

PHILOSOPHY AND KALĀM

From the Nizāmiyah Madrasas
to Contemporary Times

31 OCTOBER - 02 NOVEMBER 2024

International Symposium

İSAM - İSLAM ARAŞTIRMALARI MERKEZİ - BAĞLARBAŞI

Dr. Tayyar Altıkulaç Konferans Salonu



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PROGRAMME

PROGRAMME

Thursday, 31 October 2024

TIME	SPEAKER	TOPIC
09:30-10:00	Keynote Speakers	Mürteza Bedir, Bedi Moravid, Ferudun Yılmaz, Sebahattin İhvan, Bekir Karlığa
		Session 1 // Chair: Kenan Gürsoy
10:00-11:30	Bekir Karlığa	The Development of Madrasas in the Islamic World: From Nizamiyah Times to the Present
	Alparslan Açıkgenç	The Nizamiyah Kalam Tradition in the History of Science in Islam and Its Legacy
	Charles E. Butterworth	Philosophy and Kalām in the Islamic World: From Nizamiyah Madrasas to Contemporary Times
	Jules Janssens	Ibn Taymiyya on Ibn Sinā: A Defense of 'Orthodox' Islam Against the Threat of an All-Pervading Avicennism in Islamic Religious Thought?
11:30-12:00		BREAK
		Session 2 // Chair: Ferudun Yılmaz
12:00-13:10	Bedi Moravid	An Ottoman Reexamination of Ibn Khaldun's Theory of Dynastic State Decline: The Case of Katip Çelebi
	İlyas Çelebi	The Relationship Between the Revelation and Reason in Hanafi-Maturidi Madrasas
	Yusuf Arıkaner	The Scarcity and Plenitude of Religious and Philosophical Disputes as a Measurement of Truth
	Ahmad Bostani	Oriental Philosophy and Its Reception in Iranian Intellectual History
13:30-14:30		LUNCH BREAK
		Session 3 // Chair: Terrence J. Kleven
14:30-16:00	Waseem El Rayes	Contextualising Philosophy in Ibn Khaldun's Muqaddima
	Muhammad U. Faruque	What It Means to be Human in a Post-Enlightenment World: An Islamic Philosophical Perspective
	Mokdad Arfa	A Periodisation of The History of Islamic Theology ('Ilm al-Kalām) Inspired by Ibn Khaldūn
	Mohammad Azadpur	Avicenna On Transformative Knowledge: Against The Porphyrian Cognitive Identification
16:00-16:30		BREAK
		Session 4 // Chair: Charles E. Butterworth
16:30-18:00	Eşref Altaş	What is the Fasl (Distinctive Characteristic) of Thought in the Muta'akhirun Period?
	Mustafa Çevik	The Relevance of Philosophy for Theistic Minds in The Light of Contemporary Challenges
	Ayşe Sıdıka Oktay	Islamic Moral Thought in the Intersection of Philosophy and Theology
	Gürbüz Deniz	The Evolution of al-Ghazali's Theological Thought

PROGRAMME

Friday, 01 November 2024

TIME	SPEAKER	TOPIC
Session 5 // Chair: Bilal Kuşpınar		
09:00-10:30	Mykhaylo Yakubovych	Islamic Rationalism in The Early Post-Classical Madrasa Curriculum: The Case of Crimea- Online
	Taneli Kukkonen	Al-Ghazali and the Disciplines: The Radicalism of The Revival- Online
	Rayane Boussad	Suhrawardi on Sufficient Reason and Plenitude: Between Hikma and Kalam
	Hoda Al Khouly	Philosophy for Children (P4C) in the Islamic World
10:30-11:00	BREAK	
Session 6 // Chair: Alparslan Açıkgenç		
11:00-12:30	Magdi Saleh	Shaykh Mustafā 'AbdulRazāq's School of Philosophy
	Abdeljali Jamal Elamrani	Combining The People of Theology and The People of Philosophy According to Sheikh Ibn Al-Arabi
	Bilal Kuşpınar	Ismail Ankaravi's Interpretation of the Notion of 'Hikma' (Wisdom)
	Mohammad J. Esmacili	Avicenna's Reception Among the Mutakallimun: A Dialogue of al-Ghazali, al-Shahrastani, al-Razi, and al-Davani with Ibn Sina
12:30-14:30	LUNCH BREAK	
Session 7 // Chair: Mürteza Bedir		
14:30-16:00	Kasım Küçükkalp	A Proposal on The Ontological Status of Religion/Islam and Its Meaning for Human Existence
	Ejder Okumuş	The Sociological Perspective in Ibn Khaldun's Critique of The Theological-Philosophical Syncretism
	Kemal Sözen	Al-Ghazali's Influence on The Structural Transformation of The Islamic Intellectual Tradition and Its Reflections
	Mehmet Cüneyt Kaya	The Perception of Kalam in al-Miri's Al-Irshād Li-tashihi'l-'itikād: A Philosopher's Account
16:00-16:30	BREAK	
Session 8 // Chair: Ejder Okumuş		
16:30-18:00	Terence J. Kleven	Ibn Rushd's Philosophic Defence of the Proofs of Religion Against the Ash'ariya (the Atomists) in Chapter One of The <i>Kitāb al-Kaṣf 'an Manāḥij al-Adilla fī 'Aqā'id al-Milla</i>
	Pilar Herráiz Oliva	The Unity of Ibn Rushd's Thought or The <i>Multiple</i> Averroes Revisited
	Ali Benmakhlouf	Post-Averroist Controversies: The Historical and the Nominalistic Currents
	Rıza Tevfik Kalyoncu	Between Philosophy and Theology: Ibn Taymiyya's Approach to the Problem of Defining Reason

PROGRAMME

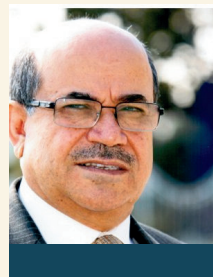
Saturday, 02 November 2024

TIME	SPEAKER	TOPIC
	Session 9 // Chair: Metin Yurdağür	
9:00-10:30	Joseph Lombard	Being and Knowledge in the Quran: Metaphysics as an Unfolding of the Quranic Paradigm- Online
	Karen Taliefferro	Islam and Natural Law: A Tradition in Development- Online
	Tuna Tunagöz	The Spirit of Nizamiyah or the New Reality: The Influence of al-Juwayni and al-Ghazali on Abū al-Barakāt al-Baghdādī's Metaphysics
	Fatma Zehra Pattabanoglu	Analysing the Conceptualisation of the Divine in the Post-Rāzī Philosophical-Theological Discourse: The Case of Ibn Kammūna
10:30-11:00	BREAK	
	Session 10 // Chair: Eşref Altaş	
11:00-12:10	Hatice Toksöz	The Issue of Proving God's Existence within the Framework of Muhyiddin al-Qarabāghī's Sharḥ Isbāti Al-wājib and Its Commentaries
	Muhammet Ali Koca	Philosophical and Theological Discourses in the Foundational Ottoman Era: An Examination of Mollā Fanārī's Five Inquiries to Safarshāh al-Rūmī
	Furkan Kayacan	Fakhr al-Din al-Razī's Argument of the Absence of Evidence in the Context of His Critiques of Theological Methodology
12:30-14:30	LUNCH BREAK	

BIOGRAPHIES
&
ABSTRACTS

BEKİR KARLIĞA

Bekir Karlığa was born in 1947 in Besni, Adıyaman. He completed his education at Maraş Imam-Hatip School in 1968. Subsequently, he graduated from Istanbul Higher Islamic Institute in 1973 and the Department of Philosophy at Istanbul University in 1977. In 1980, he received his PhD from the Department of Philosophy at Istanbul University, with a thesis titled "Pythagoras and Pre-Socratic Philosophers in the Light of Islamic Sources." He conducted scientific research in Paris from 1985 to 1986. In 1987, he became an associate professor and then a full professor in 1993. After his voluntary retirement in 2008, he established the Centre for Civilisation Studies (MEDAM) at Bahçeşehir University. In the same year, he was appointed as the Chief Advisor to the Prime Minister and took on the role of Chairman of the Türkiye Coordination Board for the United Nations Alliance of Civilisations.



In 2012, he produced the documentary series 'The River Flowing Towards the West', which comprised 20 episodes, each lasting 45 minutes. Two years later, he co-founded the independent research institution known as the Istanbul International Civilisation Research Association/Centre (MEDAR). Over his career, Karlığa has translated around 20 works from Arabic into Turkish, including the 16-volume 'Fi Zilalil-Kur'an' and the 16-volume commentaries of Ibn Kathir. In total, Bekir Karlığa has published around 50 works.

THE DEVELOPMENT OF MADRASAS IN THE ISLAMIC WORLD

From Nizamiyah Times to the Present

ABSTRACT

In the early Islamic world, education was predominantly informal, occurring in mosques or private homes of scholars, where students received personalised instruction. Disciplines, including Fiqh, Kalam, Tafsir, and Hadith, were taught in study circles led by scholars. When a scholar deemed a student proficient, they would issue a certificate of mastery in the subject. Students would then advance to other study circles, ultimately gaining the authorisation to lead their own. However, this educational structure was not systematically organised and lacked state oversight.

The turning point in Islamic education emerged with the Fatimids, a dynasty that followed the Shia-Isma'ili creed and established a structured educational institution at Al-Azhar Mosque in Cairo. Their primary goal was to train Isma'ili missionaries (dais) to propagate their doctrinal beliefs in response to the Sunni Abbasid caliphate. This institution, which operated according to a formalised system, questioned the core principles of Sunni theology and produced missionaries who spread Isma'ili doctrine, particularly in regions such as Khurasan, Khwarezm, and Transoxiana. These scholars were not only well-versed in religious sciences but also in the rational disciplines, including mathematics and astronomy, as detailed in the Epistles of the Brethren of Purity (Rasa'il Ikhwan al-Safa'). This multidisciplinary approach rapidly gained societal interest, as the Isma'ili missionaries claimed expertise in esoteric (batin) knowledge, contrasting themselves with Sunni scholars, who were primarily concerned with the exoteric (zahir) aspects of religion. During this period, the Shia-Isma'ili missionaries received substantial support from the Shia Buyid rulers, who had assumed control of the Abbasid caliphate. This fostered a conducive environment for the spread of esoteric thought in the Eastern Islamic world.

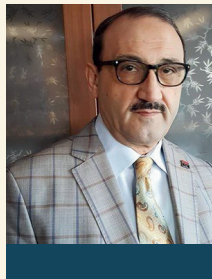
On the other hand, Sultan Mahmud of Ghazni, a staunch defender of Sunni orthodoxy, not only opposed Isma'ili Batiniyya but also worked to thwart Buyid influence in Khurasan, Khwarezm, and Transoxiana. Subsequently, the Seljuk ruler Tughril Beg's conquest of Baghdad marked the end of Buyid dominance, although Isma'ili missionary activities persisted clandestinely. The situation shifted significantly under the guidance of Nizam al-Mulk, the vizier of Sultan Alp Arslan. Recognising the existential threat posed by Isma'ili thought, Nizam al-Mulk, in coordination with Imam al-Ghazali, took decisive steps to establish a state-controlled Sunni orthodoxy. In response to the caliph's request to counteract Batiniyya activities, Nizam al-Mulk founded eight madrasas, known as Nizamiyas, across key provinces of the Seljuk Empire, particularly in Khurasan and Iraq. These institutions were tasked with disseminating Sunni orthodoxy, ensuring that theological and philosophical instruction aligned with the state's religious objectives. The curriculum, designed in collaboration with prominent scholars such as Imam al-Juwayni and Imam al-Ghazali, integrated the study of both transmitted (naqli) and rational (aqli) sciences, marking the development of a new educational paradigm. Central to this model was the distinction between rational disciplines, such as logic, philosophy, kalam, astronomy, and mathematics, and the transmitted religious sciences—a framework first articulated by al-Farabi. This model not only laid the groundwork for a more formalised and systematic approach to Islamic education but also established a precedent for the incorporation of rational sciences within the Sunni scholastic tradition.

With various adaptations, the Nizamiyah model continued to evolve throughout subsequent Islamic empires, including the Anatolian Seljuks, the Ilkhanids, the Mamluks, and the Ottomans, remaining largely intact until the late 19th century. In this study, we aim to critically analyse the system's key features and lasting impact on Islamic education and intellectual thought.

Keywords: Education, Madrasa, Nizamiyah Model, Isma'ilism, Nizam al-Mulk, Sunnism, Shi'ism, Esoteric Knowledge, Exoteric Knowledge.

ALPARSLAN AÇIKGENÇ

Alparslan Açıkgenç was born in 1952 in Erzurum. He completed his undergraduate degree at Ankara University in 1974, his master's degree at the University of Wisconsin in 1978 and his PhD at the University of Chicago in 1983. He commenced his tenure at the METU Department of Philosophy in the same year. He was appointed Assistant Professor in 1984, promoted to Associate Professor in 1987, and attained the position of Professor in 1993. He was affiliated with the University of Chicago in 1985 and held a position at the International Institute of Islamic Thought and Civilisation in Malaysia from 1995 to 1999. Subsequently, Açıkgenç served as the Vice Rector and lecturer at Fatih University from 2006 to 2009 and later held administrative and academic roles at Yıldız Technical University.



Since 2017, he has continued his academic studies at Ibn Haldun University. Alongside numerous articles, he has authored notable works including "Veri Felsefesi" (1992), "Being and Existence in Sadra and Heidegger: A Comparative Ontology" (Kuala Lumpur, 1992), "Bilgi Felsefesi İslam Bağlamında Bilgi Bilimden Sistem Felsefesine" (Istanbul, 1992), "Islamic Science: Towards a Definition" (Kuala Lumpur, 1996), "Kavram ve Süreç Olarak Bilginin İslamileştirilmesi" (1998), "Scientific Thought and its Burdens" (Istanbul, 2000), and "İslam Medeniyetinde Bilgi ve Bilim" (Istanbul, 2006).

THE NIZAMIYAH KALAM TRADITION IN THE HISTORY OF SCIENCE IN ISLAM AND ITS LEGACY

ABSTRACT

By the time of the Nizamiyah madrasas, which played an important role in the history of Islamic science, theology had become a fully independent field of study. Unfortunately, the process of the emergence and development of kalam has not been fully revealed today. The histories of kalam written on this subject are often presented as if they were the history of religions, without linking them to the broader framework of the history of science in Islamic civilization. In a way, the history of kalam is almost treated like the history of sects (firaq). Unfortunately, this is not considered when the history of science should be written using the method of the scientific process. What, then, is the framework of the history of kalam when the scientific process is taken into account as the method of the history of science? This question is important because it represents an approach that clearly shows the nature of kalam. For example, in our country, the histories of kalam and Islamic philosophy are written separately, especially under the influence of Orientalists. However, in our understanding, kalam and philosophy are the same; that is, philosophical thought in Islamic civilization is expressed as "kalam." We have only one philosophy, and within this philosophical thought, there are three main traditions: 1) the Kalam tradition, 2) the Peripatetic (Mashā'i) tradition, and 3) the Sufi tradition. In addition, although a weaker current, the tradition of al-Ishraq influenced only some thinkers and can be considered part of the peripatetic tradition. Likewise, movements such as Zakariya al-Rāzī and Ikhwan al-Safā can also be included in this tradition. However, since the peripatetic tradition is traditionally called "falāsifa," and because it differs from the kalam approach in its method of thought, its ideas are referred to as "philosophy" in Greek. Orientalists, who did not fully understand this, referred to kalam as "theology" (or Islamic theology, or sometimes dialectical theology). However, as is known, theologians do not recognize theology as a science. How can those who reject theology be called "theologians"? This is because Orientalists regarded the Aristotelian tradition as philosophy, and they projected the theology-philosophy distinction from their own intellectual history onto ours. Consequently, we were influenced by them and divided our history of philosophical thought into three parts. Can we discuss a Nizamiyah tradition that, in some way, does not accept this approach? In this paper, we will attempt to examine and demonstrate the role the Nizamiyya madrasas played in later madrasa education in the history of Islamic thought, using the scientific process method that I have been developing.

Keywords: Kalam, Theology, Nizamiyah Madrasas, Ghazali, Ottoman Madrasa System, History of Science in Islam, Scientific Process.

CHARLES BUTTERWORTH

Charles Butterworth is an Emeritus Professor of Government and Politics at the University of Maryland, recognised for his work in medieval Arabic and Islamic political philosophy. He has published critical editions of Averroes' commentaries on Aristotle and translated works by Averroes, Alfarabi, Maimonides, and Alrazi. His research also explores political philosophy from ancient to modern times, including Rousseau and Frantz Fanon. Butterworth has taught and lectured across the Middle East, Europe, and Africa. He holds advanced degrees from the University of Chicago and the University of Nancy and has been honoured for both his teaching and scholarly achievements. His academic career has included roles as Principal Investigator on projects funded by the Smithsonian and the National Endowment for the Humanities, as well as a fellowship at the Woodrow Wilson International Center for Scholars.



He has also served as president of several scholarly societies, including the *American Council for the Study of Islamic Societies* (AC SIS) and the *Société Internationale pour l'Étude de l'Histoire de la Philosophie et la Science Arabe et Islamique* (SIHSPAI). Throughout his career, he has contributed significantly to cross-cultural academic discourse, organising seminars and delivering lectures on Islamic and Western philosophical traditions.

PHILOSOPHY AND KALĀM IN THE ISLAMIC WORLD From Nizamiyah Madrasas to Contemporary Times

ABSTRACT

In all important respects, Arabic and Islamic philosophical investigation begins with Abū Naṣr al-Fārabi. To the extent that kalām, properly speaking, should be understood as dialectical theology, Alfarabi stands out as an important guide to the reasoning that informs this art. Of all his writings, none is as important for understanding the aspirations and limitations of this art as the *Kitāb al-Ḥurūf* (Book of Letters). This is because central to the argument of this work is his assertion that, thanks to Aristotle, "both universal theoretical and practical philosophy" have been perfected, "with no room left for further investigation." Consequently, philosophical inquiry would have to give way to the art of demonstration and philosophical arguments to demonstrative arguments. Yet, later in the text, he seems to reconsider this judgement and admits that the dialectical method of inquiry remains invaluable for investigating the perennial problems we face as humans. To resolve the doubts raised about these two arts and about the status of philosophy following Aristotle, it is necessary to ascertain Al-Farabi's full teaching as set forth in the *Book of Letters*. That is the goal of the paper presented here, based on my new English translation of the work and an equally new edition of its Arabic text.

Keywords: Abū Naṣr al-Fārabi, Kalām, *Kitāb al-Ḥurūf*, Philosophical Inquiry.

JULES JANSSENS

Jules Janssens, born on April 29, 1949, is a distinguished scholar in classical Islamic philosophy, with a particular focus on Avicenna. He is a Collaborator at the Centre De Wulf-Mansion for Ancient, Medieval, and Early Renaissance Philosophy and an Associate Researcher at CNRS-Paris (UMR 8230, Centre J. Pépin). Additionally, Janssens is an Academician of Academia Ambrosiana (Oriental Studies Section) and serves as Editor of the *Physics of the Avicenna Latinus* under the authority of the Académie Royale de Belgique. Since January 2022, he has been the Director of the *Avicenna Latinus Project* for the Union Académique Internationale. He has received numerous awards, including the *Prix Avicenne International* (2016), and was honoured with a *Festschrift* titled *Penser Avec Avicenne* in 2022.



An accomplished author, Janssens has written several books and numerous papers focusing on Avicenna's influence in both the Arabic and Latin traditions.

IBN TAYMIYYA ON IBN SĪNĀ:

A Defense of “Orthodox” Islam Against the Threat of an All-Pervading Avicennism in Islamic Religious Thought?

ABSTRACT

Since the seminal studies of Michot and Hoover, it has become crystal clear that Ibn Taymiyya had a deep understanding of the various currents of thought circulating in the Islamic world of his time, including philosophy. Moreover, there is now general agreement among scholars that many adherents of these currents, such as Kalām or Taṣawwuf, were profoundly influenced by Ibn Sīnā's (Avicenna's) thought. Therefore, it comes as no surprise that Ibn Taymiyya frequently mentions Ibn Sīnā's name. This is particularly evident in Ibn Taymiyya's two most significant works explicitly addressing philosophy: *Dar' al-tā'arūḍ al-'aql wa-l-naql*, which focuses on the correct relationship between reason and tradition, and *al-Radd 'alā al-Manṭiqiyyīn*, his famous refutation of the “logicians.” However, except for *al-Ishārāt wa-l-tanbīhāt* and the *Risāla al-Aḥwāḍiyā fi l-mā'ād* (although limited to part of a chapter), Ibn Taymiyya, in neither of these works (nor in any other of his works, as far as I can see), ever quotes substantial passages from Ibn Sīnā's writings. Certainly, now and then, though very sporadically, explicit references to al-Shifā' are found, but they are almost always of a very general nature. As for *al-Najāt*, a few extant quotations appear, but they are clearly derived from Abū Barakāt al-Baghdādī's *Kitāb al-Muta'bar*. Here, we can detect the significance of the use (and understanding) of Avicennian texts in later tradition. This is unmistakably also the case with *al-Ishārāt*, where numerous quotations from Ibn Sīnā's text are often followed by those from Fakhr al-Dīn al-Rāzī's commentary (or, occasionally, Naṣīr al-Dīn al-Ṭūsī's). Finally, worth noting is the potential influence that al-Rāzī may have had on Ibn Taymiyya's specific treatment of the Aḥwāḍiyā, as Michot has judiciously observed. Based on a basic survey of the most important references to Avicennian texts, it is argued that everything suggests that Ibn Taymiyya was deeply concerned that many followers of Kalām or Taṣawwuf, even among those who vehemently criticised him, presented some of Ibn Sīnā's ideas as genuinely Islamic, whereas Ibn Taymiyya judged them— from the religious point of view of “orthodox” Islam— as rejectable or even heretical.

Keywords: Ibn Taymiyya, Ibn Sīnā (Avicenna), Kalām, Islamic philosophy.

BEDI MORAVID

Bedi Moravid is the Director of the Institute of Philosophical Studies-Europe (IPSE), and Editor-in-Chief of *Cahiers d'Islam*. He also leads the Epistemology Series and is a Collection Editor at Harmattan Publishing. Moravid's editorial contributions include *Montaigne and His Translators*, *Max Weber's Disenchantment and Its Alternatives*, and *Al-mutaqqaf wa at-tilifiziyūn* (The Intellectual and Television), published by Editions Difāf and Editions Ihtilāf in Beirut and Algiers (2022). Among Moravid's translations are *La question linguistique postcoloniale* (The Postcolonial Linguistic Question), a bilingual edition published by Harmattan, Paris (2017), and *Manifeste contre le despotisme et la corruption: Le printemps arabe et l'impératif de réforme* (Manifesto Against Despotism and Corruption: The Arab Spring and the Reform Imperative), also in a French-Arabic edition (2013).



His research further extends to publications on trans-state distributive justice, most notably *Trans-State Distributive Justice: Khaldūnian Notes on Rawls's Principle of Difference* (Almaty, Al-Farabi Kazakh National University, 2022), initially published in French as *La justice distributive trans-étatique* by Harmattan (2014). Moravid's scholarly interests span across topics including political philosophy and social organisation in Maghreb, with works like *La raison politique compradore, État et organisation sociale au Maghreb* (Comprador Political Reason, State and Social Organization in the Maghreb) and *Ta'ammulāt fī al-'aql al-siyāsī al-kumbrādūrī* (2020). *Norme et infra-norme vestimentaires féminines* (Female Dress Codes in Islamic law), *The Role of Logos and Habitus in Ibn Khaldūn's Philosophy*, and *The Intersection of Islamic Normative Hermeneutics and Legal Reasoning* are among his other works.

AN OTTOMAN REEXAMINATION OF IBN KHALDUN'S THEORY OF DYNASTIC STATE DECLINE: THE CASE OF KATIP ÇELEBI

ABSTRACT

What are the reasons for the decline and how to cope with it? Starting with the 16th and 17th centuries, the general political subjectivity of the Ottoman and Moslem elites was framed by this issue, especially by the Treaty of Karlowitz of 1699, and by the birth of what came to be known as the "Question of the Orient."

The rise of Europe mounted unprecedented challenges to the Ottoman Empire and the wider Muslim world as a whole. Was the empire unavoidably destined to wither away, as deemed inexorable for the southern Mediterranean world two centuries earlier by Ibn Khaldūn, or could it aspire to a new will to succeed or at least reverse the fatalism of its history? This is obviously one of the reasons why the views *Muqaddima's* author exerted so much influence over the Ottoman political thought of the time.

The paradigm of the decline, as outlined in the *Muqaddima*, seemed to be spectacularly validated by the course of events. For example, the shift of the political-economic epicenter of the world towards the northern Mediterranean countries, as Ibn Khaldun had insistently declared, was already an observable fact.

This paper aims to examine the way in which Ottoman elites, and more particularly Kâtip Çelebi as a central figure of the first half of the 17th century, became interested in the *Muqaddima* and its dual paradigm of the rise and decline of empires or dynastic states.

Keywords: Ibn Khaldun, *Muqaddima*, Ottoman Elites, Kâtip Çelebi.

İLYAS ÇELEBİ

İlyas Çelebi, born in 1951 in Erzurum, graduated from the Erzurum Higher Islamic Institute in 1974. He received his master's degree from Marmara University's Faculty of Theology, Institute of Social Sciences in 1985, with a thesis titled "Satan in Islamic Faith." In 1991, he completed his PhD with a thesis titled "The Problem of the Unseen in Islamic Faith." He was appointed Associate Professor in 1996 and promoted to full Professor in 2002. Currently, he serves as a faculty member at Istanbul 29 Mayıs University, International Faculty of Islamic and Religious Sciences. His academic interests revolve around rationalism and the unseen in Islamic belief, and he is currently delving into the science and physics dimensions of theology in his recent studies.



THE RELATIONSHIP BETWEEN THE REVELATION AND REASON IN HANAFI-MĀTURĪDĪ MADRASAS

ABSTRACT

This paper explores the methodology of the Hanafi-Māturīdī sect, one of the two primary schools of Ahl al-Sunnah theology, concerning the relationship between revelation and reason. Abū Ḥanīfa, who adopted the method of *dirāya* (rational interpretation), pursued a middle approach between the traditionalists (*salaf*) and the theologians (*mutakallimūn*) in the matters of creed. During his time, various groups held extreme positions on exegesis (*ta'wīl*). On one end, there were the Kharijites, Ahl al-Ḥadīth, and Zahirites who rejected *ta'wīl* and adhered strictly to textualism, while on the other end, the Jahmiyya, Mu'tazila, and Batiniyya unconditionally embraced it. However, Abū Ḥanīfa took a moderate and limited approach, integrating reason and text to balance both extremes. Despite this, later adherents of the Hanafi school did not always apply Abū Ḥanīfa's method with the same precision. Consequently, a form of Hanafism closely aligned with traditionalism emerged in Egypt and North Africa through figures like al-Ṭaḥāwī and his students, while an interpretation more akin to Mu'tazilite thought and philosophy developed in Samarkand and Khorasan through al-Māturīdī. Following al-Māturīdī, various interpretations of Māturīdism emerged. These included scholars who emphasised the revelation, such as al-Ḥakīm al-Samarqandī, Rustufāghnī, and Abū Shakūr al-Salīmī; those who prioritised reason and engaged with philosophical issues, such as Shams al-Dīn al-Samarqandī and Ṣadr al-Shar'ī'a; and those who combined reason and revelation, such as Abū al-Mu'īn al-Nasafī, Abū al-Yusr al-Pazdawī, and Nūr al-Dīn al-Ṣabūnī. This paper discusses and evaluates the approaches of these currents in relation to the use of revelation and reason.

Keywords: Hanafi, Māturīdī, Revelation, Reason.

YUSUF ARIKANER

Yusuf Arıkaner received his bachelor's degree from Firat University, Faculty of Theology, in 2014. Since 2018, he has been a Research Assistant at Çankırı Karatekin University, Faculty of Islamic Sciences, Department of Theology and History of Sects. He completed his master's degree at Istanbul University in 2018 with a thesis on *Abu's-Senā Shams al-Dīn al-Isfahānī's Understanding of Divinity* and obtained his PhD from Istanbul University in 2024 with a thesis on *The Relationship between Kalām and Logic in Abd al-Qāhir al-Baghdādī*.



THE SCARCITY AND PLENITUDE OF RELIGIOUS AND PHILOSOPHICAL DISPUTES AS A MEASUREMENT FOR TRUTH

ABSTRACT

Religious and philosophical thought systems strive to reach, understand, and articulate the truth through various methods. However, the process of reaching the truth is contingent upon the accuracy of the method employed. When the methodology is flawed or influenced by psychological factors, it becomes challenging to ascertain the truth, often resulting in conflicts. The prevalence of significant disagreements within a particular field may be interpreted by opposing views as evidence that the field has not arrived at the truth. In this regard, the connection between the methodology of opposing views and the truth is often overlooked, and the multitude of disagreements is used as justification for deeming the methodology flawed. Drawing conclusions about the falsehood of a particular field based on the presence of disputes can be approached from two perspectives. First, some philosophers present the disputes and conflicts among religions as proof that all religions are distant from the truth. Similarly, the abundance of disagreements within Islam can be taken as an indication that Islam is not the truth. Secondly, in the classical age of Islam, theological and philosophical traditions applied a similar logic, attempting to reveal the fallacy of opposing views by highlighting the excess of disagreements. This study aims to explore these claims, considering the variety of disagreements as an indication of not having reached the truth, and examines the responses to these claims. The first section discusses the assertions of individuals who oppose religion and Islam, claiming that religions are far from the truth due to their numerous disagreements. It also delves into the responses to these claims. The second part analyzes similar claims within theological and philosophical traditions, along with their corresponding responses. Thus, this study examines the fundamental debate on whether the multiplicity of disagreements can be regarded as a sign of not reaching the truth and questions this approach.

Keywords: Religion, Theology, Philosophy, Disagreement, Truth, Method.

AHMAD BOSTANI

Ahmad Bostani is an Assistant Professor of Islamic political thought in the Department of Political Science at Kharazmi University, Tehran. His academic focus encompasses Islamic philosophy, comparative political theory, and Iranian intellectual history. He has written several articles and book chapters in Persian and English. Some of his latest publications include "Cosmic Hermeneutics: A Critical Appraisal of Henry Corbin's Hermeneutical Approach," in *Philosophical Hermeneutics and Islamic Thought*, ed. Sylvain Camilleri & Selami Varlik, Springer (2022); "Henry Corbin's Oriental Philosophy and Iranian Nativist Ideologies," *Religions* 12 (2021); "Rethinking Political Theology in the Islamic Context" in *Islamic Political Theology*, ed. Massimo Campanini, Lexington Books, (2021).



ORIENTAL PHILOSOPHY AND ITS RECEPTION IN IRANIAN INTELLECTUAL HISTORY

ABSTRACT

Shihab al-Din Yahya Suhrawardi (1154–1191) was a notable Iranian philosopher who lived during a tumultuous period in Islamic civilization. He founded the Philosophy of Illumination or Oriental Philosophy (*Hikmat al-Ishraq*) to revive the unappreciated legacy of ancient Persian wisdom and spirituality. Suhrawardi criticized the emphasis on acquired knowledge in Peripatetic philosophy (esp. Alfarabi and Avicenna) and instead focused on intuition and presential knowledge as sources for philosophizing.

The philosophy of Illumination is based on a complex ontology of Light, with a horizontal and hierarchical order of lights culminating in the Light of lights. Suhrawardi gave special attention to ancient Persian prophets, sages, and kings, believing that some Persian kings had access to the divine sources of Light and were among the most prominent sages in history. He was the most notable Muslim philosopher to praise the pre-Islamic Persian intellectual tradition, combining it with Platonic philosophy and an esoteric interpretation of Islam.

Suhrawardi's ideas were further developed by other Iranian philosophers who emphasised aspects of the Persian philosophy of Illumination, including the opposition of light and darkness, the hierarchical order of lights, the world of images, the esoteric interpretation of the Qur'an, and Persian mythology. Despite being condemned as a heretic and executed by Saladin for his idiosyncratic philosophical and theological views, Suhrawardi's philosophy of Illumination has had a lasting impact on Islamic philosophy and continues to be studied and debated by scholars today.

During the mid-20th century, Iranians sought to re-establish their identity in the modern world by reviving attention to their national figures. They demonstrated that their culture, philosophy, and theology existed before the introduction of Islam and persisted even after the collapse of the Sassanian dynasty and the reign of the Islamic order and caliphate system. One of the prominent figures whose philosophy was revived was Suhrawardi, along with Ferdowsi, the great epic poet of Iran. Scholars such as Henry Corbin, the French Orientalist, and Seyyed Hossein Nasr, an Iranian philosopher, played a crucial role in reviving the Oriental philosophy. Since then, the philosophy of Illumination, its legacy, and its "nationalistic" aspects have been thoroughly discussed among Iranian scholars.

This paper delves into Suhrawardi's Oriental philosophy, focusing on its Iranian elements and its contemporary appropriation by Iranians. Firstly, the role of Suhrawardi in restoring Persian philosophy during the medieval Islamic world will be discussed. Then, the paper presents contemporary interpretations of Suhrawardi's legacy in Iran and his role in shaping Iranian identity and national spirit based on a spiritual notion taken from his Oriental philosophy.

Keywords: Suhrawardi, Illumination Philosophy, Iranian Philosophy.

WASEEM EL-RAYES

Waseem El-Rayes is an Associate Professor of Political Theory at James Madison College, Michigan State University. He specialises in political philosophy, focusing on ancient Greek and medieval Islamic political thought, particularly the works of Plato, Aristotle, al-Fārābī, al-Ghazālī, Ibn Rushd, and Ibn Khaldūn. In addition to co-editing a book with St. Augustine's Press, his articles have been published in *Arabic Sciences and Philosophy*, *Mélanges de l'Université Saint-Joseph*, *Interpretation: A Journal of Political Philosophy, Religious Studies and Theology*, and *The Encyclopedia of Islam and the Muslim World*.



CONTEXTUALISING PHILOSOPHY IN IBN KHALDUN'S MUQADDIMA

ABSTRACT

The philosophical significance of Ibn Khaldun's *Muqaddima* has long been the subject of scholarly controversy, a debate that has persisted for over a century. Although this debate has lost some of its initial vigor, it continues to endure. The secret to its longevity seems to lie in the *Muqaddima's* ostensibly ambiguous attitude toward philosophy. On the one hand, there is indisputable evidence of the deeply philosophical nature of the work. Ibn Khaldun explicitly draws on the Greco-Arabic philosophical tradition to articulate a novel science—the science of culture (*ilm al-'umrān*)—which studies human social organisation to facilitate the rational examination of history. On the other hand, the *Muqaddima* is infused with a devotional style of writing that appears—especially to modern scholarly sensibilities—to privilege faith over reason (whatever that privilege or the dichotomy between these supposed ways of life might mean). This paper moves away from this controversy, focusing less on philosophy as a way of life, which is susceptible to modern biases about what constitutes philosophy, and more on philosophy as a means to productive knowledge. Thus, the paper examines the role and practice of philosophy in the *Muqaddima* to demonstrate why Ibn Khaldun viewed philosophy as an indispensable tool for human learning, while also recognising its limitations.

Keywords: Ibn Khaldun, Muqaddima, Philosophy.

MUHAMMAD U. FARUQUE

Muhammad U. Faruque is the Inayat Malik Associate Professor, a Taft Center Fellow at the University of Cincinnati, and a former Visiting Scholar at Harvard University. His award-winning book *Sculpting the Self* (University of Michigan Press, 2021) addresses "what it means to be human" in a secular, post-Enlightenment world by exploring notions of selfhood and subjectivity in Islamic and non-Islamic philosophical literatures, including modern philosophy and neuroscience. He is the author of three books and over fifty academic articles, which have appeared (or are forthcoming) in numerous leading, peer-reviewed journals and edited volumes. He has also received numerous awards and fellowships, including the prestigious *Templeton Foundation Global Philosophy of Religion Grant* and the *Title IV Grant, U.S. Dept. of Education*.



WHAT IT MEANS TO BE HUMAN IN A POST- ENLIGHTENMENT WORLD An Islamic Philosophical Perspective

ABSTRACT

Referred to by some philosophers as "the knot of the universe," investigations concerning human selfhood and subjectivity can help unravel questions of central contemporary relevance, such as what it is to be human in a post-Enlightenment world. This paper seeks to investigate Mullā Ṣadrā's (d. 1640) theory of selfhood and human flourishing. For Ṣadrā, the human self has intrinsic self-knowledge, which he demonstrates through the phenomenon of self-awareness, which is an undeniable feature of the self. Moreover, Ṣadrā argues that self-knowledge and levels of consciousness point to the self's immateriality because such features cannot be of the nature of the body, which, by definition, has extension. Furthermore, in Ṣadrā's philosophy, the realization of one's true selfhood depends on living a philosophical life that combines both theoretical reason/intellect and spiritual practices. The paper concludes by drawing out the contemporary relevance of Ṣadrā's philosophy of selfhood and human flourishing, and thus, responds to the question of what it means to be human in a post-Enlightenment world.

Keywords: Mullā Ṣadrā, Self-knowledge, Human Flourishing, Post-Enlightenment.

MOKDAD ARFA MENSIA

Mokdad Arfa Mensia is a retired Emeritus Professor of higher education and a distinguished member of the Tunisian Academy of Sciences, Letters and Arts, Department of Islamic Studies. He holds a Habilitation in Philosophy from the University of Tunis (1996), a Master's degree in Philosophy from the University of Tunis (1972), and a Postgraduate Doctorate in Arab-Islamic Philosophy from Paris IV Sorbonne University (1977). His research focuses on the history of Islamic philosophy, theology, and mysticism.

Arfa is an active member of the Bureau of the International Society for the History of Arabic and Islamic Sciences and Philosophy (SIHSPAI, Paris) and frequently participates in international symposia across various countries, including Algeria, Egypt, France, and the USA.

He has authored several influential works, including *'Ilm al-Kalām wa'l-Falsafa and Al-Fārābī, Falsafat al-dīn wa'Ulūm al-Islām*, and has published numerous articles on prominent figures such as al-Fārābī, Ibn Sīnā, and al-Ghazālī. Currently, he is working on a commentary on Ibn al-Fārīdī's ode to wine, expected for publication in 2024.



A PERIODISATION OF THE HISTORY OF ISLAMIC THEOLOGY (*'ILM AL-KALĀM*) INSPIRED BY IBN KHALDŪN

ABSTRACT

There is no longer any need to emphasise Ibn Khaldūn's contributions in *al-Muqaddima* regarding epistemology and the history of the sciences, from their beginnings to his own time. However, what still requires renewed study is a closer examination of his discourse on these sciences to identify what specifically distinguishes him. In previous studies, we have explored Ibn Khaldūn's discussions on theology, Sufism, logic, and other sciences. Now, we return to Islamic theology to highlight his relationship with this discipline, focusing on his unique approach to its treatment and periodisation. It is notable that Ibn Khaldūn addressed this field with three rare qualities, seldom found together in a single scholar: a researcher who investigated the science and described its epistemology, a historian who tracked its major developments and stages, and a scholar who adopted a specific doctrine within the theological schools. For our purposes, we will focus on his role as a historian, drawing inspiration from his work to propose a periodisation of Islamic theology that could help us more accurately trace its stages of evolution. This is what we aim to present today.

Keywords: Ibn Khaldūn, *al-Muqaddima*, Islamic Theology.

MOHAMMAD AZADPUR

Mohammad Azadpur has been a Professor of Philosophy at San Francisco State University since 2003. He earned his PhD from the University of Virginia in 1999 and conducted postdoctoral research at Johns Hopkins University. His work bridges Perso-Islamic philosophers with contemporary figures, as seen in his latest book, *Analytic Philosophy and Avicenna: Knowing the Unknown* (Routledge, 2020), where he engages thinkers like Wilfrid Sellars and John McDowell. Azadpur's earlier book, *Reason Unbound* (SUNY Press, 2011), was the focus of a 2012 American Philosophical Association session. His research spans ethics and philosophy from Ancient Greece to modern thinkers like Heidegger and Foucault.



His publications include contributions to *New Nietzsche Studies*, *Comparative Philosophy*, and *The Maghreb Review*. He also edited *Medieval Philosophy: A Multi-Cultural Sourcebook* (Bloomsbury, 2019).

AVICENNA ON TRANSFORMATIVE KNOWLEDGE: Against The Porphyrian Cognitive Identification

ABSTRACT

Avicenna's account of self-knowledge avoids what he decries, in the *De Anima* of the *Kitāb al-shifā*, as the "Porphyrian absurdity":

The statement that the essence of the soul becomes the intelligible is, in my view, wholly absurd. I cannot understand their statement that one thing becomes another thing, nor do I understand how this could occur. For if it is by casting off one form and outing on another, so that it is one thing together with the first form and another thing together with the other form, then the first thing has not really become the second thing, but rather the first thing has been destroyed, and there remains only its subject (*mawḍūʿ*) or a part of it[1].

The Porphyrian view, labelled "cognitive identification," is an elaboration of Aristotle's famous passage from his *De Anima* 3.8, where he says, "the human soul is in a certain sense all entities." [3]. Avicenna does not dispute the identity of the intellect and the intelligible (i.e., the knower and the known), as that identity is "commonplace in Aristotelian philosophy as it comes down to Avicenna." [4]. Avicenna, rather, disputes the blurring of the distinction between the human soul and the Active Intellect. For the Active Intellect, knowledge is self-knowledge, whereas the human soul requires sense perception to know.

I adjudicate the contested Avicennian view of human knowledge and argue that my reading of Avicenna's epistemology accommodates the identity of the knower and the known in that a potential result of scientific inquiry (i.e., the acquisition of knowledge) is the conjunction of the human soul with the Active Intellect. The conjunction culminates in the transformation of the soul and, therefore, the destruction, so to speak, of the soul as it is prior to the conjunction.

Keywords: Avicenna, Self-knowledge, Active Intellect, Cognitive Identification.

1. Avicenna's *De Anima*, edited by Fazlur Rahman (London: Oxford University Press, 1959) 239. Translated in Adamson, "Porphyrius Arabus on Nature and Art. Appendix 1: Avicenna, Yahyā ibn 'Adī, and Porphyry's Theory of Intellect," in *Studies in Porphyry*, ed. G. Karamanlis and A. Sheppard (London: Institute of Classical Studies, 2007), 156.

2. Although Avicenna attributes this view to Porphyry, the author of the *Isagoge*, there is some dispute as to whether the real target of his attack should be considered to be Porphyry or rather the Porphyrian Baghdadī Peripatetics (Adamson, 159-60). See also J. Finnegan, "Avicenna's Refutation of Porphyrius," in *Avicenna Commemoration Volume*, edited by V. Courtois (Calcutta, Iran Society, 1956), 196. For a contemporary reading of Aristotle as holding such a view, see Black, "Mental Existence in Thomas Aquinas and Avicenna," in *Medieval Studies* 61 (1999): 58-9.

3. Aristoteles, *De Anima*, 431b21; see also 3.5, 430a15.

4. Adamson, "Porphyrius Arabus on Nature and Art. Appendix 1: Avicenna, Yahyā ibn 'Adī, and Porphyry's Theory of Intellect," 157. See Aristotle's *De Anima*, 3.4, 430a3-5; 37, 431b7; 3.8, 431b21-432a1.

EŞREF ALTAŞ

Eşref Altaş was born in 1973 in Erzurum. He graduated from the Marmara University Faculty of Theology in 1998 and began his master's degree at the Marmara University Institute of Social Sciences the same year. In December 2002, he completed his master's with a thesis titled Kâtip Çelebi's Thoughts on Reform. In June 2009, he earned his PhD with a thesis titled Fahreddin al-Râzî's Interpretation and Criticism of Avicenna. He has been involved in textbook writing commissions and has taught at Çanakkale Onsekiz Mart University and Yalova University Faculty of Theology. Currently, he is conducting further research in Islamic philosophy at Medeniyet University, Faculty of Literature, Department of Philosophy. Professor Altaş is married and has four children.



WHAT IS THE FASL (DISTINCTIVE CHARACTERISTIC) OF THOUGHT IN THE MUTA'AKHIRUN PERIOD?

A Study Around the Concepts of Fā'il-i Mukhtār and Mūjib Bi'l-Dhāt

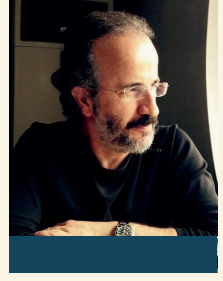
ABSTRACT

After the 12th century, the philosophy of Avicenna (Ibn Sina) was largely inherited by the *mutakallimūn* (theologians), particularly regarding its concepts and subject matters. As a result, the theological thought of the *muta'akhirun* (later period) has often been described in the literature as "philosophical kalām." However, in response to the claim that kalām had become philosophised, scholars—particularly Fakhr al-Dīn al-Rāzī and his followers—were careful to distinguish what set kalām apart from philosophy. Within this framework, *muta'akhirun* kalām thinkers sought to organise their thoughts around the concepts of *fā'il-i mukhtār* (the voluntary agent) and *mūjib bi'l-dhāt* (the necessary by essence). This paper examines how these concepts were understood and how they became central to *muta'akhirun* kalām thought, as emphasised by prominent scholars such as al-Rāzī, al-Tūsī, al-Urmawī, al-Bayḍawī, al-Ijī, and al-Samarqandī. The concept of *fā'il-i mukhtār* is not only unique to theology (*ilm al-kalām*), but it also has far-reaching implications across various fields of thought, including epistemology, ontology, and natural philosophy, giving rise to secondary concepts. This paper highlights how philosophical concepts associated with this central theory were transformed within kalām and aims to clarify the characteristics of *muta'akhirun* thought by distinguishing its core, unchanging concepts from those adaptable and revisable.

Keywords: *Muta'akhirun* Period, *Fā'il-i Mukhtār*, *Mūjib bi'l-Dhāt*, Philosophical Kalām.

MUSTAFA ÇEVİK

Mustafa Çevik earned his bachelor's degree from the Marmara University Faculty of Theology, his master's degree from Harran University, and his PhD from Ankara University. His primary areas of expertise include the philosophy of education, the philosophy of history, philosophical tradition, democracy, human rights, critical thinking, the philosophy of artificial intelligence, the philosophy of social sciences, and the philosophy of family. He is the author of several books, including *Muslim Democracy*, *Philosophy Dealership*, *Love and Existence in Mevlana*, *Philosophy of History*, *Debates on Muslim Democracy*, *David Hume's Theory of Knowledge*, and *David Hume and Philosophy of Religion*. In 2011, he served as a guest lecturer at Oxford University and has been actively involved in academic activities across various countries.



Since 2009, he has been the editor of the *Beytulhikme* International Journal of Philosophy and has contributed numerous scholarly articles. He is a member of the Turkish Philosophical Association and the GelARD Association and has held executive positions in the Eğitim-Bir-Sen Trade Union. Professor Çevik also writes columns for various magazines and newspapers, including *Yeni Söz* and *Milat*. He is currently a faculty member in the Department of Philosophy at Ankara Social Sciences University.

THE RELEVANCE OF PHILOSOPHY FOR THEISTIC MINDS IN THE LIGHT OF CONTEMPORARY CHALLENGES

An Essay on Theistic Applied Ethics and Philosophy

ABSTRACT

This study begins by examining the foundational and transformative effects of philosophy. It then analyses the impact of philosophy during and after the "translation period". Next, it provides a contextual framework for understanding the concept of the "theistic mind". The research also emphasises the possible solutions that the theistic mind has already offered or could potentially offer for contemporary problems, as well as the contributions philosophy can make toward reframing and redefining these issues. Finally, the study explores the practical applications of "applied philosophy" and "applied ethics" in areas such as education, academia, law, morality, and social development within Muslim societies. This includes addressing challenges emerging from new understandings of knowledge, particularly in the light of advancements in artificial intelligence technology.

Keywords: Theistic Mind, Applied Philosophy, Applied Ethics, Theology-Centeredness.

AYŞE SIDIKA OKTAY

Ayşe Sıdıka Oktay was born in 1964 in Emet/Kütahya and completed her primary and secondary education in Uşak. In 1986, she graduated from Ankara University Faculty of Theology. She received her PhD with a thesis titled "Kınalızâde Ali Efendi and His Work Ahlâk-ı Alâî" from Marmara University Institute of Social Sciences in 1998. Between 1986 and 2003, she worked as a teacher in various schools in Izmit and Istanbul. In 2003, she was appointed Assistant Professor at Süleyman Demirel University's Faculty of Theology, Department of Philosophy and Religious Sciences, specializing in the Philosophy of Religion. She continues her scholarly work at the same faculty to this day.



ISLAMIC MORAL THOUGHT IN THE INTERSECTION OF PHILOSOPHY AND THEOLOGY

ABSTRACT

Moral thought in the Islamic world developed through various branches. The two primary sources that constitute Islamic moral thought are traditional morality, established through a moral reading of Quranic verses and hadiths, and the moral works, written by Islamic mystics (*Sufis*) to prepare dervish candidates for the journey of asceticism (*seyr-i şulûk*). Moreover, Muslim philosophers, inspired by the Ancient Greek philosophers, formulated moral philosophies that align with Islamic moral understandings beyond the given sources. This current of thought can be considered the most well-known and influential movement. Theologians like al-Ghazâlî and Sufis like Ibn 'Arabî incorporated philosophers' essential virtues and vices into their works just as they are. This is because the philosophers had a significant influence on adapting virtues to Islamic thought.

It is evident that theologians have not written considerable works focusing directly on Islamic ethics, nor has sufficient knowledge accumulated to form a comprehensive understanding of morality. As a consequence, the school of Islamic ethics formed by theologians is rarely mentioned.

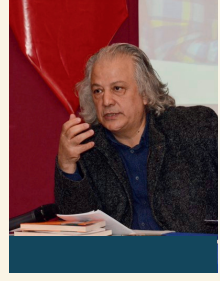
However, theologians' works on the presence of human free will within the context of general and particular will, the nature of good and evil and their origins, and the themes of truth indicate that they stand as incredibly valuable sources for contemporary moral philosophy just as they were in their own time. The Ash'ari and Maturidi theologians confidently continued the discussions on the source of values that began with the Mutazilites. According to Al-Ghazâlî, ethics should be categorised as a religious science rather than a philosophical one. He confidently explained virtues based on verses and hadiths, adding a unique and authoritative dimension to debates on the source of ethics. Fakhr al-Din al-Râzî's approach to ethics, as presented in his books, demonstrates the ethical understanding of theologians after al-Ghazâlî and has had a significant influence on ethical thought following him.

This paper aims to explore the changes and developments in Islamic ethics after al-Ghazâlî and al-Râzî and their effects on later periods by examining the topics and sources of philosophers and theologians in the field of ethics. Thus, the aim of this study is to reveal the processes that Islamic ethics has gone through and the dimensions of the relationship between philosophy, theology, religion, and ethics in these processes. Thus, this study will uncover the stages of development that Islamic ethics has evolved into and the interplay between philosophy, theology, religion, and ethics within the given process. For this purpose, this study compares philosophers' and theologians' understanding of morality before and after al-Ghazâlî and al-Râzî to reveal the similarities and differences between them and to identify the main points of divergence. This paper will also examine the effects of the changes in their understanding of morality reflected in daily life on contemporary moral thought and propose several approaches whilst suggesting possible solutions.

Keywords: Islam, Philosophy, Religion, Ethics, Theology, al-Ghazâlî, al-Râzî.

GÜRBÜZ DENİZ

Gürbüz Deniz was born in 1965 in Oltu, Erzurum. He completed his primary education in Oltu and his secondary education in Erzurum. Deniz earned his master's degree from the Institute of Social Sciences at Atatürk University in 1988, with a thesis titled "Kâtip Çelebi's Philosophy of Education." In 2000, he obtained his PhD with a thesis titled "A Comparison of Hocazâde and Ali Tusi's Theological Disquisitions." In 2002, he was appointed as a lecturer in the Department of Islamic Philosophy at the Faculty of Theology at Ankara University, where he continues to work. His notable works include "Metaphysical Foundations of Human Freedom," "Human Being in the Dimension of Meaning and Existence," and "Theological and Philosophical Discussions."



THE EVOLUTION OF AL-GHAZALI'S THEOLOGICAL THOUGHT

ABSTRACT

Since the propositions of *kalâm* (Islamic theology) and *jadâl* (dialectical argumentation) are conjectural, the conclusions reached from these propositions are also conjectural, meaning that debates (arguments) are not ultimately resolved. Therefore, it seems appropriate to describe the intellectual history of *kalâm* as the history of *jadâl*.

One of the first individuals to position and define *kalâm* was Al-Farabi. In his work *Ihşâ' al-'Ulûm*, he delineated the framework of *kalâm*, which remains relevant even today. Al-Farabi defines *kalâm* not as a defence of religion but as a body of thought formed to eliminate views contrary to and in opposition to the *milla* (nation's laws and actions) set forth by the prophet (the first leader) based on revelation. Within this framework, he makes a tripartite division. While the first of these divisions is generally accepted, the other two have not gained much prominence in the history of *kalâm*. This paper aims to explore the influence of Al-Farabi's framework on al-Ghazali's conception of *kalâm*.

In this work, we will evaluate al-Ghazali's critique of the earlier understanding of *kalâm* and *jadâl* within the first category framed by Al-Farabi. Additionally, the paper will delve into the more extensive discussions of *kalâm* found in al-Ghazali's work *Munqidh*. The elucidations provided in this work not only substantiate Al-Farabi's initial justifications but are also prominently featured throughout al-Ghazali's writings.

The paper will subsequently explore how al-Ghazali's theological perspectives in *Tahâfut* and analogous works correspond with the second category of the theological view of Al-Farabi. It will discuss how *mughalata* (theological disputations) are presented within a specific framework.

Al-Farabi's third view, which is not often discussed and generally brings serious criticisms to *kalâm* and theologians, will be evaluated in the context of al-Ghazali's speculative views on *kalâm*. This context will be extracted from the lines in *Munqidh*, *Tahâfut*, and *Faysal*.

Finally, the position that al-Ghazali assigns to *kalâm* in *Mustasfa* and its widespread acceptance after al-Ghazali will be evaluated in connection with the framework in which Al-Farabi defines *Ilahîyyat* (theology) in *Ihşâ' al-'Ulûm*. In this final context, the relative philosophisation of *kalâm* and the loss of the natural sciences' ground in Muslim thought will be examined concerning al-Ghazali's *Maqâsid al-Falâsîfah*.

Additionally, the question of whether the distinctiveness of al-Ghazali's understanding of *kalâm* stems from the layered nature of his thought or the development and evolution of his theological understanding will also be addressed.

Keywords: Islam, Philosophy, Religion, *Jadâl*, *Kalâm*, al-Ghazâlî, Al-Farabi

MYKHAYLO YAKUBOVYCH

Mykhaylo Yakubovych is currently conducting research on the translations of the Qur'an produced by the King Fahd Complex for the Printing of the Holy Qur'an in Madinah, Saudi Arabia. His research focuses on Central Asian and Eastern European languages. He has also authored an annotated translation of the Qur'an into Ukrainian. Additionally, he has undertaken academic projects on the Islamic manuscript heritage, including the post-classical intellectual history of the Crimean Khanate at the Institute for Advanced Study in Princeton, USA, and 16th–17th-century Qur'anic interpretations among Lithuanian Tatars at Nicolaus Copernicus University in Torun, Poland.



ISLAMIC RATIONALISM IN THE EARLY POST-CLASSICAL MADRASA CURRICULUM

The Case of Crimea

ABSTRACT

In contemporary studies of Islamic Philosophy, the primary focus is often on the classical period, spanning from the eighth to the thirteenth century. It is worth noting that many valuable late medieval Arabic sources have not received the scholarly attention they deserve. In this context, the author delves into the legacy of two scholars from the Crimean Peninsula of the Golden Horde times, namely Sharaf al-Qirimi (d. 1440) and Almad al-Qirimi (d. 1457). Their manuscript works, dedicated to hermeneutics (ilm usul al-fiqh), offer a clear insight not only into certain aspects of post-classical Islamic thought but also the evolution of Islamic knowledge in Eastern European lands, particularly in Crimea. This region witnessed intense intercultural transmission during the Golden Horde era. It is argued that both authors were influenced by Central Asian and Persian philosophical theology, inspired by the works of Abu Ali ibn Shia and his followers. Given the close relationship between post-classical usul al-fiqh and usul al-tafsir and philosophy (falsafah), it is evident that Islamic Philosophy continued to evolve in the Crimean and early Ottoman contexts through a synthesis of various aspects of rationalism and traditionalism. Further research in this area may reveal new insights into the interactions between the philosophical schools of Crimea and other regions of the late medieval Islamic world.

Keywords: Hermeneutics, Almad al-Qirimi, Sharaf al-Qirimi, Crimea, Ottoman.

TANELI KUKKONEN

Taneli Kukkonen is a Professor of Philosophy at New York University Abu Dhabi. He received his doctoral degree from the University of Helsinki in 2002 and became a junior Canada Research Chair in the Aristotelian Tradition in 2003. Kukkonen subsequently held appointments in Finland and New Zealand before settling in Abu Dhabi, where he additionally served as Dean of Arts and Humanities through 2018–2020. Kukkonen's early research focused on Platonic and Aristotelian cosmologies in late antiquity, Arabic philosophy, and the Latin medieval and Renaissance periods. He then pivoted to the study of al-Ghazālī (d. 505/1111), a theorist whose thought Kukkonen has covered extensively in his publications, and to Ibn Ṭufayl's (d. 581/1185) Ḥayy Ibn Yaqzān, a subject on which he wrote the monograph *Ibn Ṭufayl* (Oneworld 2014). Kukkonen is currently working on a monograph on al-Ghazālī as well as on a collaborative project examining *Vice* in Global Perspective.



AL-GHAZĀLĪ AND THE DISCIPLINES

The Radicalism of The Revival

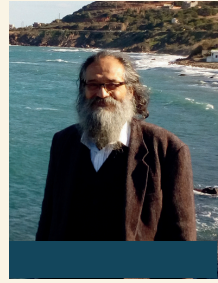
ABSTRACT

Scholarly and popular narratives alike once portrayed al-Ghazālī (d. 505/1111) as the enforcer of a stifling theological orthodoxy, pitted against the supposed radical potential of a freethinking and rationalist *falsafa*. Recent scholarship has assailed this outmoded view from two directions. Firstly, al-Ghazālī was deeply engaged with the rationalist philosophical project; second, his relationship with the prevailing religious disciplines of Islamic law and theology was complex, sometimes bordering on hostile. This does not, however, in my view, make of him a proponent (overt or covert) of *falsafa*, as some have maintained. On my reading, al-Ghazālī's most radical work is the one that has the most radical title, *The Revival of the Religious Sciences*. Al-Ghazālī's commitment to the rhythms of everyday Muslim life, its inherent dignity and its hidden depths, is what sets him apart from the intellectuals of the age and distinguishes him as truly 'radical'. Keeping this in sight allows us to better appreciate both the successes and the failures of his thought in gaining traction in the disciplinary realignment of the 6th–7th/12th–13th centuries.

Keywords: Al-Ghazali, The Revival of the Religious Sciences, Philosophy.

SHAHID RAHMAN

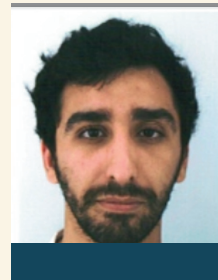
Shadid Rahman is a distinguished Professor of Logic and Epistemology at the Humanities and Social Sciences at the Université de Lille-Nord-pas-de-Calais, Sciences Humaines et Sociales. Moreover, he is a dedicated researcher at the UMR-CNRS 8163: STL. Prof. Rahman obtained his master's in Philosophy, Mathematics, and Philology from Erlangen-Nürnberg University between 1986 and 1989. He finished his PhD in Philosophy, Psychology, and Philology, specialising in dialogical logic and constructive mathematics from 1990 to 1993 at the same university. Subsequently, he earned his Habilitation in Philosophy from Universität des Saarlandes between 1994 and 1997. Rahman's work encompasses both the philosophy of logic and its history. He is a leading researcher in the field of the dialogical conception of logic and has made significant contributions through publications in non-classical logic, legal reasoning, Arabic Logic, and debate theory.



Prof. Rahman serves as the main editing director of two collections of books in Springer: *Logic, Epistemology and the Unity of Science* ve *Logic, Argumentation and Reasoning, Perspectives from the Social Sciences and the Humanities*. Additionally, he is the main co-editor of four other collections in College Publications, namely, *King's College: Cahiers de Logique et Epistémologie, Dialogues, Cuadernos de Lógica, Epistemología y Lenguaje* ve *Logic and Law*.

RAYANE BOUSSAD

Rayane Boussad is a PhD student in philosophy at the University of Lille, specialising in the History of Philosophy, Logic (particularly Dialogical Logic), Philosophy of Language, and Phenomenology. His research spans areas including Suhrawardi's logic and metaphysics. Boussad completed two MA theses: *Carnap, Heidegger and the Metaphysics*, supervised by Claudio Majolino, and *The Language of Philosophy: Between Humboldt and Heidegger*, supervised by Holger Schmid. He has also taught courses on propositional and predicate logic, as well as Aristotle's *De anima*.



SUHRAWARDĪ ON SUFFICIENT REASON AND PLENITUDE

Between Hikma and Kalām

Shahid Rahman

Rayane Boussad

ABSTRACT

In his monumental new book, *The Formation, of Post-Classical Philosophy in Islam* (OUP, 2022), Frank Griffel advances in a text of over 600 pages the thesis that Post-Classical Islamic thought from the 12th century onwards gave birth to a new original philosophy, that in his depth, width and influence must be put on the same level as Rationalism, German Idealism and British Empiricism. Griffel calls this new current *ḥikma* – wisdom – which contrary to a widespread opinion, does not reduce to rational theology (*kalām*) but to an autonomous strong current of thought which produced new concepts and perspectives. In fact, the point is that often the same issues discussed in *kalām* are also discussed in the context of *ḥikma*, although the assumptions and arguments are often developed with the means appropriate to each of these fields of knowledge, sometimes even arriving at different conclusions. A typical example discussed by Griffel (2022, 515-524) is al-Rāzī's discussion of the principle of sufficient reason (PSR) in philosophy and *kalām*: whereas in the former there can be no causation without cause, leading to the acceptance that there is only one world, the eternity of the world, and the acceptance of principle of plenitude (PP), in the latter there can be causation without cause (in God), creation is endorsed, a form of free will that does not commit to a strong form of plenitude is accepted.

Now, an interesting twist to the parallelism between philosophy and *kalām* on the intertwining of PSR and PP is the articulation of their links within a logical framework. A striking example of such an articulation can be found in the logic of *Illumination* (Ishraq) of Shihāb al-Dīn Suhrawardī (549/1155 - 587/1191), one of the most influential and innovative thinkers of the Post-classical era.

Rahman and Seck (2024) have argued that one of the main contributions of the logic of Suhrawardī (549/1155 - 587/1191) developed in *al-Ishraq* is the role that presences play in the dialectical constitution of the meaning of modalities. In such a setting, while the principle of PSR regulates the atemporal attribution of potentialities, PP regulates their contingent temporal realization.

The main aim of our paper is to show how this logical implementation has implications for both the metaphysical and theological consequences of the articulation of PSR and PP. Unlike al-Rāzī, who seems to allow for two different sets of metaphysical conclusions depending on whether the arguments are developed in philosophy or *kalām*, it seems that Suhrawardī's approach contains the elements for a kind of unification based on the notion of knowledge as presence.

Keywords: Post-Classical Islamic Philosophy, Principle of Sufficient Reason (PSR), Ḥikma (Wisdom), Shihāb al-Dīn Suhrawardī.

HODA EL KHOULY

Hoda El Khoully is a distinguished Professor of Philosophy at Cairo University, specialising in ancient philosophy and religions, with a particular focus on Plato and Hermetic writings. She served as the Head of the Department of Philosophy (2017-2022) and Director of the Center of Philosophical Studies & Research (2014-2017). Her area of expertise includes the philosophy of education, culture, and religion, as well as philosophy for children. Prof. El Khoully has an extensive publication record, including journal articles on Greek philosophy, ancient ethics, and dialectics, with work published in prominent international journals. Her research bridges ancient Greek philosophy and its influence on Arabic intellectual traditions, as well as the interplay between philosophy and religion. She has authored several books in Arabic on Greek philosophy, translating significant works into Arabic to make them accessible to a wider audience.

She is an active member of various prestigious international philosophical organisations, including the Institut International de Philosophie in Paris and the British Philosophical Association. Prof. El Khoully has been recognised with several international awards, including the *Alexander S. Onassis* Foundation Scholarship and the *Commander of the Order of the Lion of Alexandria* for her contributions to the promotion of Greek philosophy.



PHILOSOPHY FOR CHILDREN (P4C) IN ISLAMIC WORLD

ABSTRACT

This paper is an attempt to discuss the movement of “Philosophy for children” P4C, and the possibility of its application in school programs in the Islamic world. The main questions addressed in this paper are: What is the status of the child in Islam? What are the values of P4C? Why is philosophy important to teachers? What is the importance of introducing philosophy into primary schools? Does P4C pose a danger to Islamic societies?

Keywords: Philosophy, Philosophy for Children, P4C, Education, Islamic World, Schools.

MAGDI ABDEL HAFEZ SALEH

Magdi Abdel Hafez Abdallah Saleh is an Emeritus Professor of Modern and Contemporary Philosophy at Helwan University, Egypt. He has been a visiting professor at several French universities and Kuwait University. He completed his undergraduate studies at Cairo University (1976) and earned his PhD with honours from Sorbonne University. Prof. Saleh has participated in numerous international conferences and committees, is a member of several academic journals, and has published extensively in both Arabic and French. He is also a recipient of *Egypt's State Award for Excellence* in Social Sciences.



SHAYKH MUṢṬAFĀ 'ABDUL RAZĀQ'S SCHOOL OF PHILOSOPHY

ABSTRACT

The fundamental shift in Islamic Philosophy, which integrated *ʿIlm al-Kalām* (Speculative Theology) into philosophy, was not limited to the pantheistic concept of *Waḥdat al-Wujūd* (Unity of Existence) formulated by Muḥy al-Dīn Ibn 'Arabī (1165-1240) or the philosophy of *Ishrāq* (illumination) championed by Shihāb al-Dīn al-Suhrawardī (1155-1191). This shift also extended to Egyptian scholars Hassan al-'Aṭṭār (1766-1835), Rifā'ah al-Taḥṭawī (1801-1873), and notable thinkers such as Jamāl al-Dīn al-Afghānī (1838-1897) and Muḥammad 'Abduh (1849-1905). In fact, the roots of this shift remain evident today.

In this research paper, we examine an important school that emerged at the beginning of the 20th century, considered an outgrowth of these earlier contributions. This school was led by Shaykh Muṣṭafā 'AbdulRazāq (1885-1947), a pioneer of reform and revivalist movements in the Islamic East. A scholar at Al-Azhar, who later became Grand Imam (1945-1947), Shaykh Muṣṭafā taught Islamic Philosophy at the University of Egypt (now Al-Azhar University) when it was founded in 1925. He guided his students, who became proponents of his school, to approach Islamic Philosophy using contemporary scientific methods, which he himself learned during his studies at the University of Sorbonne, where he earned his doctoral degree with a thesis titled *Imām Shāfi'ī: the Greatest Islamic Legislator*. He also studied *Uṣūl al-Sharī'ah* (Foundations of Islamic Law) at the University of Lyon. His intellectual journey, spanning from 1909 to 1915, immersed him in fundamental scientific principles and methodologies, and he became well-acquainted with the works of Orientalists.

Although Shaykh Muṣṭafā partnered with Orientalists on scholarly projects—such as translating Muḥammad 'Abduh's *Risālat al-Tawḥīd* (Epistle of Monotheism) into French with Bernard Michael and co-authoring *al-Islām wa al-Taṣawwuf* (Islam and Sufism) with Massignon—he criticized their studies for neglecting the spiritual and rational dimensions of Islam. In his book *Tamhīd li Tarīkh al-Falsafat al-Islāmiyah*, he argued that Orientalists overlooked the existence of intrinsic and independent Islamic philosophical thought. Simultaneously, he criticized Muslim scholars who approached Islamic Philosophy strictly from a religious perspective. Shaykh Muṣṭafā sought a third approach that acknowledged Islamic Philosophy while offering a scientific alternative to the methodologies of both trends, which became the hallmark of his philosophical school.

Shaykh Muṣṭafā viewed *ʿIlm al-Kalām* (Speculative Theology) and *Uṣūl al-Fiqh* (Principles of Islamic Jurisprudence) as the origins and primary sources of Islamic Philosophy, predating its encounter with Greek philosophy. This conviction motivated him to develop a new methodology for studying these disciplines. He mentored students such as Maḥmūd Al-Khuḍairī (1906-1960), Uthmān Amīn (1905-1978), 'Alī Samī Al-Nashār (1917-1980), Muḥammad Muṣṭafā Hilmī (1904-1969), Muḥammad Yūsuf Mūsa (1899-1963), and Aḥmad Fu'ād Al-Ahwānī (1908-1970), encouraging them to explore these fields, study major works by Orientalists, and publish and edit classical Islamic philosophy texts and manuscripts.

This paper will examine the contributions of Shaykh Muṣṭafā 'AbdulRazāq's school, highlighting the distinctive features of its philosophical discourse and the research areas it focused on. We will also discuss the prominent figures of the school and its groundbreaking achievements in the history of Islamic Philosophy, employing historical, analytical, and comparative methods.

Keywords: Muṣṭafā 'AbdulRazāq, Islamic Revivalism, Reform Movement, Speculative Theology, Islamic Philosophy.

ABDELALI JAMAL ELAMRANI

Abdelali Jamal Elamrani is an esteemed scholar in Arab-Islamic philosophy with a distinguished academic background from Sorbonne University. His intellectual pursuits centre on the intricate relationship between Aristotelian logic and early Arabic grammar, highlighting the intersection of classical Greek and Islamic thought. A founding member of the History of Arab Science and Philosophy research team at the French National Centre for Scientific Research (CNRS), he has contributed significantly to the study of Islamic intellectual traditions. Throughout his career, he has also lectured at the prestigious Paris III and Paris IV universities, shaping academic discourse in his field.



COMBINING THE PEOPLE OF THEOLOGY AND THE PEOPLE OF PHILOSOPHY IN THE CATEGORY OF PEOPLE OF THOUGHT AND THEORY ACCORDING TO SHEIKH IBN AL-ARABI

ABSTRACT

Sheikh Muhyiddin grew up in Andalusia and did not leave for the East until he had reached the age of forty. In Andalusia, he learned the sciences of theology and philosophy. Speech, especially Ash'ari speech, had been renewed in the Islamic West with the presence of figures who carried it from the East, such as Abu Bakr Ibn Al-Arabi and Muhammad Ibn Tumart, with the great care in this period being given to the books of Imam Abu Hamid Al-Ghazali in the generation that preceded the time of Sheikh Muhyiddin. As for philosophy, it reached its peak with the prominent figures in the religion, such as Ibn Tufayl and Ibn Rushd, whom Sheikh Muhyiddin considered after meeting them as "masters of thought and rational theory."

With the Sheikh's involvement in the Sufi order, he began to distinguish between the approach of the people of God to knowledge of God, which is based on taste and revelation, and the ways of those who use the dialectical method or rational proof, which is the matter that led him to combine philosophers and theologians into a more comprehensive category that he refers to as the "people of thought or rational speculation", as appears. It is clearly stated in the following text contained in the introduction to the book *Al-Futuhaat Al-Makkiyah*: "Philosophy means the love of wisdom. Every rational person loves wisdom. However, people of thought make mistakes in the divine matter more than they are wrong, whether they are a philosopher, a Mu'tazilite, an Isha'ari, or whatever type of the people of the rational speculation."

In this paper, we attempt to examine this combination and determine what Sheikh al-Akbar means by the category of rational speculators, and what, according to him, falls within the realm of rational sciences.

Keywords: Sheikh Muhyiddin, Philosophy and Theology, Rational Speculation, Sufi Order.

BİLAL KUŞPINAR

Bilal Kuşpınar, born on January 10, 1961, in the Derbent district of Konya, completed his bachelor's degree at Selçuk University's Faculty of Theology between 1982 and 1986. He earned his master's degree from Middle East Technical University (METU) in 1987 and his PhD in Islamic Philosophy from Selçuk University between 1990 and 1991, followed by a second PhD in Philosophy from McGill University, Montreal, in 1995. With an extensive academic background, Prof. Kuşpınar has held various prestigious positions, including serving as the Counsellor for Social and Religious Affairs at the Embassy of Turkey in Washington, DC. In 2019, he was appointed President of the Diyanet Centre of America. He has also contributed academically at international universities. Currently, he is a distinguished faculty member in the Department of Philosophy at Necmettin Erbakan University.



ISMAIL ANKARAVI'S INTERPRETATION OF THE NOTION OF 'HIKMA' (WISDOM)

ABSTRACT

In the preface to his famous commentary on Suhrawardi's *Hayakil al-Nur*, Ismail Rusukhi Ankaravi (d. 1041/1631), a prominent Ottoman Sufi-philosopher and the most eminent commentator on Mawlana Rumi's *Masnawi*, makes special mention of a certain group of people, designating them as 'the people of wisdom (*ashab-i hikmet*)' and 'the possessors of natural insight (*erbab-i fitnat*).' He then outlines their distinguished characteristics and merits. Referring to verses from the Qur'an (2:269, 13:29), he declares that these people are worthy recipients of God's *overflowing favours* in this world and that they will be honoured with a *good final state* and a *beautiful return* in the next world. In this particular commentary, *Izahu'l-Hikam*, rather than explicitly explaining his understanding of the notion of *hikma* (for which he refers readers to his other works), Ankaravi elaborates on his characterization of 'the people of wisdom.' He places them into three distinct subdivisions: (i) the exponents of rational souls (*nufus-u natiqa*), most likely referring to philosophers; (ii) the religious scholars (*ulema-i diniyye*), meaning jurists and theologians; and (iii) the Gnostics of certainty (*wefa-i yaqiniyye*), meaning the Sufis. In accordance with their particular perceptions and positions, each of these groups conceives of God's wisdom and discloses His hidden treasures accordingly. He further proclaims that "God granted wisdom and sound judgment in speech and decision" (38:20) to all three groups. Although Ankaravi, as a Gnostic-Sufi, is generally favourable to gnostic tradition, he holds all three groups in high esteem and assigns each a notable place, as they all partake in *hikma*. However, the question of what *hikma* really means to him still remains unanswered. Therefore, in this study, we shall carefully investigate his other commentaries to uncover the meaning, scope, and implications of his conception of *hikma*. We will also reappraise the nature and extent of the relationship among the three fields of Islamic disciplines—*kalam*, *falsafa*, and *tasawwuf*—in seventeenth-century Ottoman scholarship.

Keywords: Kalam, Falsafa, Tasawwuf, Ismail Ankaravi, Suhrawardi, Hayakil al-Nur, Izahu'l-Hikam, Hikma.

MOHAMMAD J. ESMAEILI

Mohammad J. Esmaceli is a scholar at the Iranian Institute of Philosophy, specialising in Avicenna Studies. He completed his PhD in 2011 with a dissertation titled *Aristotle, Philoponus, Avicenna, and Buridan on Dynamics*. In addition to publishing articles on Islamic philosophy, he has also edited several significant works, including the forthcoming editio princeps of Abu l-'Abbās Lawkarī's *Bayān al-ḥaqq bi-ḍaman al-ṣidq*, co-edited with Joep Lameer and set to be published by Brill in 2025. Dr. Esmaceli's professional experience includes serving as Director of International Affairs at the Iranian Institute of Philosophy (2023–present), Director of the Institute's Library (2019–2023), and Director of the Research Department (2011–2014).



He currently teaches courses on Avicenna's philosophy, Aristotle's physics, logic, ethics, and the history of science. His research focuses on Aristotelian philosophy, the interaction between philosophy, science, and *kalam*, and the intellectual history of Islamic thought. He is an active member of several international academic societies and serves on the editorial board of the journal *Aristotelica*.

AVICENNA'S RECEPTION AMONG THE MUTAKALLIMUN: THE DIALOGUE OF AL-GHAZALI, AL-SHAHRASTANI, AL-RAZI AND AL-DAVANI WITH IBN SINA IN THE COURSE OF TIME

A Historical and Bibliographical Survey

ABSTRACT

This presentation explores a recently discovered autograph manuscript by Ṣadr al-Dīn Muḥammad Shīrāzī, more commonly known as Mullā Ṣadrā (d. c. 1635/40 CE), where he engages with prominent scholars like Abu Hamid al-Ghazali (d. 1111 CE). This discovery has led me to investigate the historical reception of Avicenna's philosophy by Ash'ari theologians, particularly how Mullā Sadra interpreted their viewpoints. My aim is to propose a framework for understanding the intellectual exchange between philosophers (*falasifa*) and theologians (*mutakallimun*) during the Islamic Golden Age.

This dialogue between these schools of thought, evident in Mullā Sadra's works, reflects a gradual paradigm shift. While al-Ghazali might not have readily embraced Avicenna's ideas, his engagement with them undoubtedly influenced later thinkers like al-Davani. Each scholar occupies a unique position within the intellectual tradition, and analysing their interactions offers valuable insights for contemporary philosophy.

Initially, some viewed Avicenna's philosophy as simply an Arabic translation of Greek thought. However, a closer look reveals his critical engagement with Greek ideas, integrating them into his own philosophical system. His contributions are diverse, ranging from foundational works in various disciplines to pioneering allegorical writing styles and composing works in Persian. Notably, both his philosophical and Quranic exegesis significantly impacted both his students and his Ash'ari critics. I believe a focused exploration of this under-studied area, particularly the Ash'ari responses to Avicenna, has the potential to make significant contributions to the field.

Keywords: Mullā Ṣadrā, Avicenna's Philosophy, Ash'ari Theologians, Intellectual Exchange.

KASIM KÜÇÜKALP

Kasım Küçükalp was born in 1974 in Erzurum and completed his primary and secondary education in Bursa. He graduated from Dokuz Eylül University Faculty of Theology in 1999, after beginning his studies there in 1994. Following a one-year English preparatory class at Dokuz Eylül University Institute of Social Sciences, he started his master's programme and became a Research Assistant at Uludağ University Faculty of Theology. Under Prof. Ahmet Cevizci's supervision, he completed his master's thesis, *The Philosophical Influence of Nietzsche on Postmodernism*, in 2002. He earned his PhD in 2008 with a dissertation titled *Two Approaches to the Deconstruction of Western Philosophy: Heidegger and Derrida*.



Küçükalp became an associate professor in 2011 and was promoted to full professor in 2017. He currently teaches in the Department of History of Philosophy at Uludağ University Faculty of Theology.

A PROPOSAL ON THE ONTOLOGICAL STATUS OF RELIGION/ISLAM AND ITS MEANING FOR HUMAN EXISTENCE

In the Context of The Delineation between Physics, Metaphysics, and *Ghayb* (Unseen)

ABSTRACT

When religion is considered in the context of the distinction between physics, metaphysics, and *ghayb* (the unseen), it attains an ontological status that reveals the meaning of human existence. Modern approaches have led to the reduction of religion to philosophical and scientific understandings, which has obscured its true nature. Religion should be approached ontologically rather than ontologically, where humans are seen merely as bio-psycho-social beings. While science investigates things by remaining limited to the phenomenal realities of the physical world, philosophy questions truth through thought categories. However, since both fields cannot overcome the epistemic limits of humans, they are inadequate in grasping the ultimate truth and meaning. Religion, by contrast, is grounded in the realm of *ghayb*, which lies beyond both physics and metaphysics. This realm allows humans to establish a direct relationship with the truth, transcending their epistemic limits. Religion is not merely a belief system but an ontological foundation that offers the opportunity to discover the meaning of human existence and determine its direction. Divine revelation provides humans with existential consciousness beyond the physical and metaphysical limits and integrates them with the truth.

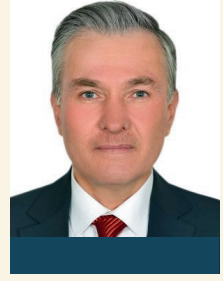
The ontological ground of this integration is the Prophet. The Prophet, as the first recipient of divine revelation, embodies it. He transforms religion from a theoretical construct into an ontological proposal. Through his Sunnah, religion moves beyond being mere teaching and enables humanity to connect with the truth in their search for existential meaning. In this context, the ontological status of Islam, when considered together with the role of the Prophet and his Sunnah, holds a central place in humanity's journey to ultimate truth and the resolution of existential problems. Religion, with its ontological status that transcends both physics and metaphysics and is based on *ghayb*, offers a framework that defines the meaning and direction of human existence, guided by the Prophet. Not only does Islam emerge as a belief system but also as an ontological proposition that enables humanity to overcome physical and metaphysical limitations and unite with the truth.

Our study aims to provide an ontological clarification of the constructive and explanatory role of religion in addressing issues such as the meaning of human existence, the nature of being, and the uniqueness of humans among other beings. We argue that treating God and religion with arguments grounded solely in human epistemic powers leads to a neglect of their true ontological status and their existential significance for humanity. In conclusion, we contend that the ontological foundations of religion and the transcendent nature of God must be understood beyond the realms of physics and metaphysics, within the framework of connections to *ghayb*.

Keywords: Ontology, Metaphysics, Religion, *Ghayb* (Unseen), Prophet.

EJDER OKUMUŐ

Ejder Okumuő graduated from Selçuk University Faculty of Theology in 1988 and subsequently worked as a teacher in Istanbul and Kahramanmaraő from 1989 to 1994. He received his master's degree from Selçuk University Institute of Social Sciences in 1995 and completed his PhD at Marmara University Institute of Social Sciences in 1999. Before joining Ankara Social Sciences University, he served as a lecturer at Yüzüncü Yıl University, Marmara University, Dicle University, and Dokuz Eylül University. He also held visiting professor positions at Louisiana State University and the University of Nevada in the United States in 2004 and 2007. Professor Okumuő has authored numerous books, articles, and translations, including his recent works *Politics and Ethics in Kinalzade* and *The Concept of Social Deterioration in the Qur'an*.



THE SOCIOLOGICAL PERSPECTIVE IN IBN KHALDUN'S CRITIQUE OF THE THEOLOGICAL-PHILOSOPHICAL SYNCRETISM

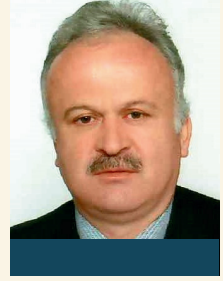
ABSTRACT

This study explores Ibn Khaldun's criticisms of the syncretic approaches to theology and philosophy (Muta'alkhkhirin method and theology) that emerged and evolved in Islamic thought after al-Ghazali, with a particular focus on the sociological perspective underpinning these critiques. In Ibn Khaldun's work, the sociological perspective plays a central role, not only in his general approach but also as a crucial element of his method of critique. He argues that one of the most important ways to assess the accuracy of historical accounts or narrations is to analyze their social reality, examine the cause-and-effect relationships between events, and consider the complexities that inform them. Thus, this study specifically focuses on Ibn Khaldun's sociological approach in relation to his critique of the integration of Islamic theology and philosophy. Methodologically, the research is based on a literature review of existing sources, aiming to evaluate and interpret the problem from a hermeneutic perspective.

Keywords: Ibn Khaldun, Syncretism of Theology and Philosophy, Sociological Perspective, The Science of 'Umran.

KEMAL SÖZEN

Kemal Sözen was born in 1961 in the Cide district of Kastamonu, Turkey. He completed his undergraduate degree at the Faculty of Theology, Marmara University, in 1983. From 1987 to 1996, Sözen worked as a teacher while pursuing his master's and PhD degrees in Islamic Philosophy at the Institute of Social Sciences, Marmara University. In 1997, he was appointed Assistant Professor at Süleyman Demirel University, where he later achieved the title of Professor. Sözen's research interests include Islamic philosophy, Turkish Islamic thought, and moral philosophy. His notable works include *Ahmet Cevdet Pasha's Philosophical Thought* and *Metaphysics in Ibn Kemal*. Currently, he serves as a faculty member at Akdeniz University.



AL-GHAZALI'S INFLUENCE ON THE STRUCTURAL TRANSFORMATION OF THE ISLAMIC INTELLECTUAL TRADITION AND ITS REFLECTIONS ON OTTOMAN THOUGHT

ABSTRACT

Al-Ghazali (d. 1111), who holds a significant position in the Islamic intellectual tradition encompassing core elements such as philosophy, theology (kalām), and mysticism (taṣawwuf), had a profound impact on the structural transformation of this tradition. He wrote *Tahāfut al-Falāsifa* to critique certain metaphysical views of the Peripatetic philosophers, namely al-Farabi and Avicenna (Ibn Sina). In response to his critiques, the Peripatetic philosopher Ibn Rushd (d. 1198) authored *Tahāfut al-Tahāfut* (The Incoherence of the Incoherence). As a result of the criticisms exchanged between these two philosophers, Avicenna's philosophy was reshaped and maintained a prominent position in the Islamic world during the 13th century. Although Avicenna's thoughts formed the foundation of this newly emerging and evolving Islamic intellectual structure, it was al-Ghazali's critical stance aimed at diminishing the influence of Avicenna's philosophy that played a crucial role in shaping this intellectual trend. Al-Ghazali and his era are therefore considered a turning point in Islamic thought, to the extent that Islamic intellectual history is often divided into periods before and after al-Ghazali. Consequently, there is a widespread understanding that the muta'akhhirun (later) period in Islamic thought began with al-Ghazali.

Al-Ghazali's influence was particularly significant in the process of the philosophisation of kalām (Islamic theology). During his time, a philosophical method was adopted in the field of kalām. Additionally, al-Ghazali is often seen as the figure who integrated philosophy into the science of mysticism. The relationship between kalām and mysticism also began with al-Ghazali. His assertion that the only knowledge leading to metaphysical certainty is mystical knowledge led to the widespread belief that mysticism was the true path to definitive and direct knowledge. As a result, a thought system that synthesized philosophy, kalām, and mysticism developed in the Islamic world and also came to dominate Ottoman thought.

This paper will first address the nature of Avicenna's philosophy, which was reshaped due to al-Ghazali's critique of the Peripatetic philosophers, and then focus on al-Ghazali's influence on the spread of this philosophy across the Islamic world. It will also examine the emergence of an eclectic intellectual structure in the Ottoman context, resulting from the erasure of boundaries between philosophy, kalām, and mysticism after al-Ghazali, and provide some assessments on this matter.

Keywords: Al-Ghazali, Tahāfut Tradition, Islamic Thought, Avicenna's Philosophy, Ottoman Thought.

MEHMET CÜNEYT KAYA

Mehmet Cüneyt Kaya graduated from the Faculty of Theology at Marmara University in 2000. He completed his master's degree at Marmara University's Institute of Social Sciences, Department of Philosophy and Religious Sciences, in 2002, with a thesis titled *The Idea of the Perfection of the Universe in Avicenna's Philosophy*. Following this, he pursued further research in the Department of Near Eastern Languages and Civilizations at Yale University, USA, from 2005 to 2006. In 2008, he received his PhD from Istanbul University's Institute of Social Sciences, Department of Philosophy and Religious Sciences, with a thesis titled *Possibility as a Metaphysical Problem in Islamic Philosophy*.



Since 2009, Kaya has been a faculty member at Istanbul University's Faculty of Letters, in both the Department of Philosophy and the Department of History of Turkish-Islamic Thought. He was awarded the title of associate professor in Philosophy in 2012 and became a full professor in 2018. Additionally, Kaya served as the director of the Islamic Studies Centre affiliated with the same faculty from 2016 to 2019.

THE PERCEPTION OF KALĀM IN AL-MIRĪ'S *AL-IRSHĀD LI-TASHĪHIL-'ĪTIKĀD* A Philosophers Account

ABSTRACT

Although the tension between philosophy and theology—or between philosophers and theologians—has long been considered one of the central themes in the history of Islamic thought, it is difficult to find significant examples in the works of early philosophers where theology (*kalām*) or theologians (*mutakallimūn*) are viewed as serious rivals. In the works of founding figures such as al-Kindi (d. ca. 252/866), al-Fārābī (d. 339/950), and Avicenna (d. 428/1037), references to theology and the theologians are sparse and indirect. The dominant narrative in the history of Islamic thought suggests that this dynamic shifted with al-Ghazālī's (d. 505/1111) well-known critiques and Ibn Rushd's (d. 595/1198) criticism of the Ash'arī theological tradition in particular. However, there is a lesser-known figure whose work compels us to reconsider this narrative: Abu al-Hasan al-Amīrī (d. 381/992). A prominent figure of the Kindī school in the tenth century, al-Amīrī's extant works offer valuable insights into his interest in applying philosophical approaches to theological matters. His recently rediscovered work *al-Irshād li-tashīhīl-'ītikād*, previously thought to be lost, contains elements that promise to significantly enhance our understanding of al-Amīrī's treatment of religious belief. In this scholarly work, al-Amīrī goes beyond merely addressing the fundamental elements of religion with philosophical methods and concepts; he openly challenges the theologians and harshly criticises their approach to justifying religion—a stance that precedes the critiques of Averroes. This paper seeks to analyse these implications by examining how theology and the theologians are portrayed from al-Amīrī's perspective, with a particular focus on *al-Irshād*, which has not yet been published.

Keywords: Philosophy, Kalām, Abu Al-Hasan al-Amīrī, *Al-Irshād li-tashīhīl-'ītikād*.

TERENCE J. KLEVEN

Terence J. Kleven is a distinguished scholar specialising in Classical Greek, Syriac, and Arabic Philosophy and Literature. He is renowned for his teaching and publications on the critical examination and rejuvenation of the philosophies of Plato and Aristotle by the Classical Arabic Philosophers, including al-Fārabi, Ibn Sinā, Ibn Bajja, Ibn Rushd, Ibn Ṭimlūs, Ibn Daud, and Maimonides. His particular focus lies in the relationship between philosophical science, theology, and law. Terence J. Kleven holds the Jacob and Gela Schnucker Sessler Chair in Philosophy and Religion at Central College in Pella, Iowa, USA.



Throughout his career, he has been honoured with fellowships from esteemed institutions, including the Hebrew University in Jerusalem, the American Research Center in Egypt, the Centre Louis Pouzet at the Bibliothèque Orientale at the Université Saint-Joseph in Beirut, the University of Jordan, and the Max Planck Institute for the History of Science in Berlin. He pursued his graduate studies in Religious Studies at McMaster University in Hamilton, Ontario, Canada.

IBN RUSHD'S PHILOSOPHIC DEFENCE OF THE PROOFS OF RELIGION AGAINST THE ASH'ARĪYA (THE ATOMISTS) IN CHAPTER ONE OF THE *KITĀB AL-KAŞF 'AN MANĀHIJ AL-ADILLA FĪ 'AQĀ'ID AL- MILLA*, STUDY II

ABSTRACT

This essay is a continuation of the study of the arguments Ibn Rushd makes in refutation of the various sectarian, so-called “theological”, groups within Islam. Chapter I of the *al-Kaşf* (*The Unveiling*) is an evaluation of arguments used as proof for the existence of God. The first study I conducted on Chapter One of this treatise, Study I (Arabic editions—Müller, pp. 27, l. 1—31, l. 17; Qāsim, pp. 132, l. 1—137, l. 11; al-Jābarī, pp. 97, l. 1—105, l. 5), is an exposition of 1) Ibn Rushd's introduction to the entire treatise, 2) his arguments against the Ḥashwiya, the ‘Literalists’, or ‘Hearers’, and 3) his refutation of the first set of arguments made by the Ash'ariya. This present study, Study II (Arabic editions—Müller, pp. 31, l. 17—41, l. 21; Qāsim, pp. 137, l. 12—148, l. 21; al-Jābarī, pp. 105, l. 6—116, l. 20), is Ibn Rushd's arguments in refutation of those made by the Ash'ariya to support the affirmation of God's existence. In the first study I argued:

His [Ibn Rushd's] aim is to examine what is needed by all people in order for them to make assent to the teachings of the Lawgiver; in chapter one, for example, this assent is belief in the existence of God, a truth needed by every type of human nature. He argues that the teachings of the Qur'an are not devoid of reason; the verses are not simply for a method of anti-rational hearing, as with the Hearers, the so-called “Literalists”, nor are they an irrational solution to unresolved philosophical doubt, as with the Ash'ariya and the Mutakallimūn generally.

In the section of Chapter One of *The Unveiling* which I am enucleating in this essay, he addresses two other methods used by the Ash'ariya for the proof of God's existence, both methods emerge primarily from the defense of what the Ash'ariya think is meant by the “createdness” of the world. The first method is based upon an argument that the createdness of accidents leads to the conclusion of the createdness of entities and of the whole world, and, thus, to the recognition of the existence of a Creator. The second method is based on the argument that the world could be completely other than it is, and this element of contingency is, thus, another proof of the existence of the Creator. Ibn Rushd argues that these arguments are inaccurate accounts of natural science and are internally contradictory, and therefore are irrational proofs for the existence of God. In short, neither argument of the Ash'ariya agrees with the proofs of religion found in the Qur'an.

Keywords: Ibn Rushd, *al-Kaşf*, Ash'ariya, Createdness.

PILAR HERRÁIZ OLIVA

Pilar Herráiz Oliva, a faculty member at Istanbul Medeniyet University, has dedicated her academic career to the study of the transmission and reception of Ibn Rushd's philosophy in the Latin world. Her scholarly contributions span various publications and translations, particularly in the fields of the history of science and medieval philosophy. Her recent work, *Dos Tratados Averroístas Sobre la Eternidad del Mundo: Siger de Brabante y Boecio de Dacia* (Two Averroist Treatises on the Eternity of the World: Siger of Brabant and Boethius of Dacia), was published in 2022 by Eunsa, the publishing house of the University of Navarra.



THE UNITY OF IBN RUSHD'S THOUGHT OR THE MULTIPLE AVERROES REVISITED

ABSTRACT

When addressing Ibn Rushd's (latinised as Averroes) thought on philosophy and religion, many scholars tend to examine the corpus of his works by completely separating those philosophical and those theological in nature as if they were the works of two different persons. That is, the Cordovan philosopher's works are oftentimes treated as if they were the works of Ibn Rushd, the *Qāḍī* or *original thinker* on the one hand, and those of Averroes, or Aristotle's Commentator on the other. Alternatively, there is also another dichotomy, i.e. whereas he was also a *Qāḍī*, it seems that when we, scholars of the present, examine the contents of his philosophy, are supposed to do it through a purely philosophical lens devoid of all religious belief.

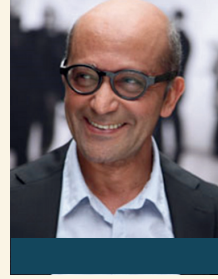
However, one of the main *topoi* of Ibn Rushd's philosophy is the principle of the unity of truth, revealed and philosophical. Such topos, contrary to what is traditionally assumed, cannot only be found in his theological works, but rather impregnates the whole of his works. It is our standpoint therefore that we should aim at showing and understanding the unity, not only of the truth with itself, but also the unity of Ibn Rushd's thought in terms of the relations between philosophy and religion.

In order to shed light on these issues we will first place Ibn Rushd within its proper context, which is that of the Almohad reform: even though the creation of madrasas happened quite late in the Islamic West this is in no way a sign that the Maghreb was not subject to a process of deep educational reforms, which took place mainly during our philosopher's time. Secondly, we will address the origins of this apparent division of Ibn Rushd's thought, for which we will rely on passages of some of his different works. Lastly, we will examine other instances of the Cordovan philosopher himself stating the principle of the unity of truth and making references to religious affirmations which are found in philosophical works and which, at the same time, substantiate the philosophical inquiry.

Keywords: Ibn Rushd, Almohad Reform, Cordovan Philosopher, Theology.

ALI BENMAKHLouF

Ali Benmakhlouf is a Professor at Mohammed VI Polytechnic University (UM6P) and director of the African Studies Centre in Morocco. He is also a Professor Emeritus at Paris Est Val de Marne University and a member of multiple academic institutions, including the Académie Nationale de Pharmacie and the Academy of the Kingdom of Morocco. His research spans medical sciences, philosophy of logic, and classical Arab philosophy. He has authored several books, including *The Power of Reason: Logic and Medicine* (2018) and *L'humanité des autres* (2023).



POST-AVERROIST CONTROVERSIES The Historical Current and The Nominalistic Current

ABSTRACT

In the 13th and 14th centuries, Arab-Muslim philosophy was in conversation, often critically, with the philosophy of Averroës. The lecture will draw on two examples: one in history with Ibn Khaldûn (14th century), the other in religious sciences with Ibn Taymiyya (13th century). What they have in common is the place of logic within the body of knowledge taught and transmitted. Ibn Khaldûn acknowledged his debt to Ibn Rushd, but turned rhetoric towards social issues, taking it out of the logical framework in which Ibn Rushd had confined it. The other, Ibn Taymiyya, engaged in a fierce controversy over the rejection of the principles of Aristotelian logic, from a nominalistic and skeptical perspective.

Keywords: Arab-Muslim Philosophy, Aristotelian Logic, Ibn Khaldûn, Ibn Taymiyya.

RIZA TEVFIK KALYONCU

Rıza Tevfik Kalyoncu received his bachelor's degree from Uludağ University, Faculty of Theology, in 2012, spending a semester at Radboud University, Department of Theology. He later served as a Research Assistant at Dokuz Eylül University for four years. In 2015, he successfully defended his master's thesis titled *Ibn Khaldun's Theory of Interpretation*. He also conducted additional research at the Department of Philosophy at Freiburg University. Between 2022 and 2023, he pursued research on the Philosophy of al-Fārābī under the guidance of Prof. Dr. Frank Griffel at Yale University as part of the TÜBİTAK 2214-A PhD fellowship programme. He completed his PhD on al-Fārābī's understanding of *Kalām* at Istanbul Medeniyet University, Department of Philosophy. Currently, he continues his research at Ibn Haldun University and delivers lectures on Islamic Philosophy and Contemporary Islamic Thought.



BETWEEN PHILOSOPHY AND THEOLOGY Ibn Taymiyya's Approach to the Problem of Defining Reason

ABSTRACT

The problem of defining reason is a central issue in philosophy in general and in Islamic philosophy and theology in particular. Throughout the history of Islamic thought, numerous works have been composed to explore the meaning of reason. Notably, Ibn Taymiyya is one of the thinkers who placed particular emphasis on the relationship between reason and revealed tradition in Islamic thought. This study analyses Ibn Taymiyya's perspective on the definition of reason, particularly through his references to philosophy and theology. In his work, *Majmū' Fatāwā*, Ibn Taymiyya devotes significant attention to the problem of defining the intellect. He presents the perspectives of philosophers and theologians in his own words while also articulating his own viewpoint.

This study delves into Ibn Taymiyya's exploration of the concept of intellect in *Majmū' Fatāwā* and aims to crystallise his views within the broader context of Islamic thought. It begins by highlighting the dichotomy between philosophy and theology as it existed prior to Ibn Taymiyya, particularly in relation to the definition of reason. The second part of the study focuses on analysing Ibn Taymiyya's perspectives in *Majmū' Fatāwā*, revealing that while he may seem to align with theological views, he actually offers a more nuanced interpretation than what was traditionally accepted by theological schools, as seen in other aspects of his work.

In his statements in this work, Ibn Taymiyya emphasises the importance of justifying the idea that reason is an accident (*araḍ*). Although this notion appears to align with the theologians' perspective, Ibn Taymiyya clarifies more explicitly than al-Ghazālī, for instance, that reason lacks any ontological continuity. While Ibn Taymiyya strongly criticises the philosophers' definition of reason as a substance in itself, he also approaches the theologians' definition of the intellect as the totality of necessary knowledge with skepticism. Instead, Ibn Taymiyya posits that reason should be characterised as an 'attribute' rather than an accident.

In his discussions on reason, Ibn Taymiyya highlights its connection with the theory of the soul and metaphysics, though theological concerns also play a role. He devotes a separate chapter to critiquing the theologians' definition of intellect, arguing that their approach—defining intellect as the sum of necessary knowledge—is incomplete. Similar to al-Ghazālī, he refers to *al-Harith al-Muhasibī's* definition of reason, but unlike al-Ghazālī, Ibn Taymiyya refrains from equating reason with the heart or light.

This study analyses Ibn Taymiyya's viewpoint on the problem of defining reason by considering the perspectives of philosophers and theologians who preceded him. It also argues that Ibn Taymiyya formulated a third perspective, grounded in his own methodology, regarding this specific issue.

Keywords: Philosophy, Kalam, Ibn Taymiyya, Reason.

JOSEPH E. B. LUMBARD

Joseph E. B. Lumbard is an Associate Professor of Islamic Studies in the College of Islamic Studies at Hamad bin Khalifa University in Qatar and a General Editor for *The Study Quran* (HarperOne 2015). A specialist in Quranic Studies, Sufism, Islamic philosophy, and comparative theology and former advisor for interfaith affairs to the Jordanian Royal Court, he is the author of *Aḥmad al-Ghazālī, Remembrance and the Metaphysics of Love* (2016), *Submission, Faith and Beauty: The Religion of Islam* (2009), and editor of *Islam, Fundamentalism, and the Betrayal of Tradition* (2nd edition, 2010).



BEING AND KNOWLEDGE IN THE QURAN Metaphysics as an Unfolding of the Quranic Paradigm

ABSTRACT

This paper examines the classical Islamic paradigm that, in following upon the Quranic and prophetic injunctions, made knowledge central to Islamic civilisations from Africa to Indonesia. While there were multiple disciplines and many more sub-disciplines, the various subjects and fields of classical Islamic learning stood, as Wael Hallaq argues, “in a particular relationship to one another, one that could be said to have a cohesive structure in which cross-fertilization was routine” (Restating Orientalism, 76). Central to this cohesion lies a Quranic paradigm of knowledge that leads towards God and inner equilibrium, thereby establishing everything in a balance (*mīzān*)—or what Naquib al-Attas refers to as “justice.” Central to the maintenance of this paradigm and the pursuit of knowledge is the notion that the created world presents an intelligible reality. This order must, however, be understood in accord with the higher realities or first principles that determine it.

From the time of Ibn Sīnā (d. 427/1037), this hierarchical understanding of the sciences enshrined metaphysics (the study of reality) as the highest science (*‘ilm*) that provides the postulates upon which other sciences could be developed and in which they could be grounded. While some have argued that the metaphysical architecture provided by Ibn Sīnā is not in accord with the Quranic vision of knowledge and reality, many philosophers and theologians (*mutakallimūn*), from Abū Ḥāmid al-Ghazālī (d. 505/1111) to Fakhr al-Dīn Rāzī (d. 606/1210) to Sadr al-Dīn Shīrāzī (d. 1050/1540) and beyond, saw an indelible link between the detailed expressions of metaphysics begun by the Peripatetics and the Quranic presentation of reality and knowledge.

This paper provides an investigation of this Quranic paradigm and the manner in which it has influenced philosophy and theology. It argues that just as metaphysics or first philosophy argues that being as such must first be understood in order that one be able to understand all other fields of knowledge, so too, does the Quran present a paradigm in which there is an essential connection between ontology and epistemology that must be understood and maintained for any other fields of knowledge to maintain their efficacy.

Keywords: Islamic Knowledge Paradigm, Quranic Influence, Naquib al-Attas, Metaphysics, Ontology and Epistemology, Ibn Sīnā.

KAREN TALIAFERRO

Karen Taliaferro is an Associate Professor of Humanities at the Hamilton Center at the University of Florida, having previously taught at Arizona State University. For the 2024–2025 year, she is a Fulbright Fellow in Morocco, where she previously served as a Peace Corps Volunteer. Her research interests include ancient and medieval political philosophy as well as religion and politics, with a particular emphasis on Islamic thought. Her first book, *The Possibility of Religious Freedom: Early Natural Law and the Abrahamic Faiths* (Cambridge University Press, 2019), examined the perennial conflict of divine law and human law, proposing a re-examination of ancient and medieval traditions of natural law to mitigate the conflict.



ISLAM AND NATURAL LAW

A Tradition in Development

ABSTRACT

It is a question of contention, and especially recent contention, as to whether Islam has a natural law tradition. This is due in part to the fact that such a tradition must be extracted; there is no self-conscious tradition of anything referred to as "natural law" within either Islamic philosophy or the (more powerful) *uṣūl al-fiqh*, or jurisprudential tradition. Instead, strictly speaking, *sharī'a*, Islamic law, is divine law, and neither Islamic jurists (*fuqahā'*) nor philosophers (*falāsifa*) have attempted to theorise a distinct *lex naturalis*. Still, this is not the full picture; indeed, to a great extent it masks the truth about Islamic law, theology, and philosophy, particularly as they have developed in the modern era. This paper examines developments in Islamic philosophy, *kalam* and jurisprudence, garnering evidence for a natural law tradition – both ever-present and in continuous development. It examines three potential pathways within Islam for recovering elements of natural law that have been present throughout its history: *istihsān* (equity), the *maqāsid al-sharī'a* (aims of the divine law), especially as developed in the 20th and 21st century, and finally, Ibn Rushd's own notion of unwritten law (*sunan ghair al-maktūba*), from pre-modern Islamic philosophy. The overall conception of Islamic law emerging from this study opens wide a space for natural law, one that is especially ripe for further understanding as well in contemporary Islamic societies as in Western scholarship.

Keywords: Natural Law in Islam, *Uṣūl al-Fiqh*, *Maqāsid al-Sharī'a*, Ibn Rushd and Unwritten Law.

TUNA TUNAGÖZ

Tuna Tunagöz, born in 1978 in Adana, graduated from the Faculty of Theology at Çukurova University in 2002. He completed his master's degree at the same university's Institute of Social Sciences in 2005, with a thesis titled *Mawlana's Views on Some Theological Issues and Their Evaluation*. In 2012, he received his PhD from the Institute of Social Sciences at Ankara University with a thesis titled *Ebu'l-Barakât al-Bağdâdî's Concept of God*. In 2013, he joined the Faculty of Theology at Çukurova University as an Assistant Professor in the Department of Islamic Philosophy. He was promoted to Associate Professor in 2019 and currently serves as a faculty member at the same institution.



THE SPIRIT OF NIZAMIYAH OR THE NEW REALITY The Influence of al-Juwaynî and al-Ghazâlî on Abū al-Barakât al-Bağhdâdî's Metaphysics

ABSTRACT

The 5th/11th century marked a critical period in Islamic thought, shaping intellectual trajectories that influenced subsequent centuries. During this era, two prominent figures, Avicenna (d. 428/1037) and al-Ghazâlî (d. 505/1111), made foundational contributions. At the beginning of this century, Avicenna synthesised Aristotelian, Neo-Platonic, and Islamic thought to develop a comprehensive system of rational knowledge, addressing everything from the mundane to the divine. In contrast, al-Ghazâlî initiated a theological reformation by integrating revealed sciences, Sufism, and some aspects of Avicenna's philosophy. However, al-Ghazâlî also criticised Avicenna's metaphysical interpretations, particularly their perceived incompatibility with core Islamic teachings.

The intellectual landscape of the 6th/12th century was profoundly shaped by the works of both Avicenna and al-Ghazâlî, whose philosophical and theological positions became key reference points for subsequent thinkers. This period was characterised by intense debates over the nature of truth, especially regarding the relationship between human reason and revealed knowledge. Broadly, the intellectual frameworks of the time can be categorised into three schools: the 'Avicennian' school, which sought to further Avicenna's philosophy; the 'Ghazalian' school, which aimed to advance classical Islamic theology while criticising Avicenna's metaphysical views; and the 'Reformists,' who rejected both approaches and pursued new philosophical paths.

Abū al-Barakât al-Bağhdâdî is recognised as the first representative of the 'Reformist' school of the 6th/12th century, followed by Suhrawardî and Averroes. Bağhdâdî's philosophy is notable for its originality and independence. Although he was influenced by Avicenna in general, his thought was especially shaped by al-Ghazâlî's critique. In addition, the intellectual legacies of Plato, Aristotle, Abū Bakr al-Râzî, al-Fârâbî, and al-Juwaynî are evident in his writings.

Among these influences, the thought of two key figures from the Nizamiyya tradition—al-Juwaynî and al-Ghazâlî—played a particularly significant role. Bağhdâdî adopted al-Juwaynî's theory of *ahwâl* (states) in his interpretation of God's attributes in *Irshād*, viewing them as distinct from God's essence. His analysis of God's knowledge of particulars also reflects al-Ghazâlî's critique of Avicenna, particularly as presented in *Tahāfut*. Furthermore, Bağhdâdî exhibited affinities with concepts such as *wahdat al-wujūd* (the unity of being) and emphasised the name *Nūrul-Anwār* (Light of Lights) for God, ideas that also appear in al-Ghazâlî's *Mishkāt al-Anwār*. These intellectual commitments reveal Bağhdâdî's engagement with both philosophical and theological traditions, particularly his movement towards a Neo-Ash'arî understanding of metaphysical issues.

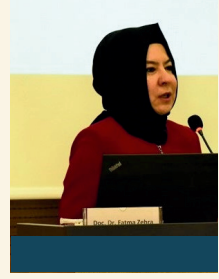
Baghdādi's philosophical trajectory can be seen as a departure from the dominant Avicennian framework. His embrace of Neo-Ash'arism and al-Ghazālī's metaphysical positions, especially in relation to the limitations of human reason in understanding the divine, signaled a broader ideological shift in the period. Baghdādi's philosophy reflects an openness to a variety of perspectives, avoiding rigid adherence to any single school of thought. His intellectual stance was part of a larger trend in 6th/12th-century philosophy, in which thinkers like Suhrawardī, Averroes, and Fakhr al-Dīn al-Rāzī also critiqued Avicenna's metaphysics, albeit for different reasons.

The *Tahāfut* (Incoherence) was a key text that catalysed this critique. As a result, the intellectual movement originating in the Nizamiyah Madrasas transformed the landscape of Islamic thought, leading to the rapid decline of Avicenna's metaphysical dominance. This shift, which can be described as the 'Nizamiyah Spirit,' continued to influence Islamic thought through figures like al-Rāzī in the following centuries. Ultimately, the Nizamiyah's goal of organising the Islamic world around Shāfi'ism and Ash'arism was largely realised, though this success came at the expense of Mu'tazilite theology and Avicenna's metaphysical system.

Keywords: History of Islamic Thought, Peripateticism, Ash'arism, Abū al-Barakāt al-Baghdādi, Nizamiyah Madrasas.

FATMA ZEHRA PATTABANOĞLU

Fatma Zehra Pattabanoğlu earned her PhD with a thesis titled "Ibn Kammuna and His Philosophy" from the Department of Philosophy and Religious Sciences at Marmara University Institute of Social Sciences between 2000 and 2007. She completed her master's degree with a thesis titled "The Problem of Prophethood in Avicenna" at the same university from 1997 to 1999. She received her undergraduate degree at Marmara University's Faculty of Theology between 1990 and 1995. Since 2023, she has worked as a professor at Kastamonu University's Faculty of Humanities and Social Sciences. Her research interests include Islamic philosophy, Turkish Islamic thought, and moral philosophy.



ANALYSING THE CONCEPTUALISATION OF THE DIVINE IN THE POST- RAZĪ PHILOSOPHICAL-THEOLOGICAL DISCOURSE:

The Case of Ibn Kammūna

ABSTRACT

Although Ibn Kammūna is referenced in bibliographic, philosophical, and historical texts from the classical Islamic world, his intellectual contributions only garnered significant recognition in the early 20th century. Despite his presence in these texts, biographical information on his life remains sparse within extant literature and sources. Importantly, Ibn Kammūna occupies a pivotal role in representing various philosophical schools, particularly through his commentaries on the works of preeminent philosophers such as Ibn Sina and Suhrawardi. A close analysis of his writings reveals that Ibn Kammūna assimilated and engaged with the intellectual heritage of luminaries including Ibn Sina, Ghazali, Yehuda Halevi, Abū'l-Barakat al-Baghdadi, Suhrawardi, Ibn Maimon, and Fakhr al-Din al-Razi. While deeply immersed in the ideas of these figures, he simultaneously endeavored to construct an original philosophical framework. Moreover, in his pursuit of more profound knowledge, Ibn Kammūna rigorously studied the works of scholars such as Najm al-Din al-Katibi al-Qazwini, Nasir al-Din al-Tusi, Fakhr al-Din al-Kashi, and Muhammad al-Nahjivani. Beyond merely studying these texts, he actively corresponded with intellectual figures like al-Tusi, al-Katibi, al-Kashi, al-Bahrani, and Fuwati. His intellectual legacy influenced subsequent thinkers, including Qutb al-Din al-Shirazi, Muhammad al-Razi al-Buwayhi, Jalal al-Din al-Dawani, Mir Damad, and Mulla Sadra, contributing significantly to the formation of the syncretic intellectual structures that emerged in the post-Fakhr al-Din al-Razi era.

This paper seeks to examine Ibn Kammūna's conceptualisation of God. As a philosopher of Jewish origin, his contributions to the understanding, transmission, and evolution of philosophical and theological thought within the Islamic intellectual tradition are of considerable importance and warrant thorough scholarly attention. For Ibn Kammūna, God is primarily conceived as the Necessary Being. As the Necessary Being in His very essence, He is the True One, the Creator, and the Sovereign of the entire cosmos—eternal and everlasting. These attributes are ontological necessities of His existence. He is *al-Awwal* (the First), *al-Akhir* (the Last), *al-Zahir* (the Manifest), and *al-Batin* (the Hidden). Ibn Kammūna's distinctive arguments for the existence of the Necessary Being have been the subject of extensive discussion in theological circles, particularly regarding his association with the concept of "*shubhat-ū-tawhid*" (the paradox of monotheism/The Doubt of Unity), which has sparked debates over the sufficiency of his proofs. This paper aims to present a comprehensive analysis of Ibn Kammūna's philosophical views on God, situating them within the broader discourses of Islamic thought.

Keywords: Philosophy, Theology, Ibn Kammūna, Existence of God, Oneness, Divine Attributes.

HATİCE TOKSÖZ

Hatice Toksöz graduated from the Faculty of Theology at Süleyman Demirel University in 2002. She completed her PhD at Marmara University in 2010 with a dissertation titled *The Teleological Dimensions of Avicenna's Philosophy*. She earned the title of Associate Professor in 2017 and became a full professor in 2023. Currently, she serves as a faculty member in the Department of Islamic Philosophy at the Faculty of Theology, Süleyman Demirel University. Her areas of expertise include Islamic philosophy, Ottoman thought, ethics, and political philosophy. Among her significant works is the book *Theories of Love in Islamic Thought*.



THE ISSUE OF PROVING GOD'S EXISTENCE WITHIN THE FRAMEWORK OF MUHYIDDİN AL-QARABĀGHĪ'S SHARḤ ISBĀTI AL-WĀJIB AND ITS COMMENTARIES

ABSTRACT

Muhyiddin Muhammad b. Ali al-Qarabāghī al-Rūmī al-Hanafī (d. 942/1535) is one of the most prominent figures of the Ottoman scholarly tradition in the 16th century, during the reign of Sultan Suleiman the Magnificent. Al-Qarabāghī has authored numerous works on theoretical and rational sciences, including tafsir, hadith, uşul, and Arabic. Among his works are *Sharḥ Ithbāt al-Wajib*, *Ta'lika 'alā Tehāfūti'l-falāsifa*, *Sharḥ al-'Adudiyya*, *Sharḥ Kitāb al-İsāgūjī*, *al-Maqālāt fi 'Ilmi'l-Muhādārat*, and *Hāshiya 'alā Sharḥ Hikmat al-'Ayn*.

Al-Qarabāghī's work *Sharḥ Ithbāt al-Wajib li al-Dawwānī* is a commentary on Jalal al-Dawwānī's (d. 908/1502) *Risālat Ithbāt al-Wajib al-Qadima*. There are many copies of this commentary in manuscript libraries in Türkiye. Scholars have written numerous commentaries on al-Qarabāghī's text over the centuries, and it was commonly used as a textbook alongside al-Dawwānī's work. Commentaries written directly on al-Qarabāghī's work include Hodja Jamāl al-Dīn Mahmūd al-Shirāzī's (d. 962/1554-55) *Hāshiya 'alā Ithbāt al-Wajib*, Qadızada Kerehrūdī's (d. 988/1580) *Hāshiya Ithbāt al-Wajib al-Qadima*, Mirzājan Habibullah b. Abdullah al-Shirāzī al-Dihlawī's (d. 994/1586) *Hāshiya 'alā Sharḥ Risālat Ithbāt al-Wajib li al-Qarabāghī*, and Mawlāna Qāsim's (d. ?) *Hāshiya 'alā Ithbāt al-Wajib*. Among these glosses, Mirzājan's text stands out. This is because al-Dawwānī's text, al-Qarabāghī's commentary, and Mirzājan's *hāshiya* all garnered significant attention in Ottoman scholarly circles and were continuously studied and reinterpreted throughout the centuries. Remarkably, the author's text and commentary remained relevant through the centuries via the commentaries written on Mirzājan's *hāshiya*.

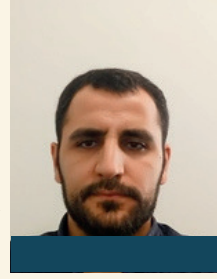
When examining al-Qarabāghī's commentary and its glosses, it becomes evident that he follows al-Dawwānī's method, yet enriches the text with various conceptual preferences and references on specific issues. Broadly, the text is divided into two parts under the title of "Maksad." The first part explores four different versions of the proof of possibility, while the second part analyses other proofs, including *burhān al-tatbiq*, *burhān al-tazayuf*, and *burhān al-arshi*.

The purpose of this study is to analyse the argument for the existence of God based on al-Qarabāghī's commentary and its glosses. Additionally, the study aims to identify how the concepts emphasised in these commentaries and glosses contribute to the ongoing development and uniqueness of the Islamic philosophical tradition.

Keywords: Muhyiddin al-Qarabāghī, Sharḥ Ithbāt al-Wajib li al-Dawwānī, Jalal al-Dawwānī, Commentary, Sharḥ, Hāshiya, Existence of God.

MUHAMMET ALİ KOCA

Muhammet Ali Koca, born in 1989 in Bursa, graduated from the Faculty of Theology at Uludağ University in 2011. He completed his master's degree at the Institute of Social Sciences, Marmara University, in 2013, with a thesis titled *The Shay'iyyah of Ma'dūmun and the Problem of the Creation of Essences in the Ash'ariyya Theology of the Mutakallimūn Period*. He obtained his PhD from the Institute of Social Sciences at Istanbul 29 Mayıs University in 2023, with a thesis titled *The Essence of the Soul and the Theory of Knowledge in Sayyid Sharif al-Jurjāni*. He currently serves as a Research Assistant at the Faculty of Islamic Sciences, Yalova University.



PHILOSOPHICAL AND THEOLOGICAL DISCOURSES IN THE FOUNDATIONAL OTTOMAN ERA

An Examination of Mollā Fanārī's Five Inquiries to Safarshāh al-Rūmī

ABSTRACT

This paper examines five questions on kalām and philosophy posed by Mollā Fanārī (d. 834/1431), perhaps the most important figure of the early period of the Ottoman Empire, to Safarshāh al-Rūmī (d. after 800/1398), who is known to have excelled in both rational ('aqli) and transmitted (naqli) sciences, along with Safarshāh's replies to these questions. These questions are briefly as follows: (i) What would be the evidence that God is not composite in the mind while there is evidence that He is simple externally? (ii) How is it possible for the contingent beings (ḥādith) to be based on the Pre-Eternal (Qadīm) for those who do not accept the theory of states (aḥwāl) and assert that the effect (ma'lūl) does not fall behind its cause ('illa)? (iii) By rejecting the theory of states (aḥwāl) and asserting that the effect (ma'lūl) does fall behind its cause ('illa), how can it be said that the attributes (ṣifāt) are pre-eternal (qadīm) while their relations (ta'alluqāt) are contingent (ḥādith)? (iv) According to the Ash'arites, what is meant by the createdness (maj'ūliyyah) of simple quiddities (mahiyāt)? (v) What is it that brings about the particularization (ta'ayyun) of universals (kulliyāt), given that the combination of universals does not result in particularization and that time and space have no role in it?

The paper first assesses the level of these questions within the fields of kalām and philosophy and subsequently attempts to demonstrate the contributions of Safarshāh's answers to the later period of kalām and philosophy. Thus, the aim is to identify the primary interests of the scholars ('ulamā') in the fields of kalām and philosophy in the Ottoman lands during the foundation period and to determine the level of their engagement with these disciplines.

Keywords: Ottoman Foundational Period, Mollā Fanārī, Safarshāh al-Rūmī, Divine Compositionality (Murakkab), The Reliance of the Contingent (ḥādith) on the Pre-Eternal (Qadīm), The Relations (ta'alluqāt) of Attributes (ṣifāt), The Createdness (maj'ūliyyah) of Quiddities (mahiyāt), Particularization (ta'ayyun).

FURKAN KAYACAN

Furkan Kayacan, after graduating from Marmara University Faculty of Theology in 2020, completed his master's degree at Istanbul Medeniyet University. He is currently pursuing his doctoral studies in Islamic and Turkish philosophy at the same university. His research interests include epistemology, classical logic, and the relationship between philosophy and theology.

FAKHR AL-DĪN AL-RĀZĪ'S ARGUMENT OF THE ABSENCE OF EVIDENCE

In the Context of His Critiques of The Theological Methodology

ABSTRACT

This paper analyses Fakhr al-Din al-Rāzī's (d. 606/1210) argument of the absence of evidence within the context of his critiques of theological methodology and his criticisms of this argument, which holds a prominent place among the four theological deduction methods that al-Rāzī critiques in his *Nihāyat al-'ukūl fī dirāyat al-usūl* and which is frequently used in late Mu'tazilite theology. The argument asserts that any object of knowledge whose existence is not necessarily known and lacks evidence must be negated. Although al-Rāzī initially employed this argument as a valid method of reasoning in his early life, he later changed his approach and began criticising it. This study analyses the formal structure and epistemological justification of this argument and examines al-Rāzī's criticisms within the framework of his revised theological epistemology. Ultimately, it is demonstrated that al-Rāzī's critiques of the argument of the absence of evidence align with a theological epistemology grounded in epistemic certainty and supported by formal logic. Therefore, his criticisms not only contribute to methodological debates in the history of theology but also aid in comprehending the fundamental aspects of his theological epistemology.

Keywords: Kalam, Fakhr al-Din al-Rāzī, Argument of the Absence of Evidence.



PHILOSOPHY
AND
KALAM

FROM THE NIZAMIYAH
MADRASAS TO CONTEMPORARY
TIMES

