Conclusion
The study explores the profound relation between reason and religion in Islamic thought. In other words, study is an endeavour to defend the validity of causality against the skeptical claims of theistic Occasionalism. Causal principles explain the precise relation between the finite and the infinite, between the creature and the creator. Even though Occasionalism fails to perceive positive aspects of causality, the debates paved way for the emergence of both philosophical and theological insights. It is true that for a long time Islamic philosophy was under a cloud of doubt and uncertainty. Those who denied the very existence of an Islamic philosophy maintained that the teachings of Islam opposed all free discussion and investigation. They further argued that Islam has never risen to the aid of philosophy and science throughout the centuries of its existence. Even among those scholars who recognized that Islam has some times risen to the aid of philosophy, there are a few people who held that Islamic philosophy is simply an imitation of Aristotelian philosophy, and Islamic philosophical texts are nothing other than repetitions of Greek ideas in Arabic. Some claimed that Islamic philosophy is a creation of Arab thinking. The study unambiguously proves the fact that many nationalities such as the Persians, Indians, Turks, Egyptians, Syrians, Barbars, and Andalusians contributed to the development and enrichment of Islamic philosophy at various stages.

Islamic philosophy is unique in terms of the topics and issues with which it deals. The sort of problems it attempts to solve and the methods it uses in order to solve them are quite interesting. Islamic philosophy concerned itself with such matters as the problem of unity and multiplicity and the relationship between God and the world. Like any other philosophy, which is closely welded with religious thinking, God remains the central focus of philosophical reasoning in Islamic thought. All heated controversies and discussions go around the essence and attributes of God. The debate between Mu'tazilites and Ash'arites is a typical example. The debates also show the limit to which one can push reason over religion.

I am of the opinion that each system, whether it is philosophy or religion, has its own logics and subsystems. When two systems interact, there would be palpable changes occurring in the logics of both the systems. Here, what I would like to say is that when
religion and philosophy interact in a historical context, the outcome comes in the form of an innovative thought which is quasi-religious and quasi-philosophical. This is true of both scholastic philosophy and Islamic thought. All philosophers cited in this work are original thinkers. They, irrespective of their theological orientations, was in full spirit to reconcile revelation with reason, knowledge with faith, and religion with philosophy, and to show that reason and revelation do not contradict each other. They believed that religion would be accepted by the pagan when it is illuminated by the light of philosophic wisdom. Their philosophical arguments uprightly reflect the inevitable changes occurring when religion embraces philosophy. In this process, religion takes on philosophical qualities just as philosophy too assumes the colour of religion. No philosophy is completely neutral to the age that produced it. In all, Islamic philosophy is a creature of the environment in which it grew and flourished, and as is quite obvious, it is a religious and spiritual philosophy at the same time.

Islamic scholars divided philosophy into the two generally accepted categories of 'speculative' and 'practical'. Their discussions extended over varied topics such as natural philosophy, mathematics, metaphysics, ethics and politics. Although Islamic philosophy is religiously oriented, it has not undermined any major philosophical issues. For example, it has extensively discussed the problem of being, and clearly articulated its position on issues like time, space, matter, and life. Its treatment of epistemology is both unique and comprehensive. The study explores as to how each school of thought differs slightly in terms of their conclusions and premises on causality. The nature of God becomes the bone of contention between reason and religion whenever causality is discussed. The study explores the important causal derivations assumed in Islamic thought right from Mutakallims to Al-Ghazali. It also drew distinction between the self and reason, inborn and acquired qualities, accuracy and error, inference and certain knowledge. It has investigated the question of what is virtue and happiness and divided virtues into a number of categories and reached the

conclusion that the highest virtue is uninterrupted contemplation of the truth. One important problem that remains as a riddle is the freedom of will.

It is true that philosophy is, first of all, a deviation from popular perception. Secondly, it is a deviation from itself. Philosophy deviates from its own conclusions it has previously established. This dialectic nature is the characteristic of any vibrant school of philosophical thought. Islamic thought, with its variety of themes and logics, asserts its dialectic nature. There were even thinkers who seem to have been influenced by Greek scepticism, which they turned largely against religion. Ibn Ar-Rawandi and Muhammad ibn Zakariyya’ Al-Razi articulated a thoroughgoing critique of many of the leading supernatural ideas of Islam\(^\text{409}\). There are a large number of topics in Islamic thought which have not yet been fully investigated and discussed. Learning and investigation were carried out in an encyclopedic and all-round manner when Islamic philosophy was developing and maturing under the influence of Greek thought. Hence, it is generally viewed that full range of Islamic philosophical thought cannot be accessible through the study of philosophical texts alone.\(^\text{410}\)

In order to have a full understanding, it is necessary to expand the range of investigation and research to include discussion of theology (kalam) and mysticism (tasawwuf). The philosophers like Ibn-Sina and Al-Ghazali relate any discussion of Islamic philosophy to the history of Islamic Law and the principles of jurisprudence. If one has to understand Al-Kindi and Al-Farabi, he cannot but study mystical and theological discussions. Above all, one has to be exposed to all nodal points of Greek philosophy. In Many Aristotelian thinkers, reason assumes a gradual or rather sudden superiority over theological speculations. However, many Islamic scholars maintained the superiority of revelation at least in the last instance and challenged Aristotle’s philosophy and struggled against it for many years. This struggle, however, was not a total negation, but a philosophic reinterpretation of the relation between God and universe in religious garb. I do not deny the fact that philosophical thought in Islam has been influenced by Greek philosophy. But Islamic


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philosophy cannot be confined to a replica of Aristotelian philosophy. Some others out of perceptual error say that the thought of al-Farabi, al-Kindi or ibn Sina could be traced as an exact copy of Neo platonic philosophy. The truth of the matter is that Islamic philosophy has been influenced by a number of factors, the result of which was birth of new ideas and views.

The quality of thought as it is witnessed in ibn Sina is unique and could not result in anything other than original and sophisticated interpretations and views. The schools of Mu’tazilites and the Ash’arites are original creations of Islamic thought that necessitates arguments and counter arguments on causality. Later on, a certain methodology and forms of rational analysis were introduced into discussions about the foundations of Islamic law and the principles of jurisprudence which have a distinctly perceptible philosophical tinge. All these philosophical advancements are intertwined with the discussion of necessity and contingency. Finally, al-Ghazali refused to concede the validity of the category of necessity outside the order of abstract categories. He repudiates the reality and necessity of causal nexus.

It is to be noted that al-Ghazali reconciled mysticism to orthodoxy by pledging his full support to the occasionalist world-view. He had to dedicate himself to wage open war against the philosophers in order to reassert the priority of revelation over reason. Al-Ghazali considered Aristotelian tenets as something that militated against the two Islamic principles: the absolute omnipotence and uniqueness of God and the possibility of his extraordinary intervention in the course of events. After al-Ghazali’s powerful onslaught, the growth of philosophy as a discipline depended very much on the works of Averroes, the last of the great Arab Aristotelians. Averroes urged against al-Ghazali and the ash’arites that the metaphysics of atoms and the accidents which they developed, militates in the last analysis against their own ends. For him, the repudiation of knowledge is the only logical outcome of their metaphysics. Repudiation of causality entails the repudiation of knowledge. Similarly, repudiation of knowledge entails the repudiation of reason. However, Averroes’s arguments could not legitimately rehabilitate Aristotelian doctrines in to Islamic thought as it could not

411 Fakhry, Majid. (1958), op. cit, p.211.
resist the hegemony of theological questions including the direct intervention of God in history.\textsuperscript{412}

However, as far as Islamic thought is concerned, all the original texts have not yet been published and subjected to research. It is not possible for us to adequately discuss the relationship of Islamic philosophy with modern philosophy. There is a relationship between modern and medieval philosophy. The influence of Islamic philosophy on European medieval thought is very much there. Scholastic philosophy owes much to Islamic Scholasticism for developing and clarifying many of its problems and issues.\textsuperscript{413} Islamic Occasionalism had been transmitted to the Latin West through the intermediary of Jewish theologian and philosopher Maimonides. Modern philosophy originates with the consideration of two important issues: firstly, the significance of the experimental aspect, and secondly speculation. The origin of experimentation during the Renaissance is also an impact of impact of Islamic thought.

As I have already pointed out, the main problem that is hindering studies on Islamic thought is the unavailability of primary sources. Orientalism had played a vital role in exploring a handful of texts and manuscripts. In connection with the research, I have come across a factual experience that the work of the Orientalists is too limited in scope to adequately deal with a subject such as Islamic philosophy. Moreover, in some cases they contain either literal or technical errors, or are deficient in some other manner. Sometimes these studies are so brief that it is not possible to fathom the intent of their writers. It is also a matter of concern that some of the scholars who have investigated Islamic philosophy do not understand the Arabic language sufficiently and have not mastered the history of Islamic culture as well.

The history of the efforts to gather the inheritance of Islamic tradition dates back only to the beginning of the twentieth century. Considerably, a great deal of progress has been made and much material has been made available to the researchers. This work on causality may help any one who wishes to have a grasp on Islamic thought. The debate on

\textsuperscript{412} Ibid
causality has opened new vistas of understanding and reasoning. Nevertheless, the need for new analysis and discussion based on the study is absolutely undeniable. The field of philosophy is vast and there is necessity for further advanced research. There are many works which have remained as manuscripts until this day. As long as one cannot study the works of Islamic philosophers in the language in which they were originally written, one may not understand the essence and the core of their arguments. The researchers should also engage in investigation and discussion of those works of Islamic philosophers and get to know them.

Most importantly, the relation between religion and philosophy is a less explored area. There were many efforts to philosophize religion in the wake of modernity. Similarly, there are studies as well that explore the religious background of certain philosophies. But interestingly, particular studies that purport to explain the reciprocal relation between religion and philosophy are rarely found. In such a study, the daunting task is to show how the nodal points of philosophy accommodate religious tenets and vice versa. The whole work, while discussing causality, is an attempt to comprehend the reciprocal relationship between religion and philosophy to the core. I hope there will be more research works in this particular area in order to explain the nitty-gritty's of the interesting reciprocal relation.