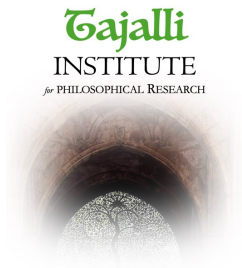


Tajalli
INSTITUTE
for PHILOSOPHICAL RESEARCH

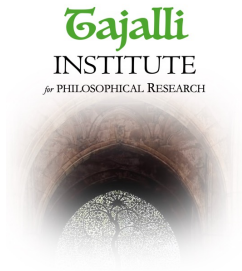


TAJALLI INSTITUTE FOR PHILOSOPHICAL RESEARCH
*aims to set in motion multifaceted renewal of Islamic thought
and practice through foundational methodological renewal*



1 *Why* methodological renewal?

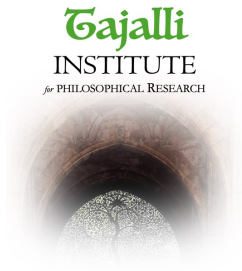
Traditional Islamic philosophy and *kalām* as currently understood have shown themselves to be largely incapable of meeting the needs of the age we find ourselves living in.



2 *Why* methodological renewal?

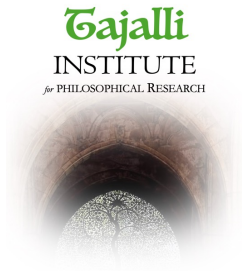
This conclusion is not founded upon a dismissal of the intrinsic value of *kalām* or traditional Islamic philosophy, nor on a rejection of the capacity of those broad traditions to meet the needs of this time in principle.

Rather, it rests on observing the *disconnect* in intelligibility that has obtained in the intervening period between the development of those broad methodologies and the writing of the great traditional works, on the one hand, and the advent of modernity, on the other, an observation which compels one to conclude that they are strictly and verifiably *not addressing* this time.



3 *Why* methodological renewal?

If contemporary 'Islamic' philosophical discourse is not to deteriorate into a species of glorified antiquarianism, fossil classification, and museum curation, or worse, a cliquish subculture of identitarian psychological reinforcement, it needs to be a living tradition in that it is willing to reexamine its methodological assumptions.



4 *Why* methodological renewal?

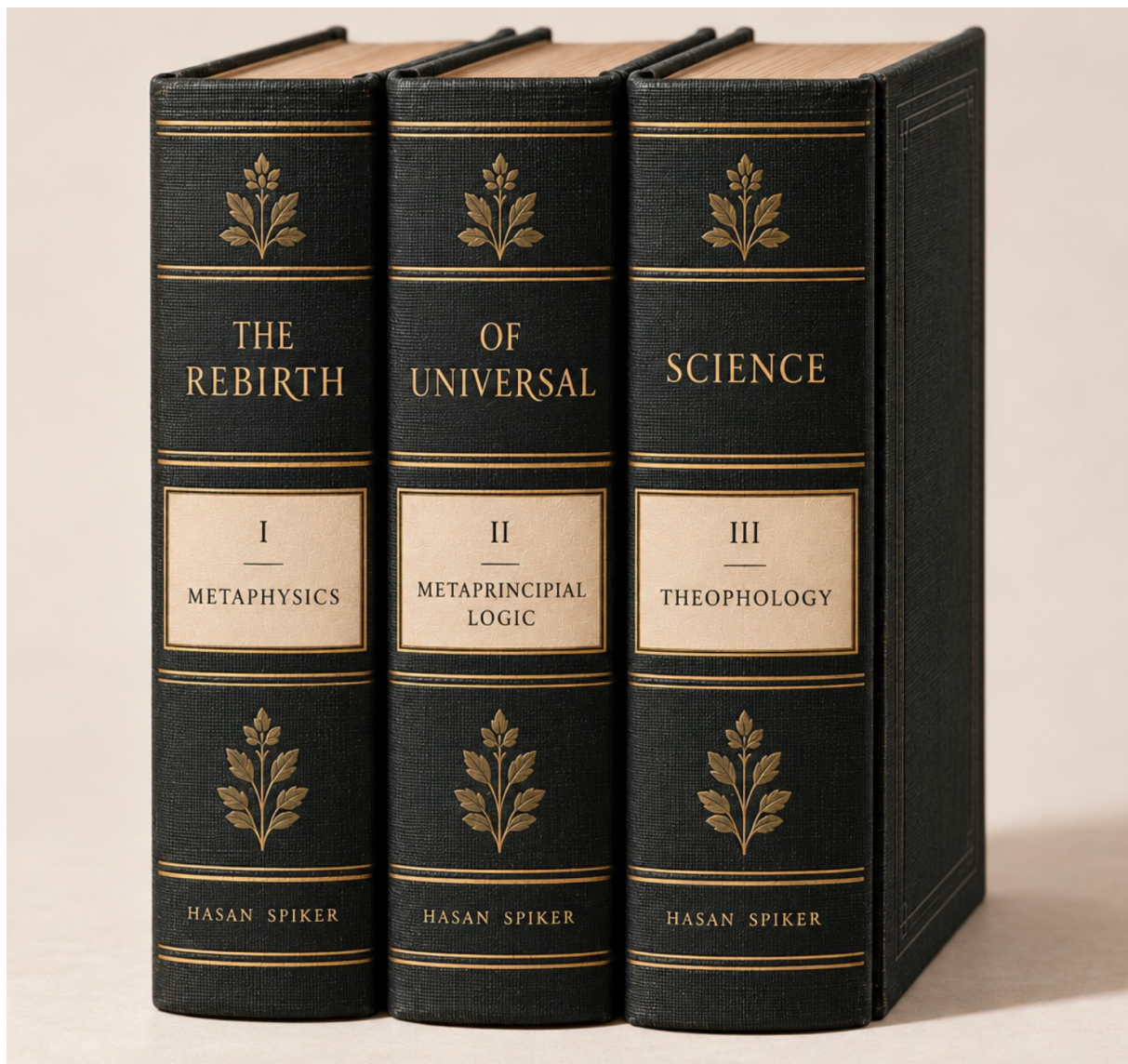
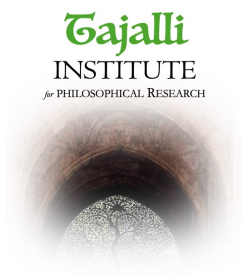
Especially in neo-*kalam* today, we see all too much of ‘the pugnacious dogmatism of partial reflection’ against which Coleridge warned. If we are to remain dogmatic in a time of overwhelming relativism, our view of the world will be increasingly liable to be dismissed as another ‘faith position,’ which has no intrinsic intelligibility to the human mind, nor light to shed on the central dilemmas of the human condition in our time. Such a state of affairs would vitiate the very purpose underlying the revelation of Islam.

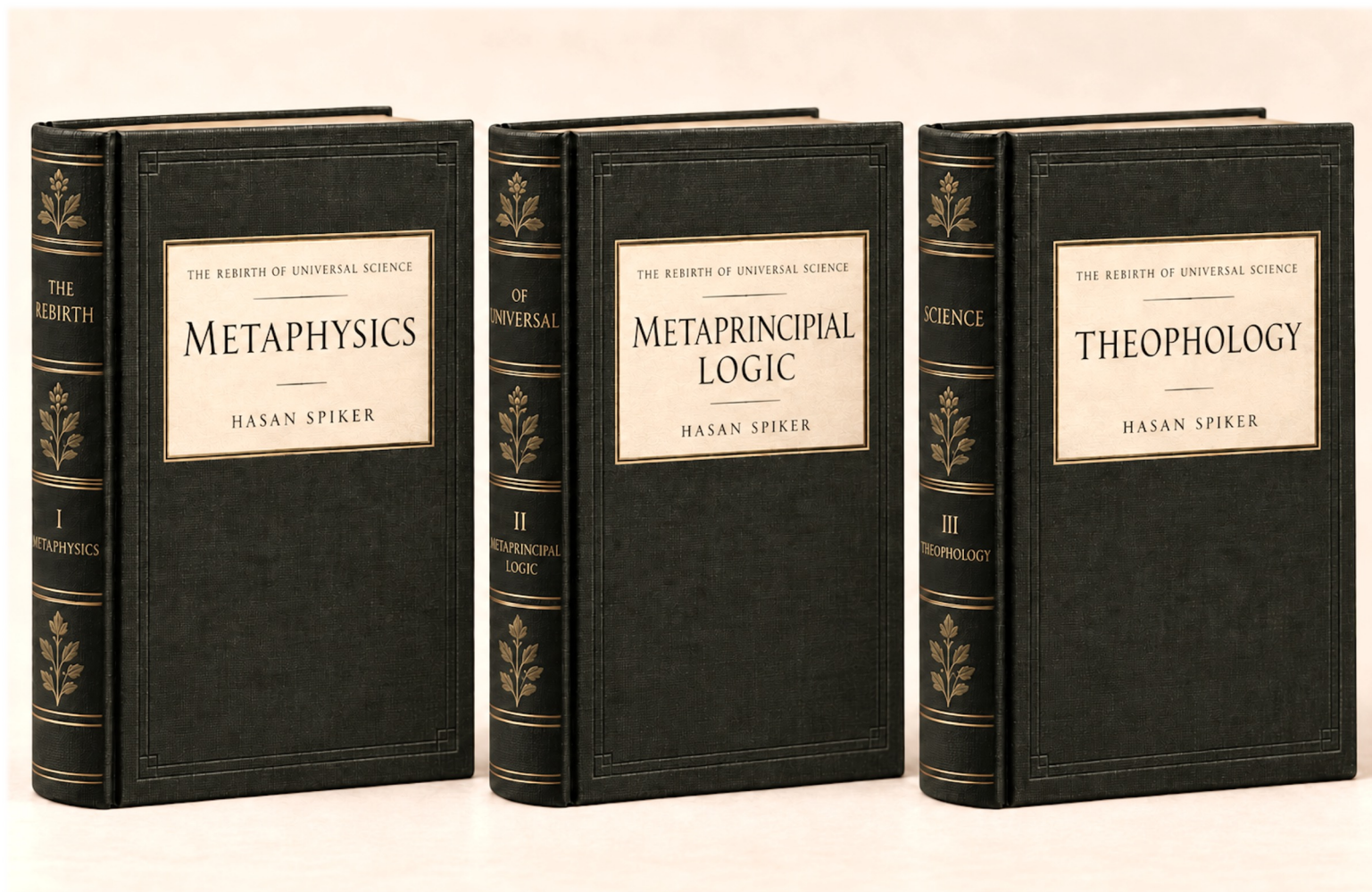
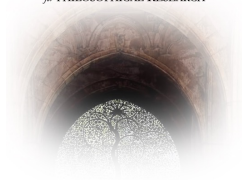


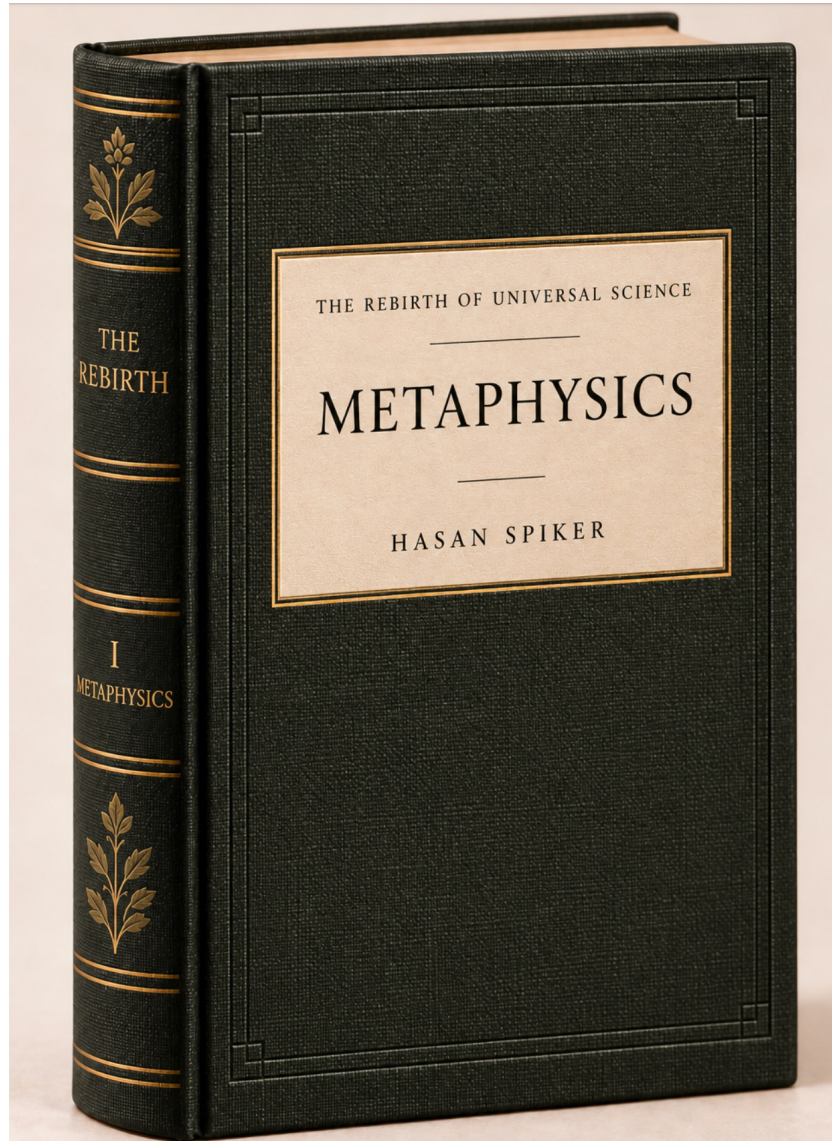
How methodological renewal?

Elementary and secondary education for children and tertiary education for adults cannot possibly communicate a traditional Islamic worldview robust enough to anticipate all manner of intellectual challenges, *if the intellectual framework underlying that worldview has not been* **1** established on the foundational level of demonstrative reason, **2** placed in critical conversation with fundamental iterations of those intellectual challenges.

As such, an indispensable *sine qua non* of authentic renewal requires **the authoring of a large-scale work that critically evaluates divergent late-*kalam*, Avicennan, *ishrāqī*, and Akbarian metaphysical and epistemological starting points and foundations (informed by a faculty holism that explicitly synthesizes revelation, logic, and metaphysics in a demonstration of revelation's intrinsic plenitude of unitive intelligibility) and places them in conversation with the dominant epistemological starting points and foundations underlying modernity, including the Kantian, Hegelian, phenomenological and existentialist, as well as the Thomist, Ockhamist, Cartesian, as well as those of other major schools.**







Volume 1 of *The Rebirth of Universal Science*:

A reevaluation, amongst a diverse range of further foundational questions, of

1 the starting point of metaphysics,

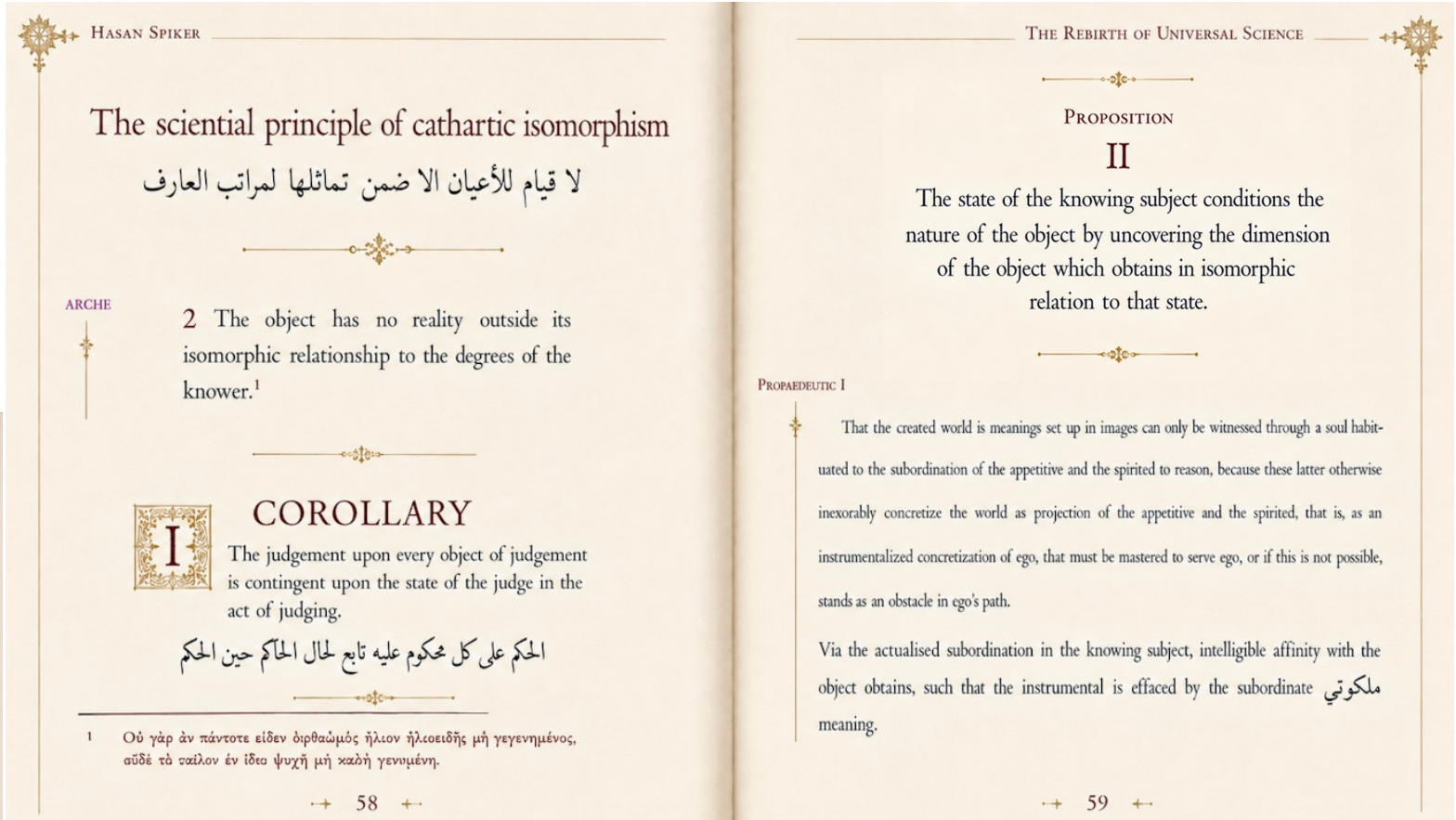
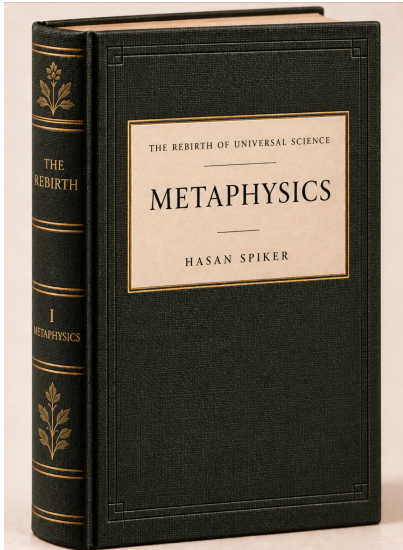
2 the rootedness of discursive and receptive reason in being,

3 The prospects of theoretical reason for the deduction of metaphysical knowledge,

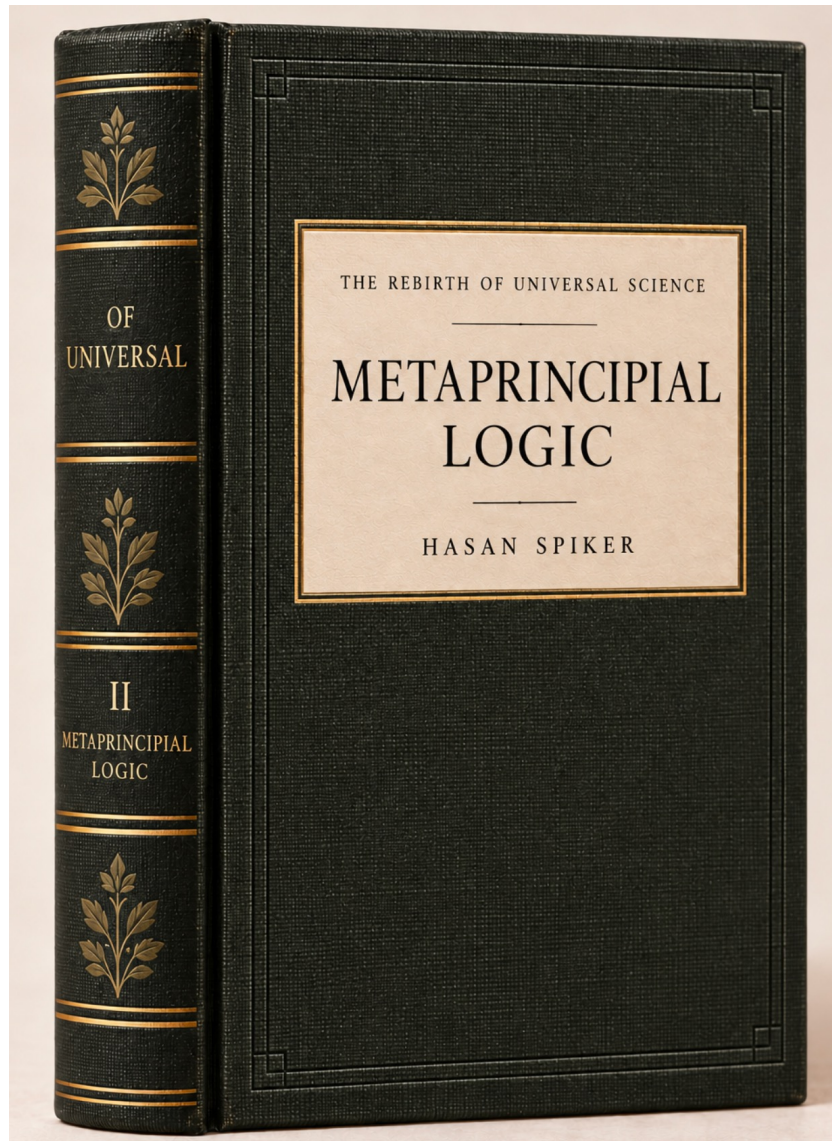
4 A comprehensively renewed principal foundation for the practice of metaphysics founded upon faculty holism.

5 A demonstration of the continuity of intelligibility between the different orders of human experience revealed by that faculty holism.

6 In conversation with the diverse schools of the Islamic tradition, as well as the likes of Plato, Aristotle, Plotinus, Proclus, Damascius, John Scotus Erigena, Aquinas, Duns Scotus, Ockham, Nicolas of Cusa, Marsilio Ficino, Descartes, Suarez, Spinoza, Cudworth, Leibniz, Kant, Hegel, Schelling, Schopenhauer, Feuerbach, Marx, Husserl, Bradley, Heidegger, Hartmann, Sartre, Adorno, and others.



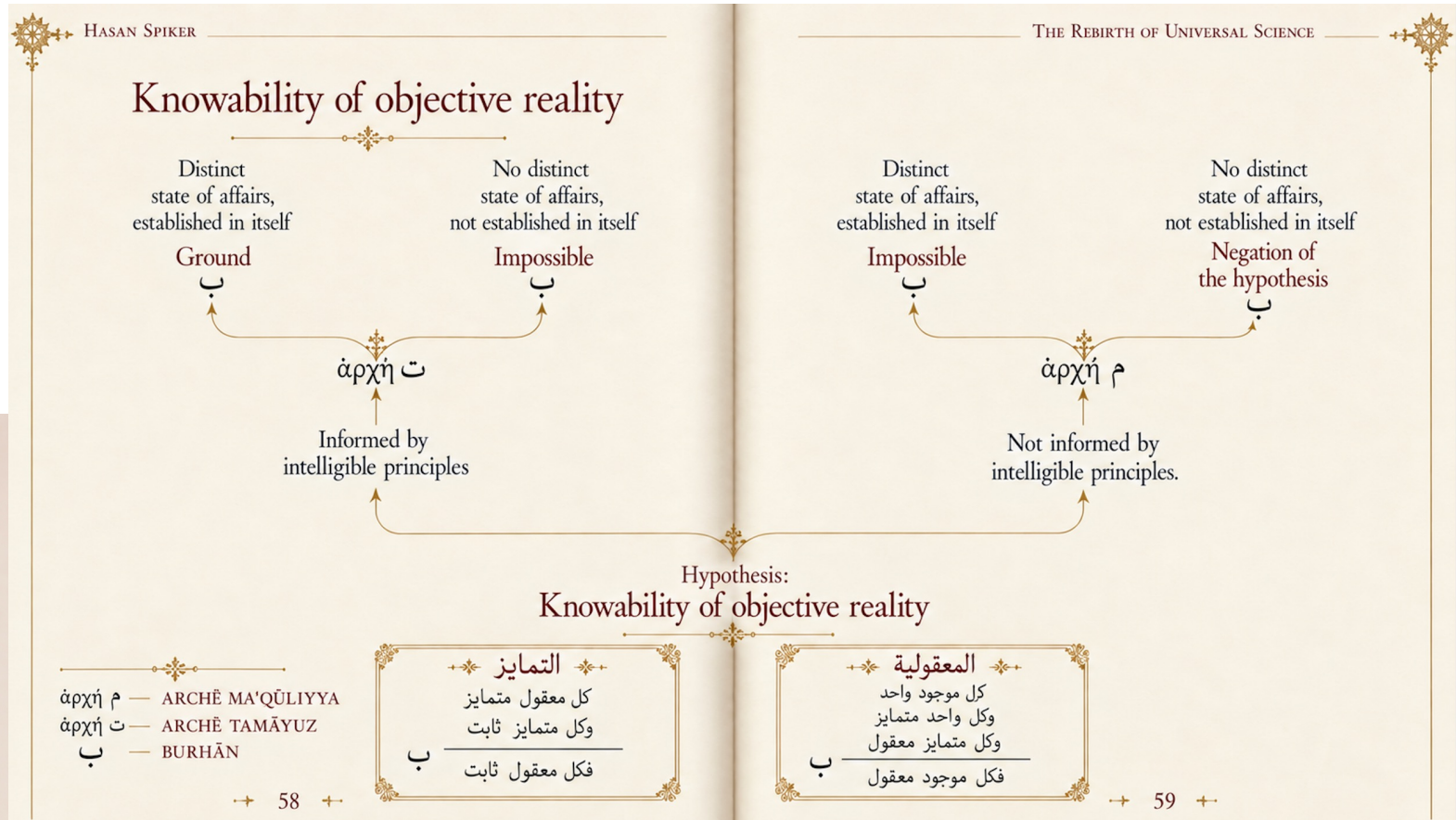
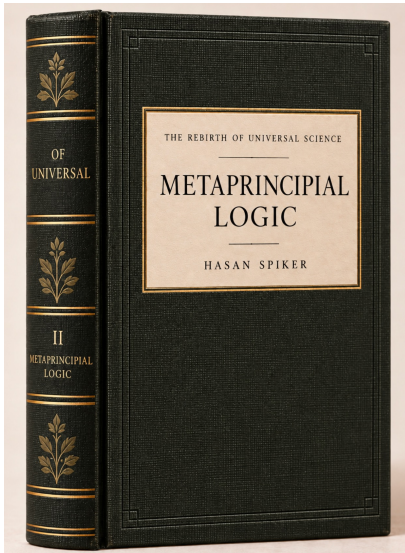
Illustrative page design for the proposed metaphysics volume.



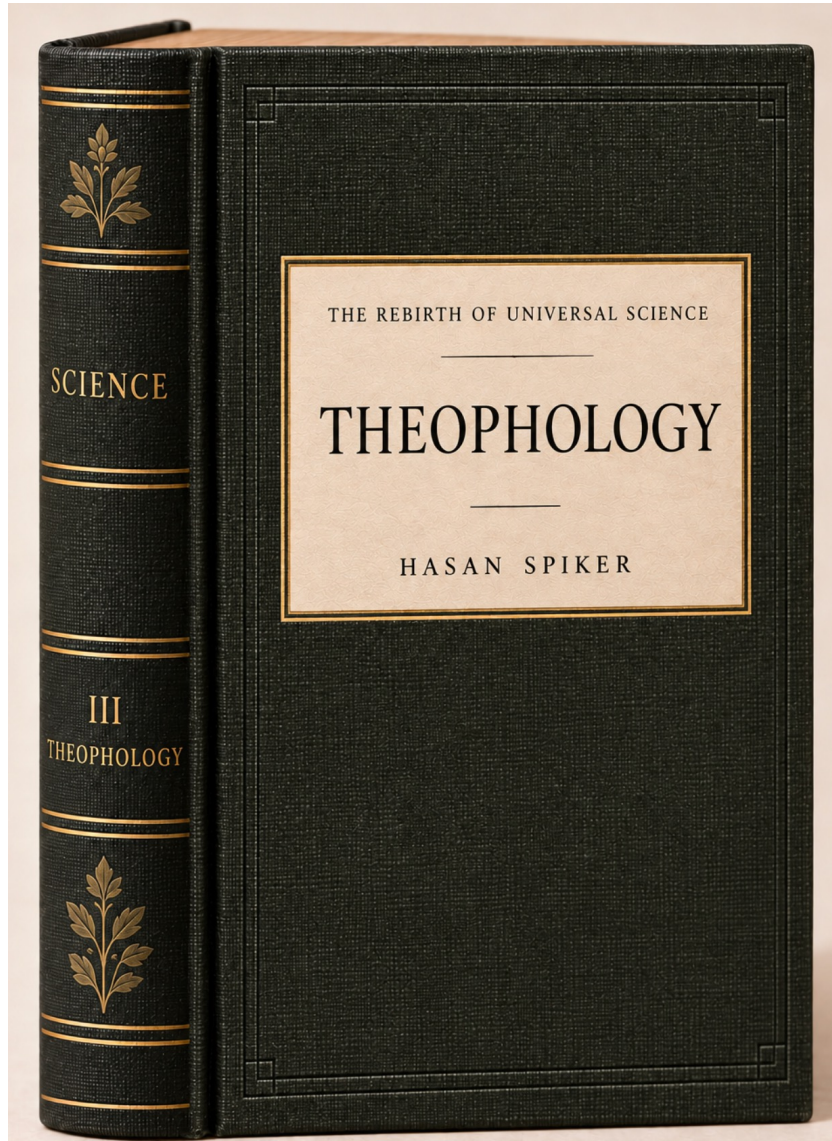
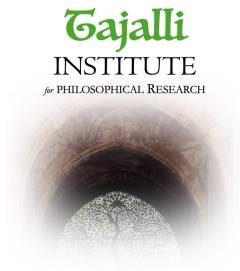
Volume 2 of *The Rebirth of Universal Science* :

A reevaluation, amongst a diverse range of further foundational questions, of

- 1 the metaphysical grounding of logic,
- 2 the limitations of immanentist quantification over individuals in Aristotelian logic, and the possibility of a metaphysically 'vertical' logic.
- 3 The success of Aristotelian, Avicennan, and Suhrawardian, Gelenbevian and Biharian logic via a comprehensive reevaluation of the logical corpus,
- 4 The prospects for a transformation of the entailment structures of logic by introducing transcendentals and metaprinciples as operators.
- 5 A critique of modern logic that nonetheless does not close itself to its successes.
- 6 A critique of the logical form/matter distinction, drawing upon Platonic dialectic.
- 7 An appraisal of philosophical logic and previous attempts to integrate logic and metaphysics, such as that of Hegel.
- 8 An expansion of Gödel's work against the syntactical interpretation.



Illustrative page design for the proposed metaprincipial logic volume.

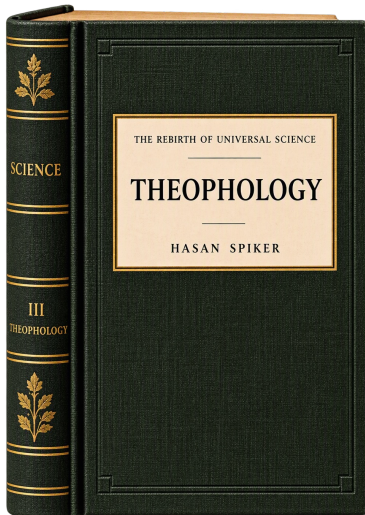


Volume 3 of *The Rebirth of Universal Science* :

A reevaluation of theology, explicitly synthesized with logic and metaphysics, that discerns a deep structure of intelligibility to the Qur'an as revealed word, the justificatory structure of which must necessarily be secured in its commensurability with the deductive and other assent patterns of our innate cognitive structures, that the 'descending' patterns of intelligibility in revelation and theophany and the 'ascending' patterns of deductive metaphysics seamlessly and quasi-isomorphically reinforce one another in a faculty holism continuous with the hierarchical order that aitologically grounds its account of reality.



Illustrative page design for the
proposed theophology volume.



HASAN SPIKER

THEOPHOLOGY

87:14 قَدْ أَفْلَحَ مَنْ تَزَكَّى

"He has indeed flourished who has purified himself."

51:21 وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

"And within your own selves: will you not then see?"

83:14 بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

"Rather, what they have earned has laid rust upon their hearts."

15:21 وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

"There is nothing whose treasures are not with Us; and We send it down only in a measure that is known."

The verse joins the divine treasures to descent in a known measure. The finite determination is read with Π IV: every individuation entails prior not-individuation. This entailment presupposes the logical *archai* of intelligibility and distinction, ἀρχή μ and ἀρχή ν.

Π IV • *Metaphysics*

The fact of every individuation entails that it be preceded by not-individuation.

كل موجود واحد وكل واحد متمايز وكل متمايز معقول فكل موجود معقول

15:21 ↔ Π IV

Presuppositions: ἀρχή μ - ἀρχή ν

Π IV • *Metaphysics*

The fact of every individuation entails that it be preceded by not-individuation.

كل موجود واحد وكل واحد متمايز وكل متمايز معقول فكل موجود معقول

كل تعين يقتضي سبق اللا تعين عليه

12:76 وَفَوْقَ كُلِّ ذِي عِلْمٍ عِلْمٌ

"Above every possessor of knowledge stands one who knows more."

The determinate, finite aspect is conditioned by the state of the knower. The hierarchy of knowing in 12:76 corresponds to increasingly encompassing degrees of entification, in accordance with the ascending 'measure that is known' through which the descent of entification obtains. The ascent culminates in the *khazā'* in God's knowledge.

39:9 هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

"Are those who know and those who do not know equivalent?"

30:7 يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

"They know an outward appearance of the life of this world, while of the Hereafter they are heedless."

The 'descending' patterns of intelligibility in revelation and the 'ascending' patterns of deductive metaphysics seamlessly and quasi-isomorphically reinforce one another.

Π I • *Logic*

The judgement upon every object of judgement is contingent upon the state of the judge in the act of judging.

الحكم على كل محكوم عليه تابع لحال الحاكم حين الحكم

Π II • *Metaphysics*

The state of the knowing subject conditions the nature of the object by uncovering the dimension of the object which obtains in isomorphic relation to that state.

5:100 لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ

"The impure and the pure are not equivalent, though the abundance of the impure may astonish you."

The quantitative aspects of a thing are an outward appearance. Their accumulation does not confer qualitative superiority: the abundance of the impure cannot make it equivalent to the pure.

THE REBIRTH OF UNIVERSAL SCIENCE

THEOPHOLOGY

HASAN SPIKER

60



Tajalli Institute for Philosophical Research

Three-Year Programme Plan

Fundamental methodological and philosophical renewal

THE REBIRTH OF UNIVERSAL SCIENCE

Three volumes over three years

1

YEAR 1
VOLUME I

Metaphysics

Writing and development of Volume I.

2

YEAR 2
VOLUME II

Logic

Writing and development of Volume II.

3

YEAR 3
VOLUME III

Theophology

Writing and development of Volume III.

Journal, seminar and workshops continue throughout all three years.

RESEARCH, PUBLICATION & TEACHING

All three programmes launch in Year 1 and continue in Years 2 and 3.

BIANNUAL JOURNAL

Two issues per year

Metaphysics

Logic

Ethics

Philosophical politics

Philosophical economics

Philosophy of science

Theology

Aesthetics

Critique of modernity

Comparative methodology

INTERNAL SEMINAR

An invited group of scholars, thinkers and supporters.
Monthly online meetings • Two in-person meetings per year

USA-WIDE WORKSHOPS

Every two months • Six workshops per year

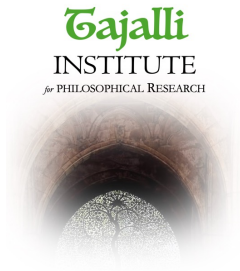
Teaching Principles

Teaching in the seminar and workshops draws on principles from the volumes as they develop, alongside

Principle and Arbitrarism

by Hasan Spiker and Mohammed Hammour

Metaphysically grounded ethics, politics and economics.



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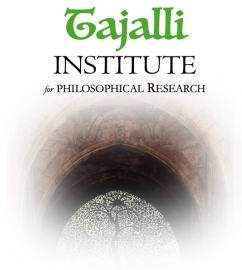
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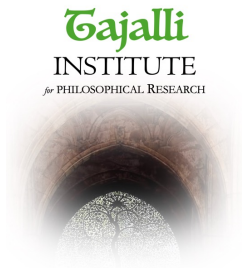
Training for the wider community, in selected locations around the United States, in the principles and method of *The Rebirth of Universal Science*. The workshops will also provide a forum for substantive engagement and dialogue with divergent, and even opposed, philosophical perspectives.



INTERNAL SEMINAR

An invited group of scholars, thinkers and supporters.
Monthly online meetings · Two in-person meetings per year

An invited core group of scholars who contribute to the Institute's research. Participants will also undertake systematic training in *The Rebirth of Universal Science* and *Principle and Arbitrarism*, including their methodological framework and detailed research backdrop.



BIANNUAL JOURNAL	
Two issues per year	
Metaphysics	Philosophy of science
Logic	Theology
Ethics	Aesthetics
Philosophical politics	Critique of modernity
Philosophical economics	Comparative methodology

A biannual journal developing themes within the overall research framework provided by *The Rebirth of Universal Science*. Contributions will explore its implications across philosophical disciplines, extending the project's foundational methodological renewal into pertinent fields of enquiry.



FUNDING MODEL

Annual support

A core group of ten financially able contributors within the internal seminar will be invited to contribute \$15,000–\$30,000 annually.

Contributions will support

Premises rental, travel and associated costs for the USA-wide workshops.

Honoraria for research projects and papers by internal seminar members and journal contributors.

The salary of Hasan Spiker, Founder and Director of Research, and any further administrative costs.

Invitation and commitment

The circle will grow gradually by invitation, including through relationships formed at the USA-wide workshops. Once ten contributors have joined, the Institute will review whether to invite further members.

Contributors should be spiritually and intellectually discerning and deeply invested in the Institute's vision, with a steadfast commitment to its work.

FUTURE DEVELOPMENTS

After the initial three years of development, the internal seminar may choose to pursue permanent premises for full-time classes and course offerings, alongside a holistic centre for intellectual and spiritual retreats.

Tajalli
INSTITUTE
for PHILOSOPHICAL RESEARCH



و صلى الله على

سيدنا محمدؐ

و على آله و أصحابه اجمعين