be consistently constructed in which bodily identity fails, but in which the other conditions shall be sufficient for an assertion of personal identity; even though there may be some other imaginable case in which some other condition failing bodily identity is a necessary condition of personal identity. The stronger thesis asserts that there is no conceivable situation in which bodily identity would be necessary, some other conditions being always both necessary and sufficient.

The writer in his various articles has tried to show with reference to some of the Western philosophers that bodily identity is always a necessary condition of personal identity, and hence that both theses fail. He has, however proved in his paper 'Iqbal on Personal Identity' that the case with him is otherwise.