

Islamic Philosophy Under Quran

Available for the first time in the English language, this is a complete and annotated translation of a key work by the twelfth-century Muslim philosopher, Averroes (Ibn Rushd). Acknowledged as the leading transmitter of Aristotelian thought, Averroes also held controversial views about the relationship between faith and reason, arguing that religion should not be allowed to impose limits on the exercise of rational thought. His theory of rationality, along with others on language, justice and the interpretation of religious texts, is clearly presented here, in a work that provides the most comprehensive picture available of Averroes's great intellectual achievements.

A comprehensive reference work covering all figures of the earliest period of philosophy in the Islamic world. Both major and minor thinkers are covered, with details of biography and doctrine as well as detailed lists and summaries of each author's works."

Written by an international assembly of leading philosophers, this volume offers students, teachers and general readers a rich and sophisticated introduction to the major non-Western philosophical traditions - particularly Chinese, Indian, Buddhist and Islamic philosophies. African and Polynesian thinking are also covered by way of historical and contemporary survey articles. The text is organized around a series of central topics concerning conceptions of reality and divinity, of causality, of truth, of the nature of rationality, of selfhood, of humankind and nature, of the good, of aesthetic values, and of social and political ideals. Outstanding scholars present essays that articulate the distinctive ways in which these specific problems have been formulated and addressed in the non-Western traditions against the background of their varied historical and cultural presuppositions.

Islamic philosophy represents one of the most important philosophical traditions in the world. This book is concerned with the rationality and plausibility of the Muslim faith and the Qur'an, and in particular how they can be interrogated and understood through Western analytical philosophy. It also explores how Islam can successfully engage with the challenges posed by secular thinking. The Quran and the Secular Mind will be of interest to students and scholars of Islamic philosophy, philosophy of religion, Middle East studies, and political Islam.

Encyclopaedia of Quranic Studies Islamic Philosophy Under Quran The Quran and the Secular Mind A Philosophy of Islam Routledge

This book explores the possibility of a hermeneutics of the Qur'an. It starts from the presupposition that the Qur'an can be studied as a philosophical book. Thus the analysis is theoretical more than historical. Many philosophers commented the Qur'an and many supported their theories by resorting to the Qur'an. Thinkers like Fakhr al-Din al-Razi connected traditional theology and philosophy in their Qur'anic commentary. Others like Nasr Abu Zayd used philosophy to deconstruct the Qur'an paving the way for a modern humanistic hermeneutics. This book tries to go a step further: it aims to offer a path within the Qur'an that - through philosophy - leads to a fresh understanding of fundamental tenets of Islamic thought, most importantly tawhid - God's oneness - and to a fresh reading of the Qur'anic text. This book applies the phenomenological and ontological hermeneutics of Edmund Husserl and Martin Heidegger to the study of the Qur'an going far beyond Annemarie Schimmel's phenomenological approach that is neither philosophical nor properly phenomenological (in Husserl's sense).

This work provides a typology of Islamic ethics, without overlooking the chronological development. Four types of ethical theory are isolated: the scriptural, the theological, the philosophical and the religious. This edition contains extra material from Ibn Sina's writings, translated into English. The book should interest Islamic scholars, philosophers and historians of ethics.

Muslims Have Been Provided By Allah A Complete Code Of Conduct In The Form Of Holy

Quran. In Quran There Are Two Types Of Verses I.E. Allegorical (Mutashabihat) And Categorical (Mukhammat). The Mutashabihat Verses Of Quran Are Mostly Pertaining To The Essence Of Allah And His Attributes, Predestination, Soul And Life Here After Death Etc. Etc. Since These Verses Are Outside The Purview Of Human Reasoning, Much Hair Splitting And Question Begging Has Not Been Encouraged In This Regard. Yet Many Of The Muslim Thinkers And Philosophers Have Ventured To Enter Into Detailed Discussions In These Matters.

The study of Islamic philosophy has entered a new and exciting phase in the last few years. Both the received canon of Islamic philosophers and the narrative of the course of Islamic philosophy are in the process of being radically questioned and revised. Most twentieth-century Western scholarship on Arabic or Islamic philosophy has focused on the period from the ninth century to the twelfth. It is a measure of the transformation that is currently underway in the field that, unlike other reference works, the Oxford Handbook has striven to give roughly equal weight to every century, from the ninth to the twentieth. The Handbook is also unique in that its 30 chapters are work-centered rather than person- or theme-centered, in particular taking advantage of recent new editions and translations that have renewed interest and debate around the Islamic philosophical canon. The Oxford Handbook of Islamic Philosophy gives both the advanced student and active scholar in Islamic philosophy, theology, and intellectual history, a strong sense of what a work in Islamic philosophy looks like and a deep view of the issues, concepts, and arguments that are at stake. Most importantly, it provides an up-to-date portrait of contemporary scholarship on Islamic philosophy.

This book examines the contrasting interpretations of Islam and the Qur'an by Averroes and Al-Ghazali, as a way of helping us untangle current impasses affecting each Abrahamic faith. This has traditionally been portrayed as a battle between philosophy and theology, but the book shows that Averroes was rather more religious and Al-Ghazali more philosophical than they are usually portrayed. The book traces the interaction between two Muslim thinkers, showing how each is convinced of the existence of a Book in which God is revealed to rational beings, to whom He has given commandments, as well as of the excellence of Islamic society. Yet they differ regarding the proper way to interpret the sacred Book. From this point of view, their discussion does not address the contrast between philosophy and religion, or that between reason and revelation that is so characteristic of the Middle Ages, but rather explores differences at the heart of philosophical discussion in our day: is there a level of discourse which will facilitate mutual comprehension among persons, allowing them to engage in debate? This interpretation of sacred texts illustrates the ways religious practice can shape believers' readings of their sacred texts, and how philosophical interpretations can be modified by religious practice. Moreover, since this sort of inquiry characterizes each Abrahamic tradition, this study can be expected to enhance interfaith conversation and explore religious ways to enhance tolerance between other believers.

A comprehensive examination of the struggle to reconcile philosophy and Islam. From the introduction of Greek Philosophy into the Muslim world in the eighth century, right through to modern times, Majid Fakhry charts the evolution and interaction of philosophy, theology, and mysticism in the Islamic context. Highlighting key individuals, movements, concepts and writings, Fakhry also explores the conflicts and controversies between anti- and pro-philosophical parties that have characterised the development of Islamic thought. The book also features coverage of: the translation of ancient texts and their transmission to the Muslim world; the development of a systematic philosophy in Islam; theology, mysticism and the development of Sufism; Islam's interaction with western philosophy and theology; contemporary trends.

This book is an introduction to Islamic Philosophy, beginning with its Medieval inception, right through to its more contemporary incarnations. Using the language and conceptual apparatus of contemporary Anglo-American 'Analytic' philosophy, this book represents a novel and

creative attempt to rejuvenate Islamic Philosophy for a modern audience. It adopts a 'rational reconstructive' approach to the history of philosophy by affording maximum hermeneutical priority to the strongest possible interpretation of a philosopher's arguments while also paying attention to the historical context in which they worked. The central canonical figures of Medieval Islamic Philosophy – al-Kindi, al-Farabi, Avicenna, al-Ghazali, Averroes – are presented chronologically along with an introduction to the central themes of Islamic theology and the Greek philosophical tradition they inherited. The book then briefly introduces what the author collectively refers to as the 'Pre-Modern' figures including Suhrawardi, Mulla Sadra, and Ibn Taymiyyah, and presents all of these thinkers, along with their Medieval predecessors, as forerunners to the more modern incarnation of Islamic Philosophy: Political Islam.

Islam means "peace" and "submission to God." With its ethical system of instruction for a balanced life based on faith and reason, how did this "religion of peace" come to be feared? After the 9/11 tragedy, Islam was judged by many in the West to be a hub of terrorism and a threat to world peace. People everywhere voiced concern over its concepts of war and Jihad. Ashraf traces these and related concepts from their inception in Qur'anic injunctions and the Prophet's precepts to their current interpretation, evaluating them in their spiritual, moral, juridical, and cultural contexts. Misunderstandings about Islam lie at the core of much bitterness and violence. With no central authority to definitively interpret its teachings, misconceptions regarding Islam's ideology of war and peace abound. To label Islam as militant is to misinterpret jihad as simply a call to war and to ignore its laws governing warfare, which emphasize restraint as far as possible. Islamic Philosophy of War and Peace explains the spirit of Islam, its mandate for peace, and what the pluralistic notion of jihad stands for in the hope that clearing up ambiguities will foster peaceful relations between Muslims and the rest of the world.

Events are making clear to ever-widening circles of readers the need for something more than a superficial knowledge of non-European cultures. In particular, the blossoming into independence of numerous African states, many of which are largely Muslim or have a Muslim head of state, has made clear the growing political importance of the Islamic world, and, as a result, the desirability of extending and deepening the understanding and appreciation of this great segment of mankind. Islamic philosophy and theology are looked at together in a chronological framework in this volume. From a modern standpoint, this juxtaposition of the two disciplines is important for the understanding of both; but it should be realized at the outset that it is a reversal of the traditional Islamic procedure. Not merely were the disciplines different, but in the earlier centuries the exponents were two different sets of persons, trained in two different educational traditions, each with its own separate institutions. There was little personal contact between philosophers and theologians, and the influence of the two disciplines on one another was largely by way of polemics. Eventually while philosophy died out as a separate discipline in the Islamic world, many parts of it were incorporated in theology. This work is designed to give the educated reader something more than can be found in the usual popular books. The work undertakes to survey a special part of the field, and to show the present stage of scholarship. Where there is a clear picture this will be given; but where there are gaps, obscurities and differences of opinion, these will also be indicated. This work is brilliant in its design, style, and intimate understanding. It is a must read for specialists and policy makers alike. W. Montgomery Watt (1909-2006) was professor emeritus of Arabic and Islamic Studies at the University of Edinburgh. He is the author of numerous books, including Muslim-Christian Encounters: Perceptions and Misperceptions, Islam: A Short History, Muhammad's Mecca, and Islamic Surveys: The Influence of Islam on Medieval Europe. A comprehensive overview of the Islamic philosophical tradition. Al-Islamic Philosophy from Its Origin to the Present offers a comprehensive overview of Islamic philosophy from the ninth century to the present day. As Seyyed Hossein Nasr attests, within this tradition,

philosophizing is done in a world in which prophecy is the central reality of life—a reality related not only to the realms of action and ethics but also to the realm of knowledge. Comparisons with Jewish and Christian philosophies highlight the relation between reason and revelation, that is, philosophy and religion. Nasr presents Islamic philosophy in relation to the Islamic tradition as a whole, but always treats this philosophy as philosophy, not simply as intellectual history. In addition to chapters dealing with the general historical development of Islamic philosophy, several chapters are devoted to later and mostly unknown philosophers. The work also pays particular attention to the Persian tradition. Nasr stresses that the Islamic tradition is a living tradition with significance for the contemporary Islamic world and its relationship with the West. In providing this seminal introduction to a tradition little-understood in the West, Nasr also shows readers that Islamic philosophy has much to offer the contemporary world as a whole. Seyyed Hossein Nasr is University Professor of Islamic Studies at The George Washington University. He is the author and editor of many books, including *Islam: Religion, History, and Civilization*.

The Oxford Encyclopedia of Philosophy, Science, and Technology in Islam provides both an overview and a comprehensive and detailed survey of the main features of philosophy, science, medicine and technology in the Muslim world. The level of entries are scholarly, based on primary and secondary sources, and aimed at advanced students of Islamic philosophy and science. The selection of entries as well as their content reflect the highest academic standards and most recent research in the field, providing scholars and advanced students with in-depth surveys on the most important issues in the study of these topics, serving as the authoritative reference work on this important area of research.

Although Islamic philosophy represents one of the leading philosophical traditions in the world, it has only recently begun to receive the attention it deserves in the non-Islamic world. This important text provides a concise and accessible introduction to the major movements, thinkers and concepts within that tradition, from the foundation of Islam to the present day. Ever since the growth of Islam as a religious and political movement, Muslim thinkers have sought to understand the theoretical aspects of their faith by using philosophical concepts. Leaman outlines this history and demonstrates that, although the development of Islamic philosophy is closely linked with Islam itself, its form is not essentially connected to any particular religion, and its leading ideas and arguments are of general philosophical significance. The author illustrates the importance of Islamic thought within philosophy through the use of many modern examples. He describes and contrasts the three main movements in Islamic philosophy ? Peripatetic, Sufi and Illuminationist ? and examines the Persian as well as the Arabic traditions. Wide coverage is given to key aspects of Islamic philosophy, including epistemology, ontology, politics, ethics and philosophy of language, providing readers with a balanced view of the discipline. The second edition has been thoroughly revised and updated throughout, including the addition of two new chapters on recent debates surrounding Islam's need for an enlightenment, and on the future of Islamic philosophy. The new edition of *Islamic Philosophy* will continue to be essential reading for students and scholars of the subject, as well as anyone wanting to learn more about one of the most significant and

influential philosophical traditions in the world today.

"Originally written for the Conference of Great Religions held at Lahore on December 26-29, 1896, the Philosophy of the Teachings of Islam has since served as an introduction to Islam for seekers after the truth and religious knowledge in different parts of the world. The present issue includes several "lost" pages not included in the essay that was read out at Lahore. It deals with the following five broad themes, set by the moderators of the Conference: 1. The physical, moral and spiritual states of man 2. The state of man after death 3. The object of man's life and the means to its attainment 4. The operation of the practical ordinances of the Law in this life and the next 5. Sources of Divine knowledge."--Publisher's description.

What is Islamic Philosophy? offers a broad introduction to Islamic thought, from its origins to the many challenging issues facing Muslims in the contemporary world. The chapters explore early Islamic philosophy and trace its development through key themes and figures up to the twenty-first century. Topics covered include: ethical issues such as just war, abortion, women's rights, homosexuality and cloning questions in political philosophy regarding what kind of Islamic state could exist and how democratic can (or should) Islam really be the contribution of Islam to 'big questions' such as the existence of God, the concept of the soul, and what constitutes truth. This fresh and original book includes a helpful glossary and suggestions for further reading. It is ideal for students coming to the subject for the first time as well as anyone wanting to learn about the philosophical tradition and dilemmas that are part of the Islamic worldview.

The first comprehensive survey of Islamic philosophy from the seventh century to the present, this classic discusses Islamic thought and its effect on the cultural aspects of Muslim life. Fakhry shows how Islamic philosophy has followed from the earliest times a distinctive line of development, which gives it the unity and continuity that are the marks of the great intellectual movements of history.

This book discusses the common principles of morality and ethics derived from divinely endowed intuitive reason through the creation of al-fitr' a (nature) and human intellect (al-'aql). Biomedical topics are presented and ethical issues related to topics such as genetic testing, assisted reproduction and organ transplantation are discussed. Whereas these natural sources are God's special gifts to human beings, God's revelation as given to the prophets is the supernatural source of divine guidance through which human communities have been guided at all times through history. The second part of the book concentrates on the objectives of Islamic religious practice – the maqa' sid – which include: Preservation of Faith, Preservation of Life, Preservation of Mind (intellect and reason), Preservation of Progeny (al-nasl) and Preservation of Property. Lastly, the third part of the book discusses selected topical issues, including abortion, assisted reproduction devices, genetics, organ transplantation, brain death and end-of-life aspects. For each topic, the current medical evidence is followed by a detailed discussion of the ethical issues

involved.

Islamic Philosophy has often been treated as mainly of historical interest, belonging to the history of ideas rather than to philosophy. This is volume challenges this belief. The Routledge History of Philosophy is made up entirely of essays by a distinguished list of writers. They provide detailed discussions of the most important thinkers and the key concepts in Islamic philosophy, from earliest times to the present day.

In the history of philosophy, few topics are so relevant to today's cultural and political landscape as philosophy in the Islamic world. Yet, this remains one of the lesser-known philosophical traditions. In this Very Short Introduction, Peter Adamson explores the history of philosophy among Muslims, Jews, and Christians living in Islamic lands, from its historical background to thinkers in the twentieth century. Introducing the main philosophical themes of the Islamic world, Adamson integrates ideas from the Islamic and Abrahamic faiths to consider the broad philosophical questions that continue to invite debate: What is the relationship between reason and religious belief? What is the possibility of proving God's existence? What is the nature of knowledge? Drawing on the most recent research in the field, this book challenges the assumption of the cultural decline of philosophy and science in the Islamic world by demonstrating its rich heritage and overlap with other faiths and philosophies.

Public interest in the religion of Islam and in Muslim communities in recent years has generated an impetus for Western Universities to establish an array of Institutes and programs dedicated to the study of Islam. Despite the growth in number of programs dedicated to this study, very little attention has been paid to the appropriate shape of such programs and the assumptions that ought to underlie such a study. The Teaching and Study of Islam in Western Universities attempts to address two central questions that arise through the teaching of Islam. Firstly, what relation is there between the study of the religion of Islam and the study of those cultures that have been shaped by that religion? Secondly, what is the appropriate public role of a scholar of Islam? After extensive discussion of these questions, the authors then continue to address the wider issues raised for the academic community having to negotiate between competing cultural and philosophical demands. This edited collection provides new perspectives on the study of Islam in Western Institutions and will be an invaluable resource for students of Education and Religion, in particular Islamic Studies.

The basis of Muslim philosophy and science is the instruction buried in the Quran. At an early date this tradition was enlarged and strengthened by the infiltration into Muslim culture of Greek philosophy and science through the translation of Greek classics by Muslims. The Indian tradition of thought also made its contribution to this intellectual leaven. This book traces the development and interaction of these strands in Muslim thinking. The author is concerned to show both how philosophy and science are related to specifically religious

thought, and how they have made distinctive contributions to method and discovery. The impact of secularisation on the Muslim world puts these traditions under considerable strain, and it is interesting to define how far this pressure is a productive and fertile one. The current century has seen a Renaissance of Muslim science and philosophy; this book sets the new achievements clearly against their historical background. First published in 1988.

In *The Story of Reason in Islam*, leading public intellectual and political activist Sari Nusseibeh narrates a sweeping intellectual history—a quest for knowledge inspired by the Qu'ran and its language, a quest that employed Reason in the service of Faith. Eschewing the conventional separation of Faith and Reason, he takes a fresh look at why and how Islamic reasoning evolved over time. He surveys the different Islamic schools of thought and how they dealt with major philosophical issues, showing that Reason pervaded all disciplines, from philosophy and science to language, poetry, and law. Along the way, the best known Muslim philosophers are introduced in a new light. Countering received chronologies, in this story Reason reaches its zenith in the early seventeenth century; it then trails off, its demise as sudden as its appearance. Thereafter, Reason loses out to passive belief, lifeless logic, and a self-contained legalism—in other words, to a less flexible Islam. Nusseibeh's speculations as to why this occurred focus on the fortunes and misfortunes of classical Arabic in the Islamic world. Change, he suggests, may only come from the revivification of language itself.

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First published in 1993. Routledge is an imprint of Taylor & Francis, an informa company.

This book charts the evolution of Islamic dialectical theory (jadal) over a four-hundred year period. It includes an extensive study of the development of methods of disputation in Islamic theology (kalām) and jurisprudence (uṣūl al-fiqh) from the tenth through the fourteenth centuries. The author uses the theoretical writings of Islamic theologians, jurists, and philosophers to describe the concept. Overall, this investigation looks at the extent to which the development of Islamic modes of disputation is rooted in Aristotle and the classical tradition. The author reconstructs the contents of the earliest systematic treatment of the subject by b. al-Rʿwandī. He then contrasts the theological understanding of dialectic with the teachings of the Arab Aristotelians—al-Fārābī, Avicenna, and Averroes. Next, the monograph shows how jurists took over the

theological method of dialectic and applied it to problems peculiar to jurisprudence. Although the earliest writings on dialectic are fairly free of direct Aristotelian influence, there are coincidences of themes and treatment. But after jurisprudence had assimilated the techniques of theological dialectic, its own theory became increasingly influenced by logical terminology and techniques. At the end of the thirteenth century there arose a new discipline, the *ʿilm al-baḥth*. While the theoretical underpinnings of the new system are Aristotelian, the terminology and order of debate place it firmly in the Islamic tradition of disputation.

In this Very Short Introduction, Peter Adamson sheds light on the philosophical ideas that emerged in the Islamic world. From the beginnings of the tradition to the twenty first century, he traces the history of philosophy among those living in Islamic lands, highlighting its key themes and ongoing relevance to contemporary concerns.

Originally published in 1958. This volume brings into focus an area of Islamic religio-philosophical thought to which relatively little attention has been paid by modern scholars of Muslim thought. The importance of the subject lies in the fact that it constitutes a central point at the confrontation of the traditional Islamic and Hellenic thought currents.

Scholars have come to recognize the importance of classical Islamic philosophy both in its own right and in its preservation of and engagement with Greek philosophical ideas. At the same time, the period immediately following the so-called classical era has been considered a sort of dark age, in which Islamic thought entered a long decline. In this monumental new work, Frank Griffel seeks to overturn this conventional wisdom, arguing that what he calls the "post-classical" period has been unjustly maligned and neglected by previous generations of scholars. *The Formation of Post-Classical Philosophy in Islam* is a comprehensive study of the far-reaching changes that led to a re-shaping of the philosophical discourse in Islam during the twelfth century. Earlier Western scholars thought that Islam's engagement with the tradition of Greek philosophy ended during that century. More recent analyses suggest that Islamic thinkers instead integrated Greek thought into the genre of rationalist Muslim theology (*kalām*). Griffel argues that even this new view misses a key point. In addition to the integration of Greek ideas into *kalām*, Muslim theologians picked up the discourse of classical philosophy in Islam (*falsafa*) and began to produce books in the tradition of Plato, Aristotle, and Avicenna a new and oft-misunderstood genre they called *"ḥikma"* in which they left aside theological concerns. They wrote in both genres, *kalām* and *ḥikma*, and the same writers argued for opposing teachings on the nature of God, the world's creation, and the afterlife depending on the genre in which they were writing. Griffel shows how careful attention to genre demonstrates both the coherence and ambiguity of this new philosophical approach. A work of extraordinary breadth and depth, *The Formation of Post-Classical Philosophy in Islam* offers a detailed, insightful history of philosophy in Iraq, Iran, and Central Asia during the twelfth century. It will be essential reading for anyone interested in the history of philosophy or the history of Islam.

The Reconstruction of Religious Thought in Islam (1930) is Muhammad Iqbal's major

philosophic work: a series of profound reflections on the perennial conflict among science, religion, and philosophy, culminating in new visions of the unity of human knowledge, of the human spirit, and of God. Iqbal's thought contributed significantly to the establishment of Pakistan, to the religious and political ideals of the Iranian Revolution, and to the survival of Muslim identity in parts of the former USSR. It now serves as new bridge between East and West and between Islam and the other Religions of the Book. With a new Introduction by Javed Majeed, this edition of *The Reconstruction* opens the teachings of Iqbal to the modern, Western reader. It will be essential reading for all those interested in Islamic intellectual history, the renewal of Islam in the modern world, and political theory of Islam's relationship to the West. Very occasionally a book appears which provides a perfect bridge between amateurs and professionals. This event is usually less likely to happen in the somewhat arcane field of philosophy and almost beyond concept in the English speaking world when the subject is entwined with the history of Islam. The finer points of philosophical issues are also discussed and presented to enable anyone, whether a scholar or not, Arabic or Westerner, to understand the truths these ancients sought.

"This is a comprehensive study of the far-reaching changes that led to a re-shaping of the philosophical discourse in Islam during the sixth/twelfth century. Whereas earlier Western scholars thought that Islam's engagement with the tradition of Greek philosophy ended during that century, more recent analyses suggest its integration into the genre of rationalist Muslim theology (kalam). This book proposes a third view about the fate of philosophy in Islam. It argues that in addition to this integration, Muslim theologians picked up the discourse of philosophy in Islam (falsafa) and began to produce books on philosophy. Written by the same authors, books in these two genres, kalam and philosophy, argue for opposing teachings on the nature of God, the world's creation, and on the afterlife. This study explains the emergence of a new genre of philosophical books called "hikma" that stand opposed to Islamic theology and at the same wishes to complement it. Offering a detailed history of philosophy in Iraq, Iran, and Central Asia during the sixth/twelfth century together with an analysis of the circumstances of practicing philosophy during this time, this study can show how reports of falsafa, written by major Muslim theologians such as al-Ghazali (d. 505/1111), developed step-by-step into critical assessments of philosophy that try to improve philosophical teachings, and eventually become fully fledged philosophical summus in the work of Fakhr al-Din al-Razi (d. 606/1210). The book ends in a discussion of the different methods of kalam and hikma and the coherence and ambiguity of a Muslim post-classical philosopher's œuvre"--

Islam as a religion and a way of life guides millions of people around the world and has a significant impact on worldly affairs. To many Muslims, however, a philosophical understanding or assessment of Islamic belief is seen as a feeble and religiously inappropriate attempt to understand matters that are beyond rational comprehension. *Islam: A Contemporary Philosophical Investigation* explores this issue in detail, by guiding readers through a careful study of the relationship between faith and reason in Islam. In particular, it pays close attention to religious objections to philosophizing about Islam, arguments for and against Islamic belief, and the rationality of Islamic belief in light of contemporary philosophical issues, such as problems of religious diversity, evil and religious doubt. This text is ideal for upper-level undergraduates and graduate

students seeking an objective, philosophical introduction to Islam, a subject of increasing interest in classrooms around the world.

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