

الإسلامية المعرفة

مجلة فكرية فصلية محكمة يصدرها المعهد العالمي للفكر الإسلامي

عدد خامس عشر

التكامل المعرفي بين العلوم الإسلامية والعلوم الاجتماعية

كلمة التحرير

تراثنا الإسلامي والمعارف الإنسانية والاجتماعية

طله جابر العلواني

بحوث ودراسات

مفهوم التكامل المعرفي وعلاقته بحركة إسلامية المعرفة

أبو بكر محمد أحمد إبراهيم

رؤية العالم والعلوم الاجتماعية

فتحي حسن ملكاوي

تأصيل العلوم الإنسانية والاجتماعية:

أما أن لهذه الأزواجية أن تنتهي؟

محمد بن نصر

أضواء جديدة على طبيعة الثقافة

في الرؤية المعرفية الإسلامية

محمود الذواودي

بسم الله الرحمن الرحيم

هوية المجلة وأهدافها

إسلامية المعرفة منبر مفتوح لتحاوّر 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 التمثيل 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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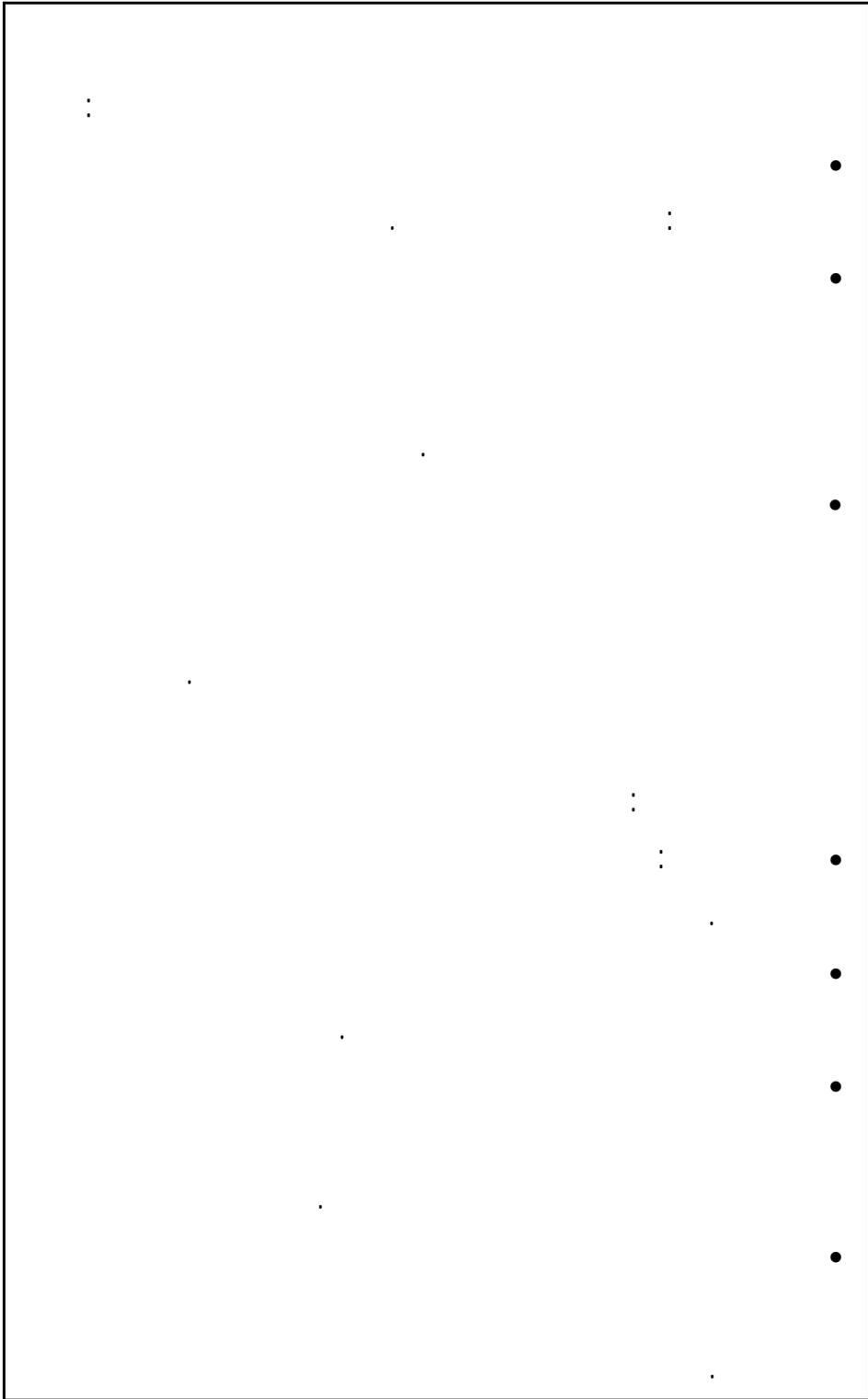
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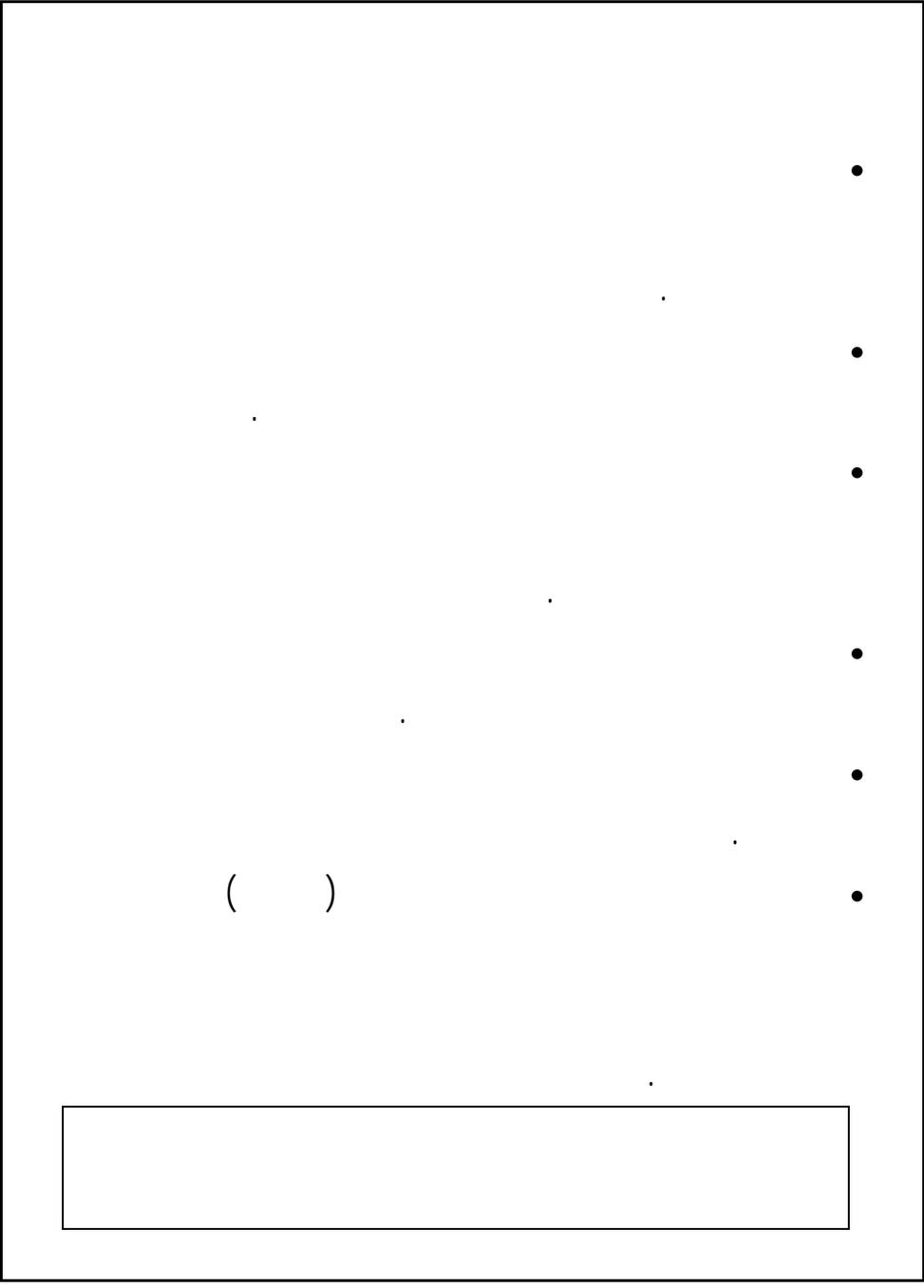
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‘Abdul Hamid Abu Sulayman, who attended the first world conference raised this issue, though not at that conference but in recent work, and attacked the traditional method

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'This is a major sphere for new investigation because Abdul Hamid Abu Sulayman's view cannot be accepted or rejected so easily'.

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“The main aim of the conference was ... to Islamize education, and by Islamising we meant, not only to set up broad goals and ideas, but also to indicate the guidelines and the methodology...it did not (the conference) attempt to give a fully out Islamic alternative for all branches of knowledge. It decided to provide philosophical justifications for that alternative”. Ashraf, S. A., Islamic Education: An Evaluation of Past Conferences and Post Conference Achievements, In: Malkawi, Fathi (Editor), **The Education Conference Papers**, Vol. 1, Pp. 8 – 9.

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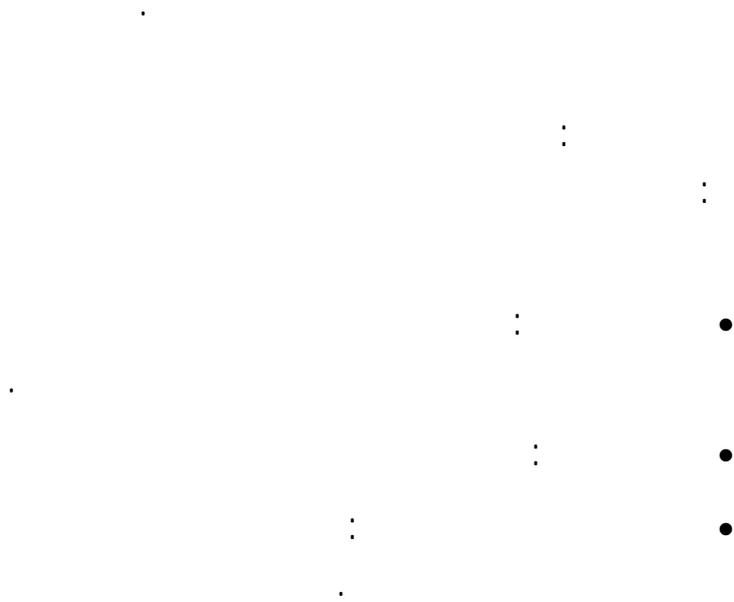
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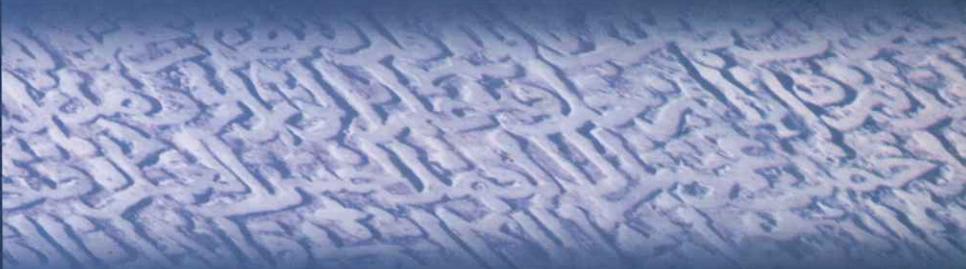
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