

Previous Lecture Summary

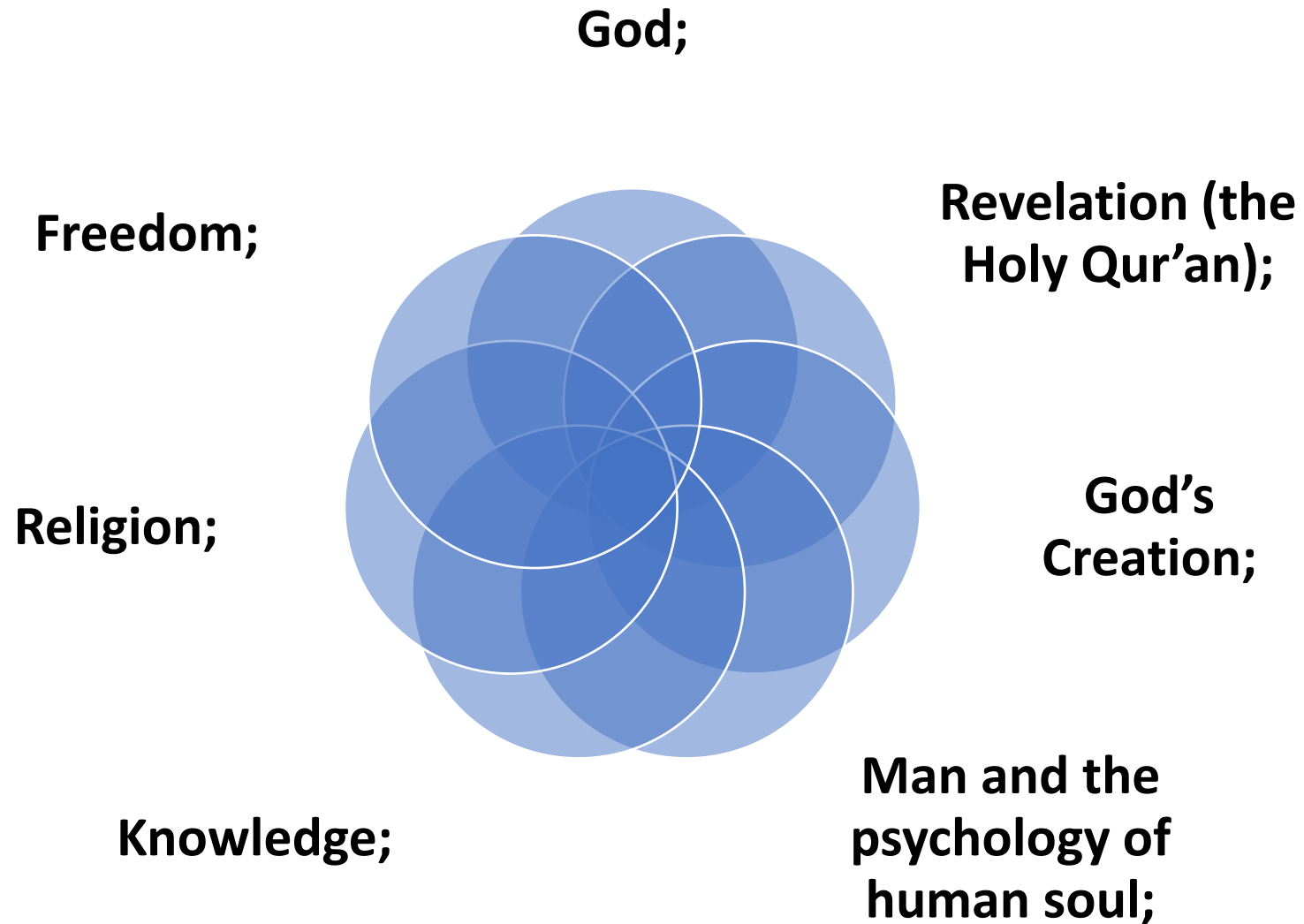
- Components of Greek Philosophy
- Components of Indian Philosophy.
- Components of Chines Philosophy.
- Today's Lecture:
- Components of Islamic Philosophy.

Islamic Philosophy

Sematic Culture/Philosophy

- Judaism, Christianity and Islam--- started in Arabian Peninsula 5000 year ago.
- Universe is finite, God intervenes in human life. Abrahamic religions and followers are chosen one by God.
- After Prophet Moses (Musa AS) Kingship of Prophet David- 970BC (Daud AS) and Solomon 832BC (Suleman AS).
- David entitled as Son of God and Messiah. (Genesis 6:02 Psalm 29:1).
- Sufferings of Jews led to Doomsday redemption prophecies (Messiah/Messiah), son of God, Prince of Peace, From family of David will restore Kingdom of God.
- Jesus Christ --Christ Hebrew word means Messiah/Messiah). Spread by Peter and Paul (Students of Jesus). Roman Church idea of Trinity.

Elements of Islamic Philosophy



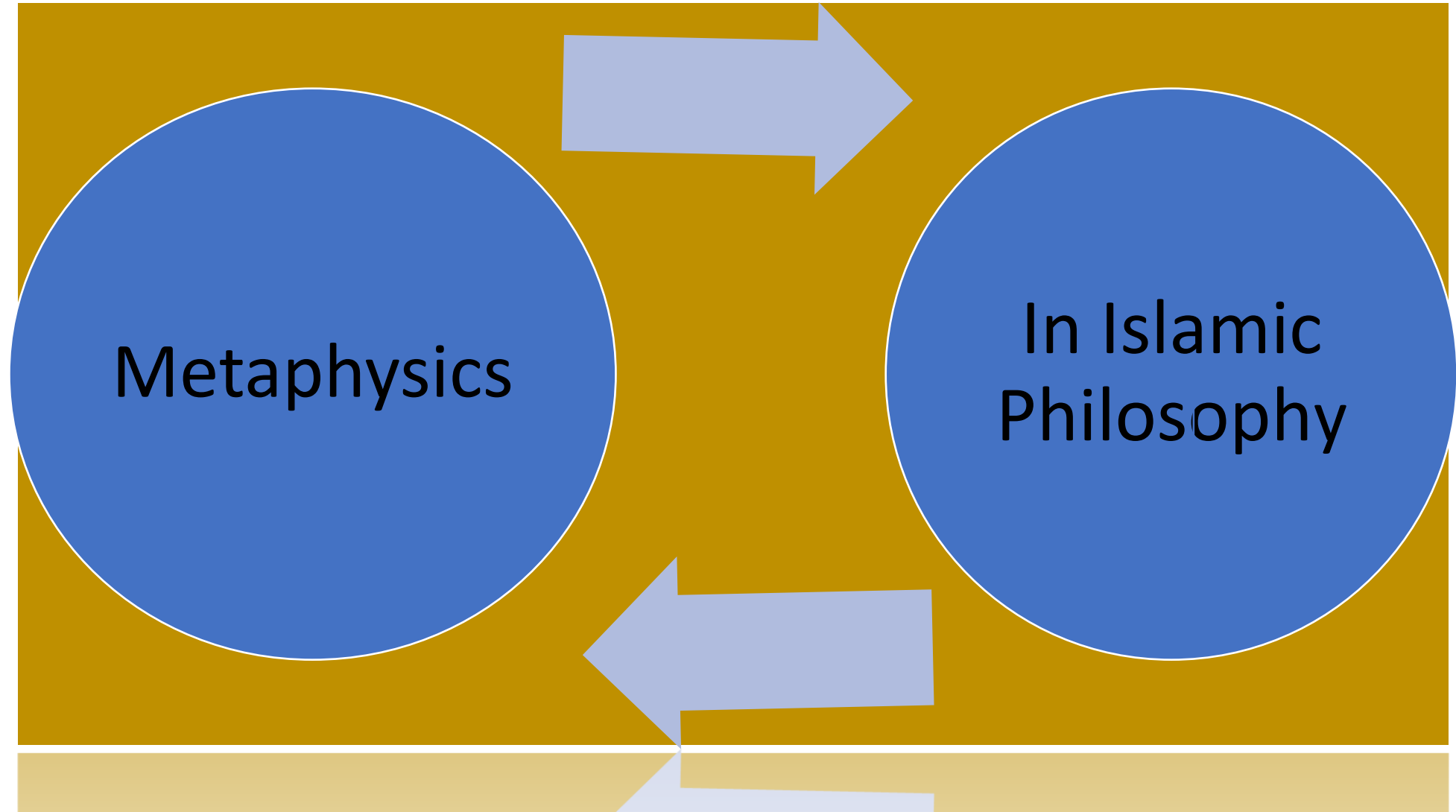
It is “ a metaphysical survey of the visible as well as the invisible worlds including the perspective of life as a whole”.

Islamic philosophy encompasses important elements and principles, like Creator, Universe, Prophethood, society, man, and Hereafter, etc.

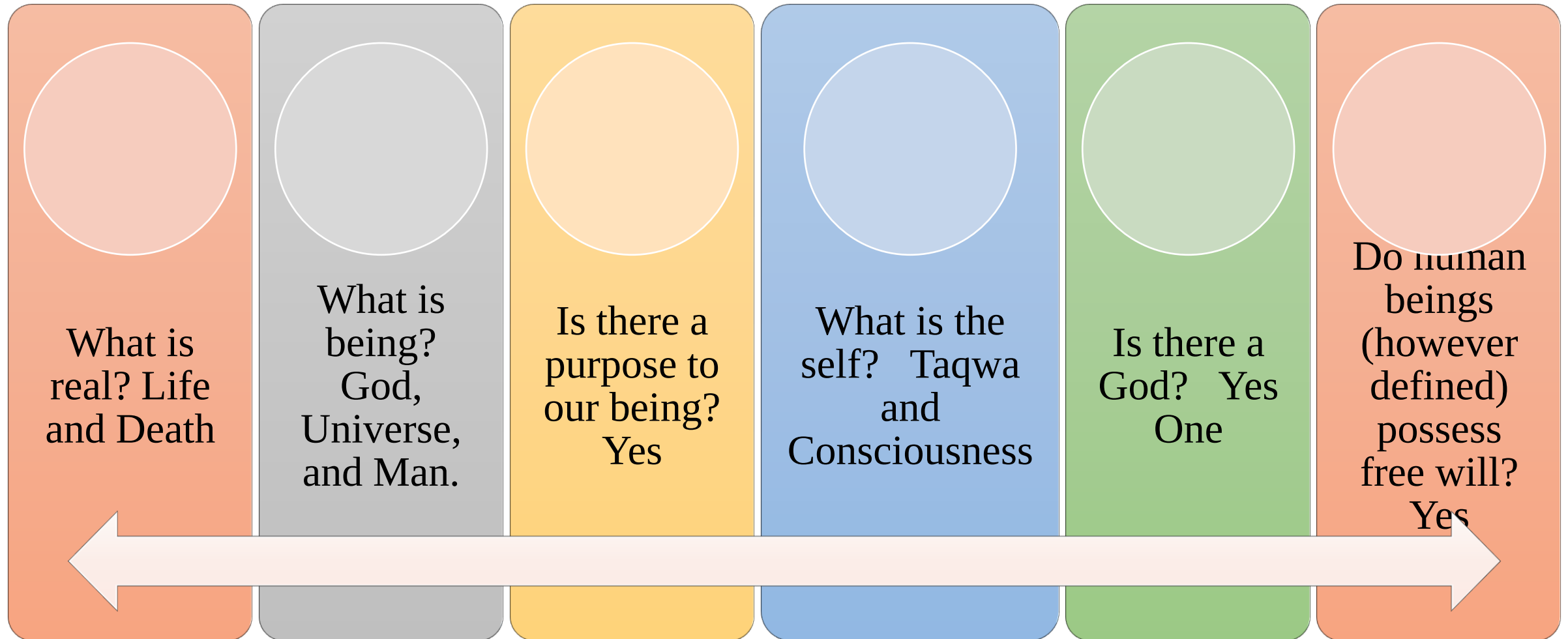
A well established framework derived from the Revelation and interpreted by Muslim scholars throughout Islamic history.

Provides correct and consistent answers to the ultimate questions pertinent to the issues of God, unseen, man, universe, and life. And guides man as a vicegerent of Allah to the correct belief system, *Shari‘ah*, and ethical values.

Islamic philosophy consists of both in this world and here after which is ultimate and final significance.



Domains of Metaphysics in Islamic Philosophy



GOD IN ISLAMIC METAPHYSICS

1. Design Argument
2. As First Cause
3. Part of Reflective and Non-Reflective Beliefs.
4. Unmoved Mover

God in Islamic Philosophy

- The version of the argument from design is best known in contemporary philosophy while walking in a deserted remote location one comes across a watch. Upon examining this device one may ask themselves how did this object come into existence. Surely it could not be by pure chance, it is composed of intricate and complex internal design. Therefore this world must have an **intelligent creator**.
- **This idea of intelligent creator called in Islam as Allah.**

Design Argument in Islamic Philosophy

«You see no incongruity in the creation of the Beneficent God: Then look again, can you see any disorder? » ([67:3](#))

«He it is Who made the earth smooth for you, therefore go about in the spacious sides thereof and eat of His sustenance, and to Him is the return after death. » ([67:15](#))

«... When Ibrahim said: My Lord is He who gives life and causes to die. » ([2:258](#))

«There is no god but He; He gives life and causes death, your Lord and the Lord of your fathers of yore. » ([44:8](#))

God as First Cause

According to Aristotle, There must be the first cause or the first principle of all the substances. Aristotle agrees that theology is an integral part of metaphysics since God is the principle of being. In his epistle, On the Aims of Aristotle's Metaphysics, Farabi explains metaphysics as a universal science comprising general concepts as being, unity, species, accidents etc.

The proof of God can be found by modes of existence and through the argument that contingent existence requires an existence which is necessary. The infinite ladder of the principle of principles by insisting that the whole of being has no principle, and the principle is the principle of the caused being only.

And He is God in the heavens and the earth. He knows our secrets, and what you publish. (6:3)

He is the First and the Last, the Outward and the Inward. He has knowledge of everything. (57:3)

Allah is One and Absolute. (112:1-2).

And His is the loftiest likeness in the heavens and the earth. (30:27)

Reflective and Non-reflective Beliefs

Cognitive scientist Justin Barrett, for example, demonstrates that belief in God—and beliefs more generally—are formed and attained in two ways:

- 1) Non-reflective, intuitive beliefs that result from experience.
- 2) Reflective, conscious beliefs that result from thought.

The human being naturally forms beliefs from these two sources. Similarly, the case for God's existence in the Quran and Sunnah involves both sources of beliefs: heart-based appeals based on intuition and mind-based appeals based on rational reflection.

Word Allah as Creator

- The very word Allah consists of the prefix “AL,” which is the definite article in Arabic, attached to the word “LAH,” meaning “the worship able one.”
- Allah as “the worship able and the transcendental nature of Allah is best evident if taken as the One who is and the only One who is worthy to be worshiped. As the Quran says, He is “beyond all that they describe [of Him]” (06: 100).
- Since all humans can sense a higher power, they will instinctively turn to God in times of danger. Every person, at some point in his or her life, will have an intense experience that causes a natural reaction to turn to prayer. There are many cases of people who experience a sudden brush with death that causes them to become more faithful to their religious tradition.
- (*«Or were they created without there being anything, or are they the creators? »*
[\(52:35\)](#))

Natural Instinct – *Fiṭrat Allāh*

“And ‘remember’ when your Lord brought forth from the loins of the children of Adam their descendants and had them testify regarding themselves. ‘Allah asked,’ “Am I not your Lord?” They replied, “Yes, You are! We testify.” ‘He cautioned,’ “Now you have no right to say on Judgment Day, ‘We were not aware of this.’” (Al-Quran,7:172).

Human beings sense the existence of God—or what they perceive as a higher power—by pure instinct, with or without a prophetic revelation to guide them. Expressions of this *sense's divinities* have appeared in cultures and religions all over the world, despite them being widely separated by time, geography, and language. In Islamic spiritual terms, this is because God took a primordial covenant with every person before the world was created that they would recognize their Creator.

God as Unmoved Mover of Aristotle

"God is not inside things in the sense of physical penetration and is not outside them in the sense of physical exclusion. Times do not keep company with Him, and implements do not help Him. His Being precedes times. His Existence precedes non-existence and His eternity precedes beginning. By His creating the senses it is known that He has no senses. By the contraries in various matters it is known that He has no contrary, and by the similarity between things it is known that there is nothing similar to Him.

God exists before time, by saying that His being precedes time itself. He transcends all time, number, limit and all kinds of quiddities.

God as last infinite Movers

Divine Essence is absolute and infinite, and the ideas of limits, forms and conditions are not applicable to God. Oneness of God is not numerical because numerical unity implies the assumption of the recurrence of oneness of another thing or a defect being restricted to numbers.

If we assume our universe to be infinite, it is then not possible to entertain any other universe beyond it, because whatever we assume would be identical or a part of this universe. The point is that the supposition of another being similar to the Being of God leads to an impossible assumption because the Being of God is absolute.

COSMOLOGY IN ISLAMIC METAPHYSICS

1. Origin of Universe
2. Process and Structure.
3. Sun and Moon as part of creation.

Cosmology in Islamic Philosophy (Universe)

- Origin of universe in Islam is described in the Qur'an as the creation of Allah's will with a single command: "Be!" He has only to say when He wills a thing: "Be," and it is] (Al-Baqarah 2:117) That is how God creates what He wills, when He decrees a thing, He says "Be," and it is] (Aal `Imran 3:47).
- "Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and We made every living thing from water? Will they not then believe?" (21:30).
- "And He it is Who created the night and the day, and sun and the moon. They float each in an orbit... And from among His signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him." (21:33, 41:37)
- "It is Allah Who created everything in the best of form...It is He Who created and perfected all things." (32:7, 87:2)

Process of Creation:

- "Do not the Unbelievers see that the heavens and the earth were joined together, then We clove them asunder and We got every living thing out of water. Will they not then believe?". (Al-Quran,21:30).
- The above verse of Quran indicates following points:
 1. The material which formed the Universe was a single entity.
 2. The entire Universe was joined as one piece.
 3. The separation occurred systematically to produce the physical laws and ordering of matter.
 4. Not -only is there order for our solar system and for stars within our galaxy, but the galaxies are part of a higher ordering. Instead of being randomly scattered across the Universe galaxies are grouped in clusters. Within the cluster the galaxies orbit their common center of mass.

Ibn Kathir has reported some early interpretations of the verse which indicate that Hadrat Ibn ' Abbas, Ibn 'Umar and Mujahid were of the opinion that "The Heaven was one whole piece and Allah divided it into seven heavens and the earth was one whole piece and Allah divided it into seven earths while Al-Hasan and Qatadah said that "they were all one whole piece, and they were separated from one another by the atmosphere".

Expansion of Universe

- "And it is We Who have built the. heavens .with power, and verily It is We Who are steadily expanding".(Al-Quran,51:47).
- It is Allah Who has created seven heavens and of the earth the like thereof.(Al-Quran,65:12).
- According to Maurice Bucaille, "The word seven indicates an indefinite plurality. It is Possible to conclude that the Qur'anic Text clearly indicates the existence of more than one single earth, there are others like it in the Universe.
- "Do not the unbelievers see that the heavens and' earth were one single entity, which We then parted asunder" (21:30).
- He turned to the heaven when it was smoke (41:11)“.
- We draw the conclusion that process of formation occurred as a result of condensation of the primary nebula and then their separation.

The Structure of the Universe / Components of universe:

The Quran views the universe as a massive room, the sky being the ceiling (21:32) and the earth being the floor. All of Allah's creations are housed between these two major components (21: 16).



The Skies: this is the blue dome we see during the day. It is a solid structure (2: 22) perfectly designed and created by Allah with no cracks in it (50: 6). The sky stands stable above the earth with no pillars (13: 2). If it were not to Allah's mercy, the sky would certainly fall down on earth killing every one of us (22: 65).



Allah had only one sky, but after He finished the earth's creation, including everything in it, He turned His attention to the sky and made it seven skies. He did that in two days (2: 29). Out of the seven skies, only the bottom one has stars as decorations.



The Earths: It is the flat floor of the universe. The Quran views the earth as an equal, but opposite to the sky. Again, there are seven similar earths. Some Muslims claim that Allah meant the seven layers of earth, which cannot be true because the Quran says similar earths. The earth's layers are neither seven in number nor similar in pattern. It took Allah four days (41: 10) .

Creation of Sun and Moon

- It is He who made the sun a shining light and the moon a derived light and determined for it phases – that you may know the number of years and account [of time]. Allah has not created this except in truth. He details the signs for a people who know.(Al-Quran,12:04).
- And when he saw the sun rising, he said, “This is my lord; this is greater.” But when it set, he said, “O my people, indeed I am free from what you associate with Allah.(Al-Quran,6:96).
- It is He who made the sun a shining light and the moon a derived light and determined for it phases.(Al-Quran,12:04).
- He has subjected the sun and the moon – each running [its course] for a specified term.(Al-Quran,37:38).
- The Quran treats the moon as nearly equal to the sun,the sun as the source of daylight, then the moon is the source of night-light.

MAN IN ISLAMIC METAPHYSICS

1. Purpose.

2. Creation.

3. Freewill.

Teleology in Islamic Philosophy (Purpose) Worship

“And I (Allah) created not the jinns and humans except they should worship Me (Alone).” (Al-Quran,51:56).

Man, according to the teachings of Islam, is the representative and vicegerent of Allah on earth. As the Holy Quran says :“Behold, thy Lord said to the angels : "I will create A vicegerent on earth." (2:30).

"It is He who has appointed You vicegerent on the earth and exalted some of you in rank above others, so that He may test you by means of what he has given you." (Surah al-An'am, [6:165](#)).

"Surely We have honored the children of Adam. We have put the land and the sea under their control, given them sustenance and have exalted them above many of those whom We have created" (Surah Bani Israil, [17:70](#)).

Everything is created for man and man is created for Allah

- "He it is Who created for you all that is in the earth." (Surah al-Baqarah, ([2:29](#))).
- "He has made subservient to you (men) whatsoever is in the heavens and in the earth." ([45:13](#)).
- "Surely in the remembrance of Allah do hearts find rest!" ([13:28](#)).
- "Man, you strive hard to get closer to your Lord, and so you will finally meet Him." ([84:6](#)).
- "Do not be like those who forgot Allah, and therefore He caused them to forget themselves." ([59:19](#)).

Process of Creation of Man

- Man is the vicegerent of Allah on the earth (2:230).
- "It is He who has appointed You vicegerent on the earth and exalted some of you in rank above others, so that He may test you by means of what he has given you." (Surah al-An'am, [6:165](#)).
- "We created man from sounding clay, from mud molded into shape..." (15:26). And, "He began the creation of man from clay, and made his progeny from a quintessence of fluid" (32:7-8).
- Adam was created with mud, clay and fluid in creation process.
- In second stage "He (Allah) has created man from a sperm-drop; and behold this same (man) becomes an open disputer!" (16:4).
- "Does not man see that it is We Who created him from a sperm-drop? Yet behold! He (stands forth) as an open disputer!" (36:77).



Components of Human:

- Human being is made of three complementary parts that coexist in different realities or Domains:
 1. Body (like computer hardware or a body of a car)
 2. Soul (like computer software or a car driver)
- Body is an executive tool to carry out what the soul desires (its Will) that exists in our physical domain only, the soul is oneself and has Its desire, anger and reasoning power to differentiate between good and evil, the soul acts as a bridge between the physical and the spiritual domains but not at the same time as it moves continuously back and forth Between them at very high frequency.
- The spirit is only known to Allah All knowing as stated in Quran.
- “They are asking thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been given but little.” (17:84).



Function of Soul with body

However, one of spirit functions is to keep the body alive.

- 'It is Allah Who calls back the souls of people upon their death as well as the souls' of the living during their sleep. Then He keeps those for whom He has ordained death and releases the others until 'their' appointed time. Surely in this are signs for people who reflect.(39:42)
- Composition of body and soul is sign of life in human being.
- Combination of body and soul is called Nafs in Quran:
- And remember your Rabb inside your-self (7:205)
- Indeed the nafs that overwhelmingly commands a person to do sin (12:53)
- Lawwam here means to self incriminate means nafs self incriminates itself, it reproaches itself, it feels bad, it feels guilty.(75:2)
- To the righteous it will be said "oh reassured soul, return to your Lord well pleased, and pleasing to Him"(89,27-28)

Predestination and Free Will

Faith in pre-estimation is implied by Allah's attribute of nourishing and sustaining the whole universe. Imam Ahmad has said: "Qadar (pre-estimation) is the power of Allah. It is one of the secrets which no one except Allah knows, as it has been recorded in the well-guarded tablet. We do not know what Allah has destined, either for or against us or concerning all his creation, except after the event has occurred or has been told by the Prophet himself".



“Nor can a soul die except by Allah’s leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that (serve us with) gratitude.. (Al-Quran,3:145)

Success and Predestination (Qza /Qadar/Taqdeer)

- Blessed are the poor ,for you is the kingdom of God ,Blessed are ye that hunger, for ye shall be filled. But woe unto you that are rich, for ye have received your consolation; woe unto ye that are full for ye shall for ye shall hunger.(Luke 6:21-24).
- وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ
- And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. (2:155).