

Islamic Thought

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SHARES

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Foreword

Praise be to Allah, the Cherisher and Sustainer of the Worlds.

Peace and prayer be upon Muhammad and his generous and pure progeny. For every principle and belief or religion it has its own certain method in thinking, that leads to a set of concepts and thought which form that belief, principle and religion or of what is derived from them. Therefore, any deviation that may occur in the thinking process or to go far from the thought sources of that belief, will lead to farther and more deviated results than it.

Of course, this is the main reason behind all that we have seen of present- day deviated thoughts and culture which are not original and are in books, magazines, and newspapers; moreover, those which are being broadcasted by the media services. All that, first of all, happened due to the ignoring or carelessness of the writers and authors to Islamic Thought sources and its method and characteristics, as well as, the ways of its education.

So, thought is due, in its outcomes, to the first preceded premises which is called a thinking process, and as usual the outcome goes after even its worst premises. So, to rebuild the cultural and ideological situation, we should first understand Islamic Thought and probe deeply into its method of thinking. Also, we must thoroughly realize how to distinguish between the original Islamic Thought and the bogus one; whether it pretends to be in Islamic uniform or hides its factual identity in scientific, objective or neutral clothing and, so on.

Nowadays, we see that our nation is in a necessary need of the right Islamic thought which is deduced by the Holy Qur'an and Sunnah of the Prophet, and which is without any kind of defects or marvels in

order to restore its Islamic glory on the basis of strong and original foundations, as well as, to build other, different aspects of its life according to Allah's Will. And, also, to establish its lofty civilization with the following blessed slogan; Neither East, Nor West. With regard to the constant method of the Al-Balagh Foundation in explaining the concepts of Islam and spreading the genuine knowledge among people, it is an honour to present this book about Islamic Thought studies and its general features.

We say our final invocation; Allah be praised, the Cherisher and Sustainer of the Worlds.

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Introduction

“And We did not send before you any, but men to whom We sent revelation—so ask the followers of the Reminder if you do not know—with clear arguments and scriptures; and We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that happily they may reflect.” (Holy Qur'an, 16:44).

Thinking and matters of thought, being considered with all other matters or knowledgeable and cultural products that connect with it, is one of the most important and serious subjects in a Muslim's life due to the active influence on man's intellect and his knowledge, as well as, the belief in Allah.

Also, it can exactly specify the nation's identity and its social and cultural personality, as well as, its missionary affiliation along with developing its social and civilized life. So, at the dawn of its revelation and earlier beginning of its vocation Islam has been concerned, much, with knowledge and science when considering the obtaining of science, as a kind of Jihad and it is a kind of worship to study, as well as, to learn is a charity.

But, moreover, to learn some branches of science and knowledge is regarded as an individual duty, such as, the knowledge of Allah (praise the Lord) and other worships which are compulsory to be performed. Furthermore, Islam considers some branches of science as a sufficient necessity like diligence in Shar'iah (Islamic Laws) and learning all facets of science and knowledge that are needed by society.

The Holy Qur'an and the pure Sunnah of the Prophet have urged Muslims to obtain and learn science. So, the first five verses of the Holy Qur'an that were revealed to Allah's honest Messenger at 'Hiraa' Cave' spurred people on to the importance of reading, as well as, reminds them of the grace of creation

and the bringing into being from non-existence, so that to make man understand full well that ignorance means death and non-existence while on the contrary, science is a life and existence as the Qur'an says:

“Read in the name of your Lord Who created” (96:1).

“He created man from a clot” (96:2).

“Read and your Lord is most Honourable” (96:3).

“Who taught (to write) with the pen” (96:4).

“Taught man what he knew not” (96:5).

As mentioned in the history books, the first who used the pen and taught others to write with it, was one of Allah's Prophets named Idris (‘a). The Holy Qur'an has ordered the human being to think, understand and be aware in order to widen his horizons of thought and to stir his intellect for emerging him from the thoughtless, motionlessness and fossilization shell, as well as, blind imitation, in order to make him think scientifically for enriching his life with discoveries of intellect and science and, also, his knowledge being increased about the universe and its great Creator for believing and worshipping Him with regard to the aware faith and alive thinking. As Allah (be He exalted) says:

“Thus does Allah make clear to you the signs, that you may ponder” (2:219).

“And We set forth these parables to men that they may reflect” (59:21).

“Most surely there are signs in this for a people who reflect” (39:42).

“Do they not reflect within themselves, Allah did not create the heavens and the earth and what is between them twain but with truth, and (for) an appointed term? And most surely most of the people are deniers of the meeting with their Lord” (30:8).

It was narrated that the Messenger of Allah (S) said:

“Allah enlightens a servant; he who heard my saying and learned it by heart or realized it and performed it as it was heard. For may one be a bearer of jurisprudence, but he is not a jurist, and may a person know jurisprudence better than one who is more juristic?^{[1](#)}“

Quoting Imam al-Sadiq (‘a) in another tradition, he says:

“Allah will never accept an act that does not associate with knowledge; and no knowledge but with action. So, the one who has knowledge, it will lead him to act and the one who does not work is no longer obtaining knowledge. Whereas, now, surely, belief comes to the same result in each other^{[2](#)}“.

It was stated that the Sunnah of the Prophet (S) has urged people to place great emphasis on thought, thinking and understanding. This point is indicated by the following Hadith which goes as follows:

“When Allah wishes for a servant to be well, He grants him an understanding of religion³“. It was related that al-Hasan al-Saiqel said, “I asked Abu-’Abdullah once about what people have related: ‘Thinking an hour is better than rising to pray in a night.’ He replied, ‘Yes, Allah's Apostle said: ‘Thinking an hour is better than rising to pray in a night⁴“

And, also, the Commander of the Faithful, Ali, (‘a) said:

“Thinking leads to science and to act in accordance with it⁵“.

And he (‘a) once said to his son Al-Hasan (‘a):

“There is no worship like thinking about Allah's creation⁶“.

It was related from Imam Ar-Ridha’ (‘a) who said,

“Worship does not mean a multitude of fasting and prayers, but it is a multitude of contemplation on Allah's affairs⁷“.

At that, the one who investigates verses of the Holy Qur'an which talk about thought, consciousness, science, jurisprudence and intellect, will find that they are as a request which intends to free the intellect from inactivity and to release the human's thinking to think thoroughly about nature, society, life and thought, then, he will be able to discover, invent and progress in degrees.

¹. Al-Shaheed al-Thani: Al-Dirayah.

². Kulayni: al-’Usul min Kafi, Vol. 1, p. 44, 3rd Edition.

³. Harrani: Tuhaf al-’Uqool.

⁴. Tabrisi: Mishkat al-Anwar, 2nd Edition, p. 37.

⁵. Tabrisi: Mishkat al-Anwar, 2nd Edition, p. 37.

⁶. Qummi: Safinat ul-Bihar, Chapter F-K.

⁷. Qummi: Safinat ul-Bihar, Chapter F-K.

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Definition Of Thought

If one looks through linguistic dictionaries, logical and scientific studies which deal with the definition of

thought and talk about it; he will see that there is a clear confinement and strict definition of thought in these studies and sciences. So, it is more useful, here, to offer many definitions for thought; as they have been related to some distinguished personalities of thought, science and language.

Al-Raghib al-Esfahani said: 'Idea is a struck-power of convincing for science to reach to the known thing; and thinking is a wandering of that power in accordance with the intellect's view which deals with the human being rather than animals. And that will be correct if it has an image being formed in the intellect.' At that, it was related:

'It is better to think of Allah's favours, not of His very essence for He is too exalted for being termed by any image'. As the Qur'an says:

"Thus does Allah make clear to you the signs that you may ponder" (2:219).

A thoughtful man means thinking much.

Some men of letters have said: 'The word 'thought' is derived from a word meaning 'rubbing'. Whereas with regard to meanings the word 'thought' is being used for giving meaning in probing deeply into the cases and searching through them to reach their truth¹'. And, also, Ibn Mandhooor said: 'Thought is the taking up of the intellect into a thing²'.

The late Sheikh 'Abbas al-Qummi has defined 'thought' as follows: 'Be aware that the essence of thinking is to ask for non-axiomatic science through premises which lead to it. And it was said: Thinking is a march of essence from the beginnings to the destinations; and it is closer to the view. And no one can ascend from defect to perfection without this march³'.

In another definition to 'thought' given by Sheikh Muhammad Ridha' al-Mudhaffar follows thus: 'You know, as we have said before, that 'thought' means to perform an intellectual process on given facts in order to reach to a demanded thing.'

The demanded thing is to know about the absent ignorance; and in another meaning 'thought' is a mental movement from a known to an unknown thing⁴. Thus, that team of distinguished personalities have put before us the definition and expression of the word 'thought' or 'thinking'. By this, the fact of thinking becomes clear along with its diagnosed meaning which is as follows: It is a mental motion and power of reason through which a man can discover things which are unknown to him and the aim is to be gained by his research. Due to this, all his knowledge, sciences and ideas, in life, will be developed.

According to what has been mentioned, we find ourselves able to reach a serious result, thus: Most surely Islam in its vocation for thinking means only science and knowledge, as well as, the discovery of codes that touch on thought, nature, society and life. Of course, that most surely gives life, Islamic knowledge and civilization a dynamic feature which is considered a development, growth, activity and continual secret that has an effect on human progress. Moreover, it is an immunity from collapse, as well

as, historical stoppage and absence.

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- [1.](#) Raghīb al-Esfahānī: Muʿjam Mufradat Alfad al-Quran, A Matter of Thought.
 - [2.](#) Ibn Mandhūr: Lisan al-Arab, A Matter of Thought.
 - [3.](#) Sheikh Abbas al-Qummi: Safinat ul-Bihar, Chapter F-K.
 - [4.](#) Sheikh Muhammad Ridha' al-Mudaffar: al-Mantiq, 3rd Edition, vol. 1, p. 23.

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Islamic Thinking

If that is thinking, in general, and a product of the thinking process together with its scientific outcome which we call 'thought', then, we will stop around a fundamental cause which deals with the Islamic nation's life and its successive generation, as well as, in the life of human beings. That cause touches on Islamic thinking and thought, so what do we mean by each one?

A. Islamic Thinking

According to what we have said before about the definitions of 'thought' and 'thinking', it is suitable, here, to define 'Islamic thinking', because every intellectual act and ideological activity has its method, and aims. Therefore, we have understood that thinking is no more than intellectual motion which starts from a known thing and ends in the discovery of an unknown one.

If this intellectual motion practises its role through the field of human knowledge like philosophy, jurisprudence, ethics, theology and theories of economics, politics, literatures, social psychology, philosophy of history and, etc., it will practise its action as follows:

1. It starts moving from a limited feature of principles and premises due to the ideological field that moves in it.
2. It moves according to a certain way and method that agrees with the thinker's view and his mode of thinking.
3. It ends up always with the ideological results of a limited identity and characteristic.

But, if that thinking process starts moving away from Islamic methods and premises or it harmonizes well with the Islamic line, as well as, moves in accordance with the Islamic thinking method; it aims at

obtaining results according to these premises and modes of thinking that it depends on.

Moreover, it has its target on the results of thinking being of the Islamic identity and quality; so, this thinking will be an Islamic one. And as thinking does not go in line with those three Islamic principles, we cannot describe it as an Islamic thought because, it has started from non-Islamic premises and moved due to non-Islamic thinking methods and surely arrived at a non-Islamic consequence. So, we can define Islamic thinking as follows:

Any mindful motion that moves as a result of Islamic rules and aims at obtaining a committed Islamic thought.

B. Islamic Thought

After defining Islamic thinking, we can, then, define Islamic thought, thus: It is a group of knowledge and sciences that rely on principles and Islamic criteria. So, Islamic thought goes like this: It is produced by Islamic thinking that is in harmony with committed Islamic rules and criteria. And, by then, we will reach an essential conclusion with regard to a matter that gives full proof to both identity and feature of thought, culture, civilization and knowledge to be termed either as an Islamic or non-Islamic one; as it is incorrect to say that all things produced by Muslims are Islamic.

Whereas, only thought that is committed to Islam can be called Islamic. And this fact, also, can be applied to every artistic and literary product; as it has been applied in every mental product. But, nay! We do not apply a name to the literary product as an Islamic literature unless it is committed by values and Islamic criteria; besides, having the nature and spirit of Islam.

In addition, to this, we cannot call every art being performed by Muslim artists as an Islamic art unless it deals only with values and Islamic criteria, as well as, to display them in full expression. As the Qur'an says:

“(Receive) the baptism of Allah, and who is better than Allah in baptising? and Him do we serve” (2: 138).

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Sources Of Islamic Thought

The source that ideas, notions, principles and values are taken from, determines the nature of thought and its identity and properties along with its ability to grow, contribute, influence and be active. And, in as

much as it is alive, rich and generous; the thought will be known as rich and both its structure and organic unity are cohesive. Also, Islamic thought is characterized as a thought that proceeds from rich and abundant sources which give it all the elements of strength, invention and continual growth. So, we can divide the sources of Islamic thought into two parts:

1. Primary Sources, including:

A. The Holy Qur'an

B. Sunnah of the Prophet

C. The Intellect/Reasoning

D. Consensus (i.e., of Muslim scholars on legal questions)

2. Secondary Sources, including:

A. Religious jurists' personal opinions

B. Opinions of observed Islamic thinkers

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1. Primary Sources Of Islamic Thought

A. The Holy Qur'an

The Holy Qur'an is considered a source of thought and origin of understanding, knowledge, legislation and civilization; besides, it is a measure which can be used to determine error and correction on which Muslims can build their thought, civilization, culture, sciences and knowledge; in the field of jurisprudence, legislation, belief, philosophy, ethics, art, literature and all other kinds of knowledge, thought and culture.

The descending of the angel Gabriel, on the Arabian Peninsula, unto the Noble Messenger, Muhammad (S), was a beginning of change and an all- inclusive social, civilizational and ideological conversion of beliefs.

So, in its revelation the Holy Qur'an has formed both a decisive, historical bend in the human beings' life and a recent starting point. Thus, the Holy Qur'an termed this total civilizational and historical conversion as a bringing out from utter darkness into light; from ignorance into knowledge and from death into life.

The Almighty says:

“Alif Lam Ra. (This is) a Book which we have revealed to you that you may bring forth men, by their Lord's permission from utter darkness into light—to the Way of the Mighty, the Praised One” (Holy Qur'an, 14: 1).

“Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? Thus, what they did was made fair seeming to the unbelievers” (Holy Qur'an, 6: 122).

So, the Qur'anic capacity, amplitude and comprehensiveness that is found in its text, concept, and wide variety of the matters it addresses is considered an abundant source of ideas and a basic ingredient in making, directing and evaluating human knowledge to direct it to the straight path. Therefore, the relation between the Qur'an and Islamic Thought can be summed up in the following two fundamental aspects:

1. The Holy Qur'an is a fountainhead and source of Islamic civilization, culture and thought in view of the capacity and comprehensiveness that it contains along with its scientific, cultural and ideological matter. Therefore, it can lay down the general principles and rules, as well as, the total framework of the Islamic Thought and knowledge; equally, the whole way of life. The revelation addressed the wide horizons of the Qur'an and its general treatment and comprehension of the subjects by including all rules of Islamic legislation, idea and knowledge.

The Holy Qur'an says:

“...and We have revealed the Book to you explaining, clearly, everything, and guidance, and mercy ...” (16:89).

“And certainly, We have explained, for men, in this Qur'an, every kind of similitude ...” (17:89).

Imam Ali Ibn Al-Husayn (‘a) talked about the abundance of the Qur'anic contents and richness of its scripture by saying: “Verses of the Holy Qur'an are like vaults; whenever they are opened one must look inside them^{[1](#)}”.

The Holy Qur'an is described by Imam Ali (‘a), thus:

“And, then, the Qur'an has been revealed as a light; its lamps will never extinguish; it is a shining lamp of which its flames will never go out and like an ocean its bottom will not be reached and a method which errs not its way and a ray that will not darken its light and distinction; its evidence will not be null and void, as well as, it is an eloquence and its pillars will not be torn down^{[2](#)}”.

It was related that Imam Ali Ibn Musa Ar-Ridha' (‘a) said:

“And, also, it has been related that Imam al-Sadiq (‘a) said: ‘The Qur'an is ever-living and will never die.

And, surely, it moves as do the night and day; similarly, it runs on a course as the sun and moon run, too; equally, it is applied to our last as well as to our first one³“.

Imam Abu Ja'far Muhammad al-Baqir ('a) has talked about the total, thoughtful comprehension and the vast extension of the Qur'anic content, along with its stored treasure which is hidden in its depths, as saying:

“Surely, nothing will be left by Allah (Blessed and Exalted be He) which is needed by a nation; in that it was revealed by His Book and made clear to His Apostle ('a) and indeed has appointed a limit for everything and He set a punishment to whoever exceeds that limit⁴“.

It was also related that al-Imam Ja'afar Ibn Muhammad al-Sadiq ('a) said:

“And no matter what two persons disagree about, but that the solution has its roots in Allah's Book. However, not within the immediate reach of men's minds⁵“.

And, it was related that Imam Ja'far Ibn Muhammad al-Sadiq ('a) said:

“‘Surely, Allah (Blessed and Exalted be He) has revealed the Qur'an to explain, clearly, everything. So, I swear, by Allah, to the highest degree that He has left out nothing, at all, which is needed by His servants.' For no servant can question: 'If a subject has been exactly mentioned in the Qur'an; then, it was revealed by Allah⁶’”.

Also, it was related from Imam Ja'far al-Sadiq ('a) thus:

“There is nothing but, that it is referred to either in the Book or Sunnah.” And so, we have come to diagnose the Qur'anic stance on Islamic thought which is an inexhaustible source and a spring which never dries up, as well as, it is a firm basis for thought, civilization and a fundamental of knowledge and culture.

Surely, the Holy Qur'an has laid the groundwork for the principles and the general faculties for committed Islamic Thought, as well as, the ideological matter which are the links – free of time and place; besides, to establish the rules of the committed Islamic Thought.

And surely, for one to understand the Qur'an and to deduce the thought, as well as, the knowledge from Allah's Book one is in need of an Islamic intellect that contains a Qur'anic spirit and which realizes its ideological content; besides, one that has the ability to get to the bottom of the remote, profound depths of the Qur'anic treasures; equally, to make a connection between the ideas and concepts which are mentioned in Allah's Book with the aim of reaching the goal.

2. In addition to this, the Holy Qur'an is a source of thought and knowledge; most surely, it is, also, a standard for Islamic Thought and a balance for adjusting the correctness and to set up the thought rightfully. So, according to the Qur'an the reformation of thought, knowledge and culture has been

carried out to be distinguished between correctness and error. So, as it is surely a source of thought and culture, it is a standard of rightness and originality, as well. As the Holy Qur'an says:

"...Then, if you quarrel about anything, refer it to Allah and the Apostle..." (4:59).

"...and He revealed with them the Book with truth, that it might judge between people in that in which they differed..." (2:213).

"And when there comes to them news of security or fear, they spread it abroad, and if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly 'And We did followed Satan, save a few'" (4:83).

"And We sent not before you any but men to whom We sent revelation – so ask the followers of the Reminder if you do not know" (16:43).

"With clear arguments and scriptures. And We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect." (16:44).

Surely, Allah (Blessed and Exalted be He) has assured us that we must refer back to the Qur'an as a standard and scale for thought, knowledge and concepts of life, legislation, law and, etc., in order to mention the Islamic thinking and maintain the clarity of the spirit of Shari'a (Islamic Law). What is available in Sunnah (of the Prophet) can support and prove this fundamental principle.

It was related of Abu Abdullah Ja'far al-Sadiq, of his fathers, that Ali ('a) said:

"Over all right there is a truth, and over all rightness there is a light. So, whatever agrees with Allah's Book you have to accept it; and whatever disagrees with Sunnah of the Prophet you have to reject it"⁷

Al-Sadiq ('a) said to Muhammad Ibn Muslim:

"O, Muhammad! Whatever narration you hear whether narrated by a believer or a wicked person and which disagrees with the Qur'an, do not follow it"⁸.

So, to commit to the Holy Qur'an and Sunnah of the Prophet as a basis, measure and means of checking and evaluating thought, knowledge, culture and civilization is a way to obtain a certain guarantee for carrying out the ideological originality and keeping it from distortion, interpolation and dissolution. Whereas, these two sources (i.e., Holy Qur'an and Sunnah) have included rich and everlasting ideological wealth, as well as, bases and balances which never fail in any field of thought and knowledge, to accomplish examination, adjustment and evaluation; equally, to diagnose both error and right.

The Muslim men of knowledge, philosophers, thinkers, researchers and the masters of art and literature

have enriched, in every field and art, the horizons of the human thought with committed Islamic ideas, knowledge and charity.

Also, they could discuss and put on trial all the anti-Islamic ideas, theories, philosophies and doctrines on the grounds of the Book and Sunnah, as well as, the rules of committed minds. So, they have produced a unique Islamic ideological wealth and, at the same time, they could sort out the odd thought and the deviant; as well as the stray theories and opinions; they could diagnose the error, as well as, the right through the ideological product. The structure becomes integral, along with the specification of research, thinking, deduction, criticism, and establishing sound methods.

How Do We Derive Benefit From Qur'anic Text?

It is made clear by Muslim researchers, scholars and interpreters that the Qur'anic text includes its own vocabularies, sentences, form and context and is in need of analytical study and exact, profound understanding.

The interpreters have laid down several foundations and methods to understand the Qur'an and illustrate its meanings, just as the scholars of essentials have laid down the proper principles and rules to understand the Qur'an and deal with its content, analysis and deduction.

The proper method has come up to a peak of completion and accuracy with the scholars of essentials of religious jurisprudence about how they would get benefit from Qur'anic ideas and concepts. So, they have discussed, in their research, the vocabularies, verbal evidences and the relation between the Book and Sunnah, the way that put the deductive task of the Holy Qur'an in order, as well as, to tackle problems of deduction that may stand in the way of the religious jurist who is dealing with concepts, ideas and Qur'anic content, such as, the indication of words, disagreement, the way benefits have been derived from concepts and the link between things that are public and private; restricted and unrestricted, summarized and detailed, abrogated and cancelled, decisive and allegorical and, etc.

So, the scholars of religious essentials have set up their theory to deal with understanding the Qur'an on the basis of external Qur'anic evidence. Therefore, this proper method has differed from other methods of some interpreters who dealt with internal interpretation which is free from evidence, such as, proper Sunnah or illustrated Qur'anic text.

At the same time, the scholars of essentials have discussed the connection of the Qur'an with Sunnah concerning its restriction to the absoluteness of the Qur'an and making its general meaning a private one.

And so, other aspects that have been fully researched by scholars of the essentials of religious jurisprudence in the field of beneficial ideas and verdicts, as well as, to deduce them from the Holy Qur'an.

The researcher and Islamic thinker who deals with the discovery of ideas, concepts, and theories in the fields of economics, politics, sociology, psychology, thought and, etc., is still in need of understanding, interpretation and significance methods, as well as, the proper rules that deal with understanding the Qur'an. It is necessary, here, to mention that the Qur'anic interpretation and significance must not only be confined to the familiar way that deals either with the explanation of vocabularies or gives a separate interpretation for each verse in its place and within limits of its partial bounty; but we should go beyond extensive study and research that aims at producing integral and ideological cases, such as, political, social, cultural, moral, beliefs or lawful cases, etc.

So, we have to discuss and research into the subject by considering the action of the related verses upon each other; besides, we get the benefit of the cause of the revelation because, it is considered an illustrative source, as well as, a kind of enrichment to both ideas and concepts. So, it is necessary to go back to it in getting more benefit and to link all Sunnah-stated illustrations that concern a subject on research with this Qur'anic bounty to reach a completed theory or thought that touches on the same subject.

Interpretation Methods

The method (Nahj) means: “a clear way⁹”.

The method of interpretation is the way that is followed by the interpreter to understand the Qur'an and discover its content. It is surely clear that interpretation and the interpreter-followed method has its prominent role in obtaining Qur'anic content and to stay with its originality.

So, the interpreter, with his interpretation-followed method has often placed the blame, unjustly, on the Qur'anic text and concept, so, he acts playfully about it, according to his desire and personal opinion. It is more important, here, to explain the meaning of both interpretation and significance and remark that the researchers who deal with Qur'anic sciences disagree with each other on the concept of interpretation and significance as some of them can discriminate between interpretation and significance where others cannot do so¹⁰.

1. Interpretation

Sheikh Tabarsi has defined 'interpretation' as: 'A revelation of what a difficult word means¹¹'. And, also, it was defined by Abul Qasim al-Khu'i as follows: 'It is an explanation of Allah's (be He exalted) intent of His Holy Book¹²'.

Also, Allamah Tabataba'i has defined 'interpretation' as: '...an explanation of Qur'anic meanings of the verses and revealing their intents, as well as, contents¹³'.

2. Mode Expression

According to Turaihi, mode expression is: 'Going back with speech by turning it away from its outward meaning to another specified one. It was derived from the word 'ale-ya'ul, i.e., if it is referable and traceable to [14](#)'.

And it was defined by Sheikh Tabarsi as follows: 'Turning back one of two probable to what is agreeable to the appearance [15](#)'. Whereas, the Qur'an is the source and fountainhead of thought and Islamic knowledge. So, it is natural for every man of knowledge and thought to refer to the Qur'an in either support of one's view with its verses and concepts or to 'ladle out the bounty of its ocean.'

Owing to the evolving of various knowledges and sciences like philosophy, theology, Sufism and interior, as well as, exterior doctrines, the interpreting methods have been multiplied, as well. So, various social, economic and political beliefs, as well as, many natural sciences have come into existence nowadays which have accompanied many philosophies.

So, all these latest developments and persons of borne conviction have their effect on interpretation methods and the style of understanding the Qur'an and discovering its content. Of course, many interpretive doctrines and tendencies have laid the blame, unjustly, on the truth of the Qur'an. Therefore, in studying and interpreting the Qur'an, both reality and objectivity have disappeared through the crowd of this intellectual and methodical disturbance. During the age of the Prophet's companions, Muslims were following the exterior of the Qur'an and relying on its other verses in interpreting it or they went back to transmitted sayings of Sunnah. So, followers used the same method in understanding and interpreting the Qur'an, as well as, the transmitted sayings of the companions of the Prophet.

In interpreting the Qur'an, the well-known, contemporary scholars have depended on narrations left by the companions and followers of the Prophet dealing with what is being misunderstood by them due to the familiar linguistic style. They do not give any role or space for the intellect to act on.

Qur'anic Method Of Interpretation

The method which is observed and planned, by Muslims, is the one that is restricted by the Qur'an, itself. So, the Qur'an has talked about:

1. Itself and explained to us that it is an Arabic evident Qur'an and, also, it is easy to remember; besides, it speaks to people in their own languages as Allah (be He Exalted) says:

"Surely We have revealed it—an Arabic Qur'an—that you may understand" (Holy Qur'an, 12:2).

"And We did not send any apostle but with the language of his people, so that he might explain to them clearly..." (Holy Qur'an, 14:4).

"And certainly, We have made the Qur'an easy for remembrance, but is there anyone who will

mind?” (Holy Qur’an, 54:17).

2. The task of both the Apostle and Sunnah in showing and clearing up what was dubious for them about the meaning of the Qur'an and other subjects.

“...then if you quarrel about anything, refer it to Allah and the Apostle...” (Holy Qur’an, 4:59).

This method has been followed by the companions of the Holy Prophet (S) who were contemporary with His Honor. So, they used to consult Allah's apostle on understanding the Qur'an, whenever there was a doubt for them and asking for satisfactory explanation of any purposes and meanings in the Qur'an.

3. The role of intellect in understanding the Qur'an and discovering its meanings. So, Allah (be He Exalted) says:

“Do not then reflect on the Qur’an? Nay, on the hearts there are locks” (Holy Qur’an, 47:24).

“And (as for) these examples, We set them forth for men, and none understand them but the learned” (Holy Qur’an, 29:43).

“...thus does Allah make clear to you the communications, that you may ponder” (Holy Qur’an, 2:219).

“...And We set forth these parables to men that they may reflect” (Holy Qur’an, 59:21).

Thus, we will arrive at the Islamic method which abides by specifying understanding of the Qur'an and discovering its meanings. This method makes us refuse all irregular attempts which are pushed into the spirit of the Qur'an and, surely, they are all methods that try to take the Qur'an out of its actual purpose to their doctrinal and ideological purpose which is not intended by the Qur'an.

Surely, the Qur'an refuses petrification and immobilization, as well as, any pause in the understanding of its meanings and discovering its content. Also, it calls for reflection, discovery and deducing from its methods and extracting from its fountainheads; equally, the Qur'an refuses those who interpret it according to their own desires and their own fancy. Allah (be He exalted) says:

“He it is Who has revealed the Book to you some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity, they follow the part of it which is allegorical, seeking to mislead, and seeking to give it (their own) interpretation, but none knows its interpretation except Allah and those who are firmly rooted in knowledge say: “We believe in it, it is all from our Lord; and none do mind except those having understanding” (Holy Qur’an, 3:7).

Interpretation and significance will be incorrect except with an evidence and legal justification. Surely, the most dangerous thing that may threaten Qur'anic thought is the interpretation and significance of the

Qur'an according to self-fancy and personal view. Quoting Sayyid Abul-Qasim al-Khu'i about explaining this fact, he says:

“The interpretation is Allah's (be He Exalted) intent of His Holy Book. So, it is not allowable to rely on supposition and approval of it, nor on matters not approved of as yet, to be a piece of evidence by way of intellect or law in an attempt to forbid following supposition, and prohibit attributing anything to Allah without His permission”. Allah (be He Exalted) says:

“...Say: Has Allah commanded you, or do you forge a lie against Allah?” (Holy Qur'an, 10:59).

“And follow not that of which you have not the knowledge...” (Holy Qur'an, 17:36).

And other verses and narrations that forbid deed without knowledge; besides, narrations that forbid interpretation according to personal opinion are exhaustive in both ways¹⁶.

Hence, interpretation and significance will be incorrect unless the Qur'anic method of interpretation is exactly adopted by the interpreter, as follows:

1. The Qur'an should be interpreted and testified to by depending on other verses of the Qur'an, itself.
2. The Qur'an should be interpreted and testified to by abundant and correct Sunnah.
3. Intellectual education that is cohesive with the Holy Book and Sunnah.
4. Following Qur'anic externals that are understood by a competent Arab person in depending upon a rule for external evidence¹⁷, as well as, the Qur'anic Interpretation method.

So, we can eliminate two serious problems which have befallen many interpreters and researchers through the open space of the Qur'an, which are as follows:

1. Eliminating intellectual immobilization and petrification; besides, the call to stop the opinions and education that are made by external examiners.
2. The problem of interpreting the Qur'an with personal opinions, as well as, beliefs and doctrinal inclinations of the interpreter. In addition, encumbering the Qur'an with significance and endurance that are not intended by it; equally, the submitting of the Qur'an to the special, personal tastes and understanding of the interpreters.

Surely, protection against all of this may occur via the Qur'an-abiding spirit and with what has been stated by Sunnah in light of the expressions and interpretations that depend on the discerning, correct Arabic understanding.

It is important, here, to say that meanings and uses of vocabularies over the period of revelation should be taken into consideration from a linguistic point of view of the Qur'an without bringing the everyday

development-affected words, which have occurred over the ages, into understanding and deduction. So, the Holy Qur'an has communicated to the Arab people in their own used vocabularies, formations and styles during that period. Therefore, the Qur'an should be understood in those linguistic terms and by those methods.

In this connection, a matter of interpreting the vocabularies of the Qur'an has been linked with regard to other ones having the same use. So, the thing which must be given more attention to is that all synonyms are not equivalent in ability for illustrating the hidden purpose of the Qur'an. Therefore, the reason behind the fact that the Qur'an uses a linguistic word, in place of other synonymous words, is for the sake of giving more accurate expression to the subject, as well as, showing its skilfulness in describing the requested meaning.

Certainly, it is not a spontaneous matter or abstract, aesthetic one, so the linguistic word should be understood well and be used, along with its content, according to its exact, given meaning over the age of revelation.

Deepening the linguistic studies and analysing Qur'anic vocabularies, as well as, their uses, have all taken part in opening wide horizons before the researcher, thinker and deviser. For instance, the use of certain words in place of other words gives a meaning which cannot be given by another synonym. Also, the use of certain adjectives and nouns which stand for Allah (be He Exalted) or human beings, for example, at any place, may give us other meanings and ideas.

All these meanings cannot be understood except by way of research and deepened linguistic studies of the Qur'anic words, forms, structures and styles. In addition, the researchers who deal with the Qur'an have taken part in explaining the Qur'anic hidden aims by removing doubts from it. So, in this way, a rich, intellectual, material and scientific means for understanding is created within reach of the researcher, thinker and deviser; besides showing the manner in which thoughts and concepts can obtain much benefit from the Holy Qur'an.

Revelation Causes

It is clear that in understanding interpretation science there are causes behind the revealing of some holy verses of the Qur'an, because they were all revealed to address a certain event and status or to answer either a particular question or to explain a certain incident. So, the scientists who deal with Qur'anic studies have allocated some books for writing down the revelation causes, as interpreters have stated the causes of revealed verses in books of interpretation, and made them quite clear for people. And, since a showing of revelation causes depends on narration and quotation, we find a difference in statements.

Some causes for revelation, held among interpreters, deal with suspicion of accuracy, because, occasionally, interpreters, due to personal inclinations, concentrate on a private view or try to defend it,

particularly if the revelation is connected with noble deeds and virtue or with pointing out mistakes, as well as, when they imagine a negative status and, there again, sometimes, due to other motives and reasons.

In connection with causes for revelation, there is another problem which concerns confusing the application of the verses according to their credibility by considering the credibility as a cause of the revelation. All this will be submitted to fair, objective research, as well as, investigation through studying and research into the Holy Qur'an.

The point, here, touches on the value of the revelation cause and its role in understanding and finding out the ideas; besides, enrichment of thought, culture and Islamic knowledge. It is clear that the verse, at the time of its revelation, surely discovers a phenomenon and state that may express Sunnah and public law, and that phenomenon is repeatedly congruent with its causes.

Therefore, the well-known, contemporary religious authorities have made an appraisal which is thus: "The speciality of researching the source does not signify the incoming item [18](#)".

In summary, studying the cause of revelation will supply us with facts that have been addressed by the Qur'an, as well as, provide us with new thoughts and knowledge; which cannot be provided by the outward meanings of the Qur'an, alone.

Practical Steps

Concepts, ideas and Islamic knowledge are spread throughout the horizon of the Holy Qur'an and the broad ocean of its verses.

In order to obtain the needed thought from the Qur'an, we should pursue the matter in the following ways:

1. The meaning and concept of the verse may lack an idea, for instance, political, moral, economic, lawful or psychological and, so on. Also, that meaning may form, in some states, the complete idea for the subject that we are going to research into, and in other states, it may form only a part of that subject. In this case, we have to move to the second step to be able to achieve the completion and deduce the basic elements that have a complete thought, as well as, the theory we are going to discover.
2. With regard to the second step that we are going to turn to for deducing the thought, or theory, which addresses one of the everyday subjects, is a method of objective interpretation which depends on the induction of verses with regard to their treatment of the subject and whether we can link the concepts of the verses and their treatments and analyses, as well as, their comprehensive ideas, with each other; we will be able to deduce the idea and theory that we intend to discover.
3. Perhaps, we will be unable to discover the idea or theory in full form through the ideological unity of all

the verses that deal with a certain subject, such as, an economic or political one. Therefore, we need to coordinate and make a link between them and other verses that may deal with monotheism, ethics, worship or general concepts about life and, etc.

By reacting and linking the innate and other ideas of the verses together, we can understand and deduce the thought and theory we are looking for. We can, also, obtain ideas and concepts that have taken part in establishing thought and theory in every aspect of human life; ones by the help of the whole thought, treatment and Qur'anic trend.

Surely, this method will help both the thinker and researcher take much benefit from the Qur'anic text by including its literal meaning and concept to be relied upon for deducing the thought and theory which is meant to be discovered, as well as, constructed.

Of course, these three mentioned ways are considered the practical method that must be followed in an attempt to deal with detecting idea and concept or theory in the Holy Qur'an.

B. The Sacred Sunnah (Of The Prophet)

The linguistic meaning of Sunnah is 'the beaten path', and conventionally means: 'every word or deed and report that issued from the infallible ones'. It is sometimes used to mean heresy; and sometimes means all things that used to be done, to show guidance and manner of living, by Allah's Prophet (S). It is considered the second source of thought and legislation after the Holy Qur'an, as well as, a principal fountainhead of guidance and uprightness. And it has a restricted link with the Holy Qur'an by making it clear and more obvious in discovering and expressing its content.

The well-known, contemporary religious authorities have paid much attention to Sunnah through many a hard and organized effort to preserve, revise, adjust, record and quote it. A process of preserving and quoting Sunnah has passed through these following two stages:

A. Learning it by heart and quoting, orally, those chains of citations.

B. Recording and writing, as well as, storing the Sunnah into private books, which entails thousands of traditions and narrations that address different events and incidents. Most of those books have acted as legislative, ideological, educational, moral, social, political and economic general rules and principles. In bringing them together with what is revealed in the Holy Qur'an; to link them to each other, we can obtain a huge wealth of ideas, as well as, a knowledgeable, cultural and unique contribution.

Sunnah of the Prophet (S) plays a key role in the Muslim's ideological life and is summed up as follows:

A. It is a source of Islamic thought, law and knowledge.

B. It is a standard of achieving rightness and correctness of what Muslim thinkers and researchers are

going to produce; besides, it is an instrument to explain both error and correction.

C. It is a tool to understand the Qur'an and discover its meaning along with its content.

The Islamic Thought could set up this Islamic, ideological, cultural, knowledgeable and towering structure by way of depending on the Holy Qur'an and Sunnah, as well as, activating their contents together with providing and covering the social, ideological and legislative life with recent originated matters and intellectual legislative events and to classify it and bring some narrations forward which excel others.

So, Sunnah has been discussed as a whole with its three origins, i.e., word, deed and report by the well-known, religious authorities through deep study, analysis and investigation, where they have laid the foundation for 'Ilm ar-Rijal, i.e., the science of biography and criticism of traditions and 'Ilm al-Hadith, i.e., the science of traditions, to approve the rightness of it and discard anything that may interpolate it within the scope of work and education. Also, the science of religious jurisprudence principles has taken part in studying and understanding Sunnah together with deducing its content, as well as, to tackle its problems as a method of understanding and deduction.

Thus, the religious authorities have made great efforts in keeping the originality of the Sunnah and maintaining it from distortion; equally, they strive much to create a favourable understanding of it.

Since the Holy Qur'an has been protected by Allah (Glory to Him) against any falseness and misinterpretations which is, now, before us as it was revealed to Muhammad (S), Allah's Prophet; then, the only problem that man is faced with is the problem of interpretation, significance and playing on the meanings of the Qur'an, as well as, its causes of revelation and, also, the reporting of false and doubtful narrations in which the Qur'an is explained by supporting either this or that wrong view. Therefore, the problems that we are faced with in studying Sunnah are as follows:

1. The rightness and wrongness of the narration.
2. How we should understand the narration and take benefit from it.

So, it is imposed on the Muslim researcher and thinker to be quite sure about the rightness and evidence of the narration, as well as, to interpret and understand the Qur'an objectively and fairly according to the scientific rules and faculties that justify comprehension and interpreting it. Sunnah of the Prophet, with its whole application and practical process, has provided us with endless verdicts, concepts and values.

In addition, the traditions, sermons, and debates have been issued by the infallible Imam about the behaviour and practical action in his personal life, in order to show us a section of thought and legislation; besides to embody the applied formula. And, to join the maxims, deeds and personal behaviour of the infallible Imam together with the reports and agreements that are issued by him; we can

get a clearer idea about the practical understanding and a formula of life and well-built Islamic society.

The balanced relations between the verdicts and concepts can tackle one of the most serious problems that face Islamic law and thought if they are treated by us as a method for practical life and an example of commitment in guiding behaviour.

C. The Intellect/Reasoning

Surely, the mind plays an important role in setting up the high structure of Islamic Thought according to its contents, wide dimensions and rich gifts, as well as, construction. The intellect is an active tool which is used by the well-known, contemporary religious authorities and philosophers, as well as, thinkers to discover: sciences, knowledge, ideas and various civilized concepts; in addition, to establish the high structure of civilization.

The process of diligence or discovering and deducing verdicts, concepts, as well as, ideas is no more than a practice of the intellect's role in understanding, connecting, analysing and concluding. The Holy Qur'an has given the intellect a great deal of liberty and released it from stagnancy, as well as, immobilization; besides, urging it on to think, understand and deduce, as is pointed out in Allah' saying:

“Do they not then reflect on the Qur'an? Nay, on the hearts there are locks” (Holy Qur'an, 17:24).

As pointed out by several verses, the necessity of understanding, thinking, deducing and advantage are discussed. Thus, it will place before us the evidence of the validity of understanding and deducing along with verdicts and concepts that may arise therefrom. However, this, on condition that the action be carried out on the grounds of the correct method and premises to come to correct conclusions, as well.

Imam Ja'far Ibn Muhammad al-Sadiq ('a) has related what role the intellect has and how it incites us to understanding and education; as shown in his following saying:

“Surely, it is for us to send down roots and for you to send out branches^{[19](#)}“.

Also, it was related that Imam Ali Ibn Musa Ar-Ridha' ('a) said:

“Surely, it is for us to send roots to you, and for you to send out branches^{[20](#)}“.

It is quite obvious that the intellect plays a key role in both fields of understanding and intellectual education, because it executes its role by depending on laws and primary mental senses and those who “send out branches”. Occasionally, the intellect works apart from the Holy Qur'an and Sunnah; sometimes, it deals with the text (i.e., the Book and Sunnah) in carrying out the process of understanding and education or by way of understanding and deducing via the Holy Qur'an and Sunnah.

At any one of the intellect's three acting phases, its act will never be endorsed and its outcomes never accepted unless they are consistent with the Book and Sunnah, as well as, when it works together with

their legal logic and not against it. Indeed, when we talk about the intellect as a source of Islamic Thought, we mean the mental activity which it abides by in regard to the Qur'an and Sunnah. As we are talking about this scientific tool for obtaining sciences, knowledge and ideas; it is necessary, here, to declare that the intellect performs its role which is ratified by the Holy Qur'an and Sacred Sunnah on two levels:

1. The belief and thought level: This means the level of approving belief along with its borne-evidence regarding the existence of Allah (be He Exalted) and proving revelation with prophecy, as well as, their argument; besides, assuring the reality of the existence of the hereafter and that the obedience to Allah is obligatory; equally, other studies, research, evidences and debates that deal with belief such as, theological and philosophical studies which are endowed with wide horizons and fields, together with what we may deal with or depend on, like delimiting the research area to discover ideological laws (i.e., logic) and like studies, research and knowledge rules.

Surely, Muslim scholars and philosophers have practised a prominent role, in this regard, and enriched the Islamic Thought and life on both the theoretical and practical level; besides, all other research, sciences and studies, such as, religious jurisprudence, rudiments, ethics, politics, sociology, psychological behaviour and, etc., which are attached to these two sciences, and are influenced by them, have.

In the same manner, the intellect has enjoyed a prominent role in discovering ideas and concepts, as well as, other various theories in Qur'an and Sunnah that touch on the fields of politics, economics, finance, sociology, culture, ethics, behaviour and, so on.

2. Considering the intellect as a discoverer of legal verdicts and being realized by it²¹. The intellect has been considered, by a team of scholars of Ahl ul-Bayt School called 'Usoliyyoun'²², as a guide of verdicts and of being depended on as a base; besides the Qur'an and Sunnah, in the deducing process.

Whereas, these scholars have been objected to by another team called 'Ikhbariyyoun'²³ who have taken a negative position towards the intellect's role and its ability to discover legal verdicts through independent means (mental independence) into the Holy Qur'an and Sunnah; equally, they refuse it to be employed or depended on in this regard.

Also, they condemned its testimony due to the ambiguity of the intended meaning about considering the intellect as one proof among the legislation ones. So, they have imagined that the intellect's legal role in regard to religious jurisprudents depends on the mind as a legislator, but, on the contrary, the truth of the mind is to understand legal verdicts. Therefore, the intellect will be able to know and discover a verdict far from legislating it. The deductive field in which the intellect exercises its role is divided, by scholars, into two parts, thus:

1. Intellectual independences field²⁴: That is to say, all verdicts which can be discovered and realized by the intellect, independently, apart from the law of Islam and without interposing any legal mode of

expression (i.e., Holy Qur'an and Sunnah); in other words, it depends on itself in realizing the ugliness of injustice and the beauty of justice, as well as, order and arrangement; and, the ugliness of disorder and, so on. So, the intellect fully realizes and diagnoses the ugliness of injustice and disorder along with the beauty of justice and order, in the same way as is diagnosed by the lawmaker.

For example, the judgement of the intellect as to giving no permission to the master to commit any disobedience is due to the previous realization of the intellect regarding the ugliness in giving permission to him to practice disobedience, because ugliness is impossible for a wise man to practice.

2. Non-intellectual independences field: Concerning the second field in which the intellect can practice its role, is the field that deals with realizing the verdicts by the mediation of the legal mode of expression (i.e., Holy Qur'an and Sunnah).

In this field, the intellect practices discovering ambiguous legal verdicts, by way of finding out the connection between a certain legal verdict that is defined by the lawmaker and another, unlimited one. Its power is in discovering the legal necessity of the compulsory duty premise after its necessity has been specified by lawmakers.

Therefore, in this regard the intellect can judge that the lawmaker imposes premise due to the necessity of duty which is achieved by depending on fulfilling it. The same as in its given-judgement to the necessity of covering a particular distance in order to perform obligatory Hajj (pilgrimage) together with compulsory preparation of military experiences which are depended on in carrying out Jihad. And, also, the intellect can judge the 'prohibition of attempt' premise which leads to committing taboo acts, such as, its realization to have a look at forbidden, immoral films which result in dissolute morals and propagating corruption which is as a prohibition firmly proven by Islam in spite of the films, themselves, or that they are motion pictures which are not forbidden to be looked at. As the intellect has realized these concomitants and diagnosed verdicts by this realization so surely, the intellect can realize verdicts and discover them by analogy (i.e., measuring priority and measuring equality)²⁵.

Muslim religious authorities have depended on the intellect's role, in this field of analogy, via allocating it strictly and widely. Moreover, these intellectual verdicts occupy a vast field of legislative area and meet one of the most serious legislative personal and societal needs, especially the latest ones.

D. Consensus

Muslim scholars have discussed the consensus case in religious jurisprudence principles science and considered it as a source of legislation. And, in view of the fact that our subject is about sources of Islamic Thought, and in spite of the limited area of consensus; in the field of thought and legislation analogy; it sometimes provides us with an idea about matters in which it conducts as a source to be taken from.

Therefore, consensus is considered an origin of thought around these affairs which are able to be taken from and attributed to Islam, because it will be unfair to attribute any thought to Islam unless it is taken from an Islamic source.

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- [1.](#) Kulayni: al-Usul al-Kafi, vol. 2, Fadl ul-Qur'an, 3rd Edition, p. 609.
 - [2.](#) Presented by Subhi al-Salih: Nahj-ul-Balagha, 1st Edition, p. 315.
 - [3.](#) Sayyid Abul-Qasim al-Khu'i: Tafseer al-Bayan, p. 23, Printed in 1394 A.H. – 1974 A.D.
 - [4.](#) Al-Kulayni: al-Usul al-Kafi, Edition 1388 A.H., vol. 1, p. 59.
 - [5.](#) Al-Kulayni: al-Usul al-Kafi, Edition 1388 A.H., vol. 1, p. 60.
 - [6.](#) Al-Kulayni: al-Usul al-Kafi, Edition 1388 A.H., vol. 1, p. 59.
 - [7.](#) Al-Tabrisi: Mishkat ul-Anwar, Acceptance of the Sunnah and the Meanings of the Qur'an.
 - [8.](#) Al-Tabrisi: Mishkat ul-Anwar, Acceptance of the Sunnah and the Meanings of the Qur'an.
 - [9.](#) Raghib al-Esfahani: A Matter of Method.
 - [10.](#) Tabarsi: Majma' ul-Bayan, vol. 1, An Introduction.
 - [11.](#) Tabarsi: Majma' ul-Bayan, vol. 1, An Introduction.
 - [12.](#) Abul-Qasim al-Khu'i, Al-Bayan fi Tafsir al-Qur'an, Edition 1399 A.H., p. 421.
 - [13.](#) Tabataba'i: al-Mizan fi Tafsir al-Qur'an, vol. 1, Introduction.
 - [14.](#) Fakhr ad-Deen al-Turaihi, Majma' al-Bahrayn.
 - [15.](#) Tabarsi, Majma' al-Bayan, vol. 1, An Introduction.
 - [16.](#) Abul-Qasim al-Khu'i, Al-Bayan fi Tafsir al-Qur'an, Edition 1399 A.H., p. 421.
 - [17.](#) Abul-Qasim al-Khu'i, Al-Bayan fi Tafsir al-Qur'an, Edition 1399 A.H., p. 421.
 - [18.](#) This verse of the Qur'an "And those who join that which Allah has bidden to be joined..." (13:21), was explained by Imam Sadiq ('a) to Umar Ibn Yazid thus: "This verse was revealed to deal with Muhammad's relatives; and may be used to deal with your relatives. So, do not say this thing is limited to only one meaning."
 - [19.](#) Sheikh Abbas al-Qummi: Safinat-ul-Bihar, A Matter of Origin.
 - [20.](#) Sheikh Abbas al-Qummi: Safinat-ul-Bihar, A Matter of Origin.
 - [21.](#) I.e., the mental evidence of looking at it as equal proof of the Qur'an and Sunnah with regard to power and evidence.
 - [22.](#) A Muslim sect specializing in first principles
 - [23.](#) A Muslim sect that deals with traditions
 - [24.](#) Concerning the field, all the mind's realisations revolve around the beauty and ugliness of deeds which we are obliged to do either in practicing justice and faithfulness or to be given up like Injustice, living unt so on. Therefore, people disagree about the sort of laws and regulation which will achieve justice due to their imaginations, so they believe, in m on the one hand and disbelieve in the law on the other. By this, the mi spere is confined to this field.
 - [25.](#) Analogy means the resemblance in some particulars between thir otherwise unlike, or it is an application of a general rule due to all of evidence. As we say: 'Every intoxicant is prohibited'. Whereas, scholars Ahl ul-Bayt, the Household of Allah's Prophet (S), have their own opin about analogy which is different from those Sunni School jurists that with it. Scholars of the Ahl-ul-Bait School do not act, but with cause-stipulated analogy. For instance, the truth of the prohibition of wine is due to its intoxication-cause. For that prohibition will be as a fact to be offered for every intoxicating material and this is so-called a standard of equality. And they act on priority of analogy; such as, the prohibition of insulting one's parents as the Qur'an forbids us to say to them not so much as 'Ugh'. In other words, if the Qur'an has prohibited a lesser degree of injury and insult, it is better to prohibit what is most injurious and insulting. So, Shi'ite jurists do not find any validity of other kinds of analogy to have legal evidence.

2. Secondary Sources Of Islamic Thought

As we have made clear before, there are prime sources for Islamic Thought which directly provide us with the thought and culture we need; such as, the Holy Qur'an and Sunnah, and, they form the base of the Islamic Thought structure. At the present time, if we try to deal with political, economic, moral, philosophical and issues of belief, we will find that there are secondary sources, which are derived from primary ones, as an instance of religious jurisprudence and other juristic studies and researchers that represent a scientific interactive task of religious jurists and researchers in the field of religious jurisprudence and legislation; equally, its principles, which are interacted with rules and primary sources that supply us with the fundamental material of Islamic Thought.

For instance, we can deduce a theory of work and value from much text and analytic juristic studies that deal with work, rent, as well as, ownership. From all verdicts that touch on vital legal rule, we also can derive ideas and concepts with regard to political theory. Thus, all these studies and research, which represent scientific tasks, have taken part in establishing Islamic Thought.

And as the juristic studies are taking a great share in building the high structure of Islamic Thought, in the same manner, philosophical, theological, moral and other studies have taken part in discovering psychology theory and expressing behaviour and history, as well as, philosophy of ethics, politics and, so on. So, if the Islamic researcher and thinker wants to deal with political and economic theory or civilizing matter and the like, he will go back to the Qur'an and Sunnah; equally, fundamentals, rules and analytic studies of religious jurisprudence.

These, produced by researchers and thinkers with regard to philosophy, theology and ethics and to obtain intellectual material along with scientific and methodical restricts to theorize and treat various civilizational cases and problems in a form that saves him commitment and missionary truth; equally, it provides the researcher with endless intellectual wealth.

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Features Of Islamic Thought

Islamic Thought has limited, obvious and specific features that have the ability to differ it from other ideas and theories along with granting it energy and power on contribution, as well as, original development; besides, enabling it to face different problems of life by giving them suitable solutions. We can summarize the most important features as follows:

1. Mental Trend

Muslim Thought and thinking is characterized as an activity which relies on intellectual breaks, because it believes in the intellect's role; in the field of human knowledge by depending on two prime principles in this regard:

A. Giving free rein to truth (i.e., the harmonizing of the view of the intellect with reality).

B. Believing in the intellect's power in discovering truth.

Surely, the intellect has been given a prominent role and principal duty by Muslim Thought. So, the intellect has a right of understanding and deduction, as well as, derives knowledge, science, concepts and theories from the Qur'an and Sunnah to be attributed finally to Allah (be He Exalted).

It is correct to say that it is an Islamic Thought and that, for example, so and so is an economic, philosophical, political, gregarious opinion of Islam. Indeed, it is quite true for us that nothing is referred to Islam (i.e., to be attributed to Allah-be He Exalted), in saying this Islamic matter and that non-Islamic one, unless we are sure that matter has been truly revealed by Allah and delivered by His Holy Prophet (S).

As long as we are sure that Islam gives us permission to employ the intellect in understanding, deducing and discovering; besides, allowing us to allocate the intellect's energy in every field of legislation, thought and knowledge; equally the intellect helps us to derive political, economic, moral, philosophical, social and other ideas and concepts from their original sources, then, we can say that any thought which gets benefit via the intellect under the guidance of legislation is exactly an Islamic Thought.

2. Extension And Inclusiveness

Islamic Thought is characterized by its wide idea and includes all aspects and fields of life. The main reason behind that extension and inclusiveness is due to the width and generality of its horizons of sources which depend on Islamic Thought whether in its material or structure. The thought, knowledge and Muslim culture, before us, are as a clear evidence and witness to this. So, Muslim scholars, philosophers, thinkers and researchers have discussed all affairs and aspects of life, starting with knowledge theory, method of research, thinking and philosophy of existence, along with the explanation of life and the world, up to lesser matters in the human being's life. They have studied matters of belief, regulation, morals, psychology, behaviour, legislation, philosophy and history; besides, other ever so little or great knowledge sciences and arts to a degree that they include all fields and horizons.

In addition, they have laid down the basis, rules and totals which can involve every new thing in life and give it a solution. But surely, Muslim Thought has the priority with regard to all its basis and totals. Truly, thought always guides life as a pioneer and never goes behind it. And if we saw some vacant areas in

thought and knowledge, the cause would be the retardation of Muslim researchers and thinkers; as a result of the intellectual and civilizational relapse that has been inflicted on Muslims over the last periods, and not because of the self-incapacity of Islamic Thought and knowledge. Therefore, if a researcher deals with any chapter or idea, art, literature, knowledge and human sciences, he will find intellectual material and a huge wealth of information can supply him with what he needs to cover the research and theory in this regard or on that subject.

3. Activity And Dynamism

The Muslim Thought is characterized by its activity and influence on the person and society's lives by giving it a dynamic power that boasts energy of the person along with material, as well as, psychological powers directed towards highness and integration for creating a reality of motion.

So, it is a thought that aims at building and moving life; besides, igniting the human being's powers to transfer it to behaviour, work, positions and contributions. Surely, the value of thought in a human being's life lies behind its ability to provoke the human being to act upon himself together with igniting his powers of positive motion for making lofty human civilization and life. And, also, Muslim Thought, due to its witnessed history and practical truth, is a thought that has full ability to put the human being in a particular circle of movement and contribution.

Because, in theory, it thoroughly refuses concrete motionlessness and inactivity or to be as an academic thought and on the far practical side of the human being; besides, creating a dynamic power in the human being, as well as, a self-movement, and, also, to affect his surroundings and interact with the world round him (i.e., world of nature, life and the human being).

Nowadays, the problem of Muslims is not an intellectual and theoretical one to the extent that it is a problem of motivation, revival and dynamism, as well as, how to convert intellectual, material and psychological power into life, charity, product and work style. And the Muslim who attempts this uphill road, will be a dynamic power and creative, as well as, a constructive man who can affect his surroundings which is full of stagnancy, retardation and immobilization. So, Muslim Thought, with its whole, available strength and moveable, practical trend, as well as, its ascent power, besides its integral trend, can create, from pre-Islamic society, which was immersed, totally, in stagnancy, retardation and automatism, a dynamic, strong nation along with a boasting power for an historical movement.

Nowadays, this Thought has the ability to be dynamic, and organized and direct the human being's power by enriching it with charity, activity and creativity.

4. The Existence Of Limited Standards And Precepts

(Commitments)

Allah (be He Exalted) says:

“And (know) that this is My path, the right one, therefore, follow it, and pursue not (other) ways, for they will lead you away from His way...” (Holy Qur’an, 6: 153).

“(Receive) the baptism of Allah, and who is better than Allah in baptizing? and Him do we serve” (Holy Qur’an, 2: 138).

One of the features of the Muslim Thought is that which is characterized by its principles, criteria and precepts; that which has the ability to keep it in good condition with connected, logical originality and structure. If a Muslim researcher wants to think or probe into current issues, such as, sociology, psychology, aesthetics, education, history, expression, ethics, finance, economics, international relations and subjects of civilization, for example, liberty and the like, he will find himself face to face with Muslim ideological material and criteria, as well as, precepts that have the ability to restrict his direction of thinking and research methods, and all the results that will be reached by him when he wants to prove a scientific definition or pose any intellectual matter and when he discovers interpretation for any certain matter or plans any organization for it.

In that situation, he will find himself committed to principles and criteria that can organize his thinking, research, definitions, and expressions. These criteria and precepts can be summed up as follows:

1. Tenets and concepts

2. Values and morals

3. Verdicts

The Muslim thinker, when he wants to prove a theory on expressing behaviour and history, he should inhibit his analysis, expression, organization and history from going against the divine rule. One of its pieces of evidence is that: Surely, the human is free and does things by choice, i.e., he has the ability to pick out any certain kind of conduct, because, freedom objects to the concept of justice. So, the recompense of both retribution and reward will never be justifiable unless done within the ability of choice.

Also, when a Muslim thinker wants to research into a case of liberty, he will make a link between it and the commitment with Islamic values and verdicts and does not leave them to disorder and dissolution. So, we find the thinker who deals with meaning in his explanation of the cause of an economic problem, cannot attribute it, for example, to the lack of the power of nature on providing man's needs; because, he previously knows that it is against Allah's wisdom, as well as, His knowledge and justice.

Whereas, on the contrary, the thinker will refer it to the problem of distribution which is hidden in man's essence. The same human being who is overcome with the inclination to greed, gluttony and injustice, is lead to give unjust orders and rules of economic distribution.

The Muslim researcher who deals with these ethics finds a link between morals and absolute divine integration. (i.e., Thou adopt Allah's manners); such as, justice, mercy, wisdom, forgiveness, truth, etc., and makes a connection between them and the present-day reality; as we have made it clear before in the economic example, therefore, the consideration of morals with regard to him and due to this meaning are divine and practical.

In this way, the thinker proves his ideas and theories, and can move through his research, deduction and development and within the limited criteria and precepts of tenet principles. As Islamic rules of belief act as a group of precepts and criteria for maintaining Islamic research, thought, theory, literary and artistic product it, also, protects research from deviation, disorder, contradiction and from the infiltration of strange ideas and concepts; besides, the odd and non-Muslim tendencies. And the same basis of belief can form an orbit for ideas and theories that move round; and a spirit that flows in over research, a degree that the intellectual construction becomes a united, coordinated, integral structure.

The ideas in belief (i.e., a group of thoughts and concepts about the world, life, the human being and existence) behave as a prime base to be built up on all foundations of civilizational and moral construction, as well as, man's cultural activities, such as, knowledge, the arts and literature.

Verdicts (i.e., compulsory, lawful and unlawful) behave as measures and criteria for thought. So, every intellectual, cultural, artistic and literary product will submit to commitment with lawful, unlawful and compulsory measures. As belief and ideas behave as measures and concepts of intellectual commitment, in the same way, morals behave as measures and precepts of intellectual commitment. Surely, morals are as a spirit that flows in all dimensions of human production and affects them, as well. By this, the commitment is accomplished and construction is being built up solidly, and the progress of thought is corrected according to the obvious Islamic basis.

5. Originality

Linguists have defined 'originality', thus: Original man means he has a root. Original man means the one who has an affirmed view and is reasonable, and is in a deep-rooted originality, much the same as, 'to magnify' bears the meaning of magnification.

When we say a person is of 'original view' it means that he has a firm groundwork in originality and it is also to say that he is a person of original view and intellect. And as 'original glory' means it has originality¹, thus, the meaning of originality becomes more limited to us in language. Nevertheless, due to convention, the same meaning is used in respective fields. So, it is said, 'An original Islamic Thought and an original Muslim culture – i.e., they have Muslim principles, that which is based on and obtain their

existence from.¹ Therefore, no hybrid will be included or mixed with any other odd thoughts which are unfamiliar to the 'roots' and 'fountainheads'.

The secret behind the 'Originality of Muslim Thought' is hidden in the following elements:

1. The originality of the source and its enrichment in doing without fabrication, borrowing and demanding integration from the others.
2. The existence of precepts and frameworks that have the ability to reserve the identity of Muslim Thought and reinforce it, too.
3. The existence of method and style for Islamic research and thinking, which takes into consideration the observed original product when dealing with principal sources of thought and knowledge along with an attempt at discovery, foundation and creation, criticism, testing and getting benefit from the product and other intellectual experiences.

Allah (be He Exalted) says:

"(Receive the baptism of Allah, and who is better than Allah in baptizing? and Him do we serve" (Holy Qur'an, 2: 138).

"And (know) that this is My path, the right one, therefore, follow it, and pursue not (other) ways, for they will lead you away from His way..." (Holy Qur'an, 6: 153).

It was related that Allah's Apostle (S) said:

"This religion is borne by just persons at the turn of every century who refute liars' sequel, extremists' distortion or ignorant people's literary theft; exactly as an iron slag is driven away by a bellows"²

Whereas, on the basis of originality, we can isolate and distinguish between philosophical, economic, political, social, moral and lawful thought and the like. Therefore, we can describe Islam-abiding thought as an Islamic original one and, at the same time, we take away this trait from that thought which does not abide by Islam. So, we cannot term it as an Islamic one; although it has been produced by an Islam-embraced writer or thinker, because the self-identity of thought and its personality can only grant it the trait but not the identity of the belief of the writer which still never embodies any intellectual, literary or artistic product. By this, the intellectual commitment and the preserving of originality, as well as, abided thought will be a responsibility of the Muslim writers, thinkers, men of letters, artists and scholars.

And as a result of this, Muslim jurists have given a decision about the taboo that books on error should not be read by any person who is unable to react strongly against them; inhibiting or stopping their publication. From here, the responsibility of protecting our nation from intellectual deviation and from losing the ideological originality or purity, as well as, the loss of the identity of belief which results from the use of non-Muslim concepts, ideas, theories, letters and the arts which are in circulation through

intellectual markets, schools, universities and institutes of thought, art, literature and knowledge, news propaganda media, etc.; which are not abiding by the line of original Islam. So, due to this, we have to take preventive measures and fortified means to keep on the Islamic, cultural and intellectual track.

Surely, the ideological originality that must be available on request is restricted by the following three stages:

1. A stage that distinguishes between what is a Muslim item and a non-Muslim one, as well as, between what is correct and what is incorrect. And, this is, of course, the only lesser stage of intellectual originality that can keep the ideological personality and Islamic knowledge safe. So, when a Muslim is faced with any thought presented before him that touches on economics, sociology, politics and psychology or a theory of art, literature, philosophy or law and, so on, he will differ and distinguish—because he has obtained intellectual principles, articles of belief and primary criteria between Islamic-based thought and the non-Muslim one which is (the latter) against all Islamic values, criteria and rules.
2. A stage of criticism and judgement: The second stage of intellectual purity and originality is a stage of the criticising and judging of thoughts, concepts, and theories which are alien to the spirit of Islam and its ideological rules.

This is one of the intellectual originality stages and has a serious, key role in keeping safe the Islamic thought, Muslim intellectual personality, missionary originality and social, as well as, civilizational life of the Muslim nation. The ideological, civilizational and foreign infiltration that began in the middle of the first of the Hegira century, included the beginning of fatalism and delegation of authority, as well as, Murajji'a Thought³.

A close association started, later on, with translated Greek philosophy, logic, ethics, etc.; besides, the Persian and Indian ones, as well as, the attempt by people who embraced Islam; like, the Jews, Christians and other various religions' followers, to apply their intellectual doctrines and legendary beliefs, as well as, their concepts about life and the world.

A fierce intellectual struggle has started with that strange newcomer, and against the destructive and devastative attempts which coincide with the beginning of criticism and purification along with the decisive reaction of the nation, Muslim thinkers, and, scholars. So, critical work and the task of purging has its role in keeping on the originality track and protecting Islamic thinking and thought from confusion, disorder and deviation.

Through the long extension of the Islamic thought process, criticism is considered as a basic scientific method in reserving legislation, sciences and its principles, as well as, to protect Muslim civilization, culture and life. So, that critical and defensive method being practiced by the infallible Imams ('a), scholars, philosophers and thinkers with regard to two circles, are shown like this:

1. A non-Muslim circle which deals with responding to ideas, theories and infiltrated suspicions into the

Islamic, intellectual entity, such as the incoming philosophies, theories, concepts, beliefs which are unfamiliar with Muslim thought and originality.

2. The Islamic circle. Shi'ite Imams ('a) and Muslim thinkers, such as religious jurists, tradition scholars, interpreters, philosophers, theologians, men of fundamentals; and the like, have depended on this critical method to keep with Islamic legislation and originality and protect it from all interpretations, inclinations and strays whether done on purpose or not. Also, they have created the sciences of tradition and biography and criticism traditions, as well as, the science of juristic dispute.

Besides, they have held comparison studies which deal with the philosophy and theology field and fundamentals science of religious jurisprudence. Similarly, they have taken criticism as a method to research and verify the views.

Therefore, method becomes a base for researching and thinking. It, then, becomes obvious who it is that does the research into jurisprudence, fundamentals, theology, philosophy, tradition and philosophy of ethics, history and interpretation. Even language still has an unstable personal opinion except when the researcher reviews and discusses the views strictly and carefully to reach a chosen, deduced independent conclusion, in order to make a pursuer of this strict scientific method understand that the scientific personal opinion of the Muslim researcher and thinker in every art and science, as well as, field of knowledge is an essence of close examination, criticism, and purification.

So, due to that scientific method, Muslim scholars and thinkers have fortified the originality and purity of Muslim Thought against any foreign subjects being imported or interpolated into it and, also, to protect the Thought from the intellect's deviations of a person who researches within the Islamic frame, but who is still unable to discover the fact and abide by the originality and purity criteria. As a result of this, an active, energetic, defensive, critical and intellectual movement has come into existence and is able to achieve its missionary targets strictly and actively.

It is clear to every researcher and study-pursuing person, that the ideological, civilizational and struggle of belief between Islam and its enemies has intensified, since its origination, until today. Therefore, we can see that the European civilizational and intellectual conquest has had its planned, destructive act, against Islam and its mission, as well as, its culture.

Of course, that conquest is more dangerous than all other attempts of the civilized and intellectual kind over the first Islamic period, because Muslim society, at that time, had possessed ideological strength and immunity to a degree that was stronger than what Muslims were over the European intellectual conquest. So, during the first period, Muslims were considered an excelling, victorious, international, political power.

Similarly, Muslims were carrying the flaming torches of culture and calling for Islam to be the pioneer in leadership of human beings. Hence, the feeling of excellence and psychological strength and immunity were one of the original pillars, of achievement besides, power of thought and challenge of the Islam-

abiding Imams, scholars and thinkers. Therefore, the strange incoming current has been defeated and Islamic Thought became free from its effect and negative role after being excluded, diagnosed and refused by it.

Moreover, due to that strict adherence and interaction, Islamic Thought has taken much benefit from power, activity and contributions. So, its circle becomes wider by including many subjects and processes. Also, its methods, as well as, powers become strong enough to defend, react and fix the Islamic personality landmarks of thought, culture and civilization.

Muslim Thought can dissolve, digest, absorb and assimilate the most suitable Islamic-incoming thought to apply it to its Islamic structure after being reversed, sieved and its formula, as well as, engineering reviewed on grounds which are Islam-abiding.

Concerning the studied and planned Western intellectual conquest period which aims at eradicating the Islamic mental personality and effacing its identity, all the European ideological establishments, universities, research, misleading and propagating foundations; such as, journalism, theatre, publishing houses, movies, parties and political movements, that European thought and theories include like democracy, communism, socialism, nationalism, racism and regionalism, have done their best to spread the European thought, theories and concepts. So, they have set forth the Marxism and Capitalism theories; equally, the regional and racial thought in the field of policy, economy, philosophy and history.

Also, other philosophical theories which try to set forth explanations for existence, knowledge, manners, morals, nature and various human knowledge; for instance, psychology, sociology and theories of literature, art, culture and, so on, as a substitute for Islamic Thought, knowledge, culture, and civilization. Besides, there are their attempts at eradicating the Muslim person, society and thought of their missionary contents and replacing them with other European incoming thoughts.

Surely, Islam-abiding thinkers, scholars, writers, scientific theology schools, Islamic political movements and Islamic scientific foundations have firmly stood against this current. So, they could find an Islamic intellectual rebirth and fulfil, once again, the civilizational and cultural originality along with reserving the Islamic identity of thought, knowledge and life's philosophy. Allah (be He Exalted) says:

“No! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes...”
(Holy Qur'an, 21:18).

“They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse” (Holy Qur'an, 9:32).

Thus, we see the strength and activity of Islamic Thought, as well as, its power on creation, contribution, reserving the originality and making an independent identity in spite of destructive storms and other attempts of distortion and substitution.

3. A stage of deduction and establishing theory. Concerning the upper most, mature, completed originality stages is a stage of deduction, groundwork and invention, (i.e., foundation of thought and theory to be deduced with regard to its Islamic fundamentals).

Indeed, the Islamic Thought has great theoretical and civilizational tasks today and must be suitable for the size of intellectual and civilizational product which depends on non-Muslim rules that go together with living, civilizational and intellectual needs which are met by a person, nowadays, in the fields of philosophy, ethics, economics, politics, psychology, information, public opinion, sociology, philosophy of history, art, and literature together with all social matters and subjects.

Surely, to deduce and form an Islamic theory that abides by purity and originality and is established according to such aspects is not available except for the Muslim thinker who has many prime requirements and those are as follows:

1. To have broad knowledge of sources of Islamic legislation and thought and with that which results from Islamic Thought in the field of research and theorization which deals with a subject and its related theory which is set up and deduced by the thinker. And, his knowledge must be at such a level that it enables him to deduce the needed theory.
2. To have the necessary knowledge required for research, studies and theories that are set forth by non-Muslim researchers and specialists in that field.
3. He should have a scientific method and Islamic way of thinking that enables him to deduce and set up both the research and theory.
4. To have a deducing talent and scientific power on understanding and education.

For The Sake Of Fulfilling The Intellectual Originality

It is not easy for one who wishes to learn and read or anyone who tries, intensively, to obtain ideas and knowledge to achieve, for himself, the ideological originality of Islam through throngs of civilizational and intellectual accumulations and theses that books overflow with, as well as, being broadcasted by non-Muslim propaganda and the publishing media, and other schools, parties and movements.

Many of these people face a danger of intellectual confusion and disorder; particularly a person who obtains knowledge by means of self-education and not from the efficient hands of abiding Muslim teachers or from pure original sources; but he can obtain all thoughts and concepts from any source as correct, knowledgeable and scientific axioms.

Surely, this style of acquiring knowledge has many dangers to cultural and intellectual originality, as well as, purity. Therefore, it is imposed as a duty upon everyone who undertakes research and strives to obtain thought, knowledge and culture to be more vigilant against falling into the traps of schemes and

intellectual poison which are broadcasted by non-Muslim ideological foundations and sources.

The following fundamental principles can fulfil the intellectual originality and protect the comprehension, as well as, thought from danger of deviation and disorder:

1. To start believing in the existence of Islamic ideological schools and, the independent, Muslim, cultural personality. This principle lets Muslim Thought and view progress, which is distinguished from other opinions, when he reads and studies or researches in any field of thought and culture.
2. A Muslim must start, when he wants to form an Islamic culture and knowledge with the original Muslim Thought and culture in order to make, for himself, the rules and starting points; equally the intellectual and fundamental criteria that can enable him to keep its ideological and cultural originality.
3. To be critical and careful of what he reads and learns in order to be more rational in his learning of thought and knowledge, besides being established on rules and intellectual original criteria to be able, in the light of the rules, Islamic fundamentals and criteria, to put to trial all thoughts and views; via refusing anything except those that harmonize, perfectly, with his Islamic belief and principles.

By this, the researcher can accomplish, for himself, the ideological originality and purity.

6. Ability Of Growth And Fertility

The history of Islamic Thought and civilization, besides the history of human thought have admitted this excellent fact: We will be able to realize this fertile attribute and ability of development and contribution through Islamic Thought if we understand that the endless source of this thought is Allah's Book and revelation; which was revealed to a teacher of human beings and a guide to humanity; that is, Allah's Apostle Muhammad (S)

It is a fact that all sciences and knowledge which are produced by Islamic Thought are attributed to the Holy Qur'an, because it is the origin, spring and the standard of their adjustment and commitment.

If we study and analyse this scientific structure of Islamic Thought with its all-inclusive sciences of interpretation, religious jurisprudence and fundamentals, as well as, psychology, ethics, history, sociology and theories of politics, economics and other knowledge, we will see an objective and intellectual phenomenon of multiplication, as well as, the continuous fertility and growth attribute; similarly, the power on contributing, confronting and protecting the heritage and covering a person's need through their intellectual extensions and social (objective) expanse.

Of course, the secret behind that growth of Islamic Thought is hidden in several reasons; the most important are as follows:

1. Generality of rules and intellectual principles, besides their scientific enrichment.

2. Islam gives free permission to the diligence process and is satisfied with any average which results from it to the benefit of Islam and regards it as an Islamic doctrine, and trend, as well as, it can form the intellectual extension for fundamentals and Islamic rules as long as it is in keeping with the commitment and acts, in accordance with the right method of understanding, styles and education.

3. Islam gives its full attention to making life more developed and flourished, besides its vocation to useful movements and to stir the intellect through its flat refusal of immobilization and stoppage.

So, all these elements, together, have granted Islamic Thought that power and movable contribution, for there is no longer any problem that Islamic Thought may still suffer from; the one that other positive theories and principles have endured; those that deal with their sterility and incapable power of contributing and growing due to their narrow horizons and limited view.

Meanwhile, the contrary is true, about the deep-rooted fertility and ability in Islamic Thought to occupy the intellectual and social movement widely and deeply. In fact, the enrichment of Islamic rules and fundamentals that the Qur'an and Sunnah include, besides their capacity of having an endless storage of ideas and concepts, is the essential material of that growth and contribution in Islamic Thought and its power of being able to cover great areas of a person's activity and his life's growth.

If the Islamic mission does not admit that the intellect has a role and that it urges one to think, speculate and deduce, as well as, its given authority to diligence and the education process taken from rules, fundamentals and principal sources (i.e., Qur'an and Sunnah), the Islamic Thought and Muslim thinker will have no chance to go further in his activity of trying to cover every aspect, matter and problem that may face a person in the fields of belief, thinking, legislation or system of life. So, the thinker and Muslim researcher has found, beforehand, a prime intellectual material and legal authorization in researching and deducing outcomes which are added to Islam at the time when the thinker faces problems of the intellect or civilizational and social matters.

7. Unity And Association

The Islamic Thought is distinguished by its set of principles which form an integral and constructional union that effects and completes each other; as an instance, the philosophy of morals with their values included which connects, firmly, with the belief of Oneness and Allah's attributes; moreover, it is affected by them. These morals and their values have an influence on the systematic lawful field; over and above the economic side and is connected and affected by the thought of worship.

The concept of worship is a spirit that runs through every activity or thinking that is performed by human beings, due to Islamic rules. So, it is impossible to dissociate between various aspects of thought and the ranges of its areas with regard to the theoretical and practical side.

For instance, a talent for moral justice that Islam has called for with regard to a rule in human behaviour,

as well as, a talent has an active influence on a person's social and political conduct; furthermore, to his relation with his family members and society. The association and interaction between worship and the morality of generosity, mercy and economic planning that appears clearly in the duty of paying alms (zakat) which is obligatory in Islam to be given by Muslims.

And so, this characteristic of unity and association in Islamic Thought has taken part in the field of preparation in applying and making a suitable climate for commitment. Each side will provide the space and make human beings ready to accept the next one, as well as, help it to be more progressive.

Morals and piety, for instance, can make the economic and political system, as well as, social relations, more successful. Moreover, the belief in Allah and the next world will prepare human beings to hold law in high esteem and stay aloof from crimes and disobedience.

As a result of this, we can see the association and integration; equally, mutual affection among all different fields of thought.

Praise be to Allah, the Lord of the worlds.

[1.](#) Ibn Mandhoor: Lisan al-Arab.

[2.](#) Hur al-Amili, Wasa'il al-Shi'a, vol. 18, p. 109.

[3.](#) A Muslim sect which believes in postponement.

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SHARES

A Glimpse At The History Of Islamic Thought

If one casts an inductive look on the history of Islamic thought with regard to its origin, growth and development, then, one will be able; through analysing the structure of that thought and especially when probing into the background of its main elements and principal resources that deal with all its own aspects; such as, philosophy, principles of jurisprudence science, interpretation, juristic studies and so on, to diagnose the rising, graphic line which exists between other sciences and knowledge, and those which have been discussed by Islamic thinkers, knowers and researchers since the beginning of Islam.

In the early beginning, Islamic life, which occurred at the moment when Gabriel the attendant of Allah had been revealed to the Gracious Prophet Muhammad (S) by Allah's command, along with the commencement of Islamic vocation, cut through a sphere permeated with ignorance, illiteracy and lack of science.

At that time, Muslims had no longer obtained knowledge, sciences and thought, worth mentioning, except those found in the Holy Qur'an and the traditions (sunnah) of the Prophet (S); which, these two, actually form the endless, ideological fountain of Islam, and the base, as well as the principle which Islamic knowledge and thought have been deduced and, furthermore, through a movement of thinking, persistence and innovation, besides; they are the basis of the stimulating and civilized enlightenment of all Muslims and human beings. The human race still owes its scientific development to Islam and its message.

We can also say that the beginnings of Islamic thought played a major role in producing the field of interpretation science. During the era of Allah's Prophet (S), Muslims had turned to the Prophet for gaining an understanding of the Holy Qur'an and acquiring a knowledge about the contents of Holy Qur'an. Of course, that prophetic grant is a part of the traditions and a base for those who contemplate.

In view of the fact that the movement of thought and society has started developing due to the inspiration of the message, itself, the beginning of that movement was within the range of the Holy Qur'an which resulted in understanding and deducing its meanings, as well as, expressing its contents. So, on these grounds, the first signs of interpretation science and discrepancy in understanding and the purpose of the Holy Qur'an, as well as its descent causes, were established.

After the demise of Allah's Prophet (S) Muslims had, mostly, consulted with his prominent companions – who possessed a great deal of scientific knowledge – to understand the Qur'an.

Imam Ali Ibn Abi Talib (upon whom be peace) was the first among them who had completely realized its significance. In fact, he was the leader of all interpreters and a real guide to those who wished to know; for he had been described by Allah's Prophet (S) as such when he said, “I am the city of knowledge and Ali is its gate; so, he who intends to enter the city should come through its gate¹”. At that time, also, were Abdullah Ibn-Abbas, Abdullah Ibn-Mas'oud, Ubay Ibn-Ka'ab,

Abdullah Ibn Omar and others similar to them from the same prophet's generation of followers.

Every one of the above-mentioned individuals made every effort to take part in the interpretation of the Holy Qur'an according to his own view in understanding its contents and meanings, along with that first produce and its consequences. The life of the society had developed together with its political, economic, social and financial needs which dealt with the affairs of rule, finance, trade, judgement, inheritance, marriage, divorce and, so on. A great many cases, which had arisen, dealt with the affairs of worship, such as: cleanliness, uncleanliness, residence, travel, doubts when reciting prayer,

etc. Due to the above-mentioned cases, Muslims, because of being in need of verdict and legal opinions, witnessed that the expansion of jurisprudence knowledge had spread in vast dimensions. Meanwhile, the first fruits of the deducing process had started developing in the hands of some of the Prophet's companions.

At this point in time, the initial beginnings of writing down jurisprudence (fiqh) had occurred; as it was narrated that Abu Rafi' – a servant of Allah's Prophet (S) – had written a first book on inheritance. Thus, the beginnings of the great diligence and ideological yield, in both fields, (i.e., jurisprudence and interpretation) had begun soon after the demise of the Holy Prophet (S). However, the haste for understanding the Holy Qur'an and traditions of the Prophet – due to some people who had taken up such a significant task – was going to produce mistakes and lead to various imaginings about the affairs of belief and theology, as well as, those topics that might closely relate to such cases which dealt with: following the right way, going astray, compulsion and choice, fatalism, reward and punishment, etc.

The seeds of disagreement had been sown, early, in matters of belief and verdict together with the interpretation to form bases and starting points for the ideological, jurisprudential, and interpretive schools. So, the horizons of jurisprudence, interpretation and matters of belief had become broader in scope. The doctrine of Solitary People (al-Mu'tazalah) – i.e., a sect of theologians who disagree with Sunnis on some matters of belief – was coming to the forefront in the second half of the first century of the Hegira; along with the ideological line which had been undertaken by the Prophet's Household (Ahl ul-Bayt) and their followers.

Afterwards, the jurisprudential product, interpretation, traditions recording, the biographies, invasions, and the principles of jurisprudence were all going to be in an absolute, developed form.

It was when Muslims had been in touch with the thinking of the followers of the Book (Christians and Jews), along with the study of theological concepts, that the debate, which led to questions and answers, had stood the test. At the same time, the ideological movement started to employ a new method in confronting the suspicions and correcting wrong beliefs, as well as solidifying the stability of its roots. The debate about beliefs had appeared on the stage and developed to be crystallized into the theology state. Then, composition and classification had begun in the fields of jurisprudence, interpretation and jurisprudence principles which were the most developed and mature with regard to the technical state: to become more of an extension of their subjects and issues.

In the second century of the Hegira, when translation and recounting of the ancient nations and non-Islamic civilizations had already begun, such as; the translation of logic and philosophy from Greece, these thoughts found their way into Islamic society where Muslim scholars dealt with them in discussions, criticisms and evaluations. In addition, they made the well-known contemporary scholars and intellectuals establish the ideological bases; and helped them to compose the books and enrich the round table discussions with both Islamic knowledge and thinking.

So, the ideological revolt had started in its effective form between the end of the first century and the beginning of the second century of the Hegira. Thus, the structure of Islamic thought had begun to form by going through the birth, growth and final stages as follows:

1. Learning from Allah's Prophet (S) that which had been announced to mankind about the Holy Qur'an

and his traditions.

2. Requesting explanation about unknown subjects that dealt with interpretation, belief and verdicts, and the like.
3. Sermons which had been delivered by some of the Prophet's (S) followers soon after his death; and which reached their peak through the most famous sermons that have been made by Imam Ali (upon whom be peace) which are collected in a book entitled 'Nahj ul-Balagha' or 'Peaks of Eloquence' (and is considered one of the most unique and richest sources of Islamic knowledge and thought).
4. Round table discussions and debates, which had been held in the mosques by the Prophet's followers and companions, in addition to the twelve Imams (Ahl ul-Bayt) ('a).
5. The writing and composing of books.
6. The committed and sensible adopting of what had come from other nations.
7. Construction of universities and schools.
8. The establishing of sciences and imparting of knowledge. Prophet Muhammad (S) was among the first to supervise the teaching of Muslims science, reading and writing; and, therefore, he sent representatives, on his behalf, to teach people and invite them to Islam. For instance, the prophet had sent Mus'ab Ibn 'Umair to Medina before the Hegira and sent 'Ma'ath Ibn Jabal to Yemen to propagate Islam, as well as to impart knowledge and teach the sciences to the people.

It has been related that Prophet Muhammad (S) had commanded every learned polytheist captive, of Mecca, who had been captured during the 'Great Battle of Badr' to teach ten illiterate Muslims' sons, as a ransom for setting them free from prison. Of course, the Prophet behaved thus to liberate the minds from illiteracy, as well as, to make the hands free from the chains of prison.

Afterwards, Muslim scholars sacrificed a great deal of effort to establish scientific research approaches and to adjust their principles and rules, so, they planned the dictionaries and encyclopaedias, and ordered and indexed references. Moreover, the behavioural and psychological studies had also been established on the grounds of scientific and arranged principles. At the same time, they defined the research methods together with their theories and rules in the field of various subjects, as well as natural and life style studies.

That which we have in our hands of the wealth of lofty, scientific structure and strict, well-organized thought are as objective witnesses to the efforts made by the Islamic scholars and the power of Islamic thought over production, development, donation and genuineness, in addition to its being secure from any sort of sterility, deadlock or dependence.

It is correct to say that Muslims have enjoyed benefits from other nations' experiences in the fields of

thought and culture, such as; philosophy, theology, and logic, as well as, sociology, psychology, ethics, history and, so on. But they did not achieve that human quality as scientific axioms without further proof or argument. On the contrary, they had discussed and criticized it with correction and made additions, in order to expand it; to cover more distance to a point that went along with what they already possessed of thought and belief, together with Islamic understanding and genuine opinion. Thus, they held on to what existed of the original Islamic thought and strived for both developing and enriching it. Moreover, they had reproduced and discovered much within the range of this field.

Indeed, they became the leaders in paving the way of science, as well as, human knowledge, and, also, established the pillars of approaches research; in addition to scientific thought which is in accordance with believable methods and Islamic aspects. So, the said organization and regulation that occurred to the structure of the ideological research methods and the coordination of their construction are necessary to Islamic thought. Here, we can put on record the efforts; the magnificent works that were performed by the Islamic contemplators and intellectuals. In addition to this, the tasks that were being undertaken by them are as follows:

1. Deducing, reproducing and establishing knowledge and sciences.
2. Defending Islamic thought against any superstitions to achieve the originality, purity and uprightness of it.
3. Criticizing the non-Islamic thoughts and discovering them by conducting an investigation to find out their mistakes and weaknesses.
4. Deriving benefit from human ideas that are in line with the principles and origins of Islam; contemplating on them after sifting through and revising material so as to make it easier for the Islamic mind to become involved and absorb it, as a whole, in order to be quite sure of removing any inaccuracy that may detour either the Islamic spirit or its direction in life. This Islamic mind must be on a great level of purity from all alien elements; those elements which may be found in any character and combine in coherence with Islamic thought and within a range of a single ideological structure.

¹. Narrated by Al-Hakim; who, quoting Mujahid and Ibn 'Abbas, proved this tradition (hadith) in Mustadrak al-Sahihayn, vol. 3, p. 126.

Islamic Thought and Research Methods

The way in which a researcher schedules and performs his research work has its own direct influence on the outcome of the scientific product. Therefore, the research should be built on a solid ground of sound methods and suitable to the subject in question that the researcher probes into. So, the research will be more fruitful and positive, besides leading along the lines of correct and accurate results; with regard to the scientific side; moreover, it helps the discovery and formation of scientific rules and principles.

Elsewhere, the scientific research methods have been defined as follows: 'The approach that is utilized by scientists to plan the scientific bases and draw a conclusion about the knowledge obtained in light of those rules^{[1](#)}.

The method of research has its own influence and plays a great role in the originality of thought, as well as, in the safety of contemplation, information, theories and deduced concepts. Therefore, if the method of research and thinking is not an Islamic one or does not, at least, go along with its tendency, the effects will be too wrong to unite with the Islamic spirit.

The research methods of science and knowledge are in two parts due to their nature:

1. All General Methods (logical ones)

These are general approaches, for scientific research, which deal with all science and human knowledge that are in common.

2. All Private Methods (technical ones)

They are special styles, for scientific research, which specialize in a certain science such as, history, physics, belief, philosophy, jurisprudence principles, etc.

It is obvious that there are some basic principles in common use among all the sciences and human knowledge, that is to say, the whole logical rules that the logic science deals with. Therefore, logic science is defined as follows: "A science for teaching all the other general rules; on the basis of sound thinking".

It is of great importance, among all the various research, that the joint, scientific thinking methodology commence from the point where any case has seemingly concluded until it can be proved by absolute evidence, and to become a reason for agreeing with the causation principle and justification based on human thinking which follows, naturally, along the path of logical rules. When we use those principles, in a case, (i.e., the logic rule and sound thinking) for scientific research and in every science or any other field of thinking, it means that the researches are being performed due to correct bases and provide fruitful results.

It, also, becomes apparent that every science or knowledge has its own, suitable research, which may be used by the scientists and researchers to deal with a certain subject. So, the research methods that touch on the material sciences, such as: medicine, physics and chemistry is quite different from the one concerning history, sociology, philosophy, belief, etc.

When we prepare to do research into Islamic thought; i.e., the creed, jurisprudence principles, interpretation, policy, economy, sociology, ethics, history and narration; we should first consider the specification of the scientific basis for the research methods to reach a strict, scientific conclusion and that it be sound with regard to the Islamic characteristic.

In other words, we should establish, in our mind, that we are going to fulfil two criteria in performing research, theories and Islamic studies as follows:

1. With Scientism and Realism

2. With Islamic Originality and Commitment

After this introduction, we will become quite sure, that there are general, scientific principles that combine with all other research and study or scientific theory, whether they are material ones; like physics, medicine, astronomy and chemistry or human ones; such as, economy, ethics, philosophy, creed, sociology, jurisprudence, law, history, etc., in so much as all those sciences have worked, reciprocally, due to key axioms and principles. For instance, the agreement with the causality law and with non-contradiction, as well as, setting aside any case until it can be proved correctly by evidence, etc.

Therefore, all the sciences and knowledge would start from those axioms and bases; just like the physical research and belief in a supreme creator, as well as, the other historical, jurisprudential, geometrical, medical studies, etc.

The mentioned fact was approved by many scientists and researchers of natural sciences; as well as, those in the human and divine sciences. Let us put forward some of those views, thus:

As a fact, for the studied sciences, man has used the mechanism idea and it is identified as one of his instruments and means. So, when he talks, for example, about the mechanism of the body, he is going to perform his research on the basis of the causality principle (i.e., a cause-and-effect principle) that deals with the unity of the universe along with

its own order and regulation. He is as any other human being in undertaking a certain decision or even thinking about matters on the grounds of causality principle².

It leads to no astonishment, if you see that the causality law which is considered a main principle for understanding the material universe phenomena; and is, also, the only law that has a lead control over the plants and animals, as well as, the human mind is the same law that leads us to realize the values of

the natural, moral law which are built upon justice, mercy, rights, responsibilities and beauty, as it is, itself, the law that leads us to the realization of Allah's existence.[3](#)

It is appropriate, here, to draw your attention to the deduction method that is used in mathematics, thus:

Usually, when dealing with geometry, we can reproduce abundant theories with regard to only a few fundamental truths or those proved suppositions that we agree with, without objection or debate, whatsoever, as to the degree of their correctness. So, at first, the scientists would accept the axioms in line with pursuing their requirements and the results that were caused by them.

For instance, when we approve a certain theory, we find that its proof, which goes without saying, finally depends on the axioms or concerns involved. Thus, with regard to Allah's (Exalted be His Name) existence, it is something axiomatic in respect to the philosophical view. Therefore, the deduction, by the help of a few theories, regarding Allah's existence – as in a geometric proving – does not lead to proving the axioms, but how to start them. So, if there was an agreement between this axiom and those various facts, which we deal with about the cosmos and its law, there would be a piece of evidence on the trueness of the axiom we have chosen...[4](#)

This fact follows thus: The logical principles which all scientific deductions are based on being taken from either observation or experience are the same ones that the deduction about proving the existence of the Creator and Administrator has relied on throughout the whole management and wisdom phenomena, that this world is designated with.

Therefore, this deduction is from other scientific ones – i.e., it is inductive in nature and it is as an application to the general method that is preliminary to the inductive evidence known by us.

So, man is on either one of two sides: He is either refusing the scientific deduction as a whole or agreeing with it by way of giving inductive deduction the same level of value regarding proving the existence of the Maker; the same being given to the scientific deduction. Thus, we have proved that both science and faith are connected at their logical and inductive base and cannot be due to the logical view of induction – separated[5](#).

Here, we can understand that Islamic thought and research methods, in all respects, have shared in all material and natural sciences, as well as, with the general principles, and have been dependent upon them. So, if the Islamic researcher, who intends to study the Islamic creed or discover any theory, for example, in ethics, economy, art, sociology, policy, behaviour, psychology, etc., should act in accordance with the following:

1. The general principles of logical research methods.
2. The private principles of that science and, also, knowledge, such as; interpretation, narration and belief.

By coordinating the general and private principles, the Islamic researcher will be able to provide himself with a sound method of scientific and investigative research, as well as, being able to plan the Islamic theory and thought on the basis of correct and scientific principles.

The methodology of research and Islamic thought are based on two main topics:

1. The approved mental axioms
2. The true Islamic wholeness and principles, such as the Qur'anic verses or the correct traditions of the Prophet (saw.), etc.

The Islamic thinker and the researcher who delves into human knowledge and sciences on the grounds of Islamic principles would deal with the following themes and aspects:

1. The study of the human and social reality coupled with the individual's needs in his personal and social life.
2. Religion (i.e., the Holy Qur'an, the Prophet's traditions and aspects that are elicited from them). The researcher should depend, in his studies, research and theories, on the Islamic view that is mentioned in the Holy Qur'an and the Prophet's traditions which clearly define the scientific fact of human life and its regulation.

When we think, deeply, about these facts and the way they are studied, we shall see that religion is a set of laws, thoughts, values and concepts that organize the direction of thought, self and society, as well as, behaviour.

All Islamic thought, theories and studies, which touch on the social and human reality, work within the limits of the circle of Islamic religion and are due to the principles and contemplated decisions which are determined by this supreme, great religion.

The Islamic scholars have designed the scientific methods, as well as, the ways of research and thinking that lead to Islamic conclusions and committed thoughts. Also, the scholars have used both methods of induction and analogy as instruments for analysing and deducing ideas and results on an accurate and widespread basis. It is worth mentioning that these two methods (induction and analogy) are in common use on all levels of human material knowledge and sciences.

Hereinafter, we would mention some applied examples on the usage of the two (induction and analogy) methods, by the Islamic researcher, to obtain some Islamic concepts as follows:

1. Induction that relies on the basis of physical observation and experience.
2. Discovering the carefully considered and scientific conclusion (general law of discovery).
3. After the process of the general law of discovery has been performed; the stage of employing the

analogy method (i.e., the way of applying the general law due to similar, partial states) will take place next.

So, the first step is the induction, as was mentioned before, which is the base method for proving Allah's (glory be to Him) existence; who is the fundamental subject in Islamic thought and, of which, is as follows:

1. If we take under discussion the matter of proving Allah's existence, we can see that the proof depends on examining all the particulars of the universe and creatures via observation and experience, and the same induction leads to discovering a principal scientific conclusion called the 'causality law', which is used to determine the link between causes and effects (i.e., *raison d'être*). So, by applying analogy (the analogy of the world, as a whole, on the basis of its particulars) we will come to the fact of interpretation of the world's beginning due to that total law (i.e., the causality law), then, we can prove, in this case, that there is only an initial, original cause, in founding the world, that all the other causes have met with and we call this 'Allah' (glory be to Him).

2. In addition, the two (analogy and induction) methods are used in belief and mental sciences, on the one hand, and on the other hand, they are employed in the economic sciences theories studies and psychology, as well as, to find out the psychological and social knowledge and sciences so as to be able to analyse the societal history, human conduct and so on.

If we want to discover, for example, the laws of political economics and interpret the economic phenomena throughout the whole Islamic society (the society that applies the Islamic system as a rule), we would study the relationship law between supply and demand, production and prices, as well as, wages and unemployment, etc.

It is quite useful, here, to study those economic phenomena existing in the Islamic society which apply the Islamic economy theories, for we find ourselves unable to discover the Islamic political economics formulas except under the true Islamic application, because they are as a result of the public situation of the society (i.e., the ethics and Islamic verdicts) which is living under the Islamic system. So, we should consider the movement of the market and factories along with the relationship between the workers and the employers, besides the state of the product, prices and unemployment, etc and then, by our daily observation and experience we will be able to discover the law of analogy, so that later on, we will discover the laws that effect those matters. We, then, specify the formulas of the Islamic political economics through applying both scientific induction and analogy methods.

3. To study the Islamic society, for example, to plan a theory for Islamic sociology and search the society and social activities to detect, for instance, the civilized and social alteration; as well as, the development and degradation of the society and civilizations with the Islamic point of view Therefore, the induction that is set up on the basis of observation and to study the individual, partial and social events is the real way that leads to discovering the sociology laws.

So, in such a discovery attempt, we should study the social status that is widespread in the society and which lives under the Islamic applied social formulas. We should analyse the structure of that society, together with the elements of its composition and formation with regard to the phenomena, the life styles and the relationship that prevail in it, by observation of specific events and practices along with the social relation and phenomena depending on the inductive method which is based on the grounds of observation, experience, statistic deduction, generalization and analogy.

In this way, we can form the skeletal structure and rules of the theory of Islamic sociology on the basis of Islamic views and concepts.

The Employment of Inductive Methods in Islamic Jurisprudence

Scientific induction and analogy methods have a great deal of active participation in the deduction process. The induction is to pursue several partial states to detect a general rule which is acceptable to be applied in such similar states.

This methodology is applied in all sciences and knowledge, for instance, in medicine, chemistry, physics and language. Also, it is applied in proving Allah's existence, as well as, in jurisprudence and its principles, and likewise, in the Islamic theories; such as, economy, sociology, etc.

Our aim in researching belief is to show how the induction and the scientific analogy method has been employed in the jurisprudence, justice, deduction, and Islamic thought theories, as well as, to express its role in forming and building the Islamic theories that are deduced by the Muslim intellectuals and jurists.

Thus, the scientific, methodical task should start with induction. That is to say, the researcher and intellectual should obtain a general rule and law to pursue many states and particular facts, then, he will shift to the analogy stage soon after he has realized the general rule. Therefore, analogy means 'the applying of the general rule to all its evidence'.

How to Obtain Benefit From Inductive Evidence

The well-known, great Islamic thinker, Martyr Muhammad Baqir-al-Sadr had defined induction in his book "Logical Foundations of Induction", thus:

"It is a deducing of the general law by pursuing a great deal of the partial states, further."

Martyr Al-Sadr has mentioned some applications of the induction method in the field of legal verdicts, quoting, in this regard, Shaikh Yusuf al-Bahrani, one of the late jurists (Allah may bless him) – who discovered a general juristic rule through justifying many partial states that declared, "The through who is unaware of the legal verdict is in no way to be blamed by Allah (glory be to Him)"; i.e., "In all cases, the one who is unaware of the legal verdicts is in no way to blame for having carried out an action".

Moreover, Al-Shaikh al-Bahrani has found some partial verdicts about pilgrimage (Hajj), fasting, marriage, wine-drinking and curtailing the obligatory prayer.

The following exemptions have been provided by legitimate evidence:

First: Due to the legitimate evidence that deals with the Hajj (pilgrimage) verdicts; the unaware one will be excused for having on an unallowable dress during his presence in Mecca (when one is in a state of ritual consecration).

Second: Due to the legitimate evidence that regards the verdicts on fasting, the person who is unaware of the verdict, that fasting while traveling is unallowable, will be excused and in no way to blame if he has fasted while traveling

Third: Due to the legitimate evidence that deals with marriage verdicts: if a man is unaware that marrying a woman during her 'iddat' (a waiting period during which a widow or a divorcee may not remarry) is forbidden: he will be excused and there is no marriage taboo that he remarries her soon after her waiting period is over.

Fourth: Due to the legitimate evidence that deals with prohibition of wine drinking, the unaware person will be excused for having drunk wine is forbidden. It, if he was unaware that drinking

Fifth: Due to the legitimate evidence that deals with verdicts regarding prayer; the unaware person will be excused for having performed the four raka'at compulsory prayer in place of praying the usual two raka'at prayer, that is to be performed in place of the four raka'at prayer, when traveling. So, his prayer will be accepted and it is not necessary for him to compensate for that prayer at another time.

Therefore, every condition, in the above mentioned, has an 'evidence of factual lack' with regard to the general rule that says that the unaware person is legitimately in no way to blame in all cases. So, the gathering of all these indications in the jurist's mind will make the general rule more trusted by him, which declares this: 'No penalty is inflicted on the unaware person '.

Consequently, the jurist has deduced a common rule, which is thus: 'Every person unaware of the verdicts is in no way to blame'⁶.

In this way, the martyr Al-Sadr has pursued the inductive evidence to elicit a contemplative rule in Islamic economy that reads: 'Working with natural wealth is a base for obtaining ownership'. This deduction has arisen due to many particular states that he has dealt with in Islamic jurisprudence, i.e.:

- Working on reviving the land resulted in ownership of it.
- Working in mining the earth for minerals resulted in ownership of it.

- Working on possessing the water resulted in ownership of it.
- Working on hunting birds resulted in ownership of them. The induction of those states has instigated him to deduce a general rule in the Islamic economy which reads: 'Working with natural wealth is the base for ownership'⁷. In this manner, the induction method has taken part in discovering some of the verdicts, laws, concepts, and other theories in various aspects of Islamic thought, such as; economy, psychology, ethics, policy, sociology, commerce, etc.

How to Obtain Benefit from Analogy Evidence in the Field of Jurisprudence

While discussing analogy and its employment, it is necessary to explain a serious matter in this regard, that is; the use of analogy as a foundation to be depended upon in juristic deduction.

The jurists who follow the doctrine of the family of the Prophet (S), do not rely on the partial analogy that is followed by the Al-Hanafi sect (i.e., followers of Abu-Hanifa's doctrine), and other jurists of some Islamic doctrines, as that kind of analogy does not depend on the scientific analogy formula, for scientific analogy is defined, thus: An application of public rule with regard to its credibility. It is also stipulated in juristic analogy that the cause of legislation should be laid down in advance and not deduced by the jurist himself.

An example follows on what is mentioned in the Islamic law: The drunkenness caused by wine is the reason behind forbidding it. So, the analogy, due to this case, is based on this cause, which leads to the taboo of every thing which causes drunkenness.

Making Use of Analogy in Applications of Jurisprudence Principles

It is obvious that the first stage of inductive entails the application of the original principles on the fact which they fall under. This is, of course, an analogy process which is founded on the scientific analogy rules; and are too considerable, in number, for the scholars to take time with. reasoning

After the jurist becomes quite sure that the prohibition gives the meaning of taboo and at the same time when the jurist or the Islamic political researcher faces any text which falls under the prohibition found in the Qur'an, such as:

“And do not incline to those who are unjust, lest the fire touch you” (Holy Qur’an, 11:113).

He would apply some of the factual rules as follows:

A. Appearance of the evidence rule, that is to say, the useful, common meaning; is a kind of obligatory evidence for both sides (the speaker and listener).

B. Appearance of the rule of prohibition formula that deals with taboo: i.e., the prohibition formula has the meaning of obligatory stoppage (unless there is a related sign used for giving permission to something being prohibited; in that case, the prohibition assumes the meaning of abhorrence (it is better not to do an act)).

Therefore, when the deductive equation is in order with regard to the analogy principles, the deducer and researcher would be able to obtain a legitimate verdict with a moral, political status.

So, the operation is functioning due to the said holy verse that warns us against being inclined to those who are unjust. Here, the prohibition gives the meaning of taboo, so, as a result of this, the 'inclining to the unjust' is a sort of taboo because it is something prohibited in the text of the said verse.

In this way, applying the factual methods, with regard to its themes, is due to the scientific analogy method. So, some of the fundamental, great scholars, such as; Al-Na'ini, the book investigator, has determined the following: 'The factual rule should be the greatest when dealt with in the analogy of deduction for the diligent task should naturally depend on that kind of analogy'.

The logical analogy has been employed as a practical method in applying the jurisprudence principles, on the one hand, and as a deducing process of the Islamic thought and verdicts, on the other.

Some Principal Supports in the Juristic Deducing Method

In order to study the method of deducing the laws and verdicts, besides using the Islamic laws from their original sources (the Holy Book and Traditions), as well as, to specify the duties of Islamic law, the well-known, contemporary clergy ('Ulama) have designed a method and a science for researching and deducing, in order to discover the laws and systems, called 'the science of jurisprudence principles'.

It is considered the method that organizes the process of performing the deductive thinking and to find out the Islamic laws according to their sources, so, it is one of the most serious and complex of Islamic sciences.

Of course, this science is a method that relies on legal postulates and common, mental principles, as well as, on the linguistic philosophy, then, is formed in an integral theory along with the applied principles and laws which are intensely followed by the jurist in the deducing process.

If we want to know, for example, if a verdict of a certain properties or political relations, etc., the jurist will

consult the Holy Qur'an and, also, the sunnah found in the legal verdict. If he locates it easily without much deductive or scientific effort, he will consider it to be quite enough and will rely on it only as a restricted, ready verdict; as the Qur'an states:

"...Allah has allowed trading and forbidden usury ..." (Holy Qur'an, 2:275).

And the Prophet's (S) tradition that follows, thus: "The loan has been repaid and the guarantor should be the debtor". Otherwise, the jurist, then, turns to the deductive process and concentrates on:

A. How to understand the evidence and take benefit from it by making use of the text, as a whole, and, then, to generalize or employ the textual analogy (i.e., the cause), etc.

B. Going back to the practical roots, if a piece of evidence of legal verdict cannot be elicited, to specify the practical status of the Islamic law, by fulfilling procedures for considering a person guilty at times and innocent at other times.

With respect to the steps involved in the deduction and research method, they are, in general, functioning due to the following stages:

1. It is necessary to prove the possibility of the deduction and diligence process due to the Islamic mission, and to know whether all the conclusions, which result, owing to the deduction process that the jurists have depended on, are good enough to win the satisfaction of Allah (glory be to Him) or not. Moreover, have they the power of legal verdict that makes a person acquitted of responsibility with respect to either accomplishing the task or being excused from it?

Therefore, the jurists have spared no efforts to discuss that case and research it carefully until they have formulated a possibility for the deduction process of the legal verdicts, as well as, usually attributing all the deductions to Islam.

2. Specifying the juristic deducing sources which is a must to be accomplished by the deviser and discoverer of the laws along with the Islamic verdicts and ideas. Are they based on the Holy Qur'an and Traditions (sunnah), only, or on other sources? Which are more helpful to be used in the deduction process; the mind, consensus, non-attributed interests, analogy, acting on a personal opinion application of discretion in legal matters, etc? What is the extent of those sources which are admittedly reliable and have factual evidence or those possible ones where the discussion revolves around the rightness of their origins and are to be used as an offer of a plea or excuse?

3. Concerning the juristic deduction method, the well-known contemporary clergy have distinguished between the approach of dealing with the Holy Qur'an, and that which refers to Traditions, due to the fact that the Holy Book surely is from Allah (be He exalted) with no doubt or suspicion of this fact, and has reached us as a complete, preserved book.

Therefore, the validity of the Qur'an being from Allah (glory be to Him) is something which needs no

proof on the part of the jurists.

As for Traditions, they have been subjected, over many years, to interpolation and fabrication, so, they are still subject to speculation that should be proved by evidence.

Owing to this fact, the jurist may begin to feel uncertain about the truthfulness of a narration, first by asking himself this question: "Are the traditions and narrations, in hand, attributed to the infallible Imams?" They should be considered as a Tradition and a reliable source for performing the task of approval and to make sure that the source has reached us by the infallible Imams and with no room for doubt.

4. The jurist will, then, organize the deduction method on the basis of 'no application ahead of the text'. If he finds a textual legal verdict; as is in the Qur'an:

"...Allah has allowed trading and forbidden usury ..." (Holy Qur'an, 2:275).

There is no application, at all, to stand against that text where it may prohibit the selling and allow the usury.

5. The jurist commences his deducing task about a matter that is in need of a legal verdict, in any field of life and he will consult his own proven sources, such as: the Qur'an, Traditions, logical reasoning and, so on.

If he succeeds in getting the legal verdict from those said sources, he will fulfil his scientific mission. Otherwise, he will shift his attention in the direction of a legislator and restrict his search in the field of practical principles by answering this question: 'What can the legislator do in such a case, where the jurist does not arrive at a legal verdict after he has examined the text, as well as, the concepts that the legal verdict is based on?'

Suppose that the subject we are going to search is this: 'Is smoking permissible or is it a taboo?' The jurisprudent will initiate his search, into this matter, along with the texts and evidence. If he does not discover the evidence that such an act is taboo, then, he considers the act, with regard to the origin, as a 'non-prohibited' verdict (i.e., a quittance of the legislation), for there is no evidence of a taboo being mentioned in this regard. So, he makes a decision about the non-prohibition verdict, regarding smoking, depending on the origin of the legal or mental allowance.

6. The deduction process concentrates, basically, on the understanding of the evidence and how to get benefit from it, (after approving the validity of the evidence which the infallible Imams (al-Ma'sum) have given, if it was in the form

of a narration).

In both actions:

(a) the validity of the evidence which is given by the infallible Imam (Ma'sum), and

(b) the understanding of the legislative evidence (the Qur'an and sunnah) due to its methodology and principles, for the text to be completely understood, the jurist must analyse and grasp the meaning of the concepts according to the linguistic rules and in light of all the conditions that exist from the text (i.e., the connections and the social customs).

This would occur when comprehending the text with regard to its requirements and indirect suggestions, in light of the mental rules and sound logic, by taking into account the Islamic law terminology and their legal considerations.

7. The jurisprudence principles science forms the scientific methods for juristic deduction; (it is an integral theory which is consulted by the jurist when searching into deducing a verdict of any matter. Therefore, the science of jurisprudence principles is defined as: 'Having knowledge about the common elements used in legal verdict deduction⁸').

Among the elements used in the deducing process is the element of 'proving the truth of the saying'. The order, here, has the meaning of compulsory unless there is a condition that may replace it with a more agreeable order. In the same light, forbiddance has the sense of taboo unless there is a condition that changes it from the disagreeable order. Along with other proofs, like the linguistic, literal one (i.e., the meaning that has been understood by the literal expression). are the accompanying evidences, which are basically used in deduction.

In all the complete and partial matters that result and are faced by the Islamic jurist and scholar, with regard to the deducing process, a method is found for dealing with and being confident of the originality and purity, besides, discovering the legal verdict and Islamic thought which should conform to correct, scientific methods. The fear is that intensive contemplation might become abnormal or deviated from scientism and legitimacy in the process of research and discovery.

¹. Al-Fadhli, Abdul Hadi, Logic Essence' (Khulasat ul-Mantiq), p. 123, Al-Adab Press, A.H. 1385.

². Effi, Andrew Konwa (Physiology scientist), "The Evidence of God in an Expanding Universe", p. 151.

³. Effi, Andrew Konwa (Physiology scientist), "The Evidence of God in an Expanding Universe", p. 157.

⁴. Herbert, George (professor of Applied Physics), "The Evidence of God in an Expanding Universe" p. 79.

⁵. Al-Sadr, Martyr Muhammad Baqir, "Logical Foundations of Induction", p. 469.

⁶. Al-Sadr, Martyr, "The Recent Signs of Fundamentals", p. 161.

⁷. It is a common understanding among the scholars that the result of Induction will not be quite an evidence, unless it is unquestionable.

⁸. Al-Sadr, Martyr, "Lessons on Principles Science – First Volume, Edition No. 1, p. 38.

Islamic Theory

Islam is a divine law and an inspiration that has been revealed to the Holy Prophet (S), by Allah, and all that is mentioned in both the Qur'an and the purified sunnah, are the absolute facts and the real, scientific laws.

The Holy Qur'an and sunnah are, also, the real law for human life and the personified formula for its realities. So, Islam considers that there is a self-characteristic and description for every subject that deals with human life. Every object of human life, whether it be good and useful, with an interest behind it, to be ultimately achieved in life or that it be bad and evil, with an implied damage behind it which causes corruption and is against the aim of the Islamic law, is addressed in this law's stance of 'granting benefits and preventing corruption'.

As a result of this, the Islamic law has taken the responsibility to diagnose a suitable verdict for every subject in life and describe everything with respect to its actual state. So, 'the superior opinion' has been nominated as 'the accused-error principle', i.e., Allah holds power over every event, and diagnoses the self-evident truth of that subject with regard to the beauty or ugliness, the goodness or wickedness, the benefit or corruption of it.

Diligent research may be either successful in finding out the particular verdict through factual discovery or be mistaken in its conclusions. At this point, the act of the jurist or researcher, in respect to the scientific view, is like the act which is performed by the scientist of medicine, astronomy and physics; a kind of experiment with lawful discovery. Therefore, diligent research is going to be subject to mistakes and may not deal with the reality or even diagnose it.

It is clear, that the subjects of the verdicts are human actions and different human activities and relations. The verdicts have a serious role in correcting and purifying humans, so, the Islamic verdicts, as they are presented in the jurisprudence books and many juristic encyclopaedias, have the possibility of containing every minute or great matter concerning human life, in all fields, such as; worship, policy, finance, economy, family, judiciary, land regulation, and labour laws, etc.

The jurists have studied Islamic jurisprudence on the basis of four principal categories that contain all human activity, besides the topics of social life and these are as follows:

1. Worship (ibadat): (prayer, fasting, hajj, zakat, etc.)
2. Contracts ('uqud): (buying, selling, liability, marriage, etc.)
3. Unilateral Instigations (iyqa'at): (divorce, vows, oaths, confession, etc.)
4. Other Laws (ahkam): (retaliation, misappropriation, punishment, etc.)

We should know that everything mentioned in the Qur'an and sunnah is as an actual law, so, it is incorrect to describe it as theory, as the field of Islamic theory is dealing with deduction and diligence.

As a consequence of this, when we use the term 'Islamic Theory, it means 'the views and interpretations that are reached by the Islamic scholar, in a diligent way, to express or organize a certain case pertaining to the action and human activity, such as; policy, economy, sociology, history, ethics, personal conduct, family ties and, so on.

The theory and verdicts, along with the unchangeable Islamic values that deal with a certain subject, represent the Islamic doctrine in that regard. The collection of views, for example, and diligent, economic principles (i.e., theory) that deal with affairs of distribution, currency, consumption and ownership, in addition, to the other verdicts and stable values (as the taboo of usury and the necessity of justice) which deal with the economic affairs of life for fulfilling economic justice are called "The Islamic Economy Doctrine'. When the laws that are enacted apply to the Islamic Economy Doctrine, it is called 'Islamic Political Economics'; with regard to policy, sociology and, so on.

The discoverer of the theory practices a diligent act when he conforms to the research methods and Islamic thinking. If the Islamic researcher wants to restrict the Islamic theory in regard to sociology, policy, psychology, economy, ethics, interpretation of history, and the like, he must collect all the information that is connected with his research in an attempt to help him to form the theory based on the two levels of the scientific research method, which was mentioned before; the general method and the private one, which is connected to that research.

An Applied Example

If the researcher, for example, wants to discover an Islamic theory on the philosophy of ethics and express views on moral actions, he must collect the suitable information and conform to the proper method of moral research, which differs, in many respects, from chemical and physical research. Therefore, the researcher should submit to some steps, as follows:

- A.** The induction of 'Islamic Texts' should work on the basis of the Qur'an and sunnah; likewise, be classified by the researcher, according to their characteristics, as well as, their joint and implicit target within the complete principles. It is, also, necessary for the researcher, in this regard, to view the Islamic and non-Islamic studies by submitting all the said studies to evaluation.
- B.** The induction of human nature and man's psychological status should be undertaken by analysing his primitive formation and the history of his life by examining his daily social practices, as well as, studying all the conditions involved and taking into consideration the external impacts that influence his behaviour, such as; the effects of environment, and the bodily chemical changes.
- C.** The researcher can discover the practical values of human ethics through the experience of mankind,

by depending on the induction method via social observation and by studying statistics on the problems, as well as, the social phenomena.

To make a clear contrast, a study of the social status of two human societies can be performed and this being: (first) that society which believes in the ethics and abides by them, as in an Islamic society, and (second) that which does not believe in an island turns away from them; such as is the case in both Marxist and Capitalist societies.

D. By linking ethics and general philosophy together, in full view of the Islamic mission, with the believable concepts, as their given view is about the human being, life, divine justice and wisdom, in just the same way as is the hidden, primitive, psychological relation between man and his Creator, which is a tie of unconscious trend towards absolute divine perfection, we can, for instance, specify some of the governing bases of the moral theory, in Islam, as follows:

1. Ethics are deeply affected by heritage, environment, education and acquisition.
2. There are joint human psychological traits among individuals of the human species, as a whole, which typify the internal tendency in man to commit good or bad, virtue or vice, etc.
3. There are distinguishing characteristics among individuals that differ one from another. As a consequence, people are, also, different due to their own moral ranks.
4. Man has both ability and capability to change his moral status by way of depending on the philosophical concept of choice and freedom, in Islam, by driving away fatalism, which is against divine justice.
5. The human self has an unconscious tendency towards absolute perfection and integration, but it may turn to the way of vice as long as it is corruptly guided to that particular direction; similar to what Allah has said in the Qur'an:

“And pointed out to him the two conspicuous ways” (Holy Qur'an, 90: 10).

and

“Surely We have shown him the Way: he may be thankful or unthankful” (Holy Qur'an, 76:3).

6. The divine, moral ideal (i.e., the 99 attributes of Allah) is the model to be followed in man's life with regard to the Holy Prophet (S) who has said: “You should all adopt the manners of Allah.”
7. To agree with the role of instinct by allowing it to have the natural right of satisfaction and it is necessary to submit it the power of the mind and will.
8. Observing the role of pain and pleasure affecting human behaviour, whether it is psychological or physical. Also, they must be under the control of moral standards and values.

9. It is impossible for a person; his behaviour, to be educated, ethically, separate from social life in the field of

morals, such as; justice, tyranny, anger, puberty, lust, continence, unselfishness and selfishness, which are in the social life, itself. So, Islamic morals will be a social process, not individual ethics, within one aspect only.

Thus, research could be performed when it is desired to theorize about a certain case or specify the outlines of a theory in Islamic thought.

[1] [1]

SHARES

Terminology and its Influence on Islamic Thought

Terminology Defined: Terminology means 'a word which is used by people of a certain speciality to indicate an identified meaning that may cross someone's mind, first, when the same word has been stated'.

The Islamic mission is characterized as a transformation mission aimed at changing the whole ignorant reality, completely, including thoughts, concepts, creeds, disciplines, laws, values and morals, besides conduct. Moreover, to rebuild all the said issues on the basis of belief, thought, legislation and the divine values.

So, it is something usual for that great mission to bear new concepts, ideas, and distinct contents, as well as, being quite natural for it to obtain its own terms and titles that distinguish its personality and identity that makes us familiar with its meanings, as well as, its purpose in the fields of belief, morals legislation, politics, economics, social and general cultural thoughts, etc.

Some of those terms are as follows: monotheism, Lord, revelation, Resurrection Day, fasting, ablution, alms tax, prayer, pilgrimage (Hajj), imamate, oppressed people, haughty people, oppressor, Satan, hypocrisy, apostasy, unbelief, guardianship, nation, sect, Jihad, martyrdom, succession, Allah's party, Satan's party, taboo, unprohibited, missionary labour, enjoying the good and avoiding the bad, substitution, corruption, warrior, promisor, sincere man, pious man, believer, dissolute man, Sharia (Islamic Law), Islam, unseen world, religion, consultation and, so many other terms given by the Holy Qur'an, that are as meanings of private ideas and concepts.

These meanings differ, completely, from those that they had in the pre-Islamic era; which are still found and reserved in the current linguistic dictionaries in line with the heritage of the pre-Islamic Arabs according to their given linguistic meanings, since they have been commonly used by the Arabs with their own conceptions.

So, those words have become as private Islamic terms which involve new senses and meanings, in addition to the clear concepts that give expression to the purposes of the Islamic mission. A mission which targets taking part in setting up the thoughts and views held by the Islamic vocation, as well as, aiming at transforming life and making a contemplated, psychological revolution and movement in it.

Of course, these new terms provide people with an idea, and leave a spiritual, psychological and intellectual effect, which paves the way for the Islamic and scientific terms to appear, such as; interpretation, beliefs, jurisprudence, principles, theology, philosophy, hadith science, ethics, philosophy and sociology, policy, finance, etc.

Thus, many Islamic terms have emerged, in all fields of knowledge, art and science, to give expression to Islamic thoughts and concepts introducing the faith, while having control over the originality and purity of the information acquired and deepening the Islamic senses, as well as, providing a foundation for a distinctive Islamic press.

As for policy, economy, philosophy, psychology, sociology, art and literature, jurisprudence, law and other sciences, as well as, human knowledge, they have their own terminology similar to the existential, material and Marxist beliefs.

It is a must for the Islamic writer, thinker, researcher and every Muslim when using the economic, political, scientific and ideological terms, to take benefit, at the same time, from the Islamic terminology that includes the essence of Islam and has the ability to keep the originality of the Islamic thought credible, and protect it from dependence, degradation and distinct identity loss.

Due to the importance of terminology and its ideological and scientific value in life, the well-known contemporary thinkers and specialists of various philosophies and ideological doctrines have planned the books of terms, dictionaries, encyclopaedia and definitions to restrict the identities of certain matters, and to define the concepts according to their own opinions and theories to such a degree that Islamic thinking not be subjected to much danger or have an absence of its own terminology in the contemporary, cultural and ideological fields.

The Islamic scholars have carefully studied vocabularies and terms, for centuries, due to their work with trying to understand the Shari'ah (Islamic Law) and revealing its ideas, together with limiting and expressing the concepts and themes, besides setting up the status of consequences, legal capacities and responsibilities upon them. So, they have divided the vocabularies into fact and metaphor.

Fact is defined as: 'a usage of vocabulary with its actual meaning¹. Hence, every vocabulary has to

indicate a certain meaning such as, water, stone, fasting, contradiction, vocation, Jihad (holy war), injustice, hypocrisy, instinct, soul, etc.

The well-known contemporary clerics ('ulama) of jurisprudence principles have divided 'fact' into three parts and they are as follows:

A. The Legal Truth (legal terminology)

It is a word that is used, in particular, by the legislator to indicate a private meaning and is known as an intended, limited fact. Then, it becomes an indication of that private, legal meaning. For example, the word 'prayer' had meant supplication (d'ua') in pre-Islamic times, but, when it was used by Islam, the meaning became 'worship'. It brings to mind the meaning of 'prayer', only, and not supplication, just as the terms fasting, pilgrimage (Hajj), zakat (alms tax), prophecy, etc., had prior meanings.

The aforementioned words were used by the Arabs with meanings close to that which was offered by Islam, but they did not have the Qur'anic content. Then, after being used by the Holy Qur'an, they exactly expressed that meaning concerning the legal fact.

It was defined by Al-Shaikh al-Mishkini as, "A word that is applied and proved by the legislator." So, if it is proved that the legislator has applied a word to a certain meaning – for instance, 'prayer' which refers to the manner in which the daily prayers performed, are as well as, the terms 'fasting', for an identified period; and 'al-zakat (alms)' given to the poor– either by applying those words with regard to those meanings or by using them metaphorically; to become as a fact, later on and through repeated use, then, these words are legally proven fact with regard to their meanings, but, if there is no evidence on applying the words by either of the two methods, it is said that the legislator has not proven the legal fact of those words in conjunction with their meanings².

B. The Linguistic Fact

This is a word that linguistically stands for a certain meaning, for instance, the words killing, lying, etc. These words are referring to their own actual meanings due to the linguistic form.

C. The Conventional Fact

It is a must to explain this fact to mention that there are some words that have certain meanings in one language, then, are replaced either by the society or the specialists – like the scientists, politicians, economists, businessmen and handicraftsmen, etc. – to special meanings and, then, are used and referred to in respect to those new concepts. So, they have their own meaning and intent which are quite clearly understood by the society or the specialists and differ in linguistic content than was allocated to them.

The word 'policy', for example, due to language, means the 'taming and care that is derived from grooming horses', but, becomes known, later on, as a private term used among politicians and society that deals with 'the welfare and the running of the affairs of a nation'.

In the same light, the analogy of the words 'appreciation' and 'policy' are used by scientists and in jurisprudence principles, the terminologists and researchers, as a scientific term used in deducing and researching methods. Also, the word 'instinct' is derived from planting, and has the same concept as that of every thing being fixed in the ground or the body, but it is used, here, as a scientific term that means the instinctive powers which have occupied the animal or human body at birth, such as; the instinct of self-love, sex and, so on.

Words are used, traditionally, in two ways, as follows:

A. The Public Tradition (the social tradition): Traditional facts that are derived from the public tradition used in social terms and the utterance is transferred from its linguistic meaning to the private and familiar one.

For instance, let us look at the term 'bride' that is used in the society for indicating a woman's status at the time of her wedding and in the beginning of her marriage. The meaning of 'bride', in linguistics, is derived from the word 'al-Tarees' vit, the action of dwelling in a place over night; hence, the meaning given for 'bride' is a person who dwells in a certain place during the night. The word is restricted, by society, with Dis meaning – due to the similarity between both meanings. which refers to the familiar custom, i.e., the transferring of the bride to the bridegroom's house at night.

B. The Private Tradition: (i.e., a tradition of specialists in science, crafts or art, etc., such as; the scientists of psychology, policy, finance, economy, physics, medicine, philosophy, theology, jurisprudence, trading, militarism, language, etc.) So, there are private terms for every science, art or knowledge used by those who deal with special subjects, to express their ideas and purposes.

Hence, the traditional fact means the traditional term which is used by the specialist and social tradition.

In this regard, the well-known contemporary Muslim clerics ('ulama) have prepared the terms and the definitions that declare the understanding and the Islamic view that holds the thought and culture on Islam, thus, they succeeded in keeping the genuine independence of the Islamic thought.

Finally, we can reach a principal fact, that is to say, all meanings of words are divided in two parts due to their evidence:

A. Linguistic meaning (i.e., the meaning of a word that is specified by a linguist).

B. Terminological meaning (i.e., the meaning restricted by linguists, themselves). As we have declared before, the most important thing that captures our attention, in this research, is the terminological part of the words which includes the legal and traditional terms. The legal term was prepared by the legislator to

express special and definite meanings for making his intention of performing and not performing particular acts, as well as, judging the right and wrong making acts more clearly understood for the listeners, that the concepts and topics not mix together and everything that is acceptable by the legislator becomes more obvious and definite. Thus, the meaning of the legal and traditional term is limited to us.

The legal term is dealing with the Islamic law only due to its limited landmarks, such as; the term for pilgrimage, Jihad (holy struggle), vocation, immigration, repentance, zakat (alms), fasting, prayers, khums (paying one-fifth), booty, atheism, hypocrisy, sunnah of the Prophet, innovation, guidance, delusion, etc., so that there be little chance for them being exposed to falsification or replaced with another term.

In this way, the terms have remained genuine and pure with regard to their content, but, many of those terms like guidance, delusion, atheism, hypocrisy, tyrant, arrogance, oppressing, Traditions, innovation and others of ideological, political and social content that have been used by the sacred legislators (the Holy Qur'an and sunnah) – are still not in wide circulation, nor are they expressed among the writers, Islamic thinkers or in the Muslim society, similar to the Islamic terms which have their own evidence suggesting thought, religion, morals, and society, together with their educational and psychological influences on the Muslim man's personality and conduct.

As a consequence, the absence of those terms, which were replaced by other words, has a great role in decreasing the field of the Islamic culture and awareness, besides, nullifying many concepts, thoughts, and suggestions that those terms enriched. Also, the said absence of terms has taken part in replacing the non-Islamic concepts and thoughts with what the western terms have and is against the spirit and culture of Islam, such as; the use of communistic and capitalistic terms, and other material ones such as these, in the religious, political, lawful and moral fields, etc.

Due to this fact, we are all invited to seek benefit from the legal terms in order to stay with the originality and purity of the Islamic thought; moreover, to circulate the Islamic culture and education on the basis of Islamic concepts, via circulating and publishing the Islamic terms that carry Islamic thoughts and concepts.

In connection with the traditional terms, we should concern ourselves with the traditional terms that pertain to culture and the concepts that have their influence upon man's thinking and behaviour, such as the terms regarding politics and religion, along with the terms of psychology, sociology. economy, jurisprudence, law, general culture, and the like.

The unmixing scientific terms are those which do not belong to ideological doctrine or are not concerned with ideological, religious understanding, such as; the terms used for astronomy, botany, medicine, geometry, and chemistry, etc. In this way, it is possible to infer from the said facts that Muslim thinkers have their own Islamic terms with a characteristic message and ideological significance.

In addition, they have a working and religious sense whether they have been made by the Holy Qur'an and sunnah (traditions) or by the well-known contemporary clerics ('ulama), Islamic intellectuals and jurisprudents or of that which caused them to be put into circulation throughout the Islamic society, as a way of keeping the cultural and ideological originality in the Islamic society.

In general, we can divide the terms, of ideological and doctrinal origin, into three parts:

1. Terms that hold counter content and thought to Islam; that have been made by the philosophers, theorists, and political–philosophical teachings to declare their thoughts and philosophies, as well as, the terms for historical materialism and dialectical relations, democracy, socialism, and, etc.

For example, terms that contain a thought counter to the Islamic spirit, besides the fact that they bring out the anti-Islamic philosophies and theories.

As a consequence of this, we cannot make use of them nor take benefit from them to express our feelings and concepts because they are neither in harmony with the Islamic thought, with its philosophy and message, nor do they bring out the concepts and thoughts of it.

2. Some terms that have a literal association other than the spiritual one, such as; the terms policy, authority, intellect, soul, instinct, faction, nation, homeland and other such terms of philosophy, economics, jurisprudence, culture, etc.

So, the mentioned terms are common in use among the Muslim thinkers, on the one hand, and on the basis of letter only, among the non-Muslims, on the other hand, but they both enter into an argument about the meaning and understanding of those terms.

For instance, the concepts of policy, authority, mind, instinct, faction, soul, nation, homeland, etc., have their contents in Islam which are different from those in the non-Islamic theories and philosophies. So, the definitions have been made together with books of terms, dictionaries and the encyclopaedias to concentrate on their ideas and private culture.

It is suitable, here, to quote what was written by Henry Wales about Baflof's philosophy in his talking about the term 'instinct' via explaining its role in the trans-thoughts process and to what degree it is linked with philosophical terminology along with thought and creed, thus:

“Some of the unconditional reflexive actions – like the ones just mentioned are simple reflex actions and some of them seem compound and in successive rings like the immigration of birds that extends for thousands of miles or similar to the complex construction process that is carried out by ants or honeybees building their hive which was traditionally called instincts',

In this regard, we quote Baflof, the philosopher, as saying: “We prefer the word denoting reflex action because it throws more light on determinism and it can show us a clear image round the connection between the stimulus with the response and the cause with the effect. The same word used for the reflex

action can, also, interpret the meaning of the very interlocking conduct that is represented by the processes of the successive rings, as well as, the mixing of the outcome that is a compound of simple elements in such a manner that the end of one of them can be considered as a stimulus for the beginning of the next one”.

So, the word for the reflex action is a decisively limited scientific term and it is possible to submit it to experiment, simplification and exact detailing. This is opposite to the term of 'instinct', for it is never exactly limited; moreover, it is replete with unseen vital and metaphysical meanings.

But, in respect to Baflof's concept about reflex actions, it is large enough to contain the whole complex construction of the reflexes that may happen as a response. Therefore, so that nothing be left out; to force us to create a particular set of phenomena we use the word 'instinct'”³.

In a word, the whole aspect of animal conduct can be interpreted on the basis of the physiological concept for reflex action and response, to the point where we are compelled to use the term 'instinct', which is ambiguous and all-inclusive of everything.

The said presentation has given us the reason behind the change for the term instinct, presented by Baflof, because it contains some concepts that deal with the faith in God, as well as, bringing to light His effect on His creatures.

So, if the term 'instinct' has been proved by him and given a natural definition it means that he has proved a divine concept which is against his desire in proving either divine thought or recognizing it.

Hence, he did his best to change this term and replace it with another one for fear that it would lead to divine thoughts or feeling them. In spite of his understanding of the concept of 'instinct', due to his point of view, he spared no effort, in this regard, to replace it with another one for fear that it would lead to the concepts of the metaphysical and the unseen.

Another example is suitable to mention, here, and that is the term 'policy' which is used, jointly, by the Muslim and non-Muslim thinkers with regard to its verbal aspect. However, the term 'policy' has a concept and meaning, in Islam, different from that given by the other political and ideological doctrines.

The Islamic notion is that the term 'policy' means 'the welfare and managing of the nation's affairs, while, in some other doctrines it means 'struggling for power' or 'an art of state rule' or in still others it has the meaning of the art of ruling human societies. So, what is the real meaning of 'policy', when there is a difference between the Islamic thought of the welfare and running the affairs of the nation and the view of the other theories, 'a struggle for power' or 'the art of ruling the state and society’”?

Consequently, it is our responsibility, here, to pay attention to a very serious matter when we have to use these kinds of terms, for they have notions and meanings with regard to the Islamic thinkers different from those of non-Muslims, but, we have made use of these terms in meanings to have the ability to

reflect our knowledge and Islamic thoughts.

In respect to these terms, there is nothing that may bring us together with either the non-Muslim ideological aspects or their doctrines except the verbal aspect; apart from the content and meaning.

The notion of the words instinct, mind, policy, faction, authority, republic, constitution, contradiction and their meanings, in the Islamic view, are all different from those dealing with the non-Muslim doctrines and thoughts.

3. Islamic terms (in letter and spirit), such as; the terms Imamate, inspiration, Satan, fasting, pilgrimage, Zakat (alms), guardianship, hypocrisy, aggressors, Jihad (holy struggle), defence, vocation, enjoining the good and forbidding the evil, unbelief, apostasy, arrogance, ally, combat, sunnah, heresy, enemy country, Islamic country, and the like.

The mentioned terms have an Islamic content and thought that are radiant with belief, worship, morals, and faith. Consequently, the replacing of them with other terms means they would be stripped of their religious, educational, and ideological glow and hints; besides, resulting in hiding the lawful signs and responsibilities that they have.

In accordance with the Islamic point of view, many legal verdicts and penal responsibilities, along with lawful and political stances have been based, for example, on the terms transgressor, apostate, enemy country and Islamic country.

The term 'aggressor' refers, for instance, to the group that rebelled against the will of the Islamic legal authority. When we call them aggressors it means that because of the verdicts that resulted of them being identified as aggressors, it becomes lawful to prepare to fight them, chase them away and take their property.

So, the word 'aggressors' comes to the Islamic mind with the meaning of 'rebellion', which is against the legal Islamic authority. There is neither term nor description that deals with Islamic law which may replace that term.

Thus, along with the legal or Islamic term, whether it is a legal or conventional one, it is an Islamic necessity that unites with Islamic legislation, thought and education.

[1.](#) Al-Mudaffar, al-Shaikh Muhammad Ridha', "Jurisprudence Principles, vol. 1, 2nd edition, p. 19.

[2.](#) Al-Mishkini, 'Principles Terms'.

[3.](#) Baflof and Sigmund Freud.

Factors of Retardation and Ideological Deviance in the Islamic World

One who probes into the recent development and ideological stage that the Muslim Nation (Ummah), as a whole, has lived through, will find that there is a retardation dealing with thought, awareness and culture, and also, one can see a state of erroneous conceptions and complete cultural dependence on both Eastern and Western schools of thought.

These thoughts have affected Islamic concepts and ideas, to such a degree, that the original Islamic identity has been brought to the point of being wiped out and is scarcely found in the Muslim's culture, as well as, his knowledge has been affected by a type of ideological dependence on either the West or East, and his own originality has been put aside for that which he derives from the foreign universities, schools, mass media, literature, culture, art, philosophy, other various sciences and human knowledge, etc.

Thus, the Nation lives without originality or independent identity of belief and with no integral cultural entity. Moreover, some people boast of having either a Western culture or Eastern thought, to such an extent that it leads to ideological deviance and counter-direction in their lives or Islamic culture of both the young and educated generation.

So, in order to defend Islam from being affected by this serious phenomenon and deviated state, it is necessary to diagnose the disease and the reasons leading to this retardation and thoughtless deviation, which, later on becomes a kind of ideological and civilizational struggle the sons of the Islamic Nation by tearing its unity to and pulling down its internal entity.

It is obvious to everyone who tries to study and probe into the reasons, as well as, potential factors behind that phenomenon, that he will find that most of them are as follows:

1. One of the most prominent difficulties that stands, nowadays, in the way of developing and spreading Islamic thought is a problem of ideological terrorism and political persecution, which is practised by governments and arrogant authorities that at the base are connected to the wheel of either Western or Eastern thought against the Islamic intellectuals, thinkers, and well-known contemporary clerics along with the propagandists of Islam, the Islamic foundations and movements.

So, the said terroristic crimes have had a great role in confiscating, hindering, imprisoning, killing and displacing the Islamic writers, thinkers, men of letters, and well-known contemporary intellectuals, by standing in the way of the Islamic ideological movement and of the Islamic missionary work, together with giving opportunities to both the East and West imported culture and thought to be spread widely by way of encouraging the hostile elements to stand against the original, Islamic one.

In addition to this, the unjust laws and elements of the terroristic services have played a great role in suppressing Islamic freedom of thought and preventing any call for enjoying or making it universal. So, we can see that all the Islamic books, newspapers, and magazines have been prohibited from appearing in the markets and bookshops and have been prevented from entering the schools and universities or public circulation, to such an extent that the Islamic book has even been viewed as a criminal document which rises against those who hold it and has, therefore, been driven back to the outland, in some Muslim countries, that are ruled by anti-Islamic governmental apparatus.

So, some regimes, of Islamic countries, have dealt with the Islamic book as a kind of narcotic and harmful material that has been prohibited under the guise of protecting man.

The recent cultural war, together with the ideological terrorism, that was launched against Islamic thought, are no more than a part of the ignorant, arrogant plan to confront the Islamic vocation and thought for the benefit of the pagan thought that is represented by a degraded, material culture.

These hostile actions are an extension of the ones their ancient, ignorant ancestors had, due to their aggressive war against the divine vocation which is declared by the Holy Qur'an, thus:

“And do not lie in wait in every path, threatening and turning away from Allah's way him who believes in Him and seeking to make it crooked...” (Holy Qur'an, 7:86).

The responsibility of the Islamic thinkers and writers is to stay on their cultural mission by challenging their enemies with the sacrifices of their rest, comfort, and lives, as well as, to dive into the terrorist struggle ordeal with all its dimensions, because they are in charge of defending the Islamic thought and have a great role in undertaking that sacred mission in following the Holy Qur'an when it says:

“Those who deliver the messages of Allah and fear Him, and do not fear anyone but Allah, and Allah is sufficient to take account.” (Holy Qur'an, 33:39).

“Say: This is my way, I call to Allah, I and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists.” (Holy Qur'an, 12:108).

2. One of the dangers, that face the Islamic thought, is the attempt of offering Islam in an unreal form and plotting against the original Islamic thought. This attempt is one of the most injurious and oldest ones and takes on various styles and shrewd structures; which is represented by propagating the falsely related traditions and narrations attributed to Allah's Prophet (S) and the Imams of Ahl ul-Bayt (Twelve Imams recognized by the Shi'ite Muslims) – upon whom be blessings and peace and the 'playing on words' of the Holy Qur'an and interpreting its blessed verses on the basis of misstatement, besides, adding many odd ideas and theories to the sense of Islam by way of merging them with Islamic principles, then, dressing them in Islamic apparel to portray a false Islamic fashion.

Nowadays, attempts are made to present an unreal Islamic thought that only carries either the Islamic

title or is in styles similar to those spiteful ones and which are in the benefit of the oppressors, as well as, the universal arrogant powers. The most prominent attempt among the misstated ones, are those that present Islam in a form that is suitable for both the Western and Eastern lives and accommodates the socialistic or capitalistic thought, particularly in the fields of policy, economy, ownership, business trade and the turnover of wealth and finance.

Another attempt is that which deals with the killing of the sense of Jihad (Islamic holy war) and resistance, through all Muslim generations, to keep them always in fear and under the control of the oppressors' schemes for protecting the oppressors' own interests.

Also, an attempt deals with fixing the idea of being submissive to the ruling oppressors, completely, without showing any kind of resistance against them on the pretext that they are supreme leaders and their obedience is something of a must.

Yet another attempt is concerned with describing the Islamic motive as a terroristic action to create a huge gap between it and the masses.

Still another most dangerous attempt deals with separating religion from politics and, so on.

Thus, Islamic thought is still confronted by the series of spiteful attempts and misstatements that aim at destroying its purity, originality and motivation.

Consequently, it is a must for the Islamic thinkers to explain this fact by watching the trend of the ideological movement, to observe any attempts at misstating and interpolating the Islamic thought, in order that they may keep its originality and clearness, as well as, to be quite sure of the tide of the Nation's movement and awareness of being in a healthy condition.

3. The Unfamiliarity with Islam: One of the principal reasons for the causes of the ideological and cultural deviation, among the Muslims, is the neglect of Islam and having an ambiguous understanding of its ideas and concepts with regard to belief, economics, politics, society, ethics and other cases of various historical and cultural significance. This is considered the basis of practical and ideological need that tackles the innate problems and domestic cases in man's present world.

The above-mentioned ignorance resulted from the public relations that were inflicted on Muslims; besides the bad state of affairs that their own societies ultimately reached, along with the illiteracy that had spread among them as a result of the carelessness of the rulers and authorities ruling the Muslims in the name of Islam; i.e., the Ottoman rulers and the like.

4. Another of the conspicuous reasons for the deviation that was inflicted on the current Muslim generation is the ideological emptiness and lack of work, both in ideological creativity and production, which are necessary to meet the present needs of human thought.

In addition, there was the lack of attention given to the seized culture, the standing against the material

and ideological currents that the Islamic countries were invaded with, concentration was only on studying lessons that dealt with jurisprudence, principles, language, theory and classical philosophy, without paying attention to the new needs of the ideological, cultural and practical life, from learning or teaching the research and topics of the above studies.

5. The universities and missionary schools and those who are connected with the missionary movement. The mentioned centres have become the source of broadcasting and spreading of the material and Western thought that play a major role in turning the Muslim generations away from Islam, as well as, cause mental anguish for them.

Examples of such educational establishments are the secular universities and schools that were set up by the puppet regimes and rulers who are connected with the cultural wheel of Eastern or Western civilization. The young Muslim generation has graduated from these universities and schools knowing nothing about Islam, on the one hand, and are not acquainted with the civilization and ideological information connected with it, on the other hand.

The mentioned establishments have concentrated, directly and indirectly, on driving the beginning students away from the Islamic thought, particularly, in their way of thinking and conduct, throughout those schools and universities.

6. Due to puppet rulers and either the Eastern or Western imported regimes. The agent regimes, in the Islamic lands, and the rulers of the East and West have played a major role in spreading the deviated thought, the sick culture and the pre-Islamic civilization material by applying the imported Eastern or Western laws and regimes along with their leading the knowledge, culture and information counter-production of Islamic methods.

7. Factions, organizations, establishments, clubs and societies of deviated sources, which are established on the basis of imported thought, such as; Marxism, Western democracy, racism and, so on.

It is a fact, that all those mentioned cultural and political establishments have had a part in perverting the minds of the Muslims through deviated education which is not harmonious with the sense of Islam, but, more often than not, stands against it.

The world arrogant and Zionist powers have spared no efforts in establishing various parties, organizations, and, political and cultural foundations, with culture and thought which is directly opposed to Islam, in order to create a stream of political and ideological agents which are connected with the enemies of the Islamic Nation.

They only wish to represent their own thoughts and tendencies, in life, which leads to divisions and creates a situation of struggle and a wearing away at the ranks of the Islamic Nation, by occupying their territory with a domestic, political and ideological struggle to establish widespread, deviated centres.

8. By means of propaganda and delusions broadcast by the media. As a result of great progress, the mass media has become one of the most complex and dangerous art forms, in the world, due to the direct influence it has on man's life.

Therefore, the arrogant powers, deluded regimes, and their parasites (that master the information and propaganda media, such as; the press, cinema, theatre, television, radio and gossip circles), have been volunteered to fabricate ideological and cultural norms, besides deluding and cheating man. Moreover, they intend to turn the tide of Islamic thought and uprightness aside via decadent literature, the arts, and, a diseased culture, etc.

So, by means of propaganda and the mass media they have concentrated on those aims, by using great effort, in this regard, to create a state of ideological wandering and cultural decline. Furthermore, they have attempted to create a kind of dependent feeling and cognitive beggary among the Muslim generations.

We can see many varieties of magazines, newspapers, books and broadcasting stations, which are quite firmly connected to the wheel of cultural and ideological conquest, expressing the tide of anti-Islamic propaganda.

9. The Orientalists. The orientalist have done their best, since long ago, to study the Islamic thought, history, culture and civilization in an attempt to become acquainted with its powerful elements, as well as, the nature of its psychological and ideological composition, in order to take benefit from them, on the one hand, and to plan the shrewd schemes and means for challenging and destroying Islam along with making a detour in the Nation's route, on the other hand.

The orientalism campaign has succeeded in fulfilling a great number of its subversive goals, but the thing that its danger has mostly concentrated on is the way that they have made their thoughts, work and research, on Islam, seemingly in line with its history and civilization and as a source of cultural reality in the schools and universities. Likewise, professors, writers and the educated have been affected by their tendencies, to such a degree, that some of them are rushing to learn under these evil thoughts and, then, quote them with strong satisfaction and emphatic certitude.

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SHARES

The Problems in Contemporary Islamic Thought

Previously, we talked about the enemy strategies that strive to destroy Islamic thought; now, we are going to talk about the domestic problems, of the present situation, that face Islamic thought and

thinkers, besides, the weak-points of trying to compose our thoughts and their technical structures.

In this regard, we would like, here, to write down some of the self-critical reasons for the non-progressiveness that Muslims are encountering:

1. One of the principal vexations that face Islamic thought is that of being too late in forming theory. Most Islamic writers have laid more emphasis on the fields of culture and guidance, only, and their works are restricted to research and essays or books on the culture of society.

We are still lacking Islamic theories, in contrast to various others which deal with contemporary thought, to meet the needs existing in the arena of conflict throughout most of civilization, today. Moreover, we need to close the gap of inactivity of the mind that Muslims have suffered with for so long.

The educated generation at the established universities, in Muslim countries, are still teaching Marxist or Western theories in the fields of economics, politics, psychology, sociology, history, philosophy and, so on. As for the Muslim writers, they have not yet reached the decision to form Islamic theories, because of their being requested to work at the technical and scientific levels, in spite of there being ample rich, ideological subjects to write about.

They are still in need of discovering, crystalizing, theorizing and reforming, in order to be able to, both, build the Islamic, contemporary, civilized mind and put the Islamic cultural structure in a full, well-ordered frame to help us to take benefit from the ideological originality and Islamic commitment.

Reflecting back on the stages of the Islamic ideological history, with regard to evolution, integration and dealing with the imported foreign thought, can give us a very brilliant image which portrays the genius of the well-known, Islamic, contemporary clergy and thinkers. They have formed Islamic thought with its complete and different aspects by leaving behind themselves millions of books and valuable scientific works.

2. There are some other fields, of culture, that have been briefly entered into by the Islamic writers; but their writings are limited, such as; the novel and narration, library, criticism, art, values, sociology studies and other such matters of civilization which the teachers of the Muslims are in much need of.

3. It is clear, that a great deal of produced Islamic written material is no more than a kind of repetition where the sense of excellence and creativity is totally absent from the style, expression, presentation and deduction of it. Also, the same production has not covered all the topics and social, ideological theses which have a great influence on the Islamic culture.

On the contrary, we can find some of the cheaper, more meaningless and half-written productions that have badly affected Islamic thought and greatly reduced its precious value, especially, the ones that bear the meaning of cursing and doctrinal accusations, as well as, the ones that delve into the cases which are not in the benefit of the Nation. They tear its unity to shreds, by poisoning the minds of the

Muslim youth in projecting, for them, a fossilized and untrue image of Islamic thought.

4. Also, one of the problems that Islamic thought has, so far, suffered from is the shortage of Islamic prominent thinkers and writers, such as; Martyrs al-Sadr, Saiyed Qotub, al-Shaikh Murtadha Mutahhari and Abu al-Ala al-Mawdudi (upon whom be Allah's blessings and peace) who have remarkable written and comprehensive talents that deal with the principles of Islamic thought and culture along with the problems that arise which contemporary man may be faced with in his lifetime.

We can say that one of the problems that may stunt the growth of Islamic thought and cage cultural creativity and diffusion is the neglect which is shown to the new Islamic writer, with regard to his talents, and, the fact that his written product, on culture, is not published.

Many talented, new Islamic writers are still deprived of taking part in either writing about culture or authorship of such books, due to the lack of care that is allocated to the printing of their manuscript and distribution of their book, as well as, the lack of encouragement they receive and, so on.

Consequently, most of the Islamic, ideological products have Coome like an article of trade, only, and in the favour of the printing shops' owners, publishing houses and distributing agencies.

Nevertheless, the Islamic missionary work is too great to pay much attention to materialistic matters and live on, but it is a fact that the Islamic men of letters and journalists are in need of such material necessities, which must be taken into consideration with regard to patronage and care.

So, there is a necessity in the cultural establishment to set up the publishing of Islamic thought and culture subject-matter and ignore the profits of trade. The mentioned establishment must pay more attention to the new Islamic men of letters and writers by encouraging and developing their talents by publishing their written product to meet their material needs, besides, letting the talented ones delve into the cultural tasks and allocate their efforts for writing and composing books, as well as, give them a chance to watch the world ideological movement in order to fight the tendencies that may stand against the Islamic thought via increasing the cultural production to meet the needs of the Muslims and tackle the problems that they face.

Of course, the responsibility, in this respect, will mainly fall upon the shoulders of the Islamic state, and benevolent foundations, theological schools, Islamic universities and those who are working to propagate Islam and spread its message.

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SHARES

Factors of Vigilance and Stimulation In The Islamic World

During the past centuries, the Islamic Nation has fallen into a deep slumber and dreadful bewilderment caused by neglecting the greatness of Islam and its leading role in human life, to the point that it has lost its status in a scientific and cultural reality. This lethargy has resulted in transferring the Nation from being a pioneer in the fields of thought, culture, civilization and having a following for the beliefs and principles, to an underdeveloped one, imitating foreign thoughts, cultural and political theories, as well as, the fashions of the present civilization.

So, the Nation has stopped resisting the conquest of Eastern and Western thought, politics, economics and morals that represented the low, pagan and materialistic civilization. Therefore, we can see that the ways of social life, with regard to all their cultural, ethical, political and economic dimensions, look, utterly, like a model of the Western and Eastern ones; so far removed from the Islamic style that is offered by the Holy Qur'an and the purified sunnah (of the Prophet).

In spite of underdevelopment, the comatose state, the Muslims' ignorance about the greatness of Islam (and its power of building man on the grounds of goodness, uprightness, and literary progress), there has been a renewed spirit of awakening and vigilance and liberation has crept, once again, into the Islamic world since the beginning of the 20th century.

A sense of objecting and resisting has appeared for standing against the imperialist conquest with all its various species, such as; Capitalism, Marxism, Zionism, racism and, so on. Of course, this resistance has taken on many forms, all over the world; for instance, the ideological, political and militaristic struggle, as well as, the behavioural and ethical ones, etc.

The reality of Islam struggling with the foreign, present thought accompanied by the ideological conquest that may take place anywhere in universities, schools, factories, houses, societies, newspapers, factions, movements and in social and cultural establishments means that the Islamic Nation is still living in the stages of wakefulness, readiness and rising by going back to its great Qur'anic glory and power.

He who deeply probes into this fact, and tries to diagnose the potential factors behind the signs of ideological wakefulness and vigilance, will be able to find many motives and reasons that led to this ideological renaissance and Islamic vigilance on one level in all fields, especially the political one, as well as, the establishment of an Islamic government that applies the legal verdicts and principles in life.

The prominent factors of this renaissance are as follows.

1. The attitude of well-known contemporary Muslim clerics and theological schools:

The scholars and authorities on Islamic law; likewise, the religious establishments, have made a leading and missionary stand against the colonial conquest, as well as, sending military help to Muslim countries when they declared holy struggle (Jihad) in answer to the imperialist invaders and guided the masses to follow the resistance and armed struggle.

Of course, the mentioned stand has left an immense impact on and stirred up the Muslims' feelings; together with the Nation's awareness with the spirit of refusal and resistance against the occupying oppressors, all over the Islamic world, like; Iraq, Iran, Egypt, Sudan, North West Africa, Muslim African countries, India, Indonesia, Turkey, Pakistan and other regions of the Islamic world; as well as, the communistic controlled Muslim homeland.

By the way, only through holy war (Jihad) and draft evasion has the meaning of the civilized, political and ideological refusal been realized. So, the holy resistance has generally formed an act of utter refusal of the colonial existence with its various aspects and ways of being.

The mentioned efforts have reaped the fruits of success by both driving the colonists out and awakening the Muslims to being more vigilant, via planting the seeds of revolution and religious zeal. Moreover, the well-known contemporary clerics – who have fanned out in cities, villages and rural areas – play a great role in keeping Islam intact and making the Muslim people very attached to their belief.

It is noticeable that the religious activity has sometimes stressed the performance of prayers and produced a decree pertaining to worship and personal status without paying much attention to the civil and political affairs or to the social matters of the Muslims.

However, that activity started changing when it took part in political affairs and was more careful about the cases of civilization and society which encouraged some people to establish Islamic movements and other factions and organizations. For instance, one example is the successful implementation of the Islamic revolution in Iran, which was led by the well-known contemporary clerics, while other clerics worked on leading the political struggle for the sake of setting up Islam in other countries of the Islamic world.

2. In general, all the imported regimes and laws have been doomed to failure, and were unable to tackle the problems of the Muslims:

This coincides with a great increase in practicing tyranny, and political persecution; the confiscation of human rights, liberties and dignity by the dominant rulers and regimes. In addition, the increase of arrogant powers and the misusing of wealth, due to economic exploitation and political domination by the world powers, particularly after the Muslims' tragedy that took place in Palestine, Lebanon, Afghanistan, and Philippines with other regions of the Islamic world, resulted in stirring up the Muslims' awareness in the ideological and political sense by motivating them to Jihad against their arrogant enemies.

3. The reforming of societies and religious schools:

In respect to the moral and ideological corruption which has spread throughout the whole Islamic world like wildfire; likewise, because culture and education moved in a counter-direction towards the Islamic trend, some of the honest have acted quickly in establishing reform assemblies to stand against the current of corruption and moral degradation, besides, building schools to educate the Muslims with model Islamic culture. These are loyal actions that stir the Muslims to action in spite of their limited influence and activity.

4. Islamic Faculties and Movements:

The Islamic faculties and movements, in most of the Islamic countries, have been built on the basis of Islam by the Muslim thinkers and well-known contemporary clerics that call for establishing the Islamic society and Islamic State along with confronting the political and ideological conquest of the Muslim homeland.

Finally, the Islamic faculties and movements have achieved a great success in discovering a new ideological current, as well as, a deep and developed cultural product owing to many Islamic scholars and thinkers. Truly, they were as a pioneer power in the fields of thought and policy; as well as, on a concrete front that was based on the practical awareness and planning that enriched the Islamic library with thought and culture and resulted in making a strong ideological shock inside the Nation.

5. The Islamic Revolution in Iran:

In the beginning of the 20th century, since World War II, both the Islamic scholars (who joined Islamic movements and factions) and the enlightened, cultural personalities who were cooperating together, spared no efforts in launching a physical, political and cultural struggle by sacrificing their lives, families and properties; by suffering in prisons when subjected to torture, killing and displacement, for the sake of setting up the pillars of Islam on earth. Likewise, they gave the chance for Islamic thought to come back in the form of practicing its original, leading role throughout the whole Nation, by implementing the Islamic laws and regulations which put an end to the conquest of civilization, with all its various aspects.

In spite of this leading role of these earnest efforts, they could not succeed in collapsing all the political entities that protected the anti-Islamic, deviated, uncivilized and ideological situations, except in Iran, in 1979, when under the leadership of Imam Khomeini (Allah may bless him), a revolution that was unprecedented in the world, exploded in the form of a revolutionary movement which called for establishing the model Islamic society and building the state, thought, and culture on the grounds of a religious thought: Islam.

So, this movement is considered as an ideological, civilized intensive, shock that has awakened the Islamic intelligence, besides, putting the anti-Islamic currents and ideological schools into the critical corner of confusion.

In fact, that rush that permeated civilization gave the Muslims, all over the world, many motives, to such

a degree, that made them feel, with intensive emotion, the greatness of Islam on both the ideological and human levels, which enabled them to practice this in the field of struggle, in order to live free.

We can say that the Islamic revolution, of Iran, has formed a separate era in the history of the Nation, from the first groundwork on establishing Islam to the very starting point of setting it up.

So, if that experience is completed, by way of it being provided with the necessary conditions for creating a process of change on the basis of Islamic rules and principles, it will give a visible image of the Islamic thought and culture with regard to all its fields.

6. Through the Islamic writers and thinkers, as well as, the Islamic publishing houses:

The Islamic writers and thinkers and the Islamic publishing houses have taken an active hand in spreading awareness and Islamic culture, throughout the Nation, to stand against the anti-Islamic physical and cultural campaigns, and the wave that was caused by the factors of retardation and deviance. They have enriched Islamic thought by taking the young generation, in hand, on the Islamic right and pure route and provided them with the elements of ideological wakefulness and rebirth. Thus, some principal matters of contemporary Islamic thought have been brought to light, dealing with its problems and the means by which it was given movement.

As we have clearly kept these problems and renaissance elements within certain limits, we should do our best to tackle every problem head on; that may be faced by the process of the growth of Islamic thought.

Also, it is a must for us to develop each element of the rebirth of Islamic thought and support it to ensure its survival for a good many years.

Praise be to Allah, the Cherisher and Sustainer of the Worlds

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