

Christian Presuppositions in Contemporary Islamic Studies and Religious Pluralism

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Abstract:

I think that contemporary Islamic studies in some cases are affected by some meanings and propositions from Christianity as their hidden presuppositions which are the basis of some problems for Christianity. It seems that some of contemporary Muslim thinkers who have seen religious studies in a Christian context (like Western philosophy and thought) have confused some of these meanings. If we can recognize these presuppositions we will see that these problems and their solutions will differ totally in an Islamic point of view. Thus, it seems that in an Islamic study, not only the religious problems but also their solutions must be studied in another context with its special characters.

In this paper I am going to declare some of these problems with their presuppositions. For example the problem of evil and religious hermeneutic and fideistic views and religious pluralism and etc. are based on some special point of view in Christianity like the nature of God and the meaning of revelation and the doctrines of Incarnation and Trinity and salvation and so on. This matter does not mean that these questions have not and may not be asked in Islamic view, but the cultural situation for posing the question is so different that makes some questions not so much important for the Muslim world but some others are more important than the Christian world. I believe that Muslim thinkers must recognize these distinctions in all of their studies.

In the second part of my paper, according to the above view, I am going to survey religious pluralism in these two contexts with their socio-historical backgrounds. In this respect I will distinguish some kinds of pluralistic views, and will study that which ones can be compatible with Islamic thought.