

The Ratio of Islamic philosophy and religious thought

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Abstract: Truth shapes the inner reality of the Quran that is attainable by means of profound contemplation on the meaning of the holy Quran. Real meaning of truth is the most important means for understanding the relationship between Islamic philosophy and Islamic message resources. According to MullaSadra, his contemporary philosophers, and a group of philosophers (after him), philosophy is the end and the highest point of science and ultimately is derived from Divine resource and, rooted in the prophetic status. In addition philosophers are the most perfect men after prophets and Imams. Historically two main branches of Shi'ism, Imami and Ismailia, has played an important role in Islamic thought, classifying Shi'ism ideology, generally Islamic philosophy, in the highest place is very important. Thus it can be understood that how several generations of Shi'ism theologians were busy in collecting IMAMS Haidthes and, organizing and finding out their validity (documents). The influential periods of the Islamic ideology can be divided in four parts (periods): 1) The era of infallible Imams, their follower and friends up to the major occultation (329 lunar Hejri). 2) From the major occultation until the era of Khajeh Nasir Tousi, an Iranian philosopher, theologian, mathematician and astronomer. 3) From Tousi until Iran reformation in Safavid Period. 4) From Safavid era until a period which is formerly called Safavid and Isfahan school revelation; a long with MullaSadra Shirazi, Mirdamad and their students including; Ahmad Alavi, Mohsen Feiz Kashani, Abulrazzagh Lahi, Ghazi Saeed Qomi and et al. Nahj- al- Balaghe is collection of the words of the first Imam, Imam Ali- ibn- Abufaleh (As) consists of his letters, sermons. Nahjolbalaghe manifests Imam Ali's (As) philosophical thought. Islamic philosophy deals with both outer aspects of the Quranic message or sharia and inner reality or truth itself which exists in the heart of all Islamic issues. Earlier philosophers such as Naserkhosrow and MullaSadra consider philosophy or wisdom and the truth which is located in the heart of Quran and its understanding depends on spiritual interpretation of this research as a unique criteria. Asrar-al- Hayat and Mafatih- al-Qeib, the most important Quran philosophical interpretation of Quran, was written by MullaSadra. Monotheism (ultimate reality) and divine unity are the first and foremost principle and origin of the Islamic thought

Keywords: Truth, Monotheism, Nahj-al-Balagheh, Islamic Message Resources and prophetic philosophy

INTRODUCTION

The term "philosophy" entered in Arabic Language through translations from Greece books in the 2nd and the 3rd centuries (lunar calendar). On the other hand, the word Hekmat (philosophy is commonly observed in the Quran and Hadith. "And if it was not for the favor of Allah upon you, [O Muhammad], and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of Allah upon you been great (An-Nisa-113)". "[The Day] when Allah will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in maturity" (Al-Ma'idah, 110)

"Philosophy" and "philosopher" are two expressions that have been transformed to Arabic lexicon from Greek and were referred to peripatetic and illuminative philosophers during the early

decades of Islam are equal with their Greece counterparts.

"Hekmat" is equivalent with Greek word "Sophia", Meanwhile "Hekmat Elahi" is used the same as "theosophia" in Greece Language (Corbin, 1994). The most disputes over the meaning of Hekmat (= philosophy) are seen among Sufis, theologians and philosophers, because each of them referred Hekmat (= philosophy) as their own property. Moreover all of them tried to prove their own ideology by referring to the same Hadith (Nasr, 2010).

Synthesis of practical and theoretical philosophy, observable in all philosophical school in their early days, was disseminated broadly from Suhrevaridi's period onwards. Generally in Islamic Society Hakim (philosopher) was called to who could arrange and manage his own life based on the philosophy (Hekmat) that he believes; not like somebody who just was able to discuss and debate about mental concepts intellectually. Philosopher, as its adaptive meaning in the west was not emerged in Islamic world at all. On the contrary, the model introduced by Akhavan Al- Safa Simultaneous with

AveSina has been visible in every land in which Islamic philosophy was flourished (Nasr, 2011)The Relationship between Islamic philosophy and Religious Thought

It seemed that by referring the intellectual tradition perspective, we would get result in Alexanderian philosophy with Arabic specification.

Alexanderian philosophy has played an important role in transferring of certain elements of ancient Greek heritage to the west in middle Ages period. On the other hand if we survey and study at the Islamic philosophy from its own perspective and under the auspices of Islamic philosophy tradition universality (with 12 centuries history even forwarding now), we will clearly find out that Islamic philosophy deeply rooted in the Quran and Hadith Islamic philosophy, is a kind of Islam that not only because of being developed by Muslim but it exemplified most of its general, specific and desirable problem from Islamic resources.(Nasr,2011)

The real presence of Quran and emergence of divine messages has fundamentally manipulated the world in which the Islamic philosophers were busy with thinking about it philosophically, and to lead toward a specific field of philosophy known as prophetic philosophy (named by Henry Corbin a well-known orientalist). (Nasr, 1998)

In west, it is believed that there is no sign of mystical and philosophical traces in Quran. Therefore the mystics and philosophers owe nothing to it. Anyhow, it is not so important and valuable to think about the cases found by western, but we should consider about what Muslims are able to extract from Quran.

Islamic philosophy, more than anything else, would appear in some scholars works belonging to Islamic society and named in Quran as the “ people of people who own a holy book and their faith was based on a book sent to a prophet for the guidance of mankind. Moreover, the commonest these nations are that, these holy books were sent to order and regulate living conditions in this world; while it shows the path to another world. As a result the most important duty for each individual is understanding the actual meaning and concept of this book.(Corbin, 1994).

In Islam, in particular, the history of philosophy is inseparable from spirituality. For instance, Suhrewardi and followers(illuminationists) tried to prove the combination between philosophical research and realization of personal spiritual experience (Corbin, 1994). Nasrkhosrow, one of the most famous leaders of Iranian Ismailism, states that: Sharia (Divine law) is outward sense of reality and reality is inward sense of sharia (Divine law) Sharia is parade and reality is .Outward changes with periods of time, while inward sense expresses divine power and would not be changed (Corbin, 1994).

MullaSadra in his book, Al-Rasael, says: “The final end of all prophets, envoys, path of philosophy(Hekmat) and monotheism is purifying the inward sense from vain, as well as, clearing the heart from any kind of unreality in order to refinement of character traits from worthlessness and abstracting the mind from whispering practices nature!, essence and illusion. (FayyazSaber, 2009)

Corbin believes that: “Through the chronicle study of the history of Islamic philosophy, Shiite factor has been neglected completely. Meanwhile commenting on philosophy in Islam without paying attention to this basic element and above all discussing about mystics is practically impossible (Corbin,1994)

In other words, philosophy was more significant and influential in shia living countries; particularly Iran, while it has been less tangible and impressive in sunni living nations (Davar; Ardekani, 2010).

The Quran, Hadith and philosophical knowledge Resources

MullaSadra has referred to “vahye” (God’s message) as a resource for philosophical and theological knowledge (Nasr, 2010)

“And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule”(An-naml,10). “That is from what your Lord has revealed to you, [O Muhammad], of wisdom. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished.” (Al-Isra39)

MullaSadra, his contemporary philosophers, and his followers believed that and higher philosophy is more excellent and higher than science, which has get Divine origin and manifests the prophets high rank. In addition, they believed that philosophers are classified in the third and second place for are the most important one classified in a place lower than the prophet and Imams (Nasr 2010).

In Islamic philosophy chronology, religious contexts and its resources related to the history of Islamic philosophy, shiabasic knowledge concerning the prophet, emphasize on the unity of active mind and the holy spirit(Gabriel); discussion about prophetic knowledge in Farabis and Ave-Sinas epistemology, has presented the idea that Greece philosophy has come from prophetic illumination.

Interpretation, Esoteric Commentary, Understanding and Philosophy

In the history of Islamic thoughts, there were more philosophers and mystics who has commented on the reality of a surah even specific verses (such as Al-Nur and Ayat-al-Kursi) without having a written commentary about the Quran. These works are

avaluable collection. The following sentences have been selected from Ave-Sina's commentary about surahAl-Falag:

"Oh Mohammad say," I seek refuge in the Lord of day break who has broken non-being darkness with the light of existence. This creator is the main source of everything who is necessary-by-itself. The flow of this practice has come out of his absolute goodness and because of this characteristic that just can be specified to the Mighty Lord.

These few words are sufficient to show that why and words are sufficient to show that why and how the spiritual commentary of Quran should be classified as the resource in Islam (Corbin, 1998)

Commentary doesn't contain philosophy. Comparing with reality, commentary corresponds with followers of Aristotle. Commentary is the philosophy of stoics, and non-understanding, "Illumination or orientation philosophy" is the same as MullaSadra's and Suhrevardi's philosophy (Corbin, 1994).

Here we are going to prove that how both Quran Commentary and philosophical interpretation under Imams didactics run toward a unique existence.

For example, this Hadith, was narrated from Imam JafarSadegh (As): "Lords book contained 4 factors: appearance evocation Lordly grace and fact appearance refers to mobs and evocation means elites. Lordly grace special for Friends of God and fact is belonging to the prophets.

In another narration, he says:

"The outward, evocation, allusion And facts corresponds with hearing, understanding, contemplation, and reality of Islam respectively.

The following words reflect the ideas of the first Imam, Aliibn- Abutalib (As): "There are no verses in the Quran without having four meanings: Their outward, inward, boundary and exordium. Each of these terms refers to; Speaking, understanding, legal and illegal rules (Haram and Hallal) respectively.

Meanwhile exordiumRefers to any kind of achievement and practices that is tried to teach to human through these verses (Corbin, 1998).It is necessary to say about Quran interpretation, as a source for philosophical contemplation, that if we contain spiritual and theoretical life pattern of Islam to Greece philosophers, sunni theologians, and Suffism, the discussion will be left unfinished. Unfortunately, no orientalist who had done researches about Islamic philosophy, closed their to the impact of Shiite ideology on the advancement and expansion of philosophical thought (Corbin, 1998).

As a result according to a group of scientist such as Henry Corbin

Quran interpretation and philosophical contemplation are both refer to unique essence (Corbin, 1998).

The Impact of different periods and Shi'ite Resources on Islamic philosophy

Two main branches of shi'ism which has played an important role in the history of Islamic thought are: Shia-Imamism and Ismailism.

While the follower of Ismailiye has expanded and achieved victory around the world under the leadership of Obaidallah Al-Mahdi, founder of Fatimid dynasty in Egypt; but shierImamiye tolerated plenty of sufferings and hard ship for many decades unity Safavid period in the tenth century (lunar calendar).

Anyhow this minority stayed alive and firm just because of their reliance to this fact that the evidence of true Islam is following the infallibleImams (As), being secret share of God's prophet, and obeying their orders teachings. Imams comprehensive trainings, has built up a greatsourcefor feeding Shi'iteideology that was flourished and brought upunder prophetic religiosity soul ; rather than as a byproduct phenomenon.

As a result it is important to set and mark Shiite ideology on top of "Islamic philosophy"

Therefore, it is possible to understand that how a number of theologians were busy with collecting and organizing Imams Hadithes(narrations) and set the criteria for their validity through the centuries.

Effective periods on Shiaphilosophy can be classified into four periods.

Frist Period: The epoch of all infallible Imams (As), their follower and companions up to the great occultation of twelfthImam (As) (329 lunar calendar). A number of top_ level men such as Hoshamibn-Hakam(companion of the sixth Imam), and Mohammad ibn-yagubKoleini were the earlier ones collectedauthentic and documentedHadithes of Shi'a.

Second Period: It starts from the great occultation up to the time of KhajeNasirTousi; an Iranian philosopher, theologian, mathematician and astronomer. Basically, in this period the great and regular set of ImamishiaHadithes (Narration) has been compiled. Some well-known authorities of this era are: IbnBabveiQomi(SheikhSadogh); Sheikh Mofid, Two brothers, seyyed Sharif Razi and seyyedMortezaAllam-al-Hoda and seyyedRaziad-din Ali ibnTavoos.

Third Period: It starts from Khaje-NasirTousi era and lasts up to Iran revitalization of Shia in Safavid time. This period coincides with the emergence of Isfahan school by Mirdamadand his students. This period was very rich since the renovation of Imamyeshiaideology was started from that time. On the other hand, KhajeNasir-Tousi'sschool was run by a number of important persons such as AllameHelli and Baba AfzalKashani along with extraordinary convergence. In addition, IbnArabi emigrated from Andolus to the east, however, the followers of Najmad-din Cobra, were

forced to move from central Asia to Iran and Anatoli after the Mongol invasion. These two school was joined together and created a great advancement in suffism theology. Sadr ad-din Hamoye or Hamoyi, follower of Najmad-din cobra, regularly corresponded with Ibn Arabi Sufi in this era and his works were published by, Azizaddin Nesfi (his follower).

Fourth Period: previously, was called the time of safavid revitalization and establishment of Isfahan school by Mirdamad, Molla Sadra Shirazi and their students (Ahmad Alavi, Mohsen Feiz Kashani Abd- al- Razzagh Lahiji, Ghazi, Saeed Qomi and etal". In Islam- it is said that philosophy was suppressed after Ibn- Roshds death- this event was an unexampled event. These great and auspicious scholars between faith and mystic; prophetic revelation and philosophical thought fostering inner meaning of prophetic revelation as the treasure of Shia conscience. A collection of Mulla Sadra's great works (corbin, 1998) includes, Commentary on Koleini's Asool Kafi.

Nahj Al-Ballagha, written by sharif Razi, contains a collection of words of the first Imam, Ali ibn Abu- Talib (As); including: his letters, sermons and discussions. This book is the most important and effective work on Shiite theological life and as a whole, its philosophical thought after the Quran and prophetic Hadithes. In reality, it is possible to refer to Nahj al-Balagheh as one of the most important reference for Shia authors ideology; particularly in fourth period. The impact of this work is sensible through various ways.

It can be said that the reality of Islamic revelation and its effect in this regard has manipulated true method of philosophical thought in Islamic world. Theoretical understanding of Islamic philosopher is not the same as Aristotle although some Greece expression was translated in to Arabic. Theological thought. A mode to understand all the methods philosophical has become Islamic, and just understandable via describing technical words and expressions. There is a part of these Hadithes that refer to inner and mysterious dimension of Islamic revelation, however, there are some specific Hadithes pointing out, directly, to mysterious and inner meanings of Quran. Islamic philosophy deals with both outer aspect of Quran or sharia (Islamic law) revelation and inner truth or real nature existing in the heart of all Islamic issues. Earlier philosophers such as Naser Khosrow and Mulla Sadra believe in the heart of Quran and its understanding needs spiritual interpretation of the holy book.

According to Corbin the term "truth", in addition to its various meanings, represents real meaning of divine message. In other words, it shows the truth; nature; entity as well as, spiritual meaning of the Quran.

Islamic authorities point out to some verses such as:

"[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, you are the Bestower."

(Al-Imran 8)

"And He will teach him writing and wisdom and the Torah and the Gospel"(Al-Imran,48)

In these verses the Book and Hekmat (reason) are mentioned one after the other. Therefore, it is argued that, this unity and correlation is going to clarify that, what God has sent through revelation is understandable via Hekmat (reasoning). is receivable through reason (mind). Mind, it self, is a minor reflection of Atavism revelation which known as a factor of revelation. According to this theory the later philosophers such as Mulla Sadra has expressed a detailed idea concerning the relationship between the mind (reason) and prophetic reasoning and sending down of divine words (Quran). Part of this discussion was based on earlier philosophers from Ave-Sina to other Muslim Aristotelians. In this matter, it can be found out that how traditional Islamic philosophy adapted itself with revelation, ingeneral, and the Quran, in particular (Nasr 2010). The most important philosophical interpretation of the Quran was written by Mulla Sadra such as; Asrar Al- Ayat and Mafatih Al- Qeyb). These books has been studied in the west, while, these are the most magnificent outstanding works in Islamic reasoning. Moreover, Mulla Sadra has allocated one of his the most important works to Kulleini's interpretation (Osol-e Kafi) (Nasr, 2010).

CONCLUSION

Generally, if we study Islamic philosophy from own perspective and under the universality of Islamic philosophy tradition, along with its long and prolonged twelve century history still exists nowadays- it is clearly possible to understand that Islamic philosophy, like other Islamic matters, deeply rooted in the Quran and Hadith. Islamic philosophy is Islamic not because of this fact that it was introduced and expanded in Islamic world and by the Muslims, but since its main source of principles, revelation origin and plenty of its specific and favorite matters is Islamic rules. Presence of the Quran and sending down of divine verses has fundamentally world in which the Islamic philosophers were busy with philosophical thinking in and about it; and began to lead to ward a field of philosophy known as prophetic philosophy (named by Henry Corbin, a well- known orientalist).

Real meaning of truth is the most important scale for understanding the relationship between Islamic philosophy and Islamic revelation (message). Truth both means accuracy and fact relating to God. "Truth" and "reality" are other names of God and ultimate end of the whole Islamic philosophy is

finding out its reality. Truth shapes the inner reality of the Quran that is attainable by means of profound contemplation on the meaning of the holy Quran. According to MullaSadra, his contemporary philosophers, and a group of philosophers (after him), philosophy is the end and the highest point of science and ultimately is derived from Divine resource and, rooted in the prophetic status. In addition philosophers are the most perfect men after prophets and Imams. Two main branches of Shi'ism which has played an important role in the history of Islamic thought are: Shia- Imamism and Ismailism. While the follower of Ismailism has expanded and achieved victory around the world under the leadership of Obaidallah Al-Mahdi, founder of Fatimid dynasty in Egypt; but Shia Imamism tolerated plenty of sufferings and hard ship for many decades unity Safavid period in the tenth century (lunar calendar). Anyhow this minority stayed alive and firm just because of their reliance to this fact that the evidence of true Islam is following the infallible Imams (As), being secret share of God's prophet, and obeying their orders teachings. Imams comprehensive trainings, has built up a great source for feeding Shi'ite ideology that was flourished and brought up under prophetic religiosity soul ; rather than as a byproduct phenomenon. Effective periods on Shia philosophy can be classified into four periods. First Period: The epoch of all infallible Imams (As), their follower and companions up to the great occultation of twelfth Imam (As) (329 lunar calendar). Second Period: It starts from the great occultation up to the time of KhajeNasirTousi; an Iranian philosopher, theologian, mathematician and astronomer. Third Period: It starts from Khaje-NasirTousi era and lasts up to Iran revitalization of Shia in Safavid time. This period coincides with the emergence of Isfahan school by Mirdamad and his students. Fourth Period: previously, was called the time of safavid revitalization and establishment of Isfahan school by Mirdamad, MollaSadraShirazi and their students (Ahmad Alavi, Mohsen FeizKashaniAbd- al- RazzaghLahiji, Ghazi, SaeedQomi and et al". In Islam- it is said that philosophy was suppressed after Ibn- Roshds death- this event was an unexampled event. These great and auspicious scholars between faith and mystic; prophetic revelation and philosophical thought fostering inner

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