

# الإسلامية المعرفية

مجلة فكرية فصلية محكمة يصدرها المعهد العالمي للفكر الإسلامي

كلمة التحرير

رؤية العالم

فتحي ملكاوي

بحوث ودراسات

محمد عبد العزيز الثعالبي:

سيرة المجاهد والمصلح الإسلامي

عبد الرحيم الخليفة

قضية السنن الإلهية في الفكر الإسلامي المبكر

عبد العزيز برغوث

قياس الغائب على الشاهد ودوره

في تكوين العقل الاعتزالي

حسن الخطاف

مقارنة محوسبة بين نهج برنارد لويس ودانيال بايبس

في معالجة مسائل استشراقية معاصرة

حسن مظفر الرزق

بسم الله الرحمن الرحيم

## هوية المجلة وأهدافها

إسلامية المعرفة منبر مفتوح لتحاوور العقول وتناظر الأفكار والآراء بهدف إلى:

■ إعادة صياغة المعرفة الإنسانية وفق الرؤية الكونية التوحيدية من خلال الجمع بين القراءتين: قراءة الوحي وقراءة الكون.

■ الإصلاح المنهجي للفكر الإسلامي، وإعطاء الاجتهاد مفهومه الشامل بوصفه يمثل التفاعل المستمر للعقل المسلم مع الوحي الإلهي؛ سعياً لتحقيق مقاصده وأحكامه وتوجيهاته فكرياً وسلوكياً ونظماً ومؤسسات، في إطار الأوضاع الاجتماعية والتاريخية المتغيرة.

■ العمل على تطوير وبلورة البديل المعرفي الإسلامي في العلوم الإنسانية والاجتماعية، على أساس من التمثل المنهجي للرؤية الكونية التوحيدية والقيم الأساسية والمقاصد العليا للإسلام من ناحية، والتمثل العلمي النقدي لمعطيات الخبرة العلمية والعملية الإنسانية في عمومها وشمولها من ناحية أخرى.

وتسعى المجلة إلى تحقيق هذه الغايات والمقاصد الكبرى من خلال التركيز على المحاور الرئيسية

التالية:

■ قضايا المعرفة: وما يتعلق بها من رؤية كلية ومنهجية في التفكير والبحث.

■ منهجية التعامل مع القرآن الكريم بوصفه أساس المرجعية الإسلامية، ومع السنة النبوية بوصفها بياناً لأحكامه وتوجيهاته.

■ منهجية التعامل مع التراث الإسلامي بوصفه تجسيداً للخبرة التاريخية للأمم، يعكس تفاعل العقل المسلم مع نصوص الوحي لتنزيل قيمه وتحقيق مقاصده في السياق التاريخي والاجتماعي.

■ منهجية التعامل مع التراث الإنساني عموماً، والتراث الغربي خصوصاً، تعاملًا علمياً ونقدياً يستوعب حكمته وإيجابياته، ويتجاوز قصوره وسلبياته.

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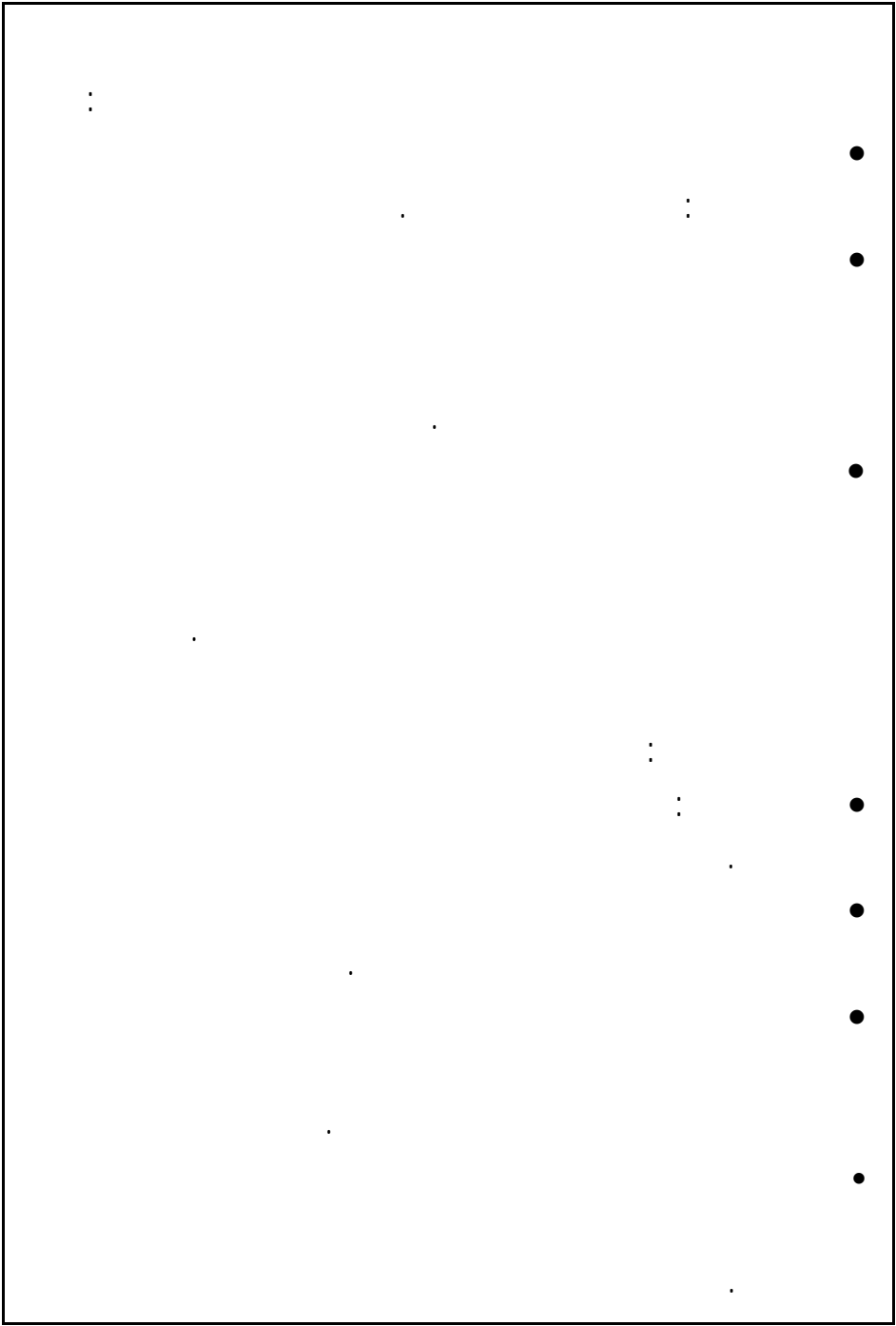
مجلة فكرية فصلية محكمة يصدرها المعهد العالمي للفكر الإسلامي

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**كلمة التحرير**

**بحوث ودراسات**

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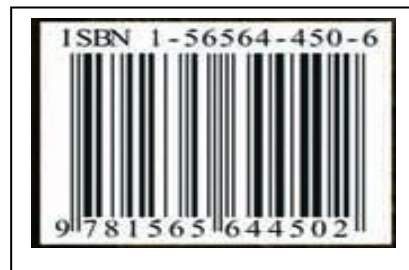
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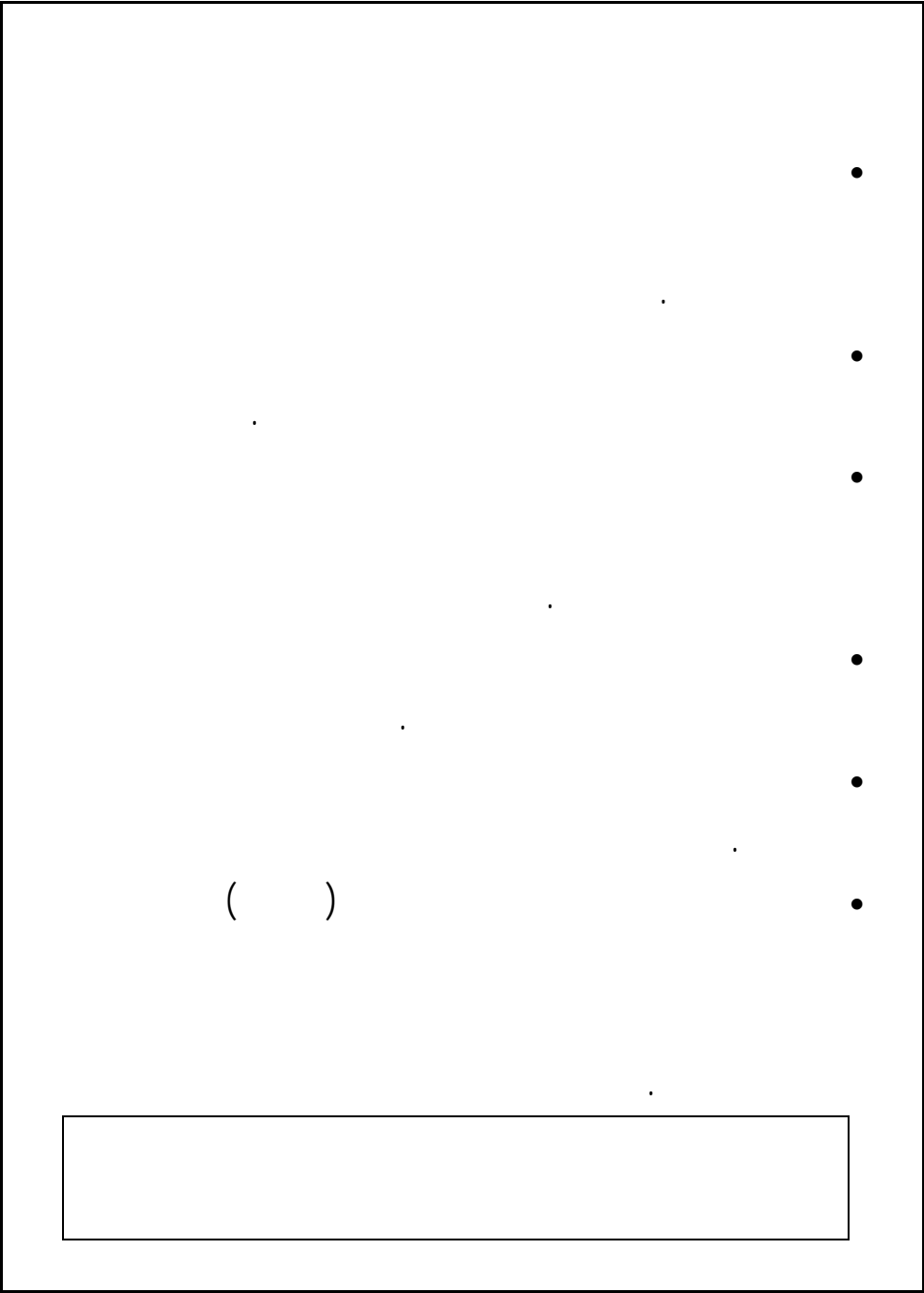
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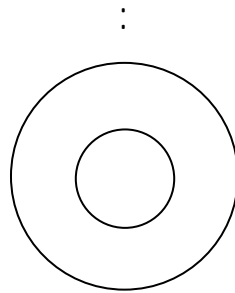
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Mathematical Model

Paradigm Shift

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<sup>1</sup> Kantardzic, M., **Data Mining: Concepts, Models, Methods, and Algorithms**, John Wiley & Sons, USA,2003, pp13.

(Knowledge Discovery Mining  
 (Non-Trivial )  
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 ( Knowledge Distillation .

Iterative Process

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<sup>2</sup> Tan ,A., **Text Mining: The State Of The Art And The Challenges**, Kent Ridge Digital Labs,2000, pp.21.  
<sup>3</sup> Kantardzic, M., **Data Mining: Concepts, Models, Methods, and Algorithms**, John Wiley & Sons, USA,2003, pp45.



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<sup>6</sup> "The Doyen Of Middle Eastern Studies "

<sup>5</sup> Berry ,M.A.,& G.S. Linoff, **Customer Relationship Management**, Second Edition, Wiley Publishing Inc., Indiana, USA, 2004, pp.9.

<sup>6</sup> Sullivan, C.,**Why I'm not a Muslim**, Available At: <http://www.sullivan-county.com/>, Updated 10/21/2003, Electronic Document .

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<sup>7</sup> Kramer ,M.,Bernard Lewis, *Encyclopedia of Historians and Historical Writing*, Available At:<http://www.geocities.com/martinkramerorg/BernardLewis.htm>,1999, Electronic Document .

<sup>8</sup> Sullivan, C.,**Why I'm not a Muslim**, Available At: <http://www.sullivan-county.com/>, Updated 10/21/2003, Electronic Document .

<sup>9</sup> Yaron, L., **Bernard Lewis Un-plugged**, Jewish World, 14-21 July 2005,pp.6.

<sup>10</sup> MEF, **Biographical Sketch: Daniel Pipes**, Middle East Forum, March 2005,pp1-5.

Wall Street Journal

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<sup>12</sup>.The New Yorker

"Revolt of Islam

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<sup>13</sup>. First Things

"Mind of Radical Islam

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<sup>11</sup> Ibid, p1-5.

<sup>12</sup> Bernard Lewis, The Revolt of Islam, The New Yorker, November 19,2001.

<sup>13</sup> Daniel Pipes, The Western Mind of Radical Islam, First Things, (58),December,1995.



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<sup>19</sup> Acetic, **Tropes Version 6.2: Reference Manual**, Semantic Knowledge Co., 13<sup>th</sup> Edition, September 2005, pp.23-26.

<sup>20</sup> Ibid, p 32.

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26.8%	72	28.1%	92	.Manner
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1.9%	5	2.1%	7	.Doubt
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74.6%	393	70.3%	438	.Objectives
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<sup>21</sup> Acetic, **Tropes Version 6.2: Reference Manual**, Semantic Knowledge Co., 13<sup>th</sup> Edition, September 2005, pp.19.

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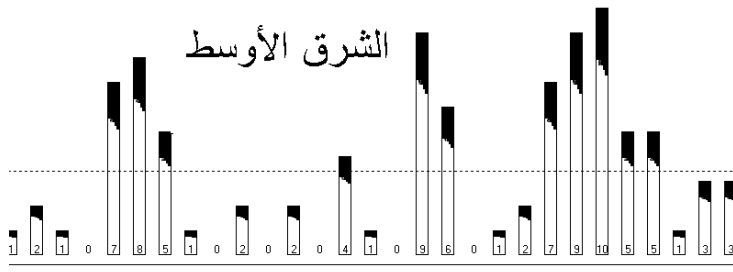
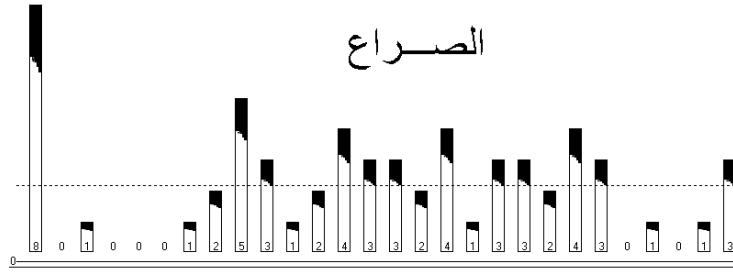
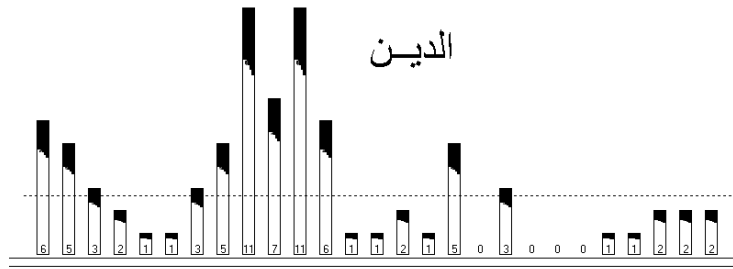
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<sup>22</sup> Microsystems, **Text Analysis**, Version 2.3, 2003, Available At : <http://www.megaputer.com>.





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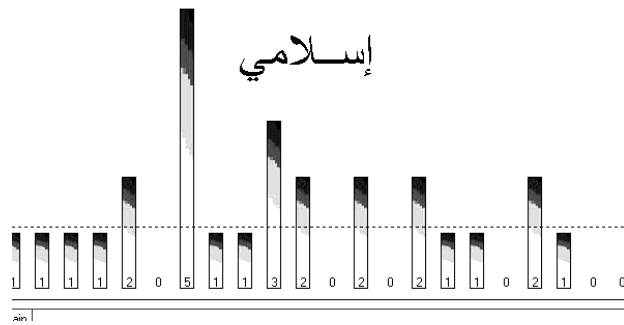
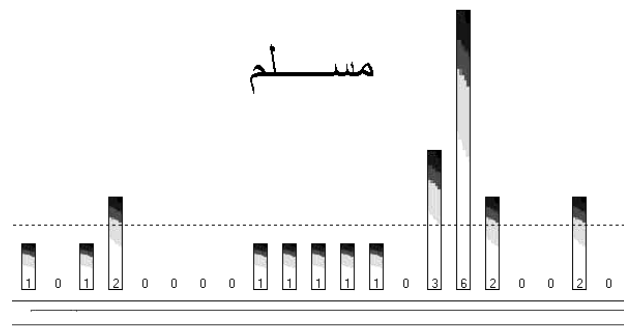
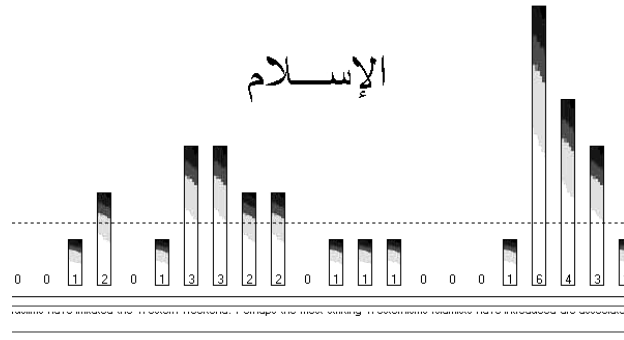
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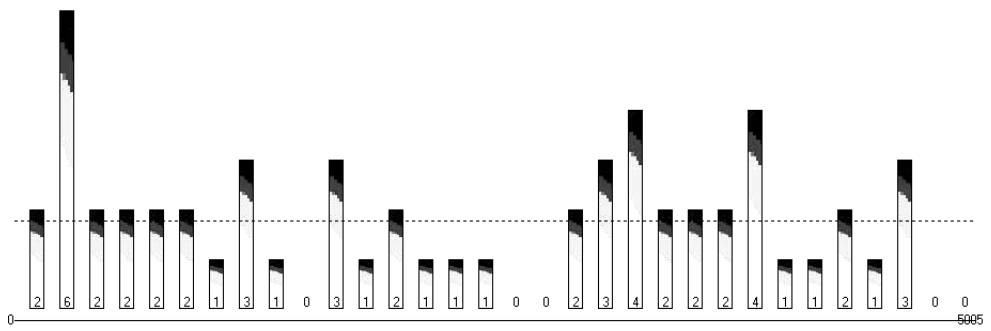
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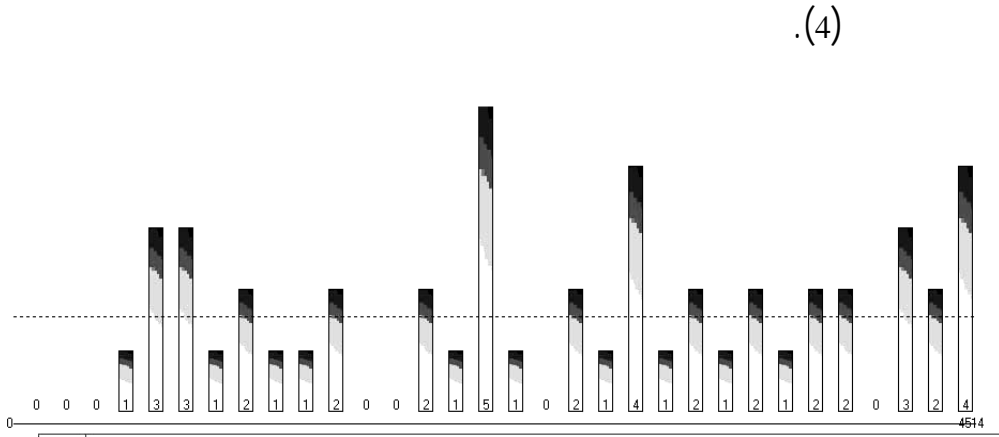
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\* Aydin, Mahmut. Modern Western Christian Theological Understandings of Muslims Since the Second Vatican Council, Washington, DC: The Council for Research in Values and Philosophy, 2002.

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<sup>2</sup> “The Secretariat for Non- Christian Religions.”

<sup>3</sup> The Declaration on the Relation of the Church to Non- Christian Religions.

<sup>4</sup> Guidelines on Dialogue with people of Living Faiths and Ideologies.

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<sup>5</sup> Aydin, Mahmut. *Modern Western Christian Theological Understandings of Muslims*, p.11.

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<sup>6</sup> Ruokanen, *The Catholic Doctrine of Non- Christian Religion*,(there is no salvation outside the Church) p.10  
<sup>7</sup> Aydin, Mahmut. *Modern Western Christian Theological Understandings of Muslims...* p. 13

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<sup>8</sup> I. Neuer, & J. Dupuis, ed, *The Christian Faith in the Doctrinal Documents of the Catholic Church*, ( Bangalore: Theological Publication India, 1996), p.113. (the fourth Lateran council)

<sup>9</sup> I. Neuer, & J. Dupuis, ed, *The Christian Faith in the Doctrinal Documents of the Catholic Church*, p.281. (*Unam Sanctam*)

: (1854) Pius IX . "

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<sup>10</sup> Aydin, Mahmut. *Modern Western Christian Theological Understandings of Muslims*, p.14. Reference taken from: J. neuner & J. Dupuis Eds. *The Christian Faith in the Doctinal Documents of the Catholic Church* (Banglore: Theological Publication in India, 1996, p.16.



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<sup>13</sup>.(*Lumen Gentium*) "

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<sup>12</sup> (*Nostra Aetate*)

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- <sup>11</sup> Aydin, Mahmut. *Modern Western Christian Theological Understandings of Muslims*, p.21.
- <sup>12</sup> (*Nostra Aetate*) This was at the 7<sup>th</sup> session of the council on the 28<sup>th</sup> October, 1965. See: Oesterreicher, "Declaration on the Relationship of the Church to Non-Christian Religions", p. 122-123
- <sup>13</sup> Farrugia, *Vatican II and the Muslims*, p 15, and James Dupuis, "*The Salvific Value of Non-Christian Religions*, in M. Dhavamony, ed, *Evangelization, Dialogue and Development, Documenta Missionalia 5*(Roma: Universita Gregoriana Editrice, 1972, pp. 169-194



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<sup>14</sup> Aydin, Mahmut. *Modern Western Christian Theological Understandings of Muslims*, p. 23. This is a statement of Cardinal Barr referred to in Stransky, Thomas. *The Church and Other Religions*, *International Bulletin of Missionary Research*, 9 (1985) p.157.

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<sup>15</sup> Aydin, Mahmut. *Modern Western Christian Theological Understandings of Muslims*, p.32

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<sup>16</sup> *Gaudium et spes* 22:5, 29:1, Ruokanen, *Catholic Doctrine of Non-Christians*, pp 95-96

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<sup>17</sup> *Ad Gentes Divinitus* 7:1. Ruokanen, *Catholic Doctrine of Non- Christian*, p 57



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<sup>18</sup> Aydin, Mahmut. *Modern Western Christian Theological Understandings of Muslims*, p.50.

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<sup>19</sup> Secretariat for Non- Christian Religions, "The Attitude of the Church towards the Followers of Other Religions. Reflections and Orientations on Dialogue and Mission", Bu (New York: Paulist Press, 1990).

<sup>20</sup> (Dialogue and Proclamation: Reflections and Orientation on Interreligious Dialogue and Proclamation of the Gospel of Jesus Christ)

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<sup>21</sup> Pope John Paul II, *Crossing the Threshold of Hope* (London: Jonathan Cape, 1994), p.93





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<sup>22</sup> xtra Ecclesiam nulla salus

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<sup>22</sup> The Latin phrase *Extra Ecclesiam nulla salus*, meaning: "Outside the Church there is no salvation", is a dogma of the Roman Catholic Church,

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<sup>24</sup> "The Quest for Human Understanding and Co-operation- the Christian and Muslim Contribution".

<sup>25</sup> "Towards World Community: Resources and Responsibilities for living together".

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<sup>26</sup> "Seeking Community, The Common Search of People of various Faiths, Cultures and Ideologies.

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## المعهد العالمي للفكر الإسلامي

مؤسسة فكرية إسلامية ثقافية مستقلة أنشئت في الولايات المتحدة في مطلع القرن الخامس

عشر الهجري (١٤٠١هـ/١٩٨١م) لتعمل على:

- توفير الرؤية الإسلامية الشاملة، في تأصيل قضايا الإسلام الكلية وتوضيحها، وربط الجزئيات والفروع بالكليات والمقاصد والغايات الإسلامية العامة.
- استعادة الهوية الفكرية والثقافية والحضارية للأمة الإسلامية، من خلال جهود إسلامية العلوم الإنسانية والاجتماعية، ومعالجة قضايا الفكر الإسلامي.
- إصلاح مناهج الفكر الإسلامي المعاصر، لتمكين الأمة من استئناف حياتها الإسلامية ودورها في توجيه مسيرة الحضارة الإنسانية وترشيدها وربطها بقيم الإسلام وغاياته.
- ويستعين المعهد لتحقيق أهدافه بوسائل عديدة منها:
- عقد المؤتمرات والندوات العلمية والفكرية المتخصصة.
- دعم جهود العلماء والباحثين في الجامعات ومراكز البحث العلمي ونشر النتائج العلمي المتميز.
- توجيه الدراسات العلمية والأكاديمية لخدمة قضايا الفكر والمعرفة.
- وللمعهد مكاتب وفروع في عدد من العواصم العربية والإسلامية وغيرها يمارس من خلالها أنشطته المختلفة، كما أن له اتفاقيات للتعاون العلمي المشترك مع عدد من الجامعات العربية والإسلامية والغربية وغيرها في مختلف أنحاء العالم.

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Virginia 20170 USA

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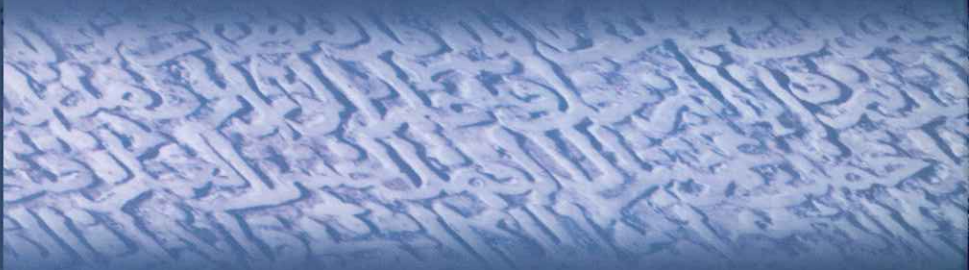
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