



# The dialectic of integrative thought and its epistemological role Contemporary vision

Qasim Muhammad Abd Ali<sup>1\*</sup>, Dr. Ammar Bassem Saleh<sup>2</sup>

<sup>1</sup>College of Islamic Sciences/University of Baghdad/Iraq, Qasem.Abd2202m@cois.uobaghdad.edu.iq

<sup>2</sup>College of Islamic Sciences/University of Baghdad/Iraq, amar.saleh@cois.uobaghdad.edu.iq

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## ARTICLE INFO ABSTRACT

This era has witnessed a significant scientific and research struggle regarding the importance of epistemological integration, in terms of its reality and justifications.

The research endeavored to highlight the aspects of integration and the components of cognitive sciences, while not neglecting to clarify that comprehending scientific development is a difficult matter. This is because it is one of the foundations upon which the theory of knowledge has been established in the development of all scientific fields and on all levels.

The research also emphasized that the rise and flourishing of Islamic civilization was nothing but an inevitable result of the integration between knowledges, through the necessity of epistemological integration. And the research highlighted a number of facts after the groundwork was prepared for them; the research clarified the importance and necessity of incorporating all types of knowledge and sciences – cosmic, natural, religious, and others – within the term Islamic thought, considering that all knowledge and sciences in Islam are complementary, each completing the other.

This means the necessity of laying the foundation for building a solid knowledge base that relies on a new reading, leading to a common and realistic understanding that aligns with the changes of the modern era and its enormous intellectual challenges.

Therefore, it has become imperative to warn the public from delving into understanding scientific issues and building their perceptions based on their own private readings that are not disciplined by the fundamentals and rules of scientific and academic thinking.

The research emphasizes that epistemology does not mean a final break with the past, but rather it is a gradual cultural transformation, from a traditional culture that expresses an old environment and interprets the world in a traditional way, to a developed culture capable of understanding technology and the manifestations of renewal that modernity carries with it.

**Keywords:** (Thought, Integration, Vision, Knowledge, Contemporary).

## Introduction

The issue of the theory of knowledge is one of the theological issues, for it has been and continues to be a relentless pursuit of knowledge, true and certain knowledge. Therefore, it formed a main axis due to its great importance, which expresses the deep desire of the human soul to explore itself and reality and to answer all the questions that it may raise and that is because knowledge is the highest function of man in the whole existence.

It is not surprising to find the term "epistemological integration" taking a prominent place in intellectual and cultural writings, where it is widely used without its meanings being clearly defined. Therefore, we find the term used with different, and perhaps contradictory, meanings. Perhaps this is the case with all sciences.

The term is often used to mean that a person is encyclopedic in his knowledge and culture, because he is familiar with many sciences, even if his knowledge is from the point of view of general culture and not specialized knowledge. In this context, the research sought to highlight and define some Muslim scholars who were characterized by epistemological integration.

This research has confirmed that the attempt to understand the main foundations of knowledge on which our renaissance – we Muslims – was based in the past and the renaissance of the West in modern times, may be able to revive that creative and innovative thinking spirit that did not stop at a limit and did not see obstacles prohibiting and criminalizing scientific research and its men.

The universality of Islam is manifested in its humanitarian goals, as the research showed in its value and ethical system and in its cognitive system that interacts with other sciences and integrates with them. Islam is a universal religion that cannot be reduced to parties or special ideologies. Rather, it is the language of the universe and the comprehensive method that equates with man and society in all its states. Islam is distinguished by being a religion of mercy ("We have not sent you except as a mercy to the worlds"). Do we see ourselves, as Muslims, having manifested this eternal message to the worlds and presented it as a message that came as a mercy to the worlds? If Islamic discourse today were mature, it would have been present in all intellectual forums.

The problems and issues that humanity is experiencing today are the primary problems that Islam came to address, whether at the level of the individual, the family, or society. Conflict, struggle, and the imbalance of the scale of values and morals among people can be addressed through what Islam offers as a solution.

The dominance of materialism over human life today and its forgetfulness of the Creator is the major issue that Islam came to address. And among them, the research aimed to highlight the human goals and objectives based on Islamic visions, and what humanity aspires to today with human progress and development. We see the Islamic approach today fading away from all the real problems facing humanity, and Islam is not presented in the universal system that addresses humanity as human beings except in rare cases.

The nature of the research necessitated dividing it into: an introduction, three chapters, and a conclusion. In the introduction, we discussed the importance of the topic and the reason for choosing it, while in the first chapter we discussed the reality of the term integration. As for the second chapter, it addressed the nature of cognitive sciences, while the third chapter discussed the integration of knowledge.

Then we concluded this research with a conclusion in which we summarized the most important results that we reached, and finally, we ask God that we have succeeded in drawing a clear-cut picture of this research, which may be viewed from multiple angles, and our hope in God is great that there will not be a superficial view that judges it, and our last prayer is Praise be to God, Lord of the worlds.

The researchers.

### **The First Requirement: The Reality of the Term Integration**

To define the term "cognitive integration," we must first break it down to understand the descriptive compound by examining its parts. In the Arabic language, integration refers to the completion of something and the merging of separate parts into a single whole ([1]). The word "integration" is the common Arabic word which means merging ([2]).

Therefore, integration is a system that emphasizes the study of materials in a connected way to highlight relationships and utilize them for increased clarity and comprehension. It represents a middle ground between the separation of these materials and their complete integration ([3]).

Alternatively, integration can also be defined as presenting knowledge in a functional way through a series of interconnected and graduated concepts that cover various topics without compartmentalizing knowledge into separate fields, methodologies, or approaches used to present concepts and the foundations of sciences. The goal is to demonstrate the unity of thought and avoid illogical differentiation and separation between different scientific fields ([4]).

### **The Second Requirement: The Reality of Knowledge**

Epistemology, a branch of philosophy, investigates the origin, structure, and methods of knowledge ([5]). It's a compound term formed by two words:

**Theory :** We mean a proposition proven by demonstration. In philosophy, it's a rational structure composed of coordinated concepts that aim to connect results to premises ([6]).

**Knowledge:** ([7]) "investigates the principles of human knowledge, its nature, source, methods, value, and limits. It also investigates the relationship between the perceiving subject and the perceived object, and clarifies 'to what extent' our perceptions correspond to what is actually received independently of the mind." ([8]) In summary, it explains knowledge. Dr. Zaki Naguib Mahmoud says: "A philosopher's theory of knowledge is their opinion on the interpretation of knowledge, regardless of the known truth" ([9]).

There are several main schools of epistemology ([10]):

**Rationalism:** This school is based on the belief in the existence of self-evident rational principles that are characterized by necessity and comprehensiveness. It posits that reason is the source of true knowledge and an innate human faculty ([11]).

**Empiricism:** This school argues that the mind is a blank slate and that nothing exists in the mind that was not first perceived by the senses. This is the fundamental principle of the empiricists, who denied the existence of innate ideas in the mind prior to experience ([12]).

**Criticalism:** This school posits that the source of knowledge is both reason and senses. Some knowledge is a priori, preceding experience, while some follows experience. Knowledge results from the combination of two factors: one formal, attributable to reason, and the other empirical, attributable to the senses ([13]). Opinions

differ on the founder of epistemology ([14]). Some believe the golden age of the theory of knowledge began with Descartes ([14]), while others see John Locke, author of "An Essay Concerning Human Understanding," as the first attempt to understand human knowledge ([15]). We also find those who say "the official birth of the theory of knowledge was with the emergence of Kant's project ([16]) to critique reason ([17])."

Philosophers believed that the acquisition of knowledge after reflection occurs through the path of logical necessity or numbers. In other words, reflection prepares the mind for the overflowing of knowledge from the "giver of forms," who is, according to them, the active intellect that overflows upon our souls according to our capacity when connected to it ([18]). This is one of the unsubstantiated myths ([19]). The Ash'ari school believes that the acquisition of knowledge after reflection occurs through the path of "customary practice": meaning that God Almighty has made His habit recurring, such that when a person reflects or when the conditions for their knowledge are met, they gain this knowledge ([20]). The Mutazila school believed that the acquisition of knowledge after reflection occurs through the path of generating ([21]).

Since reflection is what leads to knowledge, the theologians mentioned that its conditions include, firstly, that the observer be rational. It is not valid for someone who has not completed their intellect to observe because they have not acquired the foundations of knowledge. Secondly, they must be "not ignorant of what is being observed" and knowledgeable about the evidence in the way it provides evidence. Thirdly, they must "contemplate something for a purpose other than itself," such as knowledge or a strong belief.

Fourth: (Consideration is not valid except with the permissibility of the fact that what is being signified has its quality, Therefore, it is impossible (for a person to look at a thing while he knows what he is asking for by looking at it, just as it is impossible for looking to occur with ignorance because the ignorant person is like a knowledgeable person and it is not permissible to contradict what he believes) therefore. According to the Mu'tazilites, it was necessary to suspect or doubt before considering ([22]).

### **The Third Requirement: Epistemological Integration**

Cognitive integration plays a vital role in the epistemological trend, as it represents one of the paths that essentially constitutes a critical study of the principles, assumptions, and cognitive results that various sciences seek to determine which ones conform to or contradict logic, their value, and their objective scope ([23]).

Islam has defined the intellect and renewed knowledge accordingly. Since the intellect is limited, so is knowledge. This is a glorification of the intellect first and last; because it is limited in its energies and capabilities and cannot grasp all truths, no matter how much it is endowed with the ability and energy to absorb and understand. Therefore, it will remain far from the reach of many truths. If it tries to delve into them, things will become confused and it will stumble in the darkness. This is a reason for it to fall into many mistakes and ride on many dangers ([24]).

Philosophers and scholars have answered the questions of knowledge with different answers that were implicitly included in the history of thought and were different according to the different philosophical schools. In the beginning, Plato saw that the origin of true knowledge is represented in the perception and knowledge of the ideal, which is the image of the thing that represents its qualities, the mold or model that is decided upon, and the particular that is mentioned to clarify the rule. The ideal is the fixed truths of the mind through its sensory experience that tries to perceive these ideals ([25]).

Therefore, Islam prevented the intellect from delving into what it cannot understand and is not within the reach of its understanding, such as the divine essence and spirits in their essence and so on. The Prophet (peace and blessings be upon him) said, "Think about the blessings of God and do not think about God" ([26]) and he said, "People will not stop asking until it is said, 'This is the creation of God.' So who created God? Whoever finds something from this, let him say, 'I believe in God and His Messenger'" ([27]). And concerning the soul, God Almighty said, "They ask you about the soul. Say, 'The soul is from the command of my Lord'" ([28]). So he turned the answer away from its essence because it is not for the intellect to ask about it or for its perceptions, as well as paradise and its blessings, hell and its fire, and how it is, and other unseen matters that are not within the reach of the intellect and its perceptions.

And on this the Muslims went in the first era of Islam. They knew what the intellect was for, so they studied it and memorized it, and what it was not for, so they avoided it. They even avoided those who were known for their whims and desires and asking about the ambiguous. This is Subaygh ibn Asal, who used to ask about the ambiguous of the Qur'an in the armies of the Muslims until he came to Egypt. Abu Uthman al-Nahdi said, "If he had come to us when we were a hundred, we would have dispersed from him" ([29]).

This does not mean that the Islamic era was completely free of deviant opinions. They existed at the time of the Prophet (peace and blessings be upon him), but his existence and the revelation of the revelation at that time eliminated those opinions in their cradle. The hypocrites said on the day of Uhud about their brothers, "If they had been with us, they would not have died and would not have been killed" ([30]). Is this not an explicit statement denying fate ([31]).

The difficulty of understanding lies in the fact that when we use experience and sensation to reach knowledge, experience is changeable while the ideal is fixed; therefore, we must use the intellect to reach the ideal. This is done by extracting the essence from the senses, of course, in the framework of contemplation and

remembrance and moving from the particular to the general. For example, to understand the concept of justice, we must start from a just person and extract the concept of justice from observing the particulars that are nothing but Zayd, Adil, and Khalid, who were described as just in issuing judgments and verbal and practical actions. This method is called the ascending dialectical method, which means moving from the sensible to the intelligible in an ascending manner. In it, the intellect relies on the partial sciences to reach the primary principles, which is the opposite of the descending dialectic, which means understanding the existence from top to bottom; therefore, true knowledge - according to Plato's description - is to understand the ideal, to move from the relative to the absolute, from the incomplete to the complete ([32]).

In order to support this vision, Plato presented us with this knowledge through the allegory of the cave, which is summarized by what Plato imagined about people living in a cave. This cave has one entrance, which is lit by light. The light reaches all parts of the cave. The people in it have been imprisoned since birth. They were shackled with iron and their necks and feet are tied, so they are unable to move, and they only look before their eyes, where the wall of the cave has the shadows of the truth that pass in front of the door of the cave, and they see the shadows while the truth is outside their cave. They are bound and do not pay attention. They think these shadows are the truth, and they make their lip movements represent speech. Their situation is like this and they think the truth is, but one time it happened that one of the prisoners escaped, loosened his shackles, and left through the door of the cave. He discovered the true light and the true things and was astonished until he was able to see clearly. When he returned to his friends, he would tell them what he saw and convince them that what they were seeing was wrong. All they had to do was turn against him and kill him. They were accustomed to the shadows and did not want the sun of truth. ([33]).

Through this story, he is trying to launch his conclusion to reach the truths of things, and this can only begin through depiction, simile, and clarification that the prisoner is the human being, the cave is the sensory world, the shadows are sensory knowledge, the sun of truth is the world of ideals, and the one who escaped is the philosophical thinker. Who can go beyond the senses to realize the ideal. Shackles are a symbol of the body. As for killing the one who preaches the truth, this is a reference from Plato to what his teacher Socrates was treated with when he called for the of truth ([34]).

As for Plato's student Aristotle, he tries to distance himself from the example of his teacher and even challenge it. Therefore, he assumes that the five senses act as a window to the body and are open to the outside world. The sense of taste perceives by contact the taste of things, the sense of smell perceives the smells of things, even from a distance, the sense of touch distinguishes heat and cold, humidity and dryness, and they are in all parts of the body, and the sense of hearing perceives even if from a distance. and the sense of sight perceives what is visible, even from a distance as well. In addition to this, man has an inner perception with which he tries to strip away the material image from what remains of his memory. Therefore, his knowledge becomes abstract and mental, preserving the essences of things after stripping them of their limited qualities ([35]) For example, colors are perceived by a person as an abstract concept after he perceives the colors sensually with his sense of sight, and so are the rest of the senses. However, Aristotle goes far in stating that knowledge is a voluntary recollection, not an intuitive one, as his teacher Plato said, and therefore he believes that a person wants to know and does not remember without Effort, and this will causes a person to recall his thoughts in a similar or interconnected manner ([36]). This is what is known today as the association of thoughts and the recalling of psychological states with each other automatically, and it is called the preceding state that is influential, and the subsequent state that is affected ([37]).

From here, Aristotle frames his conclusions by considering that the human mind is a powerful mind. It is a white page with nothing on it. Then, through abstraction, the person begins to write this page with knowledge. This means that human knowledge proceeds from the abstract to the sensory, not the other way around, for example. Aristotle says that with our mind we do not see. Plato, for example, who is a human being, but rather we see the human being who is in Plato. There is no existence of intelligibles except with the mind, contrary to what was said in the theory of Platonic ideals. To clarify how the intelligibles move into action after they were in force, Aristotle states that this is done through the path of "the active mind, which is the mind in essence, not entered into by a body, and it is the mind of all human souls. It is connected to our individual minds, and treats us as it treats the light of things that were it not for it we would see. Likewise, the active mind, which is devoid of matter in the first place. The definition of the active mind in terms of what it is is mind, for it is essential." the form itself is an abstract essence in itself, not by the abstraction of other things from matter and from the relations of matter, but rather it is a universal essence that exists, and as for what is active, it is a substance with the aforementioned characteristic that would bring the divine mind from power to action by supervising it, and it is another type than other. The mind of the Earth, ([38]) and without it, our individual minds would not exist except by power, which is a unity that transforms them into truly individual minds that comprehend intelligibles if the mind weakens in old age. This does not mean that the mind is a body; Rather, this is because the perceiving animal minds, such as the senses, have weakened, and thus the mind has to bear the difficulty of the task because its windows to knowledge, i.e., the machines and senses, are no longer able to be as strong as before" ([39]).

We point out what Al-Ghazali did in the book, *Bridging the Common People*; He defined the common man by saying: "And in the meaning of the common people: the writer, the grammarian, the hadith scholar, the interpreter, and the speaker. Indeed, every scholar except the one who is willing to learn to swim in the seas of knowledge." Then he began to mention the characteristics of these abstract people: "who despise this world and even the hereafter in the presence of the love of God, and despite all of that they are in great danger." Of the ten, nine will perish, until one is happy with the hidden pearl and the stored secret" ([40]).

But once the results of civilization and its temptations begin, including civilization and prosperity in various aspects of life, at this stage it becomes difficult to control instincts in the face of these temptations[41], so the mental side begins to overcome the spiritual side, and Malek Bennabi calls it "the instinct stage," and this process In its entirety, Bennabi calls it the "civilizational cycle," as it begins strong and impulsive (with the religious idea), which is the center of civilization, and then reaches the stage of urbanization and prosperity, which Malik Bennabi called the "zenith" stage, after which gradual decline begins until civilization reaches the stage of "Degeneration", and then you reach the stage (post-civilization), which is the worst stage; Because with this, civilization has ended and faded away, but Malik Bennabi does not make this cycle inevitably doomed to extinction, as it can be resumed if the religious idea is able to become active again and be effective in the nation ([42]).

Here, Muhammad Al-Abdah directs his criticism of what Malik bin Nabi described as the "civilizational cycle," when he said: This civilizational cycle does not apply to Islamic civilization and Islamic society, which is based on religion, and other factors are based on it, since Islamic civilization was born once, There is no doubt that it has gone through a state of weakness and backwardness and is still suffering, but it is a renewed nation ([43]).

So, with cognitive integration, the renaissance of the Islamic world takes shape. Therefore, it is not about separating values, but rather about combining knowledge and conscience. Between creation and art; Between nature and beyond nature, so that he can build his world according to the law of its causes and means, and according to the requirements of its goal ([44]).

Hence, the process of changing the deteriorating reality that the Muslim individual lives in must pass through the dynamism of change, which must be internal before it is external, and that internal change must proceed in two areas: the field of thought (the mind), and the field of feelings (the heart). As there is a radical connection between them; When an idea is kindled in the mind, the heart responds to it with love or hate, and as a result of this response, the idea is realized on the ground ([45]).

Islamic knowledge is considered a fundamental component and a major component of civilization from the Islamic perspective, and integration between them will lead to correcting civilizational practice ([46]). For this reason, Islamic civilization achieved human beings. Because it balanced the material, sensual aspect of man and the spiritual, moral aspect, so its material achievement was governed by the higher values stipulated by Islam ([47]), and this awareness is what will call us to crystallize a new vision through which a new mechanism for cognitive integration is created, a mechanism that does not cancel religion and reliance on worldly knowledge, as some of those who were fascinated by Western civilization thought, thought that this only happened to them because religion and its knowledge were removed from the knowledge system, so he called for that in our Muslim environment ([48]). Rather, it is a mechanism that aims to reconcile the knowledge of the Islamic religion and modern science with the guidance of belief. The predecessors and benefiting from the ideas of the era ([49]).

Dr. Muhammad Sabila raises a question: How do we transform this heritage into a catalyst and influencer of history? He answers by saying: When there is a difference between heritage in terms of authenticity and modernity, then an inevitable ideological and cultural conflict begins. Hence the importance of the issue of method, and are we satisfied with the philological perspective, that is, are we satisfied with philological investigation and analysis ([50])? Or are we satisfied with the sociological perspective? This issue, the issue of conflict between curricula, is a question raised by the importance of heritage itself. Especially for a nation with historical depth and heritage, this requires dialogue and diligence as long as the dialogue is open and the obligation of diligence is approved ([51]).

I think that I can answer this, away from the imaginary conflicts between the dualities that some people are fond of, by observing the Islamic vision of things. Yes, it is time for us to look at things from the perspective of our previous ancestors who looked at things from a moral perspective, while not neglecting the human content in the process of progress. Civilizational ([52]).

This means that the first thing is to carry out a process of balancing between (wisdom) and (Sharia), and brotherhood between (reason) and (revelation), in order to achieve the completion of the image of Islamic civilization, which rejects stagnation on the apparent meaning of the texts, and at the same time rejects



arrogance in the data of the human mind. Through this Islamic moderation, this nation marked its civilization and distinguished itself from other civilizations. It emerged with a comprehensiveness that combines, balances, and brings harmony between all aspects, and emerges with a new and distinct mixture ([53]).

Cognitive integration does not mean "a final break with the past, but rather it is an issue of a gradual transformation of culture, from a traditional culture that expresses an ancient environment and a traditional interpretation of the world to an advanced culture capable of understanding technology and the aspects of innovation that modernity brings with it" ([54]).

It is necessary to pause for contemplation and remember the objectives achieved by the research and the results it reached after its image was completed in the way we drew it, so we say:

1- The cognitive system emphasizes studying materials in connection with each other to highlight relationships and exploit them to increase clarity and understanding.

2- The concept of epistemology within the framework of philosophical studies essentially means systematic research into the mental existence of perceptions and mental templates.

3- Many researchers have argued for the necessity of including all types of knowledge and sciences - cosmic, natural, religious, and others - within the term Islamic thought, noting that all knowledge and sciences in Islam are complementary and complement each other.

4- The scientific hypothesis still has a great influence in various philosophical fields, especially in the theory of knowledge and the philosophy of science.

5- The various philosophical trends are a rich and fertile field for hypotheses, as the various trends have always taken the path of assumption to reach the truths of things.

6- The empiricist doctrine is the only philosophical doctrine that stands against scientific hypotheses.

7- The process of mental assumption represented the cornerstone of all these philosophies, and this matter is not limited to the rational approach.

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- 50) Dr. Ahmed Rashid Hussein/Bushra Hadi alwash/ University of Baghdad, College of Islamic Sciences/The Psychological and Suggestive Significance of the Qur, anic Singularity is a practical study in the Story of Noah (peace Be Upon Him) Research Derived from A Doctoral Thesis/SPECIAL EDUCATION 2022 1(43)/4497.
- ([1]) Al-Fayrouzabadi, Al-Qamoos Al-Muhit: (4/47).
- ([2]) Economic integration and the pretext of national sovereignty, Dr. Abdullah Youssef Sayegh, p. 24. .
- ([3]) The impact of an integrated program between functional reading and reading on the linguistic performance of female students in the last three grades in the primary stage,” Badriya Al-Mulla,: p. 142.
- ([4]) Issues in Educational Curricula, Labib Rushdi, and Mina Fayez Murad, p. 176.
- ([5]) Runes, D.D. (ED) Dictionary of Philosophy, littefield, Adams, Co. Totowa, New Jersey, 1977, p.49.
- ([6]) The Philosophical Dictionary: Jamil Saliba: Dar Al-Kitab Al-Lubani, Beirut, 2/477.
- ([7]) There is a difference in defining the function of epistemology between the French philosophical term and the English philosophical term, that although epistemology is a necessary input to the theory of knowledge, it does not investigate it from the point of view of what is based on the unity of thought, as in the theory of knowledge, but rather it searches in it. On the one hand, it is detailed dimensional knowledge on the dimensions of the sciences and the dimensions of their subjects, while the English school does not differentiate between them: see: The Philosophical Dictionary: Jamil Saliba: 1/33.
- ([8]) The Philosophical Dictionary: Jamil Saliba: 2/478.
- ([9]) The Theory of Knowledge: Zaki Naguib Mahmoud: Anglo-Egyptian Library, Cairo, 1969, p. 8.
- ([10]) About the three trends, the introduction looks at the meanings of philosophy: Irfan Abdul Hamid, p. 104 et seq., and the foundations of philosophy: Al-Taweel: p. 341 et seq., and the theory of knowledge: Zaki Naguib: pp. 52, 74.

- [11] Introduction to General Philosophy: Yahya Huwaidi: p. 111.
- [12] The Story of Greek Philosophy: Ahmed Amin and Zaki Naguib: p. 53, Stoic Philosophy: Othman Amin: p. 89, Truth: Nazmi Luke: p. 30, The History of Modern Philosophy: Karam: p. 140, and John Locke: Azmi Islami: p. 60.
- [13] History of Modern Philosophy, Youssef Karam, p. 218.
- [14] See: The theory of knowledge and the natural attitude of man: Dr. Fouad Zakaria, p. 8.
- [15] See: Philosophy: Huntermed: 175, and Foundations of Philosophy: Tawfiq al-Tawil: p. 354.
- [16] named after the German philosopher Immanuel Kant.
- [17] Study of epistemology or the theory of knowledge: Abdul Salam Al-Aali, House of Cultural Affairs, 2nd edition, Baghdad, 1986 AD, p. 11.
- [18] See: Sharh Al-Maqasid, Al-Taftazani, 1/ pp. 238-239.
- [19] Dr. Ammar Bassem Saleh/Business Philosophy from The Perspective of Islamic Thought/ Global journal Al Thaqafah. ULY 2019| VOL. 9 ISSUE 1| 127.
- [20] See: Sharh Al-Maqasid, Al-Taftazani, 1/p. 236 et seq., and Al-Mawaqif narrated by Al-Sayyid Al-Jurjani, 1/p. 241 et seq., adapted.
- [21] Generation or generation: It means the occurrence of an effect that in turn becomes the cause of another effect. For example, the movement of opening a door with a key is a movement of the hand that turns the key first, and this movement is voluntary, then the movement of the key moves the lock, and the movement of the lock does not result directly from the movement The hand is rather from the movement of the key, as it is generated by the movement of the key. See: The Mu'tazila Philosophy, Dr. Albert Nasri Nader, 2/ pp. 23-24.
- [22] See: Al-Mughni in the chapters on monotheism and justice, Al-Qadi Al-Mu'tazili, 12/ And Al-Majmu' fi Al-Muhit Al-Takleef, Al-Qadi Al-Mu'tazili: 1/9812.
- [23] See, A New Introduction to Philosophy, Dr. Abdul Rahman Badawi, pp. 68-69
- [24] Saleh, H. S. R., & Saleh, A. B. (2023). The Islamic Worldview Posits that Enlightened Leadership Plays a Crucial Role in the Attainment of Sustainable Development. Migration Letters, 20(S3), 602-612
- [25] The Philosophical Dictionary, Jamil Salibiyya, 2/335.
- [26] Narrated by Abu Naim in Al-Hilyah, p. 159.
- [27] Narrated by Muslim, Hadith No. 194.
- [28] Surat Al-Isra from verse 85.
- [29] Tahdheeb Tarikh Ibn Asakir: 6/385.
- [30] Surah Al Imran from verse 156.
- [31] Al-Milal wal-Nihal, Al-Shahrastani, 1/22.
- [32] See Plato's Republic, p. 205.
- [33] Same source, p. 206
- [34] See the same source, p. 207
- [35] Look at thinkers from Socrates to Sartre, p. 38
- [36] See the previous source, p. 39
- [37] See Psychology, Samih Atef Al-Zein, 2/79
- [38] See the criterion of knowledge in logic, Abu Hamid Al-Ghazali: p. 278.
- [39] Thinkers from Socrates to Sartre, Henry and Danale Thomas, p. 40.
- [40] Al-Jam Al-Awwam An Ilm Al-Kalaam, by Al-Ghazali: p. 64.
- [41] Bassem Saleh, A., & Glub Madloul, Y. (2023). The Role of Science in the Formation of Personality according to the Islamic Intellectual Perspective. Yusra, The Role of Science in the Formation of Personality according to the Islamic Intellectual Perspective (May 2, 2023
- [42] See: Malek Bennabi, social thinker and reformist pioneer, Muhammad Al-Abdah, pp. 60-67.
- [43] See: The Problem of Modernity in Contemporary Islamic Philosophy, Rawa Mahmoud Hussein, pp. 277-278.
- [44] Malik bin Nabi, a social thinker and reformist pioneer, Muhammad Al-Abdah, p. 190.
- [45] See: Strategic Rules in Conflict and Civilizational Stampede (Laws of the Renaissance), Dr. Jassim Al-Sultan, p. 64.
- [46] See: Culture and Civilization (an approach between Western and Islamic intellectuals), A. Fouad Al-Saeed and Dr. Fawzi Khalil, pp. 133-134.
- [47] See: Abdullah Nasih Alwan, Features of Civilization in Islam and Its Impact on the European Renaissance, p. 147.
- [48] See: Philosophy and the Problems of the Arab Renaissance, Bakri Muhammad Khalil, p. 18.
- [49] See: Together We Evolve, Al-Ain Letters Series, Muhammad Ahmed Al-Rashed, p. 11.
- [50] Philology: It means philology, and it is a science concerned with studying the vocabulary and structures of the language in a comprehensive manner. The Arabs paid great attention to this science in the service of the Holy Qur'an. See: Munir Al-Baalbaki, Al-Mawrid Encyclopedia, 8/24.
- [51] See: In Defense of Reason and Modernity, Dr. Muhammad Sabila, pp. 88-89.
- [52] See: Philosophy and the Problems of the Arab Renaissance, Bakri Muhammad Khalil, pp. 48-49.
- [53] See: The Islamic Awakening and the Challenge of Civilization, Dr. Muhammad Amara, pp. 7-8. Due to the importance and status of the mind, the article (aql) appears in the Holy Qur'an forty-nine times. See:



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The Indexed Dictionary of the Words of the Holy Qur'an and the mind and knowledge in The Holy Quran, p. 13.  
([54]) In Defense of Reason and Modernity, Dr. Muhammad Sabila, p. 109.