

philosophy

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

- 1. Meaning Of Philosophy**
- 2. Types Of Philosophy**
- 3. Criticism Against Philosophy**



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1. Meaning Of Philosophy

- Way Of Thinking
- Ideology, Concept, Views
- The Use Of Reason In Understanding Such Things As The Nature Of The Real World And Existence, The Use And Limits Of Knowledge, And The Principles Of Moral Judgment
- Proven Or Not
- Human Reasoning



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2. Types Of Philosophy

➤ Islamic Philosophy

- a. Houqouqoullaah – Rights Of Allah – Shari’ah
- b. Houqouqoul ‘Ibaad – Rights Of Human Beings - Moral Values
- c. 2nd Century AH Of The Islamic Calendar (Early 9th Century CE) And Lasting Until The 6th Century AH (Late 12th Century CE).

➤ Unislamic Philosophy

- a. Man Made Concepts
- b. Greek, Hellenistic, Aristotalian, India Etc



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2. Islamic philosophy

Islamic Philosophy

- "Kalam" = Islamic tradition of seeking theological (religious) principles through dialectic (discussion).
- Ijtihaad – Mu'adh bin Jabal
- Asma Ul Rijaal – Names of the Narrators
- Life Of the prophet Muhammad (s)
- Fiqh and Shari'ah
- Mu'tazilah (Wasil Bin 'Ata) and Ash'ariyah (Muhammad al Ash'ariy)



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2. Islamic philosophy

Falsafah / Philosophy

➤ Insertion (During Abbasid Period) of:

- a. Greek Philosophy (Plato = Aristotle)
- b. Hellenistic Philosophy (Greek history, art and architecture)
- c. Persians and Arabs
- d. Peripatetic (nomadic)
- e. Neo-Platonism (philosophy as from 3rd century AD)
- f. Indian concepts
- g. Pre – Islamic Views



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2. Islamic philosophy

Ibn Tufayl (1105-1185 CE) (1)

- First and only philosophical work = Hayy Ibn Yaqzan
- Story of a human child who (without help) discovers the highest truths of science, philosophy, religion and mysticism.
- Didn't follow any particular philosopher or philosophy
- Borrowed acceptable elements from every source and moulded them into a pattern of his own.



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2. Islamic philosophy

Ibn Tufayl (1105-1185 CE) (2)

- *Hayy Ibn Yaqzan is a story about a boy, Hayy, who becomes marooned on a desert island without contact with humanity. He grows up amidst nature and works out for himself through observation and logical deduction that there must be a single creator God. He also considers other philosophical beliefs about the soul. Eventually he is rescued and enters civilisation, where he finds those who have learned knowledge through traditional sources, the Qur'an and the mosque, are living in a corrupt society.*



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2. Islamic philosophy

Ibn Tufayl (1105-1185 CE) (3)

Hayy discoveries:

- Animal's (the deer) spirit – not physical
- Fire – wonderful but harmful too
- Unity of animal body – Spirit as Master and Limbs as servants
- Satisfying practical needs – survival
- Bodies and their unity – all species
- Essential nature of body – going up and down
- Form and matter – outside and inside
- Heavenly bodies - Finite



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2. Islamic philosophy

Ibn Tufayl (1105-1185 CE) (4)

Hayy discoveries:

- World eternal or created – Undecided but in need of an immaterial agent
- Immaterial Agent – Attributes of perfection
- Immaterial Agent – Superiority
- Immorality, Reward and Punishment – Analogy of a human from birth to death
- Mystical Experience – Fana and Baqa
- Meeting with Asal and Salama – Deeper meaning v/s Literal meaning



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2. Islamic philosophy

Ibn Khaldun (1332-1406 CE)

- Work on history, religion, poem, society, sufism
- Economics: supply, demand and price, fall in prices, function of money
- Originated the science of culture: in a society, study of human
- Historical facts: incoherence, historical error, overconfidence in sources, exaggeration
- Division of labour: success of the society, laws of society, human reason
- Asabiya / Group cohesion – Jama'ah opening doors
- Science: useful and non-useful
- Philosophy = Al Ghazali : Mysticism and Theology
- Intellect: To Use and not to use in certain fields



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Al Biruni's (973-1050 CE) comparative religions

- Kitabul Athar: different calendrical systems : feast, religious traditions
- Chronology of ancient nations: Adam till Rasouloullaah (s)
- Kitaabul Hind: Indian: language, religious books, religious attitudes, customs, attitudes towards others
- Monotheism vs Polytheism
- Tradition And Religion



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2. Islamic Philosophy

Falsafah / Philosophy

- Al Kindi (800–870 CE):
- a. The First Who Rendered Works Of Aristotle, The Neoplatonists, And Greek Mathematicians And Scientists Into Arabic.
 - b. First Cause Of Being Precisely By Arguing For A First Cause Of Oneness, And Asserting That “Bringing Something To Be” Means Imposing Unity Of A Certain Kind.
 - c. Creation: It Is Clear That This Act Is Proper To God, The Exalted, Who Is The End Of Every Cause.



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2. Islamic Philosophy

Falsafah / Philosophy

➤ Al-farabi (872 – 950 CE):

- a. Moves From Metaphysics (Field Dealing With Fundamental Nature Of Being And The World) To Methodology
- b. Unites Theory And Practice
- c. His Neo-platonic Theology
- d. In His Attempt To Think Through The Nature Of A First Cause, Al Farabi Discovers The Limits Of Human Knowledge".



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2. Islamic Philosophy

Falsafah / Philosophy

- Ibn Sina (980 – 1037 CE):
 - a. Successful Reconciliation Between Aristotelianism And Neo-platonism Along With Kalam
 - b. There Must Be A "Necessary Existent"
 - c. All Issues Relating To The Reasoning Side Of Religion He Added To The Traditional Contents Of Metaphysics, And Those Relating To The Social Side He Added To The Practical Sciences.



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2. Islamic Philosophy

Falsafah / Philosophy

➤ Ibn Rushd (1126 – 1198 CE):

- a. Attempted To Restore What He Considered The Original Teachings Of Aristotle And Opposed The Neoplatonist Tendencies Of Earlier Muslim Thinkers
- b. Scriptural Text Should Be Interpreted Allegorically If It Appeared To Contradict Conclusions Reached By Reason And Philosophy
- c. His Unity Of The Intellect Thesis, Proposing That All Humans Share The Same Intellect, Became One Of The Most Well-known And Controversial Ibn Rushd Doctrines In The West



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2. Islamic Philosophy

Fields Of Falsafah / Philosophy

- Environmental Ethics - Limited Use Of Natural Capital. Islamic Views.
- Medical Ethics - Muslim Physicians 9th Century By Ishaq Bin Ali Rahawi - Adab Al-tabib (Conduct Of A Physician). He Regarded Physicians As "Guardians Of Souls And Bodies"
- Humanism - Humanistic, Rational And Scientific Discourses In Their Search For Knowledge, Meaning And Values. Islamic Writings On Love Poetry, History And Philosophical Theology
- Logic - Standards Of Argument – Qiyas / Ijtihad - Al-kindi (805–873) Arabic Writing. – Ibn Farabi With Non-aristotelian Elements. Ibn Rushd - Commentaries On Aristotelian Logic. Ibn Sina - Own System Of Logic Known As "Avicennian Logic". Ibn Hazm (994-1064) - Scope Of Logic - Importance Of Sense Perception As A Source Of Knowledge. Al-ghazzali (1058–1111) - Logic In Theology, Making Use Of Ibn Sina's Logic In Kalam.



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2. Islamic Philosophy

Fields Of Falsafah / Philosophy

➤ Metaphysics:

- a. Fundamental Nature Of Being And The World.
- b. Ibn Sina: Proof Of God Through Reason. Cosmological Argument With A First Cause To The Universe - A "Supreme" Being - Topic Of Resurrection.
- c. Ibn Al-nafis: "The System Of Islam And The Muslims' Doctrines On The Missions Of Prophets, The Religious Laws, The Resurrection Of The Body, And The Transitory Of The World - Bodily Resurrection And The Immortality Of The Human Soul Using Reason And Hadith - The Soul And Spirit.



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2. Islamic Philosophy

Fields Of Falsafah / Philosophy

- Education:
 - a. Maktab - Elementary School
 - b. Madrasah - Higher Education
- Ibn Sina, - "The Role Of The Teacher In The Training And Upbringing Of Children"
 - a. Children Can Learn Better If Taught In Classes Instead Of Individual Tuition From Private Tutors
 - b. Value Of Competition, Usefulness Of Group Discussions And Debates.
 - c. Maktab School = Age Of 6, Primary Education Until Age Of 14. Taught The Qur'an, Islamic Metaphysics, Language, Literature, Islamic Ethics, And Manual Skills.
 - d. Secondary Education - Period Of Specialization - After The Age Of 14 ,Choice To Choose And Specialize In Subjects.



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2. Islamic Philosophy

Fields Of Falsafah / Philosophy

- Experimental Medicine:
 - a. Ibn Sina - Father Of Modern Medicine
 - b. Experimental Medicine And Clinical Trials
 - c. Testing Of Drugs
 - d. Precise Guide For Practical Experimentation In The Process Of Discovering
- Eschatology – Qiyamah



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3. Islamic Philosophy

Criticism Against Philosophy

- a. Imam Abu Hanifa (رضي الله عنه) Prohibited His Students From Engaging In Philosophy, Stating That Those Who Practice It Are Of The 'Retarded Ones' (Al-makkee, Manaaqib Abee Haneefah, Pg. 183-184).
- b. Imam Malik Ibn Anas (رضي الله عنه) Referred To Philosophy In The Islamic Religion As Being 'Detested' (Dhammul-kalaam (B/194)), And That Whoever 'Seeks The Religion Through Philosophy Will Deviate' (Dhammul-kalaam (Q/173/A)).
- c. Imam Shafi'i Said That No Knowledge Of Islam Can Be Gained From Books Of Philosophy, As Philosophy 'Is Not From Knowledge' (Dhammul-kalaam (Q/213) And Dhahabi, As-siyar (10/30)) And That 'It Is Better For A Man To Spend His Whole Life Doing Whatever Allah Has Prohibited – (Besides Shirk With Allah) Rather Than Spending His Whole Life Involved In Philosophy" (Ibn Abi Hatim, Manaaqibush-shaafi'ee, Pg. 182).
- d. Imam Ahmad Ibn Hanbal (رضي الله عنه) Also Spoke Strongly Against Philosophy, Stating His View That No One Looks Into Philosophy Unless There Is 'Corruption In His Heart', And Even Went So Far As To Prohibit Sitting With People Practicing Philosophy Even If They Were Defending The Sunnah, And Instructing His Students To Warn Against Any Person They Saw Practicing Philosophy.



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3. Islamic Philosophy

Criticism Against Philosophy

- Al Ghazzali. In His Book '**The Incoherence Of The Philosophers** (The Tahafut)
- He States That Ibn Sina And His Followers Have Erred In Seventeen Points By Committing Heresy. But In Three Other Chapters, He Accuses Them Of Being Utterly Irreligious.
- Among The Charges That He Levelled Against The Philosophers Is:
 - a. Their Inability To Prove The Existence Of God
 - b. Inability To Prove The Impossibility Of The Existence Of Two Gods.
 - c. The Philosopher's Doctrine Of Denying The Existence Of God's Attributes,
 - d. Their Inability To Demonstrate That The First Is Not A Body,
 - e. Refuting Their Assertion Of The Impossibility Of The Annihilation Of The Human Soul,
 - f. Refuting Their Denial Of Bodily Resurrection And The Accompanying Pleasures Of Paradise Or The Pains Of Hellfire.
- The Three Irreligious Ideas Are As Follows:
 - a. The Theory Of A Pre-eternal World. Ghazzali Wrote That God Created The World In Time And Just Like Everything In This World Time Will Cease To Exist As Well But God Will Continue On Existing,
 - b. God Only Knows The Universal Characteristics Of Particulars - Namely Platonic (Nonphysical – Spiritual) Forms And
 - c. The Bodily Resurrection Will Not Take Place In The Hereafter Only Human Souls Are Resurrected.



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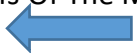
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Criticism Against Philosophy

- Ibn Sina Had A Number Of Heterodox (Unorthodox) Beliefs:
 - a. He Believed That The World Is Beginninglessly Eternal,
 - b. He Believed That Allah Knows What Is Created And Destroyed Only In A General Way, Not In Its Details
 - c. He Held That There Is No Bodily Resurrection,
- Taj Al-subki's Says: "Is He Not Ashamed Before Allah Most High To Espouse (Adopt) The Ideas Of Ibn Sina And Praise Him – While Reciting The Word Of Allah "Does Man Not Think We Shall Gather Together His Bones? Indeed, We Are Well Able To Produce Even His Index Finger" (Qur'an 75:7) – And Mention In The Same Breath Ibn Sina's Denial Of Bodily Resurrection And Gathering Of Bones?" (Mu'id Al-ni'am, 80).
- Imam Ghazzali, Despite His Magisterial Breadth Of Perspective In `Aqida Issues, Held It Obligatory To Consider Ibn Sina A Non-muslim (Kafir) For These Three Doctrines (Al-munqidh Min Al-dalal, 4445, 50).“
- Al-haafidh Ibn Hajr (رضي الله عنه) Said About Ibn Sina, “The Shaafi’ee Scholar, Ibn Abi Al-hamoo wee Said: The Scholars Have All Agreed That Ibn Sina Used To Say That The Universe Has Always Been In Existence, And That The Bodies Will Not Be Raised Physically On The Day Of Judgment. It Has Also Been Said That He Used To Say That Allah Does Not Have Knowledge Of The Specifics (Of Everything That Takes Place); Rather He Is Aware Of What Takes Place In The General Sense. Thus, The Scholars In His Time And Those After Them, Those Scholars Whose Statements Carry Weight In Matters Of Fiqh And Usool Ul-fiqh, Have Unequivocally (Clearly) Declared Him And Al-farabi To Be Kuffar (Unbelievers), Because Of Their Beliefs Regarding These Matters For They Contradict The Beliefs Of The Muslims. (Lisaanal-meezaan, (2/293))



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Criticism Against Philosophy

- Ibn Al-qayyim Said: "Ibn Sina, As He Stated About Himself, Said That He And His Father Were From The Esoteric Qaraamitah Sect (A Shi'a Sect) Who Do Not Believe In The Beginning Of Creation, The Resurrection, The Creator, Nor The Messengers. Those Zanaadiqah (Heretics) Used To Adopt Shi'aism And Claim To Be From The Lineage Of The Prophet's (ﷺ) Family As A Guise In Order To Hide Their Disbelief, Whereas The Prophet (ﷺ)'s Family Is Not At All Related To Them With Regards To Lineage, Their Actions And Their Beliefs. They Used To Kill The People Of Knowledge And The People Of Imaan, And They Would Leave The People Of Shirk And Kufr. They Did Not Consider What Is Haraam To Be Haraam, Nor What Is Halaal To Be Halaal." (Ighaathah Al-lahfaan (2/266))
- Al Kindi Was Deeply Rooted In Aristotle's Thought, Al-kindi Attempted One Of The First Efforts To "Islamize" Greek Philosophy. He Adopted Certain Concepts From The Aristotelian Tradition And Proposition; From The Platonist Tradition, He Takes Speculation On The Soul In Its Relationship With The Body And With The Divine Light And On Its Ascent To And Beyond The Heavens.
- Another Philosopher Is Ibn Rushd. The Ash'arites Maintain That The World Is Created And That It Must "Necessarily Have A Maker Who Created It." However, Ibn Rushd Objects To Them, Because They Cannot Answer The Mode Of The Existence Of The Maker Of The World Whether He Is Eternal Or Created, Yet They Want To Show That The World Is Created In Time, Whereas God Is Eternal. If The Maker Is Eternal, Then His *Actions* Must Be Eternal. Consequently, The World That Is Produced By An Act Of God Must Be Eternal. This Philosophy Was Considered To Be Irreligious In Muslim Spain Where The Society Was Formulated On True Arabic Lines. Being A Rational Philosopher, His Ideas Were Incompatible With The Religious Sentiments Of Orthodox Muslims And He Was Accused Of Being An Atheist. Ibn Rushd Was Criticised For Suggesting That Revelation Must Be Guided By Reason. In His View, The Noblest Form Of Worship Was To Study God Through His Works Using The Faculty Of The Mind. Thus His Muslim Contemporaries Persecuted Him While Muslim Posterity (Future Generation) Almost Ignored Him, Allowing His Works To Be Lost.



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