

# Rejection of Metaphysics: An Analytical Study

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## Abstract

The tendency of the refutation of metaphysics is very prominent in the history of philosophy. With the time different philosophers eliminated metaphysics on different basis. Of them Kant evidently affirmed that metaphysics as a science is impossible. He held that thing in itself is supersensible and there is no means to know it. However the argument offered by the logical positivists in rejecting metaphysics is rather new. Its rejection is based on the analysis of language. In this paper we shall try to examine the arguments put forwarded by the logical positivist, particularly A.J. Ayer, in rejecting metaphysics. To do this we should take different arguments given by Prof. Ayer in his book language Truth and Logic. There are ample reasons to think that the arguments which Ayer himself put forwarded in this book in rejecting metaphysics is sufficient arguments which can be taken against the logical positivism itself.

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## Introduction

In the history of western philosophy different philosophers dominated at different times. In the first half of twentieth century a new trend of philosophy came into existence known as logical positivism. With the establishment of Vienna Circle in 1928, this trend of philosophy came into existence. With the chairmanship of Moritz Schlick, a group of philosophers and scientists with a little philosophical knowledge were prevalent at that time. They declared this philosophy as unscientific, speculative and non empirical. Thus based on science and experience they tried to give a new turn in philosophy and thereby they expressed their reaction against all speculation. Speculative philosophy in the past, according to them, looked all kinds of truth and validity. So, they wanted to introduce a new type of philosophy abandoning all speculation in philosophy. It is difficult task to say what is metaphysics is. But still there are certain conceptions about it. Philosophy of ancient and medieval period thought that Metaphysics has to be defined by its subject matter, as it is found in other disciplines of science. They thought that metaphysics is a science which studies 'being as such' or 'the first principle of the universe' or 'things which are unchangeable.' But this definition of metaphysics is no longer acceptable because there are many philosophical problems such as, the problem of free will or the problem of mental and physical, which are not related to the first principle or unchanging things but still these are now considered as the problems of metaphysics

The traditional disputes of philosophers are, for the most part, as unwarranted as they are unfruitful. The surest way to end them is to establish beyond question what should be the purpose and method of a philosophical inquiry. And this is by no means so difficult a task as the history of philosophy would lead one to suppose. For if there are any questions which science leaves it to philosophy to answer, a straightforward process of elimination must lead to their discovery. We may begin by criticizing the metaphysical thesis that philosophy affords us knowledge of a reality transcending the world of science and common sense. Later on, when we come to define metaphysics and account for its existence, we shall find that it is possible to be a metaphysician without believing in a transcendent reality; for we shall see that many metaphysical utterances are due to the commission of logical errors, rather than to a conscious desire on the part of their authors to go beyond the limits of experience. But it is convenient for us to take the case of those who believe that it is possible to have