

Annual | June 11 - 15, 2025

ISLAMIC PHILOSOPHY CONFERENCE



JOURNAL OF ISLAMIC
PHILOSOPHY



Brandeis
UNIVERSITY



<https://asipt.org/>

Medieval and Contemporary Epistemological Problems between Reason and Revelation (Al-Falsafah, 'Ilm al-Kalām, and al-'Aqīdah)

Julio César Cárdenas Arenas

The epistemological proposals that seek to resolve the theoretical contradictions between reason (al-'aql) and revelation (al-naql) through dialectical theology ('ilm alkalām) and medieval Islamic philosophy (al-falsafah) are discordant, but they are still valid for contemporary philosophical practice. Therefore, a critical review is conducted to determine their epistemic limitations and current utility.

To this end, the paper first presents a comparative analysis of philosophical and theological solutions to the epistemological problem that arises when rational proofs (aldalā'il al-'aqliyah) seem to contradict transmitted proofs (al-dalā'il al-naqliyah); For this problem, al-Rāzī and Ibn Sīnā proposed the universal law (qānūn kullī) which, together with the law of allegorical interpretation (qānūn al-ta'ūil) of Al-Gazālī, the law of Arabic allegorical interpretation (qānūn al-tā'ūil al-'arabī) of Ibn Rushd and the principles of dialectical theology ('ilm al-kalām) of Al-Juwaynī that would enable any contradiction between reason and revelation to be resolved, unlike the solution proposed by the medieval polymath Ibn Taymīyah who proposed an epistemology, without allegorical interpretations, for the rational interpretation of revelation according to Islamic theology ('ilm al-'aqīdah).

Second, his epistemological criteria and principles and currently by Al-Sindī, an expert in philosophy at the Islamic University of Madinah, such as the acceptance of the Qur'anic texts and the correct prophetic tradition without restriction, the non-contradiction between correct rational proofs and Islamic legal proofs in theological matters, and the consideration of the allegorical interpretation of the Qur'an only as a clarification of its meaning (ba'ān ma'nāhu) are critically presented.

The paper shows how al-Rāzī's views on the temporal precedence and epistemic superiority of reason over revelation, together with al-Gazālī's idea that a proof of reason (burhān al-'aql) that cannot be disproved since it is the epistemic source of revelation and legislation (al-shari'ah) lead firstly to the necessity of an allegorical interpretation (al-ta'ūil) in the face of conflicts between reason and revelation because of the logical impossibility of the existence of two contrary truths (al-naqī' al-'ain) and secondly to the epistemic necessity of resorting to revelation rather than reason to verify the veracity (al-idq) of the miracles (al-mu'jizāt).

Similarly, it is shown how the allegorical interpretation of the philosophers (al-falāsifa) and those concerned with their religion (mu'tan al-dīn), according to al-Juwaynī, would not be appropriate for the common people (al-jumhūr), according to Ibn Sīnā, and becomes a necessity when revelation and reason disagree (mukhālīfan), according to Ibn Rushd.

Such an interpretation contradicts Ibn Taymīyah's theological position on the temporal precedence and epistemic superiority of reason over revelation and the extension of the limits of the latter through reason; Furthermore, he rejects reason as the sole philosophical criterion of truth, as this would presuppose the fallibility of revelation as a criterion of epistemic certainty in general and would involve an indictment (qad) of reason; on the contrary, he presents rational effort (ijtihād) as a criterion of truth (al-'aqq) in an interpretation that does not contradict the Qur'anic texts (nu'ūs).

The paper also concludes that the preference for an epistemological criterion of interpretation or truth overlooks other ways of understanding the revelation from religious experience, theological speculation, philosophical discernment or mystical life.

* * *

Asy'arite epistemological theory 'dalil wujub wal imkan' in a critic to modern empiric positivist's natural sciences universal laws

Mokhammad Iqbal Khomaini

On the 18 century emerges empiricism scientist like Sir Isaac Newton, then later on blended with the emergence of positivist scientists such David Hume, August comte, John locke, Berkeley etc, among the principles of empiricism and positivism are absolutism, determinism, etc. so almost the theories of empiric positivist's physics are firmly absolute, axiomatic and unchangeable permanent laws. They consider the natural sciences such mathematic, physics, chemistry and biology as exact sciences with absolute, axiomatic laws and principles, which contains universal laws that do not change with space and time (shalihun likulli zaman wal makan), therefore, physics can be used to study things that would ordinarily be mired in uncertainty, for example, in the study of the origin of the earth, a physicist can reasonably model Earth's mass, temperature, and rate of rotation etc. In this paper, an author wants to examine their truth claim for the absolute, axiomatic natural sciences laws and principles using the theory of an orthodox Asy'arite theology of middle ages of God existence's proof argument 'dalil wujub wal imkan' for criticizing the natural sciences' law principles of modern empiric positivist scientists.

Although, there have been already a critic of empiric positivism from the late western scientist of Quantum mechanics such Richard Feynman, Schrödinger etc. But the critics of asy'arite theology towards modern physics is different as it uses a different approach where in the author's perception, asy'arite consider the natural sciences as a kinds of non absolute axiomatic sciences with uncertain principles, it may be categorized as a non exact sciences with many possible principles and theories like social sciences.

This paper will examine the scientist theories such the conservation of energy, mass, and charge proposed by James Prescott joule etc using the theory of an orthodox Asy'arite theology of middle ages of God existence's proof argument 'dalil wujub wal imkan'.

* * *

Addressed or Unaddressed? **U**l al-fiqh and the Classical Debate of the (imits of Shari' a

Muhammad al-Marakeby

This paper suggests that categories of religious and secular obfuscate, rather than elaborate, the nature of Shari' a. Instead, I draw on the history of Islamic law to uncover a different categorization that is intrinsic to the Islamic tradition. Muslim scholars agree that holy texts are limited, but the cases that occur to Muslims are indefinite. Al-maskūt anh, in contrast to al-man ū alaih, is the name given to the cases that are not covered by the holy texts. In the classical

legal theory, jurists can expand the rulings of holy texts, through analogy, higher objectives of Islam, public interests etc, to cover some of the issues that were unaddressed by the holy texts and to incorporate them into the domain of al-man ū alaih. I will refer to this domain, whether its rulings are initially deduced by holy texts or through the juristic tools of expansion, as positive Sharī a. However, if jurists decided not to expand the holy texts to cover some of the unaddressed issues, those issues could be left to the state (referred to as siyāsa), the community (referred to as ūrf), or to individuals (referred to as muḅ ā āt) to regulate. I will name this domain as negative Sharī a. Here, Sharī a governs al-maskūt ānh indirectly by assigning it to the authorized people e.g., the rulers or the community, and it abstains from providing a determinative legal opinion about it. Muslims did not perceive negative Sharī a as non-Islamic or less Islamic than the positive one. However, the main debate revolved around the limits of each category. This debate did not represent a conflict between the ulama and the other groups about authority only, but more importantly it demarcated the boundaries of the prescribed rulings that were supposed to be determined and unchangeable, and of issues that are subject to the discretionary opinions of humans. This paper seeks to critically engage with the classical debate about al-maskūt ānh, who can set its boundaries, what makes it Islamic, when the texts can be expanded to cover it, and through what tools. It will end up by claiming that the modern rise of maqā id and ethics discourse has caused the shrinkage of al-maskūt ānh and the encroachment of positive Sharī a over the negative one.

* * *

Philosophy Across Cultures: Tracing The Evolution of The Focus of Epistemology in the West and The Muslim World

Ahmed Cimak

Epistemology is the branch of philosophy that deals with how we know what we know. The term is derived from the Greek words “episteme” and “logos” which mean “Knowledge” and “reason” respectively. However, the term is no older than two centuries while the field of study could be traced to the beginning of philosophy itself. Over a period of time, the focus of this particular branch of study has evolved. This paper aims to clearly outline the evolution of the focus of epistemology in the Western philosophical tradition and the philosophy in the Muslim world, especially in the Kalam and Peripatetic traditions. To trace the evolution effectively, I will discuss the focus of epistemology of selected philosophers from Aristotle to Kant in the West and from Kindi to Fakhruddin Razi in the Muslim world. Despite the geographical and historical variation, both traditions have strenuously endeavored to understand and explain the theory of knowledge. In a broad sense, the focus of epistemology in the West sporadically lies either on reason (Rationalists) or senses (Empiricists) by rejecting revelation. The philosophers in the Muslim world emphasized the importance of both and accepted revelation as a source of knowledge. However, the latter, especially in the mentioned schools, disagreed on the degree of knowledge acquisition through reason and revelation. In this paper, I argue that Philosophers from both the Western tradition and the Muslim world have significantly contributed to the development of philosophical thoughts but with various epistemological focal points.

Rights of People with Sensory Disabilities: A Tafsir Maqasidi Perspective

Mohammed Ansuf AH

This article examines the rights of individuals with sensory disabilities through the framework of Tafsir Maqasidi, which focuses on the higher objectives of the Qur'an. It argues that people with sensory impairments have equal responsibilities and rights as mukallaf (legally accountable individuals) in Islam, emphasizing their dignity and inclusion in all aspects of life. By employing a descriptive-analytical method, the research draws from various Islamic texts to uncover the Qur'an's broader goals of promoting justice, equality, and human value for those with disabilities. The study reveals that Qur'anic verses addressing sensory disabilities highlight the importance of removing barriers to full participation in religious, educational, and social settings. This aligns with the Qur'an's aim of ensuring that all individuals, regardless of disability, are treated with fairness and respect. Practical examples, such as access to Braille Qur'ans, mosque leadership roles, and educational opportunities, demonstrate how these maqasid can be realized. Ultimately, the article advocates for accessible services and facilities that reflect the Qur'an's message of inclusivity and justice for all.

* * *

Language as a Cognitive and Spiritual Force: Analyzing the Impact of Adhkār in Islamic Practices

Shajahan Pv

The relationship between language and thought has been an important topic in the areas of philosophy and linguistics, raising questions about whether languages are mere tools of communication or agents that shape human thought. This study explores a deeper dimension in the philosophy of language based on the Islamic practices of Adhkār (remembrances of God). These repetitive verbal acts influence the cognitive, emotional, and spiritual states of practitioners, guiding them toward higher spiritual awareness. It can be discerned that language can be understood not only as a means of communication but as a medium for the cognitive experiences of its speakers. This study will analyze critical questions in this area: How does the rhythmic and repetitive nature of Adhkār affect the cognitive processes of its practitioners? Can language induce not only thought but also emotional experiences in human beings? Do these practices suggest that language is more than a communicative tool, acting instead as a profound shaper of perception and consciousness?

In Islamic spirituality, some revealed spoken words, whether whispered in private meditation or chanted in communal worship, serve as a medium for transforming inner states. Repeated utterances of God's names and praises in Adhkār condition not only thoughts but also emotions, invoking contemplation, serenity, and sometimes ecstasy. The rhythmic patterns, evocative sounds, and meanings embedded in these words suggest that language, especially in its spiritual use, plays an intrinsic role in shaping cognitive and emotional experiences. The repetition found in these practices demonstrates how language conditions perception and experience, influencing both the mind and body. This brings into focus the theory of embodied cognition.

Furthermore, this study will use linguistic phenomenology, which explores how language shapes lived and subjective experiences. In the context of Islamic practices of Adhkār, the study will examine how these practices can alter perception, awareness, and selfhood in profound ways.

This abstract initiates a discussion on how Adhkār reveal language's power to transcend mere communication, functioning as a cognitive tool that transforms thought, emotion, and consciousness. Through the lens of Islamic practices, it becomes evident that language may not only convey meaning but also fundamentally shape human cognition, perception, and spiritual experience.

* * *

Linking Ancient Iranian philosophy, Islamic Tradition and Sufism in Suhrawardi's Language of the Ant

Mohamad Mahdi Davar

As a Muslim philosopher, Suhrawardi was able to reconcile many philosophical and mystical issues with his philosophical system. In other phrarses, it can be claimed that according to him, true philosophy is the same as mysticism, and mysticism is Ishrāq. It can, therefore, be argued that true philosophy and wisdom is Ishrāq. On the other hand, the Ishrāq philosophy is the same thing that existed among the scholars and philosophers of Ancient Iran. As a matter of fact, what we know as the philosophy of Ancient Iran or the Khosrawāni wisdom, is the Ishrāq philosophy. According to this, Suhrawardi's intellectual system is another expression of Ishrāq wisdom and Khosrawani's Khosrawāni philosophy. Two significant elements in Khosrawāni wisdom and Suhrawardi's Ishrāq philosophy are intellect and intuition. Suhrawardi has been able to mix intellectual issues with intuitive issues. The fact is, this means that the origin of intellect and intuition is the same, i.e. is light. In doing so, Suhrawardi's philosophy is a multi-methodic intellectual system. It should be claimed that Suhrawardi's intellectual sources are also multiple. Suhrawardi, as he owes the Ancient Iranian Philosophy, has benefited a lot from the Islamic tradition. In the Islamic tradition, reason and a pure soul, which leads to intuition, play an important role. Further, God is also called light in the Holy Qur'an. By reflecting on Suhrawardi's books and treatises, it can be well understood that he was able to adapt significant intellectual issues from different intellectual traditions. His allegorical treatises, which are mostly mystical, can also prove to us that the original intellectual traditions are compatible with each other. One of his treatises, which is considered as one of the important mystical and literary works, is called "Language of the Ants". Suhrawardi has been able to mention many important mystical topics in the form of allegories and stories in this treatise. At the same time, this treatise is also significant from a philosophical point of view, because in some of his mystical positions in this treatise, Suhrawardi has also mentioned philosophical rules. In addition, this philosopher also uses Quranic verses and statements of some mystics and Sufis in expressing deep mystical points. Moreover, he dedicates a chapter of this treatise to Kay Khosrow's Jām-e Gīti-namā. It is clear that Kay Khosrow was one of the philosopher and rulers of Ancient Iran and he is a very significant person in Khosrawāni wisdom. Last but not least, Suhrawardi has been able to express mystical content by using three intellectual traditions (Ancient Iranian tradition, Islamic tradition, and Sufism tradition). The content of his views and the type of adaptation of these three traditions are what will be discussed in this study.

* * *

Reconstruction of Maqasid Sharia; A Critical Analysis on Jasser Auda's 'Systems Approach'

Mohamed Miras

The concept of Maqasid Shaira has undergone several interpretations, particularly in modern context. The classical understanding of Maqasid Shaira expands to include universal human values such as human rights, justice, public welfare and freedom. Contemporary Scholars like Ahmed Raissouni, Ibn Ashur, Hashim Kamali, Tariq Ramadan and Jasser Auda have reinterpreted Maqasid Sharia within different contextual discourses. In this study, the researcher shall discuss the approach of Jasser Auda towards Maqasid Sharia and give a critical analysis of his system theory in the application of Maqasid framework.

The study is divided into two parts; the first part offers a comprehensive discussion on Jasser Auda's 'system approach' to maqasid sharia and his philosophical narratives regarding Islamic educational psychology. The second part critically analyzes his methodology, what are its implications and limitations from contemporary usūli perspective.

From a general standpoint, Auda's vision appears to be more westernized and brought up in a liberal framework. He critically examines the traditional perception of Maqasid Sharia and remaps it through the integration of scientific approaches (systems theory), social science and contemporary humanities such as issues of human rights, gender, and inter-religious relations. He tries to discuss three sciences at once: maqasid al-shari'ah, usūl al fiqh, and system philosophy, integrating them into a cohesive framework. Therefore, according to his system theory, Maqasid Sharia is not confined to mere textual representation of traditional scholars or holy texts; instead, it should be understood in a holistic, contextual and dynamic nature that reflects a progressive theoretical approach. Further, Auda builds the foundation of maqasid sharia through six elements: cognitive nature, wholeness, openness, interrelated hierarchy, multi-dimensionality and purposefulness. He elaborates each of these factors through a dynamic analysis emphasizing their interdependence. In contemporary educational platform, Auda's systems approach is presented as an accommodative response to various interests in a pluralistic society and a proactive engagement with scientific development.

However, despite Auda's efforts to integrate modern values to maqasid shaira, there are several shortcomings come to Auda's system approach. They can wholly be categorized as methodological challenges, theoretical implications, and practical applications. These include concerns about the standardization of legal rules, the tension between universalism and contextual application, and the complexity of his framework, which may dilute traditional understandings of Maqasid alShariah. A major flaw of his approach is rather than contextualizing Maqasid Shariah, Auda tries to reimagine in favor of western philosophy by delineating from traditionally accepted notion.

In this study, the researcher shall elaborate these key shortcomings of Jasser Auda's system approach and bring them in a critical narrative. The study uses his texts on Maqasid Sharia as primary sources, incorporating related articles that focus on Auda's perception of Maqasid Sharia.

* * *

Exploring the Intersection of Nanotechnology and Islamic Philosophy in Addressing the Origin of Life

Aliasghar Ahmadi

The scientific endeavor to unravel the origins of life has long captivated researchers and thinkers alike. Professor Russell Cowburn in his lecture at Cambridge University 2023, anticipated a significant breakthrough in this realm within the next one to two years. Central to this advancement is the concept of the memristor, a nonlinear two-terminal electrical component first described and named by Leon Chua in 1971. The memristor completes the theoretical quartet of fundamental electrical components alongside resistors, capacitors, and inductors. Recent innovations in nanotechnology have facilitated the creation of memristors, which function analogously to neurons. Conceptually, an extensive network of memristors could simulate the human brain when integrated with artificial intelligence, potentially leading to cognitive, life-like systems. Professor Cowburn's prediction posits that such integration could become feasible within the forthcoming years. This technological advancement is poised to rekindle the discourse between science and theology, particularly Charles Darwin's (1809–1882) theory concerning the origin of life from inanimate materials— because it repairs a central vulnerability in evolutionary theory.

Should Cowburn's projection materialize, it underscores the necessity of engaging with Islamic philosophy to address emerging theological dilemmas. As explored in "Sadrian Genesis and Neo-Darwinist Evolution: A Comparative Study of Human Genesis in Two Theories," the natural aspects of Mulla Sadra's (1571-1635) philosophy resonate with Darwinian theory. Mulla Sadra, along with preceding Islamic philosophers, shares insights into the genesis of animals that match Darwinian concepts. However, Mulla Sadra distinguishes himself through his theory of the corporeality of the origination of ego (al-Nafs ismāniya al- odō perspectives absent in earlier Islamic philosophy.

Central to Mulla Sadra's thought is the concept of Substantial Motion (arikat ohari), which posits that inanimate matter can transition into animate. According to Mulla Sadra, the transformation of inanimate materials into animate is an intrinsic aspect of Substantial Motion, aligning seamlessly with the notion of "emerging life from inanimate material" within his transcendental philosophical framework. Consequently, Mulla Sadra's worldview provides a coherent framework that not only aligns with but also extends beyond traditional theological paradigms to accommodate contemporary scientific advancements.

In light of these developments, Islamic philosophy, particularly the works of Mulla Sadra, offers robust and applicable responses to forthcoming challenges that may arise from the convergence of advanced nanotechnology and artificial intelligence with established theological doctrines. As science progresses toward potentially redefining the origin of life, Islamic philosophical perspectives remain vibrant and relevant, providing essential tools to navigate and harmonize the evolving dialogue between science and theology.

A Problem-Oriented Approach to Al-Farabi's Philosophy in the Universities of Islamic Societies

Mohammad Osmani

Al-Farabi's philosophy, as one of the intellectual pillars of Islamic civilization, has long been a subject of interest for Muslim thinkers and global scholars alike. However, in light of contemporary intellectual and social transformations, the role and relevance of this philosophy in the educational systems of Islamic universities have become a significant challenge. The central question of this paper is how Al-Farabi's philosophy can be utilized to address the intellectual and existential crises of the modern world in the context of Islamic academic institutions. Specifically, it seeks to explore whether Al-Farabi's philosophy can provide a suitable framework to respond to the epistemological, social, and political needs of contemporary Islamic societies.

The main hypothesis of this research posits that Al-Farabi's philosophy, with its emphasis on the harmony between reason and religion and its articulation of a political and social order, holds considerable potential for addressing contemporary issues in Islamic societies. However, the core challenge lies in how this philosophy is reinterpreted and applied. The hypothesis suggests that a problem-oriented approach to Al-Farabi's philosophy, one focused on addressing contemporary questions, could serve as an effective strategy for reforming educational systems in Islamic universities and for fostering critical and scientific thinking. This hypothesis is grounded in the notion that Al-Farabi's philosophy, with its emphasis on rationality and philosophical understanding of religion, can act as a bridge between tradition and modernity, offering new insights into issues such as secularism, globalization, and contemporary moral and political challenges.

The first section of the paper examines the historical and intellectual context of Al-Farabi's philosophy. It aims to clarify Al-Farabi's role as a philosopher who advocated for the integration of reason and religion and to demonstrate how this perspective can contribute to resolving intellectual challenges within Islamic societies. This section also addresses the way Al-Farabi's philosophy is currently taught in Islamic universities, highlighting its strengths as well as its deficiencies.

The second section introduces the "problem-oriented" approach. In this approach, philosophy is not viewed as a fixed set of immutable teachings, but rather as a tool for solving real-world issues and challenges. Al-Farabi's philosophy is thus considered a resource for addressing contemporary questions related to religion and politics, human rights, social justice, and the relationship between science and religion. Special attention is given to adapting Al-Farabi's thought to align with global values while simultaneously preserving the local and religious identity of Islamic societies.

The third section of the paper offers practical solutions for implementing this problem-oriented approach in the educational systems of Islamic universities. These solutions include revising curricula, fostering interdisciplinary critical thinking, and promoting dialogue between Islamic and Western intellectual traditions. Examples of successful initiatives in some Islamic universities that have adopted this approach will be analyzed.

Ultimately, the paper concludes that adopting a problem-oriented approach to Al-Farabi's philosophy can assist Islamic universities in addressing contemporary issues and challenges more effectively and purposefully. This approach not only helps to preserve and revive the philosophical heritage of the Islamic world, but also provides a platform for fostering peaceful coexistence and mutual understanding between civilizations.

* * *

"The place of innovation (bid'ah) in acts of worship and transactions from al-Shatibi's perspective"

Saeed Karimi

One of the key discussions in teleological thought, including the thought of al-Shatibi, is the distinction between acts of worship (ibādāt) and transactions (mu'āmalāt). In the domain of worship, the principle is that most practices are based on obedience; that is, human reason cannot comprehend their purposes. In the domain of customs or transactions in a general sense, the principle is that their purposes are largely comprehensible by reason. Thus, the realm of worship is beyond rational comprehension, while the realm of customs is more accessible to reason. In addition, various applications of this principle have been discussed in al-Shatibi's works, one of which is the subject of innovation (bid'ah). It can be argued that the ruling on innovation differs in matters of worship and transactions. In his book *Al-Itisam*, which is dedicated to the subject of innovation, Abu Ishaq al-Shatibi uses the distinction between worship and transactions to explain his view on innovation. He believes that innovation manifests differently in these two domains, and this distinction is crucial for understanding and addressing the concept of innovation.

Al-Shatibi emphasizes that the domain of worship, due to its fixed nature, is more susceptible to innovation than transactions. He argues that the rulings concerning worship are directly derived from religious texts, and any innovation or change in these practices, if not based on legitimate religious reasoning, is considered an innovation. In other words, acts of worship must not deviate from the boundaries set by the religious texts (the Qur'an and Hadith). According to al-Shatibi, any addition to or alteration in acts of worship, without explicit textual support, is considered an innovation because worship should be performed exactly as it was conveyed by the Prophet (peace be upon him).

In contrast, al-Shatibi takes a more flexible approach toward transactions. He argues that unlike worship, transactions can be adapted and modified according to public interest and custom, as long as they do not contradict religious texts. Therefore, he believes that changes in transactions are not inherently innovations, unless they conflict with the principles and objectives of Sharia. Innovation in transactions is only a concern when a change goes against public interest or the purposes of Islamic law.

From al-Shatibi's perspective, innovation in worship is strongly condemned because this domain is strictly regulated by Sharia, and any addition or alteration is seen as interfering in an area that only religious texts have the authority to govern. However, in transactions, which are more dependent on custom and public interest and are more flexible, new practices and innovations are not necessarily considered as innovations unless they contradict the fundamental principles of Sharia.

This distinction allows al-Shatibi to examine innovation in two separate domains and demonstrate that while innovation in transactions can be acceptable, it is considered an unacceptable innovation in acts of worship.

* * *

Deliberation in doubt: The place Tawaqquf in Sayf al-Dīn al-Āmidī's legal methodology

Habeeb Rahman Nalakath

This study explores the concept of tawaqquf (suspension of judgment) as utilized by Sayf al-Dīn al-Āmidī, particularly in his influential work *al-I kām fī u ūl al-a kām*. At first glance, tawaqquf may appear to be merely an expression of hesitation; however, this term carries profound implications, indicating a deliberate and reasoned withholding of judgment due to either the absence of conclusive evidence or the complexity of the issues at hand. By exploring tawaqquf within the context of Sayf al-Dīn al-Āmidī's methodology, this study situates the concept within the broader landscape of Islamic intellectual tradition, aligning it with philosophical concepts such as *epoché* (suspension of judgment in philosophical inquiry) while distinguishing it from forms of skepticism, such as Pyrrhonian skepticism, that deny the possibility of certain knowledge. The research scrutinizes specific instances in al-Āmidī's works where he employs tawaqquf, aiming to unpack the intellectual and evidential reasoning behind these suspensions of judgment. By doing so, it uncovers whether these moments of tawaqquf are reactions to inconclusive evidence, a cautious methodological approach, or reflective of the intricacies of the theological and legal debates he engaged in. Ultimately, the study provides a nuanced understanding of how intellectual restraint and deliberation are methodologically employed in Islamic legal and theological discourse, showcasing tawaqquf as a sophisticated tool of inquiry rather than a passive form of indecision.

* * *

Evaluation and critique of cyber theology and fluid faith from a philosophical perspective, with an emphasis on the impact of the objective world on the cyber world and the absence of ontological differences between these two realms.

Zeynab Ayoubian

Cyber theology primarily addresses the distinction between the real world and the cyber world, aiming to introduce religious faith and epistemology within a new framework. The concept of theology and faith has a relatively consistent trajectory throughout history and across various religions, although its rituals have undergone transformations and been expressed in diverse forms over time.

It is essential to establish criteria for delineating between these two realms to determine whether changes in space alter the foundational principles and frameworks or if only the modes of

engagement become somewhat virtual. A historical examination of theology, both in its linguistic and philosophical dimensions, as well as the factors of change, reveals that the transition from the tangible world to the cyber realm does not fundamentally alter a theological framework. The theory fails to convincingly articulate the ontological distinctions between these two worlds.

This article attempts to provide the necessary factors for demarcating these realms and to analyze events in the cyber space by comparing them to similar occurrences in the real world. It critiques the fluidity of faith and the new framework known as cyber theology. The cyber space can serve as a new platform for examining and interpreting theological and philosophical issues, often prompting reflections that encourage individuals to engage with content and information more readily. Ultimately, this can lead to the strengthening of a doctrine, while inaction may result in stagnation, which does not imply a transformation of the essence of a divine religion or faith, nor does it necessitate the creation of a new theological framework.

It is incorrect to assert that the unique characteristics of a space necessitate the formation of a new religion or religious system. The concept of faith, inherently subjective, requires valid justifications for each individual's belief, and it is possible for a person to challenge their beliefs in their daily lives within the tangible world. Historical evidence supports this perspective. Furthermore, the text outlines three layers of religiosity: foundational beliefs, ethics, and rituals. The factors presented in the cyber theology theory are situated within the context of religious rituals; thus, a change in an outer layer does not result in a new presentation of a foundational layer. The assertions of this theory Cyber theology tend to emphasize sociological aspects and the qualities of rituals and their variables, lacking philosophical necessity.

In this research we argue that the essence of a realm does not require the introduction of a new religious framework simply due to changes in the tools and environment.

* * *

The Avicennism of Allāmah Hillī and the Post-Avicennian Tradition: A Reevaluation of Post-Avicennian tradition through Allāmah Hillī's Logic

Seyed Muhammad Kazem Madadi Almusavi

In recent years, the refutation of the theory of the "end" of Islamic philosophy in the 6th/12th century has given rise to two major approaches that seek to affirm the value of post-Avicennian philosophy. The first approach, represented by figures such as Corbin, Nasr, and Izutsu, locates the continuity of Islamic philosophy in its mystical tendencies, ranging from ṣadrā's philosophy to Ismā'īlī mysticism. This approach presupposes a mystical nature for the entirety of Islamic philosophy. Ultimately, however, historical inconsistencies disvalued this approach and relegated it to the margins. Then, there was a second approach that focused on the post-Avicennian flourishing of Islamic philosophy through its logical works, particularly from the 6th/12th to the 9th/15th centuries, as the most significant evidence of the continued flourishing of Islamic philosophy. Scholars such as Gutas, Walbridge, 'āfi, Street, and Wisnovsky have demonstrated that the post-Avicennian legacy possesses value beyond mere historical significance, showing its capacity to function as a coherent philosophical system.

The study conducts an in-depth analysis of key Kalam theological concepts and their relevance to contemporary political thought. It also assesses the impact of Kalam-derived principles on political decision-making, state structures, and the formulation of public policies in diverse Muslim-majority contexts. Particular emphasis is placed on examining the tensions and synergies between theocratic ideals and secular governance, with a specific focus on addressing challenges related to human rights, pluralism, and religious freedom.

By critically evaluating the contemporary significance of Kalam theology in the domain of political theology and governance, this study contributes to a nuanced comprehension of the intricate relationship between religion and politics in the Muslim world. It illuminates the intricate ways in which theological traditions continue to shape and influence political ideologies, statecraft, and the broader socio-political landscape in Muslim-majority countries.

* * *

The Role of Maqasid al-Shari'ah in Islamic Legal Philosophy: A Contemporary Perspective

Abdulrahman Auf C.H.

The progressive discussion regarding Maqasid al-Shariah, or the fundamental objectives of Islamic law, today has also become an important subject of inquiry into the current ethical and legal challenges, including aspects of human rights and environmental sustainability. This paper intends to investigate in what way the application of Maqasid al-Shariah may be considered a complete framework for dealing with modern challenges, in light of human rights, gender equality, and environmental ethics. Jasser Auda and Mohammad Hashim Kamali are among those Islamic scholars who believe that the Maqasid concept should be regarded as dynamic instruments and not as static ideas to be used through *ijtihad* (independent reasoning) in the solution of currently vexing problems.

Thus, human rights regarding the issue of Islamic jurisprudence are closely related to the prevention of life, intellect, progeny, and dignity-the basic purposes of Maqasid al-Shariah. It follows that reformed scholars argue that at the heart of Islam law lies a support for the Universal Declaration of Human Rights, contrary to the trend in other cultural and political contexts.

Evidently, this issue of gender equity has been one of the greatest concerns to which research now applies Maqasid in challenging patriarchal readings of the Islamic family law. The methodology relating to values-oriented non-patriarchal understanding of gender roles as set against *maslahah*, or public interest, and concepts of justice helps in framing the discussion. Modern reformists such as Adis Duderija argue how reinterpretation of Islamic texts toward gender justice can offer resolutions that conflate traditions with modern values. Environmental ethics in the discipline of Islam jurisprudence have grown exponentially in the last few years. A presentation based on Maqasid al-Shariah puts forward a claim that environmental care is a legal and moral obligation. Since a clean environment is as vital to human life, it falls within the objective list of protecting human life as an objective of Maqasid. Further vistas of Islamic bioethics lead into debates on sustainability as it seeks reconciliation between technological developments and ecological accountability.

In conclusion, the Maqasid al-Shariah offers flexible and broad jurisprudence of the framework within the Islamic study that copes with a changing and challenging situation of living today. Apart from human rights and gender equality, after stretching to include environmental ethics, Maqasid has a capability of being an instrument of renewal and revitalization for civilization according to ethical and moral purposes of Shariah. This study fathoms further into such dimensions by underlining the possibility and scope of Maqasid al-Shariah as a stimulant for innovative thought in no way compromising the tenets of Islamic law theory.

* * *

The Impact of the Relational Existence on Mulla Sadra's

Anthropology

Mehdi Safaei Asl

Mulla Sadra through his analysis of the principle of causality, asserts that all beings, in relation to the Almighty God, they are purely relational in essence. This means that an effect is nothing but pure dependence and attachment to its cause. In contrast to relational existence is the truly independent existence, which belongs to the Necessary Being. The criterion for this distinction lies in the existential poverty and need of contingent beings. Thus, anything dependent on something other than itself is considered relational existence, while anything that is self-sufficient is regarded as independent existence.

Influence of Relational Existence on Human Nature and Identity

This concept of relational existence significantly impacts various dimensions of human life, the first of which is human nature and identity. If humans are nothing but a relation to the Necessary Being, they do not possess independent meaning or identity, and they only acquire identity when considered in relation to God. In fact, all contingent beings share this characteristic, and without reference to their origin and source, they are essentially nothing. This principle directly influences the relationship between humans and God. It leads humans to attribute less value to their own actions, as everything, including their virtuous deeds, is ultimately ascribed to God. This understanding fosters ethical refinement by preventing pride and arrogance, as individuals recognize that whatever they achieve is granted by God.

Consequently, it also reduces human dependency on others, as they perceive no true influence in the world other than that of God, even viewing actions carried out by others as manifestations of divine will.

Impact of Relational Existence on Human Will and Free Choice

Relational existence also affects human will and free agency. Humans, being relational, do not possess absolute autonomous will; whatever they will is ultimately subject to divine will. Even when humans choose to commit sins or immoral acts, they do not act outside of God's creative will, since it is God who has endowed them with the capacity to choose. Does this lead to determinism? Mulla Sadra contends that human beings, despite being relational, are not deprived of their free will. However, he does not equate human free will with absolute freedom to act as one pleases; rather, he acknowledges certain constraints within which humans operate.

According to Mulla Sadra, while humans have the capacity for choice, their volition operates within the framework of divine will, which both sustains and enables human agency. Thus, human free will is understood as a relative independence, functioning within the encompassing divine order, rather than as absolute autonomy.

* * *

Between Leibniz and Latour: The Monadology of Muhammad Iqbal

Ahmed Elbenni

An influential strain of thought attributes the modern ecological crisis to the anthropomorphism of Abrahamic theology, which by analogizing the human being to God justifies the subjugation and exploitation of an insentient natural world. We might critique such a notion by examining a conversation, largely unheard, between an Indian Muslim poet and a French Catholic sociologist born a decade after the former's death.

As I show in this paper, both Muhammad Iqbal (d. 1938) and Bruno Latour (d. 2022) build their philosophical projects on the monadology of Gottfried Wilhelm Leibniz as mediated by the process theology of Arthur North Whitehead. That Iqbal is a process philosopher has rarely been recognized; that the process philosophers by which he was most heavily influenced were themselves monadologists has been recognized not at all. Iqbal has thus remained absent from both evaluations of Leibniz's legacy and contemporary debates in environmental ethics. This paper remedies that omission.

I argue that Iqbal's concept of ego, the centerpiece of his philosophy, is best understood as a reinterpretation of the Leibnizian monad. Iqbal, in dialogue with Arthur North Whitehead, reimagines the monad as a relation rather than a substance. This relational monadology anticipates the democratic ontology and non-human agencies of Bruno Latour's Active-Network Theory. Latour, like Iqbal, explodes reality into an infinity of agentive relations rather than interfacing substances.

However, Iqbal breaks with Whitehead and Latour in his recourse to the Islamic philosophical tradition. His process-based monadology allows him to develop a Neoplatonic account of Divine emanation that ensures, rather than sacrifices, the ontological distinction and evolutionary capacity of the individual, and especially the human individual. Iqbal thus achieves the same ends as Latour—restoring to non-human and “inanimate” Nature an agency long reserved for humanity—while avoiding Latour's effective elimination of the Self, and with it the possibility of ethics or freedom.

Thus Iqbal's hierarchal (because emanative) monadology of egos critiques Latour's democratic monadology of actants; while the latter's radical redistribution of agency culminates in an elimination of agency, the former's simultaneous insistence on universal agency and human exceptionalism renders humanity at once an organism among many and a steward with a unique power over, and therefore unique responsibility for, the natural world, with which it and God have the same relationship: part of and apart from. This is a relationship in which every egomonad must participate, for the cessation of “assimilative action”—what Iqbal calls “love”—is the cessation of being itself.

Thus an ecological ethics follows directly from the ecological structure of Iqbal's ontology. His monadology converts a metaphysical principle into a moral imperative; the fact of interrelation becomes an imperative to interrelate. This interrelation between humanity and its ecosystem is collaborative but unequal—contra Latour, only by dropping the pretense that an army of men and a school of fish are equivalent can we develop a true environmental ethics. The way out of the Anthropocene, Iqbal suggests, is the same as the way in: anthropocentric.

* * *

To Philosophise a Monarchy: Between Salafist Consequentialism and Transcendent Normativity
Hashim Umar Ali

This paper seeks to address a significant gap in contemporary Islamic political philosophy by critically examining the pseudo-Salafist consequentialist and utilitarian foundations of the modern Muslim nation-state, with particular focus on the Saudi Arabian model. In recent years, Saudi Arabia has employed a consequentialist framework, grounded in a distorted Salafist narrative, to legitimise the existence and authority of the nation-state as a political structure within the Islamic world. This approach subordinates Islamic ethical principles to pragmatic state interests, creating a profound disjunction between classical Islamic political philosophy and contemporary practice. Through the introduction of a new philosophical concept—Transcendent Normativity—this paper challenges and refutes the pseudo-Salafist justifications, offering a more rigorous and ethically grounded alternative.

Saudi Arabia's pseudo-Salafist defence of the nation-state rests on a consequentialist and utilitarian logic, which prioritises political stability and material benefit as sufficient grounds for legitimising state power, often at the expense of Islamic metaphysical and ethical imperatives. This justification mirrors what Alasdair MacIntyre has described as the "emotivist" tendency in modern moral discourse, wherein ethical principles are subordinated to pragmatic, often self-serving, ends. Similarly, Saudi theorists have adopted an "emotivist consequentialism," suggesting that the ultimate purpose of the state is to ensure order and material well-being, regardless of its adherence to Islamic ethical norms.

The proposed concept of Transcendent Normativity draws on the works of classical Islamic philosophers such as al-Fārābī and Ibn Sīnā (Avicenna), and contemporary scholars like Muhammad Iqbal, alongside modern political theorists such as Hannah Arendt. Transcendent Normativity asserts that Islamic political legitimacy cannot be reduced to consequentialist or utilitarian measures, but must be rooted in the metaphysical and ethical commands (ukm sharī) as established in the Qur'ān and the Prophetic tradition. This concept reflects the classical Islamic view that political authority must align with divine law, rather than merely seeking pragmatic outcomes.

Al-Fārābī's vision of the virtuous city (al-Madīna al-Fā ila) is a key philosophical foundation for this framework, wherein legitimate political authority is that which seeks ultimate truth and virtue, not simply material success or security. Ibn Sīnā's metaphysical analysis of the soul and its purpose—union with the divine—reinforces the need for a teleological framework in which political structures serve higher, transcendental purposes rather than mere pragmatic ends. In this context, the pseudo-Salafist adoption of consequentialism in Saudi political thought is fundamentally at odds with the Islamic philosophical tradition, particularly the maqā id al-sharī a (the higher objectives of Islamic law), which mandate that political authority exists primarily to facilitate human flourishing according to divine principles. Reducing these objectives to mere statecraft or material gain represents a severe distortion of Islamic political thought.

Building on these insights, Transcendent Normativity calls for the reconceptualisation of the Muslim polity beyond the confines of the nation-state and the rejection of consequentialist justifications for state authority. Instead, it envisions a political framework where the state functions as a means to an ethical and metaphysical end, in strict accordance with divine law, and directed towards the realisation of justice and virtue, as conceived in the Islamic tradition. This framework rejects utilitarian calculations and reinstates the primacy of Islamic metaphysical and ethical principles in political governance. As Iqbal noted, "The State, from an Islamic standpoint, is an endeavour to transform these ideal principles into space-time forces, an effort to realise the spiritual in a human organisation." This paper, therefore, advocates for a re-examination of contemporary Islamic political thought and a return to a political philosophy grounded in transcendent Islamic ethics rather than the utilitarian outcomes that characterise modern nation-states like Saudi Arabia. This contribution aims to fill a substantial gap in Islamic political philosophy by providing a comprehensive alternative to the prevailing pseudo-Salafist discourse and advocating for a political theory rooted in Islamic transcendental ethics.