



theology with an approach for the issues of Islam as a faith. He says that philosophy as well as theology, just as other sciences are a double-edged sword that can be of benefit in defending the weak and the oppressed in strengthening his faith and refuting any doubts. However they can be a tool for futile verbal wrangling. Passionate for offering solutions, man creates problems and adds to their complexities to test his capabilities in solving them. Thus human mind tackles many issues related to

philosophy and theology and creates problems so as to challenge them and resolve them. The writer compares and contrasts two Islamic figures, Nassireddine Al Tousi as a representative of the philosophical method and Al Ghazali as a representative of the Sufi Gnostic method. As the writer tries to figure out the points of differences between these two figures, he specifies the methodological characteristics of each of them.

call to say that some provision of the sharia are subject to the social conditions existent at the time of their issuing and legislation. He further tries to find out the extent to which the existent conditions influence the interpretation of a jurisprudential text and the subsequent deduction of the provision.

9- Jurisprudential thinking between two rules

The Moroccan researcher professor Buchra Shquri attempts to address the problems of renewal in Islamic Fiqh (jurisprudence) taking into consideration two rules:

non-jurisprudence versus the - text

collaterality between provision - and cause, whether it existed or not

Shquri believes that modernization must be based on these two rules and must not bypass them. Texts must not be bypassed in the name of modernization neither must causes, provisions and interests be neglected in the name of committing oneself to the texts literally. Shquri differentiates between two jurisprudential fields one of them is the issues related to worshipping (Ibadat). The related texts must not be bypassed as they aim at following example in worshipping. The other is

dealings (Muamalat) which gives way for much modernization and bypassing some texts so as to maintain the goals of the divine legislator behind His sharia and provisions.

10- The method of Scientific Knowledge in the linguistic theories

Professor Mohammad Ouraghi commences his work with a historic look on the first modern theories in linguistics as a branch of philosophical knowledge. These theories were put by Chomski and others who played an important role in founding this domain. He then sets the essential conditions for founding a theory in linguistics. He mentions three conditions with various branches each:

- 1- that the hypothesis be arbitrary
- 2- that the hypothesis be free from any default
- 3- that the hypothesis be able to remain valid despite mounting criticism

Then Ouraghi goes into the details of the linguistic theory as he defines its framework.

11-Philosophy and Kalam: Locks and Keys of Al Razi and Al Tousi as Models

Mukhtar al Assadi addresses the philosophical method and its role in

scope is thus set for the researches prevalent in this science

B- The problem of the reference of the reason in the science of usul al- fiqh: it means specifying what is needed from this science -is it the theoretical reason or the practical reason (Yalin) and the consequent results and debates

C- The problem of certitude in the science of usul al fiqh: It is related to the means of justifying certitude on the legal authority.

D_ The problem of means of obtaining knowledge for the science of usul al fiqh along with time and place elements besides other problems.

7- Evidence Theory and the Usul Concept: Stances and Reflections

Sheikh Haidar Hubullah addresses one of the controversial issues in the science of Usul al Fiqh -the means of verifying a text attributed to the prophet and the Imams peace be upon them. He highlights the elements of the theory and examines the domains approached by the science of usul. He tackles the points evoked by the Usulis such as the possibilities of depending on a hypothetical evidence with the aim of proving definite occurrences -in this case the sayings of the prophet

and the Imams peace be upon them. He also discusses what the Usulis call the conduct of the legislated (sira) which is the behavior adopted by the masses of believers and the ways of proving the concept of the infallibles of this conduct and that this conduct is taken from that divine legislator and is in harmony with the sharia. His aim from this last point is to study the problem evoked over the conduct -how is it possible to prove the survival of this conduct from the time of the life of the infallible? How can we preserve this conduct in the sharia despite the fact that many conducts do not spring from the sharia in many cases.

8- The social method in interpreting a jurisprudent text

Mohamad Hassan Zaraket studies a number of jurisprudence (Fiqh) texts related one way or another to the social situation in an attempt to reinterpret and to handle them in a new way so as to show the extent to which a text might be handled with full liberty. He compares this attempt to what is taken in Fiqh for granted: what Mohamad labeled legal (halal) is legal until Doom's Day and what Mohamad labeled illegal (haram) is illegal until Doom's Day. Is it still possible when backing this

knowledge. He calls for precision in electing the method that best fits the topic, pointing out that more than one method can be applied on one topic.

5- Modern Hermeneutics and the methods of interpreting texts

Professor Assaad Qattan commences his article posing a question, which might seem a bit weird: What does interpreting mean? This is a question that bears within itself several consecutive questions. This shows that interpreting is not a simple obvious phenomenon. It is a phenomenon with many complexities to the extent that the difference between interpreting and misinterpreting does not seem to be simple. This is most obvious when we talk about many interpretations for one text. Then the writer briefly talks about the history of hermeneutics in the ancient literatures and philosophy to give evidence to its links with the recent achievements in this domain – the attempts to codify the rules that systemize the process of interpreting texts in general and the religious text in particular. Then he presents a group of ideas trying to search for the role of the interpreter in forming the meaning of the text. His role is

not limited to being receptive. The author thus says that the interpreter plays an important role in forming the meaning of the text to the extent that some say that reading a text is a rewriting of it. He also makes an important hint to the preconceived hypotheses with which the reader approaches a text.

6- The Science of Usul al Fiqh and its methodological problematics

This study carried out by Sayyed Mohamad Mustaphawi includes a prelude that tackles two issues:

the two theories on the science of usul al Fiqh and its rule in jurisprudence

the philosophical differences between the Islamic sciences and the modern sciences that prevent any kind of juristic reasoning and selection.

The study further presents a group of problems related to the science of usul al Fiqh. Most of these problems have to do with the methods adopted in this science. Among these problems are:

A- The problem of the goal in which the science of usul al fiqh excels. Here as the goal is specified, many themes of the science of usul al fiqh are ruled out and a different

this school gives the reader the whole freedom of discovering with all his knowledge the potentials of the text and revealing its secrets. Thus any text would be open to as many interpretations as there are readers .

3- Islamity of knowledge: Cosmic concepts and issues

According to Professor Mohamad Abu Al Qassem Haj Hamad, any study in religion (Islam) depends on the interrelation between three dialectics, metaphysics, man, and nature. In his article, Hamad addresses several problems including that of terminology. Some see that classifying knowledge under religion as a way of confiscating knowledge. He says that this confiscation is inevitable. Non-believers have confiscated knowledge and tied it with additional chains. There is the materialistic knowledge and mundane knowledge among other chains.

The author focuses then on two approaches for the cosmos and the text: an approach through God and the divine revelation as God is the Creator. The title of this approach is derived from the Aya (Proclaim! In the name of thy Lord and Cherisher, who created) . The other approach is objective, and its dependence on

God and knowledge (al Qalam) . The title of this approach is derived from the Aya (Proclaim! And thy Lord is Most Bountiful). These two approaches do not conflict with each other. Instead, they ought to go together. The first makes the second rise above the drifts of the instinct. The latter supplies the former with whatever methods it achieves to boost this divine viewpoint.

4- The method: the mind as a reference and its role in religious knowledge

Sheikh Hussein Kourany starts his article with a hypothesis of a methodological aggression launched by the materialistic philosophy on the reason that confiscated its role to the interest of the senses and experimentation that do not yield knowledge without the good offices of the mind. In this perspective, Sheikh Kourany pauses lengthily on the methodological achievement of Sayyed Mohamad Baqer Sadber in his research on the logical basis of induction. Then he tries to highlight the role of the mind in any production of knowledge in any induction process.

He gives evidence from the works of various intellectuals. Finally he talks about the various methods that can be followed to obtain

A Summary for the Published articles in issue no. :14

1- Experimental sciences and Science: which is our choice?

Professor Mohamad Sleiman Bameh tries to give a clear vision about the perceptive model and the vision that sees sciences as a group of phenomena and social events with the aim of clarifying the differences between this vision and the vision of linguistics. The author bases his address on the pillars founded by the French philosopher Micheal Faucou the founder of the saying that - knowledge and authority are two faces for one coin.

In his article, the author says it is important to define knowledge and religion. He then exempts himself from mission by choosing Islam as an example for religion. Then he resumes his presentation and explanation of Faucou's theories in an attempt to apply them on a study on Islam before deriving the consequent outcome of knowledge. The author wraps up his article announcing the termination of the mundane trend with the fall of all barriers it raises for the sake of man and its failure to

fulfill all its commitments towards man. Now could it be the opportunity for religion to be introduced into this domain without rivalry to achieve all the expectations of man who is still lost between knowledge and its many sects?

2- The problem of the relation between methodology and the religious text

Sheikh Shafiq Jradi stresses in his study on an essential problem that faces the researcher when studying religion and more specifically the mechanisms of interpreting a religious text. Is it possible to separate between philosophy and the reason - as when we use the reason to comprehend a religious text, it will for sure be philosophical?

Sheikh Jaradi presents the methods that can be followed in studying religion in an attempt to elect the best among them. Finally he critically tackles one of the schools of text interpretation. This school believes in the lack of authority of the author of the texts on the text itself. Instead,