

An Islamic Approach to Philosophy of Religion

Introduction 1:

Contemporary Islamic Approaches to Philosophy

1. The rejection of philosophy and of any rational approach to religious teachings with the emphasis placed on the ordinary meanings of Quran and *hadith* (*vahhabi* approach).

2. The Ghazzalian approach, i.e., the one that we might very call the philosophical rejection of philosophy. This is a common view in Malaysia and Indonesia, but with important similarities to the *tafkik* (separation) movement in Iran.

3. The mystical approach in Turkey and countries of North of Africa like Morocco and Tunisia.

4. The revival of the Islamic philosophical heritage as it was instituted during the period going from the 9th to the 13th centuries. The thinkers interested in this revival are more commentators than philosophers in their own right. This position is particularly strong in schools and departments

of Islamic philosophy in the Arabian countries that reject the *vahhabi* approach.

5. The westernized contemporary approach to philosophy in Islamic countries and other parts of the world. Among the representatives of this approach we find thinkers like Muhammad Arkun, Hassan Hanafi, Nasr Hamed Abu Zaid, Ali Mazroui, Abdolkarim Soroush. They all have in common a rather secular approach based on different Western concepts of philosophy.
6. The more ideological approach represented by thinkers that attempt to find solutions for the practical problems affecting the Muslim world based on the premise that the best way of proceeding is to promote the return to the traditional doctrines of Islam.
7. The approach of traditionalist thinkers like Rene Genon, Schowan, and Nasr.
8. The approach of the Sadraian transcendental philosophy (philosophy of Mulla Sadra) in Iran, as well as in Pakistan and India.

Introduction 2:

The Characteristics of Sadraean Philosophy

The Sadraen Philosophy can be characterized by the recognition of the following aspects:

1. intrinsic compatibility between Religion and Philosophy;
2. necessity of a serious rational study of the religious doctrines to the point of bringing together the views of Reason and the views proper to Religion;
3. need for a combination of the four traditional schools present in the Islamic world, namely mysticism, peripatetic philosophy, illuminationist philosophy and religious teachings of Quran and *hadith*;
4. importance of studying Western approaches to Philosophy as well as other sources of human thought;

5. need to proceed to a comparative study of the different philosophical views in order to explain the strengths and the weaknesses of transcendental philosophy;
6. evolving character of Islamic Philosophy as a whole;
7. philosophical primacy of ontology over epistemology and of reason over experience;
8. influence of theoretical philosophy on other dimensions of human thought and activity, namely politics, economy, education, aesthetics, ethics, etc.;
9. importance of the Quran and of the *hadith* and prayers for a philosophy that tries to argue her own views based on reason alone and not on revelation;
10. importance of the dialogue among philosophers from different perspectives in order to achieve better ideas of how to promote the future of the human family.

The Differences of Islamic Philosophy and Western one to Philosophy of Religion

1-Special Doctrines and Religious Issues

Historical and Propositional Approaches

Relation between Man and God (Importance of
Humanity in Christianity)

God of love and beneficent God

Ethics and politics

Social and personal characters

Reason and religion (faith)

2-Meanings, Presuppositions and contexts

Revelation

Transcendence and Immanence

Prophecy

Hereafter

Fatherhood

Jurisprudence

Quran and Jesus

3- Problems

Science and Religion (Evolution)

Evil and Devine Justice

Religious Experience and Mysticism

4- Inspiration and Resources

Bible and Quran

Saints and Scholars

Hierarchy and *Ijtehad*

Religious Experience and Mystical Intuition

The Role of Priest and *Rohani* in Religious
Relation to God

Prayers and *Hadiths*

5- Methods

Experimental and rational origins of
argumentations

Creator-creature relation: God's will and God's
Grace

6- Treatments

Arguments for the Existence of God

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