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De-Esotericization of Sufism: Significance of Imam al-Ghazali and Ihya' Ulum al-Din

Muhammed Anees

Imam Gazzali, a prominent Muslim scholar in the 11th century, has played a decisive role in the de-esorterization of Sufism, especially its influence into mainstream Islamic discourse. His monumental magnum opus Ihya' Ulum al-Din (The Revival of the Religious Sciences) synthesized the esoteric and exoteric aspects of Islamic mysticism. During the time of Imam Al-Gazzali, the Muslim community has been scrutinizing Sufism with vagueness and ambiguity. His interposition between esoteric and exoteric dimensions of Islam protagonized him in the history of Islam. His scholarly endeavors not only legitimized Sufism but also facilitated a broader acceptance of its practices among Islamic communities, shifting its perception from esoteric to an integral aspect of Islamic life.

The de-esorterization of Imam Al-Gazzali through Ihya' Ulum al-Din eradicates the labyrinthine situation in Sufism. The general populace evaded Sufism due to its fierce bizarreness. The emergence of Imam Al-Gazzali and his pivotal works globalized this vague scenario of sufism and was embraced among the Muslim community. Due to this great strive, ordinary folks dived intomystical dimensions of Islam and acquainted stages of Sufism.

This study explores Al-Gazzali's overhauling of mystical esortersism through his seminal work, Ihya' Ulum al-Din which emphasizes inner purification, integration of orthodoxy, and equilibrium between inner and outer dimensions. Ultimately, Al-Ghazali's de-esotericization of Sufism through Ihya' Ulum al-Din represents a transformative movement in Islamic philosophy and practice. It underscores the relevance of Sufi teachings in guiding Muslims towards a balanced life rooted in both spiritual and communal responsibilities, fostering a legacy that continues to shape contemporary understandings of Islamic spirituality. Through his profound insights, Al-Ghazalinot only captured the essence of Sufism but also ensured its place as a vital component of Islamic existence, thus affirming his importance in Islamic history.

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Islamic Universalism

Jamie Turner

The problem of hell raises a concern for the general plausibility of Islamic theism. The traditional soteriological model within the Islamic theistic tradition upholds eternal conscious torment for at least a significant number of human beings. One version of the problem of hell when posed against Islamic theism might run something like this: (1) if the model of hell in the Islamic theistic tradition involves eternal conscious torment, then, plausibly, Islamic theism is false, (2) the model of hell in the Islamic theistic tradition involves eternal conscious torment, (3) therefore, plausibly, Islamic theism is false. Significantly, however, and in contrast to the traditional soteriological model, the oft-labelled staunch traditionalist medieval Muslim

theologian, Taqi al-Din Ibn Taymiyya (d. 1328 CE), controversially argued for salvific universalism (i.e., that the punishment of hell will eventually come to an end, and everyone will be saved). In what is likely to have been his last treatise written in prison shortly before his death, titled Al-Radd alā man qāla bi-fanā al-janna wa al-nār (Response to Whoever Says that the Garden and the Fire Will Pass Away), Ibn Taymiyya presents both scriptural and theological arguments for universalism.

In this paper, I aim to respond to the problem of hell by considering the three theological arguments that Ibn Taymiyya advances in his Fanā treatise, in defence of the claim that hell will eventually come to an end. Specifically, these three arguments are what I refer to as (a) the divine manifestation argument, (b) the divine mercy argument, and (c) the divine wisdom argument. However, unlike Ibn Taymiyya, I will approach these arguments philosophically, in that I will not rely on key theological assumptions central to the arguments but instead offer independent philosophical reasons for those assumptions. In examining the arguments, I suggest that when treated individually neither are sufficient to plausibly establish the truth of their conclusions. Yet, when taken together as part of a cumulative case, I argue that they do in fact render the conclusion plausible and thus offer a reasonable response to the problem of hell posed against Islamic theism.

Topology 6f Interpretation: U ū l Al-Fiqh And Ghazālīan Hermeneutics In Consideration

Luqmanul Hakeem

In Islamic legal theory, various hermeneutical methods are employed to interpret texts' apparent indications. The primary assumption is that the apparent meaning should be accepted unless there is apodictic proof to move to non-literal readings. According to al-Ghazālī, three kinds of evidence are used for interpreting texts: circumstantial evidence, analogical deduction (qiyās), or another text whose apparent meaning supports the interpretation in question. In "Faysal al-Tafriqah," al-Ghazālī divides existence into five degrees, all unanimously recognized by Muslim schools of thought. He argues that the first and highest degree of existence is Ontological (al-wujūd al-dhātī), where Islamic scripture is understood according to its apparent meaning, devoid of figurative interpretation. Sensory/phenomenological existence (al-wujūd al-'aqli) refers to things conceived as empirical sense impressions. This level treats scriptural references phenomenally, contrasting with the ontological layer. Conceptual existence (al-wujūd al-khayālī) refers to images of things perceived through the senses but without immediate physical correlation. Noetic existence (al-wujūd al-'aqlī) signifies mental extractions of the essence of objects, understood beyond their physical forms. Analogical existence (al-wujūd al-shabāhī al-majāzī) refers to instances where a thing itself does not strictly exist ontologically or as an image, but has an analogous structure with some quality or attribute that can be related between two things by the mind. When reading scripture, the verse or adīth should be taken as-is on the apparent level and then judged according to this schema. One starts with the highest tier, the ontological level. If a reading doesn't make sense in this category, one should move to the phenomenological tier. An interpreter should keep descending until a reading concords with a tier in the list. Moving to a lower level without proper justification would be considered an unsanctioned heterodox move (bid a). Al-Ghazālī doesn't deny the possibility of multiple interpretations. Whatever tier a particular reading occupies, the readings below it could provide additional interpretations. In rational matters, only a nass f ree of any possibility of uncertainty is acceptable. Strong and weak senses of uncertainty are equal because a rational indicant does not tolerate any contradiction. In cases of textual uncertainty accompanied by several contextual indicators
(qarā'in), only the collective force of these indicators can resolve interpretative uncertainty. Singular and isolated qarā'in on their own are not sufficient to eliminate uncertainty. Al-Ghazālī defends a hermeneutical procedure that seemingly abolishes explicit denotation or part thereof, if needed. He defended Abū Hanīfa against al-Shafi'ī regarding zakat of cattle, as it could be substituted by its equivalent in other commodities or cash.

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Ethical Beauty and the Soul: Musical Aesthetics in the Writings of al-Kindī

Hani Zewail

Al- Kindī offers a conceptualization of the macro/micro-cosmic relationship that is contingent upon self-knowledge. The epistēmē (knowledge) of the basic underlying substance of the human being, the soul (nafs), provides the gateway towards the metaphysical ʿilm (ultimate truth of reality) (Chittick, 2007). This paper will argue that for al-Kindī one of the ways that knowledge of the self is actualized is through music as a means of both aesthetic beauty and ethical knowledge. The structure of the paper will reflect the two major divisions in his writings, (1) how music can lead the soul to harmonious or ethical states of consonance, as well as, (2) the argument of similtudinem, that the harmonic representation of the soul is found in musical structure.

I will begin with a discussion of Al-Kindī's traditional psychological approach. I argue that in his doxography, a Discourse on the Soul, he adopts the Pythagorean-Platonic model of ontological dualism that allows him to connect ethics with aesthetics, insofar as the Platonizing soul can approximate virtuous aspects of God (Theaetetus (176B)). For al-Kindī, the Platonic form of beauty can be replicated within man through the pursuit of Aristotelian Eudaimonia (saʿādah). Music can directly participate within ethics as a form of self-knowledge manifested in an affective musical theory (ēthos theory). In, Epistle of the Device for Dispelling Sorrow, al- Kindī provides a methodological guide to self-examination as a means for the rectification of character (takhalluq khulq); his ethical language is based on the metaphorical and aesthetical vernacular of measurement, proportion and form. This is articulated in al-Kindī's musical treatise, in a section called, On How the Strings Show/Make Visible the Morality of the Soul, where he presents his ethical theory qua music as a modality of thought through which strings create ethical qualities within the appearance (zāhir) of the soul. Based on this type of causal principle (ʿillah), al-Kindī provides in his musical writings an epistemological approach that allows for the construction of rationalist theories from the semiotic interpretation of observable conditions or signs.

Following this, I will show that al-Kindī considers the soul to be predicated upon a harmonious and aesthetics/ ethical structure. For example, al-Kindī correlates the four strings of the lute (ʿūd) to cognitive states such as thought [dianoia], imagination [fantasia], recollection, and memory [ennoia]. In a later Kindīan commentary, by al-Hasan al-Kātib (d. 11th c), the latter discusses the Ptolemic similtudinum between musical intervals and the human soul relating the number of species in the musical octave to the seven faculties that exist within the rational soul. Additionally, in his role as the Adaptor of The Theology of Aristotle, al-Kindī sustains the Greek dialectic of whether the relationship between the body-soul can be thought of as a harmonia [musical relation] based on the functional equivalence between an instrument and the music it produces. In summation, this paper will demonstrate how al-Kindī articulates a view of music that fulfills the telos of philosophy as a knowledge of self and ergo a conduit to knowledge of true reality.

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Multiplexity: New Conversation about Philosophy and Science

Nuruddin Al Akbar

This article attempts to elaborate on the important contribution of the contemporary Islamic philosophical tradition to the possibility of reconstructing science (including social and natural sciences) and also the contemporary discipline of philosophy. Specifically, this article attempts to elaborate on the thoughts of Alparslan Acikgenc, a Muslim philosopher from Turkey, regarding the multiplexity approach. For information, the multiplexity approach was not designed by Acikgenc himself but by a number of his intellectual colleagues, especially those who are members of the Istanbul Circles. Simply put, the multiplexity approach attempts to reinterrogate the construction of contemporary science which is being uniplex in terms of both ontology and epistemology. For Acikgenc, this kind of situation did not occur in the case of ancient Greeck and classical Islamic civilization, for example, where according to him the development of science and philosophy at that time adopted a multiplex approach. Multiplex itself means the recognition that reality is not singular but plural and that plurality is recognized. In the case of ancient Greek, both philosophy and science affirmed multiplex ontology even though from an epistemological perspective they were uniplex, because they only placed reason as the only source of knowledge that was able to reach the gaps of reality. Different from the case of ancient Greek, in the case of classical Islamic civilization, both philosophy and science that developed were multiplex both ontologically and epistemologically (by accepting other sources of knowledge, namely revelation).

For Acikgenc, efforts to raise the multiplex discourse are important to challenge the construction of contemporary science and philosophy, which because they are influenced by the uniplex perspective, then consider the multiplex tradition as something that is pseudoscience. Furthermore, not only related to the development of science, the uniplex nature of modern knowledge narrows the existential horizon of humans so that it is vulnerable to causing modern humans to experience an acute existential crisis because they understand that there is no meaning other than this physical world. In other words, the discussion on multiplexity also contributes to the emergence of a discourse on modern Islamic existentialism which is relevant to the development of the continental tradition which is increasingly paying attention to discussions on the existential meaning. Ultimately, multiplexity opens a new conversation about the future of science and philosophy by proposing a broader, more inclusive framework that recognizes the plurality of realities and epistemologies. By reintroducing a multiplex perspective, Acikgenc invites contemporary thinkers to rethink not only the boundaries of science and philosophy but also the foundational assumptions that shape how we engage with the world today.

As Divine Equity: A Scholarly Exegesis on the Interstices of Justice in Islamic Philosophy and Theological Discourses

Abul Kalam Sharafat

This work is a broad and full textual analysis of the subtle interaction of fairness within Islamic philosophical and theological discussions, highlighting the significance of placing it at the heart of contemporary ethical paradigms. In an era of rapacious moral complexities and inequities, a re-examination of justice in the ecological sense becomes necessary.
By engaging with complicated philosophical frameworks like Utilitarianism and Deontology, this study expounds on the even weightier contributions of thinkers like Al-Ghazali and Al-Ash'ari. Their theological insights allowed a conception of divine justice to emerge, one that is intimately tied into the attributes of God and thus places justice in the milieu of ethics.
The study examines the complicated relationship between justice and the sources of Islamic law—Qur'an, Sunnah, Ijma, and Qiyas—showing how the sources work together, through a collective understanding of the Shari'ah, to shape interpretations of certain legal and moral issues. By presenting analytical case studies around topics of social justice and economic equity, the paper provides contemporary relevance to every principle articulated in Islamic justice.
In the end, this research urges to prioritize justice as not only an important tenet in Islamic history but also a fundamental point in the world's discourse on ethics, aspiring to foster a fairer and just society.

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Can Iqbal's panpsychist cosmology solve the hard problem of consciousness?

Safiyyah Sabreen Sayeed

A big mystery facing contemporary science is the problem of consciousness. Why do humans possess a first person experience ? What is unique in the carbon-based neurophysical structure of the human brain that physical processes are accompanied by personal experience? Neurobiological theories explain physical processes to be products of neurological activity, however they do not explain why these processes should be accompanied by personal experience? Iqbal (1877-1938) renowned for his philosophy of Self (Khudi), like earlier mystics, is a thorough monistic panpsychist. However his panpsychism is theistic and justified by Quranic and prophetic arguments. A universe teeming with life and receptive to God's command according to Iqbal is more closer to the spirit of the Quran than a dead mass occupying space in the void.

Recent advances in biology and psychology have replaced the Cartesian view with animal consciousness and even the more radical view of plant consciousness are all steps closer towards the traditional view of a conscious universe.

Iqbal is one of the few contemporary Islamic philosophers to understand the nature of soul through an empirical investigation of individual conscious experience instead of accepting the Platonic-Judaic dualistic body-soul scheme.

This paper using Iqbal's philosophy assesses how the hard problem of consciousness (Chalmers, 1995) is a product of the dichotomous secular philosophy of science that divides existence into mind and matter. On the contrary the Islamic philosophy of science was not premised on such a presupposition.

Iqbal's philosophy is crucial for this discussion as he investigates the unity, privacy and uniqueness of consciousness, all the while situating it in a panpsychist ontology. The emergence of a self conscious being within a conscious universe is an evolutionary inevitability. Thus for Iqbal the disectional approach of science will lead to incompatibilities like the aforementioned. It will be shown that Iqbal's philosophy of Khudi has the potential to address this conundrum of contemporary science. Iqbal's empirical and phenomenological method brackets out unwarranted presuppositions and unveils the existential unity that pervades mind and matter. Lastly, the value of Islamic panpsychism in curricula is discussed. Such a unified view of the cosmos has significant implications for the entire edifice of science and would provide the necessary environmental philosophy to prevent the ecological crisis that threatens the planet.

The Principle of Spirituality and Its Impact on the Study of Rational Sciences in the Tradition of Islamic/Eastern Philosophy

Reza Eskandari

Every science has its own method, and Islamic philosophy is no exception to this rule. In the methodology of Islamic philosophy, what is universally adhered to is the demonstrative nature of its approach. This means that all propositions must be proven through demonstration (Ibn Sina, 1997: 16). In other words, all predicates of the subjects of its issues must be demonstrably ascribed to the subjects in the precise sense of the term, and on the other hand, the subject of the issue must also be a substance intrinsic to the subject of knowledge (Ibn Sina, 1997: 22; Mulla Sadra, 2003: 51). There is a difference of opinion among Islamic thinkers regarding how the cognitive form emerges on the tablet of the soul after contemplating the premises of the proof (Shahabi, 1934: 137). The Mu'tazilites take an extreme position, viewing the acquisition of the resultant form as a product of human voluntary action through "production," which is achieved solely through consideration of the premises (Sabzevari Hassanzadeh's Commentary, 1990: 1, 291). In contrast, the Ash'arites adopt an extreme opposite view, attributing the emergence of the cognitive form of the result directly to God, stating that consideration of the premises has no effect except as it is a part of the ongoing tradition and "habit of God" (Iji, n.d.: 8, 113; Tusi, 1993: 334; Sanandaji, n.d.: vol. 2, p. 226). Both theories have been rejected according to the views of Islamic philosophers who have taken the middle path, steering clear of both extremes
(Sabzevari, 1990: vol. 1, p. 290). They consider the premises to be the "preparatory cause" of the result and maintain that contemplation of the premises of the proof prepares the rational soul to receive the cognitive form from the discontingent intellect, whether through Immanent consolidation (qīyyām hulūlī) (Ibn Sina, 2021: vol. 1, 140) or through Subsistence of Issuing (qīyyām udūrī) (Mulla Sadra, 1981: 25).
Based on this understanding of the relationship between the premises and the result in demonstration by Islamic philosophers and mystics, it can be understood that the refinement of the soul and the acquisition of spiritual virtues are ultimately effective in comprehending demonstrative propositions. Therefore, without attaining spirituality prior to acquiring external knowledge, a precise understanding of Islamic philosophy is not attainable. Consequently, most Islamic philosophers have put a hold on their pursuit of rational sciences at a certain point to focus on acquiring spirituality and the power of vision (Mulla Sadra, 2004: vol. 1, pp. 24-25).
The tradition of Islamic philosophy, based on this presupposition, has approached the study of philosophy and mysticism, and has confirmed this in the prefaces of their books, asserting that without the intensification of the soul and reaching the abode of spirituality, connection to the Active Intellect, or acquiring the capacity for the emanation of resultant forms from the Active Intellect, will not be possible.
This research aims to analytically and descriptively examine the importance of the stated method in the acquisition of sciences and to discuss the impact of spirituality and attention to transcendent matters in the acquisition of demonstrative sciences; to the extent that the ultimate conclusion of this study is that, assuming acceptance of this aforementioned principle, the precise acquisition of demonstrative sciences will not be possible without the attainment of spirituality.

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Interpretive Phenomenological Analysis

Ahmad Sahidah

This study explores the theoretical foundations and practical applications of Islamic mysticism within the educational framework of Nurul Jadid Islamic Boarding School. Using an interpretive phenomenological analysis, the research examines how mysticism is taught, understood, and embodied by students and educators alike. It delves into the philosophical teachings that form the basis of mysticism, as well as the spiritual practices integrated into the daily routines at the boarding school. Through in-depth interviews and participant observation, the study reveals the influence of mysticism on students' character development, moral reasoning, and spiritual growth. The findings suggest that the integration of Islamic mystical practices fosters a transformative educational experience, encouraging a holistic understanding of faith and self-awareness. This research contributes to a deeper comprehension of how Islamic boarding schools preserve and promote mystical traditions, while also addressing the challenges and adaptations within contemporary educational contexts.

The Traditions of Teaching and Studying Mulla Sadra's Philosophy in Shia Islamic Seminaries

Mohammad Hasan Sadeqi Alavicheh & Mostafa Taqavi

The Shia seminaries, as one of the oldest Islamic educational institutions with a history of over 1,300 years, have played a significant role in nurturing Islamic thinkers and scholars (Farhan, 1395, p43). In these institutions, various disciplines, including philosophy, have been taught and studied, with three main approaches to philosophy consistently present throughout the history of Islamic scholarship (nasr, 1987, p34-50 & Sarton, 1927, v2 p38). This article specifically examines the educational traditions associated with the teaching and study of Mulla Sadra's philosophy in Shia seminaries. Over approximately 400 years, Mulla Sadra's philosophy has been taught in these institutions, and throughout this period, various educational traditions have emerged, some of which remain in practice while others have gradually faded away (nasr, 2006, p19).

The educational traditions related to Mulla Sadra's philosophy are divided into three main categories: essential traditions, which were mandatory for teaching and learning, without which no one was allowed to teach or study; virtuous traditions, which enhanced the status and prestige of both teachers and students; and prohibited traditions, which needed to be avoided to maintain the quality and authenticity of philosophical education (ibn arabi, 1412, v1 p 378). These traditions may have been specific to teachers, students (Ameli, 1409, p 68-119), or applicable to both, and could serve as prerequisites, concurrent practices, or follow-up measures in the process of philosophical education(corbin, 2014, p 156-163 & leaman, 2002, p 54-59).

This research is descriptive and based on reputable library sources and teaching experiences in Islamic philosophy. The sources include prominent works on the biographies of Shia scholars, Islamic philosophy, and methodologies in the seminaries. The study also examines the teaching experiences in major seminaries and considers the views of prominent Islamic philosophy teachers on the traditions of teaching Mulla Sadra's philosophy.

The aim of this paper is to provide a comprehensive and structured description of the educational traditions in Mulla Sadra's philosophy and to explore their role in achieving an accurate, swift, and clear understanding of philosophical concepts. Additionally, the article analyzes the phenomenological, structural, and historical values of these traditions and examines their ethical and educational dimensions within a religious framework. This study shows that Islamic philosophers believed adherence to these traditions could prevent stagnation and decline in the process of philosophical education, while enhancing its quality, depth, and speed (tusi, 1416, p137).

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Complexities And Relevance 6f Teaching 14th Century Usūlī Texts In The Modern Era: A Case Study of Jam Al-Jawāmi

Mohamed Jabir Ali Al-Hudawi

Graduates of traditional Islamic seminaries often struggle to address the complex challenges of the modern world in various Islamic disciplines. This is frequently attributed to the classical Islamic seminary curriculum, which is criticized for its limited engagement with contemporary issues. Conversely, graduates of modern Islamic universities, lacking sufficient exposure to foundational texts, may be overly influenced by modern philosophies. A normative solution lies in recontextualizing classical texts to make them relevant to today's context.

This paper explores the complexities and advantages of teaching classical texts to modern students, focusing on Jam al-Jawāmi a seminal 14th-century Usūlī work by Tāj al-Dīn al-Subkī (d. 771 AH / 1370 CE). Celebrated for encapsulating the major Usūlī debates of its time and recording the views of leading scholars, Jam al-Jawāmi became a conerstone of curriculum of advanced Usūl al-Fiqh studies. It has historically been regarded as the capstone of a student's training in the field, widely memorized and studied, particularly within the Shāfi'tradition. Through a historical analysis, this paper will trace the evolution of Jam al-Jawāmi

by examining its extensive commentaries and super commentaries, such as those by Jalāl al-Dīn al-Mahallī (d. 864 AH / 1459 CE), al-Bannānī (d. 1194 AH / 1780 CE), and al-Shirbīnī (d. 1326 AH / 1908 CE). These scholars adapted the text to meet the pedagogical needs of their time, helping maintain its relevance across centuries.

However, while Jam al-Jawāmi addressed the critical debates of its era, Usūl al-Fiqh has expanded significantly in modern discourse. Contemporary discussions include new methodological questions and issues that were absent in al-Subkī's context. Although scholars have produced verified editions, employed tree diagramming (tashjīr), and other tools to make the text more accessible to modern students, there has been little effort to incorporate contemporary thematic discussions.

This paper will examine why Jam al-Jawāmi became so widely accepted upon its publication and how it spurred a rich tradition of commentary literature, producing numerous Usūlī experts throughout history. It will also identify key topics within the text that have evolved in modern discourse and suggest strategies for making the text more relevant for today's students. Ultimately, this study argues for the continued relevance of Jam al-Jawāmi bridge between classical Usūlī methodology and contemporary legal and ethical inquiries, offering a model for curricular interventions that deeply engage both historical tradition and modern realities.

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De-Religionising Islamic Theology and Re-Theologising Islamic Literature with Marianne Moyaert and Sidi Muhammad Ibn al-Habīb (d. 1390/1971)

Claire Gallien

Anyone specialising in Islamic theology at a Western university is aware of the fact that their teaching and research will either be recognised by the institution as falling under the category of "Islamic Studies" or "Divinity". In the first case, Islam is predominantly considered a cultural phenomenon and studied as such. In the second case, for reasons that have to do with what Marianne Moyaert in her latest book Christian Imaginations of the Religious Other has conceptualised as "Christian normativity" and the "religionisation" of other faiths, Islamic theology is de facto understood as Islamic speculative theology (kalām). In both cases, the understanding of how Islam theorises and practices theology is significantly restricted, when not altogether ignored.

In this talk, I unpack the genealogy of the secular version of a Christian epistemic framework that dominates the study of Islamic theology in the West. The paper also engages with the issues related to its application in the field of Islamic theology today at the expense of other emic epistemic frameworks, such as that of mabādī' al-ʿashara and tartīb al-ʿulūm, and at the expense of lived theological experience. In the final part of the talk, I open a critical space for the investigation of Islamic literary production as theological terrain through the analysis of Sidi Muhammad Ibn al-Habīb's (d. 1390/1971) Diwān and I show how such poetic anthologies are cogent venues to rethink the purported opposition, between nam, or expository poetry, edifying poetry, and extactic verse, between didacticism and illumination, 'bad' and 'good' poetry in Islam.

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Cultivating Habits of the Mind: Embedding Virtue Epistemology in Islamic Education

Safaruk Chowdhury

This article explores the role of virtue epistemology in cultivating a critical and reflective Muslim mind, emphasising the importance of intellectual virtues in Islamic education. Drawing from classical Islamic educational thought and contemporary epistemology, it highlights how habits of the mind, such as intellectual humility, curiosity, perseverance, courage, open-mindedness and others, are essential for developing a well-rounded, critically engaged believer. The concept of vice epistemology is also examined, where intellectual vices—such as arrogance, close-mindedness, gullibility, dogmatism, cowardness and others—hinder the pursuit of epistemic goods like knowledge and truth. By embedding virtue epistemology within the framework of Islamic pedagogy, this article argues for a holistic approach to education that not only fosters spiritual growth but also nurtures intellectual rigour, aiming to create a balanced individual who is equipped to navigate the informational epistemic complexities of contemporary life while remaining grounded in Islamic principles.

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Curricular Integration of Jadal in Teaching Islam: A new vision for teaching Islam in the American classroom

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Abla Hasan

Over the centuries, thinkers in the Islamic World have produced sophisticated theories of argumentation (Jadal). Historically, Muslim theologians have long differed in their understanding of the religion. Yet, they historically conducted their debates with civility and mutual respect. In a new course developed for the University of Nebraska-Lincoln, ARAB 313: Global Islam: Current Debates, students are introduced to this once-vibrant tradition of Islamic argumentation. This discussion-based course explores various sides of major intellectual controversies through books, papers, and interviews.

The course introduces several highly debated topics, and the curriculum has adopted a structured format for each topic. First, students attend a lecture presenting the affirmative side of an argument, supported by quotes from classical and modern scholars. A second lecture presents the negative side, also grounded in scholarly quotes and sources. In the third session, students break into discussion groups for media analysis, where they watch short YouTube videos featuring scholars on both sides. This is done to help minimize any implicit bias the instructor might express when presenting the affirmative and negative arguments. The topic concludes with a "statement day," where students write a one-page statement presenting their stance on the argument, supported by their strongest evidence. The class typically ends with a team debate, following the presentation of several students' individual statements. I have taught this course twice, and it has consistently generated unparalleled student enthusiasm and engagement. Students actively engage in debate both in and outside of class, often sharing the experience with peers and even inviting them to attend the class. On "statement days," it is now common to have three to four student guests joining the class.

In this paper, I share my experiences building and teaching this course and the guiding principles for effectively fostering critical thinking in the study of Islamic theology. As a fully promoted Professor of Practice, teaching has been my passion and core mission for the last 10 years. Since being hired to establish the Arabic Studies program at UNL, I have consistently received outstanding evaluations in both teaching and service. I have been honored to receive the College of Arts and Sciences Distinguished Teaching Award (2022), the Rev. Dr. Michael Combs Award for Scholars of Equality and Justice (2023), and UNL's first annual Women's and Gender Justice Award (2023).

In this paper, I argue for much-needed pedagogical curricular interventions in teaching the Islamic tradition in Islamic Studies courses in North American universities. This starts with fully activating students' critical thinking and analytical reading abilities. Such an intervention should stem from within the Islamic tradition itself, which historically embraced vibrant debate. It should not be seen merely as a response to the critical historical method championed by the Revisionist School of Islamic Studies in the West. Prioritizing a curriculum that engages students with contemporary theological dilemmas, similar to those addressed by classical kalam theology and Islamic philosophy, should take precedence over the prevailing approach, which often treats Islamic theology as a mere historical subject.

The Kalam Tradition in the Age of Anti-Reason and Anti-Revelation: Sharh al Aqaid as a Gateway and Bridge to Theology Past and Present

Yusuf Rios

This paper explores the relevance and significance of the Kalam tradition in contemporary intellectual discourses, particularly in the light of prevailing anti-reason and anti-revelation sentiments. Focusing on the work "Sharh al-Aqa'id," we examine how this text serves as both a gateway and a bridge between classical theological thought and contemporary intellectual challenges. By analyzing the importance of pedagogical techniques in kalam education, we highlight the role of kalam in defending rational discourse and revelation against skepticism and unbelief at its varying levels. The paper proposes reconfiguring the way Sharh al-Aqaid is presented and taught and how its themes aid us in centering Islamic theology and its arguments amidst past and current philosophical and theological debates. Ultimately, this exploration aims to demonstrate that the Kalam tradition not only provides critical insights into the nature of belief and knowledge but also offers a robust framework for engaging with contemporary issues in faith and reason. Through this lens, "Sharh al-Aqaid" emerges from being a classical resource to a pivotal framework for understanding the interplay between tradition and

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Reconstructing Pre-Modern Curricula: Al-Ghazali's Pedagogical Legacy in Contemporary Islamic Philosophy

Aziz Ishler

This paper explores the integration of post-classical Islamic philosophy into contemporary educational curricula, with a focus on the pedagogical potential of thinkers such as Al-Ghazali and Ibn Rushd (Averroes). Engaging with the theme of "Curricular Interventions from Within," the study examines how concepts from pre-modern intellectual traditions, such as free will, ethics, and rationalism, can be synthesized with modern teaching practices. The project proposes that drawing from these traditions can cultivate deeper critical thinking and cross-cultural dialogue in educational settings, providing a model that bridges the past and present.

Islamic philosophy, particularly in its post-classical development, grappled with challenges of moral reasoning, metaphysics, and knowledge acquisition that remain relevant in today's intellectual landscape. However, many contemporary curricula within both Islamic studies and philosophy departments either marginalize these contributions or fail to connect them with modern ethical challenges. This paper argues that re-engaging with these philosophical traditions, particularly Al-Ghazali's critiques of Aristotelian rationalism and Ibn Rushd's defense of reason in religious discourse offers an opportunity to construct a curriculum that is both rooted in tradition and responsive to contemporary concerns.

The paper uses a case-study approach to analyze educational initiatives that integrate Islamic philosophy into interdisciplinary programds. It assesses how teaching tmodernity in the quest for theological clarity. These philosophical texts and ideas enables students to engage critically with topics such as eterminism, the nature of the self, and the role of divine agency in human affairs. Additionally, it explores practical applications for educators who seek to incorporate classical Islamic methodologies into broader discussions of philosophy, theology, and ethics. For instance, it investigates how Al-Ghazali's reconciliation of mystical knowledge with rational inquiry might serve as a framework for addressing questions of meaning in a post-secular world. Likewise, Ibn Rushd's emphasis on the compatibility between faith and reason provides a useful model for navigating pluralistic educational environments.

Beyond a descriptive analysis, the paper also offers constructive recommendations for educators working within the Islamic tradition today. It suggests strategies for balancing fidelity to classical texts with the flexibility required to engage diverse student bodies and modern contexts. These strategies include integrating the study of pre-modern texts with contemporary case studies, encouraging interdisciplinary dialogue, and fostering an environment that emphasizes both intellectual humility and critical engagement.

Ultimately, this paper argues that revitalizing curricula through the lens of Islamic philosophy allows educators to move beyond mere preservation of tradition. Instead, it offers a model for using these intellectual traditions as tools for addressing contemporary ethical and philosophical questions, thereby enhancing the relevance of Islamic thought in a modern educational framework. This approach underscores the value of teaching from "within" the tradition, not as a static reproduction of the past, but as a dynamic engagement with evolving intellectual landscapes. By drawing on the insights of post-classical philosophers and applying them to current educational challenges, the paper contributes to ongoing conversations about how Islamic philosophy can play an active role in shaping future curricula.

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Education for 'Spiritual Felicity': A Critical Discourse Analysis of al-Ghazāli's "The Scale of Action"

Amani Elshimi

Written during al-Ghazāli's (d. 1111) period of intense emotional and intellectual transformation, The Scale of Action (Mīzān al-Amal) sheds light on his development of thought and evolving moral education vision. The main theme of the work revolves around the practice of ethical, virtuous living as a means (alongside the attainment of knowledge) towards eternal bliss in the Hereafter. Al-Ghazāli addresses different levels of audience, adopting a variety of rhetorical strategies to make theological, philosophical and mystical claims.

This study employs Critical Discourse Analysis (CDA) methods, following Norman Fairclough's 3-dimensional model, to engage in a deep analysis of context, content, audience, organization, expression and strategy, with a particular focus on al-Ghazāli's use of discourse markers and figurative language. Similes, metaphors and analogies offer keys to mental images that reflect the worldview of the writer, and simultaneously shape his reader community's perception and conceptual structures. Questions addressed in the literature about Mīzān al-Amal's authenticity, confused structure, and similarity to other works are revisited and explored. The analysis reveals that al-Ghazāli uses numerous diverse and, sometimes, unrelated images to construct his educational model for teaching the virtues of the inner soul and outer behavior, in both personal and community conduct. His imagery of dry soil, stone sculptures, shadow, ailing patients, financial investments, spiritual journey, light, mirror, body vehicle and weighing scales (mīzān) are but a few examples of his figurative images, selected for analysis.

The dissertation argues that Mīzān al-Amal is an intermediate stage in al-Ghazāli's own development and evolution. The education framework it presents is unfinished - the detail is extensive, but does not hold together in a consistent mental framework. Positioned within a map of his later work, Mīzān al-Amal helps explain what has traditionally been seen as 'contradictory' in al-Ghazāli's thought, and reveals his mental strife for congruity and integration. His later works, culminating in his late-in-life The Jewels of the Qurān, demonstrate his matured and fully conceptualized mental image and framework for knowledge, action and education for spiritual felicity.

Deontic Logic of al-ahkam al-khamsah

Bradley Dart

Deontic logic investigates the formal relationships between normative concepts related to mandatory and forbidden acts. Although it is not normally described as such, in Islam there is a standard deontic classification into five rulings (al-ahkam al-khamsah): obligatory (wajib), recommended (mandub), neutral (mubaH), discouraged (makruh), and prohibited (Haram). Although there is no explicit statement of these five values in the Qur'an or Hadith, this categorization has played an important role in fiqh and Islamic ethics and became canonized by the time of al-Ghazali (d. 505 AH) (Faruki, 1966; Hammad, 1987).

In the Western (Christian) tradition, an early formulation of deontic logic is due to Gottfried Wilhelm Leibniz (1646-1716 CE) in his Elements of Natural Law (1671). This system is based on the Aristotelian square of opposition, and he drew a direct relation between the deontic categories – or 'modes of justice' (juris modalia) - and the alethic modalities: obligatory/necessary, permitted/possible, forbidden/impossible, and omissible/unnecessary (Johns, 2014). These identifications were revived and formalized by, e.g., von Wright (1951) and others, using the machinery of modal logic, giving rise to Standard Deontic Logic (SDL). However, because possibility ($\Diamond$) and necessity ($\Box$) are interdefinable, SDL can only provide a threefold deontic classification: obligatory (necessary), forbidden (impossible), and neither forbidden nor obligatory (contingent) (Hilpinen & McNamara, 2013).

If we are to provide a formalization of deontic logic according to al-ahkam al-khamsah, then we need to use at least two deontic operators. One possibility is provided by the description of these norms in terms of punishment and reward (Faruki, 1966; Carney, 1983):

Classification	Commission or performance	Omission or avoidance
wajib	rewarded	punished
mandub	rewarded	not rewarded or punished
mubaH	not rewarded or punished	not rewarded or punished
makruh	not rewarded or punished	rewarded
Haram	punished	rewarded

However, since there are 16 possibilities generated by assigning true and false to the reward and punishment of the commission and omission of an act, we also need to provide some restrictions to narrow our set into five possibilities. This paper provides a (minimal) collection of postulates which govern the reward and punishment values of an act. In addition to an overview of deontic logic and its Islamic manifestation(s), we also address the shortcomings and advantages of formalizing the five rulings in symbolic form.

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Expanding Access to Classical Liberal Education through Multicultural Means within a Changing America

Kevin Marshall

The classical education movement has reintroduced hundreds of thousands of Americans to the core features of what is generally known as the "Western Tradition" of liberal education. Amongst these features are the commitments to: a) transmit trivial and quadrivial proficiency to the next generation; b) revive discussion-based engagement with Great Texts; c) employ Socratic seminar as a tool for developing students' rational, imaginative, and moral intelligence; and d) initiate students through these means into that "Great Conversation" comprised of humankind's most pressing perennial questions.

This movement, however, has been vexed by what some would describe as a penchant for myopic monoculturalism and elitism within, ironically, an increasingly multicultural and working-class America. Consequently, this has isolated from a greater share of Americans that which proponents espouse to be the most ennobling and empowering education for all.

This paper aims to present a brief overview of key challenges and opportunities posed by such contradictions, followed by a short comparative case study on key classical educator-activists and organizations' unique contributions toward remedying these issues in the areas of curriculum, pedagogy, target demographics, and instructional space(s) through their application of multiculturally-grounded liberal education frameworks.

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All Bundled Up? Reconsidering Accident Bundle Theory with Analytic Metaphysics

Ramon Harvey

The topic of physical ontology plays an important role in Islamic theological discourse, past and present. The account given of the basic categories of the created world is typically used for developing arguments of natural theology and for explaining the God-world relation, such as the question of human action. In this paper, I take another look at the "accident bundle theory" adopted by some figures within early kalām, such as Dirār b. 'Amr, al- usayn al-Najjār, and Abū Man ūr al-Māturīdī. Rather than focusing on these historically specific models, however, I will examine core philosophical debates that arise over the questions of (i) multiple properties and (ii) property persistence over time. I argue that "accident bundle theory" performs well in the dialectic with its rivals, including the classically dominant theory of kalām atomism, and therefore deserves renewed consideration as a viable model of physical ontology. A distinctive aspect of my treatment is the use of theoretical constructs from contemporary analytic metaphysics to advance the terms of the debate.

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Does God Experience Pleasure in Perceiving His Beauty? A Philosophical and Theological Exploration

Maryam Kheradmand

The aim of this paper is to investigate the divergent views of Muslim philosophers and theologians on the relationship between God's elicitation of pleasure and the perception of His beauty, with a particular emphasis on Avicenna's arguments. Philosophers assert that God's existence is necessary and that He embodies the ultimate forms of beauty, splendor, and perfection, emphasizing His awareness of His own beauty. Avicenna argues that all perceived beauty is beloved, suggesting that recognition of beauty can evoke pleasure in both intellects and the Necessary Being itself. In contrast, many theologians deny any notion of divine pleasure, contending that God's essence precludes Him from experiencing changes such as pleasure or pain. Scholars like Mohaghegh Baharani and Fadl al-Miqdad argue against attributing such qualities to God, citing the absence of references to divine pleasure in the Quran or Hadith. Allameh Hilli critiques Avicenna for lacking conclusive arguments linking beauty perception with divine pleasure. This paper seeks to synthesize philosophical perspectives into a coherent argument addressing theological challenges. The central question explored is: what is the relationship between pleasure and the perception of beauty in God? Avicenna's concept of mola'em (compatibility) is pivotal in this discussion, serving as a mediating factor between perceiving beauty and judging it, while also facilitating an object's attainment of perfection. The article is structured into three sections: the first examines divine beauty from philosophical and theological perspectives; the second explores how pleasure arises from perceiving beauty; and the third reconstructs an argument regarding the interplay between perceiving beauty and eliciting pleasure in God. Ultimately, this paper aims to demonstrate that experiencing pleasure is integral to understanding divine beauty.

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Debates on the Epistemological Value of Divine Inspiration (Ilhām/Kashf) in Premodern Islamic Thought

Kamal Gasimov

Can mystical experience or knowledge acquired directly from above provide precise information about theological, legal, and moral issues? This study examines the debates on the epistemological value ofdivine inspiration and spiritual disclosure (kashf or ilhām) among jurists, theologians, and Sufis in premodern Islam up to the sixteenth century. Special attention is given to critical debates on kashf/ilhām as a source of law within Islamic legal theory. By analyzing arguments for and against, I demonstrate that
although the idea that mystical experience carries legitimate knowledge about religious issues was initially rejected by jurists, over time, their acceptance of the epistemological value of divine inspiration increased. This shift was partly due to the spread of Sufism within Islamdom and its influence on other disciplines. Although Sufis theorized kashf as a source of knowledge as early as tenth century, it was Mu yī al-Dīn Ibn al-Arabī (d. 1240) who first consistently applied kashf in dominant scholarly disciplines such as adīth studies and Islamic law. This Akbarian method was further expanded by the
influential Egyptian Sufi circle in sixteenth-century Cairo, a period when not only saints but also sultanclaimed to communicate with the divine—making it a particularly favorable time for valorizing divinely inspired knowledge. As I show, while acknowledging the limitations of the divine inspiration, Sufis nevertheless regarded it as the most accurate source of knowledge, demonstrating that its epistemological potential is equal to or even surpasses the dominant sources of ijtihād. This study explores the role of mystical insights in Islamic intellectual history, focusing not only on its epistemological aspects, but also social, and political ones.

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The Question of Consistency Revisited in al-Ghazālī's Writings on Divine Justice

Marwan Tayyan

Although the sole existing extended study of Abū āmid al-Ghazālī's theodicy (Eric Ormsby's Theodicy in Islamic Thought) argues that his theodicy exhibits a fundamentally kalām-based Asharī coherency, a closer look at the Ghazālian corpus reveals that there are at least two distinct frameworks in which he speaks about divine justice (adl). In the framework of Asharī theology, al-Ghazālī maintains that since God's justice follows from the logical impossibility of His being unjust, divine justice is perfectly compatible with any conceivable cosmic order. But in the framework of spiritual praxis, that is, in the pursuit of high spiritual virtues like gratitude and trust, he urges the reader to perceive the necessary connection between God's justice and the contingent cosmic order that actually exists. While one may conclude that al-Ghazālī is ultimately inconsistent on this question (as critics have long argued regarding his writings in general), theodicy may prove to be a fertile case study for understanding the synthesis that he sought to achieve between theology and spiritual praxis.

Some Thoughts on Alpharabius' Misreading of Aristotle's Statement: Overturning "hoin poteron ho kosmos aidios e ou." into "hal al-alam Qadim am laisa bi-Qadim?"

Mostafa Younesie

Overturning "hoin poteron ho kosmos aidios e ou." into "hal al-alam Qadim am laisa bi-Qadim?" Alpharabius received and interpreted Aristotle's philosophical and logical thoughts. In this paper, I will analyze his misinterpretation of an Aristotle sentence from Topica. I will focus on Alpharabius' rephrasing and introduction of two Arabic terms, Qadim and Hadit, which became embedded in the mainstream tradition of scholarly interpretation and translation of Aristotle in Persian and Arabic texts.
To support my thesis, I organize my thoughts around these key points:

- syntactically, Alpharabius interprets Aristotle's "indicative problem" as containing one explicit alternative (Ἀΐδιός / aidios) and other implicit ones (such as aidios, aei, aion, aionios, phthartos, and similar terms) as negative(s), and then simplifies it into one "explicit question" where the second alternative is essentially the negation of the first positive term.
- Semantically, Alpharabius introduces the Arabic term "qadim," which is never equivalent to the Greek term Ἀΐδιός / aidios in Aristotle's declarative statement. At the same time, instead of a negative particle in the Greek sentence, Alpharabius adds a negative noun of the former noun in his Arabic rephrasing. I will discuss in detail the relevance of Alpharabius' Arabic term for the Greek one and show that "qadim" is a counterpoint of Ἀΐδιός / aidios, meaning perduration in time and falling into corruption or "phthora." Additionally, I intend to demonstrate that Alpharabius, with a change of term and meaning, has borrowed it from a field outside of philosophy, which is about the createdness of the Quran. This means that he borrows the sense of the term "created" / "mahluq," which is about the Quran, and changes it into "hadit" with an overtone of time, using it for the "cosmos"—a kind of pars pro toto. These formal modifications and reformulations have broader conceptual effects rather than being limited and isolated changes. Converting a declarative problem about the universe into a binary question can restrict discussions and possible answers in several ways. Additionally, replacing the Arabic term "hadit," which Alpharabius considers as a "created, latter thing through time by an external cause," with the Greek term "aidios," which essentially relates to a "regulative processual immanent time," creates an opposite meaning. Consequently, Aristotle's "indicative problem" is transformed into a "question" about the creator or God that exists before time and the cosmos, without any connection to "regulative processual immanent time."
Shockingly, Alpharabius overturns Aristotle's statement about the "aidios" of the cosmos, or "hadit" , into an opposite question about the "αἰώνιος"/"aionios" or "qadim" of the world, although the latter Greek word has no relation with time. In a nutshell,
…,hoin poteron ho kosmos aidios e ou/ for example, whether the cosmos is everlasting [in time] or not." Topica (I.xi. 104b 8)
is overturned into,
…, "hal al-alam Qadim am laisa bi-Qadim/ is the world eternal or not-eternal?" (Al-jam', 1960, 100).

ilm-ology and Indivisibility of the Division of Knowledge

Talal Ahdab

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Reimagining Islamic Education: Wafy as Model of Integrating Islamic and Secular Studies

Sahad MK

This paper presents a comprehensive inquiry into the Wafy system, instituted by the Coordination of Islamic Colleges (CIC) in Kerala, India, in 2000, as a transformative curricular intervention within the domain of Islamic education. This innovative framework epitomizes a paradigmatic shift from the traditional Dars system—a conventional educational model primarily focused on religious instruction, which was largely incapable of addressing the evolving socio-cultural and economic exigencies of the community—to an integrated approach that synthesizes advanced Islamic studies with contemporary secular disciplines. This comprehensive eight-year program culminates in state-recognized university degrees, thereby addressing the multifaceted educational requirements of the Muslim community while equipping students for diverse roles across both religious and secular domains. Historically, while the Dars system played a significant role in transmitting Islamic knowledge, its limitations became apparent over time. In contrast, the Wafy curriculum, developed under the stewardship of Abdul Hakeem Faizy, preserves essential Islamic subjects while adeptly incorporating modern disciplines, including the humanities and natural sciences. The system strictly adheres to international standards, offering a curriculum comparable to that of world-class institutions, ensuring that students receive an education that meets global benchmarks. Notably, this educational initiative encompasses various forms, including Wafiyya for female students, Wafiyya Day, and Wafy Arts, which emphasizes secular subjects alongside religious teachings and values. Additionally, the Wafy Profession program offers professional courses in fields such as medicine and engineering, thereby ensuring that students receive a well-rounded education that prepares them for contemporary challenges.

This system has established Memoranda of Understanding (MOUs) with numerous esteemed international universities worldwide. A salient feature of this model is its distinction as the first Islamic educational stream to mandate social service as a prerequisite for course completion.

This paper conducts a rigorous examination of the curricular structure, pedagogical methodologies, and the consequential impact of the Wafy program on Islamic education in Kerala. It scrutinizes the initial resistance encountered from traditional scholars and delineates the gradual acceptance of this integrated approach. By aligning with the conference theme, "Curricular Interventions from Within," this study elucidates how the initiative effectively engages with pre-modern Islamic curricula while adeptly addressing contemporary educational demands. The findings posit that the Wafy system exemplifies a sustainable model for Islamic education, deftly balancing tradition and innovation to navigate the complexities of the 21st century.

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Teaching Manthiq in Pesantrens of Indonesia

Ferry Hidayat

Pesantrens, indigenous Islamic educational institutions in Indonesia, have been teaching Manthiq (Arabic version of Porphyry's Isagoge) to their students from the time of pesantren inception. In spite of using different references in teaching Manthiq, pesantrens have curriculums of Manthiq, which I think are interesting to be studied. In this paper, I want to study on Manthiq curriculums taught in some pesantrens, be it the modern or traditional ones. This kind of study has never been conducted as far as I have analyzed, so it is the pioneer study tracing the Manthiq teaching across pesantrens in Indonesia. With the study, I want to highlight contents/materials taught, topics common in the curriculums, contrast and comparison between the curriculums, as well as how the curriculums are taught and mastered.

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Transformative Paradigms in Epistemology Education: Cultivating Peace in Iranian Academia

<div align="center">Aliasghar Ahmadi</div>

Ian M. Harris identifies five distinct types of peace education: international education, human rights education, development education, environmental education, and conflict resolution education. However, I contend that a crucial form of peace education is currently neglected within Iran's academic institutions. My investigation into postgraduate programs at Iranian universities and traditional scholar Howzah reveals that existing epistemology curricula and resources contribute to the formation of dogmatic elites.

There are at least two primary reasons for this issue. First, the curriculums for teaching epistemology are fundamentally flawed. Typically, epistemology courses in Iran begin by addressing the sophists' challenge, who assert that certainty is unattainable. In response, instructors present various counterexamples to refute the sophists' claims – including Ilm o ūlī- and subsequently introduce "justified true belief" as the definition of knowledge. The most important academic books with this view had written be Mansour Shams, Muhammadmahdi Abbasi, Mojtaba Mesbahyazdi, Gholamreza Fayyazi. Often, the semester concludes at the point of introducing "justified true belief", with the primary objective being to counter the sophists rather than to thoroughly define and explore the concept of knowledge.

Second, insufficient time is allocated to the study of epistemology. Most students of Islamic philosophy and scholars receive only a limited introduction to epistemology—approximately 20 to 50 hours—which is neither comprehensive nor sufficiently focused. This inadequate coverage often leads students to fall into the false dilemma fallacy, rigidly asserting the certainty of their beliefs and claiming them as absolute truths without critical examination.

Moreover, overlooked epistemological resources, such as Noah Lemos' "An Introduction to the Theory of Knowledge," could effectively address these shortcomings. Unlike the traditional approach, Lemos does not commence with the sophists; instead, he endeavors to define knowledge, belief, truth, and justification from the outset. He tackles Gettier's problems and explores various responses throughout his work. A significant aspect of his approach is demonstrating the inherent uncertainty in beliefs. For instance, Lemos provides examples illustrating that even with 90% certainty, beliefs remain valuable—a central concern of the present article.

The current epistemology curriculum in Iran presents knowledge as binary: without certain beliefs, one aligns with the sophists' skepticism. In contrast, an alternative curriculum recognizes that most beliefs lack absolute certainty but can still be considered valid. Traditional Islamic philosophy texts support this nuanced perspective, yet these insights are frequently excluded from the current curriculums. An alternative curriculum would teach students to exercise patience and engage thoughtfully with opposing viewpoints, thereby avoiding dogmatic adherence to their own beliefs. This approach has the potential to foster peaceful relations among Iran's intellectual elites and enhance the country's peaceful interactions with other nations. Although implementing such changes may require generational shifts, reforming the epistemology curriculum in postgraduate education could fundamentally enhance peace. Therefore, in addition to Ian M. Harris's framework, it is imperative to introduce a specialized form of peace education in Iran that is deeply rooted in philosophical inquiry.

Between al-Farabi and Avicenna: Successes and Failures in Early Epistemic Struggles Against Platonic and Aristotelian Formulations of Parmenidean Monism

Ahmed Abdul Meguid

Sophism and the Sophists in Medieval Islamic Philosophy: Representation and Refutation

Syamsuddin Arif

Sophism and the Sophists are often associated with clever rhetoric and persuasive as well as manipulative techniques to sway opinions, even if their arguments lacked a solid foundation in truth. My presentation will look into the efforts of Muslim philosophers-cum-theologians (Mutakallimūn) in rebutting the Sophists' (Sūfista āiyya) claims about the impossibility of acquiring knowledge, of arriving at truth, and of attaining epistemic certainty. The aim is not only to cast light on the extent to which medieval Muslim thinkers were acquainted with Greek philosophical ideas in "Arabic garb", but also how they responded to the intellectual challenge posed by their coreligionists who had been infused with sophism or made use of sophistic forms of argumentation. Relevant passages from the works of Falāsifa as well as Sunnī and Mutazilī theologians from the 2nd/8th to the 3rd/9th centuries will be analyzed before finally eliciting the

overall position of those Mutakallimūn vis-à-vis the Sūfista āiyyūn.

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When Avicenna Faced with Zombie

Samet Buyukada

This article examines Avicenna's understanding of modality, modal propositions, and his distinctive approach to logic, particularly focusing on his differentiation between the matter and mode of a proposition and their relation to the pursuit of truth. It also transitions into contemporary debates, particularly how Chalmers' zombie argument challenges and intersects with Avicenna's philosophical framework, especially regarding their individual quests for truth. Avicenna's exploration of modality involves categorizing all existence into necessary, possible, or impossible, which is deeply rooted in his metaphysical perspective of the universe and his quest for truth (Avicenna, 1996). His modal propositions are not merely speculative; they are integral to his philosophical inquiries. The distinction between 'concept' (ta awwur) and
'assent' (ta dīq) is pivotal in Avicenna's logic. Concepts represent mental images of things, while assent pertains to affirming or rejecting the truth of a proposition (Avicenna, 2005). According to Avicenna's modal logic, a zombie—defined as a being that is physically identical to a human yet devoid of consciousness—is deemed impossible. This is because consciousness is, in Avicenna's view, an essential aspect of human existence. The idea of a physical entity without consciousness contradicts this fundamental characteristic, rendering the concept of a zombie logically impossible (Fine, 2002). While one might conceive of a 'zombie' as a concept, Avicenna would deny its actual existence based on the intrinsic essence of consciousness in human beings. Conversely, Chalmers argues that a being that is physically identical to a human but lacks conscious experience is conceivable, which challenges the notion that physical attributes alone can account for consciousness. This introduces a new dimension to the inquiry into truth in this context (Chalmers, 1996). While Avicenna would likely reject the existence of zombies as implausible and untrue, Chalmers' argument compels us to consider the complex nature of truth and the ongoing mystery surrounding consciousness. This philosophical investigation not only highlights the depth and intricacy of Avicenna's ideas but also emphasizes the relevance of ancient wisdom in contemporary discussions concerning consciousness and truth today.

Uncovering Mu li al-Dīn Lārī: The Forgotten Pioneer of Ottoman Science and Philosophy

Nilab Saeedi

Muslih al-Dīn Lārī (d. 979/1572) played a significant role in the intellectual development of the Ottoman madrasas during the 16th century. Despite this, his contributions have often been underappreciated. His contributions were of crucial importance in integrating the disciplines of philosophy and astronomy into the curriculum of the madrasa. Lārī's commentaries on works such as Risāle dar Hay'a (Guide to the Path of Knowledge) and Hidayat al-Hikma (The Light that Guides to Wisdom) played a pivotal role in the shaping of the educational framework within these institutions. By providing simplified explanations of complex philosophical and scientific concepts, Lārī facilitated the comprehension of these texts by scholars and students alike. His commentary on natural philosophy, which is preserved in numerous Ottoman libraries, constituted a key reference point for the teaching of natural sciences in madrasas. Moreover, by elucidating the works of earlier scholars such as Al-Qūshjī and Taftāzānī, Lārī facilitated the transmission of Islamic rational sciences, including mathematics, astronomy, and philosophy, to subsequent generations. His treatise on astronomy, the Humāyūn-nāme, served to consolidate his influence, effecting the integration of cosmic and natural phenomenon studies into the madrasa curriculum. The survival of Ottoman manuscripts that include works by Lārī demonstrates the significant, though often overlooked, impact he had on Islamic education. The objective of this study is to substantiate the significance of Lārī in reinforcing the tradition of teaching rational sciences in Ottoman madrasas, as well as to emphasise his prominence as an intellectual figure within the context of Islamic history.

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Rereading the Classical Grammatical Tradition (Nahw) in the Contemporary Arabic Linguistics: A Philosophical Perspective

Esma Sag Sencal

The question of how to approach the classical grammatical tradition (nahw) within modern Arabic language studies has given rise to diverse perspectives among contemporary Arabic linguists. Contemporary Arabic linguists such as Galfān (2007), Qutāf (2016; 2018), and al-Mūsā (2008), have categorized this spectrum into three categories: (1) those who only focus on classical Arabic language sciences, (2) those who only focus on modern linguistics in all aspects, and (3) those who try to reconcile both approaches. Whereas the first category's researchers preferred to remain within the limits of this classical tradition, the second category's researchers, such as Fehri ([1985] 1993), opted to abandon this tradition altogether because they consider it no longer valid nor can provide new insights about language and turn to modern linguistics completely. Neither category offered insight into how the classical grammatical tradition could progress or find relevance within modern linguistic studies, grounded in its own methodological and philosophical foundations. However, researchers in the third category sought to adapt classical tradition to modern linguistic discourse, such as Hassān ([1955] 1989; [1973]1994), alMahīrī
(1993) and al-Rājihī (1979). Although these classifications exist in the literature, there has been little detailed analysis of why and how these perspectives have diversified. Thus, this study will investigate positions of contemporary Arabic linguists who include both classical and modern approaches in their studies, identify the main positions breaking down into categories and explore the reasons underlying these attitudes. First, this study will argue that the positions can be categorized under four: (1) using the concepts and issues of modern linguistics as equivalent or similar to the concepts and issues of the classical nahw, (2) redefining the terms of the classical nahw according to the assumptions and approaches of modern linguistics, (3) considering a contemporary linguistic issue or problem as an issue or problem of the classical nahw, and (4) affirming or rejecting certain parts of the classical nahw claiming that they are "incomplete" and "erroneous" based on general assumptions and approaches of modern linguistics. A key finding of this study is that these varying attitudes are significantly influenced by a reliance on Popperian falsificationism. Many contemporary linguists approach the classical tradition from a progressive, falsificationist perspective, viewing linguistic knowledge as evolving in a linear, cumulative fashion. This perspective leads to a reinterpretation of classical nahw, either by demonstrating its validity through its resemblance to modern linguistics or by revising incompatible elements to fit modern linguistic progress. However, the reliance on Popperian falsificationism limits the appreciation of the classical tradition by framing it as an obsolete system rather than a distinct methodological framework with its own intellectual value. Consequently, their reinterpretations often diverge from the original intent of classical scholars, with some scholars embracing modern linguistics as the ultimate layer in the progression of linguistic theory. Therefore, these modern approaches often overlook the potential of the classical tradition, failing to engage with its original methodological and philosophical foundations.

Proper Functionality and Design Plan in Islamic Theology

Mohammed Suhail EM

American philosopher Alvin Plantinga defines warrant, which is that quantity which along with true belief will constitute knowledge, as a belief produced in a cognitive faculty that is functioning properly in a right environment for which it is designed and successfully aimed at truth. All those sub-conditions have further explanations. Let us put it aside for now. Proper functionality of the cognitive faculty is the corner stone of this account. Proper functionality requires a design and both will require an appropriate environment for which the faculty is designed. A car which is designed to move in road will not move in water. It is functioning properly if it moves well in the road and not moving in water will not affect its proper functionality as it is not the environment for which it is designed. There are objections as to whether proper functionality and design plan are necessary for warrant or not. William P Aston and Richard Feldman are some of those who made this objection.

In this paper I check what Islamic theologians, especially the Ash'arites, say about those requirements and how Ash'arite theology can solve a problem that Plantinga cannot conclusively answer. I will do this by taking Abu al-Qasim al-Ansari as an example. Al-Ansari was an Ash'arite scholar and a student of Imam al-Haramain al-Juwaini. In his al-Ghunya, al-Ansari requires proper functionality and right environment for sense organs (p. 236) and for rational faculty (p. 238) and design naturally enters the discussion as Allah is the creator. lantinga rightly requires proper functionality of cognitive faculties according to a design plan which together with right environment and other conditions will produce warrant. Ash'ari scholars are in conformity with him in this respect. Madman, man affected with unconsciousness, the one whose cognitive faculties are malfunctioning and even those are in state of forgetfulness are exempted from or have excuses in Islamic law due to lack of functionality of their cognitive faculties as their design plan requires.

But if we go into specific details of Plantinga's vision on design plan, we have to concede his account can accommodate only normal cases of knowledge or the cases of normal man. Since the aim of Plantinga and other epistemologists of analytic tradition in the post-Gettier period is to avoid the cases of accidentally true beliefs where even though the conditions for knowledge are met but knowledge is not present, his account has limitation to accommodate warranted true beliefs of those who acquire unusual powers like clairvoyance, mushahada or the cases where a man acquires a new power for knowledge which is not available to other human beings. In his view, it is unlikely that God make changes to the design plan. To borrow Plantinga's example, a blind man is affected by a cosmic radiation and fortunately this enables him magnetosensation. If this happens accidentally, we can say what he acquires is not knowledge. However, if that becomes a power and he is able to know things according to it, does he have knowledge? Plantinga is doubtful on this due to his view on design plan.

In this scenario, Ash'arite view on causality and divine intervention can solve the problem. According to it, God actively involves in human life. God has set a pattern in the world according to which there is normalcy bound by causal connections. However, sometimes God will intervene and change the causal connection as in the cases of prophetic miracles. Similarly, God can give a new design and provide the blind man with the power of magnetosensation. This may also happen to a divinely inspired person who gets illumination. If that power is generated in him in a way that enables him to know things in unusual way and that knowledge could be attributed to him as John Greco's agent reliabilism requires, we can say that he possesses knowledge. In this way Ash'arite theology can give better explanation for proper functionality and design plan. This also justifies prophecy where prophets get a new design plan to communicate with angels and with God.

The Tree of non-Being. From Deleuzian immanence to Ibn Arabi's barzakh.

Mohamed Amer Meziane

Gilles Deleuze and Felix Guattari's Mille Plateaux deploys a famous critique of the figure of the tree in this book, a crucial moment in contemporary philosophy. Polemicizing against the remnants of God in metaphysics, Deleuze and Guattari urge us to think of the tree as a typical figure of the One's undue preeminence over the Multiple. Deleuze and Guattarcontrast the tree with a well-known concept named the rhizome. To interrogate Mille Plateaux, I want to resort to an anachronistic thought experiment: what might Ibn Arabi have responded to Gilles Deleuze and Felix Guattari if he had read Mille Plateaux? This question uses the reversibility of time as a thought experiment. It does not point to Uchronia or to an alternative history of world philosophy.
Precisely because the opposition between transcendence and immanence dissolves itself, there can be no metaphysics of immanence that does not reproduce within itself the impasses of transcendence. If Ibn Arabi were to intrude into the space of contemporary thought, we would be reminded that transcendence and immanence are not universalizable categories. Most forms of thought mistakenly considered "mystical" have long since dissolved this opposition between this world and the hereafter. The becoming of the rhizome is opposed to any continuous genesis from a root. Because it is always between, the rhizome also abolishes the verb "to be", thus dissolving ontology. Understood in this way, the rhizome is nothing other than an unconscious rediscovery of what Andalusian "mystical" philosophy already called barzakh for almost a millennial. A liminal space that separates dualities, a radical "difference" where the infinity of possibilities lies in the écart that separates being and non-being while making them coincide. As we shall see, this barzakh lies at the very heart of the tree and the cosmos.
I will thus us read a treatise entitled Shajarat al-kawn or The Tree of Cosmos andcompare it with other texts of Ibn Arabi and Abdelkader. Shajarat al-kawn can be translated as tree of the cosmos, tree of the world or tree of being. Each of these three translations expresses something of the original title. My argument is that what the rhizome does, the barzakh already did at the heart of the cosmic tree whose music we – humans – compose with the rest of nonhumans. A zone of in-betweenness, the tree is 'rhizomic' precisely because it is barzakhian. It is, as it were, a kind of cosmo-rhizomic vegetation that dissolves the division between human and non-human, inscribing uniqueness at the very heart of becoming. With their simplistic divisions, the two authors of Mille Plateaux render themselves incapable of thinking about this becoming, reproducing the binary logic of the Two and thus of the One they claim to dissolve. Once experienced, this thought will not allow us to go back to the ancient shores of différence.

How Do We Know All Muslims Believe in the Same God?: Sunni Islam's Historical Problem of Divine Identity Settled by a Wittgensteinian-Atharī Synthesis

Javon Canlas

The current philosophical study highlights the problem of divine signification present in early and medieval Sunni kalām to answer the basic question: do all Muslims believe in the same God? Scholarly opinions on Allah's names and attributes, their numbering, and relationship to the essence vary widely across Sunni Muslim theological works and lay testimonies alike. At first glance, this historical fact seems unproblematic, but upon deeper reflection, all disagreements on the divine names and attributes constitute a disagreement on God Himself. For example, Abu Hamid al-Ghazali (d.1111) states, "when we say 'Allah Most High' we signify the entity with the attributes, not the entity on its own." This means that anytime a Muslim—including his fellow theologians—does not know of or accept Ghazali's very specific delineation of the Divine attributes and their relation to the essence, they refer to other than God.

This argument briefly compares the descriptions of God in Abu Hamid al-Ghazali's Al-Iqti ād fīl Itīqād, with other Asharī theologians, to showcase the different theological articulations present throughout the medieval period and their irreconcilability. This paper highlights the problem of divine signification and its impact on salvation present in the kalām tradition and offers a novelAtharī solution read through Ludwig Wittgenstein's The Mythology in Our Language Remarks on Frazer's Golden Bough. When commenting on an African tribe's ritual of appealing to a rain-king for rain exclusively during the rainy season, Wittgenstein submits that people perform rites from instinct, and despite the tribes' verbal affirmation that the rain-king brings rain, they effectively do not believe this since they fail to petition him in the dry season. Wittgenstein concludes that accurate accounts of someone's belief comes from practice rather than isolated verbal statements—a conclusion present in Hanbali traditionalism. Wittgenstein identifies the mystical and transcendent as something one cannot put into words. Nonetheless, it shows itself in art and action. As Wittgenstein writes in a letter to a colleague, "...if only you do not try to utter what is unutterable then nothing gets lost. But the unutterable will be—unutterably—contained in what has been uttered." Ultimately, the believer needs only to affirm the scriptural description of Allah and admit to the impossibility of signifying that which is beyond the text and direct empirical experience.

The Wittgensteinian-Atharī approach dispels the question of divine signification by allowing for scripture to speak for itself. Wittgenstein recognizes that "any doctrine uttered in words is the source of its own misconstruction by worshippers, disciples, and supporters." This echoes the Atharī sufi mystic, Ibn Qudama's (d.1223) theological position on God's attributes which dismisses any attempt to link God's attributes to the referential world of human language. One does not have to utter a belief about the ontological status and relations of the divine names and attributes to believe in God. Ultimately, the most important questions we can ask in language cannot be answered with language.

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Akkirmânî's Occasionalist Approach to Neuroscientific Research on Human Will

Nazif Muhtaroglu

In this paper, I explore the problem of human freedom and responsibility in light of current neuroscientific research, particularly focusing on Libet-style experiments. Beginning with a review of significant experiments on the nature of human will, starting with Libet's influential series from the 1980s, I survey various interpretations of these experiments including those that pose challenges to concepts of human freedom and responsibility. Subsequently, I introduce the perspective of Mehmed Akkirmânî (d. 1760), an Ottoman scholar who advocates for a libertarian view of human freedom within an occasionalist framework and constructs sophisticated arguments against theological determinism. Akkirmânî's analysis of human will delineates different aspects such as inclinations, intentions, and decisions, positing that humans possess freedom solely in their conscious decisions, thereby suggesting a limited scope of free will. I argue that Akkirmânî's views are remarkably consonant with contemporary scientific findings and align with some libertarian positions. His occasionalist perspective offers an alternative model to contemporary naturalist physicalism in elucidating the connection between mental and neurophysical states.

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Human Origins: Teaching Evolutionary Accounts in Light of Revealed Truths

Omar Qureshi

Based on the position of Sunnī Kalām theologians that no true conflict between rational and transmitted knowledge can occur, this presentation explores the topic of human origins with an emphasis on pedagogical and curricular concerns for Muslim educators, scientists, and theologians. The presentation provides a theological framework that enables meaningful engagement with evolution in various settings of Islamic education. The presentation begins with the classification system of creedal doctrines by the Sunnī theologian Muʿammad ʿāli al-Ghursī to provide educators with a framework to navigate complex discussions surrounding evolution while remaining within the bounds of Islamic theological tradition. This is followed by the examination of the role of scholarly consensus (ijmāʿ) in Islamic epistemology and an applying it to the issue of the first human being the origin of humankind. Next, the presentation examines the treatment of scholarly consensus by contemporary writers on Islam and human evolution, especially those who advocate Adamic exceptionalism. Key doctrines regarding Adam's creation and human origin that have achieved scholarly consensus are identified and concludes that the assertion of Adam as the first human and progenitor of all humanity stands in tension with interpretations allowing for non-Adamic humans. This inquiry, thus, contributes to the ongoing discourse on the intersection of evolution, Islam, and theology..

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An Early Source for Asharī Occasionalism, al-Hakīm al-Tirmidhī's Kitāb al-Hikma on the Relation of Cause and Effect to Miracles

Aiyub Palmer

It is well known that Ash' arī theological doctrine has supported that notion that causes and effects are not connected by necessity, at least since al-Ghazālī's formulation of the doctrine in his seminal work Tahāfut al-filāsifa. According to Majid Fakhry (1958) the doctrine of occasionalism, while attributed to al-Ash' arī, cannot be found specifically in his works other than as a general statement confirming God's complete omnipotence and sovereignty in his creed al-Ibāna. The creedal statement acknowledging God's complete omnipotence was not unique to al-Ash' arī though, since we find similar statements in al-Fiqh al-akbar al-thānī and al-' Aqīda al tahwiyya. Al-Ghazālī's language regarding the causal nexus makes use of words such as musabbib (causer) and asbāb (causes) indicating that at the most fundamental level of cause and effect, God is the one who brings about causes and their effects. It is only human experience that draws the conclusion that causes are must necessarily connected to their effects, while rationally speaking they are only possibly connected. The first one to use vocabulary such as was mentioned, to describe the intervention of God at a granular level of the causal nexus, was not alGhazālī, but rather al-hakīm al-Tirmidhī. He describes in detail the idea that God is the causer of all causes as well as the one who brings about effects and he can suspend the relationship between cause and effect in the event of a miracle. This paper seeks to shed light on the development of the doctrine of occasionalism among Muslim theologians and add a new and unstudied element to this discourse. The fact that al-Ghazālī studied al-hakīm al-Tirmidhī closely is undisputed, however, as a precursor to al-Ghazālī's formulation of an occasionalist critique of the Falāsifa, al-Tirmidhī's Kitāb al-hikma places al-Tirmidhī at the center of a theological doctrine and debate that is current to this day.

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Ashʿarī Theology Beyond "the Avicennian turn" and Maghribi Sufism in the Writings of
Muhammad ibn Yūsuf al-Sanūsī (d. 1490)

Jawad Qureshi

Since its spread to Khurasan in the 5th century, Asharism has had a long association
with Sufism. Highlighting this relationship, this paper argues that in the Maghribī
context, Asharism and Sufism were even more closely aligned and seen as
complimentary sciences, a move exemplified in the theological oeuvre of Muhammad
ibn Yūsuf al-Sanūsī (d. 1490). Scholarship has recognized a development in Maghribī
Asharism "beyond the Avicennian turn," one that foregrounds theology at the expense
of general ontology (al-umūr al-āma), the latter being a key feature of the work of Fakhr
al-Dīn al-Rāzī (d. 1210). This paper draws attention to how this conception of Asharism
in the Maghrib lends itself to being complemented by practices of Sufism. It focuses on
two of Sanūsī's writings, first on his Nusr at al-faqīr fī al-radd alā Abī al-Hasan al-Saghīr,
a short apology for Sufism to draw attention to his conception of Sufism, then his self-
commentary on Umm al-barāhīn (al- ughrā) to demonstrate how the creed can be
internalized through a process of dhikr. It is argued that this connection of a rational
creed to a sharia-based spiritual practice is one of the features of Maghribī Asharism that
made it appeal to Sunni scholars in the Maghrib and beyond.

Islam Without Kalām: Ibn Rushd and His Radical Position on the Theologians

Fouad Ben Ahmed

Any reader of Ibn Rushd's works, especially Fasl al-Maqāl wa-Taqrīr mā bayna al-Sharīa wa-al-Hikma min al-Ittisāl (The Decisive Treatise), al-Kashf an Manāhij al-Adilla (The Exposition of the Methods of Proofs), Tahāfut al-Tahāfut (The Incoherence of the Incoherence), may be struck by the intensity of his critique of the Muslim theological sects. The philosopher of Córdoba does not recognize kalām (theology) as an original science, nor does he view it as scientific or beneficial to people. In the aforementioned writings, the theologians are portrayed not as scholars or learned figures, but rather as a "deviant" faction when compared to those two groups. They are seen as the source of the evils and corruptions that have afflicted the Sharīa throughout its history. These theologians are either sick, with unbalanced temperaments unlike ordinary people, or they are akin to pseudo-doctors. Moreover, their knowledge is likened to sophistry, which they use to impose their flawed interpretations and false analogies upon the general public, presenting them as truths and the means to salvation. The result is that kalām is not only useless but scientifically flawed and practically harmful.
All of this may lead one to believe that Ibn Rushd envisioned the possibility of Islam and Muslims (philosophers and the masses) without kalām and theologians. In this paper, I will delve into the specifics of Ibn Rushd's harsh stance on kalām and the theologians, attempting to understand it within its context by examining the ways in which he sought to strip this science and its proponents of any originality. Was Ibn Rushd's radical position final? Did he truly envision an Islam without kalām and theologians?

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Kalam response to Emanation cosmologies

Muhammed Volkan Stodolsky