

# الإسلامية المعرفية

مجلة فكرية فصلية محكمة يصورها المعهد العالمي للفكر الإسلامي

عدد خاص عن التقليد الإبداعي

بحوث ودراسات

مفهوم الإبداع في النسقية الإسلامية

عبد القادر رمزي

التفكير الإبداعي: مفهومه، والحاجة إليه،  
وأساليب تنميته في المجتمعات الإسلامية

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ببعديه الرمزي والضعلي

أبو يعرب المرزوقي

التفكير الإبداعي في المناهج الدراسية

لمقررات الفقه وأصوله

فريدة زوزو

تجربة الجامعة الإسلامية العالمية بماليزيا

في تدريس مادة التفكير الإبداعي

جمال بادي

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.

**عدد خاص عن التفكير الإبداعي**

**بحوث ودراسات**

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**Creative Thinking From Islamic Perspective**

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<sup>9</sup> Ramzi, Abdul Qader (1940), *Islamic Education In the Understanding of Present Day Muslim Educationists: (A view of the Concept of Islamic Education within Islamic context)*, University of Durham, p. 170.

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<sup>33</sup> Halsey, William, D., 1982, *Merit Student Encyclopedia Dictionary*, New York, 1979, p. 531.

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<sup>38</sup> Bullock, Allan, ed., *The Fontana Dictionary of Modern Thought*, 2<sup>nd</sup> Edition, The Fontana Press, 1988, p. 404-405.

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“Das Dasein, d.h. das Sein des Menschen ist in der vulgaeren ebenso wie in der philosophischen ‘Definition’ umgrenzt als ‘xuo<sup>n</sup> logon exon’, das Lebende, dessen Sein wesenhaft durch das Redenkoennen bestimmt ist”(S.u.Z. p.25)

- 5 “Das ‘Wesen’ dieses Seienden liegt in seinem Zu-sein. Das Was-sein( *essentia*) dieses Seienden muss, sofern ueberhaupt davon gesprochen wuerden kann aus seinem Sein ( *existentia*) begriffen werden. Dabei ist es gerade die ontologische Aufgabe zu zeigen, dass, wenn wir fuer das Sein dieses Seienden die Bezeichnung Existenz waehlen dieser Title nicht die ontologische Bedeutung des ueberlieferten *Terminus existentia* hat und haben kann; *existentia* besagt nach der Ueberlieferung ontologisch soviel wie Vorhandensein eine Seinsart, die dem Seienden vom Charakter des Daseiens wesensmaessig nich zukommt. Eine Verwirrung wird daduch vermieden, dass wir fuer den Title *existentia* immer den interpretierenden AusdruckVorhandanheit gebrauchen und Existenz als Seinsbestimmung allein dem Dasein zuweisen. Das ‘Wesen’ des Daseins liegt in seiner Existenz. Die an disem Seienden herausstellbaren Charaktere sind daher nicht vorhandene ‘Eignenschaften’ eines so und so ‘aussehenden’ vorhandenen Seienden sondern je ihm moegliche Weisen zu sein und nur das. Alles so-sein dieses Seienden ist primaer Sein. Daher drueckt der Titel ‘Dasein’, mit dem wir dieses Seiende bezeichnen nicht sein Was aus, wie Tisch, Haus, Baum, Sondern das Sein.”  
(Heidegger Sein und Zeit, Max Niemeyer Verlag Tuebingen, 2001 s.42)

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“The ‘essence’ [Wesen] of this entity lies in its ‘to be’ [Zu-sein]. Its Being –what-it-is [Was-sein] (essential) must, so far as we can speak of it at all, be conceived in terms of its Being (existentia). But here our ontological task is to show that when we choose to designate the Being of this entity as ‘existence [Existenz], this term does not and cannot have the ontological signification to the traditional term ‘existentia’; ontologically, existential is tantamount to entities of Dasein’s character. To avoid getting bewildered, we shall always use the Interpretative expression ‘presence-at-hand’ for the term ‘existentia’, while the term ‘existence’, as a designation of Being, will be allotted solely to Dasein”( p.67).

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<sup>6</sup> Ontologie und Phaenomenologie sind nicht zwei verschiedene Disziplinen neben anderen zur Philosophie gehoerigen. Die beiden Titel charakterisieren die Philosophie selbst nach Gegenstand und Behandlungsart. Philosophie ist universale phaenomenologische Ontologie, ausgehend von der Hermeneutik des Daseins, die als Analytik der Existenz das Ende des Leitfadens alles philosophischen Fragens dort festgemacht hat woraus es entspringt und wohin es zurueckschlaeg (...). Die Gewinnung des Grundbegriffes 'Sein' und die Vorzeichnung der von ihm geforderten ontologischen Begrifflichkeit und ihre notwendigen Abwandlungen beduerfen eines konkreten Leitfadens. Der Universalitaet des Begriffes von Sein widerstreitet nicht die 'Spezialitaet der Untersuchung-d.h. das vordringen zu ihm auf dem Wege einer speziellen Interpretation eines bestimmten Seienden, des Daseins, darin der Horizont fuer Verstaendnis und moegliche Auslegung von Sein gewonnen werden soll. Dieses Seiende selbst aber ist in sich 'geschichtlich', so dass die eigenste ontologische Durchleuchtung dieses Seienden notwendig zu einer 'historischen' Interpretation wird." S. und Z..s.38 and 439- s. 39.

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"Ontology and phenomenology are not two distinct philosophical disciplines among others. These terms characterize philosophy itself with regard to its object and its way of treating that object. Philosophy is universal phenomenological ontology, and takes its departure from hermeneutic of Dasein, which, as an analytic of existence, has made fast the guiding-line for all philosophical inquiry at the point where it arises and to which it returns" ( p.62).

<sup>7</sup> "Daher muss kurz erörtert werden, was überhaupt zu einer Frage gehoert, um von da aus die Seinsfrage als eine ausgezeichnete sichtbar machen zu koennen. Jedes Fragen ist ein Suchen. Jedes Suchen hat sein vorgaiengiges Geleit aus dem Gesuchten her. Fragen ist erkennendes Suchen des Seinden in seinem Dass- und



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<sup>9</sup> “We must therefore explain briefly what belongs to any question whatsoever, so that from this standpoint the question of Being can be made sensible as a very special one with its own distinctive character. Every inquiry is seeking [Suchen]. Every seeking gets guided beforehand by what is sought. Inquiry is a cognizant seeking for an entity both with regard to the fact that it is and with regard to its Being as it is. The cognizant seeking can take the form of ‘investigating’ [Untersuchen], in which one also bears that which the question is about and ascertains its character. Any inquiry, as an inquiry about something, has that which is asked about [sein Gefragtes]. But all inquiry about something is somehow a questioning of something [Anfragen bei..]. So in addition to what is asked about, an inquiry has that which is interrogated [ein Befragtes]. In investigative questions- that is in questions which are specifically theoretical-what is asked about is determined and conceptualized. Furthermore, in what is asked about there lies also that which is to be found out by the asking [das Erfragte], this is what is really intended: with this, the inquiry reaches its goal. Inquiry itself is the behavior of a questioner, and therefore of an entity, and as such has its own character of Being. When one makes inquiry one may do so ‘just casually’ or one may formulate the question explicitly. The latter case is peculiar in that the inquiry does not become transparent to itself until all these constitutive factors of the question have themselves become transparent” (B.T. pp.24-25)

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## Creative Thinking From Islamic Perspective

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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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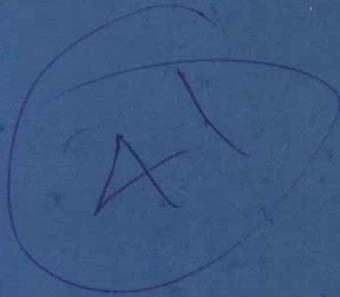
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