

# الإسلامية المعرفة

مجلة فكرية فصلية محكمة تصدرها المعهد العالمي للفكر الإسلامي

## بحوث ودراسات

- النص القرآني ومشكل التأويل
- مناهج الدراسات الفلسفية في الفكر الغربي
- مداخل دراسة العلاقات السياسية الدولية
- الطبيعة التاريخية لحركة انتشار الإسلام في
- نظر الشيخ محمد الغزالي
- مصطفى تاج الدين
- عبد الله حسن زروق
- محمد وقيع الله
- إبراهيم نويري

## رأي وحوار

- إسلامية المعرفة: رؤية مغايرة
- الأمن والسلام الاجتماعي هدف نظام
- العقوبات الإسلامي
- أبو يعرب المرزوقي
- عبد الحميد أحمد أبو سليمان

## قراءات ومراجعات

## تقارير

## ورائيات

خريف ١٤١٩هـ / ١٩٩٨م

العدد الرابع عشر

السنة الرابعة

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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(Historical meaning)

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(Hermeneutic)

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(Individual meaning)

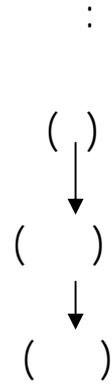
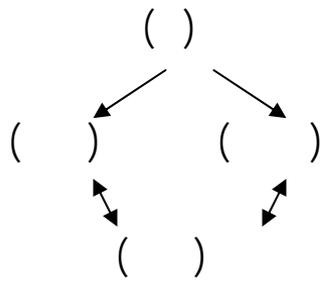
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Stifan Collini

Newton

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" (Semantic autonomy)  
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" : (Todorov)

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(Individualism)

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(Gadamar)

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(meaning)

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(signafication)

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Todorov

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Umberto Eco, les limites de l'Interpretation (1990 Italien), Traduit par: Myriem  
Bouztter, 1992, Edition Grasset, p.130.

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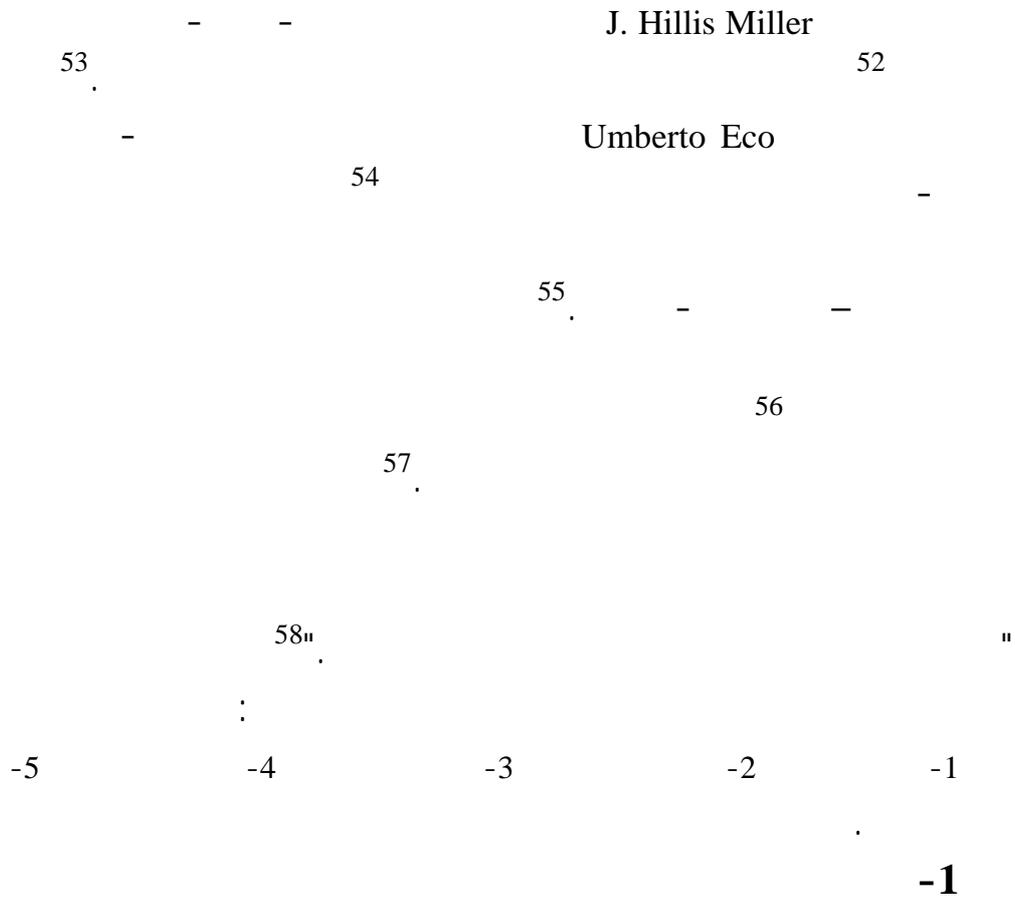
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J. Hillis Miller

Umberto Eco




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(Jull)

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(pragmatic)

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(Against Method)

Feyerabend

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(Rationality)

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.(189 : )

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(Thesis)

(synthesis)

(antithesis)

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.(Singular propositions)



(time logic)

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(modal logic)

(deontic logic)

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(Spinoza) (Lebniz) (Descartes)

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(Berkeley) (Hume) (Loke)

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(Scepticism)

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(construction of the mind) <sup>24</sup>

(sense data

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Wittgenstein

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		.(Sense data)	
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29 .(ideal language) (artificial language)

(Strawson)  
(On Referring) " "

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(Austin)

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(Poper)

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**Historicism**

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(corroperation)

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<sup>34</sup>

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.(Initial conditions)

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**Phenomenology**

.(Husserel)

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### Critical theory

(Adorno) (Horkheimer)

(Paradigm)

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### Structuralism

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(Clark Moustakes)

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(Huerisitic) (Hemeneutics) (Ethnography) 1994)

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Cambridge Dictionary of Philosophy, ed., Robert Aucli, Cambridge: Cmbridge University press<sup>39</sup>  
1996, p. 279.

(Wholeness)  
40. (Self-regulation)  
41. (diachronic)

(Piaget)  
(Transformation)  
(Synchronic)

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Ferdinand de

(1913-1857) Saussure

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*(The Poverty of Structuralism)*

Leonard Jackson  
1967

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(Holism)

**Holism**

(Charles)

(Boyle)

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(Methodological individualism)

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(confirmation)

(justification)

Davidson

Phillips,D,C.:Holistic Thought in Social Science, p. 16. <sup>47</sup>

.19-18 <sup>48</sup>

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(properties

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52 .emerging)

(pragmatic)

**Pragmatism**

(C. S. Peirce)

(John Dewey)

(William James)

54 .Putnam

53 Rorty

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**Foundationalism**

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56 (Superstructure) (Foundation)

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(Axioms)

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(Holism)

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(paradoxes)

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**Hermenuneutics**

(Gadamar)

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**Dconstructionism**

(post-structuralism)

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(Nihilism) <sup>76</sup>

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.(Cognitive)

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Routledge, 1990, p.30.  
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(Derrida

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**Relativism**

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(cognitive)

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Protagoras

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(Incommensurable)

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86

(Semantic relativism)

(Diversity thesise) -1 :

-3 (Relativty Thesis) -2

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(Vantage point)

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Thomas Mautner(ed.): A Dictionary of philosophy,p. 153.<sup>91</sup>

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(Algorithm)

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Parading

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The Structure of Scientific Revolytions :

Thomas Kuhn

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Parading

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(ECLA)

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(The IslAamic Paradigm) -

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Leviathan)

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"Statesmen think and act in terms of interest defined as power" 16

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“(system theory of international politics)

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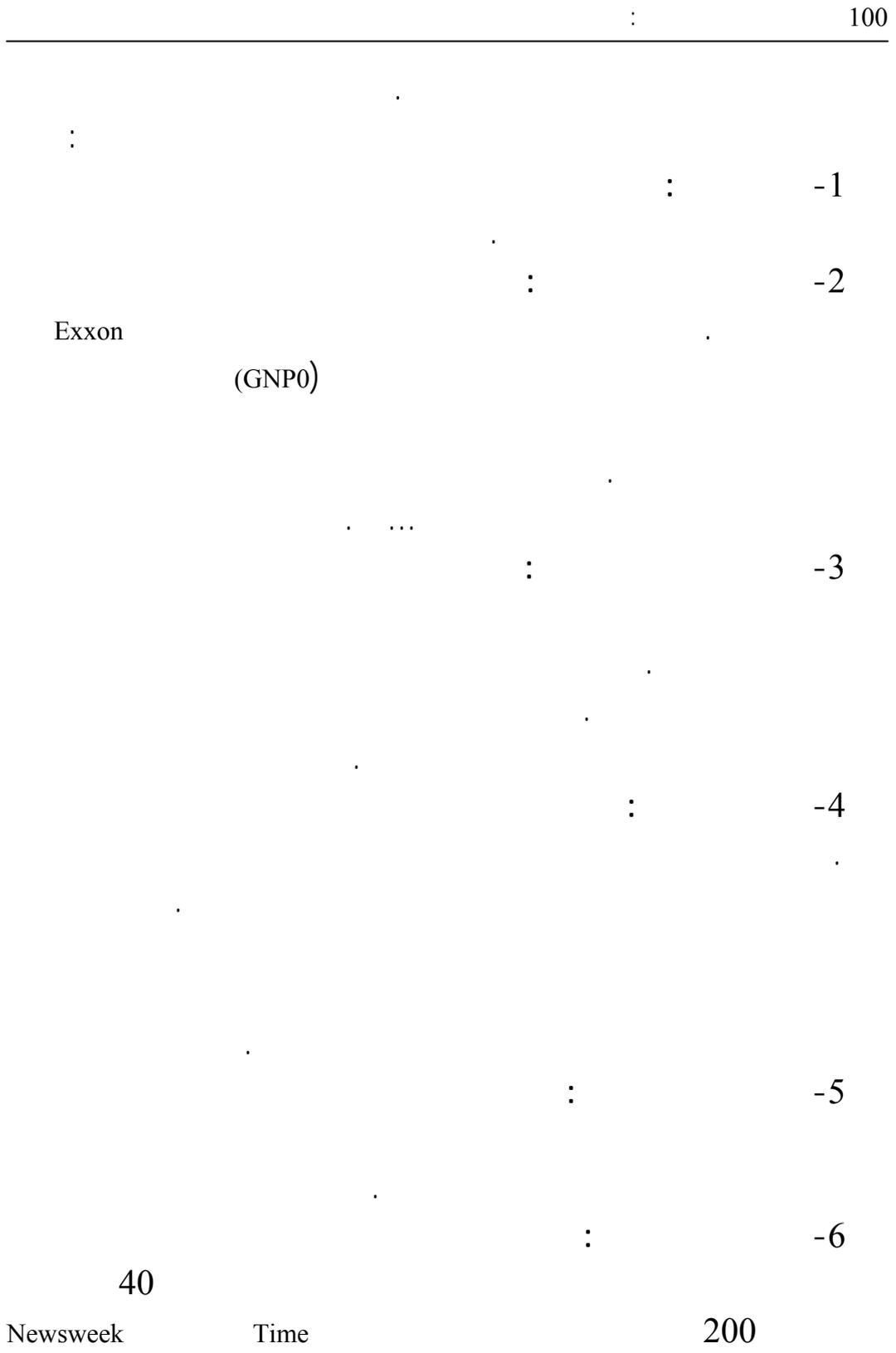
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## The Foundation of Knowledge

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The Inadquacy of Establishd : (30-3 )

( ) Methods:

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) Classical Muslim Methods: : (119-33 ):

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Modern Western Methods: : (167-123 )

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An Alternative Methodology: : (196-171 )

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“A Muslim scientist has to either embrace Western methods, and hence exclude revelation as a source of knowledge, or accept revelation at the expense of completely abandoning modern methods and confining himself to purely classical methods”p.5

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“By employing positivistic, and hence historical methods. Western methodology raise to level of universality practices abstrsacted from contemporary Western society, therby elevating norms embodid in modern society to the statue of universal laws. As such, the methods embraced by western scholarship, even when they remain purely technical, produce normaly baised laws and theories”. p.5.

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 (Residual subjectivity)

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“secondly throughout the last three centuries, Western scholarship was able to completely eliminate revelation as a source of knowledge, thereby reducing it into the level of mere between Western scholarship and revelation in its biblical form, a Muslim scientist finds it impossible to incorporate revelation into social scientific research by relying on modern western methodology.”.p.5.

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“The knowledge produced through this procedure cannot readily be described as an Islamized Knowledge for it has first to undergo a close examination by the larger Muslim scientific community. Only by passing the critical scrutiny of other Muslim scholars can the work produced by individual scholars be elevated to the level of Islamized knowledge. To use terminology of *usul al fiqh* we can say that only when individual *ijtihad* of Muslim scientists substantiated by the process of *ijma* can it be considered as part of the body of verified knowledge”  
p 24- 25.

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So while accepting natural science, AL-ghazzali denies the very principle which makes the study of nature possible. p.107.

The danger that Ibn Rushd saw in the trend represented by al-ghazzali lies in the attempt to deny the diverse and multi-faceted nature of reality. If things are denied their individual existence and intrinsic properties, then differentiation and stratification of reality. Things are denied their individual existence and intrinsic properties, then differentiation and stratification of reality become superfluous.

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For in the absence of revelatory sources to enlighten human about the nature of the total reality, rationality is indeed incapable of transcending its physical surroundings. The most it can do is to acknowledge the necessity of a transcendental and supernatural, and for explaining its orderly nature... But for that the transcendental insight embodied in the Divine text is indispensable. Hence, the methodology which can enable us to make use of divine insight must be able to incorporate both textual and contextual analysis. p.167.

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 Dass die logik diesen sicheren Gang schon von den ältesten Zeiten her gegangen sei. Lasst sich daraus ersehen, dass sie seit dem Aristoteles Keinen Schritt ruckwärts hat tun dürfen... Merkwürdig ist noch an ihr, dass sie auch bis jetzt keinen Schritt vorwärts hat tun können, also allem Ansehen nach geschlossen und vollendet zu sein scheint.<sup>5</sup>

(Holism, Holism)

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“The onslaught on revelation, leading to its exultation from Westemscientific endeavor occurred through two phrases. 1First. Revelation was equated with ungrounded metaphysics and established as a rival body of knowledge deemed to be true by reason . 2- then it was asserted a la kant that scientific activities schould be confined to empercial reality, since human reason cannot ascertain transcendental reality.”p.171-172.

(a la kant)

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“Ichkann also Gott. Freheite and Unsterbilicheket zum behuf des notwendigen praktischen Gebrauchs meiner vemunft nicht einmal annehmen, wenn ich nicht der spekulauvan Vemunft zugleich thre Anmassung ubershwenglicher benehem.

Weil sie sich. Um zu diesen zu gelangen. Solcher Grundsatz bedienen muss, die, indem, sie in der Tat bloos auf Gegenstande moglicher Erfahrung reichen, wenn sie gleichwohl auf das angewandt werden, was nicht ein Gegenstand der Erfahrung sein kann, wirklich dieses jederzeit in Erscheinung verwandlen, und so alle prkitsche Erweiterung der reinen Wernunft fur unmoglich erklaren, Ich musste also das Wissen aufheben, um zum Glauben Platz zu bekommen, und der Dogmatism der Metaphysik, di das Vorurteil in ihr ohne Kritik der reinen Vermunft forzukommen ist die wahre Quelle alles der M oralitat wideratretenden Unglaubens, der jederzeit gar sehr dog matisch ist.”<sup>6</sup>.s.33

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“In what follows, I argue that scientific activities do presuppose metaphysical knowledge, and are indeed impossible without transcendental presupposition. Further I contend that the truth of revelation is rooted in empirical reality, and that the quality of evidence supporting revealed truth is of no less caliber than that justifying empirical truth.”.p.172.

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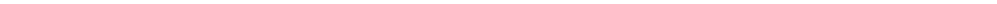
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“There is, however, one important difference between Ghazali and Kant. Kant, consistently with his principles, could not affirm the possible of a knowledge of God. Ghazali, finding no hope in analytic thought, moved to mystic experience, and there found an independent content for religion”<sup>9</sup>

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(Falsification)

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Necessary: Incorporation of Revealed Principles into Social Knowledge

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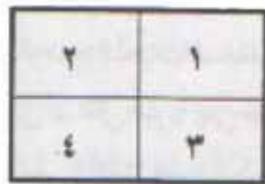
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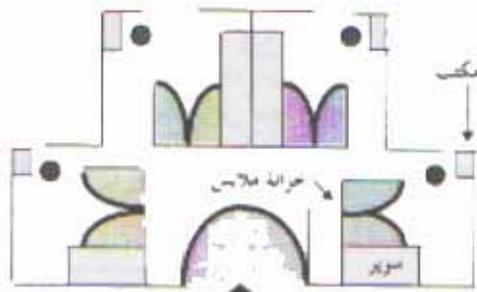
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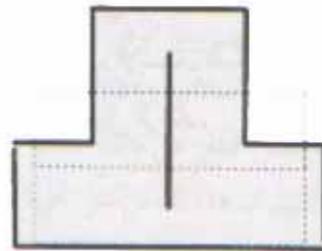


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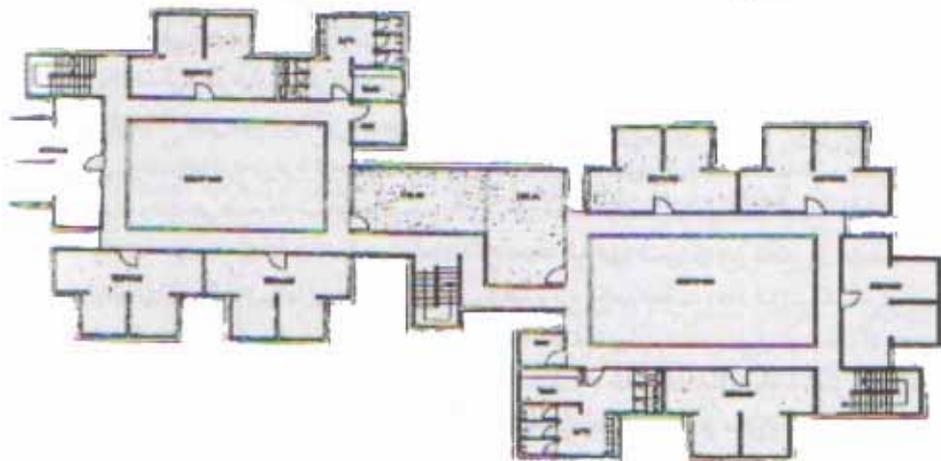


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Carl Ernest

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Bruce Lawerence

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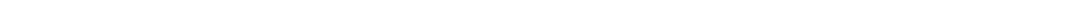
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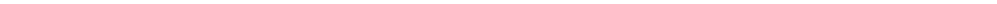
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## المعهد العالمي للفكر الإسلامي

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:
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- 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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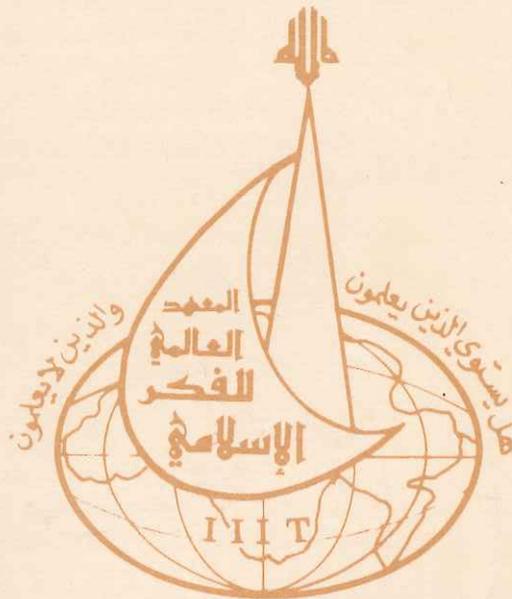
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# Islāmīyat al Ma'rifah

A Refereed Arabic Quarterly  
Published by the International Institute of Islamic Thought



١٤٠١ هـ - ١٩٨١ م  
1401 AH - 1981 AC

Vol. IV

No. 14

Fall 1419 AH/1998 AC