

Islam, Causality, and Freedom

In this volume, Özgür Koca offers a comprehensive survey of Islamic accounts of causality and freedom from the medieval to the modern era. Based on this examination, Koca identifies and explores some of the major currents in the debate on causality and freedom. He also discusses the possible implications of Muslim perspectives on causality for contemporary debates on religion and science. The book is an invitation for Muslims and non-Muslims to explore a rich, but largely forgotten, aspect of Islamic intellectual history.

Özgür Koca is an assistant professor of Islamic Studies and Philosophy at Bayan Claremont Islamic Graduate School. His research focus is on Islamic philosophy, theology, Sufism, and discussion of science and religion.

Islam, Causality, and Freedom

From the Medieval to the Modern Era

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*To my loving and supportive wife Aysin and
to my three wonderful children, Berrin, Reyyan, and Alp Eren.*

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Conventions

I have simplified Arabic names by removing the definite article (for example Ash‘arī for al-Ash‘arī, Ghazālī for al-Ghazālī). Certain commonly used Arabic words that appear in Merriam-Webster’s dictionary have not been transliterated or italicized, such as “Allah” and “hadith.” I have preserved ‘*ayn* and *hamza*, for example in “Qur’an” and “shari‘a.” However, I have removed initial *hamzas* (for example *Islamiyyīn* for ‘*Islamiyyīn*).

I use both my own and existing translations throughout this study. I have also modified some existing translations. These are indicated in the footnotes.

My transliteration of Arabic, Persian, and Turkish words is based on the chart developed by the *International Journal of Middle East Studies*. I have fully transliterated technical terms, Arabic book titles, and Arabic names with diacritical marks (macrons and dots). After introducing works in the footnotes, I refer to them by a single significant word in the title (for example *Maqālāt* for *Maqālāt al-Islamiyyīn wa-l-Ikhtilāf al-Muṣallīn* or *al-Milal* for *Kitāb al-Milal wa-l-Nihāl*).

Said Nursi’s writings present a particular challenge for transliteration. Nursi wrote in Ottoman Turkish, which borrows extensively from Arabic and Persian and today is written in the Modern Turkish alphabet. To transliterate his works, I have used modern Turkish orthography. Moreover, despite the fact that modern Turkish orthography no longer includes hatted vowels (â, î, û), I have elected to use them, because it is quite common to see hatted vowels in Turkish texts written during the first half of the twentieth century, as is the case for Nursi’s writings. The following characters appear in the transliterations of this scholar’s writings.

c = j, as in joke

ç = ch, as in change

ğ = unpronounced, elongates the preceding vowel

ı = as in io of action

ö = as in French peu

ş = sh, as in shark

ü = as in French rue

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