

Contents

Preface	xi
About the Author	xiii
Chapter 1	Introduction 1
	1. A Brief History 1
	2. Which Religious Propositions Are Taken as Fundamental? 3
	3. Key Distinctions in Islamic and Christian Approaches to the Philosophy of Religion 4
	3.1. <i>God and His Attributes</i>4
	3.2. <i>The Essence of Islam and Christianity</i>4
	3.3. <i>The Nature of Revelation</i>5
	3.4. <i>Sources of Religious Teachings</i>5
	3.5. <i>Social and Political Dimensions</i>5
	3.6. <i>The Role of Religious Authorities</i>6
	4. Conclusion 6
	5. Which Islamic Perspective? 6
	6. Contemporary Trends in Islamic Philosophy..... 7
	6.1. <i>Rejection of Philosophy and Rationality</i>7
	6.2. <i>The Ghazzalian Approach</i>7
	6.3. <i>Sufism and Mysticism</i>8
	6.4. <i>Reinterpretation of Islamic Philosophical Heritage</i>8
	6.5. <i>Contemporary Westernized Approaches</i>8
	6.6. <i>Ideological Thinkers' Attitudes</i>8
	6.7. <i>Perennial Philosophy</i>8
	6.8. <i>Sadraian Transcendent Philosophy</i>8
	7. Transcendent Philosophy or Wisdom (Hekmat)..... 9
	8. Mulla Sadra and Transcendent Wisdom 10
	9. The Enduring Legacy of Sadraian Wisdom..... 12
Chapter 2	Arguments for the Existence of God: General Considerations 15
	1. A Brief View 15
	2. Arguments Against the Existence of God and Arguments Against Believing in Him..... 15
	3. Arguments for the Existence of God..... 16
	4. Argument or True Knowledge? 17
Chapter 3	Ontological Arguments 19
	1. The History of Ups and Downs of the Ontological Argument 19

	2. Evaluation of the Ontological Argument by Neo-Sadraean Islamic Philosophers	21
	3. Ontological Argument or Necessity Argument?	22
	4. Variations of the Ontological Argument	23
	4.1. <i>Anselm</i>	23
	4.2. <i>Descartes and the Ontological Argument</i>	24
	5. Critiques of the Ontological Argument	25
	5.1. <i>Existence Is Not Perfection in the Same Way Other Properties Are</i>	25
	5.2. <i>The Negation of Necessary Existence Along with Its Existence Does Not Imply a Contradiction</i>	26
	5.3. <i>Necessity Is a Logical Qualifier, Not Ontological: It Is Not Possible to Speak of an Existing Being with Existential Necessity</i>	28
	6. Necessity	32
	6.1. <i>Neo-Sadraeians and the Analysis of "Necessity"</i>	32
	6.2. <i>The Predicate Extracted from the Depth of the Subject and the Predicate by Way of Adherence</i>	35
	6.3. <i>The Validity or Invalidity of the Ontological Argument</i>	36
	6.4. <i>Primary Essential Predication and Common Technical Predication</i>	37
Chapter 4	The Necessity and Contingency Argument (NCA)	41
	1. A Brief Explanation	41
	2. The First Part of the Argument: The Major Premise of Syllogism	41
	3. The Second Part of the Argument: The Minor Premise of Syllogism	43
	3.1. <i>Conclusion</i>	44
	4. The Fate of the NCA in the History of Western Philosophy of Religion	44
	5. Evaluation of Kant's Criticisms Against the NCA	45
	5.1. <i>The First Objection: Explanation of Causality in the Non-Phenomenal Realm</i>	46
	5.2. <i>The Second Objection: The Assumption of an Infinite Regress of Causes Is Not Impossible and Does Not Create a Contradiction</i>	48
	6. Other Philosophical Refinements in the Necessity and Contingency Argument (NCA)	49
Chapter 5	Cosmological Arguments and the Neo-Sadraean Analysis	53
	1. Introduction	53
	2. Examining the Cosmological Argument in Its Historical Evolution	53
	3. Evaluation of Aquinas' Arguments	55
	4. Kant and Hume's Criticisms of the Cosmological Argument	57
	5. Leibniz's Cosmological Argument	58
	5.1. <i>Characteristics of Leibniz's Argument</i>	59
	5.2. <i>Evaluation of Leibniz's Argument</i>	60

	6. The Inability of Material World Relations to Explain God	62
	7. Cosmological Argument in the Form of the <i>Kalam</i> Cosmological Argument	63
	8. Differences Between Western Cosmological Arguments and the Necessity Contingency Argument (NCA) in Islamic Philosophy.....	64
Chapter 6	The <i>Seddiqin</i> Argument	69
	1. Philosophical Foundations of the <i>Seddiqin</i> Argument.....	69
	1.1. <i>The Notion and Reality of Existence</i>	69
	1.2. <i>Existence and Quiddity</i>	69
	1.3. <i>Analogical Gradation of Existence</i>	70
	1.4. <i>FRE and Intellectual Analysis of the Pure Notion of Causality</i>	70
	2. Explanation of the <i>Seddiqin</i> Argument	71
	3. Development of <i>Seddiqin</i> Argument.....	74
	3.1. <i>Sabzevari's Seddiqin Argument</i>	74
	3.2. <i>Seddiqin Argument in Tabatabaei's Viewpoint</i>	75
	4. <i>Seddiqin</i> : Name Origin	76
	5. Differences Between the Ontological Argument and <i>Seddiqin</i> Argument	77
	References.....	79
Chapter 7	Teleological (Design) Arguments	81
	1. Analogical Form of Teleological Arguments in the First Era.....	82
	2. Chances and Accidents as Alternatives to the Intelligent Designer	82
	3. Rational Analysis of the Teleological Argument.....	83
	3.1. <i>Meaning of Design</i>	83
	3.2. <i>Examining the Major Premise</i>	84
	3.3. <i>Proof of the Minor Premise</i>	94
	4. Limitations of the Teleological Argument.....	95
Chapter 8	Faith and Reason: The Western Christian Approach and Islamic View	99
	1. Introduction.....	99
	2. Religion, Faith, and Spirituality.....	100
	3. Fideism.....	101
	3.1. <i>Blaise Pascal</i>	101
	3.2. <i>William James</i>	101
	3.3. <i>Kierkegaard</i>	102
	3.4. <i>Wittgenstein</i>	103
	4. Rationalism	104
	4.1. <i>Strong Rationalism</i>	105
	4.2. <i>Critical Rationalism</i>	106
	4.3. <i>Moderate Rationalism</i>	107
	5. An Islamic Perspective on Reason and Faith.....	108
	6. Intellect, Religious Beliefs, and Teachings.....	110
Chapter 9	Epistemology of Religion and the Justification of Belief in God	113
	1. Introduction.....	113

	2. Externalism and Internalism in Epistemology	114
	3. Epistemology of Religion	115
	4. Externalism and Epistemology of Religion	115
	5. Justifiability of the Religious Knowledge of Ordinary People	117
	6. Epistemology Based on Trusted Hearings	120
	7. The Epistemic Advantage of Self-Testimony	122
	8. Justification of Religious Knowledge Through Trusted Hearings	122
	9. Various Claims of Religions Based on Hearings	123
	10. Different Methods for Knowing God.....	124
	10.1. <i>Knowing God by Way of Basic Empirical Beliefs</i>	124
	10.2. <i>Knowing God by Way of the Intellect</i>	125
	10.3. <i>Knowing God by Way of Intuition</i>	126
	10.4. <i>Knowing God by Way of His Own Explanations</i>	128
	11. The Best Way to Know God: The Trusted Hearings Method.....	129
	12. Triangulation and Religious Knowledge	130
Chapter 10	Attributes of God	133
	1. Introduction.....	133
	2. Classification of the Attributes of God in Islamic Philosophy.....	134
	2.1. <i>Attributes of Essence</i>	135
	2.2. <i>Attributes of Action</i>	137
	3. Comparing God's Attributes in Islamic and Western Philosophies of Religion.....	147
	3.1. <i>Omnipotence</i>	148
	3.2. <i>Omniscience</i>	153
Chapter 11	Religious Language (Language of Religion)	165
	1. Introduction.....	165
	1.1. <i>What Is the Problem?</i>	165
	1.2. <i>Questions of the Meaning of "God" in the Language of Religion</i>	168
	1.3. <i>The Meaning of God's Attributes</i>	168
	1.4. <i>The Meaning of God's Agency in the World</i>	168
	1.5. <i>Evaluation of Other Theories</i>	168
	2. The Challenge of Meaninglessness.....	169
	2.1. <i>Verifiability</i>	169
	2.2. <i>Falsifiability</i>	170
	2.3. <i>Meaninglessness Problem of Statements About God</i>	170
	2.4. <i>Antony Flew and the Presentation of Doubt in the Meaningfulness of Religious Statements</i>	170
	2.5. <i>R.M. Hare and the Noncognitive Solution of Blik</i>	172
	2.6. <i>The Parable of Basil Mitchell's "Stranger and Partisan" and Confrontational Certainty</i>	173
	2.7. <i>John Hick and Eschatological Verification</i>	175
	2.8. <i>IaCrombie and the Characteristic Elusiveness of God-Talk</i>	177
	3. A Philosophical-Islamic Approach to the Problem of Meaningfulness of Religious Statements.....	177

	4. Analysis of Meanings of Divine Attributes	180
	4.1. <i>Non-Cognitive Theories</i>	181
	4.2. <i>The Theory of Language Games</i>	183
	4.3. <i>The Theory of Silence</i>	184
	4.4. <i>The Theory of Total Equivocal Language and Closure (Ta'til)</i>	185
	4.5. <i>The Theory of Tashbīh (Resemblance) and Anthropomorphism</i>	185
	4.6. <i>Negative Language About God</i>	186
	4.7. <i>The Theory of Analogy</i>	191
	4.8. <i>The Mystical Theory of Different Languages for Different Levels of God's Essence and Attributes</i>	194
	4.9. <i>Univocal Meaning and Existential Gradation</i>	196
	5. Common Slips of the Ordinary Language of Religion	198
Chapter 12	The Relationship Between Science and Religion	203
	1. Introduction.....	203
	2. The History of Transformation in the Relationship Between Science and Religion.....	204
	2.1. <i>The Greek-Alexandrian Period</i>	205
	2.2. <i>The Age of Scientific Progress of Muslims</i>	205
	2.3. <i>The Scientific Revolution of the 17th Century</i>	208
	2.4. <i>The Age of Scientific Materialism in the 19th Century</i>	210
	2.5. <i>Shift in Scientific Perspective in the Early 20th Century</i>	213
	2.6. <i>Change in Attitudes Towards Scientific Progress in the Late 20th and Early 21st Centuries</i>	215
	3. Muslims and the Challenges of Modern Science	217
	4. Evaluation of Different Approaches to the Relationship Between Science and Religion.....	218
	4.1. <i>The Conflict Model</i>	219
	4.2. <i>The Independence Model</i>	221
	4.3. <i>The Dialogue Model</i>	221
	4.4. <i>The Integration Model</i>	222
	5. Religious Influences on Scientific Developments	224
	6. Issues in the Relationship Between Science and Religion.....	226
	6.1. <i>The Theory of Evolution</i>	227
	6.2. <i>The Design Argument</i>	228
	6.3. <i>Evolution as a Challenge to Non-Materialistic Human Characteristics</i>	229
	6.4. <i>Divine Action</i>	230
	7. Religion and Human Sciences	237
	8. Religious Science.....	238
	8.1. <i>Emergence</i>	238
	8.2. <i>The Logical Possibility of Religious Science</i>	240
Chapter 13	The Problem of Evil	247
	1. Introduction.....	247

1.1. Context of the Problem of Evil in Christianity and Islam.....	247
1.2. Key Concepts in the Problem of Evil.....	248
1.3. The Initial Expression of the Problem of Evil.....	248
2. The Logical Argument of Evil and the Free Will Defense	249
3. Theodicies.....	251
3.1. The Punishment Theodicy.....	252
3.2. The Best Possible World Theodicy.....	252
3.3. Skeptical Theodicies	253
3.4. The Compensation Theodicy	254
3.5. The Natural Law Theodicy	255
3.6. The Free Will Theodicy	256
3.7. Christian Theodicies.....	256
4. Evaluation of Theodicy Presentations.....	259
5. Relativity of Evil.....	260
6. The Non-Existential Character of Evil.....	262
7. Different Explanations of God’s Agency.....	266
8. How God Is Good	267
9. Assessing Personal Problems in Facing Evil	269
10. The Existentialistic Problem of Evil	272
10.1. Belief in the Possibility of Changing the Situations in Which Evil Occurs.....	273
10.2. Emphasis on Human Excellence Through Positive Confrontation with Evil	273
10.3. Understanding Environmental and Human Determinism and Practicing Patience	273
10.4. Attention to One's Own Existential Belongings and Being Thankful for Them.....	274
Chapter 14	
Life After Death and the Manifestation of Deeds on the Day of Resurrection	277
1. Introduction.....	277
2. Life After Death or the Resurrection?.....	279
3. The Qur’an’s Depiction of Heaven and Hell	279
4. Anthropology Implied in the Philosophical Foundations of Heaven and Hell.....	280
5. The Inevitable Result of Human Free Will	282
6. Arguments for the Occurrence of the Resurrection	284
6.1. Proof of the Immaterial Nature of the Soul and Its Continuation After Death	284
6.2. Experimental Reason from Near-Death Experiences	286
6.3. Proving the Afterlife Based on God's Attributes.....	289
6.4. The Practical Argument for Avoiding Potential Harm.....	290
6.5. Justifying Belief in the Resurrection Through Epistemology Based on Trusted Hearings.....	292
7. Objections to the Resurrection and Its Characteristics.....	294
7.1. Why Eternity?	294
7.2. The Monotony of Immortality	295
7.3. The Eater and Eaten Dilemma	295

Chapter 15	Religion and the Meaning of Life	299
	1. Introduction.....	299
	2. Major Perspectives on the Meaning of Life.....	299
	2.1. <i>God-Centered Perspective on the Meaning of Life</i>	300
	2.2. <i>Soul-Centric Views</i>	302
	2.3. <i>Naturalism</i>	303
	2.4. <i>Naturalist Criticisms of God and Soul as the Centers of</i> <i>the Meaning of Life</i>	306
	2.5. <i>Nihilism</i>	307
	3. A Religious Theory of the Meaning of Life and Its Philosophical Analysis.....	309
	3.1. <i>The Role of Action in the Meaning of Life</i>	310
	3.2. <i>The Role of Free Will in the Meaning of Life</i>	310
	3.3. <i>A More Comprehensive Explanation of Objective Values</i>	311
	3.4. <i>Sufficient Conditions for the Meaning of Life</i>	311
	3.5. <i>The Role of God in the Meaningfulness of Life</i>	313
	3.6. <i>The Role of Belief in the Hereafter in the Meaningfulness</i> <i>of Life</i>	315
	4. Comparing the Proposed Theory with Other Views on the Meaning of Life	317
	Conclusion	318
Bibliography	323
Index	339