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Nota di contenuto	Chapter 1: Introduction -- Chapter 2: Iqbal and the Islamic Tradition -- Chapter 3: Iqbal and the Western Tradition -- Chapter 4: Iqbal and the Metaphysics of Creative Flow -- Chapter 5: Iqbal and Panpsychism -- Chapter 6: Iqbal and Panentheism -- Chapter 7: Iqbal and Evolution -- Chapter 8: Conclusion.
Sommario/riassunto	"This is an important work on Iqbal's theological philosophy. This work carries forward Iqbal's project to find a way to think the tenets of modern science in harmony with the tenets of Islam and vice versa. Siler describes Iqbal's relationship with the Islamic tradition as 'one that attempts to balance critique and reverence.' I would say the same is true of Siler's relationship to Iqbal's work." –Richard Gilmore, Professor, Department of Philosophy, Concordia College, USA; author of Emerson as Philosopher: Postmodernism and Beyond (2023).

“Muhammad Iqbal's relevance for contemporary discussions on philosophical theology, the philosophy of mind, and the intersection of science and religion continues to grow. Under Siler's guidance, Iqbal emerges as a formidable process philosopher and theologian who, while deeply rooted in the Islamic tradition, also challenges its classical expressions. Siler effectively showcases Iqbal's capacity to engage with modern thinkers on pivotal issues such as panentheism, panpsychism, and the theory of evolution. This book is a welcomed contribution to Iqbal scholarship, process philosophy, and the broader conversation surrounding science and religion.” -Andrew M. Davis, Academic and Research Director at the Center for Process Studies; author of *Mind, Value, and Cosmos: On the Relational Nature of Ultimacy* (2020)

This book explores Muhammad Iqbal's poetic vision of a universe in a state of becoming, and, by putting this vision in conversation with contemporary metaphysical models, articulates the contribution Iqbal's vision makes to discussions about Islamic theology, philosophy, and science. To do so, the book articulates Iqbal's critique of the Islamic tradition and distinguishes his system from classical Islamic thought while also highlighting his positive influences in this regard (Al-Biruni, Suhrawardi, etc). It explores features of Iqbal's vision in light of contemporary metaphysical models by emphasizing three key elements of his thought—metaphysics of becoming, panentheism and panpsychism. While locating Iqbal within the spectrum of these particular schools of thought, Logan David Siler discusses the strengths of his position, and reveals the relevance of his thought to the religion and science conversation—particularly in the realm of evolutionary biology. It is these realms of thought that articulate the most formidable challenges to the theistic view. Yet, Iqbal offers a vision which provides a means to challenge the more metaphysical claims of scientism. Additionally, Siler critiques the shortcomings of Iqbal's vision and offers suggestions for how to improve it. Logan David Siler has a Master's in Islamic Leadership from Bayan Graduate School and a PhD in Comparative Theology and Philosophy from Claremont School of Theology. His research interests concern the intersections between Islamic metaphysics and the scientific worldview.
