

**DEPARTMENT OF PHILOSOPHY
UNIVERSITY OF THE PUNJAB, LAHORE**

Dr. Abdul Khaliq

The Department of Philosophy was established in 1963 in a rented building at 34-Lawrence Road, Lahore. Soon it moved to 36-Lawrence Road where it was formally inaugurated by the then Vice-Chancellor Professor Hamid Ahmad Khan. This happened on 7 March 1964. Originally its faculty members were Qazi Muhammad Aslam, Chaudhry Abdul Qadir and Khawja Ghulam Sadiq. Mr. Muhammad Maruf, who later completed his doctorate, was associated with the Department as a research scholar. The present faculty consists of the following members :

Dr. Abdul Khaliq	Iqbal Professor and Chairman
Dr. Absar Ahmad	Assistant Professor
Dr. Naeem Ahmad	Assistant Professor
Ms Ghazala Irfan	Lecturer
Mr. Sajid Ali	Lecturer
Mr. Shahid Mahmood Gul	Lecturer
Mr. Abdul Hafeez	Lecturer

Silver Jubilee of the Department was celebrated on 3 – 6 December last year. On that occasion we took stock of the nature as well as the amount of work that was accomplished during its 25 years of existence. This survey gave us a sense of pride and happiness. We discovered that despite the fact that ours is one of the youngest teaching departments at the University and particularly in the Faculty of Arts, our teachers, both serving and retired, produced a greater number of research articles than those of the teachers of any

other department in the faculty. Besides teachers, our students had also done a lot of research at M.A. and Ph.D. levels. Encouraged by our past achievements we made a concerted resolve to continue our explorations in our respective fields of interest. One of the most proud programs that our department has pursued is the series of annual lectures in memory of Allama Muhammad Iqbal, the Philosopher-poet of the East and the most distinguished alumnus of this University. Iqbal Memorial Lectures were instituted in 1965. Ever since, eminent scholars from within and outside the country have been invited to deliver lectures on different themes in which Allama Iqbal evinced direct or indirect interest. The scholars who have already delivered these lectures alongwith the subjects on which they spoke are as follows :

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| 1. | Dr. Mumtaz Hassan | (a) A Panoramic View of the Cultural Economic and Political History of Indo-Pakistan Sub-continent which Formed the Intellectual and Emotional Background of Iqbal. |
| | | (b) Iqbal's Own Contributions. |
| 2. | Dr. I.H. Qureshi | فکر اقبال کے نفسیاتی منابع |
| 3. | Dr. A.H. Batalvi | اقبال اور تحریکِ پاکستان |
| 4. | Dr. M. Razi-ud-Din Siddiqi | مذہب اور سائنس اقبال کی نظر میں |
| 5. | Prof. W.C. Smith | Faith and Belief.(two lectures) |
| 6. | Prof. H.D. Lewis | (a) The Self and Embodied Existence. |

- (b) Freedom and Responsibility.
(c) The Soul and Immortality.
7. Dr. A. Schimmel (a) Iqbal in the Context of Indo-Muslim Reform Movements.
(b) Iqbal, the Spiritual Guide, as I see him.
8. Dr. Syed Nazir Niazi شعور لیوت
9. Mr. Justice Dr. Javid Iqbal The Evolution of Iqbal's Political Philosophy.
10. Dr. Burhan Ahmad Farooqi (۱) علامہ اقبال اور مخصوص صوفیانہ واردات
(۲) مذہبی وقوف کی علمی صورت
11. Dr. Syed Muhammad Abdullah (۱) اقبال کی تنقید مغرب اور اس کی معنویت
(۲) اسلامی فقہ کی تدوین نو علامہ اقبال کی نظر میں
12. Dr. Muhammad Baqir علامہ اقبال کے ملی افکار کا محور
صرف قرآن اور حدیث ہے
13. Dr. Jamil Khan Jalibi علامہ اقبال خطوط کے آئینے میں
14. Prof. Muhammad Munawwar اقبال بحضور آدم
15. Prof. M. Saeed Sheikh Allama Iqbal's Interest in the Sciences (with Special Reference to Allama's Personal Library).

The Department also publishes *al-Hikmat*, a philosophical journal of international reputation and the only one of its kind in Pakistan. This journal once used to be published biannually but now, due to paucity of funds, it appears only once a year.

As to the content, nature and general character of the books and articles produced by the teachers as well as the alumni of the Department they were in fact written in all kinds of well-known areas like Dialectical Materialism, Existentialism, Linguistic Analysis, Philosophy of Religion and on various individual metaphysical problems. But if we are called upon to decipher the one most common note and the one recurrent theme that has characterized these writings, it is, permit me to say, the elucidation and interpretation of the philosophical basis of the ideology of Pakistan. In other words, we have been striving all the time, consciously or unconsciously, for the discovery of our national identity. Having been subject to foreign rule for such a long spell of time we as Pakistanis very painfully feel alienated from our own cultural roots. For the sake of de-alienation we have to recognize and re-discover ourselves. This is what the Pakistani thinkers, in general, and those associated with our department, in particular, have been doing – although they may not exactly know this fact. The resolve that we made on the occasion of our Silver Jubilee Celebrations last year that the Department would produce a comprehensive history of the philosophical development in the Indo-Pakistan Sub-Continent right upto the present times was calculated to be a step in this very direction. Pakistan is an ideological state and Islam is the ideology that has been accepted once for all. There cannot be two opinions about this. There has, of course, been a difference of interpretation as to what does Islam really stand for. Practically, unfortunately, in our own society it has stood for bigotry and for certain rites and rituals. The laymen generally look backwards to the origins of Islam, for the sort of literal guidance that has tended to make Islam for them a static religion incapable of movement with the passage of times. Conversely, there are some others who firmly believe that Islam is a dynamic institution. It is a progressive force which of course does derive its inspiration from the earliest beginnings. It is a religion

for all times to come. So its message should continue to be interpreted and re-interpreted to deal with the changing circumstances around us. Further, Islam as a living assurance of its truths and as an ideology is to be defended against attacks from alien doctrines. Iqbal in his celebrated 'Reconstruction of Religious Thought in Islam' pre-eminently did this. All this is broadly what we too have been trying to do in our own way in the Department of Philosophy as will be clear from the account given below.

It has been observed that culture has three dimensions. It has length, breadth and depth. Length stands for the historical past of a people, breadth for its geographical boundaries and height for the ideology that it holds. Out of these, the last one can be easily recognized as the most important factor. It is the most basic one too. Ideology of a nation determines, at the conscious or the unconscious level, as to how do that nation and its individuals live through history and also how do they behave in a particular spacial context. Thus history and geography are a sort of extensions of the ideological framework. Our faculty members, during their mental explorations, have tried to understand the ideology of Pakistan alongwith its extensions. A number of research articles have been produced on Pakistani Philosophy and its various aspects. The attempts in this direction made by the students of the Department too cannot be ignored. The teachers not only guide them during the writing of their theses and finally examine them but also initially help them in the choice of their topics of research.

Writings on Pakistani Philosophy by teachers, research scholars and students of the Department of Philosophy have had various dimensions. Quite some of them have chosen individual thinkers of the Sub-continent for their study. Dr. Abdul Khaliq, who has been on the staff of the Department since 1967 and is presently Iqbal Professor and Chairman, wrote a dissertation for his Ph.D. degree on the subject 'Sir Sayyid Ahmad Khan on Nature Man and God'. Besides pointing out some of the inherent contradictions in Sir Sayyid Ahmad Khan's Philosophy of Religion and the fallacies of

his naturalistic metaphysics, he highlighted with equal force the positive contribution of his naturalism towards the inculcation of a scientific spirit among his contemporary Muslims. One chapter of the dissertation has been devoted to the delineation of the influence of his rationalism on later religio-philosophical thought in the Sub-continent down to the present times. Dr. Khaliq has also written articles on different aspects of the thought of Sir Sayyid Ahmad Khan for various research journals of the country. Another Ph.D. work in this area has been done by Dr. Waheed Ishrat on the subject 'Social Philosophy of Khalifa Abdul Hakim'. Dr. Waheed Ishrat did his M.A. from the Department in 1971 and Ph.D. in 1984 and is presently Assistant Director (Academic), Iqbal Academy, Lahore. His special contribution in Philosophy is his emphasis on methodology. He is of the opinion that not one methodology should be considered as adequate to deal with all kinds of philosophical problems. We must profitably use various methods to suit various problems that we encounter. We may sometimes even have to use more methods than one to solve one particular problem. Dr. Ishrat hopes to bring out the salient features of this point of view and demonstrate its usefulness in his forthcoming book *فلسفے کی نئی تنقید*. In his Ph.D. thesis, he has criticized Ibn Khaldun as well as Spengler and Toynbee in regard to their organismic interpretation of social and historical development. Dr. Ishrat himself is of the opinion that the moving force in the civilization and culture of a nation is the ideology of that nation. In his under-preparation book *تاریخ کا ہندولم* whose manuscript I have had an occasion to see, he has tried to work out the details of this theory by referring to concrete historical situations. Dr. Mussarat Iqbal, who did her M.A. in 1973, completed her Ph.D. on the subject 'Ali Hijveri on the Nature of Religious Experience and Modern Psychology'. Mr. Mumraiz Khan, another alumnus of this department is registered as a Ph.D. student for the subject 'Sayyid Amir Ali on the Spirit of Muslim Culture'. Mr. Sajid Ali who has been on the staff of the Department since 1979 has recently submitted his Ph.D. thesis on *شاہ اسماعیل شہید کی ما بعد الطبیعیات*. Mr. Sajid is a meticulous writer interested in Islamic subjects and a good career of academic research awaits him. Qazi Javed Hussain, a research scholar and an indefatigable writer on subjects of philoso-

phic as well as socio-cultural nature, has forcefully advocated the case of Philosophy in the modern age of science and technology. Development of sciences, according to him, in no way detracts from the importance of philosophical thinking. It is as much needed today as it was needed ever before. The function of Philosophy today, he says, is to strike out a mutual ballance between the findings of various sciences and also to create, through its magnanimity, a revolution in the thinking patterns so that peaceful co-existence between men and between nations is duly promoted. He recalls an ancient maxim according to which 'life is the creation of immortal gods but good life is the product of philosophy'. Mr. Qazi has produced a fine lucid reader on **انكار شاه ولي الله** which is one of the unfortunately very few books on this important figure of the Sub-continent. Shah Waliullah, as we know, had a marked effect on almost the entire later Muslim philosophical thought including that of Sir Sayyid Ahmad Khan and Allama Muhammad Iqbal. Mr. Shehzad Qaiser, who joined the Civil Service of Pakistan soon after his M. A. from the Department in 1970, fortunately never lost contact with academics. Presently, he is Additional Secretary (Education), at the Civil Secretariat Lahore. He is a widely read scholar who appears to have developed a strong commitment for the traditional Eastern Metaphysics. He has critically examined Western thought in all its details and has come to the conclusion that it is a fall from the traditional point of view. The movement known as 'anti-metaphysics' too he regards as neither more nor less than the by-product of Western Metaphysics itself. From the standpoint of traditional Metaphysics he has also presented a critique of modern physical, social and religious sciences. Author of five books and a number of articles, Mr. Qaiser has chosen for his Ph.D. research "The Metaphysics of Khwaja Farid" over which he is working these days.

Out of the dindividual thinkers discussed by our teachers and research scholars, Allama Muhammad Iqbal has attracted special attention. Three of our Ph.D. theses, namely those by Dr. Muhammad Maruf (Iqbal's Theory of Knowledge), Dr. Nazir Qaiser

(Impact of Rumi on Iqbal) and Dr. Naeem Ahmad اقبال کا نظریہ حیات directly relate to different aspects of Iqbal's thought. Besides publishing his thesis in book form, Dr. Maruf has written some very good articles which have appeared in national and international journals. Dr. Nazir Qaiser too has published his thesis, after making slight variations, under the title 'Rumi's impact on Iqbal's Religious Thought'. He has published research papers determining the correct status of the so-called Western as well as Eastern sources of Iqbal's religio-philosophical thought. Dr. Qaiser has to his credit a daring contribution with regard to Iqbal's position in the field of psychotherapy. His studies, spread over a number of years, have led him to emphasize the need of an entire therapeutic system based on Iqbal's concept of personality. He has given it the name of 'ego-therapy'. Salient features of this concept have been developed in a number of published research articles. He has even completed the manuscript of a book on the broader theme 'Western Psychology and Psychotherapy — a critique with reference to Iqbal's Thought'. Dr. Qaiser in fact believes Philosophy as such to be a great healing power. He detailed out this thesis in the article "Philosophy and its Contribution to Mental Health" which he read out on the occasion of the Silver Jubilee Celebrations of the Department.

Dr. Naeem Ahmad, presently Assistant Professor in the Department, is the author of four books (including one in the press) and more than twenty research articles. He has recently been awarded his Ph.D. on the basis of his work اقبال کا نظریہ بقائے دوام. His major work is History of Western Philosophy in two volumes (in Urdu). It is a story of the development of ideas whose relevance to the Eastern tradition, wherever feasible, has been traced by the author. To the first volume, which is devoted to the Greek period, he has added a chapter showing the debt of Muslim Philosophy to Greek Thought. As to Iqbal studies, Dr. Naeem observes that although volumes have been produced on the thought of Iqbal, much work of a strictly philosophical nature is yet to be done. In fact this is the common feeling of our entire faculty. Recently, we have launched a programme to prepare a companion-volume to the 'Reconstruction

of Religious Thought in Islam'. As this programme matures, we hope, it will become easier to understand Iqbal's strictly philosophical thought and to work on its further amplifications. In his Ph.D. thesis Dr. Naeem emphasizes that Iqbal's concept of immortality is not merely an abstract and not merely an eschatological idea but has practical implications also. Iqbal condemns modern materialism which fails to find any constructive aspects in the phenomenon of death. For him it is highly unlikely that the process of evolution which journeyed through centuries in order to reach man should come to an end all of a sudden. Dr. Naeem has highlighted the message of hope, courage and enthusiasm contained in Iqbal's concept of immortality and traced its practical implications for human beings. Besides his thesis, Dr. Naeem has written and published a number of articles as well. The most outstanding among them are 'Iqbal's Concept of Eternity', 'Iqbal on Religious Experience' and 'Scientific and Educational Significance of the Idea of Resurrection in Iqbal'.

Prof. Q.M. Aslam, the founder Chairman and Iqbal Professor of Philosophy did not write much on Iqbal but one of his articles entitled 'Iqbal's Preface to the *Lectures*', which he wrote for the Commemorative Volume prepared in honour of late Prof. Hamid Ahmad Khan is immensely valuable. It briefly contains a sympathetic appreciation of almost the entire point of view that has been propounded in the *Lectures*. A student of Prof. Aslam and his successor as Iqbal Professor, Dr. C.A. Qadir, who died in December 1987, was the most prolific writer our department has ever produced. He wrote 23 books and monographs and more than one hundred articles. This is besides hundreds of speeches that he made on different academic themes. He dilated on all kinds of subjects — psychological, sociological, ethical, metaphysical, logical, linguistic and so on. In most of the cases he accepted the Western frame of reference but generally accepted it with certain reservations and adaptations. His most pioneering work was on Logical Positivism. In fact he started as a Logical Positivist and then moved on to Existentialism and a forceful defence of religion. Towards the maturest days of his life he developed a fascination for a World Philosophy. On the plat-

form of this Philosophy, he believed, the East and the West will meet and understand each other better and so there will be peace, amity and harmony in the world. Political peace, he emphasized, cannot be achieved if nations lack the framework of common understanding and this framework can only be provided by a common universal Philosophy comprising the basic visions of all philosophical strands in the world. Dr. Qadir developed this idea in his essays 'Philosophy for World Understanding' and 'Contemporary Philosophy'. Dr. Qadir wrote a number of good articles on Iqbal. Some of these are 'Deeds or Ideas: Iqbal's Philosophy of Dynamism', 'Allama Iqbal and the Notion of Meditation', 'Iqbal and Modern Philosophy', 'Relation of Philosophy and Science in Iqbal' and 'The Reality of Universe in Iqbal's Philosophy'.

In opposition to Dr. Qadir who tried to see Iqbal in the modern Western context, Prof. K.G. Sadiq, who succeeded Dr. Qadir as Chairman and Iqbal Professor of Philosophy, was inspired by the inner dynamics of the thought of the Philosopher-poet. He invariably sought the confirmation of Iqbal's Philosophical views by copious references to his poetry. In the Anthology 'Islam, Iqbal and Philosophy', which has been posthumously published, there are 22 articles, four of which relate to the thought and message of Iqbal.

Dr. Abdul Khaliq has also published some articles on Iqbal which have been well-received by the readers. Dr. Khaliq has been designated Organizing Secretary of the proposed 3rd International Allama Muhammad Iqbal Congress which will be held in November this year. The first one of the kind was held in 1977 and the second one in 1983. The main themes of the forthcoming Congress will be :

Iqbal's Concept of an Islamic State
 Iqbal's Attitude Towards Mysticism
 Iqbal and the Modern Youth
 Iqbal and the Future of Humanity

Dr. Absar Ahmad, the Assistant Professor, is the only foreign-qualified teacher on our faculty, being M. Phil from Reading and Ph.D. from London. He has written three books (including one in the press) and more than a score of research articles on varied subjects. Over his academic career he has developed a special fascination for Allama Iqbal's thought. This is borne out by at least four well-written articles entitled 'The Hegelian Key to Understanding Iqbal', 'Iqbal and Pantheism Revisited', 'Iqbal on the Meaning of Life and Iqbal's Philosophy of Khudi'. Dr. Ahmad's Ph.D. thesis was entitled 'The Concept of Self and Self-Identity'. In this thesis he had defended the kind of dualism advocated by Descartes. With slight changes, up-dating and additions it was published by the Iqbal Academy Lahore in 1986. Dr. Absar Ahmad has specially added a chapter on Allama Iqbal's Philosophy of Self and has related Iqbal's dualistic strain with his own work, thus adding greatly to the value of the book.

Besides writings on individual thinkers of the Indo-Pakistan Sub-continent some historical accounts relating to the thought of this area have also been produced. In this connection particular mention is to be made of Qazi Javed Hussain who has almost monopolized this field. Besides افکار شاہ ولی اللہ of which mention has already been made Mr. Qazi wrote 'ہندی مسلم'، 'برصغیر میں مسلم فکر کا ارتقا' and 'ہندی مسلم'۔ Further, 'ہا کستان میں امریکہ کا کردار (ترجمہ) and 'مرسید سے اقبال تک' تہذیب. He had edited "A Study of Modern India". Prof. K.G. Sadiq wrote a number of articles on Pakistani philosophy and culture. The more well-known among them are 'The Subjacent Philosophy in the Civilization of Pakistan', 'Ideology of Pakistan', 'Philosophy of Life with Special Reference to the Circumstances in Pakistan and Needs of the Time', and 'Development of National Sentiment in Pakistan'. Dr. Waheed Ishrat started some time ago a three-monthly journal 'پاکستانی فلسفہ' which, however, I believe, has stopped appearing now. His article 'پاکستانی ثقافت کی تشکیل' is a good attempt towards the discovery of the identity of our nation.

Our scholars have also had an infatuation for the mystical thought of the Punjabi poets. Mr. Rashid Mateen who did his M.A. in 1977 and is presently at the University Grants Commission, Islamabad, has already completed his Ph.D. work on 'Metaphysics in the Mystic Poetry of Punjab (with special reference to Sultan Bahu, Shah Hussain, Khawaja Ghulam Farid and Bulleh Shah)'. It has been submitted to the Punjab University and is in the process of evaluation. Ms Gulnaz Parwar who left the Department in 1971 has been registered for doctorate on the subject پنجاب کی کلاسیکی شاعری میں اردو کا تصور. Mr. Shehzad Qaiser is registered with the Bahauddin Zakariya University Multan, the subject of his proposed thesis being "Metaphysics of Khwaja Farid". Qazi Javed Hussain has published a book on پنجاب کے صوفی دانشور in which he has discussed the thought of seventeen mystics of the Panjab including Sayyid Ali Hujveri, Shah Hussain, Sultan Bahu, Khwaja Ghulam Farid and Pir Mihr Ali Shah. Dr. Mohammad Amin, who did his M.A. in 1969 and is now Assistant Professor of Philosophy at Govt. College, Civil Lines Multan wrote his Ph.D. thesis on اسلامی تصوف میں اردو کا تصور. In this thesis he wrote a special chapter on the Muslim mystic poets of the Punjab and tried to relate their teachings to the Islamic point of view.

Besides our teachers, both past and present, and the research scholars, our students have also shown keen interest in the religio-philosophical as well as mystical thought of the Indo-Pakistan Sub-continent. Writing of thesis is not compulsory with us but some of the students do exercise their option for it in partial fulfilment of the requirements of their M.A. degrees. Out of the total 359 theses that have so far been produced no less than 76 have as their subject-matter the thought of the Sub-continent, including 24 on Iqbal. One of them has been directly on پاکستان میں فلسفے کا ارتقا.

The ideology of Pakistan, besides having the kind of localism detailed out in the above pages, has evidently an irresistible Islamic content as well. Teachers and researchers belonging to our Department have written much on Muslim thought and Islamic teachings. One section of them have at least been fascinated by the basic concepts of religion and the dynamics of religious consciousness.

The purely Western and purely secular concepts and doctrines, in their original, pristine form have never taken roots in our own soil. Wherever they have been discussed and even accepted, they have, in most of the cases, been duly adapted to our own needs, our own religion, culture and traditions. Qazi Muhammad Aslam had Psychology as his special field of interest. In most of the articles that he wrote in this field he sought relevance to one phenomenon of religious consciousness or the other. Some of the titles are 'Psycho-analysis and Islam', 'E.S.P. and Religious consciousness', 'Religious Behaviour-Islamic Description', 'Aids to Attention in Muslim Institutional Workshop', 'Religious Experiences of Muhammad'. The Structure of Religious Behaviour' and 'Sociological Theories of the Rise of Islam'.

Dr. C.A. Qadir apparently wrote a lot on, or even in confirmation of; Western doctrines and concepts. But wherever he felt that these doctrines were in conflict with the concept of religion as envisaged in Islam, he invariably came out with a strong defence of the Islamic point of view. For example, in his 'Logical Positivism', a perusal of the chapters, particularly those on 'Language and Religion' and 'Modern Challenges to Religion', reveals that he regarded the standpoint of Logical Positivism as inadequate. In 'Language and Religion', he tried to refute the charge of meaninglessness against religion and held that religious discourse conveyed its meaning through analogy, obedience and encounter. It also conveyed its meaning through the events of nature, which are the signs of God, as emphasized by the Qur'an. In 'Modern Challenges to Religion' he has forcefully advocated the case of the religious phenomenon against Dialectical Materialism, Freudian Psycho-analysis and Logical Positivism. His last book, which was published only a few months before his death, is entitled 'Philosophy and Science in the Islamic World'. Starting from a chapter on the 'Islamic Theory of Knowledge', it goes on to tell a story of the intellectual rise and fall of the Muslims and ends up with the most contemporary spectacle of the renaissance of science and technology in the Muslim countries. Dr Qadir, at the very beginning, emphasizes the fact that the basis of

Muslim Philosophy and science is the instruction embedded in the Qur'an itself.

Dr. Abdul Khaliq has done almost his entire research work in the field of Islamic/Muslim Philosophy. Besides writing a number of papers he has published one book *مسلم فلسفہ* (with the co-authorship of Prof. Yusuf Shaidae). His two books 'Problems of Muslim Theology' and 'An Introduction to Islamic Philosophy' are in the press. As we go through the development of Muslim Philosophical thought we find that the Muslim Philosophers have almost invariably looked at the teachings of the Quran with a frame of mind fashioned by their respective cultural and scientific environments. The Quran, being a source of guidance for all times to come, does have the miraculous nature of releasing different shades of meanings. But the way this truth has actually been carried out amounts, according to Dr. Abdul Khaliq, to prefacing the Quran, looking at it through coloured glasses and practically reading extraneous views and doctrines into its inherent thought-structure. This is highly objectionable. Dr. Khaliq has very forcefully and consistently advocated the point of view that the Quran has a logic and a mode of reasoning of its own and it is this logic that is to be worked out. In other words the Quranic language is to be understood and interpreted in its true perspective. Only thus can be guaranteed sure and inviolable foundations for the development of Muslim Philosophy.

Dr. Absar Ahmad, in his various published articles and addresses has built up a case for Islamic Metaphysics and has rightly pointed out that this metaphysics is wedded to action. It is essentially a practical subject committed to social action. Contemplation and reflection, that has been so much emphasized in the Islamic spirituality, he says, is essentially a knowledge that always elevates the knower to higher modes of being. Only if we realize this fact, we can hope to remove the root cause of a strong dissatisfaction with the present state of philosophy which has come to be considered a mental gymnastic only, a purely drawing room activity.

Ideologically, Pakistan is an Islamic State, but economically, socially and culturally, its fate is bound up with that of the third world countries. Pakistanis are a developing nation and so there are diverse problems of a practical nature which they have to deal with. So they cannot afford to subscribe to the kind of aristocratic philosophy which is popular in the Anglo-American world, that is, the philosophy of Linguistic Analysis and clarification of concepts. We should of course be clear about the meanings of the words that we use but for us Pakistanis at least this is not enough. Our Philosophy should be problem-oriented. This fact has been duly recognized by the teachers, the students as well as the alumni of the Department. It was this very recognition that became the cause of Dr. C.A. Qadir's disillusionment with Logical Positivism and its off-shoots. After having been enamoured of this school of thought in the first instance, he soon realized that the primary function of philosophy is not to elucidate and clarify but to grapple with the basic realities of life. 'What these basic realities are' depends upon one's point of view and also upon the kind of society in which philosophy has to play its role. Prof. K.G. Sadiq wrote an article on 'Function of Philosophy' in which he observed that a philosopher is not a 'man of action', nor is he a 'social reformer' in the usual sense of these terms. The function of Philosophy, he emphasized, is to seek an understanding of man and his world, to disclose the significant possibilities of human experience and to project a vision of life and values. It is this vision that ultimately becomes an instrument of social change. Dr. Absar Ahmad too is not happy with linguistic and analytic trends of contemporary philosophy. In an article entitled 'A Plea for Philosophy's Liberation', he says that the academic practitioners of the Anglo-American Philosophy have turned this subject into a narrow and specialized affair of little relevance outside the small circle of professionalism. They have almost entirely withdrawn from any relationship with the concrete social reality. Third World countries specially, he goes on to say, should develop their own philosophical resources in order to help their societies flower and flourish creatively and intellectually.

Dr. Naeem Ahmad also believes that philosophy should be related to life and in this connection, he says, it needs a complete metamorphosis in view of the advent of artificial intelligence. All branches of knowledge including Philosophy are facing a serious challenge. Computer technology tends to change the very nature of education, learning and scholarship. The Philosopher, he recommends, should prepare himself to face the challenges arising from the new situation.

Ms Ghazala Irfan who has been a colleague in the Department since 1977 has focussed on Philosophy of Art and Aesthetics as a medium of understanding how we relate to life in general and culture in particular. Life and art, she maintains, rest on a common fulcrum; they are both creative. In her Master's dissertation entitled "Music-the Quest for Freedom", she emphasized this point in abstraction but in the paper "Contribution of Muslims to the Classical Music of the Sub-continent" she brings out the concrete steps taken by the Muslims to secularize Hindu temple music bringing it in conformity with the times. Carrying the concept of freedom, she applied it to the sphere of education where she distinguishes education from indoctrination. Thus philosophical ideas are transliterated into the social context.