

Analytic islamic philosophy

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Abstrak

One of the great scandals in philosophy from around the beginning of the 20th century has been the perpetuation of the idea that there is a substantial distinction to be made between so-called analytic and continental philosophy—one that goes beyond issues regarding style and sociology. And, even though none of the respective participants in the dispute admits to being able to give the distinction any articulation that does not slip between their fingers, the distinction remains today very real (in the stylistic and sociological sense), wielded by both sides for diverse, abject, anti-philosophical ends (inter alia): the perceived winning of arguments via the appeal to authority; ensuring that one's arguments will not be subject to wide-ranging critical scrutiny; the maintenance of one's image and identity as a member of a particular philosophical club at the expense of others' membership; the perceived entitlement to ignore (and dismiss without reading) vast tranches of literature as some "non-U" other. In short, I think that the belief in the viability of the distinction is ideological in nature (in the pejorative, Marxist sense that I discuss in Chaps. 7 and 8, and which, in a sense, is the guiding theme of this book). One then ought to ask in the present context: why include the word "analytic" in the title of this book? Am I not further securing the credibility of this ideology (used to maintain the positions of power of individual philosophers belonging to each camp) by so doing? Am I not thus indicating my desire to engage with Islamic philosophy (depending on one's perceived sense of tribal belonging) in terms of the "right" or "wrong" way?