



Islamic Thought

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Forward

Praise be to Allah, the Cherisher and Sustainer of the Worlds.

Peace and prayer be upon Mohammad and his generous and pure progeny. For every principle and belief or religion it has its own certain method in thinking, that leads to a set of concepts and thought which form that belief, principle and religion or of what is derived from them. Therefore, any deviation that may occur in the thinking process or to go far from the thought sources of that belief, will lead to farther and more deviated results than it.

Of course, this is the main reason behind all that we have seen of present-day deviated thoughts and culture which are not original and are in books, magazines, and newspapers; moreover, those which are being broadcasted by the media services. All that, first of all, happened due to the ignoring or carelessness of the writers and authors to Islamic Thought sources and its method and characteristics, as well as, the ways of its education.

So, thought is due, in its outcomes, to the first preceeded premises which is called a thinking process, and as usual the outcome goes after even its worst premises. So, to rebuild the cultural and ideological situation, we should first understand Islamic Thought and probe deeply into its method of thinking. Also, we must thoroughly realize how to distinguish between the original Islamic Thought and the bogus one; whether it pretends to be in Islamic uniform or hides its factual identity in scientific, objective or neutral clothing and, so on.

Nowadays, we see that our nation is in a necessary need of the right Islamic thought which is deduced by the Holy Qur'an and Sunnah of the Prophet, and which is without any kind of defects or marvels in order to restore its Islamic glory on the basis of strong and original foundations, as well as, to build other, different aspects of its life according to Allah's Will. And, also, to establish its lofty civilization with the following blessed slogan; Neither East, Nor West. With regard to the constant method of the Al-Balagh Foundation in explaining the concepts of Islam and spreading the genuine knowledge among people, it is an honour to present this book about Islamic Thought studies and its general features.

We say our final invocation; Allah be praised, the Cherisher and Sustainer of the Worlds.

Al-Balagh Foundation

Introduction

“And We did not send before you any, but men to whom We sent revelation-so ask the followers of the Reminder if you do not know-with clear arguments and scriptures; and We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that happily they may reflect.” Holy Qur'an (16:44)

Thinking and matters of thought, being considered with all other matters or knowledgeable and cultural products that connect with it, is one of the most important and serious subjects in a Muslim's life due to the active influence on man's mind and his knowledge, as well as, the belief in Allah.

Also, it can exactly specify the nation's identity and its social and cultural personality, as well as, its missionary affiliation along with developing its social and civilized life. So, at the dawn of its revelation and earlier beginning of its vocation Islam has been concerned, much, with knowledge and science when considering the obtaining of science, as a kind of Jihad (a holy war) and it is a kind of worship to study, as well as, to learn is a charity.

But, moreover, to learn some branches of science and knowledge is regarded as an individual duty, such as, the knowledge of Allah (praise the Lord) and other worships which are compulsory to be performed. Furthermore, Islam considers some branches of science as a sufficient necessity like diligence in Shar'iah (Islamic Laws) and learning all facets of science and knowledge that are needed by society.

The Holy Qur'an and the pure Sunnah of the Prophet have urged Muslims to obtain and learn science. So, the first five verses of the Holy Qur'an that were revealed to Allah's honest Messenger at 'Hiraa' Cave' spurred people on to the importance of reading, as well as, reminds them of the grace of creation and the bringing into being from non-existence, so that to make man understand full well that ignorance means death and non-existence while on the contrary, science is a life and existence as the Qur'an says:

“Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is most Honorable Who taught (to write) with the pen. Taught man what he knew not.” Holy Qur'an (96:1-5)

As mentioned in the history books, the first who used the pen and taught others to write with it, was one of Allah's Prophets named Edrees (a.s.). The Holy Qur'an has ordered the human being to think, understand and be aware in order to widen his horizons of thought and to stir his mind for emerging him from the thoughtless, motionlessness and fossilization shell, as well as, blind imitation, in order to make him think scientifically for enriching his life with discoveries of mind and science and, also, his knowledge being increased about the universe and its great Creator for believing and worshiping Him with regard to the aware faith and alive thinking. As Allah (be He exalted) says:

“Thus does Allah make clear to you the signs, that you may ponder.” Holy Qur'an (2:219)

“And We set forth there parables to men that they may reflect.” Holy Qur'an (59:21)

“Most surely there are signs in this for a people who reflect.” Holy Qur'an (39:42)

“Do they not reflect within themselves, Allah did not create the heavens and the earth and what is between them twain but with truth, and (for) an appointed term? And most surely most of the people are deniers of the meeting with their Lord.” Holy Qur'an (30:8)

It was narrated that the Messenger of Allah (a.s.) said:

“Allah enlightens a servant; he who heard my saying and learned it by heart or realized it and performed it as it was heard. For may one be a bearer of jurisprudence, but, he is not a jurist, and may a person know jurisprudence better than one who is more juristic?”⁽¹⁾ Quoting Imam al-Sadiq - upon whom be peace - in another tradition, he says:

“Allah will never accept an act that does not associate with knowledge; and no knowledge but with action. So, the one who has knowledge, it will lead him to act and the one who does not work is no longer obtaining knowledge. Whereas, now, surely, belief comes to the same result in each other.”⁽²⁾ It was stated that the Sunnah of the Prophet has urged people to place great emphasis on thought, thinking and understanding. This point is indicated by the following Hadith which goes as follows:

“When Allah wishes for a servant to be well, He grants him an understanding of religion.”⁽³⁾ It was related that al-Hassan al-Saiqel said, “I asked Abu-`Abdullah once about what people have related: `Thinking an hour is better than rising to pray in a night.' He replied, `Yes, Allah's Apostle said: `Thinking an hour is better than rising to pray in a night.'”⁽⁴⁾ And, also, the Commander of the Faithful, Ali, - upon whom be peace - said:

“Thinking leads to science and to act in accordance with it.”⁽⁵⁾

And he (a.s.) once said to his son Hassan (s.a.):

“There is no worship like thinking about Allah's creation.”⁽⁶⁾ It was related from Imam al-Rida (s.a.) who said, “Worship does not mean a multitude of fasting and prayers, but, it is a multitude of contemplation on Allah's affairs.”⁽⁷⁾

At that, the one who investigates verses of the Holy Qur'an which talk about thought, consciousness, science, jurisprudence and intellect, will find that they are as a request which intends to free the mind from inactivity and to release the human's thinking to think thoroughly about nature, society, life and thought, then, he will be able to discover, invent and progress in degrees.

Definition Of Thought

If one looks through linguistic dictionaries, logical and scientific studies which deal with the definition of thought and talk about it; he will see that there is a clear confinement and strict definition of thought in these studies and sciences. So, it is more useful, here, to offer many definitions for thought; as they have been related to some distinguished personalities of thought, science and language.

Al-Raghib al-Esfahani said: 'Idea is a struck-power of convincing for science to reach to the known thing; and thinking is a wandering of that power in accordance with the mind's view which deals with the human being rather than animals. And that will be correct if it has an image being formed in the mind.' At that, it was related:

'It is better to think of Allah's favors, not of His very essence for He is too exalted for being termed by any image'. As the Qur'an says:

“Thus does Allah make clear to you the signs that you may ponder.”

Holy Qur'an (2:219)

A thoughtful man means thinking much.

Some men of letters have said: 'The word 'thought' is derived from a word meaning 'rubbing'. Whereas with regard to meanings the word 'thought' is being used for giving meaning in probing deeply into the cases and searching through them to reach their truth.'⁽⁸⁾ And, also, Ibn Mandhoor said: 'Thought is the taking up of the mind into a thing.'⁽⁹⁾

The late Sheikh 'Abbas Qommi has defined 'thought' as follows: 'Be aware that the essence of thinking is to ask for non-axiomatic science through premises which lead to it. And it was said: Thinking is a march of essence from the beginnings to the destinations; and it is closer to the view. And no one can ascend from defect to perfection without this march.'⁽¹⁰⁾

In another definition to 'thought' given by Sheikh Muhammad Rida al-Mudhaffar follows thus: 'You know, as we have said before, that 'thought' means to perform an intellectual process on given facts in order to reach to a demanded thing.'

The demanded thing is to know about the absent ignorance; and in another meaning 'thought' is a mental movement from a known to an unknown thing.'⁽¹¹⁾ Thus, that team of distinguished personalities have put before us the definition and expression of the word 'thought' or 'thinking'. By this, the fact of thinking becomes clear along with its diagnosed meaning which is as follows: It is a mental motion and power of reason through which a man can discover things which are unknown to him and the aim is to be gained by his research. Due to this, all his knowledge, sciences and ideas, in life, will be developed.

According to what has been mentioned, we find ourselves able to reach a serious result, thus: Most surely Islam in its vocation for thinking means only science and knowledge, as well as, the discovery of codes that touch on thought, nature, society and life. Of course, that most surely gives life, Islamic knowledge and civilization a dynamic feature which is considered a development, growth, activity and continual secret that has an effect on human progress. Moreover, it is an immunity from collapse, as well as, historical stoppage and absence.

Islamic Thinking:

If that is thinking, in general, and a product of the thinking process together with its scientific outcome which we call 'thought', then, we will stop around a fundamental cause which deals with the Islamic nation's life and its successive generation, as well as, in the life of human beings. That cause touches on Islamic thinking and thought, so what do we mean by each one?

A. Islamic Thinking:

According to what we have said before about the definitions of 'thought' and 'thinking', it is suitable, here, to define 'Islamic thinking', because every intellectual act and ideological activity has its method, and aims. Therefore, we have understood that thinking is no more than intellectual motion which starts from a known thing and ends in the discovery of an unknown one.

If this intellectual motion practises its role through the field of human knowledge like philosophy, jurisprudence, ethics, theology and theories of economics, politics, literatures, social psychology, philosophy of history and, etc., it will practise its action as follows:

1. It starts moving from a limited feature of principles and premises due to the ideological field that moves in it.
2. It moves according to a certain way and method that agrees with the thinker's view and his mode of thinking.
3. It ends up always with the ideological results of a limited identity and characteristic.

But, if that thinking process starts moving away from Islamic methods and premises or it harmonizes well with the Islamic line, as well as, moves in accordance with the Islamic thinking method; it aims at obtaining results according to these premises and modes of thinking that it depends on.

Moreover, it has its target on the results of thinking being of the Islamic identity and quality; so, this thinking will be an Islamic one. And as thinking does not go in line with those three Islamic principles, we cannot describe it as an Islamic thought because, it has started from non-Islamic premises and moved due to non-Islamic thinking methods and surely arrived at a non-Islamic consequence. So, we can define Islamic thinking as follows:

Any mindful motion that moves as a result of Islamic rules and aims at obtaining a committed Islamic thought.

B. Islamic Thought:

After defining Islamic thinking we can, then, define Islamic thought, thus: It is a group of knowledge and sciences that rely on principles and Islamic criteria. So, Islamic thought goes like this: It is produced by Islamic thinking that is in harmony with committed Islamic rules and criteria. And, by then, we will reach an essential conclusion with regard to a matter that gives full proof to both identity and feature of thought, culture, civilization and knowledge to be termed either as an Islamic or non-Islamic one; as it is incorrect to say that all things produced by Muslims are Islamic.

Whereas, only thought that is committed to Islam can be called Islamic. And this fact, also, can be applied to every artistic and literary product; as it has been applied in every mental product. But, nay ! We do not apply a name to the literary product as an Islamic literature unless it is committed by values and Islamic criteria; besides, having the nature and spirit of Islam.

In addition, to this, we cannot call every art being performed by Muslim artists as an Islamic art unless it deals only with values and Islamic criteria, as well as, to display them in full expression. As the Qur'an says:

“(Receive) the baptism of Allah, and who is better than Allah in baptising? and Him do we serve.” Holy Qur'an (2:138)

Sources of Islamic Thought

The source that ideas, notions, principles and values are taken from, determines the nature of thought and its identity and properties along with its ability to grow, contribute, influence and be active. And, in as much as it is alive, rich and generous; the thought will be known as rich and both its structure and organic unity are cohesive. Also, Islamic thought is characterized as a thought that proceeds from rich and abundant sources which give it all the elements of strength, invention and continual growth. So, we can divide the sources of Islamic thought into two parts:

1. Primary Sources, including:

A. The Holy Qur'an

B. Sunnah of the Prophet

C. The mind

D. Consensus (i.e., of Muslim scholars on legal questions)

2. Secondary Sources, including:

- A. Religious jurists' personal opinions**
- B. Opinions of observed Islamic thinkers**

1. Primary Sources:

A. The Holy Qur'an:

The Holy Qur'an is considered a source of thought and origin of understanding, knowledge, legislation and civilization; besides, it is a measure which can be used to determine error and correction on which Muslims can build their thought, civilization, culture, sciences and knowledge; in the field of jurisprudence, legislation, belief, philosophy, ethics, art, literature and all other kinds of knowledge, thought and culture.

The descending of the angel Gabriel, on the Arabian peninsula, unto the Noble Messenger, Muhammad (a.s.), was a beginning of change and an all-inclusive social, civilizational and ideological conversion of beliefs.

So, in its revelation the Holy Qur'an has formed both a decisive, historical bend in the human beings' life and a recent starting point. Thus, the Holy Qur'an termed this total civilizational and historical conversion as a bringing out from utter darkness into light; from ignorance into knowledge and from death into life. The Almighty says:

“Alif Lam Ra. (This is) a Book which we have revealed to you that you may bring forth men, by their Lord's permission from utter darkness into light-to the Way of the Mighty, the Praised One.” Holy Qur'an (14:1)

“Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? Thus, what they did was made fair seeming to the unbelievers.” Holy Qur'an (6:122)

So, the Qur'anic capacity, amplitude and comprehensiveness that is found in its text, concept, and wide variety of the matters it addresses is considered an abundant source of ideas and a basic ingredient in making, directing and evaluating human knowledge to direct it to the straight path. Therefore, the relation between the Qur'an and Islamic Thought can be summed up in the following two fundamental aspects:

1. The Holy Qur'an is a fountainhead and source of Islamic civilization, culture and thought in view of the capacity and comprehensiveness that it contains along with its scientific, cultural and ideological matter. Therefore, it can lay down the general principles and rules, as well as, the total framework of the Islamic Thought and knowledge; equally, the whole way of life. The revelation addressed the wide horizons of the Qur'an and its general treatment and comprehension of the subjects by including all rules of Islamic legislation, idea and knowledge.

The Holy Qur'an says:

“...and We have revealed the Book to you explaining, clearly, everything, and guidance, and mercy,...” Holy Qur'an(16:89)

“And certainly We have explained, for men, in this Qur'an, every kind of similitude:...” Holy Qur'an (17:89)

Imam Ali bin Hussein (upon them be peace) talked about the abundance of the Qur'anic contents and richness of its scripture by saying: “Verses of the Holy Qur'an are like vaults; whenever they are opened one must look inside them.”⁽¹²⁾ The Holy Qur'an is described by Imam Ali (a.s.), thus:

“And, then, the Qur'an has been revealed as a light; its lamps will never extinguish; it is a shining lamp of which its flames will never go out and like

an ocean its bottom will not be reached and a method which errs not its way and a ray that will not darken its light and distinction; its evidence will not be null and void, as well as, it is an eloquence and its pillars will not be torn down.”⁽¹³⁾

It was related that Imam Ali Ibn Musa al-Rida (upon whom be peace) said:

“And, also, it has been related that Imam al-Sadiq (a.s.) said: `The Qur'an is ever-living and will never die. And, surely, it moves as do the night and day; similarly, it runs on a course as the sun and moon run, too; equally, it is applied to our last as well as to our first one.”⁽¹⁴⁾ Imam Abu Ja`far Muhammad al-Baqir (a.s.) has talked about the total, thoughtful comprehension and the vast extension of the Qur'anic content, along with its stored treasure which is hidden in its depths, as saying:

“Surely, nothing will be left by Allah (Blessed and Exalted be He) which is needed by a nation; in that it was revealed by His Book and made clear to His Apostle (a.s.) and indeed has appointed a limit for everything and He set a punishment to whoever exceeds that limit.”⁽¹⁵⁾ It was also related that al-Imam Ja`afar bin Muhammad al-Sadiq (upon whom be peace) said:

“And no matter what two persons disagree about, but that the solution has its roots in Allah's Book. However, not within the immediate reach of men's minds.”⁽¹⁶⁾ And, it was related that Imam Ja`far Ibn Muhammad al-Sadiq (a.s.) said: “`Surely, Allah (Blessed and Exalted be He) has revealed the Qur'an to explain, clearly, everything. So, I swear, by Allah, to the highest degree that He has left out nothing, at all, which is needed by His servants.' For no servant can question: `If a subject has been exactly mentioned in the Qur'an; then, it was revealed by Allah.”⁽¹⁷⁾

Also, it was related from Imam Ja`far al-Sadiq (a.s.) thus:

“There is nothing but, that it is referred to either in the Book or Sunnah.” And so, we have come to diagnose the Qur'anic stance on Islamic thought which is an inexhaustible source and a spring which never dries up, as well as, it is a firm basis for thought, civilization and a fundamental of knowledge and culture.

Surely, the Holy Qur'an has laid the groundwork for the principles and the general faculties for committed Islamic Thought, as well as, the ideological matter which are the links - free of time and place; besides, to establish the rules of the committed Islamic Thought.

And surely, for one to understand the Qur'an and to deduce the thought, as well as, the knowledge from Allah's Book one is in need of an Islamic mind that contains a Qur'anic spirit and which realizes its ideological content; besides, one that has the ability to get to the bottom of the remote, profound depths of the Qur'anic treasures; equally, to make a connection between the ideas and concepts which are mentioned in Allah's Book with the aim of reaching the goal.

2. In addition to this, the Holy Qur'an is a source of thought and knowledge; most surely, it is, also, a standard for Islamic Thought and a balance for adjusting the correctness and to set up the thought rightfully. So, according to the Qur'an the reformation of thought, knowledge and culture has been carried out to be distinguished between correctness and error. So,

as it is surely a source of thought and culture, it is a standard of rightness and originality, as well. As the Holy Qur'an says:

"...Then, if you quarrel about anything, refer it to Allah and the Apostle..." Holy Qur'an (4:59).

"...and He revealed with them the Book with truth, that it might judge between people in that in which they differed..." Holy Qur'an (2:213)

"And when there comes to them news of security or fear, they spread it abroad, and if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed Satan, save a few." Holy Quran (4:83)

"And We sent not before you any but men to whom We sent revelation - so ask the followers of the Reminder if you do not know- With clear arguments and scriptures. And We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect." Holy Qur'an (16:43-44)

Surely, Allah (Blessed and Exalted be He) has assured us that we must refer back to the Qur'an as a standard and scale for thought, knowledge and concepts of life, legislation, law and, etc., in order to mention the Islamic thinking and maintain the clarity of the spirit of Shari'a (Islamic Law). What is available in Sunnah (of the Prophet) can support and prove this fundamental principle.

It was related of Abu Abdullah Ja'far al-Sadiq, of his fathers, that Ali (a.s.) said:

"Over all right there is a truth, and over all rightness there is a light. So, whatever agrees with Allah's Book you have to accept it; and whatever disagrees with Sunnah of the Prophet you have to reject it."⁽¹⁸⁾

Al-Sadiq (a.s.) said to Muhammad bin Muslim:

"O, Muhammad! Whatever narration you hear whether narrated by a believer or a wicked person and which disagrees with the Qur'an, do not follow it."⁽¹⁹⁾ So, to commit to the Holy Qur'an and Sunnah of the Prophet as a basis, measure and means of checking and evaluating thought, knowledge, culture and civilization is a way to obtain a certain guarantee for carrying out the ideological originality and keeping it from distortion, interpolation and dissolution. Whereas, these two sources (i.e., Holy Qur'an and Sunnah) have included rich and everlasting ideological wealth, as well as, bases and balances which never fail in any field of thought and knowledge, to accomplish examination, adjustment and evaluation; equally, to diagnose both error and right.

The Muslim men of knowledge, philosophers, thinkers, researchers and the masters of art and literature have enriched, in every field and art, the horizons of the human thought with committed Islamic ideas, knowledge and charity.

Also, they could discuss and put on trial all the anti-Islamic ideas, theories, philosophies and doctrines on the grounds of the Book and Sunnah, as well as, the rules of committed minds. So, they have produced a unique Islamic ideological wealth and, at the same time, they could sort out the odd

thought and the deviant; as well as the stray theories and opinions; they could diagnose the error, as well as, the right through the ideological product. The structure becomes integral, along with the specification of research, thinking, deduction, criticism, and establishing sound methods.

How Do We Derive Benefit From Qur'anic Text?

It is made clear by Muslim researchers, scholars and interpreters that the Qur'anic text includes its own vocabularies, sentences, form and context and is in need of analytical study and exact, profound understanding.

The interpreters have laid down several foundations and methods to understand the Qur'an and illustrate its meanings, just as the scholars of essentials have laid down the proper principles and rules to understand the Qur'an and deal with its content, analysis and deduction.

The proper method has come up to a peak of completion and accuracy with the scholars of essentials of religious jurisprudence about how they would get benefit from Qur'anic ideas and concepts. So, they have discussed, in their research, the vocabularies, verbal evidences and the relation between the Book and Sunnah, the way that put the deductive task of the Holy Qur'an in order, as well as, to tackle problems of deduction that may stand in the way of the religious jurist who is dealing with concepts, ideas and Qur'anic content, such as, the indication of words, disagreement, the way benefits have been derived from concepts and the link between things that are public and private; restricted and unrestricted, summarized and detailed, abrogated and canceled, decisive and allegorical and, etc.

So, the scholars of religious essentials have set up their theory to deal with understanding the Qur'an on the basis of external Qur'anic evidence. Therefore, this proper method has differed from other methods of some interpreters who dealt with internal interpretation which is free from evidence, such as, proper Sunnah or illustrated Qur'anic text.

At the same time, the scholars of essentials have discussed the connection of the Qur'an with Sunnah concerning its restriction to the absoluteness of the Qur'an and making its general meaning a private one.

And so, other aspects that have been fully researched by scholars of the essentials of religious jurisprudence in the field of beneficial ideas and verdicts, as well as, to deduce them from the Holy Qur'an.

The researcher and Islamic thinker who deals with the discovery of ideas, concepts, and theories in the fields of economics, politics, sociology, psychology, thought and, etc., is still in need of understanding, interpretation and significance methods, as well as, the proper rules that deal with understanding the Qur'an. It is necessary, here, to mention that the Qur'anic interpretation and significance must not only be confined to the familiar way that deals either with the explanation of vocabularies or gives a separate interpretation for each verse in its place and within limits of its partial bounty; but we should go beyond extensive study and research that aims at producing integral and ideological cases, such as, political, social, cultural, moral, beliefs or lawful cases, etc.

So, we have to discuss and research into the subject by considering the action of the related verses upon each other; besides, we get the benefit of the cause of the revelation because, it is considered an illustrative source, as

well as, a kind of enrichment to both ideas and concepts. So, it is necessary to go back to it in getting more benefit and to link all Sunnah-stated illustrations that concern a subject on research with this Qur'anic bounty to reach a completed theory or thought that touches on the same subject.

Interpretation Methods:

The method (Nahj) means: “a clear way”.⁽²⁰⁾

The method of interpretation is the way that is followed by the interpreter to understand the Qur'an and discover its content. It is surely clear that interpretation and the interpreter-followed method has its prominent role in obtaining Qur'anic content and to stay with its originality.

So, the interpreter, with his interpretation-followed method has often placed the blame, unjustly, on the Qur'anic text and concept, so, he acts playfully about it, according to his desire and personal opinion. It is more important, here, to explain the meaning of both interpretation and significance and remark that the researchers who deal with Qur'anic sciences disagree with each other on the concept of interpretation and significance as some of them can discriminate between interpretation and significance where others cannot do so.⁽²¹⁾

1. Interpretation:

Sheikh Tabrisi has defined 'interpretation' as: 'A revelation of what a difficult word means.'⁽²²⁾ And, also, it was defined by Abul Qassim al-Kho'ie as follows: 'It is an explanation of Allah's (be He exalted) intent of His Holy Book.'⁽²³⁾ Also, Allamah Tabataba'ie has defined 'interpretation' as: '...an explanation of Qur'anic meanings of the verses and revealing their intents, as well as, contents.'⁽²⁴⁾

2. Mode Expression:

According to Turaihi, mode expression is: `Going back with speech by turning it away from its outward meaning to another specified one. It was derived from the word `ale-ya'ul, i.e., if it is referable and tracable to.'⁽²⁵⁾

And it was defined by Sheikh Tabrisi as follows: `Turning back one of two probables to what is agreeable to the appearance.'⁽²⁶⁾ Whereas, the Qur'an is the source and fountainhead of thought and Islamic knowledge. So, it is natural for every man of knowledge and thought to refer to the Qur'an in either support of one's view with its verses and concepts or to `ladle out the bounty of its ocean.'

Owing to the evolving of various knowledges and sciences like philosophy, theology, sufism and interior, as well as, exterior doctrines, the interpreting methods have been multiplied, as well. So, various social, economic and political beliefs, as well as, many natural sciences have come into existence nowadays which have accompanied many philosophies.

So, all these latest developments and persons of borne conviction have their effect on interpretation methods and the style of understanding the Qur'an and discovering its content. Of course, many interpretive doctrines and tendencies have laid the blame, unjustly, on the truth of the Qur'an. Therefore, in studying and interpreting the Qur'an, both reality and objectivity have disappeared through the crowd of this intellectual and methodical disturbance. During the age of the Prophet's companions, Muslims were following the exterior of the Qur'an and relying on its other verses in interpreting it or they went back to transmitted sayings of Sunnah. So, followers used the same method in understanding and interpreting the Qur'an, as well as, the transmitted sayings of the companions of the Prophet.

In interpreting the Qur'an, the well-known, contemporary scholars have depended on narrations left by the companions and followers of the Prophet dealing with what is being misunderstood by them due to the familiar linguistic style. They do not give any role or space for the mind to act on.

Qur'anic Method Of Interpretation

The method which is observed and planned, by Muslims, is the one that is restricted by the Qur'an, itself. So, the Qur'an has talked about:

1. Itself and explained to us that it is an Arabic evident Qur'an and, also, it is easy to remember; besides, it speaks to people in their own languages as Allah (be He Exalted) says:

“Surely We have revealed it-an Arabic Qur'an-that you may understand.” Holy Qur'an (12:2)

“And We did not send any apostle but with the language of his people, so that he might explain to them clearly...” Holy Qur'an (14:4)

“And certainly We have made the Qur'an easy for remembrance, but is there anyone who will mind?” Holy Qur'an (54:17)

2. The task of both the Apostle and Sunnah in showing and clearing up what was dubious for them about the meaning of the Qur'an and other subjects. ***“...then if you quarrel about anything, refer it to Allah and the Apostle...” Holy Qur'an (4:59)***

This method has been followed by the companions of the Holy Prophet (a.s.) who were contemporary with His Honor. So, they used to consult Allah's apostle on understanding the Qur'an, whenever there was a doubt for them and asking for satisfactory explanation of any purposes and meanings in the Qur'an.

3. The role of mind in understanding the Qur'an and discovering its meanings. So, Allah (be He Exalted) says:

“Do not then reflect on the Qur'an? Nay, on the hearts there are locks.” Holy Qur'an (47:24)

“And (as for) these examples, We set them forth for men, and none understand them but the learned.” Holy Qur'an (29:43)

“...thus does Allah make clear to you the communications, that you may ponder.” Holy Qur'an (2:219)

“...And We set forth these parables to men that they may reflect.” Holy Qur'an (59:21)

Thus, we will arrive at the Islamic method which abides by specifying understanding of the Qur'an and discovering its meanings. This method makes us refuse all irregular attempts which are pushed into the spirit of the Qur'an and, surely, they are all methods that try to take the Qur'an out of its actual purpose to their doctrinal and ideological purpose which is not intended by the Qur'an.

Surely, the Qur'an refuses petrification and immobilization, as well as, any pause in the understanding of its meanings and discovering its content. Also, it calls for reflection, discovery and deducing from its methods and extracting from its fountainheads; equally, the Qur'an refuses those who interpret it according to their own desires and their own fancy. Allah (be He exalted) says:

“He it is Who has revealed the Book to you some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity, they follow the part of it which is allegorical, seeking to mislead, and seeking to give it (their own) interpretation, but none knows its interpretation except Allah and those

who are firmly rooted in knowledge say: "We believe in it, it is all from our Lord; and none do mind except those having understanding." Holy Qur'an (3:7)

Interpretation and significance will be incorrect except with an evidence and legal justification. Surely, the most dangerous thing that may threaten Qur'anic thought is the interpretation and significance of the Qur'an according to self-fancy and personal view. Quoting Sayyed Abul-Qassim al-Kho'ie about explaining this fact, he says:

"The interpretation is Allah's (be He Exalted) intent of His Holy Book. So, it is not allowable to rely on supposition and approval of it, nor on matters not approved of as yet, to be an evidence by way of mind or law in an attempt to forbid following supposition, and prohibit attributing anything to Allah without His permission". Allah (be He Exalted) says:

"...Say: Has Allah commanded you, or do you forge a lie against Allah?" Holy Qur'an (10:59)

"And follow not that of which you have not the knowledge..." Holy Qur'an (17:36)

And other verses and narrations that forbid deed without knowledge; besides, narrations that forbid interpretation according to personal opinion are exhaustive in both ways.⁽²⁷⁾

Hence, interpretation and significance will be incorrect unless the Qur'anic method of interpretation is exactly adopted by the interpreter, as follows:

1. The Qur'an should be interpreted and testified to by depending on other verses of the Qur'an, itself.
2. The Qur'an should be interpreted and testified to by abundant and correct Sunnah.
3. Intellectual education that is cohesive with the Holy Book and Sunnah.
4. Following Qur'anic externals that are understood by a competent Arab person in depending upon a rule for external evidence,⁽²⁸⁾ as well as, the Qur'anic Interpretation method.

So, we can eliminate two serious problems which have befallen many interpreters and researchers through the open space of the Qur'an, which are as follows:

1. Eliminating intellectual immobilization and petrification; besides, the call to stop the opinions and education that are made by external examiners.
2. The problem of interpreting the Qur'an with personal opinions, as well as, beliefs and doctrinal inclinations of the interpreter. In addition, encumbering the Qur'an with significance and endurance that are not intended by it; equally, the submitting of the Qur'an to the special, personal tastes and understanding of the interpreters.

Surely, protection against all of this may occur via the Qur'an-abiding spirit and with what has been stated by Sunnah in light of the expressions and interpretations that depend on the discerning, correct Arabic understanding.

It is important, here, to say that meanings and uses of vocabularies over the period of revelation should be taken into consideration from a linguistic point of view of the Qur'an without bringing the everyday development-

affected words, which have occurred over the ages, into understanding and deduction. So, the Holy Qur'an has communicated to the Arab people in their own used vocabularies, formations and styles during that period. Therefore, the Qur'an should be understood in those linguistic terms and by those methods.

In this connection, a matter of interpreting the vocabularies of the Qur'an has been linked with regard to other ones having the same use. So, the thing which must be given more attention to is that all synonyms are not equivalent in ability for illustrating the hidden purpose of the Qur'an. Therefore, the reason behind the fact that the Qur'an uses a linguistic word, in place of other synonymous words, is for the sake of giving more accurate expression to the subject, as well as, showing its skillfulness in describing the requested meaning.

Certainly, it is not a spontaneous matter or abstract, aesthetic one, so the linguistic word should be understood well and be used, along with its content, according to its exact, given meaning over the age of revelation.

Deepening the linguistic studies and analyzing Qur'anic vocabularies, as well as, their uses, have all taken part in opening wide horizons before the researcher, thinker and deviser. For instance, the use of certain words in place of other words gives a meaning which cannot be given by another synonym. Also, the use of certain adjectives and nouns which stand for Allah (be He Exalted) or human beings, for example, at any place, may give us other meanings and ideas.

All these meanings cannot be understood except by way of research and deepened linguistic studies of the Qur'anic words, forms, structures and styles. In addition, the researchers who deal with the Qur'an have taken part in explaining the Qur'anic hidden aims by removing doubts from it. So, in this way, a rich, intellectual, material and scientific means for understanding is created within reach of the researcher, thinker and deviser; besides showing the manner in which thoughts and concepts can obtain much benefit from the Holy Qur'an.

Revelation Causes

It is clear that in understanding interpretation science there are causes behind the revealing of some holy verses of the Qur'an, because they were all revealed to address a certain event and status or to answer either a particular question or to explain a certain incident. So, the scientists who deal with Qur'anic studies have allocated some books for writing down the revelation causes, as interpreters have stated the causes of revealed verses in books of interpretation, and made them quite clear for people. And, since a showing of revelation causes depends on narration and quotation, we find a difference in statements.

Some causes for revelation, held among interpreters, deal with suspicion of accuracy, because, occasionally, interpreters, due to personal inclinations, concentrate on a private view or try to defend it, particularly if the revelation is connected with noble deeds and virtue or with pointing out mistakes, as well as, when they imagine a negative status and, there again, sometimes, due to other motives and reasons.

In connection with causes for revelation, there is another problem which concerns confusing the application of the verses according to their credibilities by considering the credibility as a cause of the revelation. All this will be submitted to fair, objective research, as well as, investigation through studying and research into the Holy Qur'an.

The point, here, touches on the value of the revelation cause and its role in understanding and finding out the ideas; besides, enrichment of thought, culture and Islamic knowledge. It is clear that the verse, at the time of its revelation, surely discovers a phenomenon and state that may express Sunnah and public law, and that phenomenon is repeatedly congruent with its causes.

Therefore, the well-known, contemporary religious authorities have made an appraisal which is thus: "The speciality of researching the source does not signify the incoming item."⁽²⁹⁾

In summary, studying the cause of revelation will supply us with facts that have been addressed by the Qur'an, as well as, provide us with new thoughts and knowledge; which cannot be provided by the outward meanings of the Qur'an, alone.

Practical Steps:

Concepts, ideas and Islamic knowledge are spread throughout the horizon of the Holy Qur'an and the broad ocean of its verses.

In order to obtain the needed thought from the Qur'an, we should pursue the matter in the following ways:

1. The meaning and concept of the verse may lack an idea, for instance, political, moral, economic, lawful or psychological and, so on. Also, that meaning may form, in some states, the complete idea for the subject that we are going to research into, and in other states, it may form only a part of that subject. In this case, we have to move to the second step to be able to achieve the completion and deduce the basic elements that have a complete thought, as well as, the theory we are going to discover.

2. With regard to the second step that we are going to turn to for deducing the thought, or theory, which addresses one of the everyday subjects, is a method of objective interpretation which depends on the induction of verses with regard to their treatment of the subject and whether we can link the concepts of the verses and their treatments and analyses, as well as, their comprehensive ideas, with each other; we will be able to deduce the idea and theory that we intend to discover.

3. Perhaps, we will be unable to discover the idea or theory in full form through the ideological unity of all the verses that deal with a certain subject, such as, an economic or political one. Therefore, we need to coordinate and make a link between them and other verses that may deal with monotheism, ethics, worship or general concepts about life and, etc.

By reacting and linking the innate and other ideas of the verses together, we can understand and deduce the thought and theory we are looking for. We can, also, obtain ideas and concepts that have taken part in establishing thought and theory in every aspect of human life; ones by the help of the whole thought, treatment and Qur'anic trend.

Surely, this method will help both the thinker and researcher take much benefit from the Qur'anic text by including its literal meaning and concept to be relied upon for deducing the thought and theory which is meant to be discovered, as well as, constructed.

Of course, these three mentioned ways are considered the practical method that must be followed in an attempt to deal with detecting idea and concept or theory in the Holy Qur'an.

B. The Sacred Sunnah (of the Prophet):

The linguistic meaning of Sunnah is 'the beaten path', and conventionally means: 'every word or deed and report that issued from the infallible ones'. It is sometimes used to mean heresy; and sometimes means all things that used to be done, to show guidance and manner of living, by Allah's Prophet (a.s.). It is considered the second source of thought and legislation after the Holy Qur'an, as well as, a principal fountainhead of guidance and uprightness. And it has a restricted link with the Holy Qur'an by making it clear and more obvious in discovering and expressing its content.

The well-known, contemporary religious authorities have paid much attention to Sunnah through many a hard and organized effort to preserve, revise, adjust, record and quote it. A process of preserving and quoting Sunnah has passed through these following two stages:

A. Learning it by heart and quoting, orally, those chains of citations.

B. Recording and writing, as well as, storing the Sunnah into private books, which entails thousands of traditions and narrations that address different events and incidents. Most of those books have acted as legislative, ideological, educational, moral, social, political and economic general rules and principles. In bringing them together with what is revealed in the Holy Qur'an; to link them to each other, we can obtain a huge wealth of ideas, as well as, a knowledgeable, cultural and unique contribution.

Sunnah of the Prophet plays a key role in the Muslim's ideological life and is summed up as follows:

A. It is a source of Islamic thought, law and knowledge.

B. It is a standard of achieving rightness and correctness of what Muslim thinkers and researchers are going to produce; besides, it is an instrument to explain both error and correction.

C. It is a tool to understand the Qur'an and discover its meaning along with its content.

The Islamic Thought could set up this Islamic, ideological, cultural, knowledgeable and towering structure by way of depending on the Holy Qur'an and Sunnah, as well as, activating their contents together with providing and covering the social, ideological and legislative life with recent originated matters and intellectual legislative events and to classify it and bring some narrations forward which excel others.

So, Sunnah has been discussed as a whole with its three origins, i.e., word, deed and report by the well-known, religious authorities through deep study, analysis and investigation, where they have laid the foundation for 'ilm ar-Rijal, i.e., the science of biography and criticism of traditions and 'ilm al-Hadith, i.e., the science of traditions, to approve the rightness of it and discard anything that may interpolate it within the scope of work and education. Also the science of religious jurisprudence principles has taken part in studying and understanding Sunnah together with deducing its content, as well as, to tackle its problems as a method of understanding and deduction.

Thus, the religious authorities have made great efforts in keeping the originality of the Sunnah and maintaining it from distortion; equally, they strive much to create a favorable understanding of it.

Since the Holy Qur'an has been protected by Allah (Glory to Him) against any falseness and misinterpretations which is, now, before us as it was revealed to Muhammad (a.s.) Allah's Prophet; then, the only problem that man is faced with is the problem of interpretation, significance and playing on the meanings of the Qur'an, as well as, its causes of revelation and, also, the reporting of false and doubtful narrations in which the Qur'an is explained by supporting either this or that wrong view. Therefore, the problems that we are faced with in studying Sunnah are as follows:

1. The rightness and wrongness of the narration.
2. How we should understand the narration and take benefit from it.

So, it is imposed on the Muslim researcher and thinker to be quite sure about the rightness and evidence of the narration, as well as, to interpret and understand the Qur'an objectively and fairly according to the scientific rules and faculties that justify comprehension and interpreting it. Sunnah of the Prophet, with its whole application and practical process, has provided us with endless verdicts, concepts and values.

In addition, the traditions, sermons, and debates have been issued by the infallible Imam about the behaviour and practical action in his personal life, in order to show us a section of thought and legislation; besides to embody the applied formula. And, to join the maxims, deeds and personal behavior of the infallible Imam together with the reports and agreements that are issued by him; we can get a more clear idea about the practical understanding and a formula of life and well-built Islamic society.

The balanced relations between the verdicts and concepts can tackle one of the most serious problems that face Islamic law and thought if they are treated by us as a method for practical life and an example of commitment in guiding behaviour.

C. The Mind:

Surely, the mind plays an important role in setting up the high structure of Islamic Thought according to its contents, wide dimensions and rich gifts, as well as, construction. The mind is an active tool which is used by the well-known, contemporary religious authorities and philosophers, as well as, thinkers to discover: sciences, knowledge, ideas and various civilized concepts; in addition, to establish the high structure of civilization.

The process of diligence or discovering and deducing verdicts, concepts, as well as, ideas is no more than a practice of the mind's role in understanding, connecting, analyzing and concluding. The Holy Qur'an has given the mind a great deal of liberty and released it from stagnancy, as well as, immobilization; besides, urging it on to think, understand and deduce, as is pointed out in Allah' saying: ***“Do they not then reflect on the Qur'an ? Nay, on the hearts there are locks.”Holy Qur'an (17:24)***

As pointed out by several verses, the necessity of understanding, thinking, deducing and advantage are discussed. Thus, it will place before us the evidence of the validity of understanding and deducing along with verdicts and concepts that may arise therefrom. However, this, on condition that the action be carried out on the grounds of the correct method and premises to come to correct conclusions, as well.

Imam Ja`far bin Muhammad al-Sadiq (upon whom be peace) has related what role the mind has and how it incites us to understanding and education; as shown in his following saying:

“Surely, it is for us to send down roots and for you to send out branches.”⁽³⁰⁾

Also, it was related that Imam Ali Ibn Musa al-Rida (a.s.) said:

“Surely, it is for us to send roots to you, and for you to send out branches.”⁽³¹⁾

It is quite obvious that the mind plays a key role in both fields of understanding and intellectual education, because it executes its role by depending on laws and primary mental senses and those who “send out branches”. Occasionally, the mind works apart from the Holy Qur'an and Sunnah; sometimes, it deals with the text (i.e., the Book and Sunnah) in carrying out the process of understanding and education or by way of understanding and deducing via the Holy Qur'an and Sunnah.

At any one of the mind's three acting phases, its act will never be endorsed and its outcomes never accepted unless they are consistent with the Book and Sunnah, as well as, when it works together with their legal logic and not against it. Indeed, when we talk about the mind as a source of Islamic Thought, we mean the mental activity which it abides by in regard to the Qur'an and Sunnah. As we are talking about this scientific tool for obtaining sciences, knowledge and ideas; it is necessary, here, to declare that the mind performs its role which is ratified by the Holy Qur'an and Sacred Sunnah on two levels:

1. The belief and thought level: This means the level of approving belief along with its borne-evidence regarding the existence of Allah (be He Exalted) and proving revelation with prophecy, as well as, their argument; besides, assuring the reality of the existence of the hereafter and that the

obedience to Allah is obligatory; equally, other studies, research, evidences and debates that deal with belief such as, theological and philosophical studies which are endowed with wide horizons and fields, together with what we may deal with or depend on, like delimiting the research area to discover ideological laws (i.e., logic) and like studies, research and knowledge rules.

Surely, Muslim scholars and philosophers have practised a prominent role, in this regard, and enriched the Islamic Thought and life on both the theoretical and practical level; besides, all other research, sciences and studies, such as, religious jurisprudence, rudiments, ethics, politics, sociology, psychological behaviour and, etc., which are attached to these two sciences, and are influenced by them, have.

In the same manner, the mind has enjoyed a prominent role in discovering ideas and concepts, as well as, other various theories in Qur'an and Sunnah that touch on the fields of politics, economics, finance, sociology, culture, ethics, behaviour and, so on.

2. Considering the mind as a discoverer of legal verdicts and being realized by it (i.e., the mental evidence of looking at it as equal proof of the Qur'an and Sunnah with regard to power and evidence). The mind has been considered, by a team of scholars of Ahl-ul-Bait School called 'Usoliyyoun' (a Muslim sect specializing in first principles), as a guide of verdicts and of being depended on as a base; besides the Qur'an and Sunnah, in the deducing process.

Whereas, these scholars have been objected to by another team called 'Ikhbariyyoun' (a Muslim sect that deals with traditions) who have taken a negative position towards the mind's role and its ability to discover legal verdicts through independent means (mental independence) into the Holy Qur'an and Sunnah; equally, they refuse it to be employed or depended on in this regard.

Also, they condemned its testimony due to the ambiguity of the intended meaning about considering the mind as one proof among the legislation ones. So, they have imagined that the mind's legal role in regard to religious jurisprudents depends on the mind as a legislator, but, on the contrary, the truth of the mind is to understand legal verdicts. Therefore, the mind will be able to know and discover a verdict far from legislating it. The deductive field in which the mind exercises its role is divided, by scholars, into two parts, thus:

1. Intellectual independences field(): That is to say, all verdicts which can be discovered and realized by the mind, independently, apart from the law of Islam and without interposing any legal mode of expression (i.e., Holy Qur'an and Sunnah); in other words, it depends on itself in realizing the ugliness of injustice and the beauty of justice, as well as, order and arrangement; and, the ugliness of disorder and, so on. So, the mind fully realizes and diagnoses the ugliness of injustice and disorder along with the beauty of justice and order, in the same way as is diagnosed by the lawmaker.

For example, the judgement of the mind as to giving no permission to the master to commit any disobedience is due to the previous realization of the

mind regarding the ugliness in giving permission to him to practice disobedience, because ugliness is impossible for a wise man to practice.

2. Non-intellectual independences field: Concerning the second field in which the mind can practice its role, is the field that deals with realizing the verdicts by the mediation of the legal mode of expression (i.e., Holy Qur'an and Sunnah).

In this field, the mind practices discovering ambiguous legal verdicts, by way of finding out the connection between a certain legal verdict that is defined by the lawmaker and another, unlimited one. Its power is in discovering the legal necessity of the compulsory duty premise after its necessity has been specified by lawmakers.

Therefore, in this regard the mind can judge that the lawmaker imposes premise due to the necessity of duty which is achieved by depending on fulfilling it. The same as in its given-judgement to the necessity of covering a particular distance in order to perform obligatory Hajj (pilgrimage) together with compulsory preparation of military experiences which are depended on in carrying out Jihad (Holy War). And, also, the mind can judge the 'prohibition of attempt' premise which leads to committing taboo acts, such as, its realization to have a look at forbidden, immoral films which result in dissoluting morals and propagating corruption which is as a prohibition firmly proven by Islam in spite of the films, themselves, or that they are motion pictures which are not forbidden to be looked at. As the mind has realized these concomitants and diagnosed verdicts by this realization so surely, the mind can realize verdicts and discover them by analogy (i.e., measuring priority and measuring equality)().

Muslim religious authorities have depended on the mind's role, in this field of analogy, via allocating it strictly and widely. Moreover, these intellectual verdicts occupy a vast field of legislative area and meet one of the most serious legislative personal and societal needs, especially the latest ones.

D. Consensus:

Muslim scholars have discussed the consensus case in religious jurisprudence principles science and considered it as a source of legislation. And, in view of the fact that our subject is about sources of Islamic Thought, and in spite of the limited area of consensus; in the field of thought and legislation analogy; it sometimes provides us with an idea about matters in which it conducts as a source to be taken from. Therefore, consensus is considered an origin of thought around these affairs which are able to be taken from and attributed to Islam, because it will be unfair to attribute any thought to Islam unless it is taken from an Islamic source.

2. Secondary Sources:

As we have made clear before, there are prime sources for Islamic Thought which directly provide us with the thought and culture we need; such as, the Holy Qur'an and Sunnah, and, they form the base of the Islamic Thought structure. At the present time, if we try to deal with political, economic, moral, philosophical and issues of belief, we will find that there are secondary sources, which are derived from primary ones, as an instance of religious jurisprudence and other juristic studies and researchers that represent a scientific interactive task of religious jurists and researchers in the field of religious jurisprudence and legislation; equally, its principles, which are interacted with rules and primary sources that supply us with the fundamental material of Islamic Thought.

For instance, we can deduce a theory of work and value from much text and analytic juristic studies that deal with work, rent, as well as, ownership. From all verdicts that touch on vital legal rule, we also can derive ideas and concepts with regard to political theory. Thus, all these studies and research, which represent scientific tasks, have taken part in establishing Islamic Thought.

And as the juristic studies are taking a great share in building the high structure of Islamic Thought, in the same manner, philosophical, theological, moral and other studies have taken part in discovering psychology theory and expressing behaviour and history, as well as, philosophy of ethics, politics and, so on. So, if the Islamic researcher and thinker wants to deal with political and economic theory or civilizing matter and the like, he will go back to the Qur'an and Sunnah; equally, fundamentals, rules and analytic studies of religious jurisprudence.

These, produced by researchers and thinkers with regard to philosophy, theology and ethics and to obtain intellectual material along with scientific and methodical restricts to theorize and treat various civilizational cases and problems in a form that saves him commitment and missionary truth; equally, it provides the researcher with endless intellectual wealth.

Features of Islamic Thought

Islamic Thought has limited, obvious and specific features that have the ability to differ it from other ideas and theories along with granting it energy and power on contribution, as well as, original development; besides, enabling it to face different problems of life by giving them suitable solutions. We can summarize the most important features as follows:

1. Mental trend:

Muslim Thought and thinking is characterized as an activity which relies on intellectual breaks, because it believes in the mind's role; in the field of human knowledge by depending on two prime principles in this regard:

A. Giving free rein to truth (i.e., the harmonizing of the view of the mind with reality).

B. Believing in the mind's power in discovering truth.

Surely, the mind has been given a prominent role and principal duty by Muslim Thought. So, the mind has a right of understanding and deduction, as well as, derives knowledge, science, concepts and theories from the Qur'an and Sunnah to be attributed finally to Allah (be He Exalted).

It is correct to say that it is an Islamic Thought and that, for example, so and so is an economic, philosophical, political, gregarious opinion of Islam. Indeed, it is quite true for us that nothing is referred to Islam (i.e., to be attributed to Allah-be He Exalted), in saying this Islamic matter and that non- Islamic one, unless we are sure that matter has been truly revealed by Allah and delivered by His Holy Prophet.

As long as we are sure that Islam gives us permission to employ the mind in understanding, deducing and discovering; besides, allowing us to allocate the mind's energy in every field of legislation, thought and knowledge; equally the mind helps us to derive political, economical, moral, philosophical, social and other ideas and concepts from their original sources, then, we can say that any thought which gets benefit via the mind under the guidance of legislation is exactly an Islamic Thought.

2. Extension and Inclusiveness:

Islamic Thought is characterized by its wide idea and includes all aspects and fields of life. The main reason behind that extension and inclusiveness is due to the width and generality of its horizons of sources which depend on Islamic Thought whether in its material or structure. The thought, knowledge and Muslim culture, before us, are as a clear evidence and witness to this. So, Muslim scholars, philosophers, thinkers and researchers have discussed all affairs and aspects of life, starting with knowledge theory, method of research, thinking and philosophy of existence, along with the explanation of life and the world, up to lesser matters in the human being's life. They have studied matters of belief, regulation, morals, psychology, behaviour, legislation, philosophy and history; besides, other ever so little or great knowledge sciences and arts to a degree that they include all fields and horizons.

In addition, they have laid down the basis, rules and totals which can involve every new thing in life and give it a solution. But, surely, Muslim Thought has the priority with regard to all its basis and totals. Truly, thought always guides life as a pioneer and never goes behind it. And if we saw some vacant areas in thought and knowledge, the cause would be the retardation of Muslim researchers and thinkers; as a result of the intellectual and civilizational relapse that has been inflicted on Muslims over the last periods, and not because of the self-incapacity of Islamic Thought and knowledge. Therefore, if a researcher deals with any chapter or idea, art, literature, knowledge and human sciences, he will find intellectual material and a huge wealth of information can supply him with what he needs to cover the research and theory in this regard or on that subject.

3. Activity and Dynamism:

The Muslim Thought is characterized by its activity and influence on the person and society's lives by giving it a dynamic power that boasts energy of the person along with material, as well as, psychological powers directed towards highness and integration for creating a reality of motion.

So, it is a thought that aims at building and moving life; besides, igniting the human being's powers to transfer it to behaviour, work, positions and contributions. Surely, the value of thought in a human being's life lies behind its ability to provoke the human being to act upon himself together with igniting his powers of positive motion for making lofty human civilization and life. And, also, Muslim Thought, due to its witnessed history and practical truth, is a thought that has full ability to put the human being in a particular circle of movement and contribution.

Because, in theory, it thoroughly refuses concrete motionlessness and inactivity or to be as an academic thought and on the far practical side of the human being; besides, creating a dynamic power in the human being, as well as, a self-movement, and, also, to affect his surroundings and interact with the world round him (i.e., world of nature, life and the human being).

Nowadays, the problem of Muslims is not an intellectual and theoretical one to the extent that it is a problem of motivation, revival and dynamism, as well as, how to convert intellectual, material and psychological power into life, charity, product and work style. And the Muslim who attempts this uphill road, will be a dynamic power and creative, as well as, a constructive man who can affect his surroundings which is full of stagnancy, retardation and immobilization. So, Muslim Thought, with its whole, available strength and moveable, practical trend, as well as, its ascent power, besides its integral trend, can create, from pre-Islamic society, which was immersed, totally, in stagnancy, retardation and automatism, a dynamic, strong nation along with a boasting power for an historical movement.

Nowadays, this Thought has the ability to be dynamic, and organized and direct the human being's power by enriching it with charity, activity and creativity.

4. The Existence of Limited Standards and Precepts (Commitments):

Allah (be He Exalted) says:

*“And (know) that this is My path, the right one, therefore, follow it, and pursue not (other) ways, for they will lead you away from His way;...
“ Holy Qur'an (6:153)*

“(Receive) the baptism of Allah, and who is better than Allah in baptizing? and Him do we serve.” Holy Qur'an (2:138)

One of the features of the Muslim Thought is that which is characterized by its principles, criteria and precepts; that which has the ability to keep it in good condition with connected, logical originality and structure. If a Muslim researcher wants to think or probe into current issues, such as, sociology, psychology, aesthetics, education, history, expression, ethics, finance, economics, international relations and subjects of civilization, for example, liberty and the like, he will find himself face to face with Muslim ideological material and criteria, as well as, precepts that have the ability to restrict his direction of thinking and research methods, and all the results that will be reached by him when he wants to prove a scientific definition or pose any intellectual matter and when he discovers interpretation for any certain matter or plans any organization for it.

In that situation, he will find himself committed to principles and criteria that can organize his thinking, research, definitions, and expressions. These criteria and precepts can be summed up as follows:

1. **Tenets and concepts.**
2. **Values and morals.**
3. **Verdicts.**

The Muslim thinker, when he wants to prove a theory on expressing behaviour and history, he should inhibit his analysis, expression, organization and history from going against the divine rule. One of its evidence is that: Surely, the human is free and does things by choice, i.e., he has the ability to pick out any certain kind of conduct, because, freedom objects to the concept of justice. So, the recompense of both retribution and reward will never be justifiable unless done within the ability of choice.

Also, when a Muslim thinker wants to research into a case of liberty, he will make a link between it and the commitment with Islamic values and verdicts and does not leave them to disorder and dissolution. So, we find the thinker who deals with meaning in his explanation of the cause of an economic problem, cannot attribute it, for example, to the lack of the power of nature on providing man's needs; because, he previously knows that it is against Allah's wisdom, as well as, His knowledge and justice.

Whereas, on the contrary, the thinker will refer it to the problem of distribution which is hidden in man's essence. The same human being who is overcome with the inclination to greed, gluttony and injustice, is lead to give unjust orders and rules of economic distribution.

The Muslim researcher who deals with these ethics finds a link between morals and absolute divine integration. (i.e., Thou adopt Allah's manners); such as, justice, mercy, wisdom, forgiveness, truth, etc., and makes a connection between them and the present-day reality; as we have made it

clear before in the economic example, therefore, the consideration of morals with regard to him and due to this meaning are divine and practical.

In this way, the thinker proves his ideas and theories, and can move through his research, deduction and development and within the limited criteria and precepts of tenet principles. As Islamic rules of belief act as a group of precepts and criteria for maintaining Islamic research, thought, theory, literary and artistic product it, also, protects research from deviation, disorder, contradiction and from the infiltration of strange ideas and concepts; besides, the odd and non-Muslim tendencies. And the same basis of belief can form an orbit for ideas and theories that move round; and a spirit that flows in over research, a degree that the intellectual construction becomes a united, coordinated, integral structure.

The ideas in belief (i.e., a group of thoughts and concepts about the world, life, the human being and existence) behave as a prime base to be built up on all foundations of civilizational and moral construction, as well as, man's cultural activities, such as, knowledge, the arts and literature.

Verdicts (i.e., compulsory, lawful and unlawful) behave as measures and criteria for thought. So, every intellectual, cultural, artistic and literary product will submit to commitment with lawful, unlawful and compulsory measures. As belief and ideas behave as measures and concepts of intellectual commitment, in the same way, morals behave as measures and precepts of intellectual commitment. Surely, morals are as a spirit that flows in all dimensions of human production and affects them, as well. By this, the commitment is accomplished and construction is being built up solidly, and the progress of thought is corrected according to the obvious Islamic basis.

5. Originality:

Linguists have defined 'originality', thus: Original man means he has a root. Original man means the one who has an affirmed view and is reasonable, and is in a deep-rooted originality, much the same as, 'to magnify' bears the meaning of magnification.

When we say a person is of 'original view' it means that he has a firm groundwork in originality and it is also to say that he is a person of original view and mind. And as 'original glory' means it has originality,⁽³²⁾ thus, the meaning of originality becomes more limited to us in language. Nevertheless, due to convention, the same meaning is used in respective fields. So, it is said, 'An original Islamic Thought and an original Muslim culture - i.e., they have Muslim principles, that which is based on and obtain their existence from.' Therefore, no hybrid will be included or mixed with any other odd thoughts which are unfamiliar to the 'roots' and 'fountainheads'.

The secret behind the 'Originality of Muslim Thought' is hidden in the following elements:

1. The originality of the source and its enrichment in doing without fabrication, borrowing and demanding integration from the others.
2. The existence of precepts and frameworks that have the ability to reserve the identity of Muslim Thought and reinforce it, too.
3. The existence of method and style for Islamic research and thinking, which takes into consideration the observed original product when dealing with principal sources of thought and knowledge along with an attempt at discovery, foundation and creation, criticism, testing and getting benefit from the product and other intellectual experiences.

Allah (be He Exalted) says:

“(Receive the baptism of Allah, and who is better than Allah in baptizing? and Him do we serve.” Holy Qur'an (2:138)

“And (know) that this is My path, the right one, therefore, follow it, and pursue not (other) ways, for they will lead you away from His way;...” Holy Qur'an (6:153)

It was related that Allah's Apostle (a.s.) said:

“This religion is borne by just persons at the turn of every century who refute liars' sequel, extremists' distortion or ignorant people's literary theft; exactly as an iron slag is driven away by a bellows.”⁽³³⁾

Whereas, on the basis of originality, we can isolate and distinguish between philosophical, economic, political, social, moral and lawful thought and the like. Therefore, we can describe Islam-abiding thought as an Islamic original one and, at the same time, we take away this trait from that thought which does not abide by Islam. So, we cannot term it as an Islamic one; although it has been produced by an Islam-embraced writer or thinker, because the self-identity of thought and its personality can only grant it the trait but not the identity of the belief of the writer which still never embodies any intellectual, literary or artistic product. By this, the intellectual commitment and the preserving of originality, as well as, abided thought will be a responsibility of the Muslim writers, thinkers, men of letters, artists and scholars.

And as a result of this, Muslim jurists have given a decision about the taboo that books on error should not be read by any person who is unable to react strongly against them; inhibiting or stopping their publication. From here, the responsibility of protecting our nation from intellectual deviation and from losing the ideological originality or purity, as well as, the loss of the identity of belief which results from the use of non-Muslim concepts, ideas, theories, letters and the arts which are in circulation through intellectual markets, schools, universities and institutes of thought, art, literature and knowledge, news propaganda media, etc.; which are not abiding by the line of original Islam. So, due to this, we have to take preventive measures and fortified means to keep on the Islamic, cultural and intellectual track.

Surely, the ideological originality that must be available on request is restricted by the following three stages:

1. A stage that distinguishes between what is a Muslim item and a non-Muslim one, as well as, between what is correct and what is incorrect. And, this is, of course, the only lesser stage of intellectual originality that can keep the ideological personality and Islamic knowledge safe. So, when a Muslim is faced with any thought presented before him that touches on economics, sociology, politics and psychology or a theory of art, literature, philosophy or law and, so on, he will differ and distinguish-because he has obtained intellectual principles, articles of belief and primary criteria between Islamic-based thought and the non-Muslim one which is (the latter) against all Islamic values, criteria and rules.

2. A stage of criticism and judgement: The second stage of intellectual purity and originality is a stage of the criticising and judging of thoughts, concepts, and theories which are alien to the spirit of Islam and its ideological rules.

This is one of the intellectual originality stages and has a serious, key role in keeping safe the Islamic thought, Muslim intellectual personality, missionary originality and social, as well as, civilizational life of the Muslim nation. The ideological, civilizational and foreign infiltration that began in the middle of the first of the Hegira century, included the beginning of fatalism and delegation of authority, as well as, Murajji'a Thought (i.e., a Muslim sect which believes in postponement).

A close association started, later on, with translated Greek philosophy, logic, ethics, etc.; besides, the Persian and Indian ones, as well as, the attempt by people who embraced Islam; like, the Jews, Christians and other various religions' followers, to apply their intellectual doctrines and legendary beliefs, as well as, their concepts about life and the world.

A fierce intellectual struggle has started with that strange newcomer, and against the destructive and devastative attempts which coincide with the beginning of criticism and purification along with the decisive reaction of the nation, Muslim thinkers, and, scholars. So, critical work and the task of purging has its role in keeping on the originality track and protecting Islamic thinking and thought from confusion, disorder and deviation.

Through the long extension of the Islamic thought process, criticism is considered as a basic scientific method in reserving legislation, sciences and

its principles, as well as, to protect Muslim civilization, culture and life. So, that critical and defensive method being practiced by the infallible Imams (upon whom be peace), scholars, philosophers and thinkers with regard to two circles, are shown like this:

1. A non-Muslim circle which deals with responding to ideas, theories and infiltrated suspicions into the Islamic, intellectual entity, such as the incoming philosophies, theories, concepts, beliefs which are unfamiliar with Muslim thought and originality.

2. The Islamic circle. Shi'ite Imams (upon whom be peace) and Muslim thinkers, such as religious jurists, tradition scholars, interpreters, philosophers, theologians, men of fundamentals; and the like, have depended on this critical method to keep with Islamic legislation and originality and protect it from all interpretations, inclinations and strays whether done on purpose or not. Also, they have created the sciences of tradition and biography and criticism traditions, as well as, the science of juristic dispute.

Besides, they have held comparison studies which deal with the philosophy and theology field and fundamentals science of religious jurisprudence. Similarly, they have taken criticism as a method to research and verify the views.

Therefore, method becomes a base for researching and thinking. It, then, becomes obvious who it is that does the research into jurisprudence, fundamentals, theology, philosophy, tradition and philosophy of ethics, history and interpretation. Even language still has an unstable personal opinion except when the researcher reviews and discusses the views strictly and carefully to reach a chosen, deduced independent conclusion, in order to make a pursuer of this strict scientific method understand that the scientific personal opinion of the Muslim researcher and thinker in every art and science, as well as, field of knowledge is an essence of close examination, criticism, and purification.

So, due to that scientific method, Muslim scholars and thinkers have fortified the originality and purity of Muslim Thought against any foreign subjects being imported or interpolated into it and, also, to protect the Thought from the mind's deviations of a person who researches within the Islamic frame, but, who is still unable to discover the fact and abide by the originality and purity criteria. As a result of this, an active, energetic, defensive, critical and intellectual movement has come into existence and is able to achieve its missionary targets strictly and actively.

It is clear to every researcher and study-pursuing person, that the ideological, civilizational and struggle of belief between Islam and its enemies has intensified, since its origination, until today. Therefore, we can see that the European civilizational and intellectual conquest has had its planned, destructive act, against Islam and its mission, as well as, its culture.

Of course, that conquest is more dangerous than all other attempts of the civilized and intellectual kind over the first Islamic period, because Muslim society, at that time, had possessed ideological strength and immunity to a degree that was stronger than what Muslims were over the European

intellectual conquest. So, during the first period, Muslims were considered an excelling, victorious, international, political power.

Similarly, Muslims were carrying the flaming torches of culture and calling for Islam to be the pioneer in leadership of human beings. Hence, the feeling of excellence and psychological strength and immunity were one of the original pillars, of achievement besides, power of thought and challenge of the Islam- abiding Imams, scholars and thinkers. Therefore, the strange incoming current has been defeated and Islamic Thought became free from its effect and negative role after being excluded, diagnosed and refused by it.

Moreover, due to that strict adherence and interaction, Islamic Thought has taken much benefit from power, activity and contributions. So, its circle becomes wider by including many subjects and processes. Also, its methods, as well as, powers become strong enough to defend, react and fix the Islamic personality landmarks of thought, culture and civilization.

Muslim Thought can dissolve, digest, absorb and assimilate the most suitable Islamic-incoming thought to apply it to its Islamic structure after being reversed, sieved and its formula, as well as, engineering reviewed on grounds which are Islam-abiding.

Concerning the studied and planned Western intellectual conquest period which aims at eradicating the Islamic mental personality and effacing its identity, all the European ideological establishments, universities, research, misleading and propagating foundations; such as, journalism, theatre, publishing houses, movies, parties and political movements, that European thought and theories include like democracy, communism, socialism, nationalism, racism and regionalism, have done their best to spread the European thought, theories and concepts. So, they have set forth the Marxism and Capitalism theories; equally, the regional and racial thought in the field of policy, economy, philosophy and history.

Also, other philosophical theories which try to set forth explanations for existence, knowledge, manners, morals, nature and various human knowledge; for instance, psychology, sociology and theories of literature, art, culture and, so on, as a substitute for Islamic Thought, knowledge, culture, and civilization. Besides, there are their attempts at eradicating the Muslim person, society and thought of their missionary contents and replacing them with other European incoming thoughts.

Surely, Islam-abiding thinkers, scholars, writers, scientific theology schools, Islamic political movements and Islamic scientific foundations have firmly stood against this current. So, they could find an Islamic intellectual rebirth and fulfill, once again, the civilizational and cultural originality along with reserving the Islamic identity of thought, knowledge and life's philosophy. Allah (be He Exalted) says:

“No! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes;...” Holy Qur'an (21:18)

“They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse.” Holy Qur'an (9:32)

Thus, we see the strength and activity of Islamic Thought, as well as, its power on creation, contribution, reserving the originality and making an independent identity in spite of destructive storms and other attempts of distortion and substitution.

3. A stage of deduction and establishing theory. Concerning the upper most, mature, completed originality stages is a stage of deduction, groundwork and invention, (i.e., foundation of thought and theory to be deduced with regard to its Islamic fundamentals).

Indeed, the Islamic Thought has great theoretical and civilizational tasks today and must be suitable for the size of intellectual and civilizational product which depends on non-Muslim rules that go together with living, civilizational and intellectual needs which are met by a person, nowadays, in the fields of philosophy, ethics, economics, politics, psychology, information, public opinion, sociology, philosophy of history, art, and literature together with all social matters and subjects.

Surely, to deduce and form an Islamic theory that abides by purity and originality and is established according to such aspects is not available except for the Muslim thinker who has many prime requirements and those are as follows:

1. To have broad knowledge of sources of Islamic legislation and thought and with that which results from Islamic Thought in the field of research and theorization which deals with a subject and its related theory which is set up and deduced by the thinker. And, his knowledge must be at such a level that it enables him to deduce the needed theory.

2. To have the necessary knowledge required for research, studies and theories that are set forth by non-Muslim researchers and specialists in that field.

3. He should have a scientific method and Islamic way of thinking that enables him to deduce and set up both the research and theory.

4. To have a deducing talent and scientific power on understanding and education.

For the Sake of Fulfilling the Intellectual Originality

It is not easy for one who wishes to learn and read or anyone who tries, intensively, to obtain ideas and knowledge to achieve, for himself, the ideological originality of Islam through throngs of civilizational and intellectual accumulations and theses that books overflow with, as well as, being broadcasted by non-Muslim propaganda and the publishing media, and other schools, parties and movements.

Many of these people face a danger of intellectual confusion and disorder; particularly a person who obtains knowledge by means of self-education and not from the efficient hands of abiding Muslim teachers or from pure original sources; but, he can obtain all thoughts and concepts from any source as correct, knowledgeable and scientific axioms.

Surely, this style of acquiring knowledge has many dangers to cultural and intellectual originality, as well as, purity. Therefore, it is imposed as a duty upon everyone who undertakes research and strives to obtain thought, knowledge and culture to be more vigilant against falling into the traps of schemes and intellectual poison which are broadcasted by non-Muslim ideological foundations and sources.

The following fundamental principles can fulfill the intellectual originality and protect the comprehension, as well as, thought from danger of deviation and disorder:

1. To start believing in the existence of Islamic ideological schools and, the independent, Muslim, cultural personality. This principle lets Muslim Thought and view progress, which is distinguished from other opinions, when he reads and studies or researches in any field of thought and culture.

2. A Muslim must start, when he wants to form an Islamic culture and knowledge with the original Muslim Thought and culture in order to make, for himself, the rules and starting points; equally the intellectual and fundamental criteria that can enable him to keep its ideological and cultural originality.

3. To be critical and careful of what he reads and learns in order to be more rational in his learning of thought and knowledge, besides being established on rules and intellectual original criteria to be able, in the light of the rules, Islamic fundamentals and criteria, to put to trial all thoughts and views; via refusing anything except those that harmonize, perfectly, with his Islamic belief and principles.

By this, the researcher can accomplish, for himself, the ideological originality and purity.

6. Ability of Growth and Fertility:

The history of Islamic Thought and civilization, besides the history of human thought have admitted this excellent fact: We will be able to realize this fertile attribute and ability of development and contribution through Islamic Thought if we understand that the endless source of this thought is Allah's Book and revelation; which was revealed to a teacher of human beings and a guide to humanity; that is, Allah's Apostle Muhammad (a.s.)

It is a fact that all sciences and knowledge which are produced by Islamic Thought are attributed to the Holy Qur'an, because it is the origin, spring and the standard of their adjustment and commitment.

If we study and analyze this scientific structure of Islamic Thought with its all-inclusive sciences of interpretation, religious jurisprudence and fundamentals, as well as, psychology, ethics, history, sociology and theories of politics, economics and other knowledge, we will see an objective and intellectual phenomenon of multiplication, as well as, the continuous fertility and growth attribute; similarly, the power on contributing, confronting and protecting the heritage and covering a person's need through their intellectual extensions and social (objective) expanse.

Of course, the secret behind that growth of Islamic Thought is hidden in several reasons; the most important are as follows:

1. Generality of rules and intellectual principles, besides their scientific enrichment.

2. Islam gives free permission to the diligence process and is satisfied with any average which results from it to the benefit of Islam and regards it as an Islamic doctrine, and trend, as well as, it can form the intellectual extension for fundamentals and Islamic rules as long as it is in keeping with the commitment and acts, in accordance with the right method of understanding, styles and education.

3. Islam gives its full attention to making life more developed and flourished, besides its vocation to useful movements and to stir the mind through its flat refusal of immobilization and stoppage.

So, all these elements, together, have granted Islamic Thought that power and movable contribution, for there is no longer any problem that Islamic Thought may still suffer from; the one that other positive theories and principles have endured; those that deal with their sterility and incapable power of contributing and growing due to their narrow horizons and limited view.

Meanwhile, the contrary is true, about the deep-rooted fertility and ability in Islamic Thought to occupy the intellectual and social movement widely and deeply. In fact, the enrichment of Islamic rules and fundamentals that the Qur'an and Sunnah include, besides their capacity of having an endless storage of ideas and concepts, is the essential material of that growth and contribution in Islamic Thought and its power of being able to cover great areas of a person's activity and his life's growth.

If the Islamic mission does not admit that the mind has a role and that it urges one to think, speculate and deduce, as well as, its given authority to diligence and the education process taken from rules, fundamentals and principal sources (i.e., Qur'an and Sunnah), the Islamic Thought and Muslim

thinker will have no chance to go further in his activity of trying to cover every aspect, matter and problem that may face a person in the fields of belief, thinking, legislation or system of life. So, the thinker and Muslim researcher has found, beforehand, a prime intellectual material and legal authorization in researching and deducing outcomes which are added to Islam at the time when the thinker faces problems of the mind or civilizational and social matters.

7. Unity and Association:

The Islamic Thought is distinguished by its set of principles which form an integral and constructional union that effects and completes each other; as an instance, the philosophy of morals with their values included which connects, firmly, with the belief of Oneness and Allah's attributes; moreover, it is affected by them. These morals and their values have an influence on the systematic lawful field; over and above the economic side and is connected and affected by the thought of worship.

The concept of worship is a spirit that runs through every activity or thinking that is performed by human beings, due to Islamic rules. So, it is impossible to dissociate between various aspects of thought and the ranges of its areas with regard to the theoretical and practical side.

For instance, a talent for moral justice that Islam has called for with regard to a rule in human behaviour, as well as, a talent has an active influence on a person's social and political conduct; furthermore, to his relation with his family members and society. The association and interaction between worship and the morality of generosity, mercy and economic planning that appears clearly in the duty of paying alms (zakat) which is obligatory in Islam to be given by Muslims.

And so, this characteristic of unity and association in Islamic Thought has taken part in the field of preparation in applying and making a suitable climate for commitment. Each side will provide the space and make human beings ready to accept the next one, as well as, help it to be more progressive.

Morals and piety, for instance, can make the economic and political system, as well as, social relations, more successful. Moreover, the belief in Allah and the next world will prepare human beings to hold law in high esteem and stay aloof from crimes and disobedience.

As a result of this, we can see the association and integration; equally, mutual affection among all different fields of thought. Praise be to Allah, the Lord of the worlds.

Endnotes

1. Al-Shaheed al-Thani: Al-Dirayah.
2. Kulayni: al-`Usul min Kafi, Vol. 1, p. 44, 3rd Edition.
3. Harrani: Tuhaf al-`Uqool.
4. Tabrisi: Mashkat al-Anwar, p. 37, 2nd Edition.
5. Ibid.
6. Qumi: Safinatul Bihar, Chapter F-K.
7. Ibid.
8. Raghīb al-Esfahani: Mu`jam Mufradat Alfad al-Quran, A Matter of Thought.
9. Ibn Mandhoor: Lisan al-Arab, A Matter of Thought.
10. Sheikh Abbas al-Qommi: Safinatul Bahar, Chapter F-K.
11. Sheikh Muhammad Rida al-Mudaffar: al-Mantiq, vol. 1, p. 23. 3rd Edition.
12. Kulayni: al-Usul min al-Kafi, vol. 2, Fadlul Qur'an, p. 609, 3rd Edition.
13. Presented by Subhi al-Salih: Nahj-ul-Balagha, p. 315, 1st Edition.
14. Sayyid Abul-Qassim al-Kho'ie: Tafseer al-Bayan, p. 23, Printed in 1394 A.H. - 1974 A.D.
15. Al-Kulayni: al-Usul of al-Kafi, vol. 1, p. 59, Edition 1388 A.H.
16. Ibid., p. 60.
17. Ibid., p. 59.
18. Al-Tabrisi: Mishkatul Anwar, Acceptance of the Sunnah and the Meanings of the Qur'an.
19. Ibid.
20. Raghīb al-Esfahani: A Matter of Method.
21. Tabrasi: Majma'ul Bayan, vol. 1, An Introduction.
22. Ibid.
23. Abul-Qassim al-Kho'ie, Al-Bayan fi Tafsir al-Qur'an, p. 421, Edition 1399 A.H.
24. Tabataba'i: al-Mizan fi Fasir al-Qur'an, vol. 1, Introduction.
25. Fakhr-el-Deen al-Turaihi.
26. Tabrasi, Majma' al-Bayan, vol. 1, an Introduction.
27. Tabrisi: Al-Bayan fi Tafsir al-Qur'an, vol. 4, p. 421.
28. Ibid.
29. This verse of the Qur'an "And those who join that which Allah has bidden to be joined..." Holy Qur'an (13:21), was explained by Imam Sadiq (a.s.) to Umar Ibn Yazid thus: "This verse was revealed to deal with Muhammad's (a.s.) relatives; and may be used to deal with your relatives. So, do not say this thing is limited to only one meaning."
30. Sheikh Abbas al-Qommi: Safinat-ul-Bihar, A Matter of Origin.
31. Ibid.
32. Ibn Manzur, Lisan al-Arab.
33. Hur al-Amili, Wasa'il al-Shi'a, vol. 18, p. 109.

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