

Naturalised Theology, Thin Metaphysics, and Thick Physics: A Critique of Soroush's Theology

*Abolghasem Fanaei**

DOI: 10.22096/RC.2021.244786

[Received Date: 05/01/2021 Acceptance Date: 10/04/2021]

Abstract

In this article I examine some of the theological views of Abdulkarim Soroush and show that he is attempting to naturalise theology, or more accurately, naturalise religion, theology, and religiosity in an unjustified and implausible way. First, I define the term “naturalising theology” and divide it into plausible and implausible types; then, I review his views and show how one can attribute such a property to his views. Finally, I argue that his naturalised theology is neither plausible and acceptable, nor satisfies his own purposes in naturalising theology. However, this does not mean that one must not naturalise theology, nor does it mean that all versions of naturalised theology are false. It merely means that his maximalist version of, and his method for, naturalising theology is implausible.

Keywords: Naturalised Theology; Thin Metaphysics; Thick Physics; Soroush's Theology.

* Assistant Professor, Department of Philosophy, Mofid University, Qom, Iran.
Email: a.fanaei@mofidu.ac.ir



Bibliography

A) Books and Articles

- Albright J. R. (2013) "God of the Gaps", in Runehov, A.L.C., and Oviedo L. (eds) *Encyclopedia of Sciences and Religions* (Springer).
- Chignell, A. and Pereboom, D. (2020) "Natural Theology and Natural Religion", *Stanford Encyclopedia of Philosophy*.
- Courtenay, W. (1973). "The Critique on Natural Causality in the Mutakallimun and Nominalism". *Harvard Theological Review*, 66(1), pp. 77-94.
- Fanaei, A. (1394SH) *Aklaghe Dinshenasi*, Tehran: Serat.
- Ganji, A. (1400SH) "Jayghahe Manteq dar Dinshenasiye Abdulkarim Soroush". Available at: <<https://www.radiozamaneh.com/664696/>>.
- Gernert, D. (2009) "Ockham's razor and its improper use", *Cognitive Systems*, 7(2), 133-138.
- Ibn Bābawayh al-Qummī, M. i. (2012) *Kitab al-Tawheed: The Book of Divine Unity*. (Al-Mahdi Institute of Islamic Studies). References are to the original version in Arabic which is published in (1398AH) in Qom by Jameyeh Modarresin.
- Koca, Ö (2020) *Islam, Causality, and Freedom: From the Medieval to the Modern Era*, Cambridge: Cambridge University Press.
- López-Farjeat, L. X. (2015) "Causality in Islamic Philosophy", in Taylor, R. C., & López-Farjeat, L. X. (Eds.) *The Routledge Companion to Islamic Philosophy*, pp. 131-140
- Newton, I. (1999) *The Principia: Mathematical Principles of Natural Philosophy*, Trans. Cohen, I. B. and Whitman, A., California: University of California Press.
- Quine, W. V. (1969) "Epistemology Naturalized", in his *Ontological Relativity and Other Essays*, New York: Columbia University Press, pp. 69-90.
- Sabzavari, H. (1372SH) *Dinave Asrar* (London: Pega).
- Sadroddin Shirazi, M. (1383SH) *Sharhe Usule Kafi*, Tehran: Moasseseye Motaleat va Tahghighat Farhangi, Vol. 3.
- Sober, E. (2015) *Ockham's Razors a User's Manual*, Cambridge: Cambridge University Press.
- Soroush, A. (1397SH) *Kalame Mohammad, Royaye Mohammad*, United States: Soqrat Publisher.
- _____(2008) *The Expansion of the Prophetic Experience*, (Brill). References are to the Persian version published in (1378SH) in Tehran by Serat.
- (1374SH) *Qabz va Baste Teorike Shariat*, (Tehran: Serat).
- Spade, P. (1999) "Ockhams' Nominalist Metaphysics: Some Main Themes". In P. Spade (Ed.), *The Cambridge Companion to Ockham*, pp. 100-117.