

# Carl Sharif El Tobgui

## Carl Sharif El-Tobgui

Ibn Taymiyya on Reason and Revelation Carl Sharif El-Tobgui, 2019-12-16 In *Ibn Taymiyya on Reason and Revelation*, Carl Sharif El-Tobgui offers the first comprehensive study of Ibn Taymiyya's ten-volume magnum opus, *Dar' ta'āruḍ al-'aql wa-l-naql* (Refutation of the conflict of reason and revelation). In his colossal riposte to the Muslim philosophers and rationalist theologians, the towering Ḥanbalī polymath rejects the call to prioritize reason over revelation in cases of alleged conflict, interrogating instead the very conception of rationality that classical Muslims had inherited from the Greeks. In its place, he endeavors to articulate a reconstituted "pure reason" that is both truly universal and in full harmony with authentic revelation. Based on a line-by-line reading of the entire *Dar' ta'āruḍ*, El-Tobgui's study carefully elucidates the "philosophy of Ibn Taymiyya" as it emerges from the multifaceted ontological, epistemological, and linguistic reforms that Ibn Taymiyya carries out in this pivotal work.

Ibn Taymiyya on Reason and Revelation: A Study of Dar' Ta'āruḍ Al-'aql Wa-L-Naql Carl Sharif El-Tobgui, 2022-01-20 In *Ibn Taymiyya on Reason and Revelation*, Carl Sharif El-Tobgui offers a comprehensive analysis of Ibn Taymiyya's ten-volume magnum opus, *Dar' ta'āruḍ al-'aql wa-l-naql*, elucidating its author's foundational reconstitution of rationality through the multifaceted ontological, epistemological, and linguistic reforms he carries out.

**Maqasid Al-shariah as Philosophy of Islamic Law** Jasser Auda, 2008-01-01 In this path breaking study, Jasser Auda presents a systems approach to the philosophy and juridical theory of Islamic law based on its purposes, intents, and higher objectives (maqasid). For Islamic rulings to fulfill their original purposes of justice, freedom, rights, common good, and tolerance in today's context, Auda presents maqasid as the heart and the very philosophy of Islamic law. He also introduces a novel method for analysis and critique, one that utilizes relevant features from systems theory, such as, wholeness, multidimensionality, openness, and especially, purposefulness of systems. This book will benefit all those interested in the relationship between Islam and a wide variety of subjects, such as philosophy of law, morality, human rights, interfaith commonality, civil society, integration, development, feminism, modernism, postmodernism, systems theory, and culture.

*Ibn Taymiyya and the Attributes of God* Farid Suleiman, 2024-01-15 In *Ibn Taymiyya and the Attributes of God* (orig. published in German, 2019), Farid Suleiman pieces together, on the basis of statements scattered unsystematically over numerous individual treatises, an overall picture of the methodological foundations of Ibn Taymiyya's doctrine of the divine

attributes. He then examines how Ibn Taymiyya applies these foundational principles as exemplified in his treatment of selected divine attributes. Throughout the book, Suleiman relates Ibn Taymiyya's positions to the larger context of Islamic intellectual history. The book was awarded the Dissertation Prize 2019 by the Academy for Islam in Research and Society (AIWG) and the Classical Islamic Book Prize by Gorgias Press (2020).

*The Archetypal Sunni Scholar* Aaron Spevack, 2014-09-09 Considers the work of nineteenth-century theologian Ibrahim al-Bajuri and contests the notion of intellectual decline in Islamic thought from the thirteenth through nineteenth centuries. This is a rare study of a late premodern Islamic thinker, Ibrahim al-Bajuri, a nineteenth-century scholar and rector of Cairo's al-Azhar University. Aaron Spevack explores al-Bajuri's legal, theological, and mystical thought, highlighting its originality and vibrancy in relation to the millennium of scholarship that preceded and informed it, and also detailing its continuing legacy. The book makes a case for the normativity of the Gabrielian Paradigm, the study of law, rational theology, and Sufism, in the person of al-Bajuri. Soon after his death in 1860, this typical pattern of scholarship would face significant challenges from modernists, reformers, and fundamentalists. Spevack challenges beliefs that rational theology, syllogistic logic, and Sufism were not part of the predominant conception of orthodox scholarship and shows this scholarly archetype has not disappeared as an ideal. In addition, the book contests prevailing beliefs in academic and Muslim circles about intellectual decline from the thirteenth through nineteenth centuries. "Spevack's trailblazing book is a lucid survey and deep analysis of the works and ideas of al-Bajuri. Spevack shows precisely how al-Bajuri served as an "archetypal" Sunni scholar. In the process, he succeeds in evoking the subtlety, sophistication, and dynamism of the postclassical Islamic traditions of theology, mysticism, and jurisprudence." "Robert Wisnovsky, McGill University "Here is a readable and comprehensive introduction to the intellectual production of one of the last giants of the Sunni legal tradition in the nineteenth century. Sensitive to the scholar's strong affiliation with a millennium-long tradition, this introduction will be appreciated by seasoned scholars and newcomers alike." "Ahmad Atif Ahmad, University of California, Santa Barbara "Spevack's book is an important corrective to Eurocentric narratives of the nineteenth century that focus solely on Islamic thinkers whose main concern is with European "modernity" and its challenges while breezily ignoring the continuing tradition of madrasah scholarship in the modern period." "Khaled El-Rouayheb, Harvard University

**Reason, Revelation & the Reconstitution of Rationality** Carl Sharif El-Tobgui, 2013 This thesis explores the broad outlines of Ibn Taymiyya's attempt to resolve the conflict between reason and revelation in late medieval Islam in his 10-volume, 4,000-page magnum opus, *Dar' ta'arud al-'aql wa-l-naql*, or *The Refutation of the Contradiction of Reason and Revelation*, by breaking down and systematically reconstituting the basic categories in terms of which the debate was framed. The perceived conflict between revelation and reason centered on the interpretation of a number of Divine Attributes, considered rationally indefensible by the philosophers and the Mu'tazila because their affirmation would involve

an unacceptable assimilation (tashbih) of God to created beings. This stance culminated in the Ash'arite theologian Fakhr al-Din al-Razi's Universal Law (qanun kulli), which stated that whenever a conflict between revelation and reason arises, the dictates of reason must be given priority and revelation interpreted metaphorically through ta'wil. Ibn Taymiyya counters these claims with a comprehensive response, attacking the logical integrity of the Universal Law but also articulating a textually self-sufficient hermeneutic and devising a radical reformulation of the philosophers' ontology, particularly their realist theory of universals which has resulted in a chronic confusion between what exists logically in the mind and what exists ontologically in external reality. This in turn allows him to elaborate a new epistemology based on three principal avenues for gaining knowledge, namely, hiss, or sense perception; khabar, or the transmission of reports (particularly revelation); and 'aql, or rational knowledge (both innate and inferred). These sources of knowledge are corroborated by the mechanism of tawatur and under-girded by an expanded notion of the fitra. The disparate elements of Ibn Tay-miyya's theory of language, his ontology, and his epistemology eventually converge into a synthesis meant to accommodate a robust and rationally defensible affirmationism vis-à-vis the Divine Attributes while yet avoiding the tashbih generally presumed by the later tradition to be inevitably entailed thereby. --

**American Journal of Islam and Society (AJIS) - Volume 40 Issues 3-4** Sam Houston, Muhammad

Amasha, Syamsuddin Arif, Fateh Saeidi, Mehraj Din, Zainab Bint Yunus, Sümeyye Sakarya, Samira I. Ibrahim, Felipe Freitas de Souza, Akif Tahiiiev, 2023-11-15 This issue of the American Journal of Islam and Society comprises four main research articles, each shedding light on the diverse ways in which the Islamic legal and theological tradition has shaped and intersected with premodern and modern societies. To start closer to home: Sam Houston's contribution entitled "The "Metaphysical Monster" and Muslim Theology: William James, Sherman Jackson, and the Problem of Black Suffering" places American Muslim scholar Sherman A. Jackson's important monograph *Islam and the Problem of Black Suffering* in conversation with the work of American pragmatist philosopher William James and suggests that Jackson's account parallels James's account of religion in that it speaks of the "practical effectiveness" of the "web of beliefs" constituting Islamic doctrines of God. Our next article explores the practical engagement of the official ulama as spokespersons of the Islamic legal and theological tradition in a different field: post-2011 Egypt. In his article entitled, "Ideals and Interests in Intellectuals' Political Deliberations: The Arab Spring and the Divergent Paths of Egypt's Shaykh al-Azhar Ahmad al-Tayyib and Grand Mufti Ali Gomaa," Muhammad Amasha calls into question the commonplace generalizations about the ulama as being either pro-revolution or pro-regime by examining the politics of two prominent members of the pro-establishment ulama class. Syamsuddin Arif in his "Rethinking the Concept of Fiṭra: Natural Disposition, Reason and Conscience," turns our attention to an understudied dimension of Islamic psychology: the role of innate human nature, or fiṭra, in the motivation behind human action. Drawing on recent Western as well as Islamicate scholarship, it attends to the biological, epistemological, and ethical dimensions of this

Qur'anic concept, suggesting that it be treated not only as the natural tendency for humans to act or think in a particular way, but specifically as the religious, ethical, and rational instinct. Finally, Fateh Saeidi's "The Early Sufi Tradition in Hamadān, Nahāwand, and Abhar: Stories of Devotion, Mystical Experiences, and Sufi Texts" explores the history of the development of early Sufism in Hamadān, Nahāwand, and Abhar through an analysis of three significant but understudied early Sufi texts: Karāmāt Sheikh abī 'alī al-Qūmsānī by Ibn Zīrak al-Nahāwandī (d. 471/1078), Ādāb al-fuqarā' by Bābā Ja'far al-Abharī (d. 428/1036), and Rawḍat al-murīdīn by Ibn Yazdānyār

**American Journal of Islam and Society (AJIS) - Volume 39 Issues 3-4** Wardah Alkatiri, Sami al-Daghistani, Yousef Aly Wahb, Tabinda M. Khan, Behar Sadriu, Muhammad Amasha, Elizabeth Urban, Kamran Ahmad Khan, Max Johnson Dugan, Saulat Pervez, 2023-02-16 I want to begin by congratulating my colleagues at the helm of the American Journal of Islam and Society (AJIS), as well as readers and contributors, that the journal is now finally SCOPUS-indexed. Consistently in circulation since its establishment in 1984, AJIS is now an open-access, biannual, double-blind peer-reviewed and interdisciplinary journal with global reach. Its newly acquired formal status speaks to its consistently high standards of scholarship and invites an ever-larger group of aspiring and senior scholars to publish their finest work on a variety of areas in Islamic thought and society. The issue of the American Journal of Islam and Society comprises four contributions, each exploring a different way in which Islam and society interact. Wardah AlKatiri proposes an Islamic vision to address the world's deteriorating environmental prospects; Yousef Wahb addresses the challenge of upholding Islamic communal norms in North America; Sami al-Daghistani aspires to put the field of Islamic economics into conversation with classical Islamic ethics and spirituality; and Tabinda Khan addresses a theoretical lacuna in Western political scientists' study of Islamism. Ovamir Anjum Editor

*Pluralizing Philosophy's Past* Amber L. Griffioen, Marius Backmann, 2023-03-21 This collection of 15 accessible essays on neglected philosophical figures and traditions aims to provide readers with concrete access points to less familiar philosophical sources and methods. Showcasing the latest research by both up-and-coming and well-established scholars, each essay focuses on a particular topic relevant to the pluralization of the history of philosophy and offers advice for incorporating the figure, theme, or approach into the philosophy classroom.

*The Islamic Moses* Mustafa Akyol, 2024-09-10 A theological and historical exploration of the connection between Islam and Judaism through the single most-mentioned character in the Quran: Moses. There is one human mentioned in the Quran more than any other: Moses. Why is it that the Jewish prophet dominates the Islamic scripture? Because he is the role model for Muhammad, Islam's own prophet. Because Islam, just like Christianity, is deeply intertwined with Judaism — although surprisingly little attention has been given to this fascinating connection between the two religions. Author and journalist Mustafa Akyol takes readers on a theological and historical walk through that much-neglected side of the Abrahamic triangle:

the Judeo-Islamic tradition. Using Moses' presence in the Quran as a jumping-off point, Akyol explores the first historical encounter between Muslims and Jews, the creative symbiosis and mutual enrichment that occurred between the two belief systems in medieval times, and the modern emergence, development, and perception of the two religions. At a time of bitter conflict in the Middle East, The Islamic Moses dives into the older, deeper, and often unexpectedly brighter story of Jews and Muslims. Readers of any background will be surprised by the common historical and theological ground that exists between the two religions, and will come away with a better understanding of both.

*Coming to Terms with the Qur'an* Khaleel Mohammed, Andrew Rippin, 2007 This collection of essays, organized as a part of the celebration of the seventy-fifth birthday of Professor Issa J. Boullata of the Institute of Islamic Studies, McGill University, is devoted to elucidating the many dimensions of understanding the Qur'an. Many of those students, along with a groups of friends, have contributed essays all of which are devoted to explicating the Qur'an in its historical and contemporary contexts. The fourteen essays of this volume are testimony to that, each of them devoted to explicating the Qur'an in its historical and contemporary contexts. -- Product Description.

**Women and the Qur'an** Bahar Davary, 2009 Women and the Qur'an : A Study in Islamic Hermeneutics

**Ibn Taymiyya and the Attributes of God** Farid Suleiman, 2023 In Ibn Taymiyya and the Attributes of God, Farid Suleiman offers a comprehensive study of Ibn Taymiyya's views on God and His attributes, contextualizing his position within the century-old debates on this fraught theological issue.

**Time**, 2003

**The Epistemology of Qiyas and Talil Between the Mutazilite Abu L-Husayn Al-Basri and Ibn Hazm Al-Zahiri**

Carl Sharif El-Tobgui, 2000 This thesis seeks to sketch the outer contours of the epistemological universe in which the science of us&dotbelow;ul al-fiqh was elaborated in classical Islam. The task is accomplished by analyzing arguments both for and against qiyas and ta`lil as presented by two major jurists of the 5th century of the Hijra representing opposite ends of the Islamic theological spectrum: (1) the H&dotbelow;anafite Mu`tazilite jurist Abu l-H&dotbelow;usayn al-Bas&dotbelow;ri (d. 436/1044) and (2) the Z&dotbelow;ahirite Abu Muh&dotbelow;ammad `Ali ibn H&dotbelow;azm al-Andalusi (d. 456/1064). After detailing each author's stance regarding the justifiability of qiyas and ta`lil, the thesis analyzes the underlying theological and epistemological premises and assumptions that can be extrapolated from each author's position. This analysis focuses on three fundamental sets of questions, namely: (1) What can be inferred from each author's position regarding the nature and provenance of knowledge in general, and of the relative status of certain (qat&dotbelow;`i, yaqini) versus suppositional (z&dotbelow;anni) knowledge in matters of Shari`a? (2) What, according to each author, was the moral-legal status of acts before the promulgation of the Shari`a, and what can be inferred from this about the nature and provenance of moral-legal norms as conceived in the Islamic world view? Finally, (3) What can we conclude, on the basis of each jurist's

arguments for or against qiyas and ta`lil, about the purposefulness of Divine acts in general and of the Shari`a in particular?

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*The Epistemology of Qiṯas and Ta`lil Between the Mu'tazilite Aḅu L-Husayn Al-Basṯi and Ibn Hazm Al-Zahiri* [microform]  
Carl Sharif El-Tobgui, 2000

## Reviewing **Carl Sharif El Tobgui**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is really astonishing. Within the pages of "**Carl Sharif El Tobgui**," an enthralling opus penned by a highly acclaimed wordsmith, readers attempt an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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