

MODERN ISLAM

Part 2

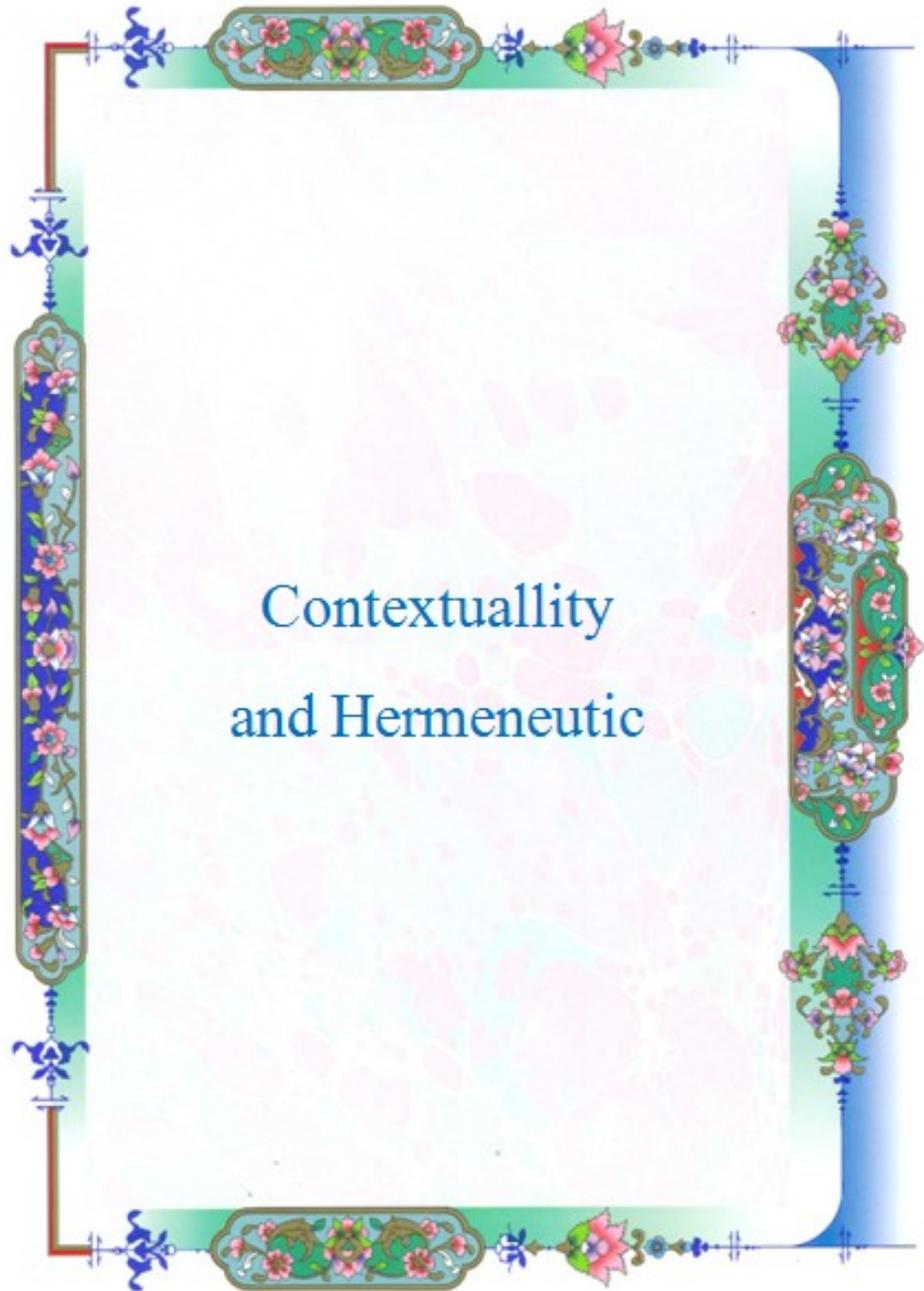


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In the name of God

the Compassionate the Merciful



Contextuality
and Hermeneutic

The theory of Contextuality and the Hermeneutic views

To clarify the meaning of renewability in Islam according to our perspective and to distinguish it from other theories such as the theory of Contextuality (*asriyya*) and the hermeneutic views on religious thought, we will explain them as follow:

Because the contemporaneity of religious thought has faced great challenges in some religions, such as Christianity, and some extreme interpretations of this phenomenon has emptied religion from its true content, therefore, we shall first define the theory of

'asriyya and then explain its difference with our view about the renewability in Islam.

The Theory of Contextuality (*Asriyya*)

Some thinkers believe that the theory of *'asriyya* of religious thought is a hermeneutical view that is based on the lack of certainty in religious knowledge.

Some writers have been satisfied with defining the theory of *'asriyya* as the transformable nature of religious knowledge and theology. In other words, the principle of religion by definition is a constant and encompassing phenomenon, but, the human

knowledge of religion, like other forms of knowledge, is in change.

However, some of the major thinkers of the theory of *'asriyya* deny that only the form of religion adapts to the conditions of the era and that the content of religion is absolute and eternal. They expand the theory of *'asriyya* to the point that both the form and content of religion is dependent on the conditions of time and location. Some of them believe that this worldview also applies to the Holy Scripture and that humanity can interpret religion based on his common culture and mental preconditions.

Some of these theorists reiterate that '*asriyya* means coordinating religion with the accepted thoughts, common culture, and social conditions of the era. Based on this theory, the holy scripture must be interpreted according to the contemporary way of thinking; the religious knowledge that is in contrast with the common thoughts should be rejected; the scripture and tradition should be interpreted in a new way to adapt with the common thoughts and culture even if this new interpretation is against the text of scripture and tradition.

For example, religion sees mankind obligated towards God. If at a time the common thought of people sees mankind out

of obligation and rather the principle axis for legislation, the view of religion about the obligation of mankind to God would be rejected. Hence, in this situation the Holy Scripture would be interpreted based on the principle axis of mankind.

Characteristics of the Theory of *'Asriyya*

By thinking about the theory of *'asriyya* it becomes clear that it has the following characteristics:

According to some proponents of this theory, the primary basis of this theory is the relativity of religious knowledge and its lack of

decisiveness. According to other proponents, the relativity applies to the principle of religion and its lack of stability.

The pivot of *'asriyya* is mankind's interpretation of religion within the framework of time, location, and the common culture. Adapting religion to the era, and time occurs outside of religion. Therefore, the criterion for interpreting scripture and tradition is not their content; rather, it is the common thoughts and the contemporary culture of the people.

It is clear that based on this characteristic, religion becomes dependent on the changing orientations of every era, and it changes based on any theoretic movement.

Because of this, some of the famous proponents of this theory, such as John Hall, take the harms and consequences of this theory seriously. They believe that it is possible that *'asriyya* could lead to the slippery slope of relativity and eventually to doubt.

It is obvious that this theory takes away the contents of religious teachings from guiding humans and pushes the principle essence of religion away.

Hermeneutic and Interpretation of Religion

To clarify the difference between our theory of renewability and the theory of hermeneutic

in the interpretation of religion, we shall explain the latter theory so that distinguishing our theory becomes easier.

Hermeneutic comes from the Greek word *Hermeneia*, which means interpretation. Although this definition is used in different sciences, its main usage is in reference to interpreting religious texts in contemporary culture.

Friedrich Schleiermacher, Martin Heidegger, and Hans-Georg Gadamer, are among the main pioneers of the hermeneutic theory.

According to some of the pioneers of this theory, understanding a text requires one to re-experience the mental processes of the author.

Therefore, after reading the words of the author, the reader by a complex mental process guesses the meaning of the work. Hence, interpreting a text has two aspects:

First: the literal aspect, which implies understanding the author based on the linguistic conditions of his environment.

Second: the psychological aspect, which means understanding the special mentality of the author.

Some other scholars have pointed out that any interpretation of the text is shaped by a set of reader and listener assumptions. Words and phrases do not have a single meaning in all ages and situations. The meaning of the words

is based on the mental, temporal and conditions in which the author or speaker lived. Therefore, in order to understand the author's words correctly, we must go beyond what is stated in dictionaries, and reconstruct the author's contemporary time and world conditions. Any perception of us from the past depends on our hermeneutic status and will be revised in the future.

Some hermeneutic scholars say: "Since no interpretation is possible without presupposition, there is no objective and final interpretation, and we cannot be sure that our interpretation of the text is correct or any other interpretation."

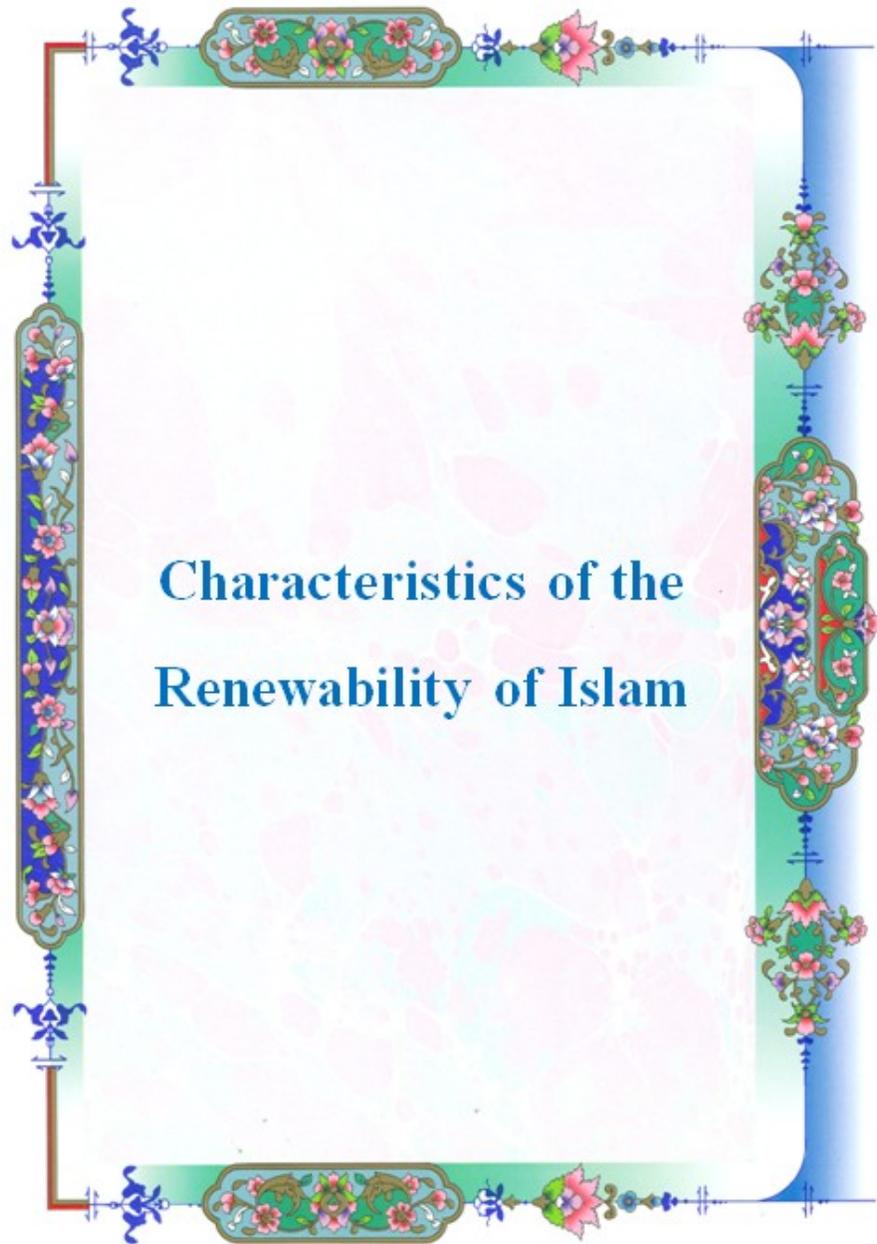
The Hermeneutic Challenge in Understanding Religion

The spread of hermeneutic theory to the field of religious knowledge has caused challenges in this field.

Although not all hermeneutic scientists agree on this point; But the collective words of the thinkers of this knowledge evoke the following:

- A. Belief in relativity in understanding the Shari'a and interpreting religious texts.
- B. Lack of a definite criterion for distinguishing the correctness of each of the different interpretations of religion.

C. Impossibility of achieving a correct understanding of religious texts.



Characteristics of the Renewability of Islam

Characteristics of the Renewability of Islam

After getting acquainted with the characteristics of the theory of Contextuality and the view of hermeneutic knowledge, we now express the characteristics of our viewpoint about the Renewability of Islam, to clarify the difference between this theory and those views. These features include:

1. The essence of our religion is fixed, stable and richer than the human needs of every age and has the ability to meet the ideals of human beings forever.

2. Shari'a is like a boundless ocean in which the generation of every age, at a certain level of this rich sea, searches for its infinite gems.
3. Human beings at any time, according to their intellectual level and as much as the capacity of their existential being, take from that endless treasure of knowledge. This limited interpretation of religion, if taken from the path recommended by the Shari'a, is in accordance with reality; Otherwise, it can be wrong and the result of human mistakes. The path recommended by Islamic law is to rely on rationality and pure human nature in understanding the Shari'a from its sources.

4. Modernity in religion means the efforts of Muslim thinkers of every age to understand the Shari'a according to the extent that our religion has undertaken the mission of guiding mankind for that age.
5. The general and eternal principles of Islam, such as the principle of justice, rationality, freedom, tolerance, mercy, moderation, central morality, dignity and human rights, and the like, which emanate from the pure source of this sacred religion and explain the general spirit of Shari'a. Being rooted in pure human nature, play a key role in understanding and realizing the inherent modernity of Islam.

From the point of view of modern Islam, all the principles and sub-principles of Islam are based on these human and divine principles.

Accordingly, if an interpretation of a verse of the Qur'an is contrary to the above-mentioned basic principles, that interpretation is incorrect and invalid. For God, the Wise, the Just, the Compassionate, the Holy, the Most Merciful, the Beloved, the Noble, and the Forgiving, will never utter a word contrary to the supreme divine principles and values of man rooted in the depths of Islam and the Qur'an.

Also, if the text of a hadith is in contradiction with those glorious human and Qur'anic principles, it turns out that the claimed hadith

is a false narration and is not considered the word of the infallibles and lacks the most important condition for proving the issuance for that. Because, the Prophet and the Imams that the original Islam has introduced to us, were wise, just, generous, kind, free, moderate, pious, morally virtuous, tolerant, and comprehensive of all the attributes of perfection. And such wise human beings have never said or will not say anything contrary to the pure principles and values of human nature.

6. The fundamental principles of modernity in Islam, in the form of general jurisprudential principles (known as "the general rules of

jurisprudence") are embedded in the body of Shari'a in such a way that in accordance with the requirements of each age and time, while preserving the essence of religion, they guarantee the freshness of Islamic teachings.

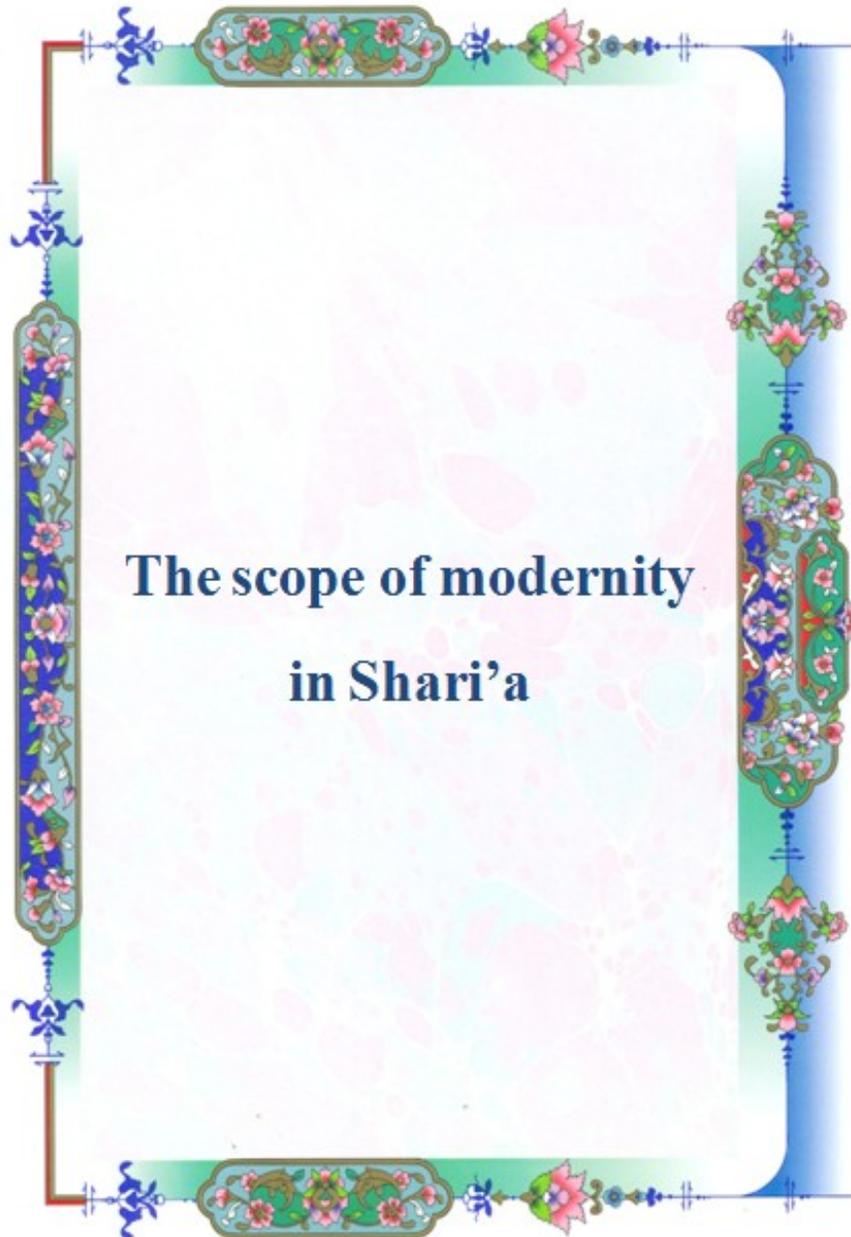
Conclusion

Accordingly, Islam has an inherent richness. And the source of modernity in Shari'a, is spontaneous and endogenous, and is not something that is imposed on religion from outside.

"General rules of jurisprudence" along with "science of jurisprudence" and science of "principles of jurisprudence" and other Islamic sciences are distinctive subjects which are of

the main keys to unlocking the mystery of modernity in Islam, and understanding the laws of Shari'a in accordance with every age.

We have explained these General Rules of Jurisprudence in detail in the book "Lessons of the rules of jurisprudence".



**The scope of modernity
in Shari'a**

The scope of modernity in Shari'a

One of the most sensitive phrases in the discussion of modernity in the Shari'a is to identify its scope in various fields.

It is narrated from Imam Al-Sadiq (PBUH) in Bihar Al Anwar as follow:

"سئل: ما بال القرآن لايزداد على النشر و الدرس الا
عضاضة؟ فقال: لأن الله بتارك و تعالى لم يجعله لزمان
دون زمان و لا لناس دون ناس . فهو في كل زمان جديد
و عند كل قوم غض الى يوم القيامة ". (بحار الانوار)

“Someone asked the Imam: What is the matter that the Holy Qur'an is always new in every era?

The Imam said: Because God Almighty has not set the Qur'an for a specific time and a specific people. So it is new at every time, and for every generation until the Resurrection day."

It is clear from this important hadith that the Holy Quran (including its rules) has a special feature that in every age, despite the passage of time, always appears in a new form appropriate to that era and that generation.

An example:

We know that, buying and selling blood / was Haram and forbidden, in the era of the Prophet of Islam and the infallible Imams, because it was considered Najis (impure) and there was no reasonable benefit for buying and selling it at that time.

But in the present time, blood transfusion / is considered a vital matter for the survival and recovery of the health of many patients, so buying and selling blood in our time is permissible and necessary, according to the Islamic jurists.

It cannot be said here: If buying and selling blood was forbidden in the beginning of Islam, then it should be forbidden until the Day of Judgment.

Because we know that the criterion for the sanctity of the sale and purchase of blood in the early days of Islam was the lack of benefit in buying and selling it, and with the change of the criterion of the ruling the ruling also changes.

In this regard, there are general rules in Islamic jurisprudence that many jurists, based on those general rules, have considered to observe the conditions of contemporary times.

The meaning of this ruling is not to oppose the ruling that was observed in the early days of Islam, but it is associated with the observance of the principles and rules of the main sources of the Islamic jurisprudence system.

In addition, there are many subjects that did not exist at all during the time of the Holy Prophet of Islam and innocent Imams, such as many new topics of banking in the style of today, autopsy dissection transplantation of organs, blood donation, genetic simulation and the like; but in the present age they exist.

Regarding these issues, it cannot be said that: Since no ruling has been issued by the Glorious Qur'an and the Prophet (PBUH) for

these cases, therefore, it is not possible to talk about whether they are lawful or unlawful.

There are many general rules and principles in Islamic jurisprudence, that the knowledgeable jurist, aware of those rules and regulations, can deduce and derive the necessary ruling for new topics and issues.



The role of time and place

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In this chapter, we will touch on the role of time and place in deriving and explaining Islamic rules.

The role of time

Here, in order to be brief, we will suffice to one example in this case.

We know that the Holy Quran, including all its rules and instructions, was revealed to the Holy Prophet of Islam on the night of Qadr in the month of Ramadan, and that the Prophet (PBUH) was aware of the content of the Holy Quran and its Halal and Haram rules from the very beginning. At the same time, we see that

the Holy Prophet of Islam (PBUH), by the will of God, according to the necessity of observing the conditions of the time, had gradually stated the religious rulings and did not explain all the rulings on the first day at the beginning of Islam.

An example:

We know that from the point of view of the religion of Islam, drinking wine is definitely forbidden. And this fact has been clear to the holy prophet of Islam from the very beginning.

Because God Almighty says in the Quran,

Chapter 5, verse 90:

“O believers! Wine, gambling, idols, and Azlam (one of the means of gambling) are

filthy and evil deeds, so you should avoid them to be successful.

According to this verse of the Quran, wine and gambling were inherently filthy and evil, and it is not the case that they became filthy after a while.

At the same time, we see that according to narrative and historical books such as Mustadrak, vol. 4, and Sunan Abi Dawood, vol. 2, and Ruh al-Ma'ani, vol. 7, some Muslims were drinking wine and attending prayers while they were drunk.

At that time, the society was not ready to implement the decisive ban on wine. Therefore, the Messenger of God did not have

a mission from God Almighty to announce the final ruling on the prohibition of intoxicants and alcoholic drinks.

In those circumstances, some Muslims drank wine at a banquet hosted by 'Abd al-Rahman ibn' Awf, and then stood up for prayer, and one of the worshipers misread a verse of the Qur'an so that its meaning was completely wrong

This unfortunate news spread among the people and reached the Messenger of God (PBUH).

Then, the Holy Prophet of Islam, by quoting the following verse, only asked Muslims not to pray when they are drunk:

لا تقربوا الصلوة وانتم سكارى حتى تعلموا ما تقولوا.

“Do not approach the prayer while you are drunk to know what you are saying”. (Chapter Nisa, verse 44)

Following fights that broke out in some Muslim gatherings due to drinking wine, gradually, the necessary grounds and conditions were provided to explain the final ruling on the ban on wine.

Therefore, the Holy Prophet of Islam considered the time suitable for announcing the final ruling of intoxicants and recited the holy verse of Surah Ma'idah to the people by the command of God:

يا ايها الذين آمنوا إنما الخمر والميسر والانصاب والازلام رجس من

عمل الشيطان فاجتنبوه لعلكم تفلحون.

O you who believe! Wine, gambling, idols, and *Azlam* (one of the means of gambling) are filthy and evil deeds, so you should avoid them, to be successful.

It is clear that if the time conditions did not play a role in explaining the rules of Shari'a, it would have been necessary for the Holy Prophet of Islam to communicate the set of Islamic rules to the people from the beginning to the end on the first day of his prophethood.

The role of place

In Islamic texts, we see that the Commander of the Faithful, Imam Ali (PBUH) does not implement some of the governmental rulings mentioned in the Holy Qur'an, due to particular spatial conditions, in order to achieve a greater interest for Islam and the Muslim Community.

According to the following narration, it becomes clear that the implementation of the provisions of Shari'a punishments, such as execution and amputation of the thief's hand, should be avoided due to spatial conditions and in order to achieve a more important interest.

The text of the hadith according to Wasail Al Shia, vol 28, is as follows:

محمد بن يعقوب ، عن علي بن إبراهيم ، عن ابيه ، عن
ابن فضال ، عن يونس ابن يعقوب ، عن أبي مریم ، عن أبي
جعفر عليه السلام قال : قال أمير المؤمنين عليه السلام : لا يقام
على أحد حد بأرض العدو. (وسائل الشيعة، جلد 28)

“Imam Ali (PBUH) said: No Shari’a Punishment should be imposed on any person in the land of enemies.”

Based on this narration, it is clear that if the specific conditions of the place did not affect the implementation of the Shari'a ruling, there would be no difference in the implementation of the rules of Hudud (the mentioned punishments) between the land of the Muslims and the land of the enemies of Islam.

The role of social conditions

According to Islamic traditions, the Holy Prophet of Islam (PBUH), due to some special circumstances and the situation of society and the mentality of the people, refused to explain and execute the verdict of some people who he considered deserving of punishment.

According to a Hadith in Wasa'il al-Shi'ah, vol. 28, the Prophet of Islam said:

وعن محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن علي بن
 حديد، عن جميل بن دراج ، عن زرارة ، عن
 أحدهما عليهما السلام قال : قال رسول الله صلى الله عليه وآله :
 لولا أني أكره أن يقال: إن محمدا استعان بقوم حتى إذا ظفر
 بعدوه قتلهم ، لضربت أعناق قوم كثير. (وسائل الشيعة، ج 28،

ابواب حدّ المرتد)

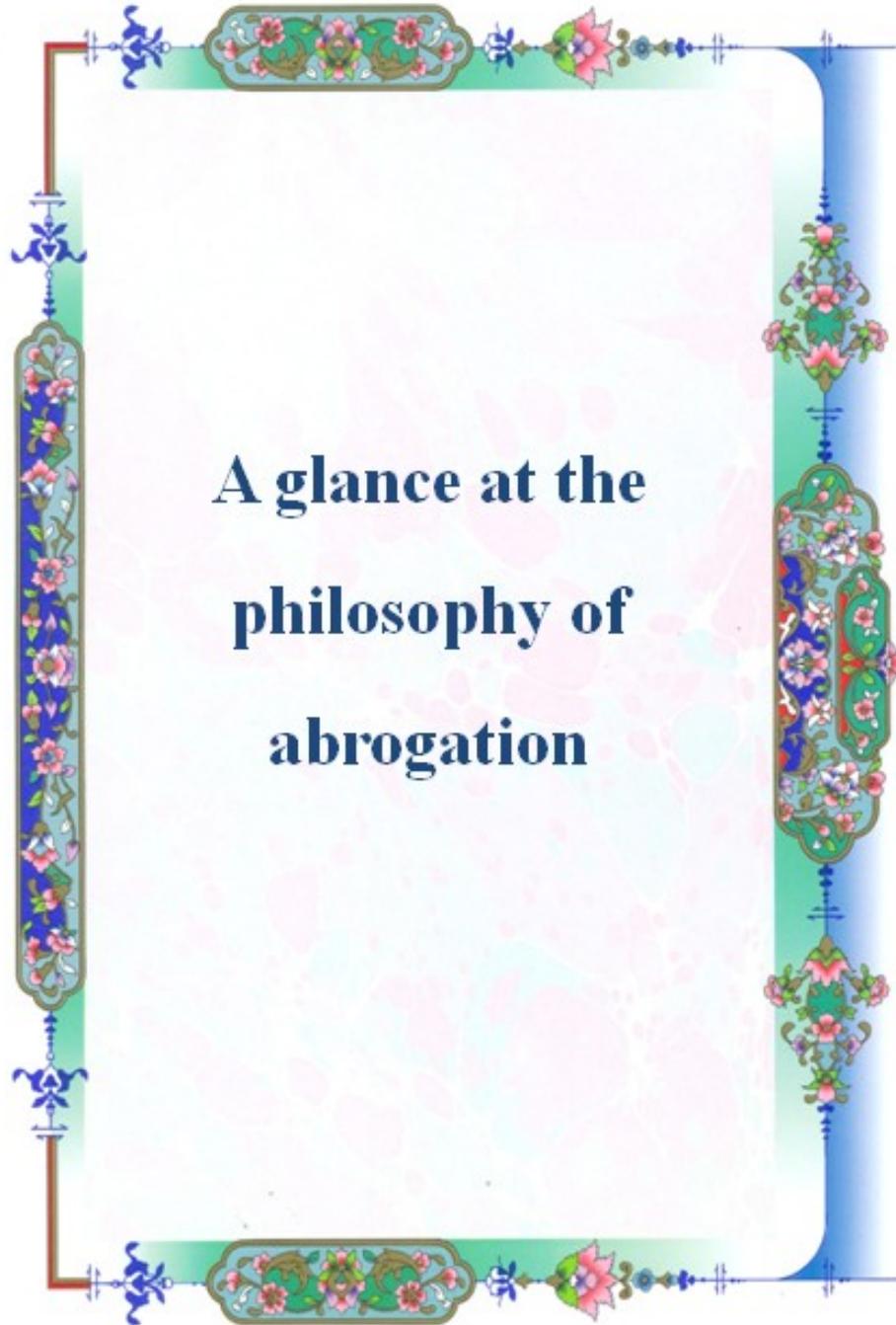
“If it were not for the fact that I do not like others to say: Muhammad took help from some individuals to fight the enemies, but after defeating his enemies, he killed those persons, I would have executed a large group.”

It is clear from this narration that the punishment of certain people was necessary according to the Holy Prophet of Islam, but in order to prevent people from being pessimistic towards the Prophet and to prevent himself from being accused of cowardice, he refrained from killing those people.

Therefore, if the special circumstances and the situation of the society had no role, the Prophet of Islam (PBUH) would never have

suspended the punishment of the mentioned people.

According to what has been stated, the requirements of time, place and special social conditions have an undeniable role on the explanation and implementation of the rules of Shari'a, especially governmental rulings.



A glance at the philosophy of abrogation

The issue of abrogation of some Islamic rules has been raised by many scholars and commentators of the Holy Quran. However, there is disagreement on the number of obsolete cases.

The following are examples of what has been approved by many Islamic scholars and commentators on the Glorious Qur'an:

First example:

The Verse 12 of Surah Al-Mujadalah is as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ
 صَدَقَةً ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ
 رَّحِيمٌ.

O believers, when you want to have a private conversation with the Messenger of God, you should give some alms donation to the needy people. This is better for you.

But in verse 13 of the same chapter, we recite:

أَلَسْتُمْ أَن تَقْدِمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا
 وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ
 وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ.

Were you afraid to give alms and donation to needy people before your private conversation? And since you did not do so and God forgave you, then perform the prayer and

pay the zakat and obey God and His Messenger, and God is aware of your behavior and deeds.

Many Islamic scholars believe that verse 13 of Surah Mujadala has abrogated verse 12 of the same chapter.

In other words, in verse 12, people are asked to pay a sum of money as alms to the poor if they want to speak privately with the Holy Prophet of Islam. However, verse 13, for reasons such as the refusal of many people to ask questions and talk privately with the Messenger of God (PBUH), revokes the above-mentioned ruling and abrogates the previous verse.

Second example:

Another example of the abrogation of Sharia law during the lifetime of the Holy Prophet of Islam (PBUH), according to many religious leaders, is the issue of changing the direction of Qibla from the Al-Aqsa Mosque in Jerusalem to the Kaaba in Mecca.

In other words, Muslims prayed to Al-Aqsa Mosque for a certain period of time by the order of the Prophet of God (PBUH).

However, after events such as the creation of suspicious issues and speculations by a group of Jews, and based on special circumstances of the time, the Holy Prophet of Islam, by stating the following verses in Surah Al-Baqarah,

ordered the Muslims to Pray towards the
Kaaba:

سيقول السفهاء من الناس ما ولئهم عن قبلتهم التي كانوا عليها
قل لله المشرق و المغرب يهدى من يشاء الى صراط مستقيم .
وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا
لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ
لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۗ
إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ . قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۗ
فَلَنُؤَلِّقَنَّكَ قِبْلَةً تَرْضَاهَا ۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ
لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ .

“The foolish among the people will say, "What has turned them away from their Qibla, which they used to face?" Say, To Allah belongs the east and the west. He guides whom He wills to a straight path.

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused

you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.

We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a Qibla with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do”.

Conclusion:

The two cases mentioned and many others have managerial and governmental dimension.

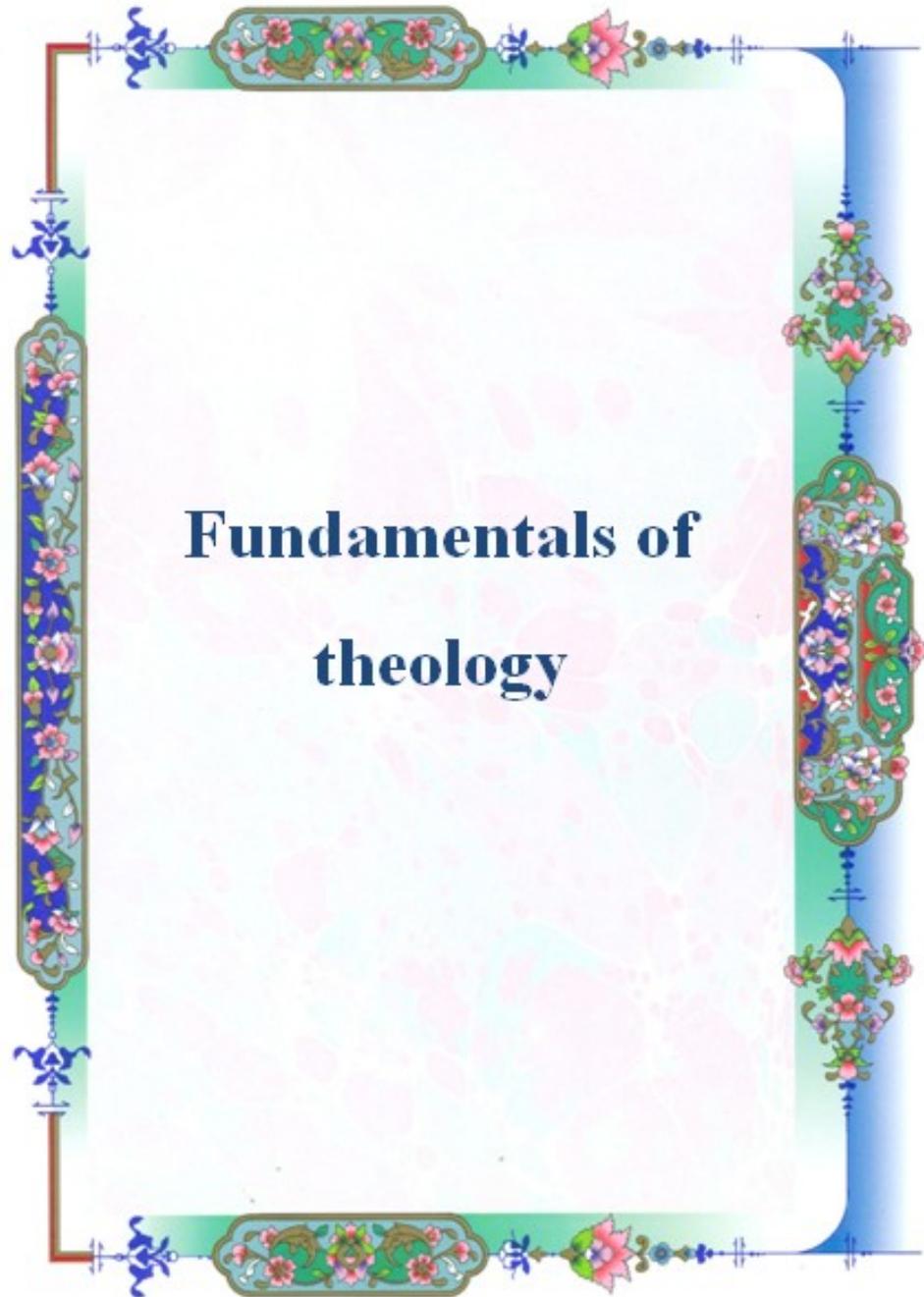
Although the issue of changing the Qibla has a devotional dimension due to its connection with prayer, but at the same time, considering the events before and after changing the Qibla, it becomes clear that this issue also had a governmental and political aspect, because the determination of the Qibla of Muslims has been an important symbol for the social and political position of the Prophet of Islam (PBUH) and the Islamic Ummah.

According to what has been said, a divine command has been communicated by God to

the Holy Prophet of Islam (PBUH) and the Muslims according to certain interests, but after a relatively short time, the situation changed. And certain changes in another period of time have caused the abrogation and deterioration of the previous Shari'a rules and the new instructions have replaced them.

The question that arises here is that: If in a short period of time, during the era of the Prophet of Islam, a change in social conditions has changed the previous ruling, then how can we expect that over the centuries? And the big changes that have taken place in various areas of the Islamic world and the managerial and governmental mechanisms, should we still

look at the Islamic governmental rulings appropriate to that time, as dogmatic and unchangeable rulings?



Fundamentals of theology

Fundamentals of theology

The topic of "fundamentals of theology" should be discussed before the topic of "principles of religion", because these fundamentals are the criteria of choosing any worldview and ideology. In other words, all the beliefs and principles of the worldview and the rules of religion must be based on these principles, and without considering them, the principles of religion, the branches of religion and the teachings of religion cannot be proven. We will discuss these principles in the following of this section.

Characteristics of the ideal religion

The philosophy of religion is to provide a program of material and spiritual life for human beings.

On the one hand, God is the creator of man and has placed in him great talents and ideals that put him in the position of searching and trying to choose a right path in accordance with those ideals.

On the other hand, the Lord of the world offers a plan and a road map which is named religion, to guide human being, in order to guarantee man's prosperity, success and happiness in this world and the hereafter.

Therefore, the divine religion must be in accordance with the lofty values and humane ideals, which are embedded in him by the Lord of the universe and the Creator of human.

Rejection of blind imitation in Islam

The religion of Islam rejects any imitation of worldview and the principles of religion and considers it in complete contradiction with divine values. The Holy Qur'an (in Surah Zukhruf, verses 23 to 25) says about this feature of Islam:

"وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ . قَالَ أُولَٰؤُ

جِئْتُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءُكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ

كَافِرُونَ . فَانْتَقَمْنَا مِنْهُمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ ."

And similarly, We did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following."

[Each warner] said, "Even if I brought you better guidance than that [religion] upon which you found your fathers?" They said, "Indeed we, in that with which you were sent, are disbelievers."

So, we took retribution from them; then see how was the end of the deniers.

We also recite in Surah Al-Baqarah, verse 170,
as follow:

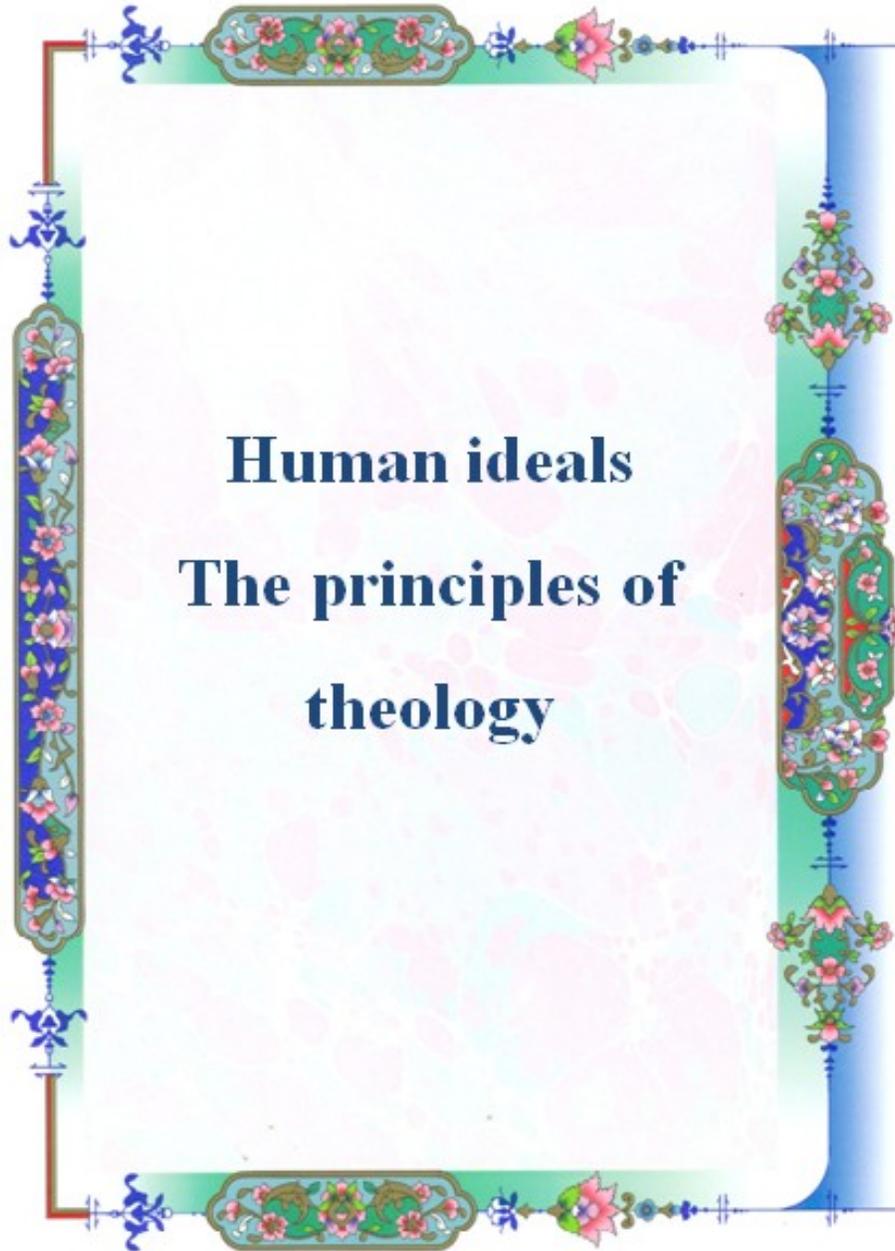
وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا

عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئاً وَلَا يَهْتَدُونَ.

And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?

According to these clear verses of the Holy Qur'an, blindly following the past generation and imitating the principles of beliefs is not accepted from the perspective of Islam, and everyone should be able to prove the

principles of his/her worldview and religion
with reason and rationality.



Human ideals
The principles of
theology

Human ideals

The principles of theology

Worldview encompasses the following three main topics:

- Ontology
- Methodology (Knowing the Path)
- Anthropology (knowing the Human being)

Ontology consists of a collection of intellectual subjects about the world and its origin of creation. Hence, ontology eventually leads to theology and monotheism.

Methodology, or Knowing the Path, encompasses topics on the happiness of humankind and the path to God, which is the

divine religion. Because such a path comes from the way of revelation (wahy), this topic in worldview leads to the concept of prophethood.

Anthropology is the topic of knowing the truth of humankind and its existential gem, which is the incorporeal soul that stays after death. Therefore, anthropology eventually leads to the topic of afterlife and resurrection.

A comprehensive religion must meet all the lofty human aspirations that human beings have dreamed of achieving throughout history.

These ideals are as follows:

1. Relying on rationality and sanctifying reason.
2. Promoting science and honoring knowledgeable people.
3. Human freedom and freedom of thought and expression.
4. Seeking justice and fighting oppression.
5. Equality and fraternity and the fight against oppressive discrimination and racism.
6. Dignity.
7. Responsibility.
8. Observance of fundamental human rights.
9. Observance of moral values.
10. Maintaining tolerance and forbearance.

11. Sanctification of love and affection (mercy).

12. Promoting peace and peaceful interaction with each other.

13. Moderation and avoidance of excess.

14. Maintaining democracy and the struggle against dictatorship in the administration of society.

15. Relying on purity and piety and strengthening the sense of human perfection.

16. Striving for the happiness and vitality for the individual and society.

17. Legalism and equality of all before the law, and observance of social discipline.

18. Comprehensiveness and attention to the physical and spiritual dimensions of human beings together, to ensure happiness in this world and the hereafter.

19. Harmony with the requirements of time and place within the framework of divine sacred values.

It is clear that if the Shari'a of Islam can meet all the mentioned principles and sacred ideals of human beings, then it can be considered as an eternal and stable school of thought and a valuable and worthy religion for all human beings in all ages and for all generations.

We believe that true Islam, has the ability to respond all these ideals.



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