

## Exploring the Originality of Islamic Philosophy, A Critical Study

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### **Abstract:**

Theology is the study of religions in philosophy. It is generally declared as a set of unreal and superstitious ideas, values and rites. This concept is also applied on religion of Islam. But when we study Islam, it is not based upon unreal ideas and values. It is real and complete code of life and has natural approach about the existence of the universe and human behavior. So, it should be considered a realistic philosophical system; not as theological philosophies based on superstitious beliefs.

This critical study delves into the concept of originality within Islamic philosophy, aiming to illuminate the distinct contributions and unique features that have emerged from this tradition. Critiques and controversies surrounding the originality of Islamic philosophy are confronted head-on, addressing accusations of cultural borrowing and stagnation. Through case studies of original thinkers and their groundbreaking ideas, this study highlights instances where Islamic philosophy demonstrates innovation and distinctiveness. Moreover, it delves into the ongoing dialogue between Islamic philosophy and various traditions, unveiling the interconnectedness and exchange of ideas that have enriched the philosophical landscape. This study underscores the significance of recognizing the originality of Islamic philosophy. Through rigorous analysis and reflection, it offers insights into the intricate fabric of Islamic thought, challenging misconceptions and inviting further exploration into the depths of this profound tradition.

**Keywords:** *Islamic Philosophy, misconceptions, originality, critiques, controversies*

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## 1. Definitions

### 1.1. Theology:

The literal meaning of word “*theology*” is “the study of God or gods”.<sup>3</sup> This term is a philosophical discipline for the study of religions. Traditionally, this term was bounded for “Christianity”, later on used for other religions as Judaism, Hinduism, Buddhism, and Islam etc. Theological themes are based upon supernatural beliefs about God, prophets, humanity, giants, eschatology and some other supernatural objects. It is based on perennial philosophies as Perennialism, Idealism etc.

### 1.2. Perennialism

Perennialism is based upon religious pluralism, specially grounded in religious mystical experiences and supernatural thoughts.<sup>4</sup> It is based upon orthodox traditions. It rejects modern universalism and syncretism. According to this philosophy, reality can be accessed only through “ecstasy”. There is one principle for all things and there may be the one and same knowledge for all peoples.<sup>5</sup>

### 1.3. Idealism

The metaphysical view of Idealism is that the fundamental reality is constructed by mind and spirit. According to this philosophy the entire universe is an extension of the mind and soul.<sup>6</sup> Idealism denies both realism and naturalism. Core theme of Idealism is spiritual consciousness about universe. According to this philosophy the abstractions, values and laws are more fundamental than sensory things in the realm of reality.<sup>7</sup>

### 1.4. Realism

Realism means to look or think about the things as they are. It is the study of the world in which we live in. Realism is generally, a view that certain entities have an objective reality, a reality which is completely ontologically independent of conceptual patterns and beliefs, etc.<sup>8</sup>

## 2. Discussion

### 2.1. Realism is protest against Idealism and Perennialism

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<sup>3</sup><https://www.britannica.com/topic/theology>

<sup>4</sup>Smith, Huston (1987), Is there a Perennial Philosophy? , journal of the American Academy of religion, 55(3), pp553-566

<sup>5</sup>Cahil, Thomas (2006), Mysteries of the Middle Ages, Anchor books, New York, pp.13-18

<sup>6</sup> <https://www.qcc.cuny.edu>

<sup>7</sup>Berkeley, George, (1710), *Treatise Concerning the Principles of Human Knowledge*. Reprinted in *Berkeley Works*: volume 2, 21–115

<sup>8</sup> Brink, D., (1984), “Moral Realism and the Sceptical Arguments from Disagreement and Queerness,” *Australasian Journal of Philosophy*, 62: 112–25.

Realism is an artistic movement and protest against imaginative idealization and in favor of outward appearances of objects. Realism is a pragmatic and actual view of phenomena. Idealism and realism are different philosophies; Idealism is based on “what should be” and realism is focusing on “what actually is”.<sup>9</sup>

## **2.2 Theology is based on Perennialistic and idealistic ideas**

Theology (perennialistic and idealistic philosophy) is based on unnatural or supernatural and superstitious ideas. Islam as a religion is also included in theology and considered as superstitious ideas and unrealistic teachings as some other religions. No doubt Islam is a part of theology but its teachings are based on reality and there are no fabrications in it like other religions. It should not be ignored or rejected on theological bases.

## **2.3 Islam (the message of Prophets) is based on realities of universe and human behavior**

Islam is based upon the realities of the universe. It rejects the unnatural concepts about the existence of the universe and human behavior. Some thinkers say that Islam is a set of blind faiths and it denies rationalism, because theological concepts being a religious discourse are taken as non-scientific and unnatural demonstrations about the universe.

In order to show that intellect and revelation does not contradict each other, Islamic philosophy reconciles revelation with intellect, knowledge with faith, and religion with philosophy. So, in Islamic Philosophy, the revelation, intellect, faith, knowledge, and religion confirm each other.

Islam proves everything by rational arguments, even more rational and scientific approach about “the Oneness of God (Allah)” as “an Absolute Creator” of this systematic universe and its related concept of Prophet Hood as prophet is a member of human beings naturally. After this, all ontological, epistemological and axiological theories are based on scientific approach. Philosophy is an effort to establish truth demonstratively. The main objective of Islam is also to establish “The Truth (*Haq*)” in this universe and demolish “Falsehood (*Batil*)” from this universe. Some evidences are given for the veracity of this reality.

## **2.4 This universe is created in a systematic way by a Real Creator**

Ontologically, this universe is created in a systematic way that is called “The nature” by Allah. Allah explains that:

"الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ." <sup>10</sup>

“Praise to be Allah (Who is) the Originator of the heavens and the earth.”

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<sup>9</sup><https://www.quora.com>

<sup>10</sup> -Fātir:1

"اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ" 11

Nobody can find any unsystematic structure of anything and its process of working in this universe. Allah says in Quran:

"مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ" 12

"You cannot see any fault in the creation of the most Gracious."

Due to this systematic creation of the universe, it is researchable. Creation of man is also a systematic process. Allah says in this context:

“فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ” 13

“So, set you (O Muhammad) your face steadily and truly towards the religion of monotheism, it is Allah’s natural process (Fitrah) with which He has created mankind. There is no change in the creation of Allah. This is the true (according to the nature) religion, but most of the people do not know.”

The steps of the creation of man in a systematic process are described in Quran:

“وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِن سُلَالَةٍ مِّن طِينٍ. ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ. ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ” 14

"And certainly We create man from an extract of clay, then we make him a small life-germ in a firm resting place, then We make the life-germ a clot, then we make the clot a lump of flesh (fetus), then We make bones in the lump of flesh, then We clothe the bones with flesh, then We develop out of it another creation. So blessed be Allah, the Best of creators."

## 2.5 Worship of Allah, not objects of universe, is also a realistic approach:

Allah, Who has created this universe in such a systematic process, must be worshipped by man and the whole universe.

“الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا. وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا” 15

“It is only He (Allah Almighty) Who belongs the dominion of the heaven and the earth. No son He begotten, nor He has a partner in His dominion. It is He Who has created all things and ordered them in due proportions.

11 - Az-Zumar:62

12. Al-Mulk:3

13. Rūm:30

14. Al-Mu'minūn:12-14

15. Al-Furqān:2-3

Yet have they taken gods besides Him, that can create nothing but they are themselves created; that have no control of hurt or good to themselves; nor they can control death nor life nor Resurrection.”

So, the Creator of the universe Who originated it in such a systematic and natural way, must be worshiped by man and the all objects of the universe.

## 2.6 Reaction of people at the message of Prophets

Islam (the religion revealed on all holy prophets) in nature is based on reality in all perspectives, which is called “Haq”.

The message of Prophets was against ignorance based on unrealistic beliefs and ideas. The struggle of prophets was to set reality in the world. The followers of false ideas opposed them (Prophets). The ignorant ideas of ancestors were followed as a religion by the successive generations. The religion of their forefathers was based upon the worship of idols and some natural objects like the sun, the moon and the stars etc. They set their beliefs by magical activities and turned to priests who were expert in sorcery.

They threatened the prophets, punished and even killed many of them. Whenever, a prophet preached the reality, the reactions of the people toward the prophets were as:

### (i) Making Jokes:

When any prophet of Allah told the mankind about the reality of universe and reality based behavior, they opposed them, made jokes at them. As Allah says in Quran:

”وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ.”<sup>16</sup>

"And there never came any Prophet to them but they used to mock at him."

Allah says about their jeering remarks about prophets as:

”يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ.”<sup>17</sup>

"How regretful it is for the servants that there did not come any messenger to them but they used to ridicule him."

They made similar remarks about the last prophet of Allah Muhammad(S.A.W.).

”وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي يَذُكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ.”<sup>18</sup>

"O the beloved Prophet Muhammad) when the disbelievers see you, they treat you not except with ridicule, (they say) is this the one who mentions (insults) your gods? And they blaspheme at the mention of (Allah) the most Gracious."

<sup>16</sup>. Az-Zukhruf:7

<sup>17</sup>. Yā-Sīn:30

<sup>18</sup>. Al-Anbiyā:36

**(ii) Blame of Madness:**

The disbelievers set blame of madness and the magic on prophets because they bring reality against their baseless and superstitious rites. Allah Almighty says about this:

”كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ.”<sup>19</sup>

“Similarly, no Messenger came to the people before them, but they said (to him) in like manner, *A sorcerer or one Possessed.*”

The people of Holy Prophet Noah (AS) denied him saying him mad person because he opposed ignorance:

”كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ.”<sup>20</sup>

“The people of Noah (Nūh) (AS) also denied their prophet before them, and rejected Our slave (Nuh the prophet) calling him “madman”. And he was intimidated.”

As Pharaoh said about the Prophet Moses (AS):

”قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ.”<sup>21</sup>

“He said indeed your Messenger who has been sent to you is surly mad.”

**(iii) Blame of Ignorance**

When prophets preached the “Truth” (Haq) against the falsehood, the ignorant people started calling them ignorant. Allah says in Quran:

”قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرِيكَ فِي ضَلَالٍ مُبِينٍ.”<sup>22</sup>

“The leaders of his people said: Certainly we see you in clear error.”

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<sup>19</sup> Az-Zāriyāt:52

<sup>20</sup> Al-Qamar:9

<sup>21</sup> Ash-Shu'arā:27

<sup>22</sup> Al-A'rāf:60

#### (iv) Punishment and Murder

When the prophets conveyed to people reality of oneness of Allah and prohibited them from the worship of idols, they became aggressive. This aggressive attitude led them to punish the prophets and even murdered some of them. It is clear from following Quranic verses.

“إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ.”<sup>23</sup>

“And those people who disbelieve in the signs of Allah, slay the prophets without right and slay those who teach just dealing with mankind, give them tidings of a painful punishment.”

“قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ.”<sup>24</sup>

“They said: indeed, we consider you a bad omen, if you do not desist, we will certainly stone you, and certainly, a grievous punishment will be inflicted on you by us.”

#### (v) Reaction of Allah and Prophets

Allah and His prophets preached them to accept reality in worship and other practices and to give up wrong beliefs and ideas of their forefathers. Allah says:

“وَإِذَا قِيلَ لَهُم اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْلَوْا كَانِ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ.”<sup>25</sup>

"And when it is said to them, 'follow what Allah has revealed'. They say, “No! We shall follow the ways of our fathers.” What even though their fathers were void of wisdom and guidance?"

### 3 Behaviour of Islam

#### 3.2 Human Social Behavior:

Islam has realistic approach in human social behavior. It stresses to lead alife in society in a natural way. There is a chain of duties and rights in society. For example:

#### 3.3 Forbidden of Seclusion

According to Islam, man cannot lead successful life without society. Nourishment and development of human beings in all aspects of life can be possible in society. As leading a reclusive life out of society, man cannot lead a complete and a successful life, so Islam opposes it. It has been commanded to mankind to lead a social life. Prayers, fasting, Hajj,

<sup>23</sup> Āl-e-Imrān:21

<sup>24</sup> Yāsīn:18

<sup>25</sup> Al-Baqarah:170

Zakah are main elements of Islam, which can be performed in society. Islam has described social rights and duties for every kind of relation.

### 3.4 Spiritualism in Islam

The concept of spiritualism in Islam is not superstitious one. It is based on inner satisfaction of good deeds.

Jealousy, anger and enmity based hidden emotions and hypocrisy are spiritual diseases in Islam. Tolerance, Truth, Open mindedness and gratitude (shukr), are spiritual blessings.

### 3.5 Equality of Human Beings

Islam is the religion of equality. Islam stresses that all human beings are equal in nature. Allah almighty has created the whole world and Hazrat Muhammad (S A W) is the Prophet for the whole mankind. Islam unites the human beings without any discrimination of race, color and gender, etc. Allah says in Quran:

“يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ. ”<sup>26</sup>

“O mankind! Verily, We have created you all from a man and a woman and made you into races and tribes so that you may recognize each other. Certainly, the most honorable among you in the sight of Allah almighty is the most righteous.”

The holy prophet (S A W) said:

“يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَأَفْضَلُ لِعَرَبِيٍّ عَلَىٰ عَجْمِي ، وَلَا لِعَجْمِي عَلَىٰ عَرَبِيٍّ، وَلَا أَحْمَرٌ عَلَىٰ أَسْوَدٍ، وَلَا أَسْوَدٌ عَلَىٰ أَحْمَرَ، إِلَّا بِالتَّقْوَىٰ.”<sup>27</sup>

“O people! Your Lord is one and your Father (Adam) is one, be aware! An Arab has no virtue over a Non-Arab, nor does a Non-Arab have virtue over an Arab, and a white skinned person is not more virtuous than a black skinned person, nor is a black skinned person more virtuous than a white skinned person except through righteousness.”

<sup>26</sup> Al-Hujurat:13

<sup>27</sup> Musnad Ahmad bin Hnbal:23489



### 3.6 Human Rights

Islam has given mankind an ideal system of human rights. The code of human rights is based upon “dignity and honor of mankind”. It eliminates injustice, exploitation and oppression in society. This system is according to the natural requirements of human beings. There is a chain of duties and rights among all members of the society. Islam also gives rights to those groups of human beings who were not given their rights before Islam, like slaves, women, children and the poor etc. Islam gives humanity the right of life, equality, belief, education and freedom etc.

### 3.7 Children’s Rights

In the age of ignorance, children were not given due importance in any way. They buried the girls alive. The people made jokes of those persons who loved and played with children.

Islam considered all children as innocent, chaste and pure creatures originated by Allah.<sup>28</sup>

Parents should give good names to their children. Children need polite and love based behavior from their parents. Parents are responsible to feed, educate and provide clothes, and to give protection to their children.

The holy Prophet said:

“A person who does not have mercy for children and respect for elders is not one of us”<sup>29</sup>

Allah Almighty declares that life is sacred. Allah “Rabbul Ālameen” is the Provider and Sustainer of Life. He says:

“....Don’t kill your children for the cause of poverty. We (Allah Almighty) bestows sustenance you and others.”<sup>30</sup>

### 3.8 Murder is Forbidden

Illegitimate murder of human beings is forbidden in Islam. The murder of one person is equal to kill the whole humanity as it has been declared in Quranic verse:

“مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا.”<sup>31</sup>

“If one killed any person, unless it is for retaliation of murder or to spread mischief in the earth, it would be as if he killed the whole mankind, and if any person saved a life, it would be as if he saved the whole humanity.”

<sup>28</sup>Tirmidhi, “Kitab Al- Qadar” Hadith: 2138

<sup>29</sup>Tirmidhi “Al-Birr Was-Silah” Hadith:1919

<sup>30</sup> Al-Anām:151

<sup>31</sup> Mā'idah:32

Nobody can take revenge of murder by himself; it is the responsibility of state to punish the murderer. Murder of human beings is strictly forbidden in Islam.

The Holy Prophet said in the Address of His Last Hajj:

“O mankind! No one is permitted to kill the Muslims. Similarly, it is not allowed to appropriate their property. You should not be unjust upon yourselves.”<sup>32</sup>

### 3.9 Superstitious Rites

Almost every culture belongs to its own superstitious beliefs and rites, some of them may be shared across cultures, such as tarot, astrology, palmistry, numerology, spiritual mediums, and psychics, etc. Islam rejects such baseless and unnatural superstitions.

Before Islam, there were a large number of superstitious myths and practices in Arabian culture, like astrology (Tanjeem), soothsaying (Kahanat) and belief on omens (Tatayyur), etc. Arabians had some beliefs about the months of the year, as the month of Safar brought bad fortune and bad omens about certain birds. Similarly, when a murdered person was buried, an owl (named “Haamah”) hovered over his grave until his murder had not been revenged. About such superstitions the Holy Prophet said:

“No bad omens, there is in birds and no Haamah there is, and there is not any bad omen in the month of Safar.”<sup>33</sup>

Allah Almighty says:

“He (the Holy Prophet) commands them for what is right (Al-Marroof) and forbids them from what is wrong (Al-Munkar), he makes the good things (Taiyibat) lawful for them, and prohibits them from the evil (Khabaith) as unlawful and He releases them from their heavy burdens and the shackles which were upon them.”<sup>34</sup>

When the people linked the death of the Holy Prophet’s son with an eclipse of the sun, they declared that it was due to the sadness on the death of this sacred child. The Holy Prophet Himself took notice at this and said:

“The eclipse of the sun and the moon does not occur due to the death or the birth of someone..”<sup>35</sup>

Holy Quran also rejects the superstitious beliefs about the sun and the moon saying that:

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<sup>32</sup>Sunan Ibn e Majah, Kitab Al-Manasik, Hadith:3055

<sup>33</sup>Bukhari: 5770

<sup>34</sup>Al-Araf:157

<sup>35</sup>Bukhari: 1057

“The night and the day, the sun and the moon, are only a few of his signs. Don’t prostrate to the sun and the moon, but bow for worship to Allah who created them, it is truly Him that you may worship.”<sup>36</sup>

So, Islam rejects baseless and unrealistic beliefs and superstitions and accepts only the realities of the universe.

### 3.10 Sorcery, Magic and Soothsaying:

Sorcery, magic soothsaying and such other baseless acts are strictly forbidden in Islam, these acts are declared as Kufr. The Holy Prophet said:

“عن أبي هريرة أن رسول الله ﷺ قال: ”مَنْ أَتَى عَرَّافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ ﷺ“<sup>37</sup>

"Whosoever goes to a fortune teller and believes in what he says, he has disbelieved in that which has been revealed upon Muhammad P B U H."

“أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عَبَادُ بْنُ مَيْسَرَةَ الْمُنْقَرِيُّ، عَنْ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ”مَنْ عَقَدَ عُقْدَةً، ثُمَّ نَفَثَ فِيهَا فَقَدْ سَحَرَ، وَمَنْ سَحَرَ فَقَدْ أَشْرَكَ، وَمَنْ تَعَلَّقَ شَيْئًا وَكَلَّ إِلَيْهِ“<sup>38</sup>

"Rasool Allah said: “ who tied a knot (of magic) and then blows on it and committed sorcery, and who he committed sorcery committed shirk, and one who hanged something in his neck, that will be turned to him."

For believing in stars the Holy Prophet said:

“عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصُّبْحِ بِالْحُدَيْبِيَّةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلَةِ فَلَمَّا انْصَرَفَ النَّبِيُّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: هَلْ تَذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ فَأَمَّا مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ وَأَمَّا مَنْ قَالَ بِنُورِي كَذَا وَكَذَا فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ .“<sup>39</sup>

"The Messenger of Allah led the morning prayer in Hudaibia, while it rained the previous night. When the Holy prophet (s.w.a) finished the prayer, he turned his face to the people and asked, “Do you know, what has your Lord said?” They answered, “Allah and His messenger know better.” Then he said, “In this morning some of my worshipers remained firm as true believers while some of them became non- believers. He, who has said that it had rained by the blessing and mercy of Allah, truly believes in me. But he who said it had rained because of such and such (star) did not believe in me but believed in star.”

<sup>36</sup>Fussilat: 37

<sup>37</sup>Al-Kabaer Lil Dhahbi:329

<sup>38</sup>Sunan Nasa'i, Hadith, Al-Hukm fis-Sahar,Hadith :4079

<sup>39</sup> Bukhari, Kitab Al-Istisqa' Hadith:1038

### 3.11 Use of Narcotics and Drugs:

All intoxicants and narcotics are forbidden in Islam which has adverse effects on body and mind. Consumption of such drugs leads towards moral degeneration and intellectual corruption which inflict social, economic and cultural losses and consequently ruins society.

Similarly, some other unrealistic and baseless actions as thronging arrows for seeking fortune or making decisions have no room in Islam. Allah Almighty says in Quran:

“يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ.”<sup>40</sup>

“O believers! Verily, intoxicants (all alcoholic drinks), gambling, Al-Ansab and Al-Azlam (arrows thronging for seeking luck or making decisions) are only defilement from the devil’s action; so, avoid it that you may be successful.”

### 3.12 Nikāh

Islam is a natural way of living in all aspects of life. Islam respects for human’s physical, emotional and sexual needs. So, it encourages its followers to get married to fulfill their sexual desire in a lawful way that is called Nikāh. So, male-female contact without marriage (nikah) is forbidden in Islam and forced marriage is also considered invalid.

Allah says in Quran:

“وَلَا تَقْرَبُوا الرِّئَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا.”<sup>41</sup>

"And don't come near to unlawful sexual intercourse (fornication); surely it is a sever immorality and an evil way (that opens the road to other evils.)"

Allah says in Quran that humans have been created in pairs as a sacred creature; they can lead a successful life in pairs with love and peace:

“وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ.”<sup>42</sup>

(And it is among His signs, that He has created spouses for you among yourselves, so that you may find tranquility with them, and He has put love and mercy between you. Verily, there are signs for the people who reflect”

<sup>40</sup> Al-Mā'idah:90

<sup>41</sup> Al-Asrā':32

<sup>42</sup> Ar-Rūm:21

Allah Almighty has placed husband-wife relationship the most important relation. The holy prophet Hazrat Muhammad (S A W) highlights the importance of this relationship by saying that:

“Nikah (Marriage) is my Sunnah, whoever does not follow this way (nikah), is not with me.”<sup>43</sup>

Allah Almighty looks at the husband and wife with mercy; who look at each other with love and do the things together, for the sake of Allah.

### 3.13 Law of Inheritance:

Islam gives a just law of inheritance. In Islamic law of inheritance, all descendants are given their suitable share which was not given to some deserving persons (Haqdar) like women, younger children, and other relatives etc. before Islam.

In addition to this, some undeserving persons were given all property or a big share, such as adopted sons or any other person of their choice etc. But Islamic law of inheritance is a natural and accurate law. Islam has improved the law of inheritance to grant equal share according to the natural status of the relationship.

### 3.14 Unreal Relationship:

Islam rejects unreal relationships in society as:

#### (i) Adopted Son

Adopted sons and daughters are not like real offspring. They should call with the name of their real father and mother. To consider unreal relations as real creates legal consequences.

#### (ii) Calling Mother to Wife

Due to any dispute between husband and wife, the wife was declared as mother (this rite was called “Zehar”). Islam rejected this unreal act of the people. She was never given the rights of wife in Arabian culture before Islam. Allah says in Quran:

“مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمْ اللَّائِي تَظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ. ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.”<sup>44</sup>

"Allah has not made for any man two hearts inside his body, and nor has made your wives your mothers whom you have declared unlawfully your mothers, and nor has He made your claimed (adopted) sons like your real

<sup>43</sup>Sunnan Ibn e Majah, Kitab Al-Nikkah: 1846

<sup>44</sup>Al-Ahzāb:4,5

sons. That is only your saying by your mouths, but Allah says the truth and He guides you to the right way."

Call them (your adopted sons) by their real fathers; it is more just in the sight of Allah. But if you do not know their fathers, then they are your brothers and friends according to religion. (Don't attach them with wrong fathers). And there is no blame on you for that about which you have done by mistake, but you are answerable for that your hearts deliberately intend, and Allah is ever forgiving, Merciful.)

### 3.15 Economic system

Islamic economic system is realistic and lawful. It has no drawbacks like other economic systems, no fighting distance as between capitalism and socialism etc. It reduces the huge gap between the rich and the poor.

It brings prosperity by establishing trade, production and equal distribution of wealth. It discourages non-equal distribution, non-productive actions and one-sided benefit based economic tricks like usury, gambling, lottery, bribery and theft etc. by saying this:

“وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا.”<sup>45</sup>

"Allah has allowed trading and forbidden usury."

Allah Almighty says to His believers that He has forbidden intoxicants and harmful drugs which demolishes economy and brings inequality in society.<sup>46</sup>

Hoarding of wealth, goods and food to achieve unfair wealth is strictly forbidden in Islam.

“وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ.”

47

"And those who hoard the gold and silver and not spend it in the way of Allah, (O Prophet) give them tidings of painful punishment."

“كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ.”<sup>48</sup>

"It (Wealth) may not circuit between the wealthy people among you."

Islam stresses to maintain justice and balance in counting and weighing.

“وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ.”<sup>49</sup>

"And establish weigh with justice and fall not short in the measure."

So, Islamic economic system is based on prosperity and peace in human beings.

### . Political System of Islam

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<sup>45</sup> Al-Baqarah:275

<sup>46</sup> Mā'idah:90

<sup>47</sup> Al-Toubah:34

<sup>48</sup> Al-Hashr:7

<sup>49</sup> Al.Rehmān:9

The basic goal of an Islamic republic is liberty, freedom of religion, freedom of expression, individual liberty, justice, equality, economic development and public participation.

Islam does not endorse a specific form of government. There are no restrictions to adopt any political system which ensures to provide basic rights to the people of the state. The Quran and the Sunnah have described general principles of governance and welfare. These principles can be compatible with various political systems, such as democracy, constitutional monarchy, republicanism, or other forms of governance. It is up to Muslims to interpret and apply these guidelines for the needs and circumstances of the state. It is clear that the political strategies prescribed by Islam are natural and ideally suited for human society.

#### **4 Conclusion**

Philosophy means the love of wisdom. Islamic concept of knowledge is to achieve wisdom "*baseerah*" through the observation of the universe. The core message of Islamic philosophy is "the love of wisdom" and seeking ultimate truth. The ultimate truth of the universe is "The Oneness of God (Allah)". Allah is the creator of the universe, originated in a systematic structure. In this perspective, Islam "the message of Allah" is based upon the realities of the universe. Islam accepts only realities of the universe objectively in ontological, epistemological and axiological aspects of philosophy and rejects unnatural and superstitious beliefs and ideas about the objects of the universe. So, Islamic philosophy is based upon "realism" unlike other theological theories of religions which are based on unnatural beliefs.