

Beyond Foundationalism: New Horizons in Muslim Analytic Theology

Workshop 1

The Premodern Tradition

Hosted by

Cambridge Muslim College

Saturday 29th May 2021

Programme Booklet with Panellist Abstracts and
Biographies



AZIZFOUNDATION



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Beyond Foundationalism: New Horizons in Muslim Analytic Theology

Workshop 1: The Premodern Tradition

Premodern Muslim theologians (*mutakallimīn*) broadly held that the epistemic structure of our knowledge and justified beliefs rests on indubitable foundations. In other words, any beliefs we may come to hold inherit their epistemic status (whether that belief amounts to knowledge and is justified) from sources that are certain and do not require further justification, such as sense perception, infallible testimony and rational necessity. Although this foundationalist meta-epistemological model has been central to Sunnī *kalām* from at least the classical period, a number of Muslim theologians in the formative era and some from later centuries presented non-foundationalist alternatives.

Beyond Foundationalism is a three-year research project funded by the John Templeton Foundation in collaboration with the Aziz Foundation and hosted by the Cambridge Muslim College. The project will explore meta-epistemology in the *kalām* tradition, in terms of foundationalism and its alternatives, putting it into conversation with contemporary analytic philosophy and theology. The aim is to gauge the adequacy of the dominant Muslim theological approach to epistemology as well as to assist the development of contemporary philosophical theology, or *kalām jadīd*, on this important question.

Further details about the project can be found here:
<https://www.cambridgemuslimcollege.ac.uk/research/beyond-foundationalism/>

The first workshop will exclusively focus on epistemic justification in the premodern *kalām* (and related) Islamic disciplines, from the formative to the late classical period. By bringing together intellectual historians, scholars of *kalām* and Muslim philosophy and traditionally trained Muslim theologians to tackle this subject, this initial workshop will broach a conversation that will direct inquiries for the remainder of the project.

The Beyond Foundationalism Team

Ramon Harvey



PROJECT LEADER Ramon is the Aziz Foundation Lecturer in Islamic Studies at Ebrahim College in London and lectures on the BA in Islamic Studies at Cambridge Muslim College. He received his MA and PhD in Islamic Studies from SOAS, University of London. His research interests are in Qur’anic studies, Islamic theology and ethics, working from both historical and constructive theological angles. He is currently engaged in a long-term project to develop contemporary Muslim philosophical theology, or *kalām jadīd*, drawing especially on the Māturīdī school. Ramon’s first book, *The Qur’an and the Just Society* (2018), and his second one, *Transcendent God, Rational World: A Māturīdī Theology* (2021), are published by Edinburgh University Press. He is also the editor of a new series for the press: *Edinburgh Studies in Islamic Scripture and Theology*.

Safaruk Chowdhury



PROJECT RESEARCHER Saf studied Philosophy at Kings College London completing it with the accompanying Associate of Kings College (AKC) award. He then travelled to Cairo studying the traditional Islamic Studies curricula at al-Azhar University. He returned to the UK to complete His MA at the School of Oriental and African studies with distinction. His doctoral dissertation was on the eminent Sufi hagiographer and theoretician Abu ‘Abd al-Rahman al-Sulami (d. 412/1021) published as *A Sufi Apologist of Nishapur: The Life and Thought of Abu ‘Abd al-Rahman al-Sulami* (Sheffield:

Equinox Publishing, 2019). Saf's research interests in addition to Sufism at the moment are in paraconsistent logic, metaphysics, ethics and epistemology with keen interest in how these subjects were all utilised for clarifying and explicating Islamic theological doctrine – especially within kalam theology. His current book is entitled *Islamic Theology and the Problem of Evil* (New York and Cairo: AUC Press) which is the first work in Islamic studies to treat the topic within the analytic theology approach.

Shahanaz Begum



PROJECT OFFICER Shahanaz is currently studying for a PhD in Arab and Islamic Studies at the University of Exeter, with a focus on Islamic legal theory. Prior to this, Shahanaz completed her MA in Islamic Studies, at the School of Oriental and African Studies. She undertook further studies after studying at Ebrahim College, a Muslim seminary based in London, where she completed the traditional Alimiyyah programme. Shahanaz has also worked in public policy and strategy delivering on agendas such as community cohesion, and gender and faith equality in both a local and a national context. She continues to take an active role through various voluntary activities, as well as teaching in a community context.

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Workshop 1: The Premodern Tradition

Saturday 29th May 2021

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|----------------------|---|
| 10.00 – 10.30 | Welcome and introduction
<i>Ramon Harvey and Safaruk Chowdhury, Cambridge Muslim College</i> |
| 10.30 – 11.30 | Panel 1: <i>Falsafa</i>
<i>"A New Look at al-Farabi on Philosophy vs. Theology"</i>
<i>Anthony Booth, University of Sussex</i>

<i>Respondent: Catarina Belo, American University in Cairo</i> |
| 11.30 – 12.00 | BREAK |
| 12.00 – 13.30 | Panel 2: Classical Sunnī <i>Kalām</i>
<i>"How to Know? Justifying Experience in Classical <i>Kalām</i>"</i>
<i>Hannah C. Erlwein, Max Planck Institute for the History of Science</i>

<i>"Rational Speculation as a Cause of Knowledge: Assessing the Ontological Foundations of Classical Ash'arī Foundationalism"</i>
<i>Laura Hassan, University of Oxford</i>

<i>Respondent: Abdurrahman Mangera, Whitethread Institute</i> |
| 13.30 – 14.30 | LUNCH |
| 14.30 – 16.00 | Panel 3: Traditionalism and Sufism
<i>"The Empiricist Epistemology of Islamic Traditionalism: Al-Darimi, pseudo-Ahmad, and Ibn Taymiyya"</i>
<i>Jon Hoover, University of Nottingham</i>

<i>"Epistemologies in an Early Sufi Text: the <i>Qūt al-qulūb</i> of Abū Ṭālib al-Makkī (d.386/996)"</i>
<i>Harith Ramli, Edge Hill University</i>

<i>Respondent: Kamaluddin Ahmed, University of Oxford</i> |

16.00 - 16.30

BREAK

16.30 – 18.00

Panel 4: The Late Classical Tradition

“Mass-Transmission's Sufficiency in Meeting the Obligation to Contemplate and Prove Core Creed”

Aaron Spevack, Brandeis University

“The Theological Epistemology of al-Ghazālī and Late Kalām: Getting Ghazālī right”

Mustafa Styer, University of Oxford

Respondent: *Sümeyye Parıldar, Istanbul University*

18.00 – 18.30

Final remarks and next steps

Ramon Harvey and Safaruk Chowdhury

Abstract and Short Biographies of all Presenters

(in alphabetical order by surname)

1

Anthony Booth



‘A New Look at al-Farabi on Philosophy vs. Theology’

The received interpretation of al-Farabi on the relationship between Philosophy and Theology has it that he takes the former to be epistemically superior to the latter. That the latter operates only at the level of rhetoric and dialectics, and that the former deals with demonstrative proof, such that only the Philosophers can attain proper certainty (on an Aristotelian understanding of it). The difference between Theology and Philosophy on this account is that Theology cannot yield certainty, where Philosophy can. In this paper, I seek to cast some doubt as to whether al-Farabi really thinks that there is such a sharp distinction between the two. I do this by looking anew at his account of certainty, proposing that the importance of understanding and non-accidentality in his account has the following two corollaries: only Prophetic knowledge can yield full certainty; the difference between Philosophy and Theology cannot be about which of the two grants full certainty. The Farabian picture of the relationship between them thus turns out to be a more complicated one, but also (so I argue) a more intellectually resonant one.

Bio

I am currently Reader in Philosophy at Sussex. Previously, I've worked at the University of Durham, Queen's University Belfast, Utrecht University (NL) and the UNAM in Mexico City. I got my Ph.D. in 2006 at the University of Durham (supervisor: Robin Hendry; examiners: Jonathan Lowe & Chris Hookway). From November 2013 to 2017, I worked (0.75 fte) on a project in applied epistemology and ethics, the Trusting Banks project. The project is a 5 year, 1.3 m euro collaboration between Groningen and Cambridge Universities, funded by NWO (Dutch Science Organisation) and led by Prof. de Bruin (Groningen) and Prof. Oliver (Cambridge). I am a founding member of the Southern Normativity Group (SoNG): <http://southnorm.wordpress.com/>. An interview with me about some of my research is available here: <https://www.3-16am.co.uk/articles/analytic-islamic-philosophy-and-moderate-evidentialism>

Hannah Erlwein



How to Know? Justifying Experience in Classical Kalām

Early mutakallimūn present experience of the world as a way to knowledge and as a foundation on which knowledge in kalām rests. For instance, in Māturīdī's (d. 333/944) *Kitāb al-Tawḥīd*, the investigation of "things" (*a'yān*) is mentioned as a way to knowledge, which relies on data derived from experience of the world. In his *Kitāb al-Shāmil*, Juwaynī (d. 478/1085) reports on debates among Ash'arī and Mu'tazilī theologians about experience: Both camps evidently agree that experience is a basis for knowledge production in kalām, but they disagree about what precisely the experiences which they invoke involve. For instance, when invoking the experience that "every building has a builder", does the experience involve the notion of human efficient causality (Mu'tazilīs) or of occasionalism (Ash'arīs)? The conviction that experience is a foundation of knowledge, which early mutakallimūn put forward, was not shared as unanimously by later generations. Ghazālī's (d. 505/1111) *Munqidh min al-ḍalāl* and *Tahāfut al-falāsifa* put forward the position that experience of the world can be misleading, and its suitability as a basis of certain knowledge is consequently doubted. This paper seeks to investigate two main, interrelated questions: 1) What do the aforementioned historical actors have to say about the reasons why experience should be justified or questioned as a way to knowledge in kalām? 2) Making use of the idea of the "theory-ladenness of observation" (used in contemporary debates in the philosophy of science), what does "experience" involve for these actors? Is there a sense that the way in which the world is experienced depends on the "theory" which the observer subscribes to? How would this impact the role of experience as a way to knowledge in kalām?

Bio

Hannah Erlwein obtained a PhD in Islamic Studies from SOAS University of London in 2016 with a dissertation entitled "Arguments for the Existence of God in Classical Islamic Thought: A Reappraisal of Perspectives and Discourses" (De Gruyter, 2019). From October 2017 to September 2019, she was a postdoctoral researcher with Prof. Peter Adamson at LMU Munich, being part of the DFG-funded research project "Natur in politischen Ordnungsentwürfen." Her research focused on the way in which Avicenna presents the religious law as reflective of the structure of the cosmos. From 2015 to 2017,

she worked as an editorial assistant for the *Journal of Qur'anic Studies*. She taught courses on aspects of Islamic intellectual history and Arabic between 2012 and 2017 at SOAS University of London. Hannah has been part of Katja Krause's research group "Experience in the Premodern Sciences of Soul & Body ca. 800–1650" since October 2019, where she conducts research on the role of experience in gaining scientific knowledge in the thought of classical and post-classical Islamic thinkers.

3

Laura Hassan



‘Rational Speculation as a Cause of Knowledge: Assessing the Ontological Foundations of Classical Ash‘arī Foundationalism’

The compatibility of an occasionalist metaphysics with the pursuit of rationality has been called into question throughout the theory's long history. Critics have typically argued that the absence of causal relations at an ontological level precludes our ability to know the natures of things, rendering any rationalist endeavour futile. In response, Occasionalists have appealed to the constancy of God's habit as a mechanism which secures the reliability of observation. Recently, the compatibility of an empirical scientific rationalism with an occasionalist metaphysics has been defended in this manner. In this essay, I consider the intersections of the ontology of the classical Ash‘arīs with their foundationalist epistemology. Firstly, I highlight the fact that these theologians did permit a level of necessity at the ontological level, in part through the notion of ‘determinant causes’ (*‘illa*). This was a significant means of securing the reliability of rational inference. Secondly, I view the relationship between occasionalism and foundationalism from the perspective of al-Juwaynī's treatment of the ontological relationship between rational speculation (*nazar*) and acquired knowledge (*‘ilm muktasab*). I argue that the neither the category of ‘determinant cause’, nor the notion of sunnat Allah can adequately safeguard the reliability of a foundationalist rationality within an occasionalist universe. Reasoning cannot be considered a determinant cause of knowledge. Yet neither can we rely upon the consistency of God's habit in producing knowledge subsequent to reasoning. This is because in order to establish the doctrine that God acts in a consistent manner to maintain the world as we know it, one must already rely upon the consistency of this habit in creating knowledge after rational speculation. I show that al-Juwaynī, cognisant of the need for reliability in

the *nazar-‘ilm muktasab* relationship, permits for a necessary connection between the two. This, however, may undermine his occasionalist metaphysics.

Bio

Laura Hassan studied Arabic and Islamic Studies with Syriac at Pembroke College, Oxford and in Fes and Alexandria, before completing her postgraduate studies at SOAS. She is currently an associate faculty member at the Faculty of Oriental Studies at Oxford University, where she teaches philosophy and theology.

4

Jon Hoover



The Empiricist Epistemology of Islamic Traditionalism: Al-Darimi, pseudo-Ahmad, and Ibn Taymiyya

The traditions of kalam theology and Avicennan philosophy are agreed that God is incorporeal, non-spatial, and inaccessible to the human senses; the path to acquiring certain knowledge of God's existence is therefore through reason. By way of contrast, the Islamic traditionalists al-Darimi (d. ca. 281/894), pseudo-Ahmad ibn Hanbal (*al-Radd ‘ala al-zanadiqa wa-l-Jahmiyya*, 5th/11th century), and Ibn Taymiyya (d. 728/1328) adopt a radically empiricist epistemology that does not lead to scepticism about God's existence but instead embraces God as an empirical reality. These traditionalist authors blame Jahm ibn Safwan (d. 128/746) for introducing the inaccessibility of God to sense perception into the Islamic tradition and thereby stripping God of the fullness of His perfection. With varying degrees of sophistication, al-Darimi, pseudo-Ahmad, and Ibn Taymiyya claim that all existents are perceptible to the five outer senses, and they deny the existence of extramental immaterial realities and incorporeal intelligibles. God is likewise accessible to the outer senses, particularly hearing and sight. Some of God's messengers have heard and seen God in this life, and believers will see God in Paradise. This paper will explore the implications of this radical empiricism for traditionalist theology with regard to God's spatial location and extension, and it will make the larger point that religious epistemology is intertwined with ontology and conceptions of God.

Bio

Jon Hoover is Associate Professor of Islamic Studies at the University of Nottingham. His publications include two books, *Ibn Taymiyya* (Oneworld, 2019) and *Ibn Taymiyya's Theodicy of Perpetual Optimism* (Brill, 2007), as well as numerous articles and book chapters on medieval Islamic theology and Christian-Muslim theological interaction. He is also editor of the Brill monograph series 'The History of Christian-Muslim Relations'.

5

Harith Ramli



‘Epistemologies in an Early Sufi Text: the *Qūt al-qulūb* of Abū Ṭālib al-Makkī (d.386/996)’

The study of epistemology in early Islamic thought (third-fifth centuries A.H/eighth-eleventh centuries C.E) has understandably focused mainly on the more explicitly "rationalist" traditions of Kalām and Falsafa, and to a lesser degree Islamic law and Hadith study. However, most emerging traditions in this period increasingly found it necessary to justify their intellectual foundations, not least the science of Sufism (*‘ilm al-taṣawwuf*). Focusing on the *Qūt al-qulūb* of Abū Ṭālib al-Makkī (d.386/996), this paper looks at how an early proponent of what we tend to refer today as Sufism attempted to ground the spiritual insights of the "scholars of the esoteric" (*‘ulamā’ al-bāṭin*) on the intellectual foundations of the "exoteric sciences" (*‘ulūm al-ẓāhir*). Chapters 30 and 31 of this book provide a unique inside look at how scholarly mystics such as Makkī viewed the foundations of knowledge at both an individual as well as a social level.

Bio

Harith joined Edge Hill University in 2018 as a Lecturer in Theology and World Religion. Prior to this, Harith held teaching posts at SOAS, University of London and the University of Nottingham, where he taught courses on philosophy, theology and mysticism in the Islamic tradition. Harith is a member of the OCR Religious Studies Consultative Forum, and has worked with OCR in the development of their A-Level Religious Studies curriculum.

Aaron Spevack



‘Mass-Transmission's Sufficiency in Meeting the Obligation to Contemplate and Prove Core Creed’

The necessity to reflect on faith (*wujub al-nazr*) leads to the question of just how deep one must go into this reflection on creed and how one might go about ensuring that the reflective process leads to certainty rather than doubt. Responses vary, but one that has not received sufficient attention is the role of mass-transmission (*tawatur*) in entailing sound faith and excusing one from the need to defend their beliefs via complex rational proofs (*kalam*) or via appeals to inherent and ingrained faith (*fitra*). This paper will treat discussions of mass-transmission of Qur'anic teachings and Prophetic examples as a certainty-producing epistemological channel in the writings of classical and contemporary Muslim theologians. It will also explore the often lost distinction between creed and creedal school, the latter representing methods and assessments of inquiries connected to but not synonymous with creed. The views of al-Taftazani and al-Sanusi will provide the framework for this discussion, the former providing evidence of mass-transmission's sufficiency in light of al-Sanusi's apparently more stringent demand for a believer to prove the core creed.

Bio

Aaron Spevack specializes in Islamic Intellectual History, with an emphasis on 13th-19th-century law, theology, and Sufism and their reception in contemporary Muslim communities. He has published two books and a number of articles on Islamic intellectual history including *The Archetypal Sunni Scholar: Law, Theology, and Mysticism in the Synthesis of al-Bajuri* (SUNY, 2014.) He is also a Visiting Scholar in Harvard's Near Eastern Languages and Civilizations, and teaches courses on Islam, Islamic Finance, and World Religions in Harvard's Division of Continuing Education. Previously, he has been a visiting researcher in Harvard Law School's Program in Islamic Law where he worked on *Talfiq* (legal patch-working) in Inheritance, Divorce, and Islamic Finance.

Mustafa Styer



‘The Theological Epistemology of al-Ghazālī and Late Kalām: Getting Ghazālī Right’

What is the nature of kalām for al-Ghazālī and the late classical tradition and what challenges of interpretation are brought about by our modern context? This paper will anchor a notion of kalām in al-Ghazālī, and indicate how al-Ghazālī is a bridge to the late classical tradition. It will be shown how, in spite of his modern reputation as upholding a therapeutic notion of kalām (as merely dialectic or apologetic), al-Ghazālī advocates a higher theology set out in *al-Mustaṣfā*, and ultimately developed by key figures of late classical kalām, for example: ‘Alī al-Jurjānī and Tashakoprulu Zadeh. This kalām may be described as: a universal science, metaphysical, demonstrative, and aiming—alongside upholding creed—to know the realities (i.e. quiddities) of things. This form of kalām will be shown to be a pattern of building religious practice on principles (*uṣūl*) going back to early Mu‘tazilīs, early and even proto- Ash‘arīs (such as Ibn Kullāb), and early *falāsifa* such as al-Fārābī. It will be argued that, starting in his *Mi‘yār*, al-Ghazālī set out to revamp kalām proofs to be universal and produce certainty, as befits speculative inquiry which must produce certainty in the realm of beliefs. The notion of intellect for al-Ghazālī is thus that which grasps universal natures that reflect realities present in the *malakūt*, and is the organ differentiating humans from animals. The paper closes with a discussion of why it is probable that us moderns will continue to insist on competing and contradictory notions regarding the ‘ultimate’ position of al-Ghazālī: Is his position Juwaynian kalām (stated in *al-Iqtīṣād*), Sufism obtaining certainty through a stage beyond the intellect, or an Avicennian crypto-philosopher? There is an unstudied reception history in which al-Ghazālī was wrought into a proto-Protestant or Kantian involving none less than ‘Allāma Iqbal, the last Ottoman Sheikh al-Islām: Mustafa Sabri Effendi, and some Grand Sheikhs of al-Azhar. Reflecting on their stances on al-Ghazālī will afford us at least the chance of avoiding reading our modernity into this central ‘medieval’ scholar.

Bio

Mustafa Styer holds a doctoral degree from Oxford University and an MA from the University of London’s Institute of Education. His research focuses on the appropriation of practical philosophy (*ḥikma ‘amaliyya*) by Abū Ḥāmid al-Ghazzālī in his *Iḥyā’ ‘ulūm al-dīn* (Revivification of the Religious Sciences). He is also a research consultant on the LIFE project investigating the epistemological under-pinnings of the classification of the sciences in Avicenna (d. 1037) and its use in the Timurid thinkers of the late classical period. Styer’s research interests include late-classical philosophy and poetry, especially those writers influenced by the philosophic-mystical work of Ibn ‘Arabī (d. 1240). He has edited and translated selections from such Akbarian poets as ‘Abd al-Ghanī al-Nābulusī, ‘Umar al-Yāfī and Amīn al-Jundī. He

is currently working on translations of Ottoman-era textbooks on logic and dialectic. These annotated translations will contextualise developments in late-classical Arabic philosophy, particularly among thinkers such as Ṣadr al-Dīn al-Qūnawī (d. 1274), Ḥamza al-Fanārī (d. 1431), and Nābulusī. This work will open the door to further research into the confluence of Avicennian-mediated Aristotelian and Akbarian philosophical traditions among later Sunni philosophers and theologians. His publications include “Al-Ghazali’s Systematization of al-Makki. Entry of the Active Intellect into Sufi Psychology”, published in the proceedings of Al-Ghazzali Symposium: In Commemoration of the 900th Anniversary of His Death hosted by Marmara University, “The Relationship between Kalām and Akbarian Theology in the Thought of ‘Abd al-Ghanī al-Nābulusī” published in the recently published volume, *Early Modern Trends in Islamic Theology* (eds. Lejla Demiri and Samuela Pagani), and several book reviews including of Saeko Yazaki’s *Islamic Mysticism and Abū Ṭālib al-Makkī. The Role of the Heart in Journal of Islamic Studies*, 26/1 (2015), pp. 61–5. Styer is a researcher in Tabah Foundation’s Classification of the Sciences project. His most recent research investigates the notion and philosophical underpinnings of definition as the means for gaining essential knowledge of realities (haqa’iq al-ashya’) in the late-classical Islamic sciences.

Respondents

1

Catarina Belo



Bio

Catarina Belo is an associate professor of philosophy at The American University in Cairo (AUC). After working as a research fellow on Islamic philosophy in medieval Hebrew manuscripts at the Martin-Buber-Institut für Judaistik, University of Cologne, Germany, Belo joined the Department of Philosophy at AUC in February 2006. She is a specialist in medieval Islamic philosophy, in particular, Avicenna's and Averroes' physics and metaphysics. Other interests include medieval Islamic theology (kalam) and medieval Christian philosophy with a focus on the thought of St. Thomas Aquinas. She has also conducted research on German Idealism, in particular, Hegel's philosophy. In addition, she has studied the intersection between philosophy and religion in the middle ages and in Hegel's works. She recently conducted more research on the concept of 'spirit' in philosophy. Belo authored several books and articles on Islamic philosophy and Hegel. She has recently completed a translation of Al-Farabi's *The Virtuous City* into Portuguese, several articles on medieval philosophy for international journals and anthologies. Her translations from Arabic into Portuguese have received an Achievement Award at the 2019 Sheikh Hamad Award for Translation.

Abdur-Rahman Mangera**Bio**

Abdur-Rahman ibn Yusuf Mangera is a British Muslim scholar educated in both the Islamic and Western traditions. He memorised the Qur'an by heart and graduated from the Darul Uloom seminary Bury, UK, and later earned a specialised licence to issue fatwa (legal responses) at Mazahir 'Ulum Saharanpur, India. He earned his BA from the University of Johannesburg and completed his MA and PhD in Islamic Studies from the School of Oriental and African Studies in London. He holds an honorary fellowship at The Royal Aal al-Bayt Institute for Islamic Thought, Amman, Jordan. Shaykh Abdur-Rahman has the unique experience of serving as an imam in Muslim communities on both sides of the Atlantic, eight years in Southern California and over five in the great city of London—and his continued work as an international speaker and lecturer enables him to address and offer pertinent advice on current challenges that face Muslims in the West. He is the founder of Whitethread Institute, a post-graduate institute for Islamic scholars. He is an avid traveller and continues to teach hadith and work on scholarly publications through White Thread Press (www.whitethreadpress.com). Many of his lectures are available on www.zamzamacademy.com and his courses through Rayyan Institute (www.rayyaninstitute.com).

Kamaluddin Ahmed**Bio**

Kamaluddin Ahmed is a final year DPhil candidate in the Faculty of Oriental Studies at the University of Oxford. His doctoral thesis is titled “Balancing Textual Tradition and Legal Reasoning: an Intellectual History of Ninth (CE) / Third (AH) Century Islamic Law” and focuses on the written corpus of Abū Ja‘far al-Ṭaḥāwī (d. 321/933). In 2017-18, he was a casual lecturer on Islamic Religion in the Faculty of Oriental Studies and a tutor in Arabic at Pembroke College. He holds a Bachelor’s from the University of Chicago and a Master’s from the University of Oxford. His areas of specialization are Islamic intellectual history, Islamic law, philosophical theology, and Quranic exegesis (*tafsīr*).

4.

Sümeyye Parıldar**Bio**

Sümeyye Parıldar was born in Ankara in 1980. After her BA in Marmara University Theology Faculty, she completed her first MA in Islamic Philosophy in the same university. Her second MA was in Philosophy in Birmingham University, England. She received her PhD in Exeter University with the dissertation titled “Intentionality in Mulla Sadra” in 2014. She is a lecturer in Istanbul University since 2015. Her current publication is *Intentionality in Mulla Sadra* (Springer 2020).