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CONTENTS

reference to Shaikh Muslih al-Din Sa'di Shirazi.ethical system from Divinity and from.

A. INTRODUCTION: THE ETHICAL SIGNIFICANCE OF PERSIAN LITERATURE

The Persian Literature *(Adbiyat-i-Parsi)* has had a long history covering more than two-and-a-half millennia. Though much of the pre-Islamic material has been lost, its sources have been within historical Persia including present-day Iran as well as regions of Central Asia where the Persian has historically been the national language. For instance, Mawlana Jalal al-Din Rumi, one of Persia's best-loved poets, was born in Bulkh (in what is now known as Afghanistan), wrote in Persian, and lived in Konya then the capital of the Seljuks. The Ghaznavids conquered large territories in Central and South Asia and adopted Persian as their court language. There is thus Persian literature from Iran, Afghanistan and other parts of Central Asia. Besides Persian literature, other languages such as Greek and Arabic also become the source of communication. However, many Ottoman and Azerbaijani poets, writers and philosophers have used Persian to express themselves in scientific and creative writings.[1]

Described as one of the great literatures of humankind,[2] Persian literature has its roots in surviving works of Middle Persian and Old Persian, the latter of which date back as far as 522 BCE (the date of the earliest surviving Achaemenid inscription, the Behistum Inscription). The bulk of the surviving Persian literature, however, comes from the times following the Islamic Conquest of Persia circa 650 CE. After the Abbasids came to power (750 CE), the Persians became the scribes and

bureaucrats of the Islamic empire and, increasingly, also its writers and poets. The New Persian literature arose and flourished in Khorasan and Transoxiana because of political reasons - the early Iranian dynasties such as Tahirids and Samanids were based in Khorasan.[3]

Persians wrote in both Persian and Arabic. Persian predominated in later literary circles. Persian poets such as Ferdowsi, Sa'di, Hafiz, Rumi and Omar Khayyam are well known in the world and have influenced the literature of many civilizations.

Classical Persian Literature includes pre-Islamic Persian Literature and Persian Literature of the medieval and pre-modern periods in which such forms of literature as poetry, essays, biographies, hagiographies, historical works, story telling and literary criticism achieved great excellence and sophistication. Dictionaries and Persian phrases also registered significant growth during this period.

The influence of Persian Literature on World Literature is immeasurable. Sufi Literature developed in Areas once under Ghaznavid or Mughal rule; greater Khorasan, central Asia and Indian sub-continent. Moreover, it also influenced Western literature such as German, English, Swedish, and Italian literature. Besides Iran, presently, we have Persian Literature in Afghanistan and in Tajikistan. Novels, Satire, Literary Criticism, Persian Short Stories as well as the Formative Period of growth and Development, Period of Diversity Poetry, Classical Persian Poetry in Modern times and finally, Modern Persian Poetry etc. can be cited as significant or characterizing features of Persian Literature.

The Persian Sufi-literature left indelible impact on Islamic and non-Islamic world. In fact, the impact of Iran in every aspect of life and especially in socio-political and ethico-religious field remained immense. It is said that William Shakespeare referred to Iran as the "Land of the Sophy".[4] Some of Persia's best-beloved medieval poets were Sufis, and their poetry was, and is, widely read by Sufis from Morocco to Indonesia. Jalal al-Din Rumi (Mawlānā) (1207–1273) in particular is renowned both as a poet and as the founder of a widespread Sufi order. The themes and styles of this devotional poetry have been widely imitated by many Sufi poets across the globe. He has attracted a large following in the late twentieth and early twenty-first century. Popular translations by Coleman Barks have presented Rumi as a 'New Age Sage'. There are also a number of more literary translations by scholars such as A.J. Arberry and others. However, the Persian poets and mystics and the classical poets like Hafiz, Sa'di, Khayyam, Rumi, Nizami and Ferdowsi are now widely known in English and can be read in various translations. Other works of Persian literature are untranslated and little is known about them.

However, under the Mughal Empire of India during the 16th century, the official language of India became Persian. Only in 1832 did the British army force the Indian subcontinent to begin conducting business in English. Persian poetry, in fact, flourished in these regions while post-Safavid Iranian literature stagnated. Dhekhoda and other scholars of the 20th century, for example, largely based their works on the detailed lexicography produced in India, using compilations such as Ghazi Khan Badr Muhammad Dehlavi's *Adat al-Fudhala*, Ibrahim Qavamuddin Faruqi's *Farhang-i Ibrahimi*, and particularly

Muhammad Padshah's *Farhang-i Anandraj*.⁵ Famous South Asian poets and scholars such as Amir Khusrow Dehlavi, Faizi, Urfi, Naziri, Kalim, Nasir, Talib, Bedil, Ghalib and Iqbal have found many admirers in Iran since sixteenth century till date.

Islamic civilization set great examples of good will, justice, tolerance, cordiality and co-existence. Its unique ethical philosophy is grounded in the love and well-being of humanity. The Islamic civilization germinated or generated a humanistic tradition and a humanitarian ethos of exceptional depth and sophistication. The Holy Qur'an, the *Sunnah* of the Prophet and Islamic spiritual tradition carried out by the great Sufis remained the chief source and force for ethico-religious and socio-political revitalization of Muslims.

B.   SA'DI'S WORKS: SOURCE OF MORALITY

The *Bustān* and the *Gulistān* are the two masterpieces of Sa'di Shirazi which are globally acknowledged for their espousal, appropriation and intimation of universal ethical, educational, and cultural values.

The *Bustān* brought out in1257, is a book of poetry by the poet Muslih-uddin Sa'di Shirazi, one of Persia's greatest poets. Born in Shiraz sometime between 1184 and 1210 CE, Sa'di received his education in Baghdad and spent several decades in travel and pilgrimage. In 1256, Sa'di returned to Shiraz. It was his first work, and its title means "The Fruit Orchard". The book contains the fruits of Sa'di's long experience and his judgments upon life, and is illustrated by a vast collection of anecdotes. It includes accounts of Sa'di's travels and his analysis of human behaviour and Psychology. He often mentions his accounts

with fervour offering deep moral orientation similar to that of Aesop's fables. It is composed in the *Mathnawi* style (rhyming couplets), and has been translated into English. The poetic enthusiasm of Sa'di covers almost every aspect of human life and stresses mostly upon human morality based on the metaphysical milieu of Islam.

The *Gulistān* is among the most famous works of Persian literature by Sa'di Shirazi. He wrote the *Gulistān* in 1258, the same year that the Mongols sacked Baghdad. The *Gulistān* (Rose Garden) of Sa'di, intended as a "mirror for princes", includes prose didactic tales interspersed with short verses. The book is divided into *eight* parts: (1)The Conduct of Kings, (2)The Morals of Dervishes, (3)The Excellence of Contentment, (4) The Advantages of Silence, (5) Love and Youth, (6) Weakness and Old Age, (7) The Effects of Education, and (8) Rules for Conduct in Life.

Written some seven and a half centuries ago by Sa'di of Shiraz, the *Gulistān* is a collection of moral tales into above *eight* themes. In each section, stories are told from which the reader learns how to behave in a given situation. Sa'di's tales undoubtedly can be the prime source of morality. Honesty, truthfulness, loyalty, humane attitude, tolerance, benevolence, devotion to God and service to man have become the chief ideals for Sa'di's inner development. He claimed that it is not possible for everyone to overcome difficulties and work for others, yet he seems hopeful and confident that he who intends to work with devotion, sincerity and ethical wisdom for the real cause, God certainly helps him. As a great lover of humanity, his abiding artistic sagacity and poetic wisdom are addressed to the entire humankind. The following lines

embodying his profound ethical insights are engraved at the entrance of the United Nations' Hall of Nations:

بـنـی آدم اعـضـائے یك دیگـرنـد   کـه در آفـریـنـش زیك جوهرنـد

چـو عـضـوے بـدرد آوردروزگـار   دگـر عـضـو هـارانـه مـانـد قـرار

تـوکـز مـحـنـت دیـگـراں بـے غـمی   نـه شـایـد کـه نـامـت نهـنـد آدمی

The members of the human race are limbs one to another,

For at creation they were of one essence.

When one limb is pained by fate, the others cannot take rest.

If you don't care for troubles of others,

You can't be enlisted amongst humankind.[6]

The *Gulistān* is considered the essence of elegant but simple Persian prose. For 600 years, it was the first book placed in the learner's hand. In Persian-speaking countries today, quotations from the *Gulistān* appear in every conceivable type of literature and are the source of numerous everyday proverbial statements, much as Shakespearean poetry is in English.

Sa'di's illuminating classical prose and scintillating poetry left an everlasting impact on world civilization in general and Muslim civilization in particular. Characterised with vitality, vigor and perennial spiritual and ethical wisdom, his writings move all sections of humankind irrespective of their faith and geographical divisions. Although he accepted some of its aesthetic properties and extended them in his poetry, he never ceased to widen his poetic experience by emphasizing the "Natural Order" of his art and thought.

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His refined ethical message avoided the compulsory rules which had entered the schools of prose and poetry of several other poets. He adopted simple and a freer structure for the formulation of his moral tales. This allowed a more direct relationship between the great ethical-poet and his emotional roots. In previous poetry, the qualities of the poet's vision as well as the span of the subject could only be expressed in general terms and were subsumed by the formal limitations imposed on poetic expression. He is rightfully considered as one of Iran's foremost short story or the ethical tale writers.

According to Sa'di, service of man is, in reality, service to God. Therefore, this service to humankind and other created beings becomes the true worship to *Allah*. In this regard, he says:[7]

طریقت بجز خدمت خلق نیست   به تسبیح و سجاده و دلق نیست

خواهی که خدائ بر تو بخشد   با خلق خدائ کن نکوئ

Spirituality is naught but service to mankind

It is not rosary, carpet or place of worship and sacred garment.

If you want God to pardon you

Be good towards humanity.

Such a great vision of Sa'di has become the chief source of inspiration for the poet-philosopher of the East – *Allamah* Iqbal. Iqbal's mission of universal brotherhood is also based on the universal ideals such as freedom, peace, justice, equality, compassion, mutual understanding, religious tolerance and co-existence. Iqbal says:[8]

آدمیت احترام آدمی   با خبر شو از مقام آدمی

Humanity signifies respect for man,

Beware of the high status of man.

Sa'di's poetry transgressed conventional values and stipulations. It relied on the natural function inherent within poetry itself to portray the poet's solidarity with life and the wide world surrounding him in specific and unambiguous details and scenes. In fact, Persian poetry continues the poetic vision as Sa'di expressed it and avoids the contrived rules imposed on its creation. However, its most distinct difference with other poetry is to move away from the rhythms it employed. He had paid attention to an overall harmonious rhyming and created many experimental examples to achieve this end. He tries to promote ethical behaviour of man by insisting that one can establish one's cordial relationship with his enemy by using good words:[9]

صــلح بـا دشمن اگر خواهی هر گه که تـرا   درقـفاعیب کند در نظرش تحسین کن

ســخـن آخــربـدهـان میگـزرد مـوذی را   سـخـنش تلخ نخواهی دهنش شیرین کن

If you want peace with your enemy,

Highlight his merits before him even when he speaks ill of you in your presence.

The vexatious is accustomed to speak ill of you,

If you do not want to listen to his bitter words, sweeten his mouth.

Sa'di discovers the inner characteristics of poetry and their manifestation in the literary creations of classical masters and their experience. He offered an individual approach. By distancing himself from the obligations imposed by older poetry and some of the limitations that

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had evolved in his own ethical style in his *hikayas* and short stories, he recognized the role of prose and music hidden in the language. In the structure of his poetry, in contrast to the others rules, the poetic message is written in more "natural" words. He incorporates a prose-like process without losing its poetic distinction. He thought that any change in the construction and the tools of a poet's expression is conditional on his knowledge of the world and a revolutionized outlook. Expressing the above theme of mutual love between two intimate friends Sa'di advices them to remain vigilant in their relations:[10]

دل دشـمـنـان هـم نـکـردنـد تـنگ   شــنیــدم کــه مــردان راهِ خــدا

کـه بــا دوستـانـت خلافـست و جنگ   تــراکــے میسّــر شــودایــن مــقــام

I am told that seekers of God,

Do not tease even their enemies.

How can you be the achiever of that level,

For you are at daggers drawn even with your friends.

Sa'di gives small examples of natural objects and even of an ant to convey his moral message to humankind that whosoever possesses power should make proper use of it and should learn a lesson from the ant. He offers an advice to an individual in his *Gulistān*:[11]

نــه زنبـورم کــه از نیشـم بـنـالـنـد   مــن آن مــورم کــه درپــایــم بـمــالـنـد

کــه زورِ مــردم آزاری نــدارم   کـجـا خـود شـکـرِ ایـن نـعمـت گـزارم

I am like an ant pressed under feet by people,

I am not like a wasp whose sting leads to crying.

How can I thank God for this great boon?

For I do not have the power to suppress humankind.

Sa'di expresses his great concern for the dignity of man and stresses that his self respect should be maintained at any cost. Self-reliance, contentment and personal integrity should be the hallmark of an ethical agent:[12]

هـم رقـع دوخـتـن بــه والـزام کـنج صبر   کـز بهـر جامه رقعه بر خواجگان نبشت

حـقـاکـه بــاعـقـوبت دوزخ برابرست   رفتـن بیــایـمـردی هـمسـایـه در بهشت

It is better to stitch one's garments and be confined to the corner of contentment,

Than to write supplications for clothes to Aristocrats.

Certainly, enjoying the paradisal bliss with the help of the neighbour,

Is equal to suffering of the Hellfire.

He further stresses the same view-point by mentioning that a real servant of God believes in constant struggle and gets help from Him through his honest devotion, striving and lawful acquisition (*Kasb-i-halal*) and subsequently does not bow before any great donor:[13]

هـر کـه نـان از عـمل خـویـش خـورد   مـنّـتِ حـــاتـم طـــائـی نبـرد

Anyone eating bread out of his own toil,

Will be obligation-free even to Hatim.

Sa'di further warns us about 'asking'(*sawal*) to men for something and instructs us that asking and greediness demean human dignity. He who does not ask or possess the element of greediness lives like a king and that too with dignity:[14]

هــر کـــہ بـــرخــود در سـوال کشــاد   تـــامیـــرد نیـــاز مـــنــد بـــود

آز بـــگـــزار و پـــاد شـــاهـــی کـن   گـــردن بـے طـمـع بـلـنـد بـود

Anyone who opens out the door of beggary to himself,

Will remain down and dwindled till his death.

Liberate yourself from greed and live life king-size,

The head of the contended one outstands those of others.

Emphasizing the same theme of personal striving and maintaining human dignity, Iqbal too points out that enjoying anything, which has not been acquired by work, or struggle is bad for the human ego. He does not even consider acquiring anything through inheritance as *Kasb-i-halal,* and says:

پشیمـان شـو اگـر لعلـی زمیراث پدر خواهی   کـجاعیـش بـرون آوردن لعلـی کہ درسنگ اسـت

Be ashamed if you want to inherit a ruby from your forebears;

This pleasure of quarrying a ruby from a stone on one's own is incomparably superior to sitting on ancestral wealth.[15]

Discussing the prime role of social affiliation of man, Sa'di explores his high stand through pointing out that it is the society of man which makes or mars his ethical character. Citing the unique example of the bad company of the son of the prophet Noah and good company of the dog of companions of Kahf, Sa'di writes:[16]

پسـرِ نـوحؑ بـــابـدان بـــہ نشسـت   خـــانـدانِ نبـــوّتــــش گـم شـد

سـگِ اصـــحـــاب کهف روزے چـنـد   پـئے نیـکـان گـرفـت مـردم شـد

The son of Noah associated himself with bad people,

His link to the Prophetic family was washed away.

The dog of the companions of *Kahf,*

Associated himself with righteous people and was transmuted into a man.

Sa'di advises that man should enlighten himself through various scriptures, mediums and resources through great personalities and even take a moral lesson he finds written on a wall which does not say anything but conveys an inscribed ethical message. Sa'di says: [17]

مـــرد بـــایـــد کـــه گیـــردانـــدر گـــوش   ورنبشـــــت ســـت پـــنـــدبـــردیـــوار

A man should internalise,

Even a lesson inscribed on a wall.

Sa'di also warns the pious men to be kind enough and love even evil-doers and extend their good behaviour and sympathetic attitude as God likes those who show their kindness on entire human race even on the committers of evil-deeds and even on those who do not believe in the existence of God. He instructs: [18]

متـــاب اے پـــارســـاروی ازگـــنهگـــار   ببـــخشـــایـــندگی دروے نـظـرکن

اگـــر مـــن نـــاجـــوان مـردم بـــه کـردار   تـو بـرمن چـون جـوانـمردان گزرکن

Do not turn away from a sinner, O righteous one,

Cast a glance of forgiveness on him.

Though my character is not up to the mark,

It behooves you to pass by me like a gentleman.

Like Sa'di, Iqbal also does not allow anybody to hate or spell an evil-word against any one whether unbeliever

(*kafir*) or believer (*mu'min*), for all human beings are the creation of God:

<div dir="rtl">

حرف بـد را بـر لـب آوردن خطا است   کـافر و مـومن هـمه خُلقِ خداست

</div>

The utterance of an evil-world is a grave sin,

For the believers and unbelievers all are the creation of God.[19]

Iqbal, like Rumi and Sa'di, further points out that 'love' and kindness establish the relationship between man and God. 'Love' is also in search of 'man'. He emphasizes that the greatest service in the world is the service to humanity which leads one to the service to God. Emphasizing upon the ideals of life like equality and justice, Iqbal points out that according to the Qur'an, the status of a servant and a master is one and the same. All the human beings are equal and consequently deserve equal treatment. He says in his *Rumuz-i-Bekhudi:*

<div dir="rtl">

پیـش قرآن بـنده و مولا یکی است   بـوریـا و مسـند دیبـا یکی اسـت

</div>

The slave and the master, according to the Qur'an, are equal,

Matting and silken brocade too are equal.[20]

Sa'di stresses that an ethical agent should adopt the principles of forgiveness and forbearance as the end of man is to mingle with dust:[21]

<div dir="rtl">

گـر گـزنـدت رسـد تـحـمُّـل کـن   کـه بـعـفـو از گـنـاه پـاک شـوی

اے بـرادر چـو عـاقبـت خـاک سـت   خـاک شـو پیـش ازان کـه خـاک شـوی

</div>

If you are violated, be forebearing,

Your forgiving approach will relieve you of your sins.

O, my brother, if we are destined to turn into dust,

It is better to be dust before we become dust.

Highlighting the same theme, Sa'di further emphasizes that if man does not possess the qualities like kindness, humbleness, love and sympathy he cannot be called a human being:[22]

نه مردست آنکه دروے مردمی نیست   'گــر خــود بــردردپیشـــا نـئے پیل

اگــر خــلکــی نبــا شـد آدمی نیست   بــنــی آدم ســر شــت از خــاك دارنــد

Even if you can tear away an elephant's skull into pieces,

You cannot be called a hero if you are shorn of humanity.

The progeny of Adam has originated from dust,

If he is not humble, he is not a man.

Sa'di strongly underlines that loving and believing in God strengthens the ethical dimension in man. The intimate relationship of a true believer must rightly be based on the *Tawhidic* principle and not personal blood-based intimacy. He says:[23]

فدائے یك تن بیگانه كا شنا باشد   هـزار خـویـش کـه بیگانه از خدا با شد

One thousand relatives who are estranged from God,

Should be sacrificed to a stranger who is attuned to God.

In his works *Bustān* and *Gulistān*, Sa'di mentions various kinds of persons, their behaviour, psychological attitude and different aspects of ethical philosophy. In the *Gulistān* he writes there are persons who pray to God for themselves and at the time of serving other fellow beings they keep their hands closed and do not wish to give anything in the name of God:[24]

وقتِ دعـا بر خـدا وقتِ کرم دربغل   ؛ست تضرع چه سودبندهٔ محتاج را

Of what avail is to a dependent person his hands in humbleness raised up in the sky,

While praying he raises his hands up towards Allah, but keeps them in his armpit when asked to donate.

On the contrary, he also mentions such persons of wisdom as are loyal towards God and His creation, spend generously, and behave sympathetically with the humankind at large. Such great ethical personalities are like pearl and gold, which have everlasting and universal value and importance, and for them respect and dignity await everywhere across the globe:[25]

که هر کجاکه رود قدر وقیمتش دانند   وجـودِ مـردم دانـا مثـال زرّ طـلاسـت

کـه در دیـارِ غـریبـش بهیچ نستـا نند   بــزرگ زادهٔ نــادان بشهــروا مــانـد

The existence of a wise man is like pure gold,

Wherever he goes, people are aware of his dignity.

A fool born to highly placed parents is humiliated in his own city,

In an alien land he is all the more estranged and uninvited.

The Sufis were great God lovers and humanists. Most of the Persian Sufis were acknowledged and accomplished poets as well. They understood human condition with great sympathy and empathy. They understood that human condition is characterized by vast and deep suffering. Their religious invocations and poetic outpourings served as soothing balms to hundreds of millions of people across the centuries. Their hospices virtually became therapeutic clinics to suffering humanity. They taught humankind such values as self-control, self-

sacrifice, humility, forbearance, tolerance, sympathy and universal empathy. Above all, they taught us to appreciate the tragic character of human existence and carry out ourselves with moral and spiritual perspicuity. Sa'di, accordingly, underscores the value, significance and role of self-control, behavioural elegance, sweetness, elocution and goodness of character. He deeply feels that in the ethical struggle a truly moral agent must have control over his tongue, undue emotions and should maintain patience. With the instrument of man's sweet and impressive language he can conqueror the entire world:[26]

چـو پـر خــاش بیـنـی تهمـل بیـار   کـــه سهـلـے بــه بـنـد ددر کـارزار

بـه شیـریـن زبـانـی و لطف و خوشی   تـوانـی کـــه پیلـے بـموئـے کشـی

لطـافـت کـن آنجـاکـه بینـی ستیـز   نبـــرد قـــزنـــرمـــراتیـــع تیـــز

Be forbearing whenever you encounter a confrontation,

As kindness closes up the door of fighting.

With sweet tongue, good will and kindness,

One can tie up an elephant with a hair.

In the face of fighting, display finesse,

As even a sharp sword cannot cut soft silk.

Love and dignity of man had been the central theme of these great Sufi poet-philosophers like Ibn Arabi, Sa'di, Hafiz, Rumi, Iqbal and others, which they mostly imbibed from the Islamic *weltanschauung.* Sufism or Islamic mysticism *(Tasawwuf* or *Irfan)* has been one of the prime forces orienting Muslims to moral values and preaching and practicing of the real Islamic spirit based on love of God and service to humanity. Throughout centuries, Sufis have traveled and stayed put across Asia, Africa and

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Europe and other parts of the world. They have lived with or co-existed with Christians, Jews, Hindus, Buddhists and Confucians and even with Pagans. They have been at peace with all of them. They expounded the Islamic teachings and practiced ethical values, and enlightened millions of non-Muslims about Islamic vision and mission through peaceful persuasion. These men of God mingled with all of them irrespective of caste, creed, gender, race, culture and other geographical divisions. Of course, there were pseudo-Sufis as well. However, we have not been able to weed out pseudos from any field of human endeavour till date.

In fact, the Sufi values and norms were horizontal and liberal. Ideological dogmatism of any variety was anathematic to them. Their anti-establishmentarianism, their non-reductionism and their non-fundamentalism are the values that fostered humanistic attitudes of mutuality, interdependence and tolerance. Sufis generated a liberal and humanistic outlook in times when ideological regimentation was the order of the day. Islamic scholars and Sufi-poets worked for promoting the status and dignity of man through their deep love, sympathy, service and respect. Such a great humanistic vision has become the chief source of Iqbal's poetry and thought. His humanism and the mission of universal ideals such as freedom, peace, justice, equality, compassion, mutual understanding, religious tolerance and mutual co-existence was deeply imbued with Sufi spiritual ambience. Iqbal says:[27]

برتر از گردوں مقام آدم است   اصل تهذیب احترام آدم است

The status of man is higher than Heavens;

The essence of civilization is the respect of man.

Similarly the great Persian Sufi-poet Mawlana Jalal al-Din Rumi, in his well-known *Diwan-i-Shams Tabriz*, too emphasizes the importance of the individual man by saying:

کــزدام و دد مــلـولـم و انسـانـم آرزوســت

"I am tired of the devil and the beast; I desire man".

It must be kept in mind that the Qur'ān is not a Holy Scripture for the Muslims only, it is undoubtedly a beacon of light for the entire humankind.[28] Similarly, Allah is the Creator and Sustainer of the entire humankind and other creatures[29] and the Prophet of Islam has been sent as Mercy to all the realms of being.[30] Sa'di also advises men to be kind and loving for the entire humankind so that in the world-hereafter God may bestow His Grace on them:[31]

تـو بــا خـلـق نیکـی کن اے نیك بخـت   کـه فـردا نـگیـر دخدا بر تو سخـت

Do good with the creation of God, O' benevolent man,

So that tomorrow God may not be harsh on you.

The historical role of Sufism can neither be wished away nor explained away. As an ideological framework, Sufism is an outstanding feature of Muslim culture. Sufism as a value-system has played a crucial role in the annals of Muslim history. The philosophical or theosophical formulations of Sufis have encapsulated deep and abiding humanistic values. The formulations of Ibn Arabi, Muwlana Rumi, Hafiz, Sa'di, and several other mystical personalities, for example, have galvanized numerous anti-establishmentarian interpretations and continuously challenged the doctrinal positions of official theology. For

these Sufis, the multiple religions are various versions or interpretations of the cosmic situation. They are not competing hypotheses. It is the theological apologetic which tries to project religious world-views and value-systems as objective accounts of what is ultimately Real.

The entire focus of the Islamic mystico-ethical teachings, including the Prophetic behaviour *(suluk)* and the practices of his faithful companions, Imams and Sufi-poets of Persian and non-Persian world and philosophers, powerfully oriented Muslims to universal human brotherhood and service to mankind with love and care. In this regard, *Allamah* Iqbal has rightly remarked:

فـطـرت مسـلـم سـراپـا شفقـت اسـت   در جهـان دسـت و زبـانــش رحمت است

The nature of the Muslim through and through is loving-kindness;

With both hand and tongue, he strives to be a mercy in the world.[32]

In short, such a doctrine of love for humankind brought out by Persian Sufi-poets like Sana'i, 'Attar, Rumi, Sa'di, Hafiz, and others as well as Indian-Persian poets like Bu Ali, Khusru, Urfi, Faizi, Naziri, Zuhuri, Talib, Kalim, Dara Shikoh, Ghani Kashmiri, Nasir Ali, Bedil, Ghalib, Iqbal and others became the framework of the philosophy of *humanism* and *universal brotherhood* which is desperately required in the face of contemporary global ethical crisis.

C.   CONCLUDING REMARKS

We have been witnessing that there exist almost inexhaustible pain and suffering in the world and that man has been historically negotiating and is presently confronted with several kinds of sufferings like the social,

political and economic ones. Moreover, there are other several kinds of sufferings man had been and is confronted with like the psychogenic suffering, the natural suffering incorporated into the very condition of man, the artificially inseminated suffering, the suffering inflicted by governmental crazy power-seekers and ideological warlords etc. It all has been created by man-made world and vested value-systems. Again, we are not living in a non-consequentialist paradise blessed out by perennial Divine Grace. Nevertheless, we are pitted against a loveless, unethical, unkind, rather horrible world of hard consequences, and sheer imperatives of survival demand that we factor those consequences into an account of any meaningful and relevant philosophical vision or ideological formulation or ethical value-system. In such a scenario, we earnestly need to revisit the Sufi-philosophy initiated by the men of God like Sa'di and the likes.

Finally, the contemporary relevance of Shaikh Sa'di's tales from both ethical and Islamic point of view can be brought out by revisiting them in the light of contemporary critical and methodological criteria. By contemporary appropriation of these tales, we can, to a large extent, recreate a moral platform with a view to orienting us to resolving of moral crises and establishing peace and mutual humane relationships. In fact, Islam, if studied and judged without any bias or prejudice, can justifiably claim to have launched an intrinsic value-system based on mystico-ethical and socio-political practices with a universal message of human rights and freedom more than fourteen centuries ago. In such a state of affairs, all the contradictions and inconsistencies of man-made political systems could easily be resolved at both the theoretical and practical levels. Therefore,

during current tumultuous and terror-shaken scenario, there is great need to appreciate the Islamic spirit, its cultural legacy and ethical value-system as explained and practiced again by the great Sufi philosopher-poets like Sa'di and others.

A truly global dialogue from Islamic spiritual perspective can help bringing about goodwill, tolerance, respect for the universal human rights and world peace. No doubt, Islam has such great spiritual and ethical ideals and moral standards to offer with a view to solving of the moral crises of the twenty-first century global human society.

The imperatives of an emerging global society demand a new holistic paradigm or framework of understanding, interpretation, formulation, adjustment and articulation. The classical, medieval and modern vertical frameworks need to be synthesized into a horizontal framework celebrating the best of Eastern and Western values and linking the deepest and profoundest insights and intimations of religion and science. Such a horizontal framework must stress convergence in place of conflict, complementarity in place of competition and compassion in place of domination. It should address itself to the evolution and inculcation of a global ethics, a global structure of thought and action. The future of human civilization is hedged on the evolution and inculcation of a global mindset. Sa'di's masterpieces *Bustān* and *Gulistān* embedded with profound moral tales can effectively pave the way towards this prime direction of global peace, goodwill, tolerance and betterment of human world. Sa'di has repeatedly exhorted to us that the love of and service to humankind leads to the love of and service to God.

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29.   *Al- Qur'ān*, I: 2 ("Praise be to God, the Cherisher and Sustainer of the Worlds").

30.   *Al- Qur'ān*, 21: 107 ("We sent thee (Muhammad) not, but as a Mercy for all Creatures") and (see also 17: 105; 33: 45 and 46; IV: 79, 7: 158; 34: 28: "We have not sent thee, but as a universal (Messenger) to men giving them Glad tidings, and warning them (against sin), but most men understand not").

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IS THERE AN ISLAMIC PHILOSOPHY?

AN INQUIRY CONCERNING MULTICULTURALISM IN PHILOSOPHY

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Abstract

In this paper, we deal with the problem of multiculturalism in philosophy with particular emphasis on the problem of pursuing philosophy in societies of Islamic culture. It is argued that in order to achieve multiculturalism in philosophy it is necessary to reject the Eurocentric view of philosophy in favor of taking the concept of Worldview as a basis for philosophy in different cultures. For the case of Islamic society the 'Islamic Worldview' is related to the specific society, and hence, is essentially different from the Islamic Religion itself. Consequently, the term 'Islamic Philosophy' is legitimate only when it is specified for a specific Worldview of a specific 'Islamic' society.

INTRODUCTION

Modern Western philosophy has been prevailing throughout at least the last three centuries. However, since around the last third of the twentieth century humanity has been passing through a process of transformation from the state of Eurocentric modernism to a state of multicultural modernism. Consequently, new trends in philosophy that reflect such a state of multicultural modernism have been appearing since that time. Despite that, the picture of the philosophical thought that reflects such a new state of multiculturalism is not crystallized yet. Such a state of ambiguity about contemporary

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philosophical thought forces us, in contemporary Islamic societies, to confront basic questions about the way to pursue philosophical thought that acknowledges the advancement made through Western modern philosophy and reflects, at the same time, diversity of contemporary human cultures.

In this paper, we address such a question with respect to contemporary Islamic societies (or societies of majority of Muslims). Hence, the methodology we propose here to confront such a problematic is not limited to Islamic societies, rather, it is presented as a humanistic endeavor that takes Islamic societies as a specific case of study. Consequently, what we present here applies also to other non-Western societies that possess a historical major civilization, such as India, China, or societies that have been able to formulate their own specific Worldview.

a.   ISLAMIC PHILOSOPHY

The prevailing view within contemporary Islamic thought, to confront the question raised above, is to pursue 'Islamic philosophy' in accordance to the 'Islamic Worldview', understood as the view of Islam itself as a religion. According to such a view, such philosophy asserts the 'Islamic' culture and hence asserts multiculturalism in philosophy. However, such a view includes basic problems that should be dealt with in order to be a viable alternative to solve the problematic stated above.

Basically, the expression 'Islamic Philosophy' is composed of two terms: 'Islamic' and 'Philosophy'. If we understand these two terms literally, i.e. in accordance to the common understanding of the terms, then such an expression is a contradiction. For we generally understand

the term 'Philosophy' as synonymous to free rational inquiry with no limits to such an inquiry. On the other hand, we generally understand the term 'Islamic' as describing something relative to a specific religion, namely Islam. Islam, as much as every religion, is based on a set of basic beliefs that lie behind the scope of inquiry of its believers.

So, in order to be a Muslim one has to submit to such a set of beliefs and give up his 'natural' tendency of rational inquiry about such beliefs. Therefore, philosophy as an enterprise that puts every human concept or idea under free rational inquiry contradicts the limitations put by Islamic religion on such an inquiry. Hence, it is evident that under such understanding of the two terms, the expression 'Islamic Philosophy' is a contradiction.

People who defend the field of 'Islamic Philosophy' advance different responses that are based on a tacit or embedded assumption, which is redefinition of the composing terms. Philosophy as a term, in their view, can be limited within a specific set of beliefs. Whereas the term Islamic does not refer to Islamic religion as such, but to the basic beliefs of Islamic religion. Hence, there is no contradiction in the term 'Islamic Philosophy'.

Such a view raises two basic questions. The first concerns the concept of the limits of philosophy, is there, in principle, limits to philosophical inquiry? And in what sense such limits are conceived, if it exists at all. The second concerns the possible cultural differences in understanding the term 'Philosophy'. Is such a term necessarily synonymous to the Western conception of the term, i.e., Western Philosophy, or it can bear different meanings relative to the different Cultures/Civilizations.

b.   METHODOLOGY AND DIVISION OF THE PAPER

In order to come to an answer to our basic question about the legitimacy of the term 'Islamic Philosophy', we, therefore, have to discuss the basic terms that it is founded upon. Those basic terms are, 'Limits of Philosophy', 'Multiculturalism and diversity of Worldviews, and the relation between these terms and Islam as a Religion.

Therefore, this work is divided into three sections. In the first we discuss the concept of 'Limits of Philosophy'. In the second, we will discuss the concept of multiculturalism and Worldview. Finally, in the last section, we will discuss the concepts of beliefs and religion from the point of view of its relation to both 'Limits of Philosophy' and 'Worldview'. This will be done as a means to reconstruct the relation between Philosophy, Worldview, and Religion. In a way that allows us to introduce a philosophically legitimate answer to the question that we deal with in this paper, namely that about the legitimacy of the field of 'Islamic Philosophy', and consequently present a case in favor of multiculturalism in philosophy.

It should be noted here that the views we present in this paper are based on our comprehensive study of the topic from the point of view of contemporary Arabic philosophy[1]. Therefore, detailed analysis of our views that can't be introduced in this short paper.

1-   LIMITS OF PHILOSOPHY

Humans acquire knowledge through three basic faculties: direct belief, logical reasoning, and experimental

induction. These three types of human faculties have lead to the appearance of three distinct fields of inquiry: Religion, Philosophy, and Science.

Religion deals essentially with questions that pertain to the existence of God, the relation between God and the world, creation of the world, human ethics, duties of human beings in the world, etc. Philosophy deals essentially with questions that can be dealt with through logical reasoning. The domain of philosophy, therefore, covers a wide range of subjects that are classically divided into ontological, epistemological, ethical, and aesthetic topics. Finally, Science deals essentially with human and natural subjects that accept experimental methodology in the wide sense of the term.

This general classification does not entail that each faculty is used independently; rather, we use these three faculties in our everyday life as well as in our intellectual life simultaneously. We create new beliefs, deduce results logically, and we rely on experiments continuously in our life. However, intellectuals in different cultures advance different forms of relations between these three fields of inquiry.

In the modern era, gradually, the field of philosophy, understood as the domain of logical reasoning, has become the overarching field of inquiry that dominates these three basic fields. Hence, the domain of philosophy of religion has appeared as that which discusses religious issues logically through the faculty of reason. In science, logical reasoning of scientific methodology has dominated until the appearance of the theory of Quantum Mechanics by the first third of the twentieth century.

Philosophy in the modern Western sense means essentially that reason is capable, in principle, of answering any question about nature and human life including questions of basic beliefs of human beings. One of the basic principles of modern thought is that through reason alone human differences would converge with continuous advancement toward truth of the world.

By the final decades of the twentieth century, it became clear that the Western modern belief in the principle of advancement toward truth has failed. Such a state has appeared in every domain of inquiry, in many philosophical topics, in the nature of human cooperation and ways of life as well as in understanding the natural world.

In this respect there is a wide range of writings that address limitations of the modernist concept of reason and hence limitations of logical reasoning in understanding human life as well as natural world. Richard Routley describes such a picture as follows[2],

> The classical preoccupation [with the notion of limits] was "replaced by a modern preoccupation with freedom as a progressive liberation of man from all traditional and natural limits", and a modern view of unrestricted progress, of unlimited opportunities for humans, and of unimpeded domination of nature. Impressive advances in science and technology encouraged the (erroneous) idea that limits could be removed, an idea reinforced by theoretical presumptions as to the solvability of every problem, and the availability of a method—

"the" scientific method--by which everything could be known. Recently these modern assumptions have been challenged, and subjected to serious criticism. Several limitations have become very conspicuous, especially a range of ecological constraints upon "progress", but also theoretical limitations upon technological advance and upon problem resolution. A further limitation of theoretical importance is that upon knowledge and upon scientific method. (Routley: 108)

The concept of limit of knowledge[3] (both philosophically and scientifically) evokes a couple of questions. First, whether such limits are due to the capabilities of human mind or to inherent complexity of reality. Second, if there are limits to human knowledge then what would be the basis of human knowledge. The well-known philosopher Colin McGinn has addressed these questions in details in his paper titled "The Problem of Philosophy"[4]. McGinn states the problem as follows,

The suspicion is that, in trying to do philosophy, we run up against the limits of our understanding in some deep way. Ignorance seems the natural condition of philosophical endeavour, contributing both to the charm and the frustration of the discipline (if that is the right word). Thus a tenacious tradition, cutting across the usual division between empiricists and rationalists, accepts (i) that there are nontrivial limits to our epistemic capacities

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and (ii) that these limits stem, at least in part, from the internal organization of the knowing mind- its constitutive structure- as distinct from limits that result from our contingent position in the world. (McGinn : 133)

Thus, McGinn reduces such limits to the capacity of the human mind; he elaborates and expresses such an idea as follows,

The human mind conforms to certain principles in forming concepts and beliefs and theories, originally given, and these constrain the range of knowledge to which we have access. We cannot get beyond the specific kinds of data and modes of inference that characterize our knowledge-acquiring systems- however paltry these may be. The question has been, not whether this is correct as a general thesis, but rather what the operative principles are, and where their limits fall. How limited are we, and what explains the extent and quality of our limits? (McGinn:133)

McGinn concludes that "large parts of what is called 'philosophy' fall outside the limits of our knowledge capacity, and that "the search for philosophical knowledge would be an attempt to do with our epistemic capacities what cannot be done with them. Our minds would be to philosophical truth what our bodies are to flying: wrongly designed and structured for the task in question" (McGinn:142).5

According to such a view, philosophical topics are divided into those that fall within the limits of human reasoning, and hence, can be dealt with through logical and experimental reasoning, and those that fall outside such limits, and hence, can only be dealt with through subjective beliefs. In other words, we as human beings construct our 'philosophical' views about the world through logical reasoning that is based on a set of basic beliefs about the world. Such a set of basic beliefs constructs in the final analysis, as we shall see in the next section, what we call our Worldview.

2- MULTICULTURALISM AND THE CONCEPT OF WORLDVIEW

In the previous section we have come to a conclusion that humans cannot construct their philosophical views about reality in a complete rational way, for there are limits for rational and logical reasoning. Instead, they are forced to base such a logical reasoning on some set of final or end beliefs about the world.

This set of final or end beliefs is usually termed 'Worldview'. However, such a concept has been and is being used in connection with many other terms too[5]. In a comprehensive study, Mark Koltko-Rivera[6] has reviewed the concept of Worldview since its appearance in the German philosophy till the present time. He defines such a concept as follows,

> A worldview is a way of describing the universe and life within it, both in terms of what is and what ought to be. A given worldview is a set of beliefs that includes limiting statements and assumptions regarding what exists and what does not

(either in actuality, or in principle), what objects or experiences are good or bad, and what objectives, behaviors, and relationships are desirable or undesirable. A worldview defines what can be known or done in the world, and how it can be known or done. In addition to defining what goals can be sought in life, a worldview defines what goals should be pursued. Worldviews include assumptions that may be unproven, and even improvable, but these assumptions are super ordinate, in that they provide the epistemic and ontological foundations for other beliefs within a belief system. (Koltko-Rivera: 4)

Accordingly, rational thought, and consequently philosophical thought, works within such a set of beliefs, i.e., within its Worldview. Hence, the difference between any specific form of rational thinking and any other lies in the nature and level of abstractness of its set of final belief in its Worldview. For example, the question of the origin of the universe is more abstract than the question of how it works and what are the laws that govern it. Some Worldviews may introduce basic beliefs about the first question but not the second, leaving it for rational thinking, whereas others may include basic beliefs about both of them. In such a case, we may say that the first Worldview relies more on rational thought than the second one.

This means that the classical classification of human thought, which divides it into two basic categories: those that are based on belief and those that are based on

rationality, is incorrect. The correct classification is that which presents a picture of a spectrum of different degrees of rationality and belief. Such a spectrum expresses at one end the maximum possible degree of rationality that can be attained by humans and the least degree of beliefs, and at the other end the least degree of rationality and the maximum degree of beliefs.

Here it should be pointed out that the modern Western philosophy presents itself as a fully rational human thought that doesn't rely on any prior set of believes. However this is, according to our aforementioned analysis, not true, albeit that such a philosophy can be situated at the maximum rational end of the spectrum. This has been proved in the real world during the twentieth century through the appearance of postmodernism that challenged the basic beliefs of the modern philosophical thought, as well as the transformations through which scientific thought has been passing throughout the same period. Basic beliefs of the modern Western philosophical thought are usually epitomized in the following themes: rationalism (absolute capability of reason), scientific method (scientism), endless advancement of humanity, materialism about reality, determinism, exploitation of nature for the benefit of man[7].

Accordingly, works that put the modern Western philosophy as one among other Worldviews is increasingly introduced. These works typically challenge one or more of the basic beliefs of the Western philosophical Worldview.

Sperry and Henninger, in their "Consciousness and the cognitive revolution: a true Worldview paradigm shift"[8], cite the appearance of 'the new paradigms, theories

of consciousness, perceptions of reality, new sciences, new philosophies, epistemologies, etc'. They conclude that 'these new approaches all share one key feature in common, namely, they all depend, directly or indirectly, upon a refutation and successful overthrow of the long dominant materialist paradigm' (Sperry and Henninger: 3).

From a different perspective, in his "Knowledge, Wisdom, and the Philosopher"[9], Daniel Kaufman criticizes the Western belief in scientism. He makes a contrast between two views of philosophy: one is directed toward 'knowledge', the other is directed toward 'wisdom and moderateness'. The first represents the main stream of Western philosophy that started with Descartes and continues till the present time (Kaufman: 129).

He defines wisdom as follows,

> The term 'wisdom' suggests a synthesis of intelligence and sound judgment. The wise person is one whose intelligence is prudentially applied to life, in all of its many, varying dimensions. 'Prudence', which means 'good sense', in addition to sound judgment, implies good habits, the development of which requires extensive, varied experience, and because wisdom is so intimately connected with experience, it cannot be understood in isolation from the common beliefs and practices, which constitute the framework within which one's experience is interpreted (Kaufman: 130).

In contrast, Kaufman describes the current state of the mainline 'Western' philosophy as follows;

As for contemporary mainline philosophy, considered more generally, still felt today is the powerful presence of Logical Positivism, with its ambitions to 'correct' or otherwise systematize ordinary language, and omnipresent is the philosophy of Willard van Orman Quine, according to whom natural science is First Philosophy and in whose thought intentionality and all of the distinctively human complexities, ambiguities, and contradictions that come with it are eliminated in favor of a logically pure extensionalism in language and a rigorous behaviorism in psychology, the main advertisement for which would appear to be its evidential transparency and experimental efficiency (Kaufman: 135).

Therefore, according to Kaufman, Western philosophy in its mainline is in short for excluding the value of pursuing wisdom in favor of being directed toward knowledge, a position that misses a crucial side of human philosophy.

From a comparative point of view, Harry Oldmeadow in his "The Comparative Study of Eastern and Western Metaphysics"[10], presents a clear comparison and elucidates the sharp contrast between the Western modern philosophical view and the Eastern philosophical views in general. He first points out to the central problem which is the definition of the term philosophy that is based on Eurocentrism,

The comparative study of Eastern and Western philosophy has been hindered

and/or distorted by Eurocentric assumptions about "philosophy", especially the overvaluation of rationality as an instrument of knowledge. The widespread discounting of Eastern thought derives, in large measure, from the modern Western failure to understand the nature of the traditional metaphysics of both the Occident and the East (Oldmeadow: 49).

He adds,

Many books purporting to give us a history of philosophical thought or some kind of conspectus of philosophical trends within a given period still assume that "philosophy" and "Western philosophy" are synonymous. Eastern philosophical thought is all too often ignored, marginalized, or treated as kind of fumbling proto-philosophy, hopelessly mired in religious superstition (Oldmeadow: 49).

Oldmeadow expresses the basic difference between the two conceptions as follows,

Thus, there is little common measure between the sapiential doctrines of the East which form part of a total spiritual economy and which draw on the wellsprings of revelation, tradition, and direct experience, and those mental constructions of Western thinkers which are usually circumscribed by the various alliances of rationalism, materialism, empiricism, and humanism

which so dominate the philosophical thinking of the modern West (Oldmeadow: 52).

In this view, Oldmeadow subscribes to the view presented above, which is that the correct meaning of the term philosophy includes inevitably final or end beliefs about the world. The field in philosophy which deals with such final beliefs, in his view, is metaphysics (Oldmeadow: 55-56). Here, Oldmeadow agrees with the view of Colin McGinn above which stresses on the limitations of rational reasoning in the domain of metaphysics.

These random examples of contemporary literature in Western periodicals show clearly that the dominant concept of philosophy as synonymous to the Eurocentric Western philosophy is deeply questioned. The alternative concept that is increasingly gaining support from within Western philosophy itself is multicultural in nature. Here, philosophy is relative to the Worldview of the specific society. The Western view of philosophy is but a specific view that is based on the 'modern Western Worldview'.

In such a multicultural view of philosophy, the different views that are based on different Worldviews are not mutually exclusive. On the contrary, these different views share what is common in humanity, which is human reason, but at the same time, they differ in their final beliefs about the world. Hence, they share what is common and objective that is based on human reason, such as knowledge, human interaction in the society, and practical aspects of morality, etc. At the same time, they exclude each other with respect to subjective aspects of life, such as religious belief and rituals, justification of ethics, personal life, and so on.

Within this general picture, we can discuss the status and meaning of philosophy in Islamic communities. Here, society has a specific and distinct Worldview, which is based on Islamic religion, and consequently philosophy in such societies would be based on such a Worldview. In the following section, we will discuss the relation between Islamic religion, Worldview and philosophy.

3- RECONSTRUCTION OF THE BASICS OF 'ISLAMIC PHILOSOPHY'

On the basis of the multicultural view of philosophy given above, it becomes easy to conclude that the field of 'Islamic Philosophy' in contemporary literature, both as a terminology and as a methodology, is in need of reconstruction. This becomes quite clear when we review the different definitions and methodologies implemented in the discipline.

a. THE CURRENT STATUS OF THE FIELD OF ISLAMIC PHILOSOPHY

It can be said that the current state of the field of 'Islamic Philosophy' is ambiguous. Such a field is sometimes termed as 'Islamic Philosophy' and at some other times referred to as 'Arabic Philosophy'. In addition, another source of ambiguity is the conflation between the modern and contemporary period of the field and its ancient period. For some people the term 'Islamic Philosophy' refers only to the ancient period of the Islamic civilization, but not today. For others, the activities of the modern period of 'Islamic philosophy' have started around the end of the nineteenth century and the beginnings of the twentieth.

The source of such ambiguity is twofold. First, in a general way we lack an intact and clear concept of multiculturalism in philosophy. Consequently, we lack a sufficient theoretical basis for any non-Western philosophical tradition, including the modern endeavors of philosophical inquiry in the Islamic world. Second, we lack a normative concept for the relation between Islam as a Religion, Islamic civilization and its Worldview and the philosophical practice.

Such a wide ambiguity of the term is reflected in the writings of contemporary writers who are specialized in the field.

Syed Muhammad Naquib al-Attas[11], in the inaugural paper of the new Journal of Islamic Philosophy doesn't make any distinction between Islam as a Religion and the 'Islamic Worldview', as follows,

> From the perspective of Islam, a 'worldview' is not merely the mind's view of the physical world and of man's historical, social, political and cultural involvement in it,.. the worldview of Islam encompasses both *al-dunyā* and *al-ākhirah*, in which the *dunyā*-aspect must be related in a profound and inseparable way to the *ākhirah*-aspect, and in which the *ākhirah*-aspect has ultimate and final significance. The *dunyā*-aspect is seen as a preparation for the *ākhirah*-aspect (al-Attas: 11)

On the other hand Peter Groff and Oliver Leaman[12] in their introduction to their dictionary of "Islamic philosophy" maintain the opposite,

> At the same time it would be a mistake to
> see Islamic philosophy as identical with, or
> somehow reducible to, Islam as a religion.
> Islamic philosophy has no uniquely
> 'Islamic' essence. It might simply be
> described as philosophy that emerges within
> a context predominantly informed by the
> religious, social, political and cultural
> dimensions of Islam. As such, its
> presuppositions and conclusions may or may
> not be Muslim. Even when philosophy
> begins by reflecting upon the revealed truths
> of Islam, it can move in decidedly different
> directions. Sometimes it preserves and
> clarifies and defends these insights,
> sometimes it appropriates but radically
> reinterprets them, and sometimes it rejects
> them altogether (Groff and Leaman: x).

Rejecting both views, Peter Adamson and Richard Taylor[13] in their introduction to their Cambridge companion refer to the field as 'Arabic Philosophy'. They justify their view as follows,

> It is *Arabic* philosophy because it is
> philosophy that begins with the rendering of
> Greek thought, in all its complexity, into the
> Arabic language. ..Related to this are two
> more reasons why it is sensible to call the
> tradition "Arabic" and not "Islamic"
> philosophy. First, many of those involved
> were in fact Christians or Jews. .. Second,
> certain philosophers of the formative period,
> like al-Kindī, al-Fārābī, and Averroes, were

interested primarily in coming to grips with the texts made available in the translation movement, rather than with putting forward a properly "Islamic" philosophy (Adamson and Taylor: 3).

These views oscillate between two positions. The first equates the Worldview of the 'Islamic society' with Islam itself as a religion. The second dissociates Islamic religion completely from the practice we call 'Islamic philosophy'. This wide difference about the basic terms of the field forces us to try to establish the correct form of multiculturalism in philosophy, in general, and the relation between philosophy and Islamic Worldview in particular.

b.   RECONSTRUCTION OF THE BASIC PRINCIPLES OF THE FIELD

Both of these two different views on which the field of Islamic philosophy is based are essentially problematic. The first position, in which Islamic Religion is equated with the 'Islamic Worldview' as well as 'Islamic philosophy', separates away philosophical thought in Islamic societies from the wider arena of human philosophical thought in general. Whereas the second position in which Islamic (or Arabic) thought is dissociated from the Worldview of the Islamic societies, and hence from Islamic Religion on which such a Worldview is based, represents a Eurocentric view to the field.

Consequently, both positions contradict contemporary trends of multiculturalism. The first renders the philosophical thought in Islamic society to the status of the dogmatic thought that excludes permanently every other thought. The second contradicts multiculturalism

through making the basic beliefs of the Western philosophical thought, i.e. its Worldview, a basis for the field of 'Islamic Philosophy'.

In this paper, we present an alternative to both views. Such an alternative is capable of preserving the right of the Islamic culture to express itself in its philosophical thought without separating itself away from the human philosophical thought in general. In this third view, Instead of equating the Worldview of the society with Islam as a Religion or dissociating it, we present a third alternative, which separates it and connects it, at the same time, with human philosophical thought in general as well as Islamic Religion. This view is based on our recently advanced methodology, which we termed in our previous works 'the separation/connection methodology'[14].

In order to achieve such a result we have to establish the theoretical relation between the concepts of Worldview and Religion, from one side, and between the Worldview and philosophy, from the other side. The connecting element between these concepts, in the real world, is the 'society'. The Worldview is that of a specific society, Religion is that of a specific society, and philosophy is that of a specific society.

Worldview as an abstract concept points out to a specific view about the world acquired by a specific person, community, or a civilization. For, the word 'view' implies a subject who performs the act of viewing. On the other hand, Religion is an abstract 'ideal' concept that is not relative to a specific subject. So, despite that some religions include a basic outline of a specific Worldview, it is futile to conflate between the two. The correct relation

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between the two concepts is that we (as a specific community) can have a specific Worldview that is based on a specific religion.

Accordingly, despite that Islam as a religion includes the basic elements and outline of a specific Worldview we have to ascribe such a Worldview to Muslim communities rather than to Islamic religion itself. Islam in such a case represents the 'origin' of such a Worldview. So, when we use the expression 'the Islamic Worldview' we mean the 'Worldview of Muslim communities' that is based on the Islamic Religion, not the Worldview of Islam itself as a religion. This proves legitimate when we see that the process of extracting the Worldview that is included in the Islamic Religion is a human activity that can't be equated with basic texts of the Islamic Religion, which is received through Revelation (Qur'an) and teachings of the Prophet Muhammad (peace be upon him).

Hence, the Islamic Worldview includes the basic elements of the Islamic beliefs that outline the basics of the 'Islamic' rationality. For example, Karim Douglas Crow[15] describes the basic feature of the 'Islamic Philosophy', which is based on the Islamic Worldview, as follows,

> Islamic thinkers and exponents always sought equilibrium between the logico-cognitive processes of rational argumentation, proof and systematic thought, and the faith-based components bearing on sacred authority, moral intention and responsibility, and the operation of conscience and perfection of perceptive insight. Reason was fixed within proper

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bounds in order to properly fulfill its role in human cognition, where the Heart Mind is the true center of perceptive meaning and action. Unfettered reason alienated from the deeper aspects of the autonomous human being results in dis-equilibrium - with severe consequences for humanity and society now being experienced today. (Crow: 13)

In this passage Crow presents the basic feature of the Islamic Worldview through which Islamic thought/philosophy is pursued. However, a sufficient description of such a Worldview would include other basic elements that characterize Islamic thought/philosophy[16].

On the other hand, philosophy is an activity that is to be pursued by a specific subject (person, community, society, etc). Therefore, philosophy as a cognitive activity should be referred to the subject of inquiry, i.e., the person or the society within which philosophical inquiry is pursued. According to our previous analysis[17], philosophy is limited by a set of beliefs that are termed generally as 'Worldview'. Worldview in turn, as much as philosophy, represents a specific view of a specific subject (person, community or a society, or a civilization).

Consequently, a specific philosophical view that is based on a specific Worldview should be referred to a specific subject (the person or the society) who pursues such a philosophical inquiry. In some cases, one and the same society represents a major civilization (example, Chinese civilization). Hence, the Worldview of such a society becomes identical to the Worldview of the civilization. In other cases, one and the same civilization includes different societies (examples, the Islamic

civilization, and the modern Western civilization). In such a case, we get a situation in which the general view of the specific civilization can be further sub-divided into sub-Worldviews that maintain the basic elements of the general Worldview but differ in some minor elements of such a Worldview.

Given the above analysis, both positions in contemporary literature of the field of 'Islamic philosophy' are incorrect. In the first case which makes no distinction between Islam as a Religion and 'Islamic Worldview', as we mentioned before, the Worldview of the society, albeit it is essentially based on Islamic Religion, is distinct from it and can be differentiated in several respects from it. In the second case, where Islam as a Religion is dissociated from Islamic philosophy, it is futile to ascribe views that contradict Islamic Religion to an overwhelmingly Islamic society. For the Worldview of the society does not reside in the works of the thinkers, rather, it resides in the sub-consciousness of the society, which is essentially Islamic.

The correct position, then, is that philosophy is to be referred to the Worldview of the society. Hence, we have the Western philosophy, the Chinese philosophy, Indian philosophy, etc. In the case of the Islamic society, such society has, since the wide propagation of the Islamic state, spread on a wide area of the globe. Consequently, such society is inevitably subdivided into sub-societies. Therefore, we can say that Islamic societies possess a general 'Islamic' Worldview as well as particular Worldviews of its sub-societies. These sub-societies possess the same general Worldview but they differ in some minor respects of such a general one.

When we delineate such a picture on the case of contemporary Islamic societies, we will find that we can speak about general features of the philosophy of the current Islamic societies that share the basic elements of its general 'Islamic' Worldview. But at the same time they possess sub-Worldviews that differ in some minor elements from such a general one, and hence, they possess its specific philosophies that differ in some minor respects from its main philosophy.

Applying such a principle on the current 'Islamic' societies/countries we can say that we have (or should have) an Arab/Islamic philosophy, Iranian/Islamic philosophy, Turkish/Islamic philosophy, Pakistan-indo/Islamic philosophy, and so on.

If we put the above mentioned analysis into concrete methodological steps in order to generate a method that applies to every culture, Islamic or not, we will have the following steps:

1-   Separate the view given in the religious text from the view given by the society, i.e., its Worldview.

2-   Extract the Worldview of the society, either from its religious text (as in the case of Islamic societies), from basic philosophical texts (as in the case of Western modernism), or from real world activities and beliefs.

3-   In the case of Islamic societies, the Worldview, at least, shouldn't contradict the basics of Islamic Religion, i.e., it should be consistent with it.

4-   Pursue philosophy on the basis of such a Worldview. Philosophical practice that is not

consistent, i.e., contradicts; such a Worldview cannot be referred to as that of such a society.

According to such a methodological dictum, we should refer philosophy that is pursued in a specific society or community to two basic references, society itself and the Worldview of the society. Hence, philosophy in the Western societies is termed 'modern Western philosophy', referring to the 'modernist' Worldview and to the 'Western' societies. Similarly philosophy in the Arabic societies should be termed 'the Arabic Islamic philosophy', and philosophy in Pakistan is 'the Pakistani Islamic' philosophy', and so on.

Conversely, philosophy in the West that is based on the Islamic philosophy cannot be viewed as Western philosophy even though it is pursued in the West. Whereas philosophy that is pursued in any Islamic society based on the modernist Worldview cannot be viewed as representing philosophy of such an Islamic society, despite that it is pursued in it.

Therefore, the final answer to the question raised in this paper is that there is no 'Islamic philosophy' as such in contemporary Islamic societies. Nevertheless, there is specific 'Islamic philosophy' in each contemporary Islamic society (or country) that is related to both such a society and to its specific 'Islamic' Worldview at the same time.

CONCLUSION

In this paper we addressed the problem of multiculturalism in philosophy with emphasis on the case of 'Islamic philosophy'. Throughout the coarse of the paper we dealt with the basic concepts upon which multiculturalism in philosophy is based, which are 'limits

of philosophy', 'Worldview', and Religion. Taking into consideration that modern Western philosophy is still prevailing, therefore, a central issue through which multiculturalism can be established is that of uncovering the limitations of the modern Western philosophy as well as its Eurocentric orientation.

In the final section of the paper we reviewed the current state of the field of 'Islamic philosophy'. In such a short review, we found that such a field, with respect to both its basic terms as well as methodology, is in need of reconstruction. Two basic traditions compose contemporary literature of the field, an Islamic view and a Eurocentric view. Both views prove to be in contradiction of contemporary trends of multiculturalism. Consequently, we introduced our own third alternative that is capable of fulfilling the two basic requirements, which are preserving society's Worldview and culture, and at the same time acknowledging what is in common between humanity which is logical reasoning.

These requirements have been fulfilled through applying our separation/connection methodology on the problem. The final result was that philosophy in different cultures should be based on the Worldview of the society, not on its Religion or the views of the intellectual elite. In the case of Islamic societies, the Worldview is not identical with Islamic Religion, albeit it is based on it. This led us to conclude that there are different 'Islamic Philosophies' in the different 'Islamic' societies that share the basic elements of the 'Islamic' Worldview but differ in minor elements of such a Worldview. Such a result represent the answer to the basic question raised in this paper, which refutes the

term 'Islamic philosophy' as such and accepts the existence
of specific philosophies in the different 'Islamic' societies.

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orientations", "unconscious systems of meaning,", "unconscious canons of choice," "configurations", "culture themes," and "core culture", have been used in different disciplines in order to express the same meaning given by the term Worldview. For full details of the concept see our "Science and the Arabic Worldview', 2009, Pp. 73 – 106.

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17.   Peter Adamson and Richard C. Taylor, "Introduction", in Peter Adamson and Richard C. Taylor (eds.) *The Cambridge Companion to Arabic Philosophy,* Cambridge University Press, 2005, P. 109. Note that Adamson and Taylor speak essentially about the ancient period of the tradition not the modern and contemporary period.

18.   We introduced such a new methodology previously in several papers (in Arabic) as well as our aforementioned book "Science and the Arabic Worldview" (P. 343 – 345). The central point behind such a methodology is challenging the central theme of the modernist thought, which is the subject/object divide, and replacing it by our new method/principle, which is the 'separation/connection'. In this paper, such a principle is applied by replacing the separation between the two sides (Islamic Religion and Philosophy), as well as equating the two sides, by our separation/connection relation through the concept of Worldview.

19.   Karim Douglas Crow, "The Intellect in Islamic Thought: Mind and Heart", KATHA – The *Official Journal of the Centre for Civilisational Dialogue,* Vol 2, 2006, Pp. 1-16.

20.   Detailed analysis of the 'Islamic Worldview' is beyond the limited space of this paper. In addition, we stress in this paper on constructing the correct relation of 'Islamic Worldview' to both philosophy and Islamic Religion in a general way, leaving the details to other works.

21.   See our analysis of this point in section 1 above.

SOME INSIGHTS ABOUT "HEIDEGGER'S LETTER ON HUMANISM"

Dr. Alwin V. Murad[*]

Abstract

This paper attempts to explore the development of humanism starting from the Ancient time and then with a special reference to Heidegger. This article covers the development of Heidegger's pre and post Second World War thought. "Letter on Humanism" sheds some light on how Heidegger has entered into French world and influenced the French literature, philosophy and particularly anthropology. The paper also tries to show how Heidegger has ventured to join the two horizons: horizon of philosophy and humanism. Furthermore, the paper intends to exhibit how the paradigm of shift has taken place in Heidegger's thinking, to which is known as turning in his thought, and how Heidegger became the Master Thinker of French Philosophy. The paper also describes three main factors for Heidegger's turning towards France and French Philosophy. "Letter on Humanism" is an answer to certain specific theoretical, philosophical, practical and political imperatives. This document is essential in relation to the development of the latter thought of Heidegger.

The "Letter on Humanism" discloses the shift in early and later Heidegger's thought. It is a reply to certain important theoretical, philosophical and practical crucial issues. The letter also describes the whole process by which Heidegger has influenced French Philosophy and became Master *Thinker* of French Intellectual Circle. Many

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thinkers and scholars believe that "Humanism" is such a concept, which remains unclear, because this concept had been used previously in various incompatible ways. It had been claimed that it has no normative or natural meaning. Many Philosophers do not see any harmonious link between philosophy and humanism because of the different meanings humanism possessed. They feel that due to this very reason, humanism lacks the capacity to walk along the rigorous philosophical ideas. At the same time it could go along with some sort of philosophy. This connectivity could be seen in Heidegger's "Letter on Humanism". It is "the same text in which he attempts to drive a wedge between philosophy and humanism. Heidegger insists on the humanist character of his own theory."1

It is a well-known fact that the European humanism did not take place in some special theory or ideology but it has grown during a long period. Looking back at the history, we can say that the understanding and concern for humanism was existing in Roman traditions. We could find that "Cicero and Varro distinguish between humanitarianism or the love of humanity in general, and humanism (humanitas), understood in the sense of the Greek paideia; meaning education"2 Taking the same steps "Benda"3 makes distinction between two senses "humanism" which means urge to disclose the human person and some link with epitome. There is also an agreed opinion that it is very difficult to define humanism. Hoffding defines: "Humanism denotes, then , not only a literary tendency, a school of philologists, but also a tendency of life, characterized by interest for the human, both as a subject of observation and as the foundation of action."4 In Each period, from classical to the modern and

postmodern era, it is generally accepted view that French philosophy possesses the the humanist character. This could be viewed from "Hyppolite's study of Hegel's view of human being, Mikel Dufrenne's defense of the concept of human being, and Roger Garaudy's humanist dialogue with such distinct tendencies as Existentialism, Catholic thought, Structuralism, and Marxism.5

French humanism is closely related with the philosophy of the human person. Philosophical humanism started in France with the writings of Montaigne and Descartes. There is also a conflict between religious and secular humanism, both opponent rely on Descartes' theory. There is a lot of discussion regarding this but it needs detailed information and discussion; however, it is not possible to cover in this paper as our concern is "Heidegger's Letter on Humanism."

It is also a known fact that Heidegger is humanist in an extraordinary sense. Although Heidegger rejects many humanist ideas, such as "the ideas of progress and human perfectibility as well the so called metaphysical conception of humanism, yet Heidegger does not break, but rather reforges the philosophical link to humanism from the perspective of his concern with being." 6

From 1930, Heidegger's literature and his thought were made available to French society. Heidegger has influenced many thinkers in France but Jean Beaufret, became the main figure, who became the spokesperson for Heidegger. "Letter on Humanism" is a reply to a letter from Beaufret to Heidegger through Jean-Michel Palmier in 1945.

The discussion on Heidegger's "
Humanism" starts in the book *Heidegger and French
Philosophy* authored by Tom Rockmore. "Ways to
discussion," is important as the early phase of Heidegger's
interest in France and French philosophy has been
disclosed in it. "This was the same time when Sartre
publically accepted Heidegger's theory to justify his claim
that **existentialism is humanism.**" 7 On the other hand,
Heidegger was trying to liberate his own thought from
that of Sartre by classification of the term "humanism" in
his own manner and way.

The "Letter on Humanism" is important in order to
understand the whole process of the development of
Heidegger's thought. In the latter French Heidegger, we
find a response of a non anthropological, post-
metaphysical but humanist reading of his position. The
letter on humanism is a response to a letter from Beaufret
to Heidegger through Jean-Michel Palmier a German-
speaking Alsatian youth. This was right after the end of
second World War in 1945. "Heidegger wrote an initial
letter to Beaufret on November 23, 1945".8. The content of
the letter had many flattering comments about the
evaluation Beaufret gave about the translation of 'Dasein'.
"Heidegger send a longer letter in December,1946 in a
revised form and published in 1947 under the title '*Uber
den Humanismus*', Brief an Jean Beaufret, Paris."9
Heidegger's letter of 'Humanism' must not be understood
as a reaction to Beaufret, when Beaufret contacted
Heidegger just after the Second World War, he was not yet
well known philosopher especially in association with
existentialism. If anything was known that was his interest
in Marxism. One could say that inspite of his faithful

acceptance of Hiedegger's thoughts, Beaufret's thoughts never became important.

In his earlier letter to Beaufret, Heidegger emphasized the refutation of the mistranslation of 'Dasein' as "Human reality." There are three main factors for Heidegger's turning towards France and French Philosophy:

1.   Exclusion from the German delegation for Descartes Paris Conference in 1937;

2.   His inability to accept an invitation to speak to the French Philosophical Society during their meeting on December 4, 1937.

3.   And since Freiburg was in the area occupied by French dealing with the process of denazification, he had to come into contact with military authorities. It was the latter fact, which convinced Heidegger that he was to cultivate positively and in a right and fruitful way to establish relationship with French philosophy.10

"Letter on Humanism" is an answer to certain specific theoretical, philosophical, practical and political imperatives. This document is essential in relation to the development of later thought of Heidegger.

This text is located halfway between the first-phase and the earlier high point in *"Being and Time"* (1927) and comes to an end in *"What is Metaphysics?"* (1929), and then his latter thought that could be viewed in *"The End of philosophy and the Task of Thinking"* around (1964).

Heidegger's intention in his "Letter on Humanism" was not only to polish his thinking, but also to impress

French Philosophers. At the same time to make correction of the misinterpretation of his thought regarding anthropological idea and to raise the number of his followers and friends outside Germany and he succeeded well.

In doing so, his efforts went further, as he was able to displace Sartre, who was his French disciple before Beaufret. He was able to become "Master thinker" of French philosophy.11 "Letter on Humanism" is a difficult, document to understand, as it is very complex and not easy to interpret and translate German text into French Language. Heidegger's main work remained unavailable due to incomplete translation, but his "Letter on Humanism" was quickly in the hands of the readers about 32 years before *Being and Time*. The letter played a very important role. The first half of *Being and Time* was only introduced to France in 1964 and authorized translation was only available in 1966. On the other hand, "Letter on Humanism" was available some 32 years before Being and Time, assumed a crucial role. In this text, Heidegger has responded a series of questions posed by Beaufret: "How can one give a new meaning to 'humanism?"What is the relation of ontology to a possible ethics? How can one save the element of adventure in philosophy?12 These questions are very important in themselves, they are valuable in the post-war situation of France, because they were concerned with the uplift of human society. That was in context of Nazi occupation and theoretically with Sartre's opinion that Existentialism has the element to provide assistance in this regards.

DOMINANT THEMES OF "LETTER ON HUMANISM"

There are three main themes, which dominated "Letter on Humanism:"

1.   Heidegger's public effort to claim and separate his theory from French philosopher Sartre, who was considered a philosophical guru. This resulted in making him a master thinker in French post-war thought.

2.   This is Heidegger's personal concern at a time when problem became the centre of discussions in France to clarify the meaning of humanism in his own writings. These texts posses the earlier and later discussion of this problem in his thought. The dealing on humanism in that text is even more important because the debate on his Nazism has raised important problems about his humanism on political basis.

3.   Heidegger pointed out a basic development or turning in his thought, which occurred, as he claimed, in the highly political atmosphere, and in the aftermath of war. Furthermore, that resulted in the philosophical claim, and an observation about the development of his philosophical thoughts with political meaning. For which the weak   word is used such as to *sanitize* German phenomenology for French philosophical consumption.13 The only work by Sartre used by Heidegger is *"Being and Nothingness"*, about which we do not have any solid proofs whether Heidegger had completely studied this work or not.

CONTENT OF THE "LETTER ON HUMANISM"

In response to Beaufret's letter, Heidegger used Sartre's method against Sartre. Both Heidegger and Sartre did not agree with traditional Humanism, because it was not responding to the social concerns in relation to a new socially beneficial type of Humanism. Sartre replied to the criticism holding fast that if existentialism were to be understood in its real spirit, only then one could find out that it provides a new sway of Humanism. That urges all to be open, caring and the responsible for fellow human beings, as it is the need for the whole world.

Heidegger has developed his thought based on *"Being and Time"*, and later writings. It is believed that Heidegger has come into context with being via human being, and in contrast to that, Heidegger's claim of humanism presents an approach to human being through being. Heidegger feels that alienation of human being is the result of "homelessness of modern man".14

Heidegger gives special treatment to Sartre's theory, as it is metaphysical. Heidegger feels that metaphysical theory has the humanist character of existentialism but does not have the capacity to solve the problems faced by human being. It needs such an understanding about human being that has the part to reach beyond metaphysics. While analysing humanism Heidegger accepts the Ontological view that has already uttered. His binary reasoning is similar to Christian point of view regarding the history of human person as it is going away and turning toward God. "Ordinary humanism is metaphysics, and metaphysic turns away from being, resulting in homelessness and alienation; conversely, a new humanism reserves this turn away by

the turning to being in order to find one's home and to overcome alienation... Heidegger's new, post-metaphysical humanism based on the return to being is meant to take the place of the old anthropological humanism. The new humanism, and thinking beyond philosophy, is in many ways reassuring: it eschews the materialism associated with Marx and Marxism."15

Heidegger's writings have implication that was meant for the traditional and conservative intellectual from France, who was concerned about secular humanism that was quite popular during post-war debate. He had appreciated Marx interest and considering history very crucial but for Heidegger materialism is another type of metaphysics. He kept himself away from Sartre's and Marxism's political activism, by claiming that 'thought in action.' This text also indicates Heidegger's interest in religion, in his early years he liked Catholicism and even wanted to become a Jesuit Priest, but left the church after getting married to a protestant woman.

It is also claimed that references to religion are important. According to him, philosophy must be atheistic no matter whatever one's religion maybe. Beaufret indicates that Heidegger's philosophical atheism is founded on a non-identity of God of being, in essence and anti Thomistic attitude. Yet, in this text, he is especially careful to distance himself from philosophical or other forms of atheism — he mentions God no less than twenty nine time in this essay.16. Although Heidegger made clear distinction between philosophy and theology, but his friendly attitude towards religion could please many French Catholics. Henri Birault was one of the most orthodox French commentators of Heidegger; he went so

far in his commentary that Heidegger claimed that atheism is the position for philosophy. This claim offered us a situation that allows us to stay away from despair through returning to God.

HEIDEGGER'S LETTER ON HUMANISM AND THE TURNING IN HIS THOUGHT

The main theme of the "Letter on Humanism" is the concept of turning. This is a very difficult and controversial concept that needs further explanation and discussion. It could be said that the contextualist reading that is provided has missed or distorted a philosophical idea that was needed to be understood, within the context of Heidegger's thought, consequently not making any reference to a wider context. To the best of our knowledge, Heidegger only treats his view of turning of his thought into passages, which could be found respectively in the letter of humanism and his letter to William Richardson an American scholar on Heidegger.17

Heidegger properly treated and completed his previous thinking that abandons subjectivity is certainly made more difficult by the facts that in publication of *"Being and Time,"* the third dissection of the first part. "Time and Being," was not discussed. It was here that everything was reversed. The section in question was held back because thinking failed in the adequate saying of this turning *(Kehre)* and did not succeed with the help of the language of metaphysics. A talk "On the Essence of Truth" provides a certain insight into the thinking of the turning from *"Being and Time"* to "Time and Being". This turning is not to change of views or stand point from *"Being and Time"*, but in it is the thinking that was done first and then arriving at the point out of which *"Being and Time"* is

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experienced. In other words that the experience from the essential base of experience of Being.

Heidegger expressed the same thought in the letter that he wrote to William Richardson and was published in April 1962, in a Festschrift for Jean Beaufret. He has strongly emphasized that the turning was mentioned only in 1947. It was only the part of his earlier work written about ten years earlier. Heidegger maintained, that to think about being is only possible only through turning back or reversal. He stressed that reversal has paved a way to the study, the matter that was already discussed in *"Being and Time"* as *"Time and Being."* In addition, he asserted that his earlier opinion has not been ignored but rather has been linked with his later point.

In section No.44 of *Being and Time* Heidegger reserve his earlier view and he claimed: "there are three theses which characterized the way in which the essence of truth has been traditionally taken and the way it is supposed to have been first defined: (1) That the locus of truth is assertion (judgment);(2) that the essence of truth lies in the 'agreement' of the judgement with its object;(3) that Aristotle, the father of logic, not only has an assigned truth to the judgement as its primordial locus but has set going the definition of "truth" as 'agreement'.19.

Rosales, Mattei and Grondin independently support Heidegger's claim for the turning following from the weakness of thought in carrying out the original project in *Being and Time*. We can test this Heideggerian view by consulting the texts. Before we do so, two remarks are in order. First, the German language is extremely rich in words etymologically or conceptually linked to *"Kehre"*, literally "turn or bend," such as *"Umkehrung,"* or

"overturning, conversion, reversal, or inversion," *"Ukehre,"* or "return", change, conversion, reversal," *"Bekehrung,"* or "conversion," and so on, as well as *"Drehung,"* or "turn, or rotation," *"Umdrehung,"* or "turning, or revolution," *"Eindrehung,"* or " turning inward," and so on. We will need to be alert to these and other related terms as ways in which Heidegger refers to the idea of a turning in his thought, in Western philosophy, in being, and so on. Second, the idea of turning is frequent in modern philosophy, beginning with Kant's famous Copernican Revolution, essentially a turning away from theory of knowledge as it had so far existed, Feuerbach's turning of religion into philosophical anthropology, Marx's invention *(Umstulpung)* of idealism as materialism, and so on.

Even a rapid survey of Heidegger's writing will detect a multitude of turnings in his thought, in and with respect to his original project, other thinkers, the philosophical tradition, metaphysics, poetry, politics, as well as a turning by other thinkers, and so on. Attention to these multiple turnings suggests that the turning is more complex than it initially seems and that to understand it we must refer both to Heidegger's writings as well s to his historical situation.

Although the concept of the turning only becomes prominent in Heidegger's thought after the war, it occurs prior to the war and even the appearances of his main treatise. He refers to this concept in a remark on the transformation of ontology into ontical metaphysics in a lecture course gives during the period when he was writing the book.

The idea of turning was also mentioned in his lecture course on Schelling. He stated that "turning[*Wandel*] of European existence has emerged from such a ground which still is unknown and remained in dark.20 Sometime later in the same text Heidegger wrote that the problem regarding truth of being... turns into a question concerning the being of truth and of the ground. This concept remained important in Heidegger's Lecture on Nietzsche. He explored the idea of turning (*Umkehrung)* many times in the early chapter on the will to power and in the latter chapter regarding truth in Platonism and Positivism. In the first part, Heidegger narrates Nietzsche's nihilism as a countermovement to nihilism within nihilism. According to Heidegger Nietzsche's method is a constant reversal. While discussing Nietzsche's philosophy as and *Umkehrung* of Platonism, thus he feels to change the order so that the turning around will become a twist in free from Platonism. It could be said that turning is not necessarily a reversal, rather a kind of penetration. In his Nietzsche's lecture, Heidegger not only considers Nietzsche's theory as a failed turning against the Platonic philosophical tradition. He further describe that in these lectures he himself was caught up with Nazism. In his famous interview with Spiegel, Heidegger clearly describes that in his lectures he has confronted with National Socialism.

Following the same footsteps, Hannah Arendt maintains that Heidegger turning against Nazism took place during the transition period from the first to the second volume of Nietzsche's lecture in which Heidegger gripped with his past when he was associated with Nazi movement.

The idea of turning could also be viewed in Heidegger's work on technology. Under the heading "Insight Into What Is", Heidegger delivered four lectures on December 1st, 1949 in Bremen. In the last and the fourth lecture, "The Turning *[Die Kehre]*," he insists that turning away from being could bring dangerous result. "In the essence of the danger essence [west] and dwells a favour *[Gunst]*, namely the favour of the turning of the forgetfulness of being in the truth of being".21.

The idea of turning in Heidegger's theory, which we have viewed in this paper could be describe as such:

(i)   "The turn in *Being and Time* against the history of ontology and toward Dasien in order to grasp being as time.

(ii)   The turn in Heidegger's thought from being and time to time and being that failed due to Heidegger's inability to think through the project as originally conceived.

(iii)   The turn from the essence of truth to the question of the truth of the essence in the lecture "On the Essence on Truth."

(iv)   The turn from philosophy to poetry in the first series of Holderlin lectures as part of the turn beyond philosophy to thought.

(v)   The turn to Nietzsche in the Nietzsche Lecture Series, lecture 5 since he alone has recognized the primordial event that since the beginning determines Western history and Western metaphysics.

(vi)   The analysis of Nietzsche's failed effort to turn

against the Platonic tradition of which, for Heidegger, he is its final member.

(vii)   In the the *Beitrage zur philosophies* the triple turn from Dasein to being as self-manifesting, the turn from the first beginning to the other beginning in the same text, and finally the turn to *Ereignis* as the master word of the later writings . In fact, since this term is already prominent in Heidegger's first series of lectures in 1919, the turn to *Ereignis* marks a return to an earlier concept.

(viii)   The political turn to and later turn away from National Socialism, as well as the turn towards the supposedly misunderstood truth and greatness of the movement, a philosophical, or ideal from Nazism.

The effort in the "Letter on Humanism" to portray himself as having turned over a new page, of having turned away from politics while he nonetheless held fast to what he continued later to describe as the misunderstood truth and greatness of the movement. The turn to technology as a fall or turn away from being,

CONCLUSION

It is believed that the term humanism has entered into philosophical vocabulary during renaissance, as people were studying Classical culture. Humanism made itself recognized in the last decades of the nineteenth century. Its emphasis was that the human person is the centre of the whole natural order or on the centrality of the human person. Humanism for Heidegger is that which thinks of the humanity as a whole. Heidegger is humanist

in a very extraordinary sense, as he was concerned with being.

"The Letter on Humanism" explains about the reception of Heidegger's philosophy in the French society. There are three interesting reasons for this entry:

1. It has provided an opportunity to delineate some elements of French Philosophical traditions such as the concept of humanism and commitment to it through the reception of Heidegger's theory.

2. This also describes a special relation of philosophy to the history of philosophy, especially in relation to how the philosophical theories had been discussed in later phase.

3. It has given a chance to learn something important about Heidegger's theory.

"The Letter of Humanism" describes how Heidegger became the master thinker of French philosophy after the Second World War. To appreciate phenomenology "The Letter on Humanism" is indispensable. It is here he parted himself from Sartre's humanism and all sort of other traditional humanism. He introduced new humanism, which he considered post metaphysical form of humanism.

Heidegger's prominence in French philosophy after the Second World War was not only indebted to his "Letter on Humanism" but also the continuous and tireless efforts of Jean Beaufret on behalf of Heidegger. The Letter is also a sort of method as to how the works of Heidegger, should be read. This was carried out by the efforts of his student Jean Beaufret starting from the mid 1940 to Heidegger's death in 1982.

In short, we can say that humanism discussed by Heidegger is new post-metaphysical humanism. It is based on the return to being and the purpose of this was to replace old and traditional anthropological humanism with metaphysical humanism. The new thinking according to Heidegger is not philosophy that is concerned with theory and practice but it is much deeper than philosophy, and human destiny is disclosed by the history of being.

French humanism is closely associated with the philosophy of the human person. Philosophical humanism started in France with the writings of Montaigne and Descartes.

"Letter on Humanism" is linked with the concept of the turning mentioned in the text. This concept, which became very valuable to interpret Heidegger's thought in his latter writings, could be interpreted from the political and philosophical viewpoint. Politically, it shows parting away from all that, turning away from National Socialism, to which Heidegger was associated, as he worked in the University of Freiburg in Germany during Hitler's time. Philosophically this concept describes the whole process of the original position of the thinkers that is mentioned in the later thought.

END NOTES

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2.   Tom Rockmore, *Heidegger and French Philosophy* (London:Routledge,1995)p.60

3.   Ibid, p.60

4.   Harald Hoffding,*A History of Modern philosophy*, Vol.1,tr.B.E. Meyer(New york:Dover,1955)p.12

5.   Op. Cit., Tom Rockmore, p.64.

6.   Ibid, p. 69.

7.   Ibid, p.91.

8.   Ibid, p.91. (It was published immeadtly, see, Emmanual Levinas, Theorie del' intuitions dans la phenomenalogie de husserl(Paris,Verin,1930))

9.   Tom Rockmore, p.92

10. Cf. Tom Rockmore, p. 93.

11. Cf .Tom Rockmore, p. 95.

12. Cf. Tom Rockmore, p.95

13. Ibid, pp.95-96.

14. See Martin Heidegger, *Martin Heidegger's Basic Writings*,p.219

15. Ibid, p.220.

16. Cf.,Tom Rockmore, p,.98

17. Cf.,Tom Rockmore,p,.99

18.   Cf.,Tom Rockmore,

19.   Martin Heidegger, *Being and Time* translated by J. Macquarrie & E. Robinson (New York: Harpar and Row, publishers,1962)p.257

20.   Martin Heidegger, *Schelling Abhandlung "Uber das Wesen der menschelichen Freiheir" (1809)*,ed. Hildegard Feick(Tubingen:Marx Niemeyer, 1971)p. 38

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IQBALS'S CONCEPT OF SPIRITUAL DEMOCRACY

Yasir Sultan[*]

Abstract

The relationship between Islam and democracy in the contemporary world is complex because Muslim world is not ideologically monolithic. It presents a broad spectrum of perspectives ranging from the extremes of those who deny a connection between Islam and democracy to those who argue that Islam requires a democratic system. The topic of this research is 'Iqbal's concept of spiritual democracy' and its relevance to the contemporary modern world. Allamah Iqbal, the great poet philosopher, had indeed made a proposal of spiritual democracy to the ummah in his "Reconstruction of Religious Thought in Islam" in his 6th lecture in 1930. Iqbal does not see a contradiction between "Islamic administration" and "democracy": His opinion argues in favor of a limited democracy – one with limited popular sovereignty restricted and directed by God's law. Iqbal opposes an "essential zed" view of Islam, where politics is considered a derivative of religion. Islam since its inception is a religion of power. He commemorates that Islam's inherent political character will be intensified by mass participation in politics. He goes on to equate this pro-people concept of democracy with Islamic vision under his bi dimensional discourse on Spiritual democracy.

This research is sharply relevant to the current Diaspora of Muslim political narratives. Long after the third wave of democratization has washed over the rest of the world, Pakistan remains one of the last military-

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authoritarian holdouts. In its 64 years as an independent state, the country has rarely had a democratically consolidated regime and its most recent "sort of" democratic transition after 1989 was ended by General Pervaiz Musharraf's 1999 coup. Despite this pattern-defying nature, Pakistan has been under analysis by scholars of democratization and is often misunderstood in academic and policy circles alike. Part of the reason for the neglect is that social-science orthodoxy discourages the study of single countries, and such researches focus heavily on Latin America, Southern Europe, and the ex-communist states of Eastern and Central Europe, where multiple generalizations are easier to form. In countries where Muslims are the dominant religious group, politics come in two primary flavors: theocratic totalitarianism and klepto-authoritarianism, where rulers are enriched at the public expense and corruption trickles down to the bottom.

Expanding and interrogating this topic would require the research to investigate the Reconflation of two alleged dimensions of Islam as religion and politics. There stand two opposing interpretation of Islam:

- (1) limited to DIN or IMAN (Deconflationist)

- (2) Tended to conflate two poles: Islam and politics (Conflationist)

This bi dimensional interpretation of democratic spirituality further acquires the status of an additional and independent dimension grounded in the way an observer sees Islam from outside. Iqbal's position on this politically and intellectually intriguing and charged notion can be

explored and understood by first deciphering the concept of democracy.

Democracy has developed over time. Just as it has gone through many different stages, it will continue to go through further stages in the future to improve itself. Along the way, it will be shaped into a more humane and just system, one based on righteousness and reality. If human beings are considered as a whole, without disregarding the spiritual dimension of their existence and their spiritual needs, and without forgetting that human life is not limited to this mortal life and that all people have a great craving for eternity, democracy could reach its peak of perfection and bring even more happiness to humanity. Islamic principles of equality, tolerance, and justice can help it do just that. Democracy and Islam are both mobile ideas – the kind that spreads across the world, appealing to many people living in far-flung, strikingly different countries and societies. But mobile ideas also tend to be flexible – capable of coming together in intriguing ways to produce unanticipated, new configurations In accordance with Intellectual perception of Iqbal's take on the complex relationship between Islam and democracy, Islam holds individuals and societies responsible for their own fate, people must be responsible for governing themselves. However, in Iqbal understanding democracy, in its current shape, is not an ideal that has been reached but a method and an ongoing process "that is being continually developed and revised". Moreover, four legal schools formed in the 10th Centuary – Hanafi, Shafi, Hanbali, and Maliki will be instrumental in widening our span of understanding on this issue.

The Islamic concept of government also encourages people's participation in government affairs. A major difference which lies between Islamic and western democracy is, in western democracy, parliament is complete sovereign body, but in Islamic system, there is no concept of complete freedom. All sovereignty goes to Allah. Parliament has to work under the limitations which are imposed by Allah. In western democratic system, representatives have the authority to discuss or to decide any issue, even if it's about the basic and core values of the society. In an Islamic society, the basic principles and values are predetermined and cannot be replaced or modified by any selected parliament.

The great poet philosopher, AllamaIqbal has used the term "spiritual democracy" for this Islamic system of government. Although he used this term once in his writings, but when he considers it as an ultimate aim of Islam, he made this concept the spirit of Islam. Iqbal has used this term in the end of sixth lecture of his book "Reconstruction of religious thought in Islam". The concept of "spiritual democracy" is purely an Islamic concept. "Tauhid" (oneness of God) is the foundation of spiritual democracy. Worship of God and humanism are the fundamental elements of spiritual democracy.

In western democracy, religion and politics are two different affairs, but spiritual democracy does not separate these two. It considers Islam as a cultural movement not as an ideological movement.

Spiritual democracy deals with man as a personality/human not as an entity. Iqbal believes that man should not be treated as a mean or as an end. The basic thesis of Iqbal is that the foundations of the

'democracy' should not be material, but spiritual. He wrote in *"The new era", July 28th, 1917 issue:* "Democracy was born in Europe from economic renaissance that took place in most of its societies. But democracy in the Islamic concept is not to be developed from the idea of economic advancement alone; it is also a spiritual principle that comes from the fact that every individual is a source of power whose potentialities are to be developed through virtue and character".

Iqbal indeed did not like the idea of importing the western democratic system and transplanting it as such in the Islamic world because of its extreme secular stance. He suggested in his writings that there was no alternative to democracy in this world. Iqbal observed that if the foundations of democracy were to rest upon spiritual and moral values, it would be the best political system for the world. Therefore, the principles of democratic rules to be reconciled to the fundamental aspects of Islam. He regarded the establishment of popular legislative assemblies in Muslim countries as a return to the original purity of Islam. According to him, the Caliphate, Imamate or Sultanate was the outmoded Muslim forms of ruler ship of the past. He believed that the essence of 'Tauhid' as a working idea, was human equality, human solidarity and human freedom. For him the state, from the Islamic standpoint: "is an Endeavour to transform these ideal principles into space-time forces, an aspiration to realize them in a definite human organization". 1

The process of spiritual democracy like political democracy will be completed by electoral procedure, but the difference lies in the prequalification of both the Electoral College and the elected representatives. The

establishment in the spiritual democracy is selected on the basis of certain qualification in accordance with the well-known principle of informed consent. In spiritual democratic system every citizen receives the benefits of state equally, but is not involved in the running of the state to an equal extent. The Electoral College and the elected representatives both should be fully qualified for this purpose. They should be knowledgeable and be capable of giving informed consent. They are the servants and not masters of the people. Educational background and intellectual status of a man does matter in Iqbal's concept of spiritual democracy. The concept of one man, one vote requires pre-requests to be accepted in Iqbal's Philosophy.

Islam, for Iqbal, is not a political project to be implemented from top-down. It is a repository of discourse and practices for the evolution of a just and ethical civic society. He argues that Islam does not propose a certain unchangeable form of government. Instead, Islam establishes fundamental principles that orient a government's general character, leaving it to the people to choose the type and form of government according to time and circumstances. Because he is critical of the abuse of Islam in politics, he constantly criticizes discourses, rhetoric, practices and policies of the "political Islam". This political Islam is founded upon the genealogical principal of evolution. And a reductive generalization of deconflationists would only give birth to linear interpretation of Islam. Advocates of Islamic democracy argue that the Oneness of God requires some form of democratic system; conservatives contend that the idea of the sovereignty of the people contradicts the sovereignty of God; often the alternative then becomes some form of a monarchical system. However, most Muslims do (and did)

have misgivings about any claims by one person that he is sovereign. The sovereignty of one man contradicts the sovereignty of God, for all men are equal in front of God. . . . Blind obedience to one-man rule is contrary to Islam." In this way, it is argued that the doctrine of Tawhid virtually requires a democratic system because humans are all created equal and any system that denies that equality is not Islamic at all.

Muslims cannot be apolitical; they can only be unaware of how their identity is publicly politicized. Until this is accepted and until it informs public relations, academic endeavors, and other encounters with the West and modernist institutions, any efforts to liberate Muslims from colonialism, imperialism and their consequences can only be illusory. One is that there is a clear distinction between the understandings of democracy used by western states and the ideals defined by theorists and espoused by idealist activists and dissidents. The latter do not hesitate to condemn western states and their actions as undemocratic; yet many Muslims, the main victims of the west's self-serving and 'undemocratic' conduct, seem unable to grasp this reality. The second is that it is peculiar that Muslims should seek to discuss Islamic political thought in terms of a concept that is so ill-defined and ill-understood even in the political culture in which it originated.

A strong criticism which West poses on Muslims is that they are undemocratic. This might have many reasons, like the concept of Caliphate or the Islamic legal system (Sharia).

After 9/11, theyclearly have declared the Muslims as their enemies. In this connection, the speech of

President Bush may be considered the best evidence, in which he has declared it Crusade. No doubt, he has committed the fallacy of 'false Analogy'.

Unfortunately, a vast majority of countries that call themselves Representative Democracies are not true democracies. Most of them are actually just**Elected Dictatorships.** People can vote usually only once every four or five years. They do not vote on any issue. They just elect their so called representatives who then until the next elections have no obligations by law and little incentives to base their decisions on individual issues on the wishes on their electorate. They hardly ever bother to consult them on their stands on various issues. Therefore, legislative bodies composed of such "representatives" act in a very dictatorial manner between the elections.

If you see, Pakistan is the best example of Elected Dictatorship. Now it's a known reality that the 65 years of Independence served only a specific class. Almost for 35 years, the Dictators overcome the country in the name of Democracy or the Democratic elections, and the remaining period was the example of the worst Democratic model, which better to call elected dictatorship.

Dr. ShahidIqbal Kamran, a well-known scholar and the Chairman, Iqbal Studies department, AllamaIqbal open University, has analyzes this situation very well in his book "IqbalDosti". He writes:

The form of Government yet not is decided in Pakistan. The leaders of Pakistan established a new country, in which they wanted to have a democratic set up. But unfortunately, Pakistan was deprived from the persons who had directly participated in the formation of

this country. Afterward, it encountered with the persons who had only one objective to have personal authority. They kept aside the ideological and political needs/basis of this new country, and closed the door of intellectual evaluation. Unfortunately, it also faced the Military dictatorship for four times...... the democratic values are present in the consciousness of public. That's why they always tried to understand the spirit of age. In this regard, one example may be given that the Pakistani

Nation has a deep love and regard for Islam. But they never elected a religious party in elections. They always supported the parties who have been claiming to promote the democratic values or culture according to the changing circumstances. This conscious or unconscious public effort may be given the name of collective Ijtihad. 2

Normally it is considered that the Management of an Islamic state should be handed over to the elected legislative assembly ("MuntkhibMajlis-e-Qanoon").But in this connection, Iqbal raised an important question:

"......the legislative assembly activity of a modern Muslim assembly which must consist, at least for the present, mostly of men possessing no knowledge of the subtleties of Muhammadan law. Such an assembly may make mistakes in their interpretation of law. How can we exclude or at least reduce the possibilities of erroneous interpretation?"

Responding to this important question, Iqbal is not in favor of monitoring council of Ulema over legislative assembly. He considers this approach very dangerous. Because in this way, the right of Ijtihad practically will go to the monitoring council of Ulema.

Unfortunately, we have adopted the same way in Pakistan. Although Parliament is free in law making, but to check the religious validity of laws, there is Ulema council (Islamic . It is just like a separation between religion and Politics. This has been strongly discouraged by Iqbal.

In 1962 and 1973's constitution, it was decided to make an advisory council of Islamic ideology, and an Islamic research Centre, so that it can be seen whether the laws are according to Shariah or not? Such councils have not been given importance by the public or even by the Government. This attitude shows that we are not ready to accept Islam as the political system. 3

In this regard, Iqbal has presented the idea to have Ulema in the legislative assembly as a member, and they should participate in the discussions freely. These Ulema should not have the more authority than others.Iqbal writes:

"The Ulema should form a vital part of a Muslim legislative assembly helping and guiding free discussion on questions relating to law." 4

Here, two important questions can be raised if the modern form of democratic system is accepted in Muslim countries. Firstly, what if the general masses are ignorant and they elect either insincere or less knowledgeable persons in the parliament and legislative assemblies? Secondly, what if those who are elected are not the right kind of persons and they are incapable of doing justice.

Yet the problem remains unresolved. For instance, can any law made by the legislative assembly be accepted to the Muslims even if it contradicts the Qur'an and the

Sunnah only because it is passed in the elected legislature? Oh! It seems to be very dangerous approach for Muslims, for Iqbal, the abolition of the distorted caliphate in Turkey and the formation of the republican government is based on "sound *ijtihad.*" But could Iqbal accept the whole secularization programme of Ataturk and the subsequent secular governments in Turkey, Egypt and in all other Muslim states only because they are elected governments, by any chance? Could Iqbal accept absolute sexual and reproductive rights demanded by the feminists in some contemporary legislative assemblies which are supported by the majority members in some countries only because they are discussed and accepted in the assemblies? All these show that modern election method and deliberations in the parliament though appear to be nearer to Islam but both in their spirit and actual practice, they are far away from the Islamic concepts of 'Shura' '*ijtihad* and *ijma.*' Hence modern election method and parliaments cannot guarantee a good government unless those who rule and those who are ruled mutually aim and work for the common good.It is only in Islam that there is a possibility that the laws made by the Majlis-i-Shūra based on the Qur'an and Sunnah are followed by the believers as their own will because they reflect the will of God and the believers know very well that it is God alone who knows perfectly well what is good for people. Iqbal writes:
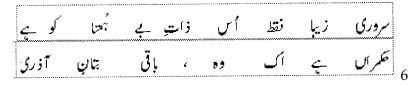
"A man becomes a Muslim only when the commandments and prohibitions of the Qur'an appear to him as his own desires. He would not then think that his endeavor to imbibe good morals, a taste for worship, aversion for ugly deeds and spiritual evils were a compliance of some strict authoritative orders of an

unforgiving master. Instead, the proclivity to doing good and avoiding obnoxious deeds should arise from his own inner depths." 5

The western concept of democracy is even not acceptable to a modern Muslim society. The basic difference between the western and the Islamic concept of democracy lies in the sovereignty. In western democratic system, the public is sole and the ultimate authority, they are not answerable to anyone accept themselves. On the contrary, in Iqbal's 'Spiritual Democracy' the ultimate authority only suits to God, and Muslims as the co-subordinates works under the ultimate authority of God. They are answerable to God, and cannot do anything against the fundamentals of Shariah. They are bound to act as the subordinate of God. Moreover, bound to make a legislative 'Shurah' with the consent of large majority (may be votes in the modern sense). This legislative 'Shurah' will run the state affairs according to the Quran and Hadith. Iqbal is in the favour to establish such 'Shurah' so that they can exercise the 'Ijtihad' to cop up with the changing circumstances and the modern requirements.

The Islamic concept of governance like Western democracy also encourages people's participation in the affairs of the state, but there are two major differences.

Firstly in Islamic system there is no concept of complete freedom of parliament which is subject to sovereignty of Allah.

<div dir="rtl">

سروری زیبا نقطہ اُس ذاتِ ہے بّتا کو ہے

حکمراں ہے اک کہ وہ ، باقی بّانی آزری
</div>

6

This is a basic difference Western parliamentary democracy where elected representatives have the right and authority to debate and decide all issues pertaining to the society. Even basic values, accepted and recognized for centuries can be challenged and modified.

It is under this principle that Western parliament recognized homosexuality as a social norm and permitted marriages between same sexes, which in the past had been considered socially unacceptable, but through a parliament act was legalized and declared a normal social value. In Islamic society basic values are predetermined, established and settled through divine revelation and no elected or selected representatives or government has the authority to modify them through a consensus or a majority vote. The role of establishment in an Islamic society is merely to interpret and implement the divine code.

The second major difference lies in the prequalification of both the Electoral College and the elected representatives. The establishment in an Islamic society is selected on the basis of certain qualifications in accordance with the well-known principle of 'informed contest'. This principle as applicable to the elections through adult franchise enunciates that the voter should be (a) an opinion holder and (b) fully aware of the issues and the responsibilities.

It is only under these circumstances that an informed consent can be elicited. A level of awareness and education is therefore essential and hence the prequalification of voters who participate in the election process. This is an important component of Islamic democracy. In an Islamic society every citizen thus receives the benefits of state equally but is not involved in the running of the state to an equal extent. The electoral college and the elected representatives both should be fully qualified for this purpose i.e. be knowledgeable people, capable of giving informed consent, possess qualities of leadership and believe and practice Islamic social values. They are the servants and not masters of the people and do not enjoy any special privileges in return for the responsibilities they undertake. The "herd concept of democracy" dependent merely on age, without consideration of educational background and intellectual status falls short of Iqbal's criterion of democracy. Hence concept of one man, one vote without consideration of quality of the opinion is unacceptable to Iqbal.

In other words, democracy as such cannot be regarded as a good government acceptable to Islam unless those who are in power are God-loving people and they aim at the general good of the people and make the laws based on the spirit of the Qur'an and the Sunnah for all the good of the people. In this sense the democracy in Islam may be called a Conditioned democracy.

Iqbal as the same time is in the favour of democracy, and against the democracy. Actually, he did not find any better political system than democracy. At the same time he is not unaware to the negative aspects of the democracy in which not quality but the quantity, and not

the ability but the popularity is to be considered. Rouseau, who is the father of modern democracy, have the same criticism:

"If we take the term in its strict sense, there never has existed nor ever will exist a true democracy. It is contrary to the nature of things that the many govern and the few be governed." **7**

In a poem titled "Mecca and Geneva" included in his Zarb-i-Kalim, he points out that in this age nations seem to be mixing freely with one another, although the principle of unity remains hidden from the discerning eye. This is so because the aim of Western diplomacy is to divide humanity into nations, whereas the mission of Islam is to unify human beings into one fraternity.

Therefore, there is a possibility in democracy that the 'laws' made by the people in the legislature may contradict the 'will of God' and even the 'will' of some good people in the state. Here, it is important to remember Rousseau, who emphasized that the 'general will' of the people should be a 'good will'. However, there is a great possibility that people who are making laws in a democratic government are not 'good' and therefore, the laws that are made by them are not based on 'good will'. Thus there are two clear risks in a secular democracy. Firstly, that "general will" may contradict the 'Divine will' because those who are making the laws may or may not refer to the Divine laws. Secondly, the 'general will' may not be the real 'general will' as characterized by Rousseau because those who are making the laws may not be necessarily good people. Hence, 'general will' in secular democracy needs not be' good will' rather it can be a 'bad

will' which is neither based on the good will of the good people nor it is in harmony with the laws of God.

Whereas, for Iqbal Islamic concept of Tawḥid demands from the 'man of belief' (*mard-i-mu'min*) submission of his will to the will of Allah.Iqbal describes it in these words:

He subordinates everything to God:

His seeing and not seeing, his eating and drinking and sleeping!

In all thy action let thy aim be to draw nigh to God,

That His Glory may be made manifest by thee![8]

From the above discussion, it is quite evident that although the elective and consultative principles of democracy are accepted by Iqbal as compatible to Islam, these principles are not totally free from problems and risks in secular democracies.

A crucial question arises here: In the contemporary times, do we find any democratic form of government, where such an education is provided to both the ruled and the rulers so that the 'general will' should be moulded as a 'good will'? As Kant, the great German Philosopher said, "Nothing can possibly be conceived in the world, or even out of it, which can be called good, without qualification, except a **good will**." Intelligence, wit, judgment, and the other talents of the mind, however they may be named, as courage, resolution, perseverance, as qualities of temperament, are undoubtedly good and desirable in many respects; but these gifts of nature may also become extremely bad and mischievous if the will which is to make use of them, and which, therefore, constitutes what is called character, is not good."It is the same with the gifts

of fortune. Power, riches, honour, even health, and the general well-being and contentment with one's condition which is called happiness, inspire pride, and often presumption, if there is not a good will to correct the influence of these on the mind, and with this also to rectify the whole principle of acting and adapt it to its end."*Good will*: acts on the basis of universal considerations. 'Good Will' does not influenced by "subjective, particular determinations" (which is the most important character of our leaders). The proper and inestimable worth of an absolutely good will consists just in this, that the principle of action is free from all influence of contingent grounds.

So, how 'Good will' is an operative principle in the system of state. If people have elected their representatives for five years, and now they are not the part of any decision, and the representatives do not have 'Good Will', how such system can be acceptable for Islam. Islam believes in 'Good Will' behind any act. To Islam, a good act is useless if it lacks 'Good Will', and a bad act is good if it has 'Good Will'.

Contrary to it, it is generally observed that although many democratic nation-states strongly follow the state-controlled system of education, but the spirit behind this education is neither Rousseaun nor Platonic. According to a general observation, in most of the modern nation-states, education is not provided to inculcate 'good will' in the people, but to rationalize and justify the "bad will" of those who are in power as the "good will". This may be called as the politicization of knowledge in the modern nation-state system. But this is a fact that in many cases those who are in power are neither philosopher kings,9 who knows what is"virtue" and who aim at the

establishment and supremacy of "virtue" nor they represent Rousseau's "good will" of the good people. In fact, some rulers in contemporary democracies though talk about the ideals of democracy but sincerely follow the advices which Machiavelli10 offered to the rulers that cheating, killing, deception, fraud, force and any such evil act is justified for the acquisition, retention and expansion of power. Instead of making and promoting "good will", they preoccupy themselves in gaining the knowledge of "bad" advised by Machiavelli, so as to use this knowledge of 'bad' pragmatically according to the necessity.

In such state of affairs, can democracies work for the good and the wider interest of the people, if the rulers in democracies follow Machiavellian doctrine-ends justify the means? Does not it mean that in such conditions, democracy would turn into a government of the bad people, by the bad people for the bad people?

In this sense, democratic principle will be considered as the Consequentialist principle, in which elect the people and then see the results of their performance. In Consequentialism, the value of an act depends entirely on its consequences.

- Consequentialists evaluate by what (might reasonably be expected to) come *after* the act

- Consequences —> Action —> Intention —> Motive —>Character

One can see, the intention and the motives are determined by the consequences of an act. In such a Philosophy, consequences are more important than a character.

This is not acceptable for Iqbal even have no place in Islam.

On the other hand, there is Deontological view which gives the importance to an intention or the motive rather to the consequences:

▫ Deontologism: What is before the action, the value of an act depends on more than consequences

▫ Character —> Motive —> Intention —> Action —> Consequences

Iqbal is upholder of Deontological view, and the same reflects in his political philosophy, he does not believe in evaluating a character after an act, but to evaluate it before the act. Therefore, he strongly disagree with the western model of democracy,

As in his one reflection "Muslim democracy", Iqbal compared the Western and the Islamic democracy, in his view, the European democracy is the outcome of economic Renaissance of the Middle Ages. On the other hand, the 'Muslim Democracy' stems from the 'Spiritual Principle'. In this regard, Iqbal's view is against Nietzsche. Nietzsche states: "And as or the state, what could have been more ridiculous that this mob-led, passion- ridden democracy, this Government by a debating-society, this precipitate selection and dismissal and execution of generals, this unchained choice of simple formers and tradesmen, in alphabetical rotation, as members of the supreme court of the land? How could a new and natural morality is developed in Athens, and how could the state be saved"?11

Iqbal has given the answer to Nietzsche's Western limited concept of democracy in the form of 'Spiritual Democracy.

Iqbal has stated his views about democracy throughout his life both in the form of prose and the poetry, which also includes essays, letters and the stray reflections. In this regard his three English essays and some reflections are really important. They are as under:

Islam as a Moral and Political Ideal (1909)

Muslim Democracy (1917)

Political Thought in Islam (1910)

Forma of Government (Stray Reflections)

Modern Science and Democracy (Stray Reflections)

These essays were written from 1909 to 1917. It was the most important period of the development of Iqbal's thought. In 1928, he wrote an essay with the title of 'Divine Right to Rule', in this essay, Iqbal rejected the concept of traditional Kingship.

In his first essay, 'Islam as moral and Political Ideal, he states, "Democracy can be the best Political system for Muslim community" **12**

In Iqbal's philosophy, the character, Intention or Motive should be evaluated before the selection. In the sense, Iqbal is deontologist.

It implies that there is a great risk of democracy degenerating into what we prefer to call as 'democracy,' rule of the demons. As monarchy may degenerate into "tyranny" if a monarch becomes a tyrant, so also

democracy may degenerate into "democracy" if the people who are in power turn out to be the demons.

Hence, the most important factor for a good government seems to be the supremacy of good over bad and this is possible if those who are in power are good and aim at the establishment of good. It is the reason that Iqbal remembers Machiavelli as "that Florentine worshipper of Untruth" 13 Who" wrote a new code for the guidance", for rulers.Iqbal writes about Machiavelli:

> *His mind fashioned new patterns (of mischief)*
>
> *His religion made the state into a deity*
>
> *And presented what was evil as good!*
>
> *He kissed the feet of this deity*
>
> *And tested truth on the criterion of profit!14*

One of the solutions to the above discussed problem of good "leadership" for a good government lies in good education. Such an education should be provided in the state that can produce good rulers so that they can make good laws representing "good will" not the "bad will". Obviously, such an education should not be God-secluded, rather God-centred. Nothing much can be expected from state-controlled secular education that is imparted to the young generation in secular democracies. Education which is devoid of God cannot bring forth God-loving and God-fearing leaders who can strive to give God a central place in laws, politics and society. Again, it is the Islamic philosophy of education which can alone perform this task much better than any other secular philosophy of education.

According to Iqbal, education has a higher purpose to "develop the Divine even in a plebeian and thus open up before him an infinite future".**15**As explained by Saiyyidain, according to Iqbal, "education helps man in "discovering God in man, of developing God-like qualities in him and building up a world worthy of his habitation."**16** Iqbal strongly believed that knowledge "gives man power which should be subordinated to religion. If it is not subordinated to religion, it is a satanic force." **17** Iqbal further emphasized that 'if the power of knowledge is inspired by religion, it is the greatest blessing for mankind.'**18** It is quite clear that Iqbal's philosophy of education is diametrically opposite to the educational philosophy that is operated in those secular democracies where knowledge is bifurcated into so called religious knowledge and modern or secular knowledge. Neither God-secluded education nor secularism which is the hallmarks of Western democracies is accepted by Iqbal. According to Iqbal, education should be inspired by religion so that God-centred education can produce God-loving leaders who can make the laws based on the Divine guidance and who can truly represent the "good will" because their will is conjoined with the "Divine will". Saiyyidain explains this point of Iqbal's philosophy in concrete words: "....there is room for that communion with the Self and with Nature which prepares one for spiritual communion with the Absolute or with God."**19**

No doubt, Iqbal aspires for such a society which should be constituted by "more or less unique individuals presided over by the most unique individuals possible." This most unique individual is none other than a man of belief, *mard-e-mu'min* whom he sketches in the following words:

The hand of the mu'min is the hand of Allah

Dominant, resourceful, creative, efficient!

Born of clay, he has the nature of light

Creature with the attributes of the Creator!20

Thus, according to Iqbal, a true Muslim is one who enjoys a true moral liberty even superior to the moral liberty of Rousseau. In Rousseau, an individual enjoys moral liberty when he realizes that his will is conjoined with the laws of the state which he has made for himself. Whereas, in the case of a true Muslim, he enjoys moral liberty because he realizes that he is following the laws which are based on the spirit of the Islamic texts, the Qur'an and the Sunnah and that his will is conjoined with the will of God. Therefore, when he follows the Divine laws, he does not feel that they are burdensome for him but he willingly follows them as though they are his own desires and will.

The same message is conveyed by Iqbal in the following poetic verses:

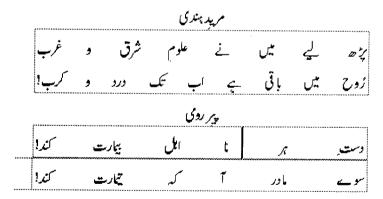Shariat sprouts from the depths of life.

Darkness gives way before its light

and turns it into illumination.

This study on Iqbal's views on democracy has clearly revealed that Iqbal's acceptance of some democratic principles that are compatible with Islam does not mean that Iqbal has totally accepted democracy. The secular philosophy of those democratic principles are far away from Islamic concepts of Shūra and ijmā'and is incompatible with Islam and is therefore rejected by Iqbal.

It is also quite evident that although the elective and consultative principles of democracy are accepted by Iqbal as compatible to Islam, these principles are not totally free from problems and risks in secular democracies.

The solution of all our problems is in Quran and Sunnah. Iqbal considered himself a "Murid-i-Hindi" in his poem "Peero-o-Mureed" (Bal-i-Jibril), and inquired to his "RoohaniMurshid" Molana Jalal –u-Din Rumi that after studying western and Eastern Philosophy and having all lavish of life, all humanity is the victim of spiritual pain. What is the treatment of this pain? While answering this question, he used a very beautiful expression. He has presented the treatment in dialogical formfrom the verses of molanajalal-u-Din Rumi:

مُرید ہندی

پڑھ لیے میں نے علومِ شرق و غرب

رُوح میں باقی ہے اب تک درد و کرب!

پیرِ رُومی

دستِ ہر نااہلِ بیمارت کُند!

سُوئے مادر آ کہ تیمارت کُند!   **21**

Iqbal has told the solution of all our problems from the words of Molana Rumi.

Incompetent hand means Persian or western Philosophy which made us sick. Come back to your eternal mother (Quran and Sunnah), so that she can hold you in her benevolent and healing arms.

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BOOK REVIEW
THE GRAND DESIGN BY STEPHEN HAWKING AND LEONARD MLODINOW

Shahram Sarwar[*]

Not being a man of technical and scientific capabilities, what astounded me the most about this book was that more than forty percent (40%) of its content deals with Philosophical problems, which is itself a surprise considering its authors' sphere. I was mesmerized by the way it was advertised by the publishing agencies back in September 2010 and been craving since to read it out. The book sold millions within a few days, which was expected considering it was the first book of Stephen Hawking in more than a decade. Another reason for its mass appeal was its claim of rendering the next big, comprehensive and final theory to define the laws of universe, and through them the question of human existence. Now having read most of its matter, I feel aptly able to present my analytical assessment of its essential views.

The book opens in a very philosophical tone. In its first chapter 'The Mystery of Being', the writer explores existential questions in a very nonscientific speech marked by vividness and simplicity. The writers assert that when staring above the starry heaven, the humans have always been fond of curiosity and have inclined to ask questions like, "What is the nature of reality?" "Did the Universe need a creator?" "Where did all this come from?" and the like questions which the writers have expressed

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considering them part of common man's philosophical quest.

On the first page of 'The Grand Design', comes a bold declaration which Stephen Hawking carries along through the journey of his discourse; "Philosophy is dead". Traditionally the above mentioned questions were dealt by Philosophy but now Science has beaten Philosophy in satisfying the urge and wonder of man's brain leaving Philosophy behind using its new tools and mechanism. In short, Science has now become the torch bearer of modern hunt for wisdom. I have never agreed with such claims of the scientists and I will present my reasons later on at the end.

In the second chapter titled, 'The Rule of Law', the writers take us on a journey through the history of ancient philosophic-o-scientific quest, starting from Thales, carrying on through Democritus and on to Plato and Aristotle. Hawking admits that it was the work of great Ionian philosophers which first pointed out that universe is governed by natural laws instead of supernatural powers. In the same chapter, Hawking and Mlodinow, carry us through the history of modern quest for knowledge with reference to the achievements of Kepler, Descartes, Galileo and Newton. In this era, an attempt was made to reconcile the laws of nature with the concept of God. Descartes asserted that God could do all, even change the mathematical propositions at will but not the laws of nature. Similar position was taken by Newton who thought that God has set the universe into motion and now he has subordinated his powers to the natural laws.

The hegemony of natural laws gave way to such questions as free will and determinism in human beings. The writers take on these questions, which traditionally fall under the

domain of philosophy, and render different theories addressing the issue. Hawking asserts, "Economics is also an effective theory, based on the notion of free will plus the assumption that people evaluate their possible alternative courses of action and choose the best". P.57.Various theories are examined favoring both sides of the picture culminating with the conclusion that neither are there any miracles nor any exceptions to the laws of nature. Therefore, the writers uphold, as is understandable owing to their background, the concept of scientific determinism.

Science has always been associated with the questions constricted within the peripheries of causal explanation of antecedent mechanistic description of the universe, dealing with the 'How-domain' questions. Philosophy, customarily and conventionally, has been consorted with the realm of 'Why' questions. Hawking and Mlodinow, present a unique idea of scientific explanation of 'Why-domain' questions. Hawking asks three questions, "Why is there something instead of nothing?" "Why do we exist?" "Why does this particular set of laws govern our universe and not some other set?" The first of these was asked by German Philosopher Martin Heidegger in his magnum opus 'Being and Time', and the second and third are common enough to raise the curiosity of each and every rational mind. Hawking writes, "To understand the universe at the deepest level, we need to know not only how the universe behaves, but why?" P.21

For the desired explanation of every kind of questions, Hawking introduces 'the theory of everything', his invention the 'M-theory'. This theory, also called multiverse theory, is the real meat and feat of this book, conferred in the chapter called The Grand Design, because

before its premier most of the book deals with history rather than giving anything new. Hawking proclaims, "M-theory is not a theory in the usual sense. It is a whole family of different theories." The crux and kernel of this theory is that the universe in which we live in is not the only universe and it exists with one of the many universes of which we are not aware of. In Stephen Hawking own words, "Ours is not the only universe. Instead M-theory predicts that a great many universes were created out of nothing."

The idea of creation of many universes out of nothing carries with itself, as a logical corollary, the needlessness of God's action as an act of creation. Hawking and Mlodinow assert, "Their creation does not require the intervention of some supernatural being or god. Rather, these multiple universes arise naturally from physical law. They are a prediction of science."

The other universes are not likely to be like our universe. The kind of life that exists in our part of the universe may not find suitability in other universes. Even if there are universes that support life like the tiny earth planet of our universe, the chances of its being are remote. That is what makes us, the species of earth, privileged in the colossal scheme of many gigantic universes. M-theory, if confirmed by the scientific experiments, could be a revolution in the progress of human thought. No one has yet predicted or thought about this matter that not only is the Earth just one of several planets in our solar system and the Milky Way one of billions of galaxies, but our known universe itself is just one among many uncountable universes. But multiverse or M-theory is too bold and neither graspable nor testable yet to be blindly accepted as authentic and it is also not easy to comprehend that some universes might

even support the life form, even though the chances may be slim.

How the universe created itself out of nothing is another question that the writers seem unable to answer transparently. They contend that through quantum mechanics and theory of relativity we can understand the creation of universe out of nothing. Quantum theory explains that the universe does not have just a single existence or history. Hawking and Mlodinow say that human beings are also the product of quantum fluctuations in the early universe, which spontaneously appeared out of nothing. They further add that it was not just our universe but many universes that appeared unplanned and spontaneously out of nothing, each having a distinct structure of laws of nature. To quote Hawking himself from the last chapter of the book, "Because there is a law like gravity, the universe can and will create itself out of nothing. Spontaneous creation is the reason there is something rather than nothing, why the universe exists, why we exist." P.285. So the writers, as they promised to deal with the Why-domain questions, deal them with the theory of spontaneous creation out of nothing with reference to quantum mechanics and law of gravity. They do not delve deep and try to present more reasons behind their answers and instead present these suggestions as a common-sense rationale, as is the case with most of the scientists.

The book is written in an easy expression from start to the finish. It is not more than 190 pages of text paper back, while I read it in the PDF format which is also not more than 325 pages long, the page being very short too. So it is not a long, tedious and hectic read instead very interesting and full of colorful scientific explanations. The price and

the quality of publishing will entice and attract everyone considering its simple language. Not even one scientific equation is used in the book. Stephen Hawking once said, "I want my books sold on airport bookstalls", and that is exactly what he has achieved; a commercial success by compromising intellectual depth and clarity.

I will finish off this review by presenting my disagreements with the author(s), which are simple and obvious. Firstly, fact is the interpretation of truth 'as it is' which science was neither meant to interpret nor is it equipped enough. Though, in the last few centuries science started interpreting nonetheless and thus created and intellectually bland world view canvas. So Hawking's claim to penetrate science into the Why-domain questions just because traditional Philosophy is not keeping up with the modern tools is wrong. And even if he is right he is unable to give an appropriate answer. Spontaneous creation out of nothing cannot satisfy my questions of existence. Hawking is just giving a license to the modern universe-chaser scientific brain to arbitrate rather aristocratically the realm of 'why' questions being ill-equipped to satisfy the realm of 'how' questions, and to claim its insipid panorama of pictures as an interpretation 'as-it-is' of the factual truth without yet realizing that the desired perceived could sometimes transcend the perception. This is another ambiguous theory that will only encourage the so-called fashion-ed atheists to debate and insult the religious intelligentsia.

Secondly, his claim that M-theory is the final and comprehensive analysis of everything and it will change the dimensions of our perception, as gradually it will be proved right is as much groundless as myths. Maybe his theory is right and maybe we will come to acknowledge

that there are multiple universes gradually. But as for now, it just a fiction and must not be claimed as a fact. Newton and Einstein also claimed their systems to be final interpretation of the factual truth 'as it is' but history has shown otherwise. Nietzsche said, "There are no facts, only interpretation". The modern Nietzschean, Michel Foucault said, "If knowledge is based on contingent subject then absolute, objective and neutral truth is not possible". Whether it be Newton, Einstein and Hawking, all are, but contingent subjects and M-theory is based on that contingent subject. So, it could never be a fact or a final analysis of truth, it could only be one way of seeing the different pictures of reality, as seen by the subject.

My third point of criticism is the hypothesis that there is no need of God for the creation of the universe and that existence of laws of universe such as law of gravity and quantum mechanics is a reason enough to believe in the creation of universe out of nothing. I will quote Gerald Schroeder in "The Big Bang Creation: God or the Laws of Nature, "Our concept of time begins with the creation of the universe. Therefore if the laws of nature created the universe, these laws must have existed prior to time; that is the laws of nature would be outside of time. What we have then is totally non-physical laws, outside of time, creating a universe. Now that description might sound somewhat familiar. Very much like the biblical concept of God: not physical, outside of time, able to create a universe." So to throw an argument against the necessity of God's intervention in the creation of universe must carry bigger stones in order to prove its authenticity.

I still recommend this book despite its flaws and inadequacies to support most of its arguments because it portrays some novel scientific ideas, specially the

multiverse idea, which it is necessary for every inquisitive mind to view this side of the picture.

OBITUARY
LATE PROFESSOR SHAHID HUSSAIN

Dr. Sobia Tahir*

Department of Philosophy and Interdisciplinary Studies faced a great loss in 2011, as one of its most brilliant, dedicated, committed and devoted teachers left this mortal world leaving behind an intellectual and academic vacuum not to be filled for long.

This luminous star shining on the horizon of GCU giving a proud and unique identity to the Department of Philosophy and Interdisciplinary Studies was no other than honourable and worthy Professor Shahid Hussain. Professor Shahid Hussain after rendering laudable and memorable services in the field of Philosophy left us on 8th September, 2011. He is survived by his widow, two sons and one daughter.

Professor Shahid Hussain well-known in the intellectual circles of Pakistan for his integrity, honesty, up-rightness, strength of character and academic distinction remained associated with teaching profession for more than four decades. Born on 20th November, 1937, he did his masters in Philosophy from the then Government College Lahore (now a sprawling University) in 1960. From the same year he joined teaching as a life-long passion. Later he earned a postgraduate degree in philosophy from Lancaster University, United Kingdom.

He started his illustrious career from Government College Muzafargarh as a lecturer. He remained appointed at Government College Sheikuhpura in the same capacity till 1965. He joined his alma mater and the most

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prestigious institution of South Asia in 1965 and served it wholeheartedly till his retirement in 1998. During his long stay at Government College he set new standard of professionalism and studiousness. He was the founding Chief-Editor of the *Quest*, the departmental research journal. He was an icon of principles for his students. His punctuality was exemplary and people used to correct their watches by observing him. He followed Kantian model in the realm of duties and responsibilities. During his long association with Government College he seldom missed a class and very rarely availed causal leaves.

He supervised many theses of M.A. and PhD and remained associated with several renowned international universities in the capacity of external examiner. It is a proud privilege of mine, that he was an external examiner of my PhD thesis in 1996. I defended my dissertation in front of him; though he disagreed with some of my ideas, yet appreciated my work generously, which was a great honour for me. He was an opinionated person with very clear, cogent, categorical and sound views. One could never befool him with jugglery of words; however, he was always ready to reconsider himself if approached with logic and argument.

After getting retired from Government College, he joined Lahore University of Management Sciences (LUMS) for a brief period of time. He spent most of his time in reading, writing and research. He remained and ardent and loyal admirer and follower of Karl Marx throughout his life. He had very definite views regarding Metaphysics and religion. He had an inherent abhorrence for dictatorship, oppression, tyranny and authoritarianism. He fought against all these with courage and audacity. He promoted liberal and progressive outlook in his pupils and

always upheld the values of human dignity, freedom of thought and expression, justice and equality.

Epistemology, Personal Identity, Existentialism and Postmodernity absorbed his attention as an academic and he wrote several erudite essays on the subjects. His collection *Philosophical Essays* carries many enlightening articles on the related issues. These he wrote during his stay Lancaster University.

Late Professor Shahid Hussain was no doubt a luminary of philosophy and a father-figure for the Department of Philosophy and Interdisciplinary Studies. Hiss loss is irreparable for philosophy, GCU, the Department, Pakistan and the whole academic world.

Though he is not physically present amongst us, but his scholarship and intellectual legacy are everlasting. Moreover, the values he imbibed in us would guide us like a north star in the dark nights of life forever. He would survive by his erudition and intellectual heritage.

May his soul rest in eternal peace. We are all love and respect for him.