

# A Theological Gaze at the Human Condition

## *Considering Divine Action and Human Responsibility*

*Ebrahim Moosa*



### 1. Introduction

For most religious traditions in the modern and postmodern era it is a challenging prospect to explain how an omnipotent and omniscient God can have absolute power as a divinity, without completely undermining human agency. In theory, at least, this is the concern. Theology tries to make sense of competing dimensions of the human condition: the relation of an all-powerful God to a finite and in our case, a ‘modern’ human, who values agency, who seeks a great deal of control over his or her self. I argue that unlike our predecessors centuries ago, we are now more acutely aware of our responsibility as humans on a global scale as a result of our role in global warming and environmental degradation. If our predecessors thought of divine action in particular, local and finite ways, then we are more predisposed to think of our responsibility and God’s actions in global, if not in more empirical ways by divining the laws of nature as disclosed by science.

Yet, to sustain human responsibility without detracting from divine sovereignty – unlimited omnipotence and omniscience – must result in a theological paradox. While the early Muslim theological schools erred in favor of human agency, they did so at the cost of depleting or limiting divine action, or always making it subservient to a human norm, be it on the grounds of reason or by making God behave like humans, anthropomorphism. What later becomes Sunnī Islam, derives from Ash‘arī theology a narrative that explains God’s actions and the performance of the divine will in the world without claiming to entirely coerce human beings or detract from their agency. Human beings are free to choose but always in relation to God’s absolute power. In sustaining this paradox Ash‘arism helps one to understand divine action and being-in-the world as inscrutable. In philosophical terms it brings us face-to-face with our “thrownness into the world” as Heidegger put it or to utterly rely on divine grace and mercy, as a spiritual, psychological and rational resource to deal with the contingencies and uncertainties of life.

Two narratives make us fully aware of our encounter with uncertainty and contingency. One is from science, and the story of climate change. The other

narrative is the one that poets and litterateurs/philosophers of old have brought to our attention, about the inscrutable nature of some aspects of being and life.

## 2. The Environment of Responsibility

By the twenty first century human beings have also taken responsibility for the restoration of the environment in order to deter the rigors of nature and human action from making the globe more uninhabitable. How does one explain God's actions in the world under these macro conditions? How do humans perform their fiduciary relationship to God in terms of their relationship with fellow humans, animals and nature? These are questions that are not easily explained.

What some would call the despoliation of nature and the natural habitat is a major issue that raises certain concerns about human responsibility. When talking about environmental degradation, a group of climate skeptics will immediately howl at the concept of human agency and human autonomy. They will mockingly point to the environmental disaster humans have wrought by their outsized claim of autonomy and agency both that were invoked to control the environment in the age of modernity, but eventually contributed to our habitation, the earth's destruction. Geologists have now confirmed our entry into the era of the Anthropocene, marking the central role of humankind in the geology and ecology of our habitat.<sup>1</sup> The Anthropocene by itself is not necessarily an age signaling another kind of human fallenness. Keep in mind that the preceding Holocene era, some 10-12 millennia ago, took place long before the industrial revolution when the globe was already entering a warm period compared to previous eras. Humans were less obsessed about agency and individual accumulation then compared to now. At present it is the immediate threat of rapid environmental degradation, the way we understand it, that warns about the way humans are irresponsibly consuming nature's (in) finite resources.<sup>2</sup> The correction could either come by way of an extraordinary cosmic event or by utilizing human agency and responsibility in more ecologically friendly ways.

A modern Muslim theology must, of course, take cognizance of the shifts in the conceptions of human autonomy and selfhood, but more importantly, it should take note of our interdependency with nature. Human engagement with nature has dramatically intensified over the past four centuries or more.

---

<sup>1</sup> See Chakrabarty 2009.

<sup>2</sup> Kenny 2005.

Needless to say, our relationship with nature might alter those very things we moderns take for granted as the moral goods of modernity namely autonomy, notions of selfhood, personhood and relationships with humans and animal species. Yet, as much as we have control over self and nature, much is also unknown. As a species we surprise ourselves on a daily basis, how our new experiences and discoveries of the mysteries of the cosmos reveal new understandings of our place in the cosmos. Self-revelations of our souls and bodies make us recognize our material plasticity and possibilities within ourselves and our ability to alter our habitat through technology. Human societies surprise us by periodically producing social turmoil or extraordinary stability and prosperity; our bodies reveal new possibilities at the same time as diseases afflict the human body and soul in conjunction with the natural habitat. What this highlights is not only complexity but our entanglement in a web of relationships and interests that constitute who we are as a species in the objective world. "These interests constitute, in the word's most literal significance, something which *inter-est*, which lies between people and therefore can relate and bind between them together," writes Hannah Arendt.<sup>3</sup>

One way forward is to acknowledge the will of God and to view humans as the servants of this God. This master-slave relationship between the divine and human rankles certain twentieth century human sensibilities, even if it is meant metaphorically, since the history of slavery is still fresh in human memory. Yet, to make sense of the nature and meaning of God implies that humans must frame for themselves a concept of a deity who acts in the world with certain self-imposed restrictions. Such conceptions of the divine also binds God to a set of logical coordinates in order to escape an image of a capricious God. For instance, we are obliged to say God is just, even though we are cognizant of the fact that we cannot oblige God to behave in a particular manner purely because we as humans willed it to be so. That would be preposterous. The desire to believe in a just God who will not act capriciously might serve as a form of psychological reassurance to some people who foster a hyper-rational disposition with reference to the supernatural. In some ways we are imposing human modes of being and existence on the divine: anthropomorphism! Some versions of Muslim theology have energetically resisted these various shades of anthropomorphism and pursued a more theocentric approach.

Ash'arī theology circulates the idea that God 'intended' everything in the world, both good and evil, but did not 'will' evil for moral agents. God is the 'creator' of evil but God is not the 'doer' of evil, writes one modern interpreter.<sup>4</sup>

3 Arendt 1959, 162.

4 Al-Būṭī 1998, 42.

The Mu'tazila could not countenance a capricious divine will and hence put both God and all divine acts subject to the scrutiny of reason. Neither of these positions are satisfactory, for the simple reason that each creates a cardboard or artificial copy of a human being and then hopes to apply some formulaic thinking on the moral subject. A more helpful way would be to do theology based on human experience where some of the age-old questions can be ventilated in a new key.

### 3. Traditional Theology

Divine action in the world takes place without our request for such acts to occur. It happens without our knowledge of what God has planned for us and what plans are laid out for the future. Divine action is sovereign action. The best we can do is to try and understand the patterns of science as the handiwork of God in nature and to discern our role in the world as part of nature, but also as persons endowed with human nature (*fiṭra*). And the best we can do is to devise some narrative of how to use the cards this God deals out to us from time to time. One way the Islamic tradition attempts to know God's *modus operandi* in the world is by taking God's didactic work seriously. In other words, what we know of God through divine self-disclosure, from revelatory teachings to the Prophet Muhammad in the form of the Qur'an, and what persons who are inspired by God, like what saints tell us. We know about God's actions by making informed assessments of what happens to other inspired figures and what we can learn from the experiences of ordinary mortals, what we call the human condition.

Some people hold God to a standard by which the Divine is required to meet a criterion of justice. Simply put, God is and ought to be, a just God, as the Mu'tazila and the Shi'a would argue. Another group thinks of the Divine as a Compassionate and Merciful being. And a better way of explaining this, it is to think of God as a combination of justice and mercy. Despite these complex theological algorithms to make sense of the being of God, each religious tradition generates myriads of arguments about how to view God. When these perspectives about God are applied to real-life issues such as politics, life and death, truth and falsehood, civil wars and plagues then they elicit a range of responses ranging from surrendering to the will of God to questioning God's actions and God's justice (theodicy). Under these circumstances humans often fail to agree on a singular or a manageable diversity of their conditions and often provide reasons for the prevailing conditions. The Islamic tradition is no different. Hence, Sunnī, Shī'a and Ibāḍī sects as well as earlier sects like the

Mu'tazila, Qadarites and Jabarites, all formed modes of imagining the Divine according to their various conceptions of how God's justice and compassion reach the world and get etched on to human souls and bodies. We gain a sense of God through language. But with language comes the deficits and flaws resulting from the subjectivity produced between the sign and the signified, the subject and object, knower and known, and through the multiple philosophical riddles our species have produced over the ages. So how do we know God and where is God to be found?

Ghazālī drawing on a statement of the Prophet said that God “is found in the hearts of his believing servants.”<sup>5</sup> Divinity and humanity are combined in the soul of a human being. For this reason, Shihāb al-Dīn al-Suhrawardī (d. 1191) radically altered our sense of self. For him self-awareness and self-ness are identical and is the most direct form of knowledge, called knowledge by presence. Perception and thinking with the self, with the soul and with the entirety of one's being, is knowledge by awareness and presence.<sup>6</sup> There cannot be a better way of grasping the divine than through human experience helped by contemplation in the soul.

For the Ash'arīs, a school of thought generally followed by Sunnī Muslims, God's self-subsisting eternal attributes are neither identical to God, nor are they other than God.<sup>7</sup> These divine qualities are also called predicates, such as “life, knowledge, power, hearing, seeing, willing, creation and speech that constitutes neither of letters and sounds.”<sup>8</sup> They are also known as the eternal attributes of the divine essence. Classical Ash'arī thought and doctrine, in the words of a pre-eminent theologian Muḥammad Birkilī also called Birkawī (1523-1573) states his position as: “The world in its composition and features, actions of humans whether good or evil are all created (adventitious) (*ḥādith*) by the act of creation of God, the Sublime. There is no creator other than God, meaning we are bound to God's measurement/appportioning (*taqdīr*) and knowledge (*'ilm*) of things as well as God's will (*irāda*) [related to things in the world] and as the one whose eternal decree is inscribed on all things (*qaḍā'*).”<sup>9</sup> Furthermore, Birkilī states, “Human beings possess choices (*ikhtiyārāt*) for their actions: they are rewarded according to the exercise of their choices and they are punished according to the poor choices they make: the good are the product of those choices that enjoy the favor (*riḍā*) of God, the Sublime, and

5 Al-Ghazālī 1421/2001, 1:14.

6 Ḥā'irī Yazdī 1992, 24.

7 Dawwānī 1879, 6.

8 Al-Birkawī (al-Birkilī) 1432/2011, 79.

9 Ibid.

God's love; and evil also stems from these choices, but it is not supported by these two qualities [favor and love]."<sup>10</sup> In other words, the good enjoys both God's love and favor, while evil is not endorsed by God's love and favor.

The challenge for Ash'arī theology is how do human beings acquire agency and choice. The quick answer according to the late Syrian theologian Sa'īd Ramaḍān al-Būṭī (1929-2013) is to offer the authoritative view of Taftāzānī who puts the doctrine this way: "God is the creator of everything and human beings acquire the power to act. More specifically, the power and volition a servant expends in pursuit of an act is identical to one's acquisition (*kasb*). And the invention of the action by God after such willing is tantamount to creation (*khalq*)."<sup>11</sup> God wills certain things for humans and it is assumed that God wills freedom and choice in humans, writes Būṭī, for otherwise moral responsibility will be incomplete.<sup>12</sup>

It appears that generally Muslim theology thinks that nature is organized by a determining divine will of laws. But when it comes to human beings the laws are a different story. Human consciousness, it appears makes all the difference. No matter how elegantly we describe God, we do not really have adequate language of how God relates to us. According to the Ash'arī perspective God is pervasively involved and engrossed in human creation. The familiar theological language of this school talks about determinism (*jabr*) and choice (*ikhtiyār*), in a kind of binary. Yet, the reality is one of a gray area: humans are caught between determinism and choice, writes the twentieth century Indian theologian Manāzir Aḥsan Gīlānī. (d. 1956).<sup>13</sup> Gīlānī explains:

"Of course, humans definitely possess choice, but the existence and continuation of choice is a chain of relations which in every moment is tied to the choice and will of God ... bear in mind that human choices at some point reach an end. For example, a human being can eat, but cannot eat everything, a human being can walk but cannot walk on every surface, can see but cannot see everything ... In those boundaries within which a human being finds oneself to be autonomous, is that person also not already [naturally] coerced to remain within those limitations? In reality the situation is exactly this: even if humans have a choice, a human being clearly does not have a discretionary choice to exercise a choice in addition to that choice. Rather, a human being's choice in terms of

10 Ibid., 79-80.

11 Al-Būṭī 1998, 73.

12 Ibid.

13 Gīlānī 2006, 122.

existence and subsistence, effect and consequence, in each moment is tied to divine choice and one is surely in need of divine attention and solicitude as well ... In short, a human being is not as absolutely predetermined as the cosmos is determined, where no concept of a power of choice applies between an actor and an act, nor is a human as absolutely autonomous as God is, where the Divine choice is absolutely unfettered by the choice of another ... The status of a human being is in-between coercion and choice; a human has choice and is also predetermined ...”<sup>14</sup>

Human sovereignty and human choice are aspects that are always subject to Divine sovereignty to modern followers of Ash‘arism. Preeminent nineteenth century scholar Shibli Nu‘mānī (d.1914), and a younger contemporary of Gilānī, the long-serving head of the Deoband seminary in India, Qārī Muḥammad Ṭayyab (d.1983) held a similar position.<sup>15</sup> For they all believed that without choice humans become automatons and robots, but that choice was always circumscribed by God’s sovereign power. Human beings have choice and freedom, but always under the canopy of all things divine.

Yet one of the challenges the modern mind encounters is this: How does one explain the choices made by rapists, murderers and villains that affect the bodies and lives of innocents? From a traditional Sunnī theological perspective, we know that the acts of evil performed come from the nature of humans who have allowed their nature to be deformed. And the answer will be that the evil committed during the two world wars of the twentieth century, the horrors of the partition of the Indian subcontinent, and the ongoing acts of evil in the world to mention but a few instances, do not enjoy God’s favor and love. But how could these things happen without the eternal decree (*qaḍā*) of God? If these are indeed the acts of Divine decree but *not* Divine will, then how does one make sense of the level of human suffering and the extinction of human life and nature? Here Ash‘arī theologians and the modern interpreters will say that perhaps we need to think of the Divine decree as actually embedded in the laws of nature, without nature being autonomous from the power of God; the rules of causation are triggered positively or negatively by acts of human will. If the effects of nature are negative, then from the Sunni-Ash‘arī perspective the divine will does not intend ill for us.

This is the explanation that the previously mentioned Būṭī provides. Būṭī says the “decree” of God is nothing other than God’s knowledge of events, the forms and details of these events in advance as part of God’s necessary

<sup>14</sup> Ibid., 122-23.

<sup>15</sup> Nu‘mānī 1999, 45-63. “Qaḍā va qadar awr Qur‘ān-i majīd”; Ṭayyab 2006, 1: 201-61.

foreknowledge. It is necessary, says Būṭī, for a God to know these things in advance in order to be the sovereign God. The “divine decree” is nothing but a “knowledge relationship” and a way of talking about the “disclosure of things before they occur,” which is essentially the traits of the *knowledge* of the divine. Decree in Būṭī’s view is not the imposition of God’s decree, but the unraveling of knowledge possessed and known only by God. Sheer divine knowledge of a thing does not mean the *existence* of a thing. Būṭī thinks of God’s decree as a set of potentialities. It is like a teacher who intuitively knows the capabilities of her students so that she can on the basis of past performance and intimate knowledge of a pupil’s talents and abilities be in a position to predict which student in her class will pass and which ones will fail the exams. The very idea of the decree-*qaḍā* of God is more analogous to God’s knowledge of human capacity.

The leading seventeenth and eighteenth-century Syrian scholar of his time, ‘Abd al-Ghanī al-Nābulusī (1641-1731), writes in his commentary on a text by Birkilī that God loves those good acts that become manifest in humans. God’s favor (*riḍā*) follows good acts, therefore it is tantamount to a no-objection clause. Receiving God’s favor coincides with a form of divine will when human actions are good; but God’s favor does not coincide with the human will by way of the evil actions of humans. For him as a theologian whose thinking was deeply tinged by mysticism, God’s favor is synonymous with God’s love (*maḥabbā*).<sup>16</sup> Love is of two kinds, eternal and temporal, he explains. Love is the inclination of the heart towards an object with the purpose of finding an element of perfection in it and hence the need of the lover to draw closer to that object. Clearly, God’s love for creation is subject to an allegorical interpretation. All the expressions humans possess have no equivalent when deployed with reference to the Divine. Our expressions with regard to God are merely lingual, for they defy proper signification, besides the states of awe, love and mystery. Surely the lover of God cannot relate to God’s heart, God’s soul or any of the causes God designed. In fact, all of God’s qualities of knowledge, power and will, even though they might verbally coincide with similar qualities in humans, their reality can never resemble the reality of the Creator. Neither does the Creator and the created share the same plane of existence (*wujūd*) since each possess qualitative differences.

Well, figures like Muḥī al-Dīn Ibn ‘Arabī (d.1240) and Baruch Spinoza (d.1677) might have some views on how the relation between God, humans and nature are structured. For surely the existence of creation arises from non-being, whereas the existence of the Creator, in turn, self-exists by necessity.

<sup>16</sup> Al-Nābulusī (n.d.), 1:263.

The existence of all creation derives from the existence of God. Since there is no existence except the existence of God, nothing in the world exists, except the acts of God. How? When God says in the Qur'ān: "God loves them and they love God," it means something along the explanation Nabalūsī offers. When artisans admire their handiwork, then they are in effect admiring their own selves. To put it differently, they are admiring extensions of their selves as manifest in their craft and production. So, when God declares to love humans, God is doing nothing but engaging in self-love. When a believer claims to love God then it is actually God who loves you back since you are so intertwined in the order of being. The analogy invoked goes back to the producer or craftsman admiring the product of his or her own handiwork. So, when God declares love for the acts of creation, with specific reference to certain persons among humans, then it is an actual display of love for God's accomplished and chosen species. There is thus technically speaking no *need* to love God, since the lover and the beloved are always-already two dimensions of the same substrate of being. Therefore, says Nabalūsī, in a gnomic figurative expression: love of God means an abundance of generosity.

#### 4. Blended Theology

Humans relating to God means imagining and experiencing the Divine in two registers. First, that God is utterly transcendent or extremely different (*tanzīh*) from everything in the universe and the cosmos; and secondly, that God is immanent or similar (*tashbih*), in other words intensely grasped in terms of human experiences. This is one of those theological puzzles that are not easily resolved. Ghazālī famously explained this *aporia* as one of perplexity, thanks to the lack of clarity on how to mobilize each aspect of transcendence and immanence, simultaneously: how can God be so exceedingly accessible to the human experience and at the same time also be utterly and incomparably different from humans? Ghazālī struggles and laments the lack of clarity to these two critical aspects. To his mind each aspect of difference and similarity can be equated to the polarity and difference between masculinity and femininity. Our daily experiences of both divine transcendence and immanence, Ghazālī avers, are not polarized, but rather they are deeply interwoven. Ghazālī offers the intriguing image of when the two sexes become indistinct in one person, when there is often the need to identify this hybrid trait as what he calls the "effeminate-*mukhannath*." Needless to say, the metaphor Ghazālī deploys lends itself to a male normativity. However, if one follows his metaphor, then one sense of what it means to be feminized suggests that it signifies to be

possessed by another, or to make oneself available to another. This is premised on the image of a female making herself available to the male.<sup>17</sup> In navigating the boundary between transcendence and immanence, says Ghazālī, one is caught between two dimensions. He expresses this interspace by saying one is “feminized between the masculinity of transcendence and the femininity of immanence.”<sup>18</sup> Ghazālī, I sense, hopes that experientially these polarities can become more illuminated so that people can intelligibly appreciate both aspects but his metaphor does render the reader in a zone of ambiguity. However, Ghazālī’s commentator Murtaḍā al-Zabīdī (1732-1790) does not see the ambivalent and ambiguous nature of these conjoined aspects of transcendence and immanence as a problem the way it appears in Ghazālī’s own words.<sup>19</sup> Zabīdī cites Ibn ‘Arabī and other authorities who argued that experientially one is often tied to both transcendence and immanence at once. In other words, being in the *dihlīz*, the in-between zone of things can be most productive in the view of Ibn ‘Arabī and Zabīdī.<sup>20</sup> God’s presence in the life of a believer and in the world is essentially experiential. One is drawn to God through reveries and exposing our souls to God’s being which are the essential metaphysical stirrings.

The modern condition of how we experience and relate to the divine might not be very different from what preceded us in the theologies of the premodern world, oscillating between transcendence and immanence. Philosopher Gilles Deleuze has taught us not to be dismissive and condescending of the past, but rather think of ourselves as “different.” It is a difference where the self recognizes its own experiences without negating the experiences of others in the past. This difference, he put it pithily, was a matter of a “difference without negation.”<sup>21</sup> Pondering the complexity of the modern world, anthropologist Bruno Latour argues in turn, that humans have the capacity to conjoin multiple forms of transcendence and immanence. One challenge is that modernity renders this conjoining of transcendence-immanence invisible, unthinkable and un-representable. But it does not mean that the inability to represent these forms of conjoining suggest that such possibilities cease to exist. Rather it is a continuous blending, the very amalgamation that Ghazālī nuanced, and, Ibn ‘Arabī festively celebrated along with myriads of poets and literary figures with affiliations to the broad-gauged Islamic tradition. Rather the modern

17 Al-Kafawī 1419/1998, 872.s.v. “mukhannath”.

18 Al-Ghazālī 1421/2001, 4:220.

19 Al-Zabīdī 2002.

20 For more on *dihlīz* see Moosa 2005.

21 Deleuze 1994, xx.

world allows for the expanded proliferation of hybrids and complexities. Thus, Latour writes, “moderns can mobilize Nature, objectify the social, and feel the spiritual presence of God, even while firmly maintaining that Nature escapes us, that Society is our own work, and that God no longer intervenes.”<sup>22</sup>

Modern theology is one of conjoining and performing a series of mediations, often in invisible ways. As humans, we have the mental capacity to fully think that we have autonomous agency in the world while we, at the same time, can also fully experience God’s presence in our embodied lives. This is how the Ash‘arīs of old thought of the world and God; in short this is how they thought about Being. But they invented some awkward theological language to explain how God acts in the world. One of these vocabularies was that human beings “acquire” the power to do things in the world, as opposed to those theologians who claimed that humans act on the basis of their potential or in terms of efficient causes. While not denying human agency the Ash‘arīs were reluctant to blot out God from the world-picture every instant of existent right into the microlevels of existence. Modern science has focused on the efficient cause of things and some modern Muslim theologians have obsessed about efficient causality instead of focusing on issues of formal or final causality, as Ghazālī did.

To me what the Ash‘arīs wrote centuries ago sounds compellingly similar to the way the novelist and writer Marilynne Robinson reads the theology of the American Congregationalist preacher and theologian Jonathan Edwards (d.1758). Edwards, viewed Being, writes Robinson, “as emergent and the continuities we depend on not as intrinsic but as wholly sustained by God.”<sup>23</sup> The omnipresent master idea for the Ash‘arī theologians was not for human beings to invent existence by their own agency but rather by the counter intuitive idea that it is divine being that creates humans and sustains us at every instant in time. Any follower of Ash‘arī theology can reconcile herself with the idea of being sustained by God, for it is precisely what the concept of “acquisition” (*kasb*) was supposed to do: to demonstrate our ultimate dependence on God as the final and teleological Cause. “So reality is indeterminate within a very broad and arbitrary frame of probabilities and possibilities until it happens,” writes Robinson.<sup>24</sup> Ash‘arites are often accused of determinism. But if anything, Ash‘arite theology draws our attention that above science and nature is a higher order of determinism or modes of sustaining us. It resides in the sovereignty of God whose nature can only be approximated but never fully

---

22 Latour 1993, 34.

23 Robinson 2018, 183.

24 Ibid.

grasped by humans. God as a divine essence is entirely inscrutable save by way of the hints divine revelation provides and reason intuits.

How God relates to the world, nature and humans is first and foremost a question of cosmology: the way the cosmos is ordered. To know how the cosmos is ordered is dependent on our emerging and ever-growing understanding of the universe and our miniscule role in this awe-inspiring expanse filled with mystery. All theological explanations of our relationship with God or our conceptions of God are mediated by the specific cosmology at work at a particular time and place. It is only through our conceptions of the ordered nature of the universe that we can coherently and systematically grasp and attempt to explain divine action in the world and how humans relate to it. Theology was shaped by cosmology in the premodern world and today it is shaped by the cosmology of science. It requires an admission that scriptures and prophetic teachings as well as subsequent theological teachings rest on assumptions made by the specific cosmologies in play when the theological and religious knowledge of specific traditions were formed at their inception and the gradual and radical changes in cosmology that followed.

More immanent forms of cosmology in the modern period does not mean the dilemma of configuring divine action becomes easier. Rather, it becomes more acute. Against the background of a lifeworld determined by empirical rationality, an empirical scientific order of the natural world and its concomitant political-economy, the following question arises: how does one theologically account for the action of a just and caring God whose actions make little sense in terms of the cosmology of science and social science? The cosmology of modern science is marked by an element of perfectionism and it cannot tolerate the imperfections of the human condition. Hence, the modern period produces a different kind of problem: the problem of theodicy, as Peter L. Berger explains it.<sup>25</sup>

Human beings produce a *nomos* or live by a *nomos* in order to keep at bay the anomic forces of disorder that are endemic to the human condition. The anomic phenomena must be explained in terms of the *nomos* established in the society in question. "As an explanation of these phenomena in terms of religious legitimations, of whatever degree of theoretical sophistication," says Berger, "may be called theodicy."<sup>26</sup> The religious legitimation of anomic forces is rooted in human social relations. In order to come to grips with these forces and requirements, the payoff for every society in one form or another involves actively denying an individual his or her untrammelled needs and refuses to

---

<sup>25</sup> Berger 1967, 53.

<sup>26</sup> *Ibid.*

fully address all the anxieties and problems of its members. One of the functions of *nomoi* is to facilitate this denial or lack, writes Berger, in individual consciousness. This intense self-denying tendency to surrender to society and its order is of particular interest to religion. “This is the attitude of masochism, that is, the attitude on which the individual reduces himself to an inert and thing-like object vis-à-vis his fellowmen, singly or in collectivities or in the *nomoi* established by them,” explained Berger.<sup>27</sup> “In this attitude, pain itself, physical or mental, serves to ratify the denial of the self to the point where it may be subjectively pleasurable.”<sup>28</sup> When fully accomplished, the masochistic self can announce “I am nothing – He is everything” or “I am the Truth” as the Muslim mystic Ḥallāj and other mystics exclaimed as an expression of ultimate bliss.

The important point I take from Berger is that masochism “by its radical self-denial, provides the means by which the individual’s suffering and even death can be radically transcended, to the point where the individual not only finds these experiences bearable but even welcomes them.”<sup>29</sup> Humans cannot accept aloneness and cannot accept meaninglessness and hence masochistic surrender “is an attempt to escape aloneness by absorption in another, who at the same time is posited as the only and absolute meaning ...,” Berger explained.<sup>30</sup>

The excess gloom and doom that exist in modern life as experienced in the horrors of civil wars, refugees, famines and diseases prove to be a challenge. Sometimes it appears that the *nomoi* of self-denial we adopt in order to keep us sane, seem like an excuse for a massive injustice. It might appear that it furthers inequality, injustice, poverty and the maldistribution of resources abound in our world. The question of theodicy that many people raise seeks an answer in divine justice but it also sparks the chase to make our world more perfect. These might be admirable goals, but are hardly achievable by all. In the light of the environmental disaster and the conditions of the anthropocene, the search for perfection and justice might not be possible when an unknown and emergent nature is determining and imposing limits on our agency as humans. But humans have always lived with anomic conditions. By participating in religious communities and valuing such experiences, the individual might not find happiness or be contented within those frameworks. The idea of loving God or the consolation of a person being the object of divine love

---

27 Ibid., 55.

28 Ibid., 56.

29 Ibid.

30 Ibid.

might not provide happiness. Love is no consolation to a cancer sufferer, to someone who lost a loved one and one whose experience of depression only deepens. In these conditions theodicy has a different role. “It is not happiness that theodicy primarily provides,” clarifies Berger, “but meaning.”<sup>31</sup>

One way that meaning is construed in grasping the rationality of history is an often-heard expression of human beings, writes the Italian Marxist thinker Antonio Gramsci, who when reaching the end of their tether, are fond of saying: “I am defeated, but in the long run history is on my side.”<sup>32</sup> This well-known phrase used either as a consolation or deployed as a jeremiad in many cultures is what Gramsci describes as a double-edged concept of “mechanical determinism.”<sup>33</sup> When human beings face a dead-end with very little strategic possibilities or reasons for meaning-making they seek solace in a transcendent default psychological mindset. When one is repeatedly defeated in political struggle then “mechanical determinism” in Gramsci’s words “becomes a formidable force of moral resistance, of cohesion, of patient perseverance.”<sup>34</sup> This kind of resistance is, he writes, an “‘act of faith’ in the rationality of history transmuted into an impassioned teleology that is a substitute for the [concepts] ‘predestination,’ ‘providence,’ etc., of religion.”<sup>35</sup> Counterintuitively in Gramsci’s reading he detects that in invoking those often negatively viewed terms, there is a silver-lining: “the will is active” even in this mechanical determinism for it intervenes directly in what he calls the “force of circumstances” albeit in a more covert and veiled manner, which I would deem a psychological provision.<sup>36</sup> Since Gramsci writes about those defeated and downtrodden ones as the subaltern, he also notices something else. There comes a time when those who were at the bottom of society get the opportunity to rise to the top as leaders. Yet, in an ironic turn when the subaltern finally becomes a leader and in a position of responsibility, Gramsci recognizes he or she will revise the entire mode of thinking and abandon the once useful mode of mechanistic thinking – I am defeated but in the long run history is on my side – this way of thinking disappears from the discourse of the newly-installed former subaltern leaders. Why? Because now, he explains, for the newly empowered subaltern the “mode of existence will have changed.”<sup>37</sup> Something dramatic happened to the being of the subaltern – the poor, the weak and the

---

31 Ibid., 58.

32 Gramsci 2011, Eighth Notebook § 206, 353.

33 Ibid.

34 Ibid.

35 Ibid.

36 Ibid.

37 Ibid.

dispossessed of yesterday. Now the subaltern of yesterday is no longer a 'thing' but a 'historical person.' Gramsci demurs and questions whether one ever was a "thing"; the resister was always a person, he argues. Here Gramsci does two things: he explains the virtue of mechanistic thinking and how the empowered subaltern reclaims an agency that does not depend on mechanistic, if not fatalistic thinking, disappears and the subaltern becomes more forward-looking and perhaps buys into the narrative of progress!

Gramsci then switches sides and warns against mechanical determinism, and forms of passive and smug fatalism which should be exposed and avoided at all times. During the phase of political resistance, he explains, the subaltern as a part of the whole of the underlying philosophy of action was already in a position of leadership and responsibility. Recall for him the subaltern was not a thing but an historical person. "...[T]he philosophy of the part always precedes the philosophy of the whole as a theoretical anticipation."<sup>38</sup> One way of elaborating Gramsci's insight is to think of human beings as spatial beings who occupy multiple positionalities and that they also inhabit multiple imaginaries of time, a certain heterotemporality. For instance, one can occupy sacred space in a temple and minutes later step into space designated as secular by the state and carry the imprints of both the sacred and the secular on one's body and being as one walks down the street after a prayer event. Our bodies are marked by both sacred and cosmic time in terms of our understandings of the meaning and life and death as religious people and we operate in chronological and teleological time as actors in the world. One is always both a thing as a resister in a movement against injustice and a 'number' in the census data and as well be a 'person' who has agency. While Gramsci favors agentic forms of determinism, as a neo-Marxist he was compelled to admit that the unknowns of life also shapes us as 'things' as part of an unavoidable mechanistic determinism. Gramsci's thinking in this instance has an uncanny resemblance to Ash'arism's complex dance between divine determinism and human agency. There are times when humans take every effort at self-determination with sophisticated diets and health precautions only to become a 'thing' as a statistic – a survivor or victim of cancer or a person with agency for self-transformation and affecting the lives of others. The truth is that these are not very predictable outcomes despite our best efforts. Ash'arī theology is appealing in its bare-bones theoretical contingency, just as the archives of literature modern and premodern, help us to grapple with the poetics of the human condition.

---

38 Ibid.

## 5. The Poetics of the Human Condition: Irony, Parody and Enchantment

A complex topic like the one at hand defies easy summation or a meaningful conclusion. I see this contribution as a modest instalment in a complex and open-ended debate because the fate of our home, the earth, is constantly altering and our understanding of our cosmos is rapidly expanding. Hence, I will turn to poetry and literature to identify my preferences for the poetics of existence and the human condition. Accepting suffering with irony and paradox, humor and a sense of belonging, are features that become manifest in the life of the pre-partition Indian poet of Mirzā Asadullah Ghālib (1797-1869). Ghālib's life was filled with misery but it does not mean he did not also have moments of laughter and joy, happiness and fulfillment. He lost all his children in infancy and he had no direct heirs, which must have been a cause of great heartbreak for him and his wife. In his career he had to wait in line to become poet laureate of late Mughal India and only held the title when his predecessor died. For a good part of his life, Ghālib sought a pension from the British rulers of India, a search which gave him little personal satisfaction.

Ghālib's sense of suffering is captured in one his many extraordinary poems that speaks of a self, a life and a lifeworld that he experienced. Here Ghālib points to the existential condition which humans experience, but these themes could also be found elsewhere in his oeuvre. He writes:

Here in my cage I mourn; and even if my plaint displeases them  
Yet, does my being harm the chirpers in the garden who fill the air with  
their song?

If friendship is not easy, then let it not be; is it any less enviable  
If you, O God, had not given the desire for friendship, to the enemy?

Not a single tear left your eye despite my wounded heart  
Yet sewing the wound left the needle-like eyebrows drenched in blood

Let shame rest on my conflicted hands, oh God  
Sometimes these hands reach for the collar, sometimes they reach for  
the skirt

Witnessing the slaughter-house is easy for now  
For your war-horse has yet to swim in the river of blood

The rumor spread abroad they will fit fetters for my feet.  
Yet deep in the mine the iron-ore stirred restlessly.

I felt no joy, though dark clouds amass a hundred times above my fields  
All I see is that lightning already targets my crops

Loyalty, strong and constant to the end, is the foundation of faith  
A priest [with such qualities] who dies in the temple, let the precincts of  
the Ka'ba be his burial-place

My destiny was martyrdom, for God had made my nature so  
That every time I saw the sword I bowed my neck to take its blow.

If I was not robbed in the day, how could I have slept so soundly at night?  
I feel no more the fear of theft; my blessings to the highway robbers!

Can I not then write poetry, that I should go in quest of jewels?  
Have I not a heart within to excavate, that I should go and dig in mines?

My Sultān Sulaymān has no relation, Oh Ghālib!  
To Farīdūn, Jamshīd, Khosrow, Dārius and the Persian month of Bahmān<sup>39</sup>

In this poem Ghālib meditates on the human predicament. In my view the paradox and dilemmas experienced in life set a more productive stage for humans to grapple with than the postulates of theoretical theological discussions on this topic. It is a preference not a normative claim. I also take recourse to theoretical discussions but the experiences of human life offer better illustrations of the human condition. Ghālib shows how humans need friendship and company to combat their loneliness. When one is affected by the loss of love and companionship, the destruction of your fields, in his case it was his loss of offspring, he declares and announces his suffering. He expects more suffering to come, hence the reference to the slaughter-house is a tolerable image. He is so patient with the action of the divine that he is prepared to wait until he is knee-deep in the figurative rivers of blood in which war-horses can swim. Ghālib recognizes, almost like a perplexed Ash'arī theologian, that life has finite possibilities and therefore he is resigned to the fact that not everything

39 Ralph Russell only translated 7 selected couplets of this 14 couplet poem, I translated the remainder and in the order of the original. Ghalib 1989, 115-16; Russell 2003, 364-65.

will go his way and the way he had planned it. Yet, he also finds it necessary to protest as a product of his perplexity.

Ghālib slips between pathos and bathos, between qualities of evoking pity and an anticlimactic sensibility. Life torments him at every stage. Contrary to what Stoic teachings would expect, Ghālib indulges in self-pity, a familiar human trait and then he surrenders to the vicissitudes of life, almost as a martyr, ready to receive the blow of the sword of life (bathos). The losses he suffered in life, paradoxically gave him a certain perverse comfort, since he resigned himself to the lack of investment in life. This resignation allows him to rationalize that psychologically he is freed from material dependency. Ghālib's suffering and endurance are real, yet they pale when compared to the more harrowing accounts about the partition of the Indian subcontinent in 1947.

Saadat Hasan Manto (1912-1955) was an extraordinary pre-partition fiction writer who settled in the new state of Pakistan. His short stories come close to an eyewitnesses' documentation of the horrors produced by the partition of the subcontinent. The arc of a short-story titled "Dutiful Daughter" speaks of both the horrors and hell of human life.<sup>40</sup> A mother is in search of her adult daughter in the madness of the movement of millions of people, the consequent human suffering, death and destruction. When she eventually does see her daughter, the daughter for an unfathomable reason turns away from the wretched mother. Manto's account turns between the twists of the unpredictable phases of life, our faith in the laws of nature that preserve us, but at some point they run out of steam followed by the laws of degradation, causing illness, destruction and death. And, one learns that part of human responsibility is to anticipate setbacks in planned events. The certainty of impediments is an ineradicable part of one's moral formation, an indelible aspect of the human condition. In a surprising way it is the human condition itself that allows us to grasp moral responsibility.

The story of redemption then is the story of religion. Practicing religion means encountering theology and metaphysics in their multiple forms. To grapple with divine action in the world through the prism of Ghālib's poetry and Manto's fiction brings us face to face with the nature of God and the actions of God in the world. Muslim theologians in the ancient past disagreed among each other about the nature of God, primarily about how God was knowable and how much of the divine was knowable, but no one doubted our intuitions about God. Whatever conclusions each group of theologians reached about

---

40 Manto 1997, 73-77; Manṭo 2012, 454-59.

knowledge of God, they did provide a reading and a meaning of God's work. But throughout this I am questioning to what extent this kind of theoretical theology really matters. To what extent does theoretical and normative theology shape our experience of God in the world? Very little, I suspect. Normative theology is not the lived theology of ordinary people although theologians would insist their normative accounts keep us within the realm of acceptable dogma. If the latter is to be true, then in the end it is about mere dogmatic authority, but it is doubtful if such theology is informed by the experience drawn from the human condition.

How is God knowable? This is hardly a meaningful question without context. Perhaps the portrait of the pitiful, homeless, wandering and rapidly deteriorating old woman in Manto's short story who is in search of her daughter in the maddening chaos of partition signals something. She holds out hope. "... [F]or the overcrowded," writes John Berger, "for those who have little or nothing except, sometimes, courage and love, hope works differently. Hope is then something to bite on, to put between the teeth."<sup>41</sup> Can we or, should we ask this woman how she thought of God in her wretched state? If she channels an Ash'arī-inspired theology she will most likely say that God is testing her in her search for her daughter: her test is if she tenaciously bites on to the hope between her teeth. She will explain her loss of home, and loss of self, while hovering on the doorstep of death as a form of mechanistic determination or a paradoxical hope. And can we say she is wrong? If she throws herself at God's mercy, then all she experiences is an endless loss. When she finally sees her daughter, the object of her search flees from her, a spectacle of tragedy upon tragedy. It would be a miracle if after such a fate the wretched mother does not lose her thread of faith in humanity, leave alone her faith in the God of humanity. But there is no indication of the nameless elderly woman rebelling against God, rather she bites harder into hope.

Was the point of the elderly woman in Manto's story not to show that a person was reduced to a 'thing' despite all the features of her personhood? Of course, individuals experiencing misfortunes desire relief from their torments. But do people or at least some people not often desire to know and require an explanation *why* these misfortunes reached them? If theodicy provides *meaning* to human suffering, as Peter Berger reminded us, then it serves an unparalleled purpose for the individual. But I want to emphasize the point that a theodicy that provides *meaning* does not exclude suffering.

---

41 Berger 2007, 39.

Clearly the question of human destiny, the link between human and divine agency are foremost questions on Manto's mind. He ponders the resources humans command in order to quantify violence, death and destruction in all its forms. But do humans really quantify the cost of suffering or do we instead offer quantification as a simple and well-worn scapegoat? Excuses like colonialism, religion, human nature, greed, bloodlust, free-will and fate are often among the excuses proffered, but often we give it respectability and call it modalities of reason. Every reason is offered, in Manto's view, save the banality of the human condition. Manto's agnosticism is clear when he enters a blasphemous domain, at least in the eyes of some of his more devout readers, when he says: "Will all these atrocities be posted to the ledger of an oppressive human nature or the ledger of Divine Majesty? In fact, are there still any empty ledger pages left to fill?"<sup>42</sup>

The last word in this reflection will come from the writings of the litterateur, a proponent of mysticism and philosopher Abū Ḥayyān al-Tawḥīdī (d.1023) who has been unjustifiably maligned by some religious scholars in the past. Tawḥīdī was the protégé, if not the 'Boswell,' meaning an amanuensis of Abū Sulaymān al-Mantiqī al-Sijistānī (d.c.985) his mentor.<sup>43</sup> It captures the messiness of the human condition especially our earnest efforts to understand complex realities and mysteries. The citation comes from Tawḥīdī's meditations on coincidences and oddities. But the terms coincidence (*ittifāq*) and the unexpected (*falatāt*) do not do justice to the meditation. I think what was intended is that things are complex, imbricated, meshed and messy, yet also distinguishable. Tawḥīdī attributes the fulsome nugget of wisdom to Abū Sulaymān who says: "Things are distributed according to the limitations of nature, psychical powers, intellectually indivisible elements, and divine wonder. What exists here on earth is therefore necessarily either something familiar that is related to nature, or something rare related to the soul, or something unique that is related to the intellect, or something wonderful that is related to the divine being. The unexpected is among the last-mentioned kind; I mean it permeates these various classifications."<sup>44</sup> Theological realities might not be a series of unexpected events and coincidences as commonly understood. Surely from the perspective of the Divine things are not unexpected and unpredictable.

42 Manto 2012, 455, The English translator omitted some key conceptual ideas like human nature and God that are part of the Urdu original. The expression Manto uses is "zālim fitrat yā qudrat?".

43 For more on Sijistānī see Kraemer 1986).

44 Al-Tawḥīdī 1960, 2:160; With emendations the translation is from Gelder 2012, 216.

Contingency is how we as humans expect things, how realities are disclosed to us as humans and how they reach our world: this is a realm that is laden with the unexpected and the unimaginable. Surely, the laws of nature, the condition of the soul and the mystery of the divine cumulatively create a rich tapestry of clarity and ambiguity of the human condition; the latter is not free from these unavoidable surprises, coincidences and the unexpected.



## Bibliography

- Abou El Fadl, K. (2001). *Speaking in God's Name*. Oxford: Oneworld.
- Abou El Fadl, K. (2005). *The Great Theft: Wrestling Islam from the Extremists*. San Francisco: Harper One.
- Abou El Fadl, K. (2017). *Reasoning with God: reclaiming Shari'ah in the modern age*. Lanham: Rowman & Littlefield.
- Adorno, T. W. (1966). *Negative Dialektik*. Frankfurt: Suhrkamp.
- Ahmed, L. (1992). *Women and Gender in Islam*. New Haven: Yale University Press.
- Al-Birkawī (al-Birkilī), M. (1432/2011). *Al-Ṭarīqa Al-Muḥammadīya Wa Al-Sīra Al-Aḥmadīya*. (1 ed.) Damascus: Dār al-Qalam.
- Al-Būṭī, M. (1998). *Al-Insān Musayyar Am Mukhayyar?* Damascus: Dār al-Fikr.
- Al-Ghazālī, A. (1421/2001). *Iḥyā' 'ulūm Al-Dīn*, Vol. 5. Beirut: Dār al-Kutub al-'Ilmiya.
- Ali, K. (2006). *Sexual Ethics & Islam: Feminist Reflections on Qur'an, Hadith and Jurisprudence*. Oxford: Oneworld.
- Ali, K. (2010). *Marriage and Slavery in Early Islam*. Cambridge: Harvard University Press.
- Ali, K. (2016). *Sexual Ethics & Islam: Feminist Reflections on Qur'an, Hadith and Jurisprudence*. Oxford: Oneworld.
- Ali, K. (2015). *The Truth About Islam and Sex Slavery History Is More Complicated Than You think*. Retrieved from [https://www.huffpost.com/entry/islam-sex-slavery\\_b\\_8004824](https://www.huffpost.com/entry/islam-sex-slavery_b_8004824) (2019, Oct 09).
- Al-Kafawī, A. (1419/1998). *Al-Kulliyāt: Muḥjam Fī Al-Muṣṭalahāt Wa Al-Furūq Al-Lughawīya*. (2nd ed.). Edited and annotated by 'Adnān Darwīsh & Muḥammad al-Maṣrī. Beirut: Mu'assasa al-Risāla.
- Al-Nābulusī (n.d.). 'Abd al-Ghanī ibn Ismā'īl & Muḥammad Afandī al-Rūmī al-Birkilī. *Al-ḤAdīQa Al-NadīYa Sharḥ Al-ṬArīQa Al-MuḥAmmadīYa*, Vol. 2. Maktaba 'Āmira/Darsa'adat.
- Al-Tawḥīdī, A. Ḥ. (1960). *KitāB Al-Imtā' wa'l-Mu'ānasa*, Vol. 2. Edited by Aḥmad Amīn & Aḥmad al-Zayn. Beirut: Manshūrāt Dār Maktabat al-Ḥayāt.
- Al-Zabīdī, S. M. (2002). *Iḥāf Al-Sāda-T Al-Muttaqīn Bi-Sharḥ Iḥyā' 'ulūm Al-Dīn*, Vol. 14. Beirut: Dār al-Kutub al-'Ilmiya.
- Anwar, E. (2003). Ibn Sīnā's Philosophical Theology of Love: A Study of the Risālah fī al-'Ishq. In *Islamic Studies* 42.2 (pp. 331-345).
- Arendt, H. (1959). *The Human Condition*. Garden City, N.Y.: Doubleday.
- Aristotle (1924). *Metaphysics*. Oxford: Clarendon Press.
- Asghar-Zadeh, D. (2017). *Menschsein im Angesicht des Absoluten. Theologische Anthropologie in der Perspektive christlich-muslimischer Komparativer Theologie*. Paderborn: Ferdinand Schöningh.

- Azadegan, E. (2020). On the Incompatibility of God's Knowledge of Particulars and the Doctrine of Divine Immutability: Towards a Reform in Islamic Theology. *Religious Studies*, 1-18.
- Bayam, E. (2015). Acik Teizmin Geleneksel Tanrı Tasavvuru Ve Süreç Teizmi İle İlişkisi. *SBArD*, 25, 253-269.
- Bayam, E. (2016). Acik Teizme Göre Tanrı'nın Her Şeyi Bilmesi Meselesi. *SBArD*, 27, 195-208.
- Belo, C. (2007). *Chance and Determinism in Avicenna and Averros*. Leiden: E.J. Brill.
- Berger, J. (2007). *Hold Everything Dear: Dispatches on Survival and Resistance*. (1st American ed.). New York: Pantheon Books.
- Berger, P. L. (1967). *The Sacred Canopy: elements of a Sociological Theory of Religion*. (1st ed.). Garden City, N.Y.: Doubleday.
- Bernhardt, R. (1999). *Was heißt „Handeln Gottes?“ Eine Rekonstruktion der Lehre von der Vorsehung*. Gütersloh: Gütersloher Verlagshaus.
- Bonhoeffer, D. (1959). *Creation and Fall: A Theological Interpretation of Genesis 1-3*. London: SCM.
- Boyd, G. (2001a). *God of the Possible. A Biblical Introduction to the Open View of God*. Grand Rapids: Baker Books.
- Boyd, G. (2001b). *Satan and the Problem of Evil: Constructing a Trinitarian Warfare Theodicy*. Downers Grove, Illinois: InterVarsity Press.
- Boyd, G. (2001c). The Open Theism View. In J. K. Beilby & P R. Eddy (Eds.), *Divine Foreknowledge: Four Views* (pp. 13-47). Downers Grove, IL: InterVarsity.
- Boyd, G. (2003a). *Is God to Blame?* Downers Grove, Illinois: InterVarsity Press.
- Boyd, G. (2003b). Neo-Molinism and the Infinite Intelligence of God. *Philosophy Christi*, Vol. 5, 1, 187-204.
- Boyd, G. (2009). Evolution as Cosmic Conflict: A Biblical Perspective on Satan and 'Natural' Evil. In T. J. Oord (Ed.), *Creation Made Free: Open Theology Engaging Science* (pp. 125-45). Eugene, OR: Pickwick Publications.
- Brümmer, V. (2008). *What are We Doing When We Pray? A Philosophical Investigation*. London: Routledge.
- Burrell, D. (1986). *Knowing the Unknowable God*. Notre Dame: University of Notre Dame Press.
- Burrell, D. B. (1993). *Freedom and Creation in Three Traditions*. Notre Dame: University of Notre Dame Press.
- Camus, A. (2011). *Der Mensch in der Revolte*. Reinbek: Rowohlt.
- Chakrabarty, D. (2009). The Climate of History: Four Theses. *Critical Inquiry*, 35, 2, 197-222.
- Chittick, W. C. (1998). *The Self-Disclosure of God*. Albany: State University of New York Press.

- Chittick, W. C. (2013). *Divine Love: Islamic Literature and the Path to God*. New Haven & London: Yale University Press.
- Clayton, P. (2009). Constraint and Freedom in the Movement from Quantum Physics to Theology. In F. L. Shults, N. Murphy & R. J. Russell (Eds.), *Philosophy, Science, and Divine Action* (pp. 191-226). Leiden: Brill.
- Cobb, J. B. & Griffin, D. R. (1976). *Process Theology: An Introductory Exposition*. Philadelphia: Westminster Press.
- Cobb, J. B. (1969). *God and the World*. Philadelphia: Wipf & Stock Publishers.
- Couenhoven, J. (2012). The Necessities of Perfect Freedom. In *International Journal for Systematic Theology*, 14, 396-419.
- Craig W. L. (2016). *God Over All: Divine Aseity and the Challenge of Platonism*. Oxford: Oxford University Press.
- Craig, W. L. (2017). *God and Abstract Objects*. Cham: Springer.
- Crenshaw, K. (1990). Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color. *Stanford Law Review*, 43, 1242-1299.
- Dawid, R. (2013). *String Theory and the Scientific Method*. Cambridge: Cambridge University Press.
- Dawwānī, M. (1879). *Sharḥ Muḥammad Ibn As'ad Al-Ṣiddīqī Al-Shahīr Bi Al-Jalāl Al-Dawwānī 'alā Al-'aqā'id Al-'aḍudīya; Wa-Bi-Hāmishihi Ḥāshiyat Al-Siyālkūtī*. Egypt.
- De Cillis, M. (2014). *Free Will and Predestination in Islamic Thought: Theoretical Compromises in the Works of Avicenna, al-Ghazālī and Ibn 'Arabī*. London & New York: Routledge.
- Deleuze, G. (1994). *Difference and Repetition*. Translated by Paul Patton. New York: Columbia University Press.
- Derrida, J. (1972). La différance. In Idem (Ed.), *Marges de la philosophie* (pp. 2-39). Paris: Ed. de Minuit.
- Derrida, J. (1983). *D'un ton apocalyptique adopté naguère en philosophie. Pas d'apocalypse, pas maintenant* (à toute vitesse, sept missiles, sept missives). Paris: Editions Galilée.
- Derrida, J. (1989). How to Avoid Speaking: Denials. In H. Coward & T. Foshay (Eds.), *Derrida and Negative Theology* (pp. 73-143). Albany: SUNY Press. doi:<http://library.duke.edu/catalog/search/recordid/DUKE001127197>.
- Dombrowski, D. A. (2016). Alfred North Whitehead: After Process and Reality. In *A History of the Concept of God; A Process Approach* (pp. 213-258). Eugene, Oregon: SUNY Press.
- Dowe, P. (2008). Causal Processes. *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Retrieved from <https://plato.stanford.edu/archives/fall2008/entries/causation-process/>.
- El Kaisy-Friemuth, M. (2006). *God and Humans in Islamic Thought: 'Abd al-Jabbār, Ibn Sīnā and al-Ghazālī*. New York: Routledge.

- El-Bizri, N. (2008). God: Essences and Attributes. In T. Winter (Ed.), *The Cambridge Companion to Classical Islamic Theology* (pp. 121-140). Cambridge: CUP.
- Ellis, R. (2005). *Answering God: Towards a Theology of Intercession*. London: Paternoster.
- Enver, I. H. (1944). *The Metaphysics of Iqbal*. Lahore: Sh. Muhammad Ashraf.
- Erickson, M. (2006). *What Does God Know, and When Does God Know It?* Grand Rapids, MI: Zondervan.
- Esack, F. (1996). *Qur'an, Liberation and Pluralism*. Oxford: Oneworld.
- Fagenblat, M. (2017). *Negative theology as Jewish modernity*. Bloomington; Indianapolis: Indiana University Press.
- Fales, E. (2010). *Divine Intervention*. New York & London: Routledge.
- Feldman, S. (1985). The Binding of Isaac: A Test-Case of Divine Foreknowledge. In T. Rudavsky (Ed.), *Divine Omniscience and Omnipotence in Medieval Philosophy: Islamic, Jewish, and Christian Perspectives* (pp. 105-133). Boston: Reidel.
- Ferraris, M. (2014). *Manifest des neuen Realismus*. Frankfurt: Klostermann.
- Feynman, R. P., & Davies, P. C. (1992). *The character of physical law*. London: Penguin Books.
- Fichte, J. G. (1797). Zweite Einleitung zur Wissenschaftslehre. In I.H. Fichte (Ed.), *Sämtliche Werke, Erste Abtheilung*, Vol. 1 (pp. 458-468). Berlin: Sittenfeld Veit und Comp.
- Flint, T. P. (2009). Divine Providence. In T. P. Flint & M. C. Rea (Eds.), *The Oxford Handbook of Philosophical Theology* (rev. ed., pp. 262-285). Oxford: OUP (repr. 2011).
- Forester, R. & Marston, P. (1974). *God's Strategy in Human History*. Wheaton, IL: Tyndale House.
- Foucault, M. (1969). *Archeology of Knowledge*. London-New York: Routledge.
- Foucault, M. (Ed.). (2001). Die Geburt einer Welt (*The Birth of a World*). *Schriften* (pp. 999-1003). Frankfurt: Suhrkamp.
- Fredericks, J. L. (2009). Das Selbst vergessen: Buddhistische Reflexionen zur Trinität. In R. Bernhardt & K. v. Stosch (Eds.), *Komparative Theologie. Interreligiöse Vergleiche als Weg der Religionstheologie?* (pp. 203-224). Zürich: TVZ.
- Gabriel, M. (2013). *Warum es die Welt nicht gibt*. Berlin: Ullstein.
- Garcia, L. (1992). Divine Freedom and Creation. *The Philosophical Quarterly*, 42/167, 139-160.
- Geiselberger, H. (2017). *Die große Regression. Eine internationale Debatte über die geistige Situation der Zeit*. Berlin: Suhrkamp.
- Gelder, G. J. v. (2012). On Coincidence: The Twenty-Seventh and Twenty-Eight Nights of Al-Tawhīdī's Al-Imtā' Wa-L-Mu'ānasa. An Annotated Translation. In R. E. Hansberger, M. Afifi al-Akiti, C. Burnett & F. W. Zimmermann (Eds.), *Medieval Arabic Thought: Essays in Honour of Fritz Zimmermann* (pp. 209-20). London; Turin: Warburg Institute; Nino Aragno Editore.

- Gemeinsame Erklärung zur Rechtfertigungslehre. (n.d.). Retrieved from [http://www.vatican.va/roman\\_curia/pontifical\\_councils/chrstuni/documents/rc\\_pc\\_chrstuni\\_doc\\_31101999\\_cath-luth-joint-declaration\\_ge.html](http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_31101999_cath-luth-joint-declaration_ge.html).
- Ghaemmaghami, A. (2013). Einheit und Vielfalt im Gottesgedanken. In M. Tatari & K. v. Stosch (Eds.), *Trinität-Anstoß für das islamisch-christliche Gespräch* (pp. 171-191). Paderborn: Ferdinand Schönigh.
- Ghalib, A. K. (1989). *DivāN-I GhāLib*. Lahore: Ferozsons.
- Gilānī, M. A. (2006). *Al-Dīn Al-Qayyim*. Deoband: Kutub Khāna Ḥusayniya.
- Gramsci, A. (2011). *Prison Notebooks*, Vol. 3. Translated and edited by Joseph A. Buttigieg. New York: Columbia University Press.
- Greshake, G. (1978). Grundlagen einer Theologie des Bittgebets. In G. Lohfink (Ed.), *Bittgebet – Testfall des Glaubens* (pp. 32-53). Mainz: Grünewald Verlag.
- Greshake, G. (1997). *Der dreieine Gott. Eine trinitarische Theologie*. Freiburg-Basel-Wie: Herder.
- Griffin, D. R. (2000). Process Theology and the Christian Good News. A Response to Classical Free Will Theism. In B. C. Jr. John & C. H. Pinnock (Eds.), *Searching for an Adequate God: A Dialogue between Process and Free Will Theists* (pp. 1-39). Michigan: Wm. B. Eerdmans Publishing Company.
- Grössl, J. (2015). *Die Freiheit des Menschen als Risiko Gottes. Der Offene Theismus als Konzeption der Vereinbarkeit von göttlicher Allwissenheit und menschlicher Freiheit*. Münster: Aschendorff.
- Grössl, J. (2017). *Open Theism. Terminology and Epistemological Prerequisites*. Retrieved from <http://sda.bodleian.ox.ac.uk/sda/#!/themes/article/212>.
- Gutas, D. (2000). Avicennas Eastern ("Oriental") Philosophy: Nature, Contents, Transmission. *Arabic Sciences and Philosophy*, 10, 159-180.
- Ḥā'irī Yazdī, M. (1992). *The Principles of Epistemology in Islamic Philosophy: Knowledge by Presence*. New York: State University of New York Press.
- Hajatpour, R. (2013). *Vom Gottesentwurf zum Selbstentwurf: Die Idee der Perfektibilität in der islamischen Existenzphilosophie*. Freiburg & München: Verlag Karl Alber.
- Hajatpour, R. (2014). Mensch und Gott. Von islamisch-philosophischen Menschenbildern. In H. H. Behr & F. Ulfat (Eds.), *Zwischen Himmel und Erde: Bildungsphilosophische Verhältnisbestimmung von Heiligem Text und Geist* (pp. 77-90). Münster & New York: Waxman.
- Halvorson, H. & Kragh H. (2017). Cosmology and Theology. *The Stanford Encyclopedia of Philosophy*. Retrieved from <https://plato.stanford.edu/archives/sum2017/entries/cosmology-theology/>.
- Hammer, J. (2019). *Peaceful Families: American Muslim Efforts against Domestic Violence*. Princeton: Princeton University Press.
- Hardt, P. & Valentin, J. (2007). *Für eine schwache Vernunft? Beiträge zu einer Theologie nach der Postmoderne*. Mainz: Grünewald.

- Hartshorne, C. (1984). *Omnipotence and other Theological Mistakes*. Eugene, Oregon: SUNY Press.
- Harvey, S. (2012). *Open Theism and Environmental Responsibilities: A Promotion of Environmental Ethics*. Berlin: Verlag.
- Hasker, W. & Sanders, J. (2017). Open Theism: Progress and Prospects. *Theologische Literaturzeitung*, 142, 859-872.
- Hasker, W. (1989). *God, Time, and Knowledge*. Ithaca, NY: Cornell University Press.
- Hasker, W. (2004). *Providence, Evil, and the Openness of God*. London: Routledge.
- Hasker, W. (2008). *The Triumph of God Over Evil: Theodicy for a World of Suffering*. Downers Grove, Illinois: InterVarsity Press.
- Hasker, W. (2009). Why Simple Foreknowledge is Still Useless. *Journal of the Evangelical Theological Society*, 52, 537-544.
- Hasker, W. (2010). Eternity and Providence. In C. Taliaferro & C. Meister (Eds.), *The Cambridge Companion to Christian Philosophical Theology* (pp. 81-91). Cambridge: CUP.
- Hegel, G.W.F. (1986). *Vorlesungen zur Philosophie der Geschichte*, Werke 12, Frankfurt: Suhrkamp Verlag.
- Hess, E. (2017). *The Open Future Square of Opposition Sophia*. Retrieved from <https://doi.org/10.1007/s11841-016-0558-5>.
- Hidayatullah, A. (2014). *Feminist Edges of the Qur'an*. New York: Oxford University Press.
- Hodgson, P. C. (1989). *God in History. Shapes of Freedom*. Nashville Tennessee: Abdington Press.
- Honnfelder, L. (1991). Die Kritik des Johannes Duns Scotus am kosmologischen Neccessitarismus der Araber: Ansätze zu einem Freiheitsbegriff. In J. Fried (Ed.), *Die abendländische Freiheit vom 10. zum 14. Jahrhundert. Der Wirkungszusammenhang von Idee und Wirklichkeit im europäischen Vergleich* (pp. 249-263). Sigmaringen: Thorbecke.
- Honnfelder, L. (2005). *Duns Scotus*, München: C.H. Beck.
- Horkheimer, M. & Adorno, T. W. (1969). *Dialektik der Aufklärung. Philosophische Fragmente*. Frankfurt: Fischer.
- Howard, I. K. A. (1990). Shi'i Theological Literature. In M. J. L. Young, J. D. Latham & J. B. Sergeant (Eds.), *Religion, Learning, and Science in the 'Abbasid Period* (pp. 16-32). Cambridge: Cambridge University Press.
- Hüfer, W. (2002). *Theodizee der Freiheit. Hegels Philosophie des geschichtlichen Denkens*. Hamburg: Meiner.
- Hume, D. (1902). *Enquiries concerning the Human Understanding and concerning the Principles of Morals*. Edited by L. A. Selby-Bigge. Oxford: Clarendon Press.
- Hunt, D. (2009). The Providential Advantage of Divine Foreknowledge. In K. Timpe (Ed.), *Arguing About Religion* (pp. 374-382). New York: Routledge.

- Ibn Bābawayh, M. I. A. (2009). *Kitab Al-Tawhid*, Translated by Ali Raza Rizvi. Qom: The Savior Foundation.
- Iqbal, M. (1983). *The Secrets of the Self (Asrar-I-Khudi): A Philosophical Poem*. Translated by Reynold A. Nicholson. Lahore: Sh. Muhammad Ashraf.
- Iqbal, M. (1999). Iqbal's Concept of God: The Birth of Theism in the Philosophy of Iqbal. *Al Hikmat*, 19, 41-52.
- Iqbal, M. (2011). *The Reconstruction of Religious Thought in Islam*. Lahore: Iqbal Academy Pakistan.
- Jackson, S. (2009). *Islam and the Problem of Black Suffering*. New York: Oxford University Press.
- Johnson, E. (1993). *She Who Is: The Mystery of God in Feminist Theological Discourse*. New York: Crossroad.
- Jones, W. (1997). *Is God a White Racist? A Preamble to Black Theology*. Boston: Beacon Press.
- Jüngel, E. (1986). *Gott als Geheimnis der Welt. Zur Begründung der Theologie des Gekreuzigten im Streit zwischen Theismus und Atheismus*. Tübingen: Mohr.
- Kalin, I. (2010). Will, necessity and creation as monistic theophany in the Islamic philosophical tradition. In D. B. Burrell, C. Cogliati, J. M. Soskice & W. R. Stoeger (Eds.), *Creation and the God of Abraham* (pp. 107-132). Cambridge: Cambridge University Press.
- Kamal, M. (2006). *Mulla Sadra's Transcendent Philosophy*. Aldershot/Burlington: Ashgate.
- Kane, R. (1996). *The significance of free will*. New York-Oxford: Oxford University Press.
- Kane, R. (Ed.). (2011). Rethinking free will. New perspectives on an ancient problem. *The Oxford Handbook of Free Will* (pp. 381-404). Oxford-New York: Oxford University Press.
- Kant (1793). *Die Religion innerhalb der Grenzen*. In I. Kant, AA VI.
- Kant, I. (1791). Über das Misslingen aller philosophischen Versuche in der Theodicee. In *Kants Werke* (Akademie Textausgabe) (pp. 255-272). Berlin: Walter de Gruyter.
- Kant, I. (1990). *Kritik der reinen Vernunft*. Frankfurt: Suhrkamp.
- Kaufman, G. D. (1993). *In the Face of Mystery. A Constructive Theology*. Cambridge Mass.: Harvard University Press.
- Keil, G. (2013). *Willensfreiheit* (2nd ext. ed.). Berlin-Boston: De Gruyter.
- Keller, C. (2008). *On the Mystery. Discerning Divinity in Process*. Minneapolis: Fortress Press.
- Keller, C. (2014). *Cloud of the Impossible: Negative Theology and Planetary Entanglement*. New York: Columbia University.
- Kenny, A. (2005). *Medieval Philosophy. A New History of Western Philosophy*, Vol. 2. Oxford; New York: Clarendon Press; Oxford University Press.

- Khomeini, R. (1995a). Talab wa Iradah (Part 1). *Hikmat* (Islamic Thought Foundation), 1, 27-54.
- Khomeini, R. (1995b). Talab wa Iradah (Part 2). *Hikmat* (Islamic Thought Foundation), 2, 143-158.
- Khomeini, R. (1996). Talab wa Iradah (Part 3). *Hikmat* (Islamic Thought Foundation), 3, 287-302.
- Khomeini, R. (2002). *Sharḥ-i Chihil ḥadīs*. Tehran: Mu'assasah-i Tanzīm va Nashr-i Āsār-i Imām Khumaynī.
- Kierkegaard, S. (Ed.). (2010). *Der Begriff der Angst. Die Krankheit zum Tode – Furcht und Zittern – Die Wiederholung – Der Begriff der Angst* (pp. 441-640). München: Dt. Taschenbuch-Verlag.
- Kraemer, J. L. (1986). *Philosophy in the Renaissance of Islam: Abū Sulaymān Al-Sijistānī and His Circle*. Leiden: E.J. Brill.
- Kreiner, A. (2006). *Das wahre Antlitz Gottes – oder was wir meinen, wenn wir Gott sagen*. Freiburg-Basel-Wien: Herder.
- Krings, H. (Ed.). (1980). *Freiheit. Ein Versuch Gott zu denken. System und Freiheit. Gesammelte Aufsätze* (pp. 161-184). Freiburg-München: Alber.
- Krump, D. (2006). *Knocking on Heaven's Door: A New Testament Theology of Petitionary Prayer*. Grand Rapids, Michigan: Eerdmans.
- Lakoff, G. & Johnson, M. (1999). *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought*. New York, Basic Books.
- Langenfeld, A. (2017). Selbstmitteilung Gottes im Kontext Theologischer Anthropologie. In A. Langenfeld & M. Lerch (Eds.), *Theologische Anthropologie* (pp. 181-185). Paderborn.
- Langenfeld, A. (2016). *Das Schweigen brechen. Christliche Soteriologie im Kontext islamischer Theologie*. Paderborn: Schöningh.
- Larmer, R. (2014). Divine intervention and the conservation of energy: A reply to Evan Fales. *International Journal of the Philosophy of Religion*, 75, 1, 27-38.
- Latour, B. (1993). *We Have Never Been Modern*. Translated by Catherine Porter. Cambridge, Mass.: Harvard University Press.
- Legenhausen, M. (1393/2014). *Does God Have a Mind? Nafs va badan dar akhlāq va Insānshenāsī* (Soul and Body in Ethics and Anthropology), Vol. 7. Qom: Academy of Islamic Sciences and Culture, 158-202.
- Legenhausen, M. (1986). Is God a Person? *Religious Studies*, 22, 307-323.
- Legenhausen, M. (2007). Ibn Sina's Arguments Against God's Being a Substance. In C. Kanzian & M. Legenhausen (Eds.), *Substance and Attribute: Western and Islamic Traditions in Dialogue* (pp. 117-143). Frankfurt: Ontos.
- Legenhausen, M. (2013). Necessity, Causation, and Determinism in Ibn Sina and His Critics. In A. Paya (Ed.), *The Misty Land of Ideas and the Light of Dialogue* (pp. 199-237). London: ICAS Press.

- Legenhausen, M. (2017). Mulla Sadra's Critique of Apophatic Mysticism and Pantheism. In B. Nitsche, K. v. Stosch & M. Tatari (Eds.), *Gott – jenseits von Monismus und Theismus?* (pp. 309-321). Paderborn: Ferdinand Schöningh.
- Lerch, M. (2015). *Selbstmitteilung Gottes. Herausforderungen einer freiheitstheoretischen Offenbarungstheologie*. Regensburg: Pustet.
- Levinas, E. (1965). *Totalité et infini. Essai sur l'Exteriorité* (2nd ed.). La Haye: Nijhoff.
- Lindbeck, G.A. (1984). *The nature of doctrine: religion and theology in a postliberal age*. Philadelphia: Westminster Press.
- Locke, J. (1965). *An Essay concerning Human Understanding*, Vol 1. Edited by J. W. Yolton London-New York: Dover Publications.
- Lodahl, M. (2009). The (Brief) Openness Debate in Islamic Theology. In T. Oord (Ed.), *Creation Made Free: Open Theology Engaging Science* (pp. 53-68). Eugene, Oregon: Pickwick.
- Lucas, J.R. (1989). *The Future: An Essay on God, Temporality and Truth*. Cambridge, MA: Basil Blackwell.
- Madelung, W. (08/19/2011). *Badā'*. Encyclopædia Iranica. Retrieved from <http://www.iranicaonline.org/articles/bada-theological-term>.
- Manto, S. H. (1997). Sa'adat Hasan Manṭo, and Daniyal Mueenuddin. *Mottled Dawn: Fifty Sketches and Stories of Partition*. Translated by Khalid Hasan. New Delhi; New York: Penguin Books.
- Manṭo, S. H. (2012). *Jahān-I Manṭo: Sa'adat Hasan Manṭo Ke 151 Shāhkār Afsāne*. New Delhi: Farid Book Depot.
- McDermott, M. J. (1986). *The Theology of al-Shaikh al-Mufid*. Beirut: Librairie Orientale.
- McGinnis, J. (2010). *Avicenna*. Oxford University Press: New York.
- Metz, J. B. (2002). Gott und Zeit. Theologie und Metaphysik an den Grenzen der Moderne. In K. Dethloff, L. Nagl & F. Wolfram (Eds.), *Religion, Moderne, Postmoderne. Philosophisch-theologische Erkundungen* (pp. 63-79). Berlin: Parerga Verlag.
- Milbank, J. & Pickstock, C. (1999). *Graham Ward: Radical Orthodoxy. A New Theology*. London-New York: Routledge.
- Mir-Hosseini, Z., Al-Sharmani M. & Rumminger, J. (2015). *Men in Charge? Rethinking Authority in Muslim Legal Tradition*. Oxford: Oneworld.
- Misbah Yazdi, M. T. (1999). *Philosophical Instructions*. Translated by M. Legenhausen & A. Sarvdalir. Binghamton: IGCS & Brigham Young University.
- Moltmann, J. (1993). *The Church in the Power of the Spirit*. Minneapolis: Fortress.
- Moosa, E. (2005). *Ghazali and the Poetics of Imagination*. Chapel Hill, NC: University of North Carolina Press.
- Mulhall, S. (2014). Wittgenstein on religious language. In M. McGinn (Ed.), *Oxford handbook of Wittgenstein* (pp. 755-774). Oxford University Press.
- Müller, K. (2006-2010). *Glauben Fragen Denken*. Münster: Aschendorff.

- Murphy, M. (2014, Spring Edition). Perfect Goodness. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy*. Retrieved from <https://plato.stanford.edu/cgi-bin/encyclopedia/archinfo.cgi?entry=perfect-goodness>.
- Murphy, N. (2009). Divine Action in the Natural Order: Buridan's Ass and Schrödinger's Cat. In F. L. Shults, N. Murphy & R. J. Russell (Eds.), *Philosophy, Science and Divine Action* (pp. 263-303). Leiden: Brill.
- Musawah (2016). *Women's Stories, Women's Lives: Male Authority in Muslim Contexts*. Retrieved from <http://www.musawah.org/sites/default/files/MusawahGPL2016.pdf>.
- Nash, J. (2008). Re-Thinking Intersectionality. *Feminist Review* 89, 1-15.
- Nash, J. (2014). Institutionalizing the Margins. *Social Text*, 118, 45-65.
- Neiman, S. (2017). *Widerstand der Vernunft. Ein Manifest in postfaktischen Zeiten*. Salzburg München: Ecowin Verlag.
- Nitsche, B. (2013). Muslimischer Monotheismus und christliche Trinitätslehre. Ureigene Anliegen und Chancen der Begegnung. In M. Tatari & K. v. Stosch (Eds.), *Trinität Anstoß für das islamisch-christliche Gespräch* (pp. 87-125). Paderborn: Schöningh.
- Nu'mānī, S. (1999). *Maqālāt-I Shiblī*, Vol. 1. Azamgarh: Dārul Muṣannifīn.
- Ort, S. & Resing, V. (2017). *AfD, Pegida und Co. Angriff auf die Religion?* Freiburg: Herder.
- Ort, S. (2007). *Die Theologie nach dem Ende der Postmoderne: Zitierfähig und denkwürdig*. Herderkorrespondenz, 61, 6.
- Pannenberg, W. & Rendtorff T. (1961). *Offenbarung als Geschichte*. Göttingen: Vandenhoeck und Ruprecht.
- Pinnock, C. (1986). God Limits His Knowledge. In D. Basinger & R. Basinger (Eds.), *Predestination and Free Will: Four Views of Divine Sovereignty and Human Freedom* (pp. 143-162). Downers Grove, IL: Intervarsity.
- Pröpper, T. (2001). *Evangelium und freie Vernunft: Konturen einer theologischen Hermeneutik*. Freiburg: Herder.
- Pröpper, T. (2012). *Theologische Anthropologie*, Vol. 1. Freiburg-Basel-Wien: Herder.
- Putnam, H. (2009). *Jewish Philosophy as a Guide to Life*. Bloomington, Indiana: Indiana University Press.
- Rahman, F. (1975). *The Philosophy of Mulla Sadra*. Albany: State University of New York Press.
- Rahman, F. (1982). *Islam and Modernity*. Chicago: University of Chicago Press.
- Rahner, K. (1976). *Grundkurs des Glaubens. Einführung in den Begriff des Christentums*. Freiburg i.Br.: Herder.
- Rahner, K. (1984). *Grundkurs des Glaubens. Einführung in den Begriff des Christentums*. (5th ed.). Freiburg-Basel-Wien: Herder.
- Rahner, K. (Ed.). (1965). *Theologie der Freiheit. Schriften zur Theologie*, Vol. 6: Neuere Schriften (pp. 215-237). Einsiedeln: Benziger.

- Rahner, K. (Ed.). (1965). *Über die Einheit von Nächsten- und Gottesliebe*. Schriften zur Theologie, Vol. 6: Neuere Schriften (pp. 277-298). Einsiedeln: Benziger.
- Rahner, K. (Ed.). (1997). *Hörer des Wortes. Zur Grundlegung einer Religionsphilosophie. Sämtliche Werke*, Vol. 4. Freiburg i.Br.: Herder.
- Recki, B. (2009). *Freiheit*. Wien: UTB.
- Rhoda, A. (2011). *The Fivefold Openness of the Future*. In W. Hasker, T. Oord & D. Zimmerman (Eds.), *God in an Open Universe: Science, Metaphysics, and Open Theism* (pp. 69-93). Eugene, Oregon: Pickwick.
- Rissler, J. (2006). *Open Theism*. Internet Encyclopedia of Philosophy. Retrieved from <http://www.iep.utm.edu/o-theism/>.
- Rizvi, S. H. (2009). *Mullā Ṣadrā and Metaphysics: Modulation of Being*. London & New York: Routledge.
- Robinson, M. (2018). *What Are We Doing Here?: Essays*. New York: Farrar, Straus & Giroux.
- Rowe, W. (2018, Fall Edition). Divine Freedom. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy*. Retrieved from <https://plato.stanford.edu/cgi-bin/encyclopedia/archinfo.cgi?entry=divine-freedom/>.
- Ruhstorfer K. (2016). Die Grenzen des Unbegrenzbaren. Ein theo-logischer Aufbruch. In R. Gutschmidt & T. Rentsch (Eds.), *Transzendenz, Sinn, Gott. Das Problem der nichtmetaphysischen Lesart der religiösen Rede von Gott* (pp. 252-275). Münster: mentis.
- Ruhstorfer, K. (Ed.). (2013). *Free Will Defence. Einige Anmerkungen zu Theodizee und Freiheit. Glaube im Aufbruch. Katholische Perspektiven* (pp. 101-129). Paderborn: Schöningh.
- Ruhstorfer, K. (Ed.). (2014). *Der dreieine Gott als Geschichte und Gegenwart*. Gotteslehre (Theologie Studieren im modularisierten Studiengang. Modul 7) (pp. 263-351). Paderborn-München-Wien-Zürich: UTB.
- Russell, B. (1971). *On the Notion of Cause*. In *Mysticism and Logic* (pp. 132-151). New York: Barnes & Noble.
- Russell, R. (2003). *The Oxford India Ghalib: Life, Letters and Ghazals*. New Delhi: Oxford University Press.
- Ruzgar, M. (2012). An Islamic Perspective; Theological Development and the Problem of Evil. In J. B. Cobb (Ed.), *Religions in the Making; Whitehead and the Wisdom Traditions of the World* (pp. 72-97). Cascade Books.
- Sadra, M. (1967). Ṣadr al-Dīn Muḥammad ibn Ibrāhīm al-Šīrāzī, RiḍāLuṭṭfī / MuḥammadRiḍāMuḥaffar (Eds.), *al-Ḥikma al-muta' āliyya fi l-asfār al-'aqliyya al arb'a (=al-Asfār)*. [Die transzendente Theosophie in den vier Reisen des Intellekts/ The Transcendent theosophy in the Four Journeys of the Intellect] (pp. 423-446). Qom.

- Sanders, J. (1998). *The God who risks. A Theology of Divine Providence*. Downers Grove/Ill: InterVarsity Press.
- Sanders, J. (2007). *The God Who Risks. A Theology of Divine Providence* (rev. ed.). Downers Grove: Inter Varsity Press.
- Sanders, J. (2016). *Theology in the Flesh: How Embodiment and Culture Shape the Way We Think About Truth, Morality, and God*. Minneapolis: Fortress.
- Sanders, J. (2020). *Embracing Prodigals: Overcoming Authoritative Religion by Embodying Jesus' Nurturing Grace*. Eugene, OR: Cascade.
- Sartre, J.-P. (2000). *Der Existenzialismus ist ein Humanismus*. Reinbek: Rowohlt.
- Sartre, J.-P. (Ed.). (2016). Das Sein und das Nichts. Versuch einer phänomenologischen Ontologie. *Gesammelte Werke in Einzelausgaben. Philosophische Schriften*, Vol. 3. Reinbek: Rowohlt.
- Saunders, N. (2002). *Divine Action and Modern Science*. Cambridge: Cambridge University Press.
- Schelling, F. W. J. (Ed.). (1860). Philosophische Untersuchungen über das Wesen der menschlichen Freiheit und die damit zusammenhängenden Gegenstände. *Sämtliche Werke*, Vol. 7 (pp. 290-331). Stuttgart: Cotta.
- Seedat, F. (2013a). When Islam and Feminism Converge. *Muslim World*, 103, 404-420.
- Seedat, F. (2013b). Islam, Feminism, and Islamic Feminism: Between Inadequacy and Inevitability. *Journal of Feminist Studies in Religion*, 29, 25-45.
- Shahrastani, M. (1995). *Al-Milal wa al-Nihal*. Beirut: Dar Al Maarifah.
- Shaikh, S. (2003). Transforming Feminism: Islam, Women, and Gender Justice. In *Progressive Muslims: On Justice, Gender, and Pluralism* (pp. 147-162). Oxford: Oneworld.
- Shameli, A. (2010). The Soul-Body Problem in Islamic Philosophical Psychology. In C. Kanzian & M. Legenhausen (Eds.), *Soul. A Comparative Approach* (pp. 229-237). Frankfurt: Ontos Verlag.
- Sharif, M. (1964). *About Iqbal and his thought*. Lahore: Institute of Islamic Culture.
- Simmons J. A. & Sanders J. (2015). "A Goldilocks God: Open Theism as a Feuerbachian Alternative?" *Element* 6/2, 35-53.
- Söder, J. R. (1999). *Kontingenz und Wissen. Die Lehre von den futura coningentia bei Johannes Duns Scotus*. Münster: Aschendorff.
- Stephens, W. O. (2006). *The Person: Readings in Human Nature*. Upper Saddle River: Pearson Prentice Hall.
- Stosch, K. v. (2006). *Gott – Macht – Geschichte. Versuch einer theodizeesensiblen Rede vom Handeln Gottes in der Welt*. Freiburg: Herder.
- Stosch, K. v. (2012). *Komparative Theologie als Wegweiser in der Welt der Religionen*. Paderborn: Ferdinand Schöningh.
- Stosch, K. v. (2013). Streit um die Erbsünde? In J. Werbick (Ed.), *Sühne, Martyrium und Erlösung? Opfergedanke und Glaubensgewissheit in Judentum, Christentum und Islam* (pp. 81-96). Paderborn: Schöningh.

- Stosch, K. v. (2015). God's Action in History. *European Journal for Philosophy of Religion*, 7, 187-206.
- Stosch, K. v. (2018). *Theodizee*. Paderborn: Schöningh.
- Stosch, K. v. (Ed.). (2019). Impulse für eine Theologie der Freiheit. *Streit um die Freiheit. Philosophische und theologische Perspektiven* (pp. 195-224). Paderborn et alia: Ferdinand Schöningh/ Brill Germany.
- Striet, M. (Ed.). (2004). Konkreter Monotheismus als trinitarische Fortbestimmung des Gottes Israels. *Monotheismus Israels und christlicher Trinitätsglaube* (pp. 155-198). Freiburg-Basel-Wien: Herder.
- Stump, E. (2018). *Atonement*. Oxford University Press.
- Tabataba'i, S. M. H. (2003). *The Elements of Islamic Metaphysics*. London: ICAS Press.
- Tatari, M. (2017). Panentheismus als Möglichkeit islamischer Theologie? In M. Tatari, B. Nitsche & K. v. Stosch (Eds.), *Gott – jenseits von Monismus und Theismus?* Paderborn.
- Ṭayyab, Q. M. (2006). *Tahqīqāt-I Ḥakīm Al-Islām*, Vol. 1. Edited by Muḥammad 'Imrān Qāsmī Bigyānvī. Delhi: Farīd Book Depot.
- Thomasson, A. (2017). What Can We Do, When We Do Metaphysics? In G. D'Oro & S. Overgaard (Eds.), *The Cambridge Companion to Philosophical Methodology* (pp. 101-121). Cambridge: CUP.
- Timpe, K. (2006). A Critique of Frankfurt-Libertarianism. *Philosophia*, 34/2, 189-202.
- Timpe, K. (2016). God's Freedom, God's Character. In K. Timpe & D. Speak (Eds.), *Free Will and Theism. Connections, Contingencies and Concerns* (pp. 277-293). Oxford: Oxford University Press.
- Tuggy, D. (2007). Three Roads to Open Theism. *Faith and Philosophy*, 24/1, 28-51.
- Vahdat, F. (2004). Mehdi Haeri Yazdi and the Discourse of Modernity. In R. Jahanbegloo (Ed.), *Iran: Between Tradition and Modernity* (pp. 51-70). Lanham: Lexington Books.
- Vahid, S. A. (1959). *Iqbal: His Art and Thought*. London: John Murray.
- Valentin, J. (1997). *Atheismus in der Spur Gottes. Theologie nach Jacques Derrida*. Mainz: Grünewald.
- Van Inwagen, P. (1999). Moral Responsibility, Determinism, and the Ability to Do Otherwise. *The Journal of Ethics*, 3, 341-50.
- Vattimo, G. (1997). *Glauben – philosophieren*. Stuttgart: Reclam.
- Wadud, A. (2006). *Inside the Gender Jihad*. Oxford: Oneworld.
- Ward, G. (2008). *The Blackwell Companion to Postmodern Theology*. Oxford: Wiley Blackwell.
- Ward, K. (1990). *Divine action*. London: Collins.
- Ware, B. (2000). *God's Lesser Glory: The Diminished God of Open Theism*. Wheaton, IL: Crossway Books.
- Warrior of the gender jihad returns to her maker after a life well lived*. (1998, Jan 18). Retrieved from <https://shams.za.org/index.php/about-shamima/warrior-of-the-gender-jihad> (2019, Oct 09).

- Weissmahr, B. (1973). *Gottes Wirken in der Welt. Ein Diskussionsbeitrag zur Frage der Evolution und des Wunders*. Frankfurt a.M.: Knecht.
- Werbick, J. (2004). *Von Gott sprechen an der Grenze zum Verstummen*. Münster: LIT Verlag.
- Werbick, J. (2006). „Zur Freiheit hat uns Christus befreit“ (Gal 5,1). Martin Luthers Einspruch gegen Erasmus' „Diatriba de libero arbitrio“ – und was er einer theologischen Theorie der Freiheit heute zu denken gibt. In M. Böhnke (Ed.), *Freiheit Gottes und der Menschen*. Festschrift für Thomas Pröpper (pp. 41-70). Regensburg: Pustet.
- Werbick, J. (2010). *Den Glauben verantworten. Eine Fundamentaltheologie*. Freiburg-Basel Wien: Herder.
- Werbick, J. (2013). *Gnade*. Paderborn: Schönigh.
- White, V. (1985). *The fall of a sparrow. A concept of special divine action*. Exeter: Paternoster Press.
- Whitehead, A. N. (1978). *Process and Reality*. New York: The Free Press.
- Whittemore, R. C. (1959). Iqbal's Panentheism. *The Review of Metaphysics*, 4, 681-699.
- Wolterstorff, N. (2001). Unqualified Divine Temporality. In G. Ganssle (Ed.), *God & Time* (pp. 187-213). Downers Grove, Illinois: InterVarsity Press.
- Woodruff, D. (2011). Presentism and the Problem of Special Relativity. In W. Hasker, T. Oord & D. Zimmerman (Eds.), *God in an Open Universe: Science, Metaphysics, and Open Theism* (pp. 94-124). Eugene, Oregon: Pickwick.
- WWW user survey (n.d.) *About Dr. Khaled Abou El Fadl*. Retrieved from <http://www.scholarofthehouse.org/abdrabelfad.html> (2019, Oct 09).
- WWW user survey (n.d.) *Principles of Harm Reduction*. Retrieved from <https://harmreduction.org/about-us/principles-of-harm-reduction/> (2019, Oct 09).
- WWW user survey (n.d.) *The ISS Story*. Retrieved from <http://www.sistersinislam.org.my/page.php?35> (2019, Oct 09).
- Yazdī, M. H. (1981/1360). *Hiram-i hastī: Taḥlīlī az mabādī-i hastīshināsī-i taṭbīqī*. [Die Pyramide des Seins: Analyse der Grundlagen vergleichender Ontologie]. Teheran.
- Zimmerman, D. (2011). Open Theism and the Metaphysics of the Space-Time Manifold. In W. Hasker, T. Oord & D. Zimmerman (Eds.), *God in an Open Universe: Science, Metaphysics, and Open Theism* (pp. 125-157). Eugene, Oregon: Pickwick.

## Contributors

### *Darius Asghar-Zadeh*

(\*1982), PhD in Comparative Theology, is researcher at the Center for Comparative Theology and Cultural Studies at Paderborn University/ Germany. Areas of research: comparative Theology / interreligious theology, peace and conflict studies, intercultural zeitgeist-hermeneutics, Christian-Muslim relations, Christian systematic theology and Muslim systematic theology (kalām), philosophical theology. Recent publications include: *Menschsein im Angesicht des Absoluten: Theologische Anthropologie in der Perspektive christlich-muslimischer Komparativer Theologie* (Being Human in the Face of the Absolute: Theological Anthropology in the Perspective of Christian-Muslim Comparative Theology), Paderborn: Ferdinand Schöningh 2017; “Zur Möglichkeit eines gemeinsamen theologischen Sprechens von Christen und Muslimen: Konturen interreligiöser Theoriebildung (On the Possibility of a Joint Theological Talk of Christians and Muslims: Contours of Interreligious Theory-Construction),” in: *CIBEDO-Beiträge* 3 (2019), 128-135; “Interreligious Peacebuilding through Comparative Theology,” in: *International Journal on World Peace* 36.3 (2019), 57-82.

### *Aaron Langenfeld*

(\*1985) is acting Professor for Dogmatics, History of Dogma and Fundamental Theology at the University of Vechta. Areas of research: Theological anthropology, esp. the concept of freedom, theological hermeneutics and epistemology, communication of religion in secular contexts. Recent publications include: *Frei im Geist. Studien zum Begriff direkter Proportionalität in pneumatologischer Absicht*, Innsbruck 2021 (Innsbrucker Theologische Studien; 98), in prep.; Together with Sarah Rosenhauer/ Stephan Steiner (ed.): *Menschlicher Geist – Göttlicher Geist? Beiträge zur Philosophie und Theologie des Geistes*, Münster 2021 (STEP; 22); Together with Magnus Lerch, *Theologische Anthropologie*, Paderborn u.a. 2018 (Grundwissen Theologie).

### *Muhammad Legenhausen*

is Professor of Philosophy at the Imam Khomeini Education and Research Institute in Qom, Iran and Professor of Ethics at the University of Qom. Areas of research: the philosophy of religion, metaethics, and epistemology. Recent publications include: “Leo Strauss and the Threat of Moral Relativism” *The Journal of Ethical Reflections*, 2020; “Religious Epistemology and Dialectic”

in *Journal of Philosophical Theological Research*, 2019; and “Truthfulness in Religious Discourse” *Hermeneutische Blätter*, 2018.

*Vahid Mahdavi Mehr*

(\*1988) is Ph.D. student of comparative theology at the University of Paderborn/Germany. Areas of research: comparative theology, Quranic studies, Islamic theology.

*Saida Mirsadri*

(\*1984) is postdoc researcher at the Center of Comparative Theology and Cultural Studies at the University of Paderborn/ Germany. Areas of research: problem of evil (in the light of the moral critiques to the theodicy discourse), concepts of God, modern and postmodern readings of the Islamic theology and philosophy. Recent publications include: “The Encounter with the Theory of Evolution in Islam”, mit Reinhold Bernhardt, *Religionen Unterwegs*, 24. Jg. Nr. 2 Mai 2018, S. 10-15 (German), “A Comparative Study of the Idea of Openness and Bada’ in the Christian and Shiite Theologies”, co-authored with Mansour Nasiri, *Jostarha-ye Falsafe-ye Din* (2019), pp. 129-149 (Persian). “Reading Iqbal in the Light of Kierkegaard; towards an Existentialist Approach to Islam”, co-authored with Mansour Nasiri (*Philosophy East and West*, to be published on April 2021).

The PhD dissertation defended in December 2020 under the title “A New Islamic Response to the Problem of Evil, based on Muhammad Iqbal’s Metaphysics”.

*Ebrahim Moosa*

(\*1957) is Mirza Family Professor of Islamic Thought and Muslim Societies at the University of Notre Dame, USA. Areas of research: historical studies; Islamic thought; ethics, theology and modern Islamic thought, Muslim intellectual traditions and education in South Asia-especially madrasas. Recent publications: *What is a Madrasa?* University of North Carolina Press Chapel Hill, NC: University of North Carolina Press, 2015; together with Charles Villa-Vicencio, Erik Doxtader, *The African Renaissance and the Afro-Arab Spring: A Season of Rebirth?* (Georgetown University Press, 2015); together with Jeffrey T. Kenney, *Islam in the Modern World*, (London & New York, Routledge, 2013).

*Karlheinz Ruhstorfer*

(\*1963) is Professor of Dogmatics at the Theological Faculty, University of Freiburg, Germany. Areas of research: Christology and Doctrine of Trinity, Theory of Revelation, Theological Topology and Diagnosis of Time (kairology),

Relationship between Philosophy and Theology resp. Politics and Religion. Recent Publications: *Freiheit – Würde – Glauben. Christliche Religion und westliche Kultur*, Paderborn u.a. 2015; *Befreiung des “Katholischen”. An der Schwelle zu globaler Identität*, Freiburg u.a. 2019; *Christologie* (Ed.), Paderborn-München-Wien-Zürich (UTB) 2018; *Unwandelbar? Ein umstrittenes Gottesprädikat in der Diskussion* (Ed.), (Beiheft zur Ökumenischen Rundschau) Leipzig 2018; together with Martin Kirscher: *Die gegenwärtige Krise Europas. Theologische Antwortversuche*, (Quaestiones disputatae 291) Freiburg u.a. 2018; together with Ralf Rothenbusch (Ed.): *Eingegeben von Gott. Zur Inspiration der Bibel und ihre Geltung heute*, (Quaestiones disputatae 296), Freiburg u.a. 2019; *Zwischen Progression und Regression. Streit um den Weg der katholischen Kirche* (Ed.), Freiburg 2019.

*John E. Sanders*

is Emeritus Professor of Religious Studies, Hendrix College. Areas of research: values in American Christianity, cognitive linguistics and divine providence. Recent publications include: *Embracing Prodigals: Overcoming Authoritative Religion by Embodying Jesus’ Nurturing Grace* (Cascade 2020), *Theology in the Flesh: How Embodiment and Culture Shape the Way We Think About Truth, Morality, and God* (Fortress, 2016), *The God Who Risks* (IVP 2007).

*Klaus von Stosch*

(\*1971) is Schlegel-Professor of Systematic Theology at Bonn University. Areas of research: comparative theology, faith and reason, problem of evil, Christian theology responsive to Islam, esp. Christology, theology of the Trinity. Recent publications include: Together with Muna Tatari: *Prophetin – Jungfrau – Mutter. Maria im Koran*, Freiburg: Herder 2021 (English translation with Gingko will be published by november 2021); Together with Saskia Wendel/ Aaron Langenfeld/ Martin Breul (ed.): *Streit um die Freiheit. Philosophische und theologische Perspektiven*, Paderborn: Brill Germany 2019; Together with Francis X. Clooney (ed.), *How to do Comparative Theology*, New York: Fordham University Press 2018.



# Person Index

- Aaron 60  
Abd al-Jabbar 3, 213  
Abou El Fadl, K. 176, 178-181  
Abraham 9, 66, 152-175  
Adorno, T. W. 154, 163  
Ahmed, L. 173  
Al-Birkawī (al-Birkilī), M. 193, 196  
Al-Būṭī, M. 194ff.  
Al-Ghazālī, A. 47, 193, 197ff.  
Ali, K. 179-183  
Al-Kafawī, A. 198  
Al-Kulaynī 142, 146ff.  
Al-Nābulusī 196f.  
al-Shaykh al-Ra'īs 49, 57  
al-Suhrawardī 193  
Alyosha 16  
Al-Zabidī, S. M. 198  
Anselm of Canterbury 97, 110  
Anwar, E. 51  
Arendt, H. 911  
Aristotle 3, 33f., 66, 146, 149, 157f.  
Ashgar-Zadeh, D. 45, 47, 49, 65f., 73  
Augustine 3, 8, 101, 110, 158f.  
Avicenna/ Ibn Sīnā 46-53, 65, 67, 137-140, 144  
Azadegan, E. 67f.
- Bāb 134  
Barlas, A. 176, 180, 187  
Bayam, E. 3  
Belo, C. 48, 144  
Belt, T. 33  
Berger, J. 207  
Berger, P. L. 200ff.  
Bernhardt, R. 155  
Bonhoeffer, D. 10  
Boyd, G. 13, 17f., 24, 26f., 29f., 42, 47ff., 51f.,  
78  
Brümmer, V. 11  
Burrell, D. 148
- Camus, A. 112  
Chakrabarty, D. 190  
Chittick, W. C. 149ff.  
Clayton, P. 148
- Cobb, J. B. 116, 155  
Couenhoven, J. 95  
Craig, W. L. 139  
Crenshaw, K. 137
- Dawid, R. 145  
Dawwānī, M. 193  
De Cillis, M. 49  
Deleuze, G. 198  
Derrida, J. 164ff.  
Dombrowski, D. A. 116f., 119  
Dowe, P. 147  
Duns Scotus, J. 49, 159
- El Kaisy-Friemuth, M. 49, 51  
El-Bizri, N. 47, 55  
Ellis, R. 11  
Enver, I. H. 121, 123f.  
Erickson, M. 19
- Fagenblat, M. 59  
Fakhr al-Dīn al-Rāzī 47  
Fales, E. 144, 147  
Feldman, S. 3  
Ferraris, M. 154  
Feynman, R. P. 57  
Fichte, J. G. 92, 160  
Flint, T. P. 41f.  
Forester, R. 26  
Foucault, M. 162, 165, 168  
Fredericks, J. L. 102  
Freud, S. 162
- Garcia, L. 96  
Geiselberger, H. 154, 166  
Gelder, G. J. v. 208  
Ghaemmaghami, A. 50  
Ghalib, A. K. 204ff.  
Gilānī, M. A. 194f.  
Gramsci, A. 202f.  
Greshake, G. 78, 91  
Griffin, D. R. 116f.  
Grössl, J. 41, 47, 51, 96  
Gutas, D. 137

- Ḥā'irī Yazdī, M. 51, 193  
 Habakkuk 16  
 Hajatpour, R. 50ff.  
 Halvorson, H. 139  
 Hammer, J. 172  
 Hardt, P. 165  
 Hartshorne, C. 113, 117ff.  
 Harvey, S. 14  
 Hasker, W. 3, 12f., 17f., 20, 41, 48, 65  
 Hegel, G. W. F. 153, 155, 160f.  
 Hess, E. 22  
 Hidayatullah, A. 180, 186f.  
 Hill, P. 188  
 Hodgson, P. C. 153  
 Honnefelder, L. 45, 49  
 Horkheimer, M. 163  
 Howard, I. K. A. 136  
 Hüfer, W. 161  
 Hume, D. 95, 149  
 Hunt, D. 12  
  
 Ibn al-'Arabi 150f.  
 Ibn Bābawayh 134  
 Ibn Bābawayh, M. I. A. 134  
 Ibn Ezra 3  
 Iqbal, M. 3, 113ff., 117, 119-130  
 Irenaeus 26  
  
 Jackson, S. 173ff.  
 Johnson, E. 11, 23  
 Jones, W. 173f.  
 Jüngel, E. 78  
  
 Kalin, I. 148  
 Kamal, M. 51f.  
 Kane, R. 89  
 Kant 80, 101, 156f., 160f.  
 Kaufman, G. D. 155  
 Keil, G. 98  
 Keller, C. 165f., 168  
 Kenny, A. 190  
 Khomeini, R. 56, 140  
 Khorchide, M. IX, 172  
 Kierkegaard, S. 101  
 Kraemer, J. L. 208  
 Kragh, H. 139  
 Kreiner, A. 100, 102  
  
 Krings, H. 107ff.  
 Krump, D. 11  
  
 Lakoff, G. 23  
 Langenfeld, A. 44, 55f., 59, 97, 101, 111  
 Larmer, R. 147  
 Latour, B. 198f.  
 Legenhausen, M. 44, 50f., 67, 92, 138, 144, 149  
 Lerch, M. 105  
 Levinas, E. 154  
 Lindbeck, G. A. 160  
 Locke, J. 95  
 Lodahl, M. 3  
 Lucas, J. R. 22  
  
 Madelung, W. 142  
 Manto, S. H. 206ff.  
 Marston, P. 26  
 Marx, K. 161f.  
 McDermott, M. J. 138  
 McGinnis, J. 47ff.  
 Mahdavi Mehr, V. 65, 68-73  
 Meister Eckhart 159  
 Metz, J. B. 53, 163  
 Milbank, J. 160  
 Mirsadri, S. 3, 44  
 Mir-Hosseini, Z. 183f.  
 Misbah Yazdi, M. 138f., 149f.  
 Moltmann, J. 11  
 Moosa, E. 198  
 Moses 9, 11f., 60  
 Mulhall, S. 62  
 Müller, K. 154  
 Murphy, N. 95, 148  
 Musawah 183ff.  
  
 Nash, J. 173  
 Neiman, S. 166  
 Nietzsche, F. 162  
 Nitsche, B. 109  
 Nu'mānī, S. 195  
  
 Occam, W. 159  
 Ort, S. 154, 165  
  
 Pickstock, C. 160  
 Plato 3, 27, 66

- Pröpper, T. 79, 99f., 154  
 Putnam, H. 10  
  
 Rahman, F. 176  
 Rahner, K. 78-82, 84f., 92, 104, 110, 112, 156  
 Recki, B. 95  
 Rendtorff, T. 153  
 Resing, V. 154  
 Rhoda, A. 7  
 Rhodes, A. 33  
 Rissler, J. 142  
 Rizvi, S. H. 50  
 Robinson, M. 199  
 Rowe, W. 95  
 Ruhstorfer, K. 129, 153f., 161  
 Russell, B. 147, 205  
 Ruzgar, M. 113  
  
 Şadrā, M. 50ff., 65, 67, 139f., 150  
 Sanders, J. 3, 5, 29, 47, 54, 57f., 61, 67, 69, 71f.,  
 78f., 90f., 123, 127f., 211, 215  
 Sartre, J.-P. 103f.  
 Saunders, N. 148  
 Schelling, F. W. J. 100, 160f.  
 Schmitt, C. 162  
 Seedat, F. 173  
 Shahrestani, M. 61  
 Shaikh, S. 173  
 Shamelī, A. 49  
 Sharif, M. 125  
 Shaykh Muḥīd 138  
 Shaykh Sadūq 138  
 Simmons, J. A. 65, 69  
 Söder, J. R. 49  
 Sohravardi 150  
 Spinoza, B. 196  
 Stephens, W. O. 149  
  
 Stosch, K. v. 44f., 78f., 92f., 98, 101, 114, 153,  
 163f., 172  
 Striet, M. 109  
 Stump, E. 83  
  
 Tabataba'i, S. M. H. 148  
 Tatari, M. 42  
 Ṭayyab, Q. M. 195  
 Thomas Aquinas 83, 91, 159  
 Thomasson, A. 44f.  
 Tillich, P. 18  
 Timpe, K. 25, 103  
 Topkara, U. 18  
 Tuggy, D. 22  
  
 Vahdat, F. 50  
 Vahid, S. A. 121  
 Valentin, J. 165  
 Van Inwagen, P. 25  
 Vattimo, G. 154  
  
 Ward, G. 165  
 Ward, K. 77f.  
 Ware, B. 30, 32  
 Weissmahr, B. 79  
 Werbick, J. 84-89, 97, 105  
 White, V. 77, 173  
 Whitehead, A. N. 115f., 118-121  
 Whittemore, R. C. 121, 127  
 Wolterstorff, N. 7  
 Woodruff, D. 7  
  
 Yazdī, M. H. 50f.  
  
 Zargarinezhad 60  
 Zimmermann, D. 7