she could not understand the true meaning of Islam. It may be submitted that Islam is not opposed to materialism, as it aims to promote the material as well as spiritual well-being of the believers. It enjoins the Muslims to build a happy and prosperous society; however, Islam lays down a code of moral principles within the framework of which it calls upon the believers to work for a better life. Islam does not prohibit its growth, it simply enjoins the limits within which it can be attained. The wealth can be acquired but only through honest means, and it can be used but in such a way that it does not harm others in the society. The weakness of Western materialism flows from the fact that it is independent of any moral imperatives.

The book is by no means a research work. Its virtues are those of an emotional, evocative, and authoritarian work based on effervescent, sincere and a priori judgements. In the past the Western orientalists in their militant attack on Islam had put the Muslim thinkers on a defensive approach. Conversely and as a reaction to it, the approach of the author is to put the Muslims on the offensive against the onslaught of Westernism and Modernism. To this reviewer it appears that the question is not how far can we reconcile Islam with the philosophical postulates of the Western civilization, or even with science and technology, but the crux of the matter is simply whether it is possible for the Muslims to be good Muslims by utilizing science and technology.

It is well-printed, well-bound and nicely got up. The frontispiece is an eloquent representation of the anguished spirit of the book.

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C. A. Qader (Editor), THE WORLD OF PHILOSOPHY: Studies prepared in honour of Prof. M. M. Sharif; published by Sharif Presentation Volume Committee, Lahore; distributed by Pakistan Philosophical Congress, pages 367; Price Rs. 30.

Cloistered in a wreath of definite norms, a Presentation Volume has a sacrosanct character, through which the academic fraternity pays tribute to an illustrious scholar, towards the closing years of his life, for his age-long devotion and contribution of distinction to research and learning. Professor Sharif died on the 11th of November 1965. Just seven months before his death on March 14, 1965, during the twelfth session of the Pakistan Philosophical Congress, this volume, The World of Philosophy was presented to him in a solemn ceremony held in the Senate Hall of the University of the Panjab, Lahore. The Volume contains a lucid biographical introduction of Professor Sharif and his thought (pp. V to XIX) by Prof. B. A. Dar and twentyfour articles (pp. 9—353), especially written for the occasion. Herbert W. Schneider (U.S.A.), D. M. Datta (Patna, India), Paul A. Schilpp (U.S.A.), F. J. Rintellin (West Germany), T. M. P. Mahadevan (Madras, India), Hossein Nasr (Iran) and John Vaizey (U. K.) joined their Pakistani counterparts to pay homage to Professor Sharif and contribute studies in his honour for the Presentation Volume.
The project of the Volume was so planned, in the words of the editor, that each philosopher was to write on a topic in which he was personally involved but that one had also ‘to indicate an aspect of philosophy in which Professor M, M. Sharif was interested.’ Since Professor Sharif’s own contributions radiate through a wide range of studies, the scope of this volume is fairly large and includes discussions and problems which intersect social anthropology, aesthetics, theology, political theory, sociology, education and religion. Thus, The World of Philosophy has fructified as an inter-disciplinary compendium which demonstrates how the unification of different branches of learning produces new awareness and new taste. This age of ours is in dire need of such studies which are not obsessed with narrow compartmentalism and do not shrink to over-specialization. Appreciated from this point of view, The World of Philosophy is an important contribution to humanities.

The volume opens with The Problem of Pakistani Culture (pp. 9–12) by S. A. Rahman. The writer selects a trio of elements that should form the basis of national culture in Pakistan: (1) Islamic orientation, (2) recognition of the regional and communal sub-cultures, and (3) discrimination between what is good and what is detrimental to our best interests out of the Western importation. This solution, however, poses a number of delicate problems which require empirico-axiological approach and sharpening of policy judgements on the basis of exploits made by social-sciences, more particularly by cultural anthropology. Qazi M. Aslam in his paper on The National Character (pp. 77–81) more or less deals with identical issues. Enunciating the problems of the dominant pattern of Pakistan’s national life in terms of the difficulties in the study and measurement of Pakistan’s national character, he remarks, “Its (Pakistan’s) social practices, mores and fashions keep changing. The directions in which these changes may eventually stabilize cannot be predicted” (p. 80). This unhappy conclusion is eventually reinforced by what he diagnoses as class differences. “The differences may reduce, almost, certainly will, but until they do, we cannot very well begin the study of Pakistani National Character.” The last difficulty is, “the social institutions of Pakistan are not settled. Our institutions of Government have not acquired a stable enough shape” (p. 80). Qazi M. Aslam is fundamentally right. Eventual development of an all-embracing uniquely identifiable general pattern of the people of Pakistan in which all the sub-divisions and sub-cultures of the country are interwoven as diverse elements of the national life shall be, on the one hand, a function of closing the gap between the styles of living of different classes, and, on the other, a function of the social institutions as stable forms of collective behaviour across different regions and sub-regions, and local cultures of Pakistan. The people of Pakistan approach both of these problems in the problem of the ‘constitution’ for Pakistan. Consequently when their scholars and deliberative groups discuss the problem of constitution, they do not just debate on the form of government and the disposal of political authority, they do really deliberate on the forms of collective life and the dominant pattern unique to the national life of Pakistan. It is in this light that Khwaja Ashkar Hussain’s article on ‘The Recent Contributions to Idea of State in Pakistan’ (pp. 329–341) should be read and understood.
Khwaja Ashkar's unit of discourse is state, which in functional terms, according to the Pakistani modes of thought, is plainly reducible to the general patterns of a national community. The author propounds the concept of Islamic state in the light of the philosophical theories of Iqbal, Khalifa Abdul Hakim and M. M. Sharif, and remarks that "the categories of virtues and vices are fundamental to the definition of an Islamic state. It is on this criterion that this species of state is completely individualized and differentiated from other theocracies and secular states" (pp. 330-31). Khwaja Ashkar does not believe in an eternal verity. Islamic state is an evolving entity, he says, and adds, "its establishment leads to new level of virtues; as soon as man's common-sense comes to realize and understand a 'virtue', not hitherto known in the histories of men, it becomes the part of the Islamic statecraftship to promulgate and protect it... (the Islamic state) has to move on with the growing moral sense of mankind" (p. 331). Unity on this policy, let us add, may lend that cohesiveness of an overall pattern of behaviour in which all the diverse subcultures and ethnic, religious and regional subgroups may freely participate in the evolution of national life in Pakistan. The Islamic character of Pakistan does not mean implementation and coercive realization of a religious dogma. It simply entails promotion of virtues and realization of good life, the content and form of which is objectively present to the moral consciousness of mankind.

Paul A. Schilpp's article on Bertrand Russell: The Philosophical Critic of Religion (pp. 20-33) throws more light on the problem. Schilpp admirably collects together the anti-religious arguments of Bertrand Russell (pp. 24-29) which in essence are not more than three: (1) organized religion "was a force for evil", which led to persecution and backed up its dogma by inflicting starvation, prison and war"; (2) "The church is enemy of reform"......"Every moral progress that has been in the world, has been consistently opposed by the organized churches of the world." (3) Capitalists, militarists and ecclesiastics cooperate in education, "because all depend for their power upon the prevalent emotionalism and the rarity of critical judgement." Thus, not religion as such, but the historical role of the Western churches and their priestly class led Russell to forsake religion as a product of fear and emotionalism, without any objective truth. Russell's criticism highlights for us the properties of Islam, which does not recognize an ecclesiastical organization or a priestly hierarchy. On the contrary, it emancipates man from persecution and leaves free every individual to be a judge of his own religion and belief. Islam has in its basis a positive content for its religious consciousness, from which even Russell is not free. "There are things in which I believe and the world, however terrible it may be, has not been able to shake these in me" (p. 30). "Both personally and socially I lived in the pursuit of a vision. Personally; to foster what is noble, beautiful and kind; to make possible moments of insight and in superficial times, to seek wisdom. Socially; in my imagination to create that society in which human beings can freely grow and in which hatred, greed and envy die because they no longer find nourishment" (p. 33).

Von Rintelen has contributed on the Spiritual Life and Experience of Values (pp. 35—45) to this volume, in the spirit of contemporary existentialism, which in fundamentals is oriented towards a content-bound theory of normative
experience. The author has, nevertheless, spelt out some of the most baffling modes of the value-awareness: "In height and profundity something characteristic in the sphere of value is touched." 'By height we should understand.....the intellectual rung, the meaning which elevates, the turning towards the right path within the order......In regard to all elevated orders of height one can speak of profound depths.....there is the depth of the spiritual insight which speaks from the personal experience and manifests something rarely expressed" (p. 40).

This probe which may be called an inward analysis of the experience of value invariably ends in the affirmation of religious experience. A proper religious consciousness, therefore, can alone provide the ground for the proper value-experience.

The striking feature of this volume, as the survey of some of the articles above shows, is its perseverance of a kind of unity. Indeed, The Problem of Value is the underlying theme of the majority of articles. Is Truth One (p. 103—73) by D. M. Datta, Goethe and Hafiz (153—62) by Athar Rasheed, The New Values that Islam gave to Humanity (189—210) by A. H. Siddiqui, Freedom and Fatalism in Islam (211—23) by Saeed A. Sheikh, What is Common between the Existentialists and Iqbal by Niaz Irfan, (225—52), The Individual and His Place (256—66) by Fazlur Rahman and Some Considerations Concerning the Concept of Archetype (137—46) by M. Ajmal, etc. are predominantly charged with axiological motivations. A barometer of contemporary thought, the volume exhibits the diversity of theoretical vision which in our age is moving towards a superb unity on the basis of axiological dimension of human wisdom. Every age contains its own measure of unity and synthesis. The Greek mind had an impulsive spree towards the final causes; the medieval synthesis was raised on the concept of being; but the contemporary mind is re-experiencing itself in terms of the value-structure of all that exists.

The World of Philosophy reveals to us that the future of world ideologies, great systems of philosophy, even the fate of humanities and Social Sciences shall be decided on the 'Category of Value', which bestows meaning upon being and existence.

KARACHI

A. H. KAMALI

Notice


It is a neatly composed book. It is divided into six chapters, preceded by a historical introduction of the legal developments in Singapore of a thousand years up to 1964. The remaining five chapters deal with particular subjects, namely, The Family Law, Law relating to Property, Construction of Wills and Trust Instrument, Muslim Endowments and Special Rights of Muslims. The book is particularly useful as it covers a wide field in a clear and concise manner and fills up a definite vacuum in a field wherein very little material is available in English or Urdu.