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Islamic Concepts

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O! Gentle reader:

In the first part of the research on Islamic ideology, we have briefly talked about the meaning of `Islamic ideology' along with its resources and characteristics. In the following discussion we are going to talk about several items of Islamic ideology to give an overview about it; as we have kept its structure within limits, before. The above mentioned items are as follows:

1. Islamic Thinking and Research Methods

2. Islamic Theory

3. Terminology and its Influence on Islamic Ideology

4. The Retardation Factors and Ideological Deviance in the Islamic World

5. The Problems of Contemporary Islamic Thought

6. The Factors of Wakefulness and Stimulation in the Islamic World

We hope that this research will take part in giving general, sound rules

for understanding Islamic ideology, as well as representing its own character and distinctive features to be a support for the cultural and ideological construction in Islamic society.

(With a success granted by Allah)

Al-Balagh Foundation

Introduction

If one casts an inductive look on the history of Islamic ideology with regard to its origin, growth and development, then, one will be able; through analyzing 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 occured at the moment when Gabriel - the attendant of Allah - had been revealed to the Gracious Prophet Mohammad (s.a.w.) 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.a.w.); 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 ideology played a major role in producing the field of interpretation science. During the era of Allah's Prophet (s.a.w.), Muslims had turned to the prophet for gaining an understanding of the Holy Qur'an and acquiring a knowledge about the contents of its verses. 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 ideology 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.a.w.) 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.a.w.) 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 gate."[1] 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.

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Everyone 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, economical, 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 arose, 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 occured; as it was narrated that Abu Rafi` - a servant of Allah's Prophet (s.a.w.) - 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.a.w.). 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 (Ahlul-Bait) 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, compositon 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.a.w.) 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.a.w.) 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 (Ahlul-Bait) (a.s.).

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 Mohammad (s.a.w.) 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 Yeman to propagate Islam, as well as to impart knowledge and teach the sciences to the people.

It has been related that Prophet Mohammad (s.a.w.) 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 encyclopedias, and ordered and indexed references. Moreover, the behavioral and phychological 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 addtion 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.

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.'[2] 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 fulfill 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 a causality principle.[3] 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.[4]

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 an evidence on the trueness of the axiom we have chosen...[5] 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.[6]

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 (s.a.w.), 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 analyzing 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'etre). 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 analyze 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.

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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 analyze 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, statistics, 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 Mohammad Baqir-al-Sadr had defined induction in his book "The Logical Principles 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, Al-Shaikh Yousef al-Bahrani - one of the late jurists (Allah may bless him) - who discovered a general juristic rule through justifiying many partial states that declared, "The person 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 a 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 is 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 remarry 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 drank it, if he was unaware that drinking wine is forbidden.

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 justist'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'.[7]

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'.( ) 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.a.w.), 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 credibilities. 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 reasoning entails the application of the original principles on the facts 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. After the jusrist 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"( ), 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 Prinicipal Supports in the Jursitic 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 subject applies to worship, family affairs, ownership and 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..."( ) and the Prophet's (s.a.w.) 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 an evidence of legal verdict cannot be elicited, to specify the practical status of the Islamic law, by fulfilling procedures for considering a person quilty 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 aquitted of responsibility with respect to either accomplishing the task or being excused from it? Therefore, the jurists have spared no efforts to dicuss 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, nonattributed 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: "...and Allah has allowed trading and forbidden usury...", 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 fulfill 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 arrrive 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 analyze 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 deduction').[8]

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.

Islamic Theory

Islam is a divine law and an inspiration that has been revealed to the Holy Prophet (s.a.w.), 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 encyclopedias, 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 labor 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 ('oqud): (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 deligent 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 analyzing 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 reseacher 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 ethics and 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, virture 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"( ), and "Surely We have shown him the Way: he may be thankful or unthankful"( ).

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.a.w.) who has said: "Your 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 to the power of the mind and will.

8. Observing the role of pain and pleasure affecting human behavior, 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.

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 distingush 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, hypocracy, apostasy, unbelief, guardianship, nation, sect, Jihad, martyrdom, succession, Allah's party, satan's party, taboo, unprohibited, missionary labor, 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 orginality 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, philosphy, 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 idelogical 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, encyclopedia 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 vacabulary with its actual meaning.[9] & Hence, every vocabulary has to indicate a certain meaning such as, water, stone, fasting, contradtiction, 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:

I. 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-Mashkinie 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 are performed, 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 meanings.[10]

II. The Linguistic Fact:

This is a word that liguistically 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.

III. 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' viz., 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 this 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 principle fact, that is to say, all meanings of words are divided in two parts due to their evidence:

A. Lingustic meaning (i.e., the meaning of a word that is specifed 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, repentence, zakat (alms), fasting, prayers, khoms (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 ideology, 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 unmixed 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 spirtual 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 encyclopedias 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'".[11]

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 reponsibility, 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.

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 ideology, 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 horrible retardation and thoughtless deviation, which, later on, becomes a kind of ideological and civilizational struggle among the sons of the Islamic Nation by tearing its unity to shreds 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 ideology - 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 ideology 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 ideology 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.a.w.) and the Imams of Ahl-al-Bait (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 apparal 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 ideology, 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

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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 centers have become the source of broadcasting and spreading of the material and Western ideology 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 to the counter-production of Islamic methods. 7. Factions, organizations, establishments, clubs and societies of deviated sources, which are established on the basis of imported ideology, 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 centers. 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 orientalists 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.

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 nonprogressiveness 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 ideology, 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 sujbects 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 ideology, 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 Morteza Mutahhari and Abu al-Ala'-al-Moudodi (upon whom be Allah's blessings and peace) who have remarkable written and comprehensive talents that deal with the principles of Islamic ideology 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 become 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.

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 economical 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 behavioral and ethical ones, etc.

The reality of Islam struggling with the foreign, present ideology accompanied by the ideological conquest - that may take place anywhere in universities, schools, factories, houses, socieites, newpapers, 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 feilds, 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 only addressed 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 inspite 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, familes 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 ideology: Islam.

So, this movement is considered as an ideological, civilized intensive, shock that has awakened the Islamic intelligence, besides, putting the anit-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 comtemprary 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 those 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 Ideology.

Also, it is a must for us to develop each element of the rebirth of Islamic Ideology and support it to ensure its survival for a good many years. (Praise be to Allah, the Cherisher and Sustainer of the Worlds)

Endnotes

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

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

4. Ibid., p. 157.

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

6. Al-Sadr, Martyr Mohammad Baqir, "The Logical Principles of Induction", p. 469.

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

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

9. Al-Mudaffar, al-Shaikh Mohammad Rida, "Jurisprudence Principles", vol. 1, 2nd edition, p. 19.

10. Al-Mashkinie, "Principles Terms".

11. Baflof and Sigmund Freud.