

A New Islamic Thought Approach

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Summary

The Islamic world has been looking for a new way of thinking for a long time. While the West lived in darkness in the Middle Ages, the Islamic world had a bright period. While the Western world was getting rid of darkness with the Renaissance, the Islamic world began to drift into darkness. Muslims, who have been struggling to get rid of these darkneses for several centuries, are searching for a new system of thought. In this study, the search for a new thought system for the Islamic world will be emphasized.

Keywords: Islamic world, Renaissance, Middle Ages, new thought

Introduction

According to the classical classification, the beings is divided into four main groups. These are sorted from bottom to top as follows:

1. Inorganic beings: These are capable of holding the pieces together.
2. Plants: These have growth, nutrition and reproduction capabilities.
3. Animals: They have the power of will, motion and sensation. These senses have five outer senses (senses of sensation, smell, taste, sensation, touching) and inner senses (middle sense, imagination, memory, suspicion).

Common sense: the power that combines the data of the sense organs and makes it perceived as a single/same object.

4.Human: Thinking ability and the ability of the above assets.

In this classification, the group above has the characteristics of the lower group. For example, man, who has the ability to think, has the abilities of animals, plants and inorganic beings. However, other beings do not have the ability to think in humans.

As it is seen, it is the ability of thinking that separates human from other beings.

Reasoning Methods

Reasoning is the operation of the mind to extract a new proposition from one or more propositions. Reasoning is to establish a new provision by establishing a relationship between provisions. The mind depends on the principles of mind when establishing relations between the provisions. The mind cannot establish a relationship between the provisions without adhering to these principles and cannot link between the provisions of the same class. This means that the mind establishes relations between the provisions of the same class based on the principles of reason, and obtains new provisions based on certain provisions.

There are three types of reasoning: deduction, induction and analogy. Logical thinking is done using one of these three ways. This form is common to all people. Although the form of thought remains the same in all times and places, it can give more weight to one of these three ways of reason. If some people mostly use the induction path, others can use the way of analogy too much.

The method of thinking of classical logic is deductive. However, the induction method has been widely used in the West since the development of natural sciences. In ancient China, Confucius and Mo-Tseu used the way of representation. In various civilizations, one of these ways of thinking is used more than others.

Absolute Conception

There is a general acceptance that philosophical thinking began in ancient Greece. In the 6th century BC, Thales used the phrase “Water is the source of existence” to explain the source of

existence. This sentence, which seems very simple, is accepted as the beginning of philosophy. According to Thales' sentence, there is an invisible reality world behind the visible world. Thus, Thales states that there are two realms as the realm of reality and realm of appearance. Man perceives the realm of appearance with senses, and realizes the realm of reality with reason. Philosophy is the relationship between the realm of reality and the realm of appearance by using reason. The sciences examine the realm of appearance. Philosophy is the thinking about the realm of reality and reality.

The apriori condition of philosophical thought is the absolute conception. His absolute conception is that the realm of reality is unchanged behind the realm of appearance. Because, the changing realm cannot be considered as a source of existence. The source of existence is the realm of reality. This is called absolute conception. It is imperative that there is an absolute conception of philosophical thought. The absolute conception is an apriori information.

Every philosophical thought has an absolute conception on which it is based. The absolute conception of the natural philosophers, including Thales, were material things. These philosophers were looking for origin of nature in nature again. Some later philosophers sought the origin of existence in abstract things.

According to Plato, the source of the existence (absolute conception) is the realm of idioms. The beings in the realm of appearance are the shadows of their origin in the realm of idioms. Plato's famous cave metaphor explains this. According to Aristotle, the source of existence (absolute envision) are concepts. Ibn Sina sees the source of existence as the “mahiyet”.

A philosophical thought, having an absolute conception, tries to clarify three main relationships:

1. Theological relationship: This is the relationship between the source of the being and the existence. Each philosophical thought explains the source of existence according to its absolute conception.

2. Ontological relationship: This is the relationship between the entities in the realm of appearance.

3. Epysiological relationship: This is the relationship established between being and human being.

The Tradition of Islamic Thought

The Islamic world was using the thought methods of fiqh and kalam before encountering Greek philosophy. Together with the translation movements, Muslims were introduced to Greek philosophy. Islamic philosophers, such as Kindi, Farabi, Ibn Sina, have re-enacted the Greek philosophy, which was completed in the 5th century AD. After Aristotle, who had the title of first teacher, Farabi was the second teacher and Ibn Sina was the third teacher.

This philosophy is called as peripathy philosophy. Peripathic philosophy was founded by Plotin in the 3rd century AD. In the philosophy, Plato, Aristotle and Christianity were harmonized. Peripathic Islamic philosophers made this tradition suitable for the Islamic world. The tradition of Peripathic philosophy until Ghazali continued to exist in the Islamic world as the only philosophical thought.

For the first time, al-Ghazali was opposed to the basic views of Peripathic philosophers by using philosophical methods. It is a philosophy based on necessity. In this system, there is God (absolute) vision based on necessity. In other words, God does not create by his own will. Al-Ghazali has changed the absolute (God) conception which is based on the necessity of Peripathic philosophy. According to him, Islam's understanding of God rests not on necessity but on will. In other words, God created his existence with his will.

After these criticisms of al-Ghazali for the absolute (God) conception of Peripathic philosophy, new philosophical thoughts emerged in the Islamic world. These are the philosophical ideas such as theoretical kalam, theoretical irfan, and hikmet-i işrak. Theoretical kalam was represented by theologians such as Ici, Djurcani, Taftazani after Ghazali. Theoretical irfan continued on Ibn Arabi, Konevi and Davud-i Kayseri lines. Hikmet-i işrak is the thought system established by Suhreverdi.

Western Philosophy and Islamic World

From the Renaissance, philosophers have begun to criticize the Greek philosophy in the West. Descartes, one of them, put forward human in his absolute conception. Descartes has developed a new absolute concept by making human beings an important element in philosophy.

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After Descartes, philosophers such as Hegel and Kant have brought about important changes and developments in Western philosophy. These philosophers led to the emergence of new philosophical currents with new absolute conception. Philosophical movements such as rationalism, empiricism, intuitionism, positivism, Marxism, septicism, and existestionism emerged during this period.

Islamic World

Developments in Western philosophy have deeply affected the Islamic world. In particular, positivist philosophy was taught as the basic ideology in educational institutions in Islamic countries. The Muslims, who were educated by this thought, ignored traditional values and classical Islamic culture.

In the 19th century, Muslims were divided into two main groups: traditionalists and modernists. And the struggle between these two groups continues in every field. In the face of Western philosophy, we can divide the attitude of Muslims into three groups: The first group is those who adopt any Western philosophical view. The second group are those who totally reject Western philosophy. Third, those who develop a separate philosophical thought by taking advantage of Western philosophy.

Conclusion

To simulate a thought or to reject it is easy. This is to cling to other opinions, to keep an eye on what he knows to be conservative. Southerners in Islamic countries and conservatives opposed to Western civilization are like that. Developing a new Islamic thought by taking advantage of Western civilization is a harder but more accurate way.

A new absolute conception is needed to create a new Islamic thought. The absolute conception of this new Islamic thought is the idea of God, perceived by senses as well as by reason. In the classical period, the idea of the Islamic thinkers was the idea of God. However, this idea of God was conceived by the mind, not perceived by the senses. Because, in classical philosophy, the

senses perceived by the senses were not considered correct. The difference of the new Islamic thought is the perception of a God as perceived by senses.

When the new absolute imagination is perceived by the senses, this thought must prevail not only in philosophy but also in sciences. Because sciences are within the field of senses. Thus, all sciences need to be arranged according to this new idea. This difficult task will be carried out by scientists who have a say in every science.

The method of thinking of this thought is the use of induction, deduction and analogy together. In the theoretical sciences such as philosophy, deduction is used, whereas in natural sciences, induction is predominantly used. However, deduction and analogy support inductive thinking. In social sciences, although three thinking methods are used together, the weight of deduction and analogy increases. In religious sciences, three methods of thinking are used together.

Another aspect of this new idea is that it has an active human element. In this thought, man is not a passive element that is exposed to the information reflected from God and the entity. This is a factor that God has given the right of saving on the whole being. In other words, this human being is an entity appointed by God by caliphate. Man examines the existence in detail through the sciences, but does not exclude God in his research and studies. Because according to this idea, God is the source and the sustainer of the being.

In this system of thought, God enlightens people by sending prophets and holy books. Besides, like the holy books, being also bears the message of God. However, the language of being is different from the language of the holy books. Solves and understands the language of human being through sciences.

Sacred books and being complement each other. In one aspect, holy books guide the study of human existence. However, not everything is explained in detail in the holy books in order to complete human development and progress. If this were the case, human existence would not need research, would not be lazy and could not abandon. For this reason, the discovery of existence through the sciences is on the human.

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