

Perceptions of Pakistani Society about Western Enlightenment: An Analysis in the Light of Islamic Teachings

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ABSTRACT

The study was conducted to examine some of the important questions raised by both the religious scholars and the proponents of the Enlightenment movement. The purpose of the study was to interpret enlightenment in Western and Islamic context and to examine the impact of western enlightenment on contemporary Pakistani society in the light of Islamic teachings. The study was quantitative in nature. Survey was conducted to probe into the perceptions of the Pakistani people regarding impact of western enlightenment on various aspects of contemporary Pakistani society. The sample of the study was 1000 people from four provincial headquarters of Pakistan including male and female from urban and rural areas of the provincial capitals. Two research instruments were developed by the researcher based on review of the related literature. First was a questionnaire named WEBI, Western Enlightenment Beliefs Inventory; second was a checklist named WEKAPC, Western Enlightenment Knowledge, Attitude and Practices Checklist.

Results showed that most of the respondents were of the view that western enlightenment exerted significant influences on their thinking, lifestyles, and education, culture, media and social practices. Majority of the respondents thought that western enlightenment emphasized on tolerance, cultural harmony, equality, social justice and independent thinking. Gender-wise comparisons indicated that male respondents were more positive towards western enlightenment than the female respondents. It was recommended that Pakistani society needs to be made aware of the philosophy of western enlightenment and Islamic values which are characteristics of western enlightenment movement. There is need to initiate interfaith dialogue to understand socio-cultural dynamics of a Muslim society and a western society.

Keywords: Western Enlightenment, Muslim Society, Islamic Teachings, Enlightenment movement.

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Introduction

There are two important reasons of studying enlightenment for the students of comparative studies. The first is that this movement covered a wide range of human sphere including literature, art, philosophy, status of man in the universe, various ideas about human nature, social, political, economic and religious changes took place during this period and social, cultural, political and linguistic theories which aimed at separating the church from the political affairs. Secondly, Enlightenment period compelled the public to examine ideas and problems. Study of Enlightenment provided a direction to understand our own historical situation particularly in European context and globally in general⁽¹⁾. This expanding philosophical and intellectual movement spread to England, France, Germany and other parts of the Europe in the 17th century. The Enlightenment movement made a paradigm shift in European history and represented a shift from the Middle Ages⁽²⁾ to the Scientific Revolution.⁽³⁾

Enlightenment period was called the Age of Reason. It was a movement emerged in Europe from late 17th century to the late 18th century aimed at intellectual liberation from traditional old principles and practices. Its exponents believed in the supremacy of reason and scientific knowledge over religious rituals and traditions. They strove for bringing improvement in human life and wrote to fight against prejudice, superstitions and the supernatural beliefs. This movement triggered a keen interest in science, supremacy of human reason, promoting religious tolerance and to form governments based on justice and equality basis.⁽⁴⁾

The Enlightenment movement and the scientific revolution opened new avenues for modern and independent thought. People were encouraged to think critically and independently and they started to reject old idea. Fields of economics, politics, philosophy, medicine and other science disciplines were updated and expanded. The people had philosophical discussions, made arguments and studied the new knowledge with keen interest and understanding. Along with the educated class, the rural and uneducated population also began to think about new lifestyles

(1) Charlene Spretnak, *The Resurgence of the Real: Body, Nature and Place in a Hypermodern world*. (New York: Routledge, 1999) p.73.

(2) Era from fifthe century to 1453 AD

(3) Gay, Peter, *The Enlightenment: An Interpretation*. (New York: Norton & Company, 1996) P.79.

(4) *The Music Encyclopedia*. (New York: Oxford University Press, 1994) p. 167.

and even that the Industrial Revolution later provided them opportunity to get new knowledge of science and modern subjects to find jobs.⁽¹⁾

The Enlightenment has impact on social, political and intellectual progress and development of Europe and transformed Europe into a self-aware civilization. Awareness about rights and opportunities was spreading far and wide. This radical movement exerted gigantic influence on the first great democracy of United States of America. On the other hand, it was blamed that the enlightenment was an attack on traditions and it was breaking down the norms to promote anarchy.⁽²⁾

However, it took a longer time to convince people for Enlightenment and its benefits. Gradually people started to appreciate its effects on their daily lives. Thus the effects of enlightenment brought greater improvement in European and American life. They became better in realizing human rights, judicial systems, education opportunities and other fields of life. There was improvement in every field of life and people were inspired by the ideas of Enlightenment.⁽³⁾

The inspiring ideas of Enlightenment affected Europe and the Western world for centuries. Almost every theory of modern science was established keeping the principles of enlightenment in view. Not only the Enlightenment movement made that era very significant but the attitude of the people towards reasoning, logical thinking and problem solving made it more pivotal. There emerged new approaches of investigation and seeking knowledge to solve life problems. During the conflicts between the traditionalists and modernists of that time, many were persecuted. Another remarkable contribution of the Enlightenment was freedom of expression which people could not even imagine⁽⁴⁾.

The proponents of Enlightenment believed that rationality of human mind and knowledge is superior and that the human knowledge challenged the thoughts and traditions of the past. During this period, human reason and rationality dominated over all affairs of life and people became overconfident that rational knowledge can address all issues. The traditional knowledge and beliefs were discarded as superstitious and meaningless. People started studying philosophy and it became a popular

(1) Cassirer, Ernst et al, *The Philosophy of the Enlightenment*. (Princeton, NJ: Princeton University Press, 1979)p. 47

(2) Ibid, p. 49

(3) Gay, Peter, *The Enlightenment: An Interpretation*. (New York: Norton & Company, 1996). p. 112.

(4) Munck, Thomas, *Enlightenment: A Comparative Social History 1721-1794*. (London: Arnold, 2000) p.88

subject among general public as well, however, there were concerns about practical use of rational knowledge. ⁽¹⁾

Purpose of the study

The purpose of this study was to know the perceptions of Pakistani people towards western enlightenment. The study focused on investigating knowledge, attitude and practices of Pakistani people in perspective of western enlightenment.

Following research questions were made for the study:

1. What is western enlightenment?
2. How western enlightenment is perceived by Pakistani People?
3. What is their attitude towards western enlightenment?
4. To what extent they practice western enlightenment?

Review of literature

Enlightenment broadly gives concept of man's release from his self-incurred tutelage⁽²⁾. Tutelage signifies man's incapacity to sue his understanding of his environment without getting guidance from others. This tutelage is no imposed by the society but it is self-imposed if it is not because of lack of intelligence or mental ability. It happens because one has lack of determination and courage to use mental ability and intelligence without getting guidance from others.⁽³⁾

Kant is of the view that it is the duty of individuals to create awareness among people in favor of using logic. To him the objective of enlightenment is to try to find the truth through reasoning which is termed as "Sapere Aude"⁽⁴⁾.

Kant's point of view is also explained in the way that enlightenment is the escape from the immaturity of an individual. Individuals must become able to think and understand without depending upon someone else's guidance. People in a society do not have enough resolution and boldness to apply their thinking in order to understand the concepts. According to Kant, individuals must become bold to think by themselves. This is the slogan of enlightenment.⁽⁵⁾

(1) Darnton, R, *The Literary Underground of the Old Regime*. (London: Harvard University Press, 1982).pp. 135– 147.

(2) Guarding someone with the help of instructions

(3) Kant Immanuel. *Political Writings*. Translated by H.B. Nisbet. (London: Cambridge, 1996). p. 97

(4) Term used by kant meaning dare to know

(5) Williams, David, *The Enlightenment*. London: Cambridge, 1999). p. 156

Adorno⁽¹⁾ and Horkheimer⁽²⁾ faced criticism for analyzing enlightenment using a fundamentalists approach. Both of them presented a controversial aspect of enlightenment. They have the opinion that enlightenment has a mythical background and it itself had been originated from traditional fundamentalist approach. It has given undue importance to cognition. They say that enlightenment followers should first eradicate the essence of tradition and then they should propagate in favor of rationality.⁽³⁾

Enlightenment thinkers propagate the application of scientific methodology, freedom of expression and other rights to human. Enlightenment does not support the religious believes which are beyond the capacities of human brain. It just favors the common concept of divine religions that is in support of the existence of an invincible and supreme creator that is God.⁽⁴⁾

During this time humans when humans had developed much trust in reasoning. Philosophy and science went deep in explanations and arguments. All concepts out of the boundaries of rationality were labeled to be senseless and out of question. Philosophy enjoyed intellectual favor and everyone bestowed trust on it. In fact only those concepts other than religious believes should have been considered as useful products of logic.⁽⁵⁾

Enlightenment thinkers inclined for the progress in human society with the application of rationality tools. On the other hand Voltaire, a respected enlightenment thinker was against the trial of ancient traditions by holding them unreasonable or useless. David Hume and Adam Smith are the great supporters of Scottish Enlightenment which had remarkable acceptance in Glasgow and Edinburgh during the Eighteenth century.⁽⁶⁾ The thrust of the Western intrusion during the nineteenth century in the world of Islam was volcanic, and-torrents of ideas started pouring in from

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- (1) Theodor Ludwig Adorno (1903-1969) was a German [sociologist](#), [philosopher](#) and [musicologist](#) known for his [critical theory](#) of society.
 - (2) Max Horkheimer (1895 – 1973) was a [Germanphilosopher](#) and [sociologist](#), famous for his work in [critical theory](#) as a member of the '[Frankfurt School](#)' of social research.
 - (3) Kors, Alan Charles, *Encyclopedia of the Enlightenment*. (New York: Oxford Press, 2002). p. 35
 - (4) Ibid. p.93.
 - (5) Gay, Peter, *The Enlightenment: An Interpretation*. (New York: Oxford Press, 1966).p. 67.
 - (6) Goodman, Dena, *The Republic of Letters: A Cultural History of the French Enlightenment*. (New York: 1994). p. 15

all directions. The attack was multi-dimensional: social, political and ideological. This was not the first time that Muslim civilization had been subjected to foreign political and ideological invasions, in the early history of the Islam. Such invasions took place at different times.

During the nineteenth century, the physical and ideological attacks from the West came simultaneously, and they came at a time when the Islamic ideology had been weakened and politically, the Muslim empire was in complete disarray. In these circumstances, one is not surprised that intellectual and educated classes were so readily carried away by the superiority of the Western civilization. It was in the midst of these environments that a modern Muslim reformer had to tread the difficult path of convincing the excessively Westernized section of the population and European observers that Islam was so retrogressive as they thought, and they had to show to the masses that modernity was not as un-Islamic as they felt it to be. With the skeptics, he had to speak as at intellectual and philosophical level, while talking with the masses who were always ready to label any admirer of the West as a Godless infidel. He had to romanticize and emotionalize the achievements of the Islamic culture showing that all major attributes of Western civilization which were considered its most coveted glories had already been achieved by Islam several centuries ago. Grunebaum, while comparing the borrowing which the Muslims did from the other cultures during the Abbaside period and the one which is being done today in the Muslim lands concludes that the Muslims then borrowed from a position of power and picked up science and technology which in their opinion was not inimical to the religion. Moreover, they did not borrow in haste and selected things as heeds arose during the process of adjustment to alien cultures.

There is no description of the term Enlightenment in the Qur'an but the stem "Nur" (light) is mentioned forty three times at various places as in these verses

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولِيَاءُ لَهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾⁽¹⁾

Allah is the protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith, the patrons are the evil ones: from light they lead them forth into the depths of darkness. They will be the companions of Fire, to dwell therein (forever).

(1) Al-Qur'an.2: 257.

At another place, the Qur'an says:

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ﴾⁽¹⁾

There hath come to you from Allah a (new) light and a perspicuous book.

These verses reveal that the path of light and bringing mankind to the path of light out of obscurities cannot be achieved without guidance from Allah. Enlightenment movement stressed on attaining scientific knowledge and rejected superstitious beliefs. The Qur'an also saves man from superstitions and ignorance and enjoins man to be logical and rational. In Qur'an, light is described as singular noun and obscurities are stated as plural. This is because God is the source of light and therefore, it is narrated in singular unlike obscurities.⁽²⁾

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِمَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُونَ وَالْأَخْيَارُ بِمَا اسْتُخْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ
وَاحْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْكَافِرُونَ﴾⁽³⁾

Indeed We Revealed the Taurat to Moses, in which there is guidance and light: By its laws, all the Prophets, who were Muslims, judged those who call themselves Jews and so did the rabbis and jurists of law. They were entrusted the protection of Allah's Book and they themselves were witnesses. Have no fear of people; fear me, and do not sell my revelations for a petty price: those who do not judge by the law which Allah has revealed are indeed kafirs (unbelievers).

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَلِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا
يُظَلَمُونَ﴾⁽⁴⁾

Whoever comes with a good deed, for him there shall be the like of it tenfold, while whoever comes with an ill-deed, he shall be required with only one like it, and they shall not be treated unjustly.

METHOD

The present study followed quantitative approach. Broadly it was a quantitative study in which survey method was used. Quantitative analysis focused on investigating gender and location wise difference regarding

(1) Al-Qur'an.5: 15.

(2) Ahmed Aziz, *Islamic Modernism in India and Pakistan*. (Oxford university press, Lahore: 1967) p.78.

(3) Al-Qur'an, 5:44

(4) Al-Qur'an, 6:160

perceptions on impact on western enlightenment on contemporary Pakistani society.

The population of the study was all people living in capital cities of the four provinces, that is, Lahore, Karachi, Peshawar and Quetta. From the total sample of 1000, three hundred respondents were selected from Punjab and Sindh province each and two hundred were taken from Baluchistan and Khyber Pakhtoonkhawa each. Among these 1000 people, 600 were urban who were further bifurcated into 380 males and 220 females from four provincial capitals. 400 were rural respondents divided in 280 rural males and 120 rural females. The researcher developed two instruments named WEBQ, Western Enlightenment Beliefs questionnaire; second was a checklist named WEKAPC, Western Enlightenment Knowledge, Attitude and Practices Checklist. WEBQ included seven dimensions which were thinking, life style, education, culture, media, social practices and beliefs about western enlightenment. Second instrument WEKAPC was used to examine knowledge, attitude and practices of the respondents regarding western enlightenment constructs. It consisted of 20 items in yes and no format. The instruments were validated through experts' opinion and improved accordingly. Out of 1000, 820 questionnaires were found complete in all respects. These were analyzed quantitatively.

RESULTS

Analysis of Western Enlightenment Knowledge, Attitude and Practices Checklist

Item-wise Analysis of Western Enlightenment Belief Inventory (WEBI) through frequencies, percentage, Mean and Standard Deviation

Table 1 Western enlightenment develops tolerance

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
1	Western enlightenment develops tolerance.	SA	305	37%	3.93	1.18
		A	343	42%		
		UNC	41	5%		
		DA	75	9%		
		SDA	56	7%		

N= 820

Table 1 reflected that 79% respondents agreed with the statement. Only 5% were uncertain in their responses, while 16% of the respondents disagreed. The mean score is 3.93 with a Standard Deviation; (SD) =1.18.

It [demonstrates that a bigger majority of the](#) respondents believe that western enlightenment helps to develop tolerance.

Table 2 Western Enlightenment and Cultural harmony

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
2	Western enlightenment creates cultural harmony.	SA	148	18.0	3.45	1.09
		A	257	31.5		
		UNC	282	34.3		
		DA	77	9.5		
		SDA	56	6.7		
		Total	820	100		

Table 2 reflected that 49.5% respondents agreed with the statement. 34.4% were uncertain in their responses, while 16.1% of the respondents disagreed. The mean score is 3.45 [with](#) an SD [of](#) =1.09. The analysis of data showed that [almost half of the](#) respondents think that [the](#) western enlightenment [facilitates the prevalence](#) of cultural harmony.

Table 3 Western Enlightenment and Equality

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
3	Western enlightenment promotes equality.	SA	97	11.8%	2.89	1.30
		A	216	26.4%		
		UNC	149	18.2%		
		DA	213	26.0%		
		SDA	145	17.6%		
		Total	820	100		

Table 3 showed that 38.2 [percent](#) respondents agreed with the statement. Only 19% were uncertain in their responses, while 42.7 [percent](#) of the respondents disagreed. The mean score is 2.90; SD= 1.30. The analysis of data indicated that [more than one third of](#) the respondents [believe that](#) western enlightenment promotes equality.

Table 4 Western Enlightenment and Social Bias

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
4	Western enlightenment is against social bias	SA	122	14.9%	2.97	1.44
		A	263	32.2%		
		UNC	106	12.9%		
		DA	125	15.3%		
		SDA	204	24.9%		

N= 820

Table 4 revealed that 47.1% respondents agreed with the statement. 12.9% were uncertain in their responses, while 40.2% of the respondents disagreed. The mean score is 2.97; SD= 1.44. Data analysis indicated that a great number of respondents think that western enlightenment does not promote social bias rather it is against social bias.

Table 5 Western Enlightenment and Religious bias

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
5	Western enlightenment is against religious bias	SA	210	25.6%	3.08	1.54
		A	177	21.5%		
		UNC	105	12.8%		
		DA	125	15.4%		
		SDA	203	24.7%		

N= 820

Table 5 ascertained that 47.1% respondents agreed with the statement. 12.5% were uncertain in their responses, while 40.1% of the respondents disagreed. The mean score is 3.08; SD= 1.54. It shows that most of the respondents are of the view that western enlightenment does not promote religious bias.

Table 6 Western Enlightenment and Religious Values

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
6	Western enlightenment ignores religious values.	SA	138	16.8%	2.32	1.50
		A	59	7.2%		
		UNC	85	10.4%		
		DA	182	22.2%		
		SDA	356	43.3%		
	Total		820	100		

Table 6 showed that 65.5% respondents disagreed with the statement. 10.4% were uncertain in their responses, while 24% of the respondents agreed. The mean score is 2.32; SD= 1.50. It indicated that most of the respondents believe that western enlightenment is not against religious values. Respondents disagreed that western enlightenment is against religious values.

Table 7 Western Enlightenment and Negative Emotions

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
7	Western enlightenment promotes negative emotions.	SA	82	10.0%	2.43	1.27
		A	109	13.3%		
		UNC	99	12.1%		
		DA	320	39.0%		
		SDA	210	25.6%		

N= 820

Table 7 indicated that 64.6% respondents disagreed with the statement. 12.1% were uncertain in their responses, while 23.3% of the respondents agreed. The mean score is 2.43; SD= 1.27. It shows that western enlightenment does not promote negative emotions.

Table 8 Western Enlightenment and Scientific way of life

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
8	Western enlightenment creates scientific way of life.	SA	219	26.7%	3.37	1.43
		A	267	32.6%		
		UNC	61	7.4%		
		DA	146	17.8%		
		SDA	127	15.5%		

N= 820

Table 8 reflects that 59.3% respondents agreed with the statement. 7.4% were uncertain in their responses, while 33% of the respondents disagreed. The mean score is 3.37; SD= 1.43. Data analysis indicates that most of the respondents agreed that western enlightenment develops scientific way of life.

Figure 1 Gender and Region specific Summary regarding Impact of Western Enlightenment :Punjab Province



Source: Author's Calculations

Figure – 1 presents gender-wise and location-wise summary of Punjab Province. Data show that overall 62% respondents agree that there is impact of western enlightenment on various aspects of Pakistani society. Gender-wise and location-wise analysis shows that 76 % urban male and 61% rural male respondents believe that western enlightenment is affecting the Pakistani society in respect of their thinking, culture, lifestyle, beliefs, education and social practices. It ascertains that impact of western enlightenment is greater in urban area than rural area. Urban male respondents are inclined towards getting impact of western enlightenment than rural male respondents. As far female respondents are concerned, 67% urban female respondents and 54% rural respondents are of the opinion that western enlightenment is influencing contemporary Pakistani society in its different aspects. Data indicate that urban female respondents (67%) are bigger in number than rural female respondents (54%) which determines that impact of western enlightenment is greater in urban females than in rural female respondents. Comparing overall urban and rural data of Punjab Province, it shows that urban society is more inclined toward the impact of western enlightenment than rural class of the society. Moreover, data also reveals that within urban class, urban male respondents (76%) are more enlightened than urban females (67%). When

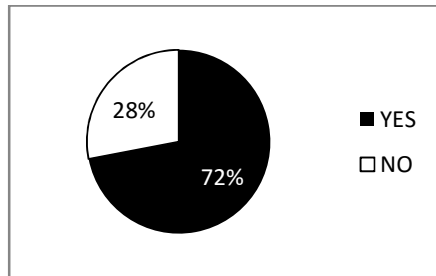
compared overall male and female data of the province, it shows that male respondents are bigger than rural females and within gender, rural females are at the lowest level.

Data from the Punjab Province ascertain that majority of the respondents, 68 percent overall, majority of urban male respondents (76%) and majority of urban female respondents (67%) are agreed to the hypothesis that there is positive impact of western enlightenment on contemporary Pakistani society.

Analysis of Western Enlightenment Knowledge, Attitude and Practices

Checklist

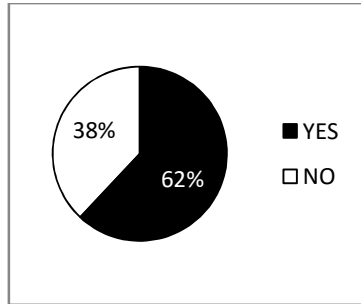
Figure 0-1 Knowledge of Western Enlightenment



Source: Author's calculations

Figure 5.2.44 indicates that from the four provinces of Pakistan, three-fourth majority, that is, a large number of the respondents were well aware of the concept of western enlightenment. They had knowledge about western enlightenment and were familiar with terms and trends of modernity, modernization and enlightenment. Only a small number of respondents (28%) replied that they had no knowledge about western enlightenment.

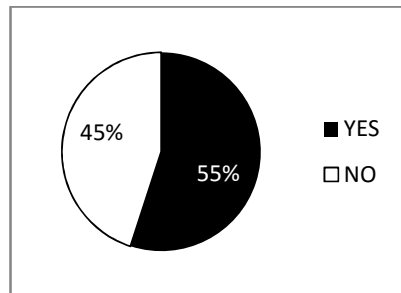
Figure 0-2 Attitude Towards Western Enlightenment



Source: Author's calculations

Figure 5.2.45 indicates that from the four provinces of Pakistan, three-fourth majority, that is, a large number of the respondents had positive attitude towards the impact of western enlightenment. They had favorable bent of mind about western enlightenment and were familiar with terms and trends of modernity, modernization and enlightenment. However, 38% of the respondents did not show favorable attitude towards western enlightenment.

Figure 0-3 Practices for Concept of Western Enlightenment



Source: Author's calculations

Figure 5.2.46 indicates that from the four provinces of Pakistan, more than half of the respondents (55%), were practicing the concepts of western enlightenment in their practical life. They were following and acting upon the principles of western enlightenment and were familiar with terms and trends of modernity, modernization and enlightenment. On the other hand 45% of the respondents were not practicing upon the principles of western enlightenment. They were opposing the ideas of western enlightenment

and did not follow western enlightened society, even though such principles were based on Islamic teachings.

Conclusion

Results showed that most of the respondents were of the view that western enlightenment exerted significant influences on their thinking, lifestyles, and education, culture, media and social practices. Majority of the respondents thought that western enlightenment emphasized on tolerance, cultural harmony, equality, social justice and independent thinking.

Conclusion reflects that originally western enlightenment was based on notion of rationality, freedom of thought, liberation from traditions and superstitions and scientific attitude. When these are compared with Islamic enlightenment as discussed in chapter 3, it is concluded that these are originated from Islamic teachings, Islam has preached all these good and noble qualities thousands of year ago. Majority of Pakistani youth is in favor of western enlightenment. In fact they like tolerance, equality, independent thinking, open mindedness, they like basic qualities, that form the basis of true Islam and it will be right to say that if majority of the people are favoring and liking western enlightenment in the real sense they like these qualities for themselves. They want the implementation of these basic principles and values in Pakistan but they are unaware from the fact that all these are the principles of Islam.

Recommendations

The following recommendations were made:

1. Pakistani society needs to be made aware of the philosophy of western enlightenment and Islamic values which are characteristics of western enlightenment movement. Media may be used to sensitize the public that western enlightenment believes in tolerance, equality, social justice and impartiality. These values are based on Islamic teachings.
2. There is need to initiate interfaith dialogue to understand socio-cultural dynamics of a Muslim society and a western society, and further to remove hurdles for development of social and cultural harmony.
3. Critical reflection over social practices and independent thinking are emphasized in Islamic literature and in western enlightenment philosophy as well. These may be incorporated in school curriculum.

4. Government may allocate funds to start awareness campaign in rural areas where people need to know about global cultural and social trends compatible with Islamic teachings.