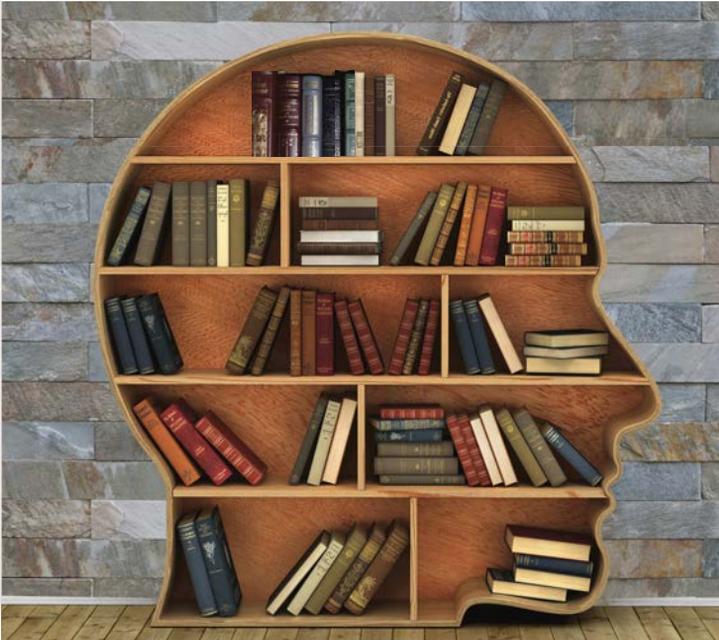


Mapping Intellectual Building and the Construction of Thought and Reason

MAPPING INTELLECTUAL BUILDING

AND THE CONSTRUCTION OF THOUGHT AND REASON



FATHI HASAN MALKAWI

IIIT Books-In-Brief Series

MAPPING INTELLECTUAL BUILDING

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Fathi Hasan Malkawi

Abridged by Banan F. Malkawi

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IIIT Books-in-Brief Series

The IIIT Books-in-Brief Series is a valuable collection of the Institute's key publications written in condensed form designed to give readers a core understanding of the main contents of the original. Produced in a short, easy to read, time-saving format, these companion synopses offer a close, carefully written overview of the larger publication and it is hoped will stimulate readers into further exploration of the original.

The issue of "thought" is complex, and its form and construction the subject of compelling modern discourse. Who is leading it and why? What is meant by the concept of 'thought'? What place does it hold, and in what relation does it stand to the concepts of knowledge, culture, philosophy, literature, and fiqh (deep understanding, jurisprudence)? Where do we find the study of the notion of "thought" in school and university education? How is its evolution in the Islamic heritage understood? What programs of study or tools can be presented to those who wish to advance their intellect to become thinkers? How can we develop a test to measure the level of intellectual construction and building in individuals, groups, or societies? What is the relationship between thought and language? And what is meant by 'schools of thought'?

It is not easy to provide specific answers for the many questions that come to mind on the issue of thought; however, it may be said that the Muslim youth are fed up with the disorientation that has been afflicting the Ummah since the nineteenth century. They are now dejected citizens due to the intellectual elites who continue to reproduce the idea of 'renaissance', without offering any practical steps to create it.

Intellectual building is a building characterized by organization and cohesion, with a foundational frame of reference that gives it a specific description and distinguishes it from others. Despite its cohesion and stability, this intellectual building is not fixed to a certain state of quantity

and quality, but rather continually changes in breadth and depth, and as some elements lose value, they may be replaced by new ones.

The subject of this building is thought, which is a distinguishing characteristic of human beings that the Creator has endowed – and dignified – within them. It is a trust of which each human being should take utmost care, striving to fulfill it with the requisites for sound growth, development, and improvement.

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Author's Preface

Muslim youth have been increasingly researching topics related to thought in the past few decades. Factors motivating this quest include disappointment with the scholarly-jurisprudential orientation that has characterized the intellectual movement since the era of Islamic Awakening (*al-Şaḥwa al-Islāmiyyah*) of the last quarter of the twentieth century, especially with the rise of non-traditional intellectual projects in the Muslim milieu.

Growing interest in Islamic intellectualism coincided with the surge in 'human development' projects. It is also a product of the Muslim youth's frustration with the Ummah's intellectual crisis in dealing with prevailing binary oppositions: heritage/modernity, independence/dependency, backwardness/ progress, identity/globalization, religious/civil, etc. This climate provoked many questions about ideas, thinkers, intellectual programs and schools, the relationship of these concepts, and their inter-connections and effects..

In presenting in-depth conceptualization and mapping of intellectual building, the methodology adopted in this book is not restrictive, nor is it exhaustive, in dealing with the concepts of the topic. This book is an invitation to think and an opportunity to employ appropriate means to develop one's intellectual building by contemplating questions about thought, its position vis-à-vis knowledge, culture, philosophy, literature, and religion, its evolution in Islamic heritage, its role in society and the Ummah, its relationship to language, means of measuring intellectual building in individuals, groups, and societies, and the significance of schools of thought and think tanks.

Chapter One

Thought in Islamic Sources

In addressing Islamic thought in particular, our frame of reference in this context is the Islamic frame of reference based on its principal sources, the Qur'an and the Sunnah, followed by the understanding of scholars of Islam – across the ages – of these primary sources, i.e. Islamic heritage or tradition. Diverse perspectives on the topic of thought emerged throughout Islamic history. Hence, we avoid confining the signification of thought (*fikr*) to certain ways it was understood, and misunderstood, in the exclusivity of the eras of Islamic heritage.

Thought in the Qur'an and the Sunnah

Thought (*fikr*) is an internal process expressed in one's action, and it is the name of the fruit of such action. Thought is the action of reason, insight and observation (*i'māl al-naẓar*), or contemplation (*taffakur*). Thought is also a noun referring to the outcome of this action. *Fikr* in Arabic means to effectuate mental activity; hence, the individual is a thinker (*mufakkir*). To think on a matter is to contemplate it. God says: "For he thought [*fakkara*] and he [deliberated]" (74:18).

Thinking is the mental activity relying on what is known to reach what is unknown. The concept of *fikr* occurs in the Qur'an in eighteen places, in five forms, all of which are in verb forms, as follows: *Fakkara*, one time: (74:18); *Yatafakkarū*, two times: (7:184), (30:8); *Tatafakkarū*, one time: (34:46); *Yatafakkarūn*, eleven times: (3:191), (7:176), (10:24), (13:3), (16:11, 44, 69), (30:21), (39:42), (45:13), (59:21); and *Tatafakkarūn*, three times: (2:219, 266), (6:50).

Tafakkur does not mean the mere passing of thoughts in the mind in an ordinary way, rather, it denotes awareness, pursuit, repeated reflection, and following-through on the matter under consideration. The term applies to both eschatological matters of the Hereafter and what relates to the relationship of individuals to their Lord, and also to temporal matters that entail benefit to the individual, society, and the Ummah in both realms, as God says in *Surah al-Baqarah* "...Thus Allah makes clear to you His Signs: in order that you may consider-[give thought], (their bearings) on this life and the Hereafter" (2:219-220).

Moreover, the meaning of *fikr* and *tafakkur* occurs frequently in the

Qur'an through other terms, such as *tadabbur* (forethought), *i'tibār* (learning lessons), *ʿaql* (mind/reason), and *naẓar* (sight/insight). It is possible to deduce from the totality of Qur'anic verses that deal with thought a set of specific indications that convey the meaning of the concept:

- 1) It is the process of exerting mental effort, or engaging reason in matters that are known in order to achieve new specific aims and purposes.
- 2) It is an activity accomplished by repeating, continuing, and reflecting on involvement in intellectual concerns with a view to achieve desired outcomes.
- 3) There is material for *tafakkur* that necessitates mental focus and contemplation upon its elements and implications.
- 4) What is important is the outcome of *tafakkur*: drawing lessons and learning, which is a new acquisition of knowledge, followed by putting this knowledge to use.

In the Prophetic Tradition, the concept of thought occurs numerous in the compilations of the Sunnah, where the meaning is relayed by diverse terms such as *ʿaql*, *naẓar*, and *tadabbur*. The term *tafakkur* is the subject of the Hadith: “Contemplate (think upon) all things but do not contemplate the actual Being of God.”¹

Thought in Islamic Heritage

The terms *fikr* and *tafakkur* appear in the titles of many of the works of scholars in Islamic heritage (*turāth*), considering that the effort exerted by the authors is but a product of their thought. This does not mean that ‘thought’ itself is the subject of their books. Numerous other books, however, do deal specifically with the subject of thought, appearing in the books of diverse sciences such as *ʿaqīdah* (creed), *kalām* (Islamic theology), *uṣūl al-fiqh* (Fundamentals of Jurisprudence), *tafsīr* (Qur'anic exegesis), not to mention Sufi and *tazkiyah* treatises. It is important to understand how the subject was understood in Islamic heritage, how its denotations were explained, and under which contexts the term developed in its different conceptual variations.

It would suffice here to refer to three scholars who lived in entirely different eras of Islamic history, each of whom had his particular background, school of thought, and circumstances; yet, their presentation of the issues of reason and thought are nearly congruent. They are: Al-Hārith al-Muḥāsibī (d. 243 AH), Abū Hāmid al-Ghazālī (d. 505 AH), and Ibn Qayyim al-Jawziyyah (d. 751 AH).

In *Kitāb al-‘Aql wa Fahm al-Qur’ān* (The Book on Reason and Understanding the Qur’an), Imam al-Muḥāsibī elaborates his position on the argumentation around the soundness of related Hadiths concerning reason, ‘*aql*, and is written in reaction to the culture of his age, known as the era of Mu‘tazilite thought (Era of Rationality). He emphasizes the necessity for the believer to comprehend by reason (*ya‘qil*) what is in the Book of Allah; that is, to have deep understanding and elucidation of it.²

On the significance and central role of ‘*aql*, al-Muḥāsibī argues that individuals cannot function independently of thinking, reflecting, and remembering. It is only through prolonged and meticulous pondering, reflection, and repeated thought that one attains wisdom and enhances their knowledge and worldview.³ Firm belief in God comes through such contemplation upon the verses of the Qur’an, and by forethinking the ultimate outcomes.⁴ Those who practice such devotional mental activities are the people of reason and rationality: “*ulū al-albāb*.”⁵ God is known only by reason, and is obeyed only by knowledge.⁶ Al-Muḥāsibī renders that the level of faith determines the level of rationality and comprehension, and the level of rationality determines the level of acquisition of knowledge.⁷

Abū Hāmid al-Ghazālī wrote a valuable section entitled “*Kitāb al-Tafakkur*” (The Book of Contemplation) as part of his famous work *Iḥyā’ ‘Ulūm al-Dīn* (Revival of Religious Sciences), in which he discusses the virtue of contemplation, elucidates the reality and outcomes of thought, and the method of contemplating God’s creation.⁸ He asserts that thought is the beginning and key to all good. All sciences, knowledge, actions, and everything related to them are products of thought. Thought transforms into knowledge, knowledge conditions the heart, and, as an outcome, influences one’s actions and deeds.⁹

Ibn Qayyim al-Jawziyyah also wrote a voluminous book on the merit of knowledge, thought, and contemplation, entitled *Miftāḥ Dār al-Sa‘ādah wa Manshūr Wilāyat Ahl al-‘Ilm wa al-‘Irādah* (The Key to the Abode of Happiness and the Decree of the Sovereignty of Knowledge and Will). He posits that the degrees of happiness and success are achieved through two means: knowledge and will, where will is the gate to attainment of happiness, and knowledge is the key to that gate, the opening of which is dependent on knowledge.¹⁰

Al-Jawziyyah emphasizes that *tafakkur* (contemplation) and *tadhakkur* (remembrance), as they occur in the Qur'an, are the basis of Divine guidance and success, and the two pivots of happiness. Contemplation is the search of the heart to acquire from the knowledge already attained knowledge that is yet to be attained. This knowledge guides the individual on what to seek and what to shun.¹¹

Thought as *Tawhīd*, *Tazkiyah*, and *ʿUmrān*

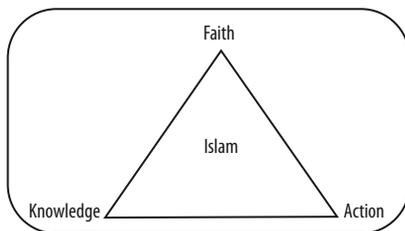
On aspects of *tazkiyah* (purification of the self), we emphasize that the processes of rationalization, contemplation, and remembrance undertaken by a person in order to attain *taqwa* (piety), *zuhd* (asceticism or disinclination towards worldly life), and quest for the afterlife do not necessarily mean that the person should not obtain a good share of worldly life. The share of worldly life includes interacting with scholars, traveling in quest of knowledge, seeking provisions of life, and acquiring professional skills such as in trade, agriculture, and occupation, all of which require the practice of reason, thought, and remembrance. Contemplation and remembrance are essential practices for the reward of believers, and are necessary activities for the development of life on earth (*ʿumrān*).

Pondering upon Qur'anic verses, contemplating universal and cosmic signs related by these verses, and deriving lessons from the stories of the past generations, all lead to belief in the Creator, His oneness, His names and attributes (*tawhīd*). Thereupon, striving towards the purification of the soul (*tazkiyah*) with the intent of seeking the pleasure of this One Creator and avoiding His displeasure becomes a natural outcome. This journey entails prolonged contemplation, reflection, and drawing lessons, which all lead to building thought, knowledge, understanding, and discovery. Civilizational customs, laws, and theories emerge from intellectual elaborations on such knowledge and discoveries. The value of these sciences and discoveries is in their practical implementation and real benefits for cultivation and development on earth (*ʿumrān*). Believers combine the knowledge of manifest matters of this world with the fact that it is a path to the Hereafter.

If the unison of the triad *tawhīd*, *tazkiyah*, and *ʿumrān* is actualized, then the cosmic, psychological, social, and historical signs, as well as the signs of the Qur'an as a whole would become themes for contemplation, forethought, and deriving lessons, and topics for research that expands the frontiers of knowledge and elevates Muslim societies to advance and develop, and indeed become pioneers.

Thought as Belief, Knowledge, and Action

If Islam in its essence is faith, knowledge, and action, wherein then lies the position of thought relative to these three concepts? Indeed, thought is a fundamental element of these three components, as Ibn al-Qayyim says: “The basis of every theoretical *knowledge* and practical *action* is *ideas and thoughts*.”¹²



A. The Relationship between Faith and Knowledge

The relationship between faith and knowledge is, in reality, the relationship between faith and thought, for faith in Islam is an intellectual responsibility that is actualized through rationalization of the subjects of faith, knowledge of its realities, remembrance of its elements, and consideration of its contents. Thus, faith without this knowledge is a degradation of the responsibility of the human being, and a deprivation of their dignity. In this connection, the knowledgeable and the ignorant are not on equal footing, for the knowledgeable is secure by virtue of his/her faith, while the faith of the ignorant is shaken at the first trial; God says: “Say: ‘Are those equal, those who know and those who do not know?’ It is those who are endowed with understanding that receive admonition” (39:9).

God associates *īmān* (faith) with *‘ilm* (knowledge) in numerous Qur’anic verses, including: “But those endowed with knowledge and faith will say: ‘Indeed you did tarry, within Allah’s Decree, to the Day of Resurrection, and this is the Day of Resurrection: but you - you were not aware!’” (30:56). *‘Ilm* in the Islamic view is knowledge in the broad Qur’anic sense, which includes science of things (natural and physical sciences), facts of behavior, psychology, and society (human and social sciences), and knowledge of creed and matters of belief (religious sciences). The society that Islam seeks to build is one in which faith and knowledge are complementary and integrated, and where there is association and connectedness between the *‘faith* of the scholars’ from all scientific specializations and the *‘knowledge* of the believers’ who specialize in them.

B. The Relationship between Faith and Action

In the Qur’an, there are fifty-one verses in which faith is associated with good action, such as the verse: “Allah has promised to those

among you who believe, and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power) [succession and vicegerency]” (24:55), and numerous other verses that denounce disassociation and disharmony between faith and action.

The association of “those who believe and perform good deeds” in the Qur’an occurs in most verses in the plural form. Those who believe are a group, and those who perform righteous deeds are a group. The believing community unites on the basis of knowledge, and its deeds materialize in accordance with such knowledge. In this is a significant indication towards the realization of the civilizational revival of the Ummah, which entails a common vision for the community, which is faith, and this faith is the catalyst for righteous deeds.¹³

C. The Relationship between Knowledge and Action

The concept of *‘ibādah* (worship) in Islam is broad. It encompasses all the voluntary actions performed by an individual seeking God’s reward by implementing the precepts and laws of religion. Knowledge of whether the action performed brings one near to God requires awareness of God’s commands, then implementation of them. Thus, religious scholars emphasize “*Iqtidā’ al-‘ilm al-‘amal*” (knowledge necessitates action) and essential correlation between knowledge and action.¹⁴ Al-Rāghib al-Isfahānī says, “worship is of two facets: knowledge and action. The two ought to be connected, because knowledge is the foundation and action is the building. A foundation without a building is valueless, and the building cannot be firmly established without the foundation. Likewise, knowledge is of no benefit if not accompanied by action, and action is of no benefit without knowledge.”¹⁵

This emphasis is most evident in the words of the Prophet (ṢAAS)* that action is knowledge: “...A little work is fruitful if accompanied by knowledge, and much work is of no value if based on ignorance.”¹⁶ The association of knowledge with action is akin to the association of faith with Islam (submission), for faith (*‘īmān*) is measured by knowledge, and exoteric Islam is measured by action.

God’s messages to the Messengers are reformist ideas, embodying a worldview, intended to be ideas that people would embrace,

* (ṢAAS) – *Ṣallā Allāhu ‘alayhi wa sallam*: May the peace and blessings of God be upon him. Said whenever the name of the Prophet Muhammed is mentioned.

concerning the Creator and creations, and about life and the purpose of human life. The messages include systems and regulations of relations between people to achieve security, justice, and material wellbeing, as well as worldly welfare. This is the measure of God's judgement in the Hereafter. These messages are ideas, and practical exercises of these ideas. Until today, hundreds of millions of people continue to adhere to these ideas and practice them.

The relationship between knowledge and thought may be summed up as follows:

- a) Knowledge needs thought to be validated: knowledge is not legitimate unless it is beneficial, and is not beneficial unless it embodies thought.
- b) Thought needs knowledge to be credible: thought is not sound unless it is real and factual, and is not real unless it embodies knowledge.”¹⁷

The relationship between faith, knowledge, and action may also be summed up as follows: Knowledge yields and increases faith, and faith is manifested by action and implementation.

The Term ‘Islamic Thought’

The term ‘Islamic thought’ is a modern term that gained currency in the twentieth century, in particular to distinguish what Muslim thinkers intend as an authentic alternative to the elements of imported Western thought. This term was not known in Islamic heritage, even though the concept of thought and contemplation in the Qur’an and in Islamic tradition is a deep-rooted and longstanding concept.

What we refer to as ‘Islamic thought’ presently was commonly referred to using other terms, such as *‘ilm* (knowledge) and *fiqh* (deep understanding), in the early writings of Islamic history. The term *fiqh* was used in the general sense, meaning “absolute understanding,” as derived from Qur’anic texts, and the texts of the Hadith, before it became a term that refers to a particular category of religious sciences (jurisprudence).

With successive defeats, political fragmentation, and intellectual chaos experienced by the Muslim Ummah in later centuries, and colonialism, some Muslim scholars began to discuss the relationship of the Islamic East with the European West, the need to benefit from the sciences of the West, and the issue of renaissance (*nahḍah*). Their writings were

growing distinct from the traditional Islamic jurisprudential scholarship, and came to be crystallized in the concept of ‘Islamic thought’ in contrast to ‘Western thought.’

Many traditional Islamic circles remain unwelcoming of the term ‘Islamic thought,’ preferring instead to engage with Islamic sciences within their traditional frameworks as they emerged in the first five Hijri centuries. Many of them consider the term *fikr* a departure from authentic knowledge. They view the focus on Islamic thought, which is rooted in rational criticism and *maqāṣidi* (intents of religion) approach, to be a devaluation of the sacred texts and a means to escape their requisites.

Nonetheless, there have been numerous writers and activists whose Islamic identity and belonging cannot be doubted, who have made valuable intellectual, scientific, and practical contributions in service of Islam and the Muslim Ummah. Such figures come from diverse disciplinary backgrounds, engineers, doctors, chemists, physicists, psychologists, and so forth. However, some figures who attempted to identify themselves with the field of Islamic thought were in fact intruders on Islamic thought, who ignited within its circles marginal battles and controversies that consumed an enormous amount of time and effort. Perhaps such controversies were the product of erroneous intellectual judgements, or sincere attempts that were lacking in knowledge. Yet there were also those who were maliciously motivated, intending to cause intellectual chaos and confusion in Muslim societies.

Sixth: Thought and Emotion

Intellectual building is not mere arid intellectual exercise devoid of emotions and feelings, but is rather belief that fuels action, and it is a mental and conscience state that produces modes of conduct and interaction with ideas, things, and people. While thought is one’s self-consciousness and consciousness of one’s surroundings, human feelings are a fundamental element of one’s self and existence. Consciousness of these feelings is no less important than consciousness of the knowledge necessary for making suitable decisions or performing particular actions. When you *judge* an idea to be good or bad, and when you *decide* that that idea is positive or negative, does this not mean that you are responding to the question: How do you *feel* towards such idea?

Imam al-Bukhāri related that the Prophet said: “A judge should not

make judgement between two persons while he is angry.”¹⁸ This Hadith fundamentally helps forward an understanding of the relationship between thought and emotion. It is known that when a person is anxious, angry, frustrated, or shy, and struggles against feelings of pain and bitterness, all of these are states that hamper the ability to think sensibly. Resources in the field of psychotherapy put forward the insight of cognitive behavioral therapy that “you can change your feelings by changing your thoughts.”¹⁹ It is important for a person to observe how feelings distort thinking, and lead to distortions and fallacies in thinking that deepen the psychological feelings with which the person started. Obtaining suitable treatments and techniques can help him or her think in a more balanced and mature manner, and make wiser choices.²⁰

While the Qur’an speaks numerously of thought processes such as contemplation, remembrance, and forethought, the examples of emotions, feelings and reactions in the Qur’an are of no less significance in guiding the soul and in balancing the human personality. The Qur’an is full with emphasis on love, affection, compassion, devotion, kindness, and mercy: between spouses, between parents and children, between relatives, between brothers and sisters in faith, and even between those who are partners in humanity, not to mention mercy and compassion to animals. Furthermore, the Qur’an is decisive in considering the heart (*qalb*) a tool of understanding, comprehension, rationality, and perception, and then a tool for belief or unbelief (See, for example, verses 22:46, 7:179, 4:155, 5:41). The Hadith of the Prophet is also decisive in attributing righteousness and corruption to the heart; “Surely, in the body there is a piece of flesh; if it is sound, the whole body is sound, and if it is corrupted, the whole body is corrupted, and that is surely the heart.”²¹

Chapter Two

Intellectual Building and Its Levels

Intellectual building is a ‘process’ that takes place in accordance with a particular conceptualization, passes through successive stages, and reaches manifold levels. Variation in the level of intellectual building is not limited to individuals, but could apply to a group, society, or the Ummah. This variation is manifested in between the degrees of intellectual richness and intellectual bankruptcy. It is also not confined

to the level of intellectual building, but could also relate to the extent of interest in the world of ideas, in contrast to interest in the world of things or the world of people.

Intellectual Building: A Building in Thought

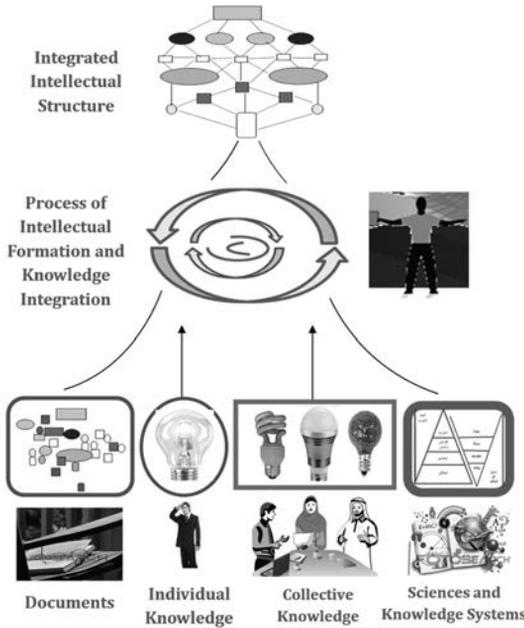
Intellectual building is a title consisting of two words: building and thought, both are key words in human activity, each of which is the verbal noun of “doing” an action, and each refers to the action and to the result of such action. Engagement in thought is one of the noblest endeavors. Thought does not arise in an individual as a complete corpus, nor is it acquired from those who provide it as a lump sum, rather it is built by the individual, one brick over another.

The concept of building is accompanied by planning, design, and organization, as opposed to haphazard stacking and accumulation. The concept of thought is accompanied by knowledge that is firm, culture that is comprehensive, and awareness that is well guided, as opposed to imitation without firm knowledge, dependence without guidance, and blind fanaticism without insight. The actions of those who are lacking in thought are subservient to whim, whether it is their own whims, or that of others.

Intellectual building is the building of the human being, characterized by movement, development, change, and growth within the human being, where the personality of the individual is formed as a result of his or her intellectual and psychological building. And while intellectual building relates to the aspects of beliefs and rational convictions – with what they entail of facts, concepts, principles and theories – the psychological building, on the other hand, has to do primarily with the emotional and reactionary aspects, where the will, motivations, and feelings govern the practical behavior of the human being. Just as human beings need education and development in the intellectual-rational aspect, they need education and development in the psychological-emotional aspect as well, and each of the two aspects has its materials and techniques in education and development.

Thought is the product of the thinking process, and the thinking process is an internal mental activity that the individual performs consciously or unconsciously. This process includes the passing of thoughts, imaginings and sensory or reactive perceptions that precede or accompany the individual’s manifest behavior or conduct. Thus, thought is a human effort that may be either correct or incorrect, and

so is not characterized by infallibility or sanctity. The extent to which this thought is based on true revelation and sound reason, and in agreement with facts and nature, determines its closeness to correctness and distance from error.



Illustrative chart showing the sources of Intellectual Building and the building process

Stages and Levels of Intellectual Building

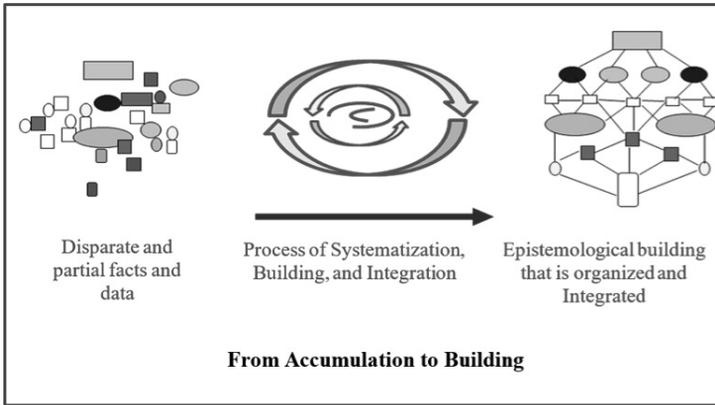
Islamic psychologist Malik Badri delves deeply into the issue of contemplation from an Islamic perspective. In examining the status of believers in their relationship with God, he concludes that human thinking passes through four stages. All people, believers and non-believers, share in common the first and second stage, while the believers move to the third stage, and some of them advance to the fourth stage. Badri does not give particular names to the first three stages, with the exception of the fourth stage, which he calls the stage of ‘spiritual cognition’ (*shuhūd*).

The table on the following page describes the four stages of contemplation Badri describes.²²

In his discussion of civilizational building, Malik Bennabi differentiates between building and heaping. He considers that the Muslim civilization remained ‘outside of history’ for a long period until it awakened at the end of the nineteenth century and early twentieth

Characteristics of the Stage	Stage of Contemplation
Contemplating knowledge that is acquired through sensory perception or abstract imagination, thereby acquiring theoretical knowledge upon which one constructs practical applications. It is a purely mental stage, often devoid of emotional aspects (i.e. cold knowledge)	Stage 1: Material Perception
Progressing from mere awareness of perceived object to an awareness infused with emotional perception of the object's beauty and perfection, thereby acquiring a state of fine appreciation and reactive savoring.	Stage 2: Reactive Appreciation
Progressing from perceiving beauty of creation to discovering the Creator of this perfected beauty, recognizing His Greatness and Benevolence, submission to Him, and sincerity in His worship.	Stage 3: Belief
Progressing from perception of Creator and worship of Him to a state of emotional transparency and elevated consciousness, feeling in the presence of the Heavenly realm, experiencing what is beyond verbal description. This is the stage Sufis call the state of ' <i>shuhūd</i> '	Stage 4: Spiritual Cognition

century to reformist appeals urging civilizational renaissance. However, such efforts settled for merely importing the products of civilization from others. Civilization consists of material products that have their own essence, thought, tools, and systems, which cannot be sold or loaned, because they represent the inherent characteristics of the society that builds it. A society that imports the products along with their thought and essence will have forfeited its civilizational identity and becomes an extension of the society from which it imported. A society that imports the products of civilization without their essence and thought simply heaps and accumulates structures devoid of essence, and collects piles of things that contain no thought. Civilization in any society, in the view of Bennabi, 'gives birth' to its products, and imbues them with its own essence, spirit, and thought. The Muslim world failed to build a civilization because it confined itself to heaping material products.²³



Civilizational building in society is actualized when the realm of persons innovates the realm of ideas, which persons utilize in producing the realm of things. All people perish, and most objects wear out and diminish in value, whereas for ideas, some are alive, enduring, and indispensable irrespective of the passage of time; and some are dead ideas that may be discarded without loss; while others are fatal, and must be discarded.

On the level of the individual, and while there is appearance of harmony between the different levels of thought among the circle of thinkers, this does not mean that all members of this circle have one and the same methodology in their process of thinking. The factors influencing – or incorporated into – their thinking also vary, as individuals possess distinguished intellectual and behavioral characteristics. The chart on the following page explains.

These characterizations do not have dividing boundaries or preferential hierarchy among them, and it is easy to distinguish individuals who have varying levels of characteristics of each category. There are other descriptions that may fall within or outside these categories, such as literati, researcher, writer, analyst, consultant, expert, technician, etc. Thought is the content that characterizes the personality whom we call a *thinker*. Some of this content may be shared at varying levels with other personalities. These contents are clear and stable in each of these personalities, to a point where you could describe the intellectual foundation of each personality and the degree of their intellectual richness, depth, and diversity compared to others in the category.

Characteristics	Category
One who specializes in a specific category of knowledge, such as social science, humanities, or sub-fields (e.g. a religious science).	Specialist
One whose specialization serves to produce related theories, thus innovating in the field, expanding its horizons and solving problems.	Scholar
One who is a specialist or scholar in a particular field, and has other interests in general issues like language, arts, and politics. Knowledge in these interests is acquired through personal efforts (reading, dialogues with others) rather than through formal academic studies.	Cultured Intellectual
One who possesses specialty, culture, and thought, and employs them to influence others and transform their mindset and actions to what he or she advocates.	<i>Dā`iyah</i> (advocate)
One who has a defined view to reforming and changing a current reality, solving its problems, in particular problems related to social, economic, political, educational, or religious issues.	Reformer
One who builds theoretical views of issues, raises general questions, critiques prevalent intellectual formulations, exposes inherent contradictions, and posits new conceptual systems. Their focus is universal rather than particular, engaging in much reflection, investigation, reconsideration of prevalent or habitual knowledge. ²⁴	Philosopher

And since we can discuss intellectual richness, we are also able to discuss intellectual poverty, intellectual emptiness, intellectual bankruptcy, or intellectual sterility, etc., to describe the state of intellectual weakness characterizing an individual, a segment of society, or a generation of people.

Dialogue of Knowledge and Thought

Human thought is prone to be correct or incorrect. We aim to grasp what is correct in thought in accordance with the Islamic frame of reference which we espouse. Thought which is deemed correct – in the field of Islamic thought – is deemed so because it is congruent with what is religiously established. For thought to be deemed correct, it must offer depth and benefit to life.

One cannot discuss thought in isolation from knowledge. Some seekers of knowledge, particularly in religious sciences, prefer to use the term *‘ilm* (knowledge or science) in its limited context as explained by traditional scholars of Islam. Hence, they choose to deal exclusively with its familiar topics that are discussed in the texts of religious sciences and the books of Islamic heritage, beginning with the virtue of *‘ilm* and *‘ulamā* (scholars), and encouraging the acquisition of knowledge. Some students of religious sciences exhibit a spirit of fanaticism for a particular branch of knowledge (e.g. *fiqh*, Hadith, or *tafsīr*). Yet, what is important is the aim and purpose of *‘ilm*; insofar as increasing connectedness with God and achieving benefit for His creation. The merit of any knowledge increases when it is more desired and urgently needed.²⁵

It is not the intent here to draw a comparison between knowledge and thought to bestow superiority to one over the other. Similarly, we do not want to give thought priority over culture, *da‘wah* (religious call), or philosophy, etc., for knowledge is thought, culture is thought, and philosophy is thought: all of these are products of human thought at different levels and diverse specifications. We strive to deal with all of it as Islamic thought. *‘Alī ibn Abī Ṭālib* says in *Nahj al-Balāgha*, "... there is no knowledge superior to *tafakkur* (contemplation)...and there is nothing of greater nobility than knowledge..."²⁶

The task of differentiating between *fikr* and *‘ilm* is dependent on the term rather than the concept. The term *‘ilm* (science/knowledge) is old, referring to the extent of knowledge that a human being acquires about a particular subject, in a purposeful manner, with a specific goal, and is characterized by a degree of organization, institutions, curricula, and particular methodology. *Fikr* (thought), on the other hand, is a modern term that connotes the totality of perceptions, opinions, and principles attained by human thinking with a view to understanding the subject and analyzing its elements, causes, and effects, and the relationship of this subject to prevailing reality.

On this basis, we ask: who is a thinker? A thinker is not a description of any person who practices thinking, for all people think consciously or unconsciously, and hence, all people have thought. The description of ‘thinker’ is given to the person who possesses an intellectual building characterized by clarity, consistency, and integration, and the ability to produce thought that distinguishes him or her from the vast majority of people, which merits naming that person a thinker. It is an

intellectual exercise to ponder the position of the thinker vis-à-vis other categories, such as the specialist, cultured, reformer, philosopher, etc.

Movement of Thought, and Thought of the Movement

The belonging of the individual to a school of thought or movement with a particular frame of reference influences the intellectual building of the individual. It is difficult to conceive of a movement that is not driven by thought. The questions that then remain relate to which type of thought will the movement adopt, who are the thinkers among its ranks, what is the value and relevance of this thought to the movement's objectives, and what programs will it develop to revive and expand the horizons of this thought. Thought is the movement of the mind when the thinker innovates his or her idea, hence, thought and movement are associated concepts.

Yet, it also possible for an idea to be deprived of a movement if it lacks proponents who would actualize it. In such a case, the idea will be devoid of value and significance to be influential, effective, or create any envisioned change. For thought to become manifested in a movement, two conditions should be met: the first is for this thought to be adopted by people who would put it to motion in real life (moving from thought to action), and the second is for this movement from thought to action to be implemented and produce change in reality.

In contemporary reform movements, the term *harakah* (movement) indicates a desire to change the prevailing status quo. Hence, it connotes the presence of a group or organization that moves within the prevailing reality with a view to changing it using particular means. Accordingly, Islam is a movement aimed to create change in the prevailing reality from the time of its revelation. The succession of Divine Messages are a movement of religion and a renewal in Revealed Laws. Islamic history witnessed opposition movements since its early centuries. Numerous Islamic movements that emerged later were of a political and religious reform nature, such as the movements of Shaykh Muḥammad ibn ʿAbd al-Wahhāb in Najd, Shah Walī Allah al-Dehlawī in India, Muḥammad ibn ʿAlī al-Sanūsī in North Africa, etc., not to mention movements of a mystic Sufi character. Later reform movements emerged in the late nineteenth and early twentieth century in reaction to colonialism and the weakness of the Muslim Ummah, influenced by Jamal al-Din al-Afghani and his disciple Muhammad ʿAbduh, and later Muhammad Rashid Rida, and subsequently Hassan

al-Banna and the establishment of the Muslim Brotherhood movement.

The title “Thought of Movement and Movement of Thought” was mentioned by Taha Jabir Alalwani in reference to what he called “Movement of the Ummah” and what it entails of efforts to crystallize “the contemporary and alternative Islamic intellectual framework.” The aim of this is to “nourish the movement of the Ummah with the necessary intellectual sustenance that it lacks.”²⁷ He emphasizes the need for thoroughly investigating and critiquing the movement of Islamic thought from its initial revelation to the present, and the need for collective specialized institutions to supply the Ummah’s movement with the needed intellectual awareness and leaderships.²⁸

In a different approach, Ahmad al-Raysuni presents “Critique of Islamic Movements: Between Thought of the Movement and the Movement of Thought,” in which he observes that the development of politically-concerned Islamic movements did not measure up to the required standard in producing thinkers, scholars, and researchers in the field, except a select few who emerged incidentally. The thought of the movement that actually emerged was thought in service of the movement itself, and the demands of the battle; a thought that defends the positions, choices, and interests of the movement. This is what he terms “*fikr al-harakah*” (thought of the movement), which is more akin to party thought or the partisan mentality. This thought of the movement failed to cope with developments or innovate progress, within or around these movements themselves. What is needed today, al-Raysuni asserts, is a movement of renewal and *ijtihad*, free and creative thought, unleashing and driving ‘the movement of thought’ without subjugation to the thought of the movement.²⁹

Thought and movement are entwined, yet it is thought that should lead any movement that seeks reform, change, innovation, continuous productivity, and contribution, whereby the movement of thought is what generates the thought of the movement. However, when the movement precedes thought, and the thought of the movement governs the movement of thought, this is a prelude to regressing to a position of reaction, losing agency to effectuate change, and falling hostage to an intellectual monochrome that repels intellectual capabilities of other colors. This is where the movement becomes confined to a state of consumption that depletes its available resources, forcing it to import and be dependent, because it lacks intellectual richness, initiative, development, and renewal.

Schools of Thought

The term ‘intellectual project’ describes the intellectual building and contributions of the individual. Yet intellectual project may also be an attribute of a group of people who share in common one intellectual building or belong to one school of thought. A school of thought may be a reformist association, a religious movement, a political party, or a specialized scientific group, or it may be a broad intellectual current that encompasses substantial segments of society, or which predominate in society as a whole. Adherents of a school of thought may adopt a particular paradigm or approach in thought (such as Sufi, Salafi, or philosophical schools), or adopt varying paradigms and approaches within one frame of reference (such as the different jurisprudential schools *madhāhib*). Examples of schools of thought include the Muslim Brotherhood, The Frankfurt School of Philosophy, The Chicago School of Economics, The Vienna Circle, and the Salafi School.

A school of thought is often distinguished by having key figures and pioneers, whose writings become references on the positions of their school, and who share common ideas, hopes, and ambitions that they strive to achieve in cooperation with other followers of the school. Schools of thought commonly have professional or scientific associations that are active in transmitting the thought of the school through publishing scholarly works and periodicals and holding conferences and seminars.

The intellectual building of a school of thought is a set of ideas (beliefs) and aspirations (feelings) that constitute the individuals’ view of themselves individually, of their society, society’s history, present, and future, reality of the world around them, and of the method of change required to reform this reality and solve its problems. Members of a school of thought share in common the general ideas and aspirations of the school, but they may also not be completely convergent, considering the innate differences between individuals and their thoughts. Two matters need to exist in balanced combination: on the one hand, intellectual commonalities allow for cooperation in achieving common goals of the group, society, or Ummah, and on the other hand, diversity in talents, capabilities, and inclinations allow integration of the varied experiences among individuals of the group, segments of society, and communities that make up the Ummah.

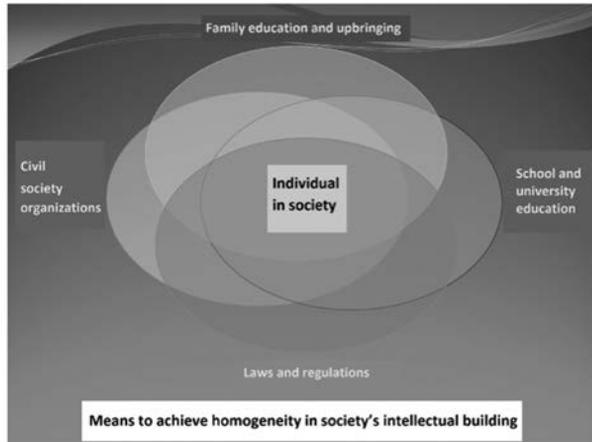
Chapter Three

Intellectual Building of Society and the Ummah**Intellectual Identity**

The term ‘intellectual identity’ serves as a description for any group, small or large. It defines the totality of ideas that members of this group espouse, their methods of thinking, and their intellectual building, which comprises their system of beliefs, values, and behavioral patterns. This ‘building’ takes its shape from various sources related to the group’s historical heritage, or the educational and social nurturing methods, or the culture imposed by political systems, among other influences.

Societies usually are keen to maintain their intellectual and their cultural identity through various methods, means, and procedures, such as: 1) Family upbringing and edification where the individual learns the mother language social values, and norms;

2) Education programs that teach the history, systems, and rights and obligations within society; 3) Public or private civil society institutions focused on cultural, political, or social issues, which contribute in building the national identity of members of society; and 4) Laws and regulations that govern individuals, aimed to promote social cohesion, preserve society’s interests, and impose penalties on violators.



Together, such methods contribute to shaping the intellectual building of society, where the totality of shared thoughts, feelings, and behavioral patterns among its members help distinguish that society from other societies, each of which has its own societal intellectual building. The intellectual building of an Ummah is unified to the extent to which societies within this Ummah cooperate and share in common

methods of upbringing, educational programs, public and private institutions, and systems of life.

The Muslim Ummah in its connotations as specified in the Qur'an, Hadith, and Islamic heritage, witnessed in its history two trends: first is the manifestations of unity, cohesion, and solidarity. Subsequently, it witnessed a second trend in its contemporary reality of disintegration into states, societies, sects, schools of thought, ethnicities, and languages, etc. We ought to envisage the meaning of intellectual building of the Ummah in both conditions, separately or collectively.

Intellectual Building between Stagnation and Renewal

Some movements are distinguished by building schools of thought that continue after the demise of their founders. They establish a profound connection with the reality of their thought and the reality of society, keeping them in a perpetual state of renewal. Stagnation afflicts movements when they remain fixed for a long time without any noted renewal, holding to their original ideas, and losing connection with prevailing reality. Renewal (*tajdīd*) does not mean denying the founders' contributions or undermining their thought. Rather, it is an effort to maintain the relevance of the movement's thought as it intertwines with the identity of society and its intellectual belonging. Renewal requires revision, reformulation, and adaptation in thought and methodology to face emerging challenges and emphasis on the dynamism of the movement's thoughts in allowing for a balance between the constants and the changes within this thought.

Renewal is one of the holistic concepts in the Islamic thought system and one of its desired objectives. It is an invaluable requirement to ensure that the Muslim society remains present and standing in the vast arena of human thought. In contrast, stagnation distorts the general view that people form about religion, knowledge, or thought. Stagnation is adherence to certain types of understanding that are no longer sufficient to demonstrate the relation of thought with life, and to reform the reality of life, whereby thought loses its value, and people are forced to look for another thought.

Examples of renewal in Islamic thought include new *ijtihād* in understanding the text, or in applying text to context, or in transitioning Islamic thought from addressing the partial matters of the lives of individuals and society, to concern with holistic causes and general affairs of the Ummah and humanity. There is *ijtihād* in utilizing

new means in propagating knowledge of religion, and in developing new concepts of thought that allow for free movement of ideas within an Islamic framework to advance the interests of the Ummah, and so forth. Such efforts require self-assessment and self-accountability of the individual and/or collective societal intellectual building to examine how it grows quantitatively, and how it changes qualitatively.

Marketing Ideas

Marketing is a science, with its own concepts, principles, and theories, and boasts academic and professional books, programs, and applications in the marketing of goods and services. Similarly, there is marketing of ideas, which emerged as a result of the knowledge value upon which the processes of development and production can have a material yield. Hence, there are patents and copyrights, which register the rights of the owner of the idea, and the benefits that may ensue from them insofar as practical applications in the market of goods or services. Likewise, there emerged the concepts of intellectual property and knowledge economy.

The value of any idea is not realized unless it is publicized, spread, and becomes an important element in society's culture, or an accepted perspective in politics, or a specific consumer practice. The term 'marketing ideas' is similar in its connotation to other means of disseminating ideas, such as education, upbringing, communications, propaganda, brainwashing, mind-programming, and intellectual invasion. Nonetheless, the term 'marketing ideas' emphasizes the practical value of, and the desired benefit from, the ideas that are disseminated or marketed.

Then, how would you know if you possess great ideas if these ideas do not manifest through behavior and action? Or if you do not express these ideas by speaking or writing about them? The value of ideas – regardless of their value – is known only by the transmittance of these ideas from the originator to the receiver, and by its move from thought to action and effect.

All human ideas are not on equal footing, but vary in their level of importance, clarity, depth, and originality. There are simple ideas that do not effectuate change, and there are innovative ideas that revolutionize knowledge, behavior, and things. Sciences recorded in books are ideas that have undergone a degree of systemization, scrutiny, and experimentation. The development of enterprises,

industries, and inventions, such as means of transportation and communication, are basically the practical applications of ideas, just as political, economic, and social practices are also applications of ideas. Teaching and learning are essentially processes of transferring ideas. What we see, hear, and read in the media entails spreading ideas that could be true or false. Similarly, reformers advocating change are engaged in intellectual initiatives, and leaders in society garner power and influence through their ideas and the practice of their ideas. Hence, institutions such as schools and universities, publishing houses, media outlets, training centers, political party platforms, etc., are all means for marketing ideas.³⁰

The Ummah's Need for Intellectual and Scholarly Leadership

Sciences are a product of human thought that emerged with a degree of organization, scrutiny, modification, and testing that refined it to the appropriate level to be accepted by specialized scientific groups in each science. These scientific leaderships constitute the frame of reference in determining what becomes part of this science and what does not. Intellectual and scholarly leaderships transcend the mere ability to absorb knowledge in its partial details to the ability to develop comprehensive and prospective visions of this knowledge and the potential for putting it to use. They do this by critiquing the prevailing information, exposing its limitations, and contributing new and relevant information.

Intellectual Leadership of the Ummah

The Muslim Ummah is the bearer of the final Divine message, and is the heir to the sound Prophetic leadership. The source of this message is safeguarded; it has not been distorted or changed. God has delegated Muslim societies to assume the mission of intellectual leadership. Historically, the Ummah carried out this mission with efficacy, establishing a society of guidance, goodness, and justice, and becoming the hub of knowledge and progress, the destination of seekers of knowledge who came from various parts of the world to its institutions and colleges to acquire from it knowledge in various fields, and learn the myriad of values and the patterns of civilizational behavior in aspects of management, administration, organization, and principles of social interaction. Of what value to human development is this Ummah if it fails to live up to this ordained mission?

Specialized Intellectual Leaderships

Distinguished specialized leaderships emerged within the Muslim

Ummah, most notably in the fields of knowledge, sciences, and thought. The keenness to preserve the Prophetic heritage resulted in the emergence of specialized leaderships since the early days of Islamic history, who recorded Prophetic Hadith and Prophetic biography, and excelled in the fields of Hadith narration, authentication, and scrutiny. This gave rise to new sciences of Hadith, the scholars of which became intellectual leaderships of a school of thought among the various schools of Islamic thought. Other intellectual leaderships were distinguished in the fields of jurisprudence, including the imams of the four schools of thought, and in the schools of exegesis (*tafsīr*), doctrine (*‘aqīdah*), theology (*kalām*), and mysticism (*taṣawwuf*), among others. Intellectual leaderships were not limited to religious sciences, acclaimed Muslim leaderships advanced the horizons of the sciences of medicine, astronomy, optics, chemistry, agriculture and other natural, applied, and social sciences.

Institutions and Intellectual Leadership

Initially, the mosque was the institution where scholars were nurtured. The functions of the mosque expanded to resemble today’s universities. Examples of early educational mosque institutions include al-Zaytūnah Mosque in Tunis, al-Qarawiyyīn Mosque in Fes, and al-Azhar Mosque in Egypt. Muslims also established educational institutions for training and specialization in various scientific fields, including observatories, training hospitals, and public libraries to store, copy, and translate books, such as Bayt al-Ḥikmah in Baghdad and Dār al-Ḥikmah in Cairo.

The Intellectual Elites: The Foundation of Europe’s Renaissance

Europe recognized the advancements reached by the Islamic world, particularly through European diplomatic delegations dispatched to Muslim royal courts, direct contact in Andalusian Spain and Sicily, and later during the Crusader campaigns. European monarchs sent delegations of students to transmit back sciences, culture, and expertise. By the twelfth century CE, intellectual vanguards began to form in Europe in various scientific fields. These leaderships gave rise to intellectual elites, schools of thought, and educational institutions that equipped students in transforming the backward conditions prevalent in all aspects of European life, leading to the European renaissance.

Individual Ingenuity is the Foundation of Intellectual Leadership

Each distinguished scholar embodies intellectual leadership in his or her time and place. Specialists in each science represent the elites of

intellectual leaderships in their respective fields. The role of the individual in scientific and intellectual ingenuity is paramount. Here, thought is creative, renewing, and revolutionary vision, formulated first and foremost by the individual thinker,³¹ whether it be an individual initiative and the result of diligence, or a result of debate, discussion, and research with others. When ideas are generated in a scientific field, they start out as marginal issues. They only become an integral part of the scientific framework when the specialized scientific group accepts and adopts them as an essential element in that field. The space is always open for growth, development, and revision in every field for each time a thinker effectuates her or his thought, and generates new knowledge in their field.

Human thought is not confined to the specialized sciences known to us today (interdisciplinary); rather, it may be interdisciplinary, cross-disciplinary, multidisciplinary, or transdisciplinary. Collaboration between individual specialists (scientists and thinkers) in their respective fields is key to advancing the horizons of the field. While scientists provide the specialized knowledge of the subject matter's problem in reality, thinkers, on the other hand, endeavor to envision the possible solutions to fix this reality. Therefore, intellectual leaderships are vitally important, especially in times of transition and transformation experienced by human societies.

The University as a Platform of Intellectual Leadership of Society

A major development had occurred across history in the concept of university and its mission in human society. The university today is integral to society on the basis of three fundamental functions it performs: education, scientific research, and community service. The university today is in the leadership position in all three important missions, and is a provider of prospective visions and intellectual productivity that are vital for society's present and future.

Educators and university professors are also members in their families, communities, social and sports clubs, volunteer organizations, and political parties. Hence, people look to them for expertise in understanding emerging events, and expect them to interact with various situations with wisdom. These are indeed leadership functions that educators may not choose or seek, but the society around them nonetheless expects and demands from them. Educators commonly put forth their knowledge and experience by writing books and articles that relay to the public their understanding of specific issues and their

prospective visions towards them. These writings are where specialized knowledge, practical experience, and personal insight intersect.

Society's intellectual leadership is a reflection of the scientific innovations brought forth by its scholars from the various natural, technological, social, and human sciences. It is also a reflection of the spirit that these sciences absorb from society's beliefs, which distinguishes it from other societies. It is from this premise that interest arises in institutions that foster the innovations of individuals or research groups, such as universities or think tanks. It is truly unfortunate that universities in Arab and Muslim countries have not proven their capabilities in scientific and intellectual achievement, neither in distinguishing themselves by a worldview and civilizational character that express their intellectual identity, nor in systems of management, administration, or facilitation for scientific and intellectual achievement. They are, in fact, failing the very societies that support and embrace them.

Intellectual Capital

The term 'intellectual capital' emerged in the sciences of economics and management in the last quarter of the twentieth century, as researchers began to distinguish this term from other technical terms, such as natural capital (natural resources); material capital (money and assets); social capital (social relations and networks), and human capital (people's energies, expertise, and skills). Intellectual capital is manifested in distinguished members of an organization who possess knowledge and organizational capabilities through which they produce new ideas, or enhance old ideas in order to seize opportunities. The importance of intellectual capital stems from the fact that knowledge, science, and reason have become the most valuable fundamentals in competitive forces.³²

Intellectual capital denotes what a group possesses of intellectual repertoire that distinguishes it from others, in terms of renewing and creative ideas. It is important that this capital be a renewing and revitalizing element that provides continued progress and excellence for society. But if its sources dry up, and its ability to renew and innovate is disrupted, then it ceases to have value. A question we need to be asking is whether the Muslim Ummah has enough intellectual capital to make it intellectually rich, and hence, culturally and civilizationally rich to rise to the position of excellence and leadership?

Excellence and progress materialized for the Ummah whenever it was guided by the Qur'an and the Sunnah, but it dwindled whenever the Ummah turned away from that guidance. The Ummah's renewable capital is the Qur'an, its Prophetic applications, and the rich sciences that revolve around them. This intellectual capital is not lost, rather it is the dominant frame of reference that stimulates the development of renewing ideas, encourages constant creativity, innovation, and discovery, and elevates the spirit of *tajdīd* and *ijtihād* in all other sciences: natural, social, and psychological as well. Unless this intellectual capital is capable of actuating action and influence, then any of the other forms of capital will achieve for the Ummah neither progress nor excellence.

Chapter Four

Mapping Islamic Intellectual Building

There is multiplicity and diversity in the sources, topics, means and tools, tests and measures of intellectual building, which offer an opportunity for integration and balance in thought, and building a monotheistic vision that characterizes the Islamic personality. The method of intellectual building depends on the diversity of these major categories, which we present in the form of general intellectual maps. A map is an illustrative plan showing a set of elements or concepts, and their positions and interrelationships, in a manner that summarizes the general idea and allows the reader to develop a conceptual or cognitive image of the idea, a strategy of thinking that is called 'metacognition.'

Map of the Sources of Intellectual Building

A person who wants to tread the path of intellectual building searches for sources of information, data, and branches of knowledge they need. Various kinds of sources of information are available today, such as persons, books, journals and periodicals, or websites. Categories of sources of knowledge include:

1. Sources of specialized knowledge (disciplines): Sources that aid growth and development of knowledge in the specialized discipline.
2. Sources in the culture of the discipline, which is an extension of the specialty, but is simplified for non-specialists and the general public, (e.g. books on medical culture, technological culture, legal culture, etc.).

3. Sources in general culture, which are not classified within a particular discipline, but include information, theories, and concepts needed in the general cultural life, (e.g. history, geography, politics, economics, media, art, etc.).
4. Sources of intellectual information, which are mainly affiliated with specific schools of thought, or which provide critical analyses of such schools. These sources overlap with sources of general culture, but are more specific, defined, and in-depth.

Map of the Topics of Intellectual Building

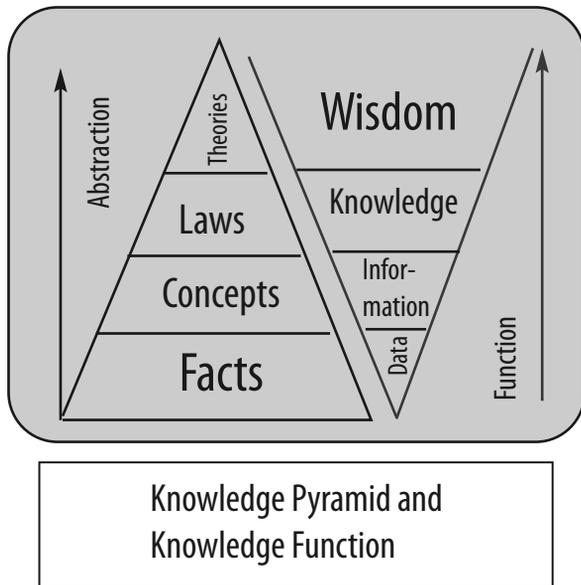
Within an Islamic context, the need is dire for books, research, and debate (which cultivate intellectual building) to reconstruct a holistic worldview, and enable the individual to understand issues – particularly controversial topics – raised in contemporary thought from within this Islamic worldview, in a manner characterized by clarity, integration, and consistency. Among these topics, for example are:

1. *Topics of building the Ummah*, including language, religion, and history. These subjects influence the Islamic identity of the individual, society, and Ummah, and define the relationship of this identity with other sub-identities and affiliations, like nationalism, tribalism, sectarian belonging, etc.
2. *Controversial topics and issues that should be debated*: Contemporary media conveys to people news and events from around the world and stirs issues and problems that garner much debate. It is necessary for a thinker to understand these issues and perhaps adopt positions towards them. (e.g. foreign relations, religious freedom, coexistence, women's advancement, economics, development, etc.).
3. *Topics of intellectual repertoire*: These contribute to building a holistic vision and establishing a balanced intellectual building. These topics are numerous, including: a) writings in reformist and revivalist thought that address issues of thought, conduct, civilization, history, philosophy, etc. and their implications; b) introductions to social and human sciences, including general concepts, laws, theories, and their practical applications, with a view to thinking about the problems and proposing solutions (such as fields of sociology, political science, journalism); and c) literature on sciences of change, such as management, methodology, and psychology, which relate to development, thinking processes, behavior, learning, growth, and change.

The knowledge content of human thought in any discipline varies in quantitative volume and qualitative features. There are structural and functional relations between these varied levels. The totality of this content of knowledge may be represented in a pyramidal structure with a foundation and an apex. The *facts* of any science (and they are many) rest at the foundation. The human mind interconnects the large number of facts that are similar in characteristics, assigning to them the term ‘concept.’⁷³³ *Concepts* is another level of the pyramid above facts. Knowledge establishes correlational or causative relationships between concepts, which are formulated as principles, rules, or mathematical equations that represent laws in that science. *Laws* occupy a third level in the pyramid. Facts, concepts, and laws are descriptive levels that express the reality of things as they are. The apex of the epistemic pyramid is occupied by the level of theories, which explain the reason for the existence of things as they are. *Theories* encompass principles that explain a phenomenon of science.

In another method that represents the levels of knowledge in any discipline, the simplest forms of knowledge are expressed as *data*, which correspond to facts in the knowledge pyramid. And the totality of data related to a single topic is expressed as *information*.

If information is employed for a particular purpose, then it elevates to *knowledge*. Applying knowledge in advancing self and society, and in answering major existential questions, is a fourth level expressed as *wisdom*. As opposed to the previous knowledge pyramid, we envision the relationship of these levels on the basis of significance and function, in an inverted pyramid, with an open horizon that is infinite.



Map of the Tools and Means of Intellectual Building

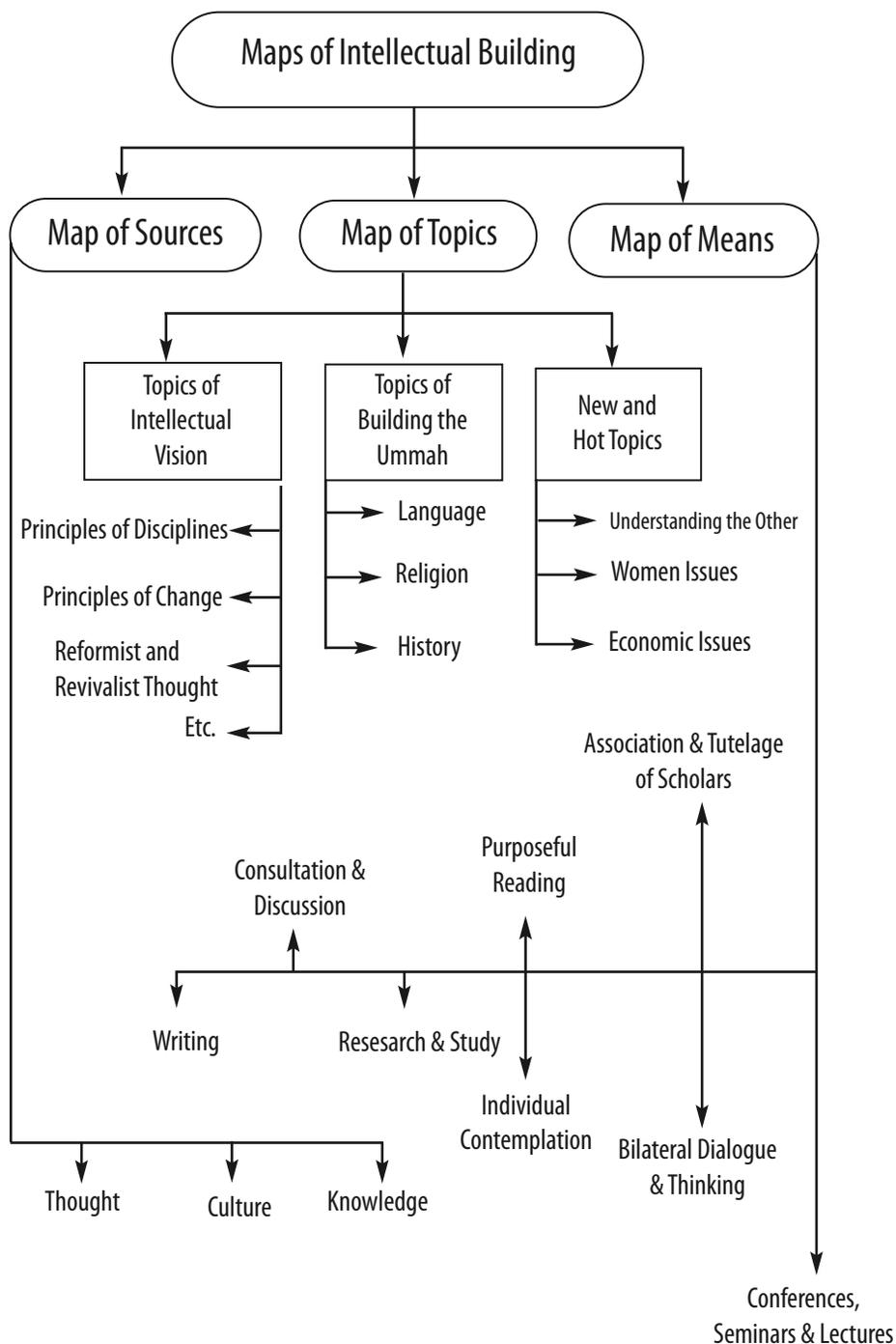
The tools and means of intellectual building are also numerous. Reading, for example, is the primary activity for learning and nourishing the individual's cultural and intellectual formation. We do not mean by it reading as a hobby, rather meaningful, purposive, and systematic reading (e.g. contemplative, recollective, holistic, or critical reading); the kind of reading that puts the details of the read text within its referential framework, and places this referential framework within the epistemological system to which it belongs.

It is no coincidence that the first revealed word of God's final Book to humanity is the imperative verb *iqra'* (read). This command is reiterated twice successively; once to read creation in the name of the Creator, and another to read the written revelation: "Read! In the name of your Lord, Who created- created man, out of a clot, Read! And your Lord is Most Bountiful,- He Who taught (the use of) the pen [writing],- Taught man what he knew not" (96:1-5). What is read, therefore, is what is observed in the countless creations of God, including the creation of human beings. What is read is also what is 'written by the pen,' which is a tool for knowledge and learning, whether written in revealed books, uttered by prophets, or recorded by learned people.

Intellectual building is enhanced when some texts are read time and again, or are read in conjunction with other texts from other knowledge sources mentioned previously. As such, various processes of contemplation, remembrance, balancing, comparison, and integration take place. When a reader adds to their intellectual building new ideas, and progresses from reading to writing, then he or she would have controlled, organized, and fine-tuned the ideas, resulting in recorded knowledge and worthy material to be read by others.

Reading is the basis for most other tools of intellectual building, such as writing, contemplation and remembrance. Discussions are also means for intellectual interaction of *tafākūr* (engaging in thinking with others) and *tathākūr* (engaging in remembrance with others). Through these means, ideas crystallize and become subjects of lectures, conferences, and research. Thus, intellectual production remains constant, as does the process of intellectual building. To further enhance this process, associating with scholars, thinkers, reformers, philosophers, mystics, and those of distinguished experiences is essential. One should travel to meet with them and learn from them.

Collective Map of Intellectual Building



Map of Measuring Intellectual Building

The practice of evaluating the efficacy of any program in intellectual building is no less important than developing the program and implementing it. There is dire need for two types of measures and tests of intellectual performance: 1) Measures that evaluate thought processes, or the degree of exercising mental skills by an individual or a group; and 2) Measures that evaluate the degree to which contents of intellectual building are acquired. Examples include tests that measure skills in scientific, logical, creative, or critical thinking, problem-solving abilities, or thinking outside the box.

The qualitative and quantitative frameworks for such tests are mostly rooted in Western sources of the fields of psychology and education. Efforts to adapt these tests to be applied in scientific and academic performance in Muslim countries fell short, confining their applications to the fields of languages, mathematics, and natural sciences. Very few efforts were done in the social sciences, and even less so in Islamic sciences, especially Islamic thought.

Contemporary Arab Islamic academia lacks standardized measurement tools in most fields, particularly in psychological and mental measurement. Educational programs, curricula, intelligence tests, tools of surveying, and programs of measurement and evaluation utilized by such institutions are mostly intellectual and cultural imports. Muslim countries have established some experience in developing their educational curricula in terms of objectives, content, and methods, yet their experience in evaluation and assessment remains the weakest link, particularly in developing tools for measuring the intellectual building of individuals, groups, institutions, or societies.

Muslims had been trendsetters and pioneers in many fields of methodological thought, developing systems of thought and tools for evaluating performance in thinking. The various sciences of Hadith introduced and innovated critical methods. The science of *uṣūl al-fiqh* was a methodological science par excellence. The scientific method, which relies on empirical observation, inductive reasoning, and experimentation, developed and progressed in Muslim societies before any other society. This attests that the Muslim mind is not less capable than other minds in developing methodologies of thought, models of thinking, and tools of measurement.

The Qur'an and the Sunnah are rich sources for developing

methodology of thought, deducing, formulating, and implementing ideas in a manner that is conducive to civilizational building (*‘umrān*). A fundamental methodology in Islamic thought is the methodology of understanding the Qur’an and dealing with its texts, topics, and themes. From this, we can deduce other methods of thinking, research, and behavior that determine the level of intellectual building of an individual, group, or society, and measure the ability to utilize certain kinds of thinking, such as critical thinking, creative thinking, causal thinking, etc.

Maps of the History of Ideas

History is concerned with studying social, political, economic, or natural events that individuals and societies experience during different eras. This also applies to the study of ideas, including values and beliefs, since events of history are in themselves an expression of ideas of individuals, their effect on people’s lives, and their contribution to shaping the features of civilization in their eras and in subsequent ages. Those ideas are rooted in the conditions of their emergence and the factors of their evolution, and are part of intellectual currents that prevailed in successive time periods. This is what is studied within the discipline called the ‘science of the history of ideas.’

The science of the history of ideas is built of basic intellectual blocks or units. The specialist in this field strives to discover those intellectual units (facts, concepts, laws, and theories of the science), their solidity and consistency, and what accrues of correlation or separation between them, which enables their use as units of analysis in studying the rise and fall of human cultures and civilizations.³⁴

The history of ideas underscores the effect of ideas on the epochal changes witnessed by nations and peoples. It is important for specialists to trace the evolution of ideas in their respective fields; knowledge in each field emerged through successive events across the ages. These events were ideas that materialized into realities that history recorded. An encyclopedia of political ideas,³⁵ published in France, is a case in point. It chronicles the history of political ideas in Europe since classical Greece until the eighteenth century. Contemporary political ideas are but extensions and progression of these ideas. The history of ideas is inseparable from the history of institutions, societies, schools of thought, economic events, and the history of philosophy, religion, literature, and technologies.³⁶

Maps of Geographical Thought, and the Geography of Thought

Geographical thought refers to the knowledge that humans acquire about the earth they inhabit and the means of subjecting it to fulfill their needs. They recorded this in the form of sciences since the onset of their habitation of earth. Some of the “first truly geographical studies occurred more than four thousand years ago.”³⁷ The term also comprises the philosophical ideas and theories that relate to the earth’s formation and the appearance of forms of life on it. However, studies in the twentieth century began to focus on human life and its requirements in the spatial environment, more than the details of the environment itself. Geographical thought came to prioritize attention on pre-eminently anthropocentric concepts, such as limited natural resources, poverty, environmental degradation, social and economic phenomena, and studies of the natural environment.

Geographical thought addresses geography and the numerous branches of this science, including the reciprocal relationship between human beings and the geographical environment. Diverse concepts and schools of thought emerged to explain this relationship, most notably the concept of ‘geography of thought.’ Modern approaches argue that diversity and differences in the intellectual building of nations and peoples in different geographical environments do not necessarily result from the influence of geographical location and what it includes of climate and topography, rather they result from other factors.³⁸

Topics of the geography of thought spread across diverse branches of human geography, such as geopolitics, political geography, and cultural geography. Political geography relates to studying the influence of the geographical environment on political ideas and practices.³⁹ Cultural geography addresses the significance of geography in explaining human phenomena, and how cultures are spread over space, how cultures make sense of space, and how cultures form different identities through which people recognize themselves and others.⁴⁰

A central concept in philosophical, media, and religious studies is the concept of ‘worldview’ (*Weltanschauung* in German). Worldviews are as diverse as the diversity of cultural environments, civilizational levels, and patterns of thinking prevalent in society, particularly religious thinking. Worldview is the overall idea that individuals form for themselves, about themselves, and the environment around them. It also describes the collective state of consciousness of a group, society, or Ummah that shares a common view of the world. The underlying

meanings behind the concept, however, are intensely intertwined with philosophical and religious beliefs and ideas that attempt to answer major existential questions.

Rules of Accepting Ideas

‘Thought’ is a human characteristic ever since God created us and made us vicegerents on earth, and supplied us with the faculty to acquire consciousness of ourselves and the world around us. God gave us freedom to choose the upright path or to deviate. Since our answerability before God is an individual responsibility, then it is only natural for human aptitudes for understanding and perception to vary, and for our positions vis-à-vis obedience or transgression to also vary. The Prophet served as the authority in ruling on accepting ideas related to Divine law, beliefs, and worship. Yet in matters related to worldly knowledge and experience, he occasionally reconsidered his opinions and accepted the ideas of companions, for he was commanded by God to consult with them (*Surah Āl ‘Imrān* 3:159).

In Islamic thought, there are universal fundamentals agreed upon by multitudes of people, which constitute a frame of reference for accepting or rejecting ideas. The pillars of Islam and the pillars of *īmān* (belief), for example, are subscribed to by the majority of Muslims. Yet we find variance in interpretation and reasoning into the meaning of some sacerdotal texts in the Qur’an and Hadith, resulting from differences in understanding reality, and methods of applying text to context in this reality.

Criteria and rules for accepting ideas vary widely among both religious and worldly groups. The criterion for accepting a new idea is the extent to which the idea is in harmony with the ideas of the group. Nonetheless, the principle of ‘freedom of thought’ began finding its way into the thought of many groups, where ideas that contradict the group’s prevailing thought are allowed to be discussed and debated, and perhaps accepted, consequently changing and evolving the group’s thought.

In the rules and parameters of accepting ideas, the issue of freedom of thought – and its limitations – is a subject of debate. It is closely entwined with freedoms of belief and expression. In the Islamic perspective, freedom of thought is a duty and a prescribed form of worship, not merely a legal or social right. Thought and contemplation upon the pillars of belief are a basis for accepting belief. It is expected

that some doubts and insinuations may arise from such thought, and there are methods for dealing with them. It remains that the principle and ultimate determinant of dealing with questions of intellectual freedom is not ancillary jurisprudential rules that emerge through religious fatwas, rather is what is required to achieve the overall intents (*maqāṣid*) of Shari‘ah concerning the rights of the individual, the Ummah, and humanity.⁴¹

Chapter Five

Thought and Language

Language skills are of four categories: listening, speaking, reading, and writing. We cannot imagine a writer writing something about ‘thought’ without thinking about it, and without his thought utilizing one or more of these language skills. Linguists arrange these four skills in the order in which they emerge in the individual’s linguistic development. Listening and reading are fundamental means for developing the individual’s intellectual foundation. However, we cannot recognize this foundation until the individual speaks or writes.

Language is a mold, and thought is the content poured into this linguistic mold. The content takes the shape of the mold and is determined by its boundaries in terms of clarity and quality. The relationship between language and thought is reciprocal and integrative. It is reciprocal because one affects the other, and it is integrative because each one needs the other; hence, the richness of one enriches the other. Language serves thought in that it helps express one’s ideas and bring them into the realm of linguistic existence, where the idea becomes a subject of communication. Thought also serves language in helping choose the most precise, eloquent articulation and terminology to convey meaning. Hence, thought creates language, and is created by it, reciprocally.

The Historical Dimension of the Relationship between Thought and Language

The Qur’an underscores the relationship between thought and language: “And He taught Adam the names of all things” (2:31). God created humans and taught them *bayān* (eloquence in elucidation and diction): “(Allah) Most Gracious! It is He Who has taught the Qur’an. He has created man: [And] taught him eloquence [*bayān*]” (55:1-4).

God also associates the tongue, a linguistic faculty, with *bayān*: “We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them” (14:4).

Interest in this relationship dates back to time immemorial in human history, especially in the era of Socrates, Aristotle, and succeeding Greek and Roman philosophers. Until today, three conventional questions surrounding this relationship continue to be debated: the origin of language (whether natural or conventional), its regularity, and its structure. Even the term ‘logos’ in the history of Western thought was used to simultaneously account for language, rationality, and thought.⁴² Debates on linguistic thought continued across history; between the grammarians of al-Basra and those of al-Kūfa, among linguists from different Western schools of thought (the notable debate between Jean Piaget and Noam Chomsky in 1975),⁴³ and today, between modernist Arab linguists focused on applying modern Western methodologies to Arab, and Arabic, linguistic thought.⁴⁴

Islamic heritage is also laden with works that discuss the origin of human language and its relationship to thinking, understanding, and perception. Such works investigate the structure of the Arabic language, its sciences, and its role in conveying contents of the Qur’an, such as the works of Abū al-Aswad al-Du’alī (d. 69 AH), al-Khalīl ibn Aḥmad al-Farāhīdī (d. 175 AH), and his student Sibāwayh (d. 180 AH). Significant intellectual contributions were made by Al-Jāḥiẓ (d. 255 AH), Al-Jurjāni (d. 474 AH), and Ibn Jinnī (d. 392 AH).

Ibn Khaldūn considered languages as industrial habits (skills) that are built and are learnt by acquisition and repetition, which serve the purpose of expressing meaning. The quality of expression is dependent on the perfection of this habit.⁴⁵ Al-Ghazālī elucidated the existential relationship between thought, knowledge, and language, and distinguished between individual existence, rational existence, and linguistic existence.⁴⁶ Muslim scholars associated the Arabic language not only with thought and reason, but with religion as well. Ibn Taymiyyah considered the Arabic language itself to be from religion, because understanding the Qur’an and the Sunnah is an obligation that cannot be fulfilled without knowledge of the Arabic language.⁴⁷ He adds, “The Arabic tongue is the symbol of Islam and its people, for languages are among the greatest symbols with which nations are distinguished.”⁴⁸

Bayān between Thought and Language

The term *bayān* is a preferred word in the Qur'an, appearing with other derivatives of the root verb 'bāna' 257 times in various noun and verb forms to denote clearness, explanation, and distinctness, as a means by which one makes things manifest and perspicuous through language. *Bayān* is used to describe the Qur'an itself: it is a lucid, plain statement and instruction to people (3:138). Its words and signs are not enigmas with hidden meanings, rather they are manifest and clearly understood verses, revealed in varying degrees of eloquence amounting to the level of miraculous quality and inimitability.

Scholars of the Arabic language developed the broad 'science of *bayān*,' detailing its themes, objectives, and foundations. Numerous books, both classical and modern, were written in this field, including Al-Jurjānī's *Asrār al-Balāghah* (The Secrets of Eloquence), which illuminates the virtue of *bayān* in reference to Qur'anic verses.⁴⁹ Al-Jāhīz's *Al-Bayān wa al-Tabyīn*, renders *bayān* as indication of meaning, and *tabyīn* as further clarification. Al-Jāhīz explains: "*Al-Bayān* is a collective name for everything that uncovers the concealing mask off the meaning, and unveils the inner meaning...This is because the aim of both the speaker and hearer is: understanding and being understood. Anything through which understanding is achieved, and meaning is clarified, that is *bayān*." Al-Jāhīz considers verbal and non-verbal modes (utterance, gesture, finger-counting 'dactylonomy,' writing, and the emotional state '*al-niṣbah*') to be human expression in language.⁵⁰

Writing enjoys a distinguished status in the arts of linguistic *bayān*. Al-Khatīb al-Baghdādī (d. 463 AH) highlights its significance by citing the Prophetic Hadith "Shackle [record] knowledge by writing."⁵¹ Ibn Khaldūn elevates the importance of writing, classifying it among the noble crafts. He says, "The art of writing, and book production, which depends on it, preserve the things that are of concern to man and keep them from being forgotten...It perpetuates in books the results of thinking and scholarship. It [elevates the] orders of existence for ideas."⁵²

Theories on the Relationship between Thought and Language

Thought is a psychological, social, and linguistic activity; hence, it is a subject of study in psychology, sociology, and linguistics, as well as their applications in other disciplines such as media, politics, economics, etc. Numerous Western psychological schools and theories present their perspectives on the relationship between thought and

language. For the purpose of intellectual building of the Muslim individual, it is useful to familiarize oneself with the overall principles of these theories, and deal with them critically and analytically according to the Islamic worldview. This is what Muslim psychologist Malik Badri does in his psychological studies and his practice of psychotherapy. Badri agrees that there is strong correlation between human thought and language, because “language is not only a human being’s means of address and communication, but also the basic system used in thinking.”⁵³

The following table briefly presents prominent theories on the relationship between thought and language. Additional dimensions must be added to the essentials of *maqāṣid* including rights and freedoms.

Characteristics	Died	Founders	Theory
Language is a type of behavior, acquired through imitation, reinforcement, and repetition.	1958/ 1990	Watson/ Skinner	Behaviorism
Language is history of ideas, it develops with biological development. Thought emerges before language.	1980	Piaget	Genetic Epistemology (Cognitive Development)
Function of language is communication and representation. Language determines thinking. Language structure effects worldview.	1939/ 1941	Sapir-Whorf	Linguistic Determinism and Linguistic Relativity
Languages have deep structure and surface structure. Language is an innate biological/genetic endowment universal to all humans.	-	Chomsky	Biological Endowment/ Universal Grammar

There is a staggering absence of an Islamic school of psychology today. Yet, Muslim scholars in the past did present varying interpretations of the relationship between thought and language. Ibn Jinnī, for example, debated the origin of human language, whether language was

established via conventional agreement or Divine inspiration and revelation, or did God endow humans with the ability to learn language?⁵⁴ In this relationship, language is the uttered, written, drawn, and animated symbols, which constitute the basis of what a human being possesses of thought, knowledge, and culture, and hence: language is the mother of all cultural symbols.⁵⁵

The various theories and debates that attempt to understand the relationship between language and thought will likely continue, whether from a purely biological, natural, and social approach, or from an approach that takes religious interpretation into account. It is unlikely that any one theory would conclusively decide it, considering that the scientists who study it come from different disciplines. Every theory merely explains an aspect of the subject, not the subject as a whole. The issue will likely remain open for intellectual efforts, debate, and dialogue; is this not but the nature of human knowledge?!

Nevertheless, a set of principles on the relationship between language and thought remain relatively uncontroversial for the purpose of Muslim intellectual building. First, it is difficult to envisage human thought without a linguistic expression of it, and it is difficult to rule out the effect of thought on the enrichment of language. This relationship is mutually reciprocal and integrative. Second, we believe that God created Adam, the father of humanity, and endowed him with a linguistic faculty. Third, this linguistic faculty (or habit) is part of the Divinely created innate, genetic “design” of the human entity. It is associated with the tools of hearing, vision, and speech, all of which are equipped for roles related to language and thought. Fourth, it is reasonable to imagine that human language, at its genesis, was one language, then as people dispersed throughout different geographical areas, dialects diverged, then evolved into distinct languages. Fifth, human beings, across time, learned languages and used them to express their understanding of their surroundings, through what they hear in the linguistic environment around them.

Thought and Progress in Linguistic Skills

Language is a means of communication, expression, and thinking. A person has flexibility in formulating ideas and expressing them clearly, convincingly, and effectively to the extent to which he or she possesses of language’s vocabulary, structures, and texts. Interest in the Arabic language, for example, is manifested in proper use of grammar and syntax, particularly philological rules. Some ideas settle comfortably

in the mind when they are formulated in a balanced manner, making them easily remembered and memorized as a text, such as when they are formulated into poetry verses.

In the Arabic language, continual recitation and memorization of the Qur'an is one of the best means to progress one's linguistic skills, correct speech and articulation, fine-tune expression, enrich thoughts, and elevate the meaning of spoken and written words. Ibn al-Athīr (d. 637 AH) expounds on the effect of the Qur'an in enhancing linguistic skills. This is done by "knowing the locations of rhetoric and the secrets of eloquent discourse embedded in the composition of the Qur'an, and [considering] it a sea from which to extract pearls and gems, to embed into the folds of one's own speech...The Qur'an alone is sufficient as a source and tool for the various arts of discourse."⁵⁶ Many tools aid in elevating the quality of writing, nonetheless, Ibn al-Athīr espouses that "the head, backbone, and apex of the matter are three tools: memorizing the Qur'an, extensively memorizing Prophetic Hadiths, and poetry."⁵⁷

Intellectual interaction between people requires the use of various means. Each mean performs a special role that cannot be performed by other means. It is insufficient, for example, to limit such interaction to oral communication, or instead to writing. Orality and literacy are two integrative means, each one playing a different role. Sociolinguistical studies suggest that the origin of all languages is oral speech, yet only a few languages remained out of the thousands developed by human societies because the ones that went extinct are the ones that were never written. Such studies emphasize that "writing, commitment of the word to space, enlarges the potentiality of language almost beyond measure, restructures thought...Writing gives a [transdialectal language] a power far exceeding that of any purely oral dialect."⁵⁸

The value of writing is manifested in its continued influence throughout time. Even refutation or complete invalidation of a written text does not prevent it from continuing to have an effect. As writing heightens consciousness,⁵⁹ Ong adds, "It is also one reason why books have been burnt. A text stating what the whole world knows is false will state falsehood forever, so long as the text exists. Texts are inherently contumacious."⁶⁰

While orality is closer to basic human instinct, writing developed as a result of accumulation of human experience and invention of

technologies. The technologies of orality and writing further developed and became available for listening and reading at any time, with the ability of being replayed over and over again. New technologies allow listeners or readers to even interact with the material, allowing for expressing clarification, discussion, approval, or objection. All this has become available with electronic publishing, available via global networks, accessed by millions of people at any time and from any place. Undoubtedly, these tools are instrumental for enhancing language skills, as well as enhancing one's intellectual building.

Intellectual and Linguistic Abuse

Language conveys meanings that vary in worth and credibility. This variance may depend on the user of the language, and his or her aim from it. A phrase may be sincere or false. Falsehood may be a result of ignorance or may be intentional. Chosen words may express a noble purpose, or a malicious one. These words may be clear and forthright at the surface, or may have hidden ulterior intents. Some people interpret words in a manner that distorts them from their context. These reflect cases of intellectual and linguistic abuse and manipulation.

Language is also a means to bring about a particular effect on recipients' thought or behavior. Hence, specialists in advertising, propaganda, media, politicians, and preachers pay close attention to choosing words that generate a desired effect in the hearts and minds of recipients. The gravity of linguistic abuse has increased nowadays, especially with new technologies and media that practice a degree of mind programming and brainwashing. Yet this does not mean that people will easily relinquish their entrenched convictions to the processes of linguistic influence, rather, it is expected that many people have a degree of awareness of the intents of linguistic discourse, thereby they would reject and resist what contradicts their convictions.

Inner Speech as *Kalām Nafsī*

Muslim theologians distinguished between sensate human speech (the written or spoken language discernable by the senses, *al-kalām al-ḥissī*), and inner speech (*al-kalām al-nafsī*). The latter is derived from the description of the Qur'an as 'God's speech,' which is different from human speech. It is the ineffable speech in God's essence, which is pre-eternal and without commencement, and is not adapted in the form of an utterance or in writing.

The concept of Divine inner speech was then reflected on human speech. Theologians considered that sensate human speech (*kalām ḥissī*) stems from the presence of inner psychological and spiritual substance. They addressed the intrinsic nature, essence, and characteristics of *kalām nafsī* and expounded on its relation to *kalām ḥissī*. Among the pioneering theologians on this topic are ʿAḍad al-Dīn al-Jī (d. 756 AH), Saʿd al-Dīn al-Taftāzānī (d. 792 AH), and al-Sharīf al-Jurjānī (d. 816 AH). They were attentive to the system of psychological and mental foundations upon which the concept of sensate speech is founded.⁶¹ This inner speech is related to the external environment, surroundings, and phenomena observed by the senses, which generates psychological reactions that lead to an outpouring of sensate speech.

There is speech that is uttered by the tongue (*kalām lafẓī*), and there is inner or self-talk (*ḥadīth al-nafs*) that is not uttered, which some call *kalām nafsī* or *ḥadīth al-nafs*. The individual talks to himself or herself with what they do not say, and God knows what is manifested in speech and what remains hidden in the self.

Bilingualism, Diglossia, and their Effect on Thought, Culture, and Identity

There is no systemic defined way in which the terms ‘diglossia’ and ‘bilingualism’ are used, and opinions vary regarding their implications on individuals and societies.⁶² In general, diglossia refers to the presence of two linguistic levels of a single language, used in different conditions, with distinct high and low colloquial varieties, such as the Arabic *fuṣḥā* (classical/standard) and *ʿāmiyyah* (colloquial).⁶³ Bilingualism, on the other hand, is the presence of two different languages, a local one and another language (i.e. a foreign language used in specific fields, or a second language prevalent in society, or among those who acquire two languages by growing up in a bilingual environment or through learning).⁶⁴ Various studies in the fields of psychology, linguistics, and sociology reveal both positive and negative effects of bilingualism and diglossia on an individual’s learning, personality, and belonging, and also on society, its cohesion, and stability of its identity.⁶⁵ What concerns us here is the effect of these phenomena on the process of thinking and on the degree of exactness and clarity in expressing ideas.

The space between the colloquial and classical forms of a language tends to gradually narrow with the spread of education and increased awareness and cultural knowledge. Political decisions contribute to

bridging this space and resolving some problems that arise from diglossia. Bilingualism, on the other hand, produces crucial linguistic, psychological, and social problems due to the interference and overlap between the two languages. Language attrition is one such widely cited problem.⁶⁶

Bilingualism and diglossia shed light on a grave situation where discrepancy in language is reflected in discrepancy in thought. Cultural effects bring various influences on an individual's way of thinking, often resulting in 'intellectual diglossia.' Malik Bennabi, for example, considers the use of a foreign language to be an implant of the colonial era which concerns the cultural and intellectual structures of the colonized country. He argues that bilingualism contributes to distorting terms, changing their meanings and connotations, and disabling creative abilities, in sum: "bilingualism can engender effects that are most incompatible with the national culture."⁶⁷

This nonetheless does not undermine the significance of learning foreign languages in broadening cultural and intellectual knowledge. However, frequent recourse to foreign terms, particularly when speaking, signifies the person's inadequacy and shortcomings in their ability to express their thought in their mother tongue.

Chapter Six

Think Tanks as Intellectual Building Labs

Development of Ideas: Between Individual Creativity and Institutional Work

Thought production in most periods of history was an individual activity. Yet some aspects of social life require collective thinking, whether in ideas proposed by an individual or needed by society. Some collective thinking is achieved spontaneously without planning, other types entail planning, agreement, defining roles, etc. Such is the way think tanks conduct research. Contemporary societies value collective thinking, team work, and institutional work in thought production and decision-making. The concept of research centers, as they are known today, was prevalent neither in the Muslim world nor in Western Europe. Such institutions are modern establishments that emerged out of necessity and accumulation of experience.

History does reveal, however, models of ‘think tanks’ that worked to nurture collective thinking, dialogue, or debate, such as the Platonic dialogues and Aristotelian discussions in ancient Greece. A prime example from the Muslim civilization is Imam Abū Ḥanīfah al-Nu‘mān, who would engage his students in discussion and debate, allowing them to present their individual opinions on an issue, debate it to reach a holistic understanding, after which Abū Ḥanīfah would present his opinion.⁶⁸ His method in teaching was more akin to collective studying than lecturing. It was his companions and students who recorded his fiqh and documented his opinions, often consulting with each other. Thus, the recording and transmittance of Abū Ḥanīfah’s fiqh was a form of collective Fiqh. In another form of thought production, Ikhwān al-Ṣafa, a secret society of Muslim philosophers in Basra, chose to express their collective views in a manner that concealed the identity of the individuals in this group. Similarly, the London-based Royal Institute of International Affairs established the ‘Chatham House Rule’ (1926) to provide anonymity to speakers and encourage openness and exchange of information. The identity and affiliation of speakers are not revealed. Once discussions reach a particular conclusion, it thus becomes the position of the Institute.⁶⁹

The Importance of Specialization, Dedication, and Teamwork

Working in profession-specific think tanks requires full-time commitment to acquire knowledge and skills necessary to master this work. The value of this profession is commensurate to the value of the ideas it produces. God instructs Muslims in the Qur’an to ensure that groups dedicated to studying and teaching religion remain behind at times of war, denoting that devotion to knowledge and learning is of no less importance, and that the efforts needed to build knowledge, culture, and civilization are needed at all times, not confined to circumstances where problems require solutions, and solutions need to be adopted to effectuate change and reform. The Ummah also needs a group dedicated to developing prospective ideas and strategic visions in order for society to advance.

The way to effectuate this progress is by mobilizing committed scholars and researchers in various fields, who work collectively according to insightful forward-looking visions and through coherent planning. This is the work of think tanks and research centers. Working in think tanks is not a means to securing a job, rather is a selection of competencies capable of conducting the vital industry of producing thought in

matters of great importance, presented to decision-makers as solid basis for making rational and balanced decisions.

Islamic history witnessed models of institutional work, such as the mosque, market, schools, courts, and *al-hisba* (public accountability), yet some areas lacked institutional structure, despite the necessity of collective thinking and teamwork to fulfil their objectives, such as the fields of *ijmāʿ* (consensus), *ijtihād* (intellectual reasoning), and *shūrā* (consultation). This lack of development occurred even though there are numerous examples of nascent organization, systemization, and codification in these fields since the Prophetic and Rashidun eras.

The significance of collective intellectualization practiced by a team is the production of ideas based on a methodology that acquires a degree of authoritative reference, and an approach characterized by a degree of organization and credibility. A good team is one that consists of members from diverse expertise and backgrounds, who complement together in fulfilling the desired goals, rather than being redundant copies of specialization or experience.

The Evolution and Trends of Think Tanks

Sources on the history of ideas differ on the origins of think tanks in the modern world. Early models include the “Society for the Abolition of the African Slave Trade,”⁷⁰ founded in 1787, the London-based Royal United Services Institution (RUSI), founded in 1831 to study military science,⁷¹ and the Socialist-leaning Fabian Society, founded in London in 1884.⁷² A wave of think tanks emerged in the twentieth century, such as the Carnegie Endowment for International Peace, founded in 1910 in Washington DC. References indicate that the first research center with the standards of ‘think tank’ known today is the Washington DC-based Brookings Institution, founded in 1916.

Think tanks associated with governments or state agencies have become an essential phenomenon in most countries. They supply officials with specialized knowledge geared towards taking particular decisions. Other think tanks are interested in more wide-ranging studies related to public policy, strategic visions, economic or social affairs. Think tanks may also be affiliated with competing political parties, universities, or may be completely autonomous. However, in order to provide objective and factual information, think tanks need to be given ample intellectual freedom, unhampered by bureaucratic frameworks. Moreover, there are various entities that *buy* the expertise of think

tanks, seeking recommendations for decision-makers in governments, political parties, or large corporations, etc.

The objectives of think tanks vary widely, depending on the diversity of their intellectual and political frames of reference, funding sources, and interests. Yet there are common objectives shared among most think tanks, including: 1) producing ideas to serve target groups through research; 2) improve the efficiency of researchers in conducting studies in areas of interest; and 3) inform and educate specific groups or the public, and promote the think tank's ideas through means of publication and media.

Many think tanks, however, shifted their mission from providing neutral policy ideas that facilitate decision-making, to becoming lobbying and pressure groups that advocate select policies towards domestic or international issues. Think tanks are connected with networks of communications and influence on decision-makers in the public, private, and media sectors. Thus, think tank bias contributes to a 'war of ideas' between rival parties and vested interests.

Think tanks have also become hubs for thinkers espousing adventurous ideological inclinations, the interests of large corporations or weapons and defense industries, or those aspiring to change the world order by promoting political and military decisions that have worldwide implications.

Competition over interests and influence between Europe and the US exposed many hidden rival intellectual schemes that are the product of think tanks described by two French authors as the "brains of the war of ideas."⁷³ Think tanks may also contribute to shaping – or manipulating – public opinion, especially when their ideas receive broad media coverage.⁷⁴ However, not all think tanks are of this kind. Hundreds of think tanks in the West strive to construct strategic 'intellectual buildings' to serve the world and enable it to meet the social, economic, and environmental challenges.⁷⁵

If the evolution of think tanks reflects the richness of the intellectual building of a society, then it may be said that the societies of the Muslim world are to a great extent intellectually poor. The need is urgent to establish many specialized think tanks that do not only generate and develop ideas through collective research projects, but also provide epistemological bases for making appropriate decisions that would contribute to progressing these societies.

Research in the Topic of Think Tanks

The number of think tanks has grown exponentially worldwide, their interests have varied widely, and their impact has magnified – alarmingly – in their ability to direct and influence political and economic events and developments. Hence, various research groups today actively study the subject of think tanks, the nature and objectives of their work, and the questions and controversies they stir, particularly in regard to their ‘manipulation’ of public opinion and the media, and the nature of the recommendations they present to decision-makers in politics and business. Particular attention is given to think tanks’ sources of funding and the level of transparency about these sources. Examples of these research groups include Transparify (Georgia), Edmond J. Safra Center for Ethics at Harvard University (US), and Who funds you: The UK Campaign for Think Tank Transparency.

In 2014, Transparify published the results of a survey of 169 think tanks in 47 countries, revealing that many major think tanks are not financially transparent. The study finds that out of the 169 think tanks, only 21 are highly transparent (spread across 16 countries), 14 are broadly transparent, and 134 range between disclosing limited funding information to disclosing no relevant information on funding. The survey found more highly transparent think tanks in Montenegro than in the US, although the US sample is seven times as large. The report argues that while think tanks can play a positive role in producing independent thorough policy research for politicians, media and the public, yet the lack of transparency about their sources of funding “can raise questions about hidden agendas and thus undermine the effectiveness of the think tank sector as a whole.”⁷⁶

A prominent effort to study think tanks globally, their objectives, trends, influence, and activities around the world is the Think Tank and Civil Societies Program (TTCSP) at the University of Pennsylvania. It publishes an annual global index of think tanks around the world, highlighting the program’s motto: “Helping to bridge the gap between knowledge and policy.” In its 2013 Global Go To Think Tank Index, a large group of experts nominated and ranked 6,826 think tanks based on a large set of criteria related to the quality, management, independence, diversity, and effectiveness of their activities. Think tanks are also rated according to geographical regions and areas of research.⁷⁷

The importance of this index is not only in its results, but in its methodology characterized by a high degree of controls, criteria, and defined procedures developed by a large number of experts. This type of study alerts think tank managements about numerous issues concerning their work that were not previously prioritized. Questions raised on important aspects of the categories and criteria of the index helps re-evaluate and restructure think tank work and priorities.

Ambiguity can also surround the work of certain major think tanks and this ambiguity is key to their influence. Think tanks practice a great degree of influence on citizens' understanding of the world, and shape policies of governments, businesses, and the media. While the influence of think tanks on the American political system and policies have been profound, yet the analysis of this phenomenon has remained within a very narrow scope. Studies also find that think tanks are better equipped to research and analyze external issues than they are at analyzing their own deficiencies. This underscores the need for think tanks to address the implications of the policy recommendations they provide particularly in the security, defense, economic, and environmental fields. This is necessary since think tanks often compete in providing policy recommendations in response to urgent and vital issues.⁷⁸

Think Tanks and the Media

Think tanks rely heavily on the media. There are common ideological trends between some think tanks and some media outlets, especially television networks watched by millions of people, and more recently, electronic media easily accessible worldwide. Media regularly host think tank experts and spotlight reports and recommendations produced by these institutions. Many media outlets are directly affiliated with think tanks, prominent magazines are published by think tanks, and many journalists go on to head think tanks, or become senior research fellows there, while many personalities enjoy wide presence in both think tanks and the media.

Marketing ideas the way material products are marketed has been a heavily contested notion. Nonetheless, the relationship between think tanks and the media is clearly a symbiotic one. Journalists usually refer to experts and researchers at think tanks for information to fill their news reports or columns. In return, think tank researchers find fame and reputation through media outlets, where they are hosted as 'experts' whose perspectives are highlighted in news and talk shows on

TV, radio, and in the press. In recent years, think tank experts found more avenues in electronic media, while some think tanks present regular media programs on TV or the internet. Numerous studies have documented regular bias displayed by the media, and how public perceptions are shaped by what people hear from politicians and political commentators such as think tank researchers.⁷⁹

Think Tanks in The Arab World

Think tanks in contemporary societies reflect scientific, cultural, and civilizational progress and vitality of society. It is, however, sad to observe the poverty of Arab efforts in research and studies, particularly those that deal with analysis and statistics concerning vital issues in the region. The available data of this kind is more or less based on individual experiences and personal impressions.⁸⁰ A researcher seeking pertinent information about the Arab world would need to refer to research conducted by foreign institutions.

Information relayed in research studies ought to serve as the basis upon which officials in Arab countries make decisions. Yet the reality is that the basis of most such decisions depends on the personal ‘mood’ of decision-makers, or of those around them, including foreign consultants.⁸¹ When data is needed, Arab decision-makers often rely on reports by international organizations (e.g. World Bank, International Monetary Fund), or reports by Western think tanks. It is noteworthy that such institutions often study Arab countries as part of the Middle East and North Africa (MENA) region, which includes Israel, Turkey, Iran. Hence, in order to find data particular to the Arab world in foreign studies, one must make additional effort to separate data on Arab countries from the data of the overall region. For example, the 2013 Global Go To Think Tank Index Report does not have a special category for think tanks in the Arab world, but includes Arab countries within the MENA region. While the top 50 think tanks in MENA is topped by Al-Ahram Center for Political and Strategic Studies (Egypt), non-Arab countries like Turkey have 4 think tanks in the top 50, Israel has 11, Iran has one, with the remaining spots occupied by Arab countries. Among the top five think tanks in MENA are Brookings Doha Center (Qatar) and the Carnegie Middle East Center (Lebanon), both of which are branches of US-based think tanks.⁸² Meanwhile, it is noteworthy that many Arabs or persons of Arab descent work, and excel, at foreign think tanks, and many even established think tanks in the West.

The ‘research poverty’ in the Arab world is evident in the modest number of Arab think tanks compared to other countries. This poverty is also reflected in qualitative terms; Arab think tanks scored severely modest to low ranks in terms of criteria related to the quality of work. It may be argued that most of the research produced by think tanks in Arab countries is marked by weakness in terms of research design and methodology. Even when good quality research is produced, it rarely reaches decision-makers, and if it does reach them, it is used as sources of information rather than recommendations for decision making.⁸³

While think tanks have multiplied and spread widely in Arab countries in recent years, this development may be summed in three aspects: 1) Establishment of branches of foreign think tanks in Arab capitals; 2) establishment of local research centers that conduct their scholarly activities in cooperation with – and with generous funding from – foreign think tanks; and 3) establishment of local centers for research, consultancy, and training, which market themselves by boasting foreign expertise, particularly in the field of human development or project management training programs. The material used in these programs is mostly dependent on translated foreign material, and their certificates are accredited by foreign institutions.

Muslim Issues in Western Think Tanks

The term ‘clash of civilizations’ has been widely used in the discourse on the relationship between Islam and the West during the last quarter of the twentieth century, as propagated by American thinkers Bernard Lewis⁸⁴ and Samuel Huntington.⁸⁵ Both are experts at conservative US think tanks. Such interest intensified in the aftermath of the September 11th, 2001 attacks, and later with the transformations of the ‘Arab Spring.’⁸⁶ Such issues were the focus of not only political and military decision-makers, but also of think tanks from across the ideological and intellectual spectrum.

A 2014 study by two professors at George Washington University in Washington DC, used a ‘Islamicity index’ to evaluate how compliant countries are with ideals of the Qur’an in areas of a society’s economic achievement, governance, human and political rights, and international relations. Out of the 208 countries studied, the results found that “Muslim countries do very badly,” and tend to use religion as an instrument of power. One of the authors notes that “many countries that profess Islam and are called Islamic are unjust, corrupt, and underdeveloped and are in fact not ‘Islamic’ by any stretch of the imagination.”⁸⁷

The results of any study are determined by the type of questions that the research tries to answer. When questions are focused on politics and quality of rulers, the results will be quite different from other results if the questions focus on the sentiments and behavior of ordinary people. When non-Muslim researchers conduct studies on the reality of adherence to Islam in the Muslim world, the issues addressed are different, and hence the results are quite different as well. For example, a 2013 survey by the Pew Research Center did not raise questions about politics or rulers, and hence, its results were reassuring in regard to Islamic sentiments, finding that most Muslims around the world are deeply committed to their faith, and want Islamic teachings to shape their personal lives and societies.⁸⁸ Hence, it is difficult to vindicate the formulation of questions and judgment criteria from the subjectivity that leads to desired answers. In fact, it is quite easy to design questions that lead to desired results.

Prominent Think Tanks Around the World

Objectives	Country	Date Established	Name
Promote and conduct research in fields of economics, government administration, political and social sciences.	USA	1916	<i>Brookings Institution</i> ⁸⁹
Open debate (Chatham House Rule), research in energy, environment, resources, global economy, security, international law, and regional studies.	UK	1920	<i>Royal Institute of International Affairs (Chatham House)</i> ⁹⁰
Advancement of social sciences, sustainability of China's progress through knowledge, education, and global competition. Focused on prospective strategies based on Marxism-Leninism and Mao Zedong thought.	CHINA	1977	<i>Chinese Academy of Social Sciences (CASS)</i> ⁹¹
Abolition of war, promote world peace, international cooperation, civil society, international organizations, economic forces, and technological development.	USA	1910	<i>Carnegie Endowment for International Peace</i> ⁹²
Marshal expertise of government, industry and academia to address foreign policy and security issues, present recommendations to government, and aim to be a resource on international relations for the public.	JAPAN	1959	<i>Japan Institute of International Affairs (JIIA)</i> ⁹³

Research applied social sciences and humanities, political analysis of key issues in the Arab world, analyze social, economic and cultural policies, explore Arab's relations to neighbors and the West..	QATAR	2010	<i>Arab Center for Research and Policy Studies</i> ⁹⁴
Study strategic political, economic, military, and social issues of Egypt, Arab region, and the world. Includes programs on Israeli studies and Arab Gulf studies.	EGYPT	1968	<i>Al-Ahram Center for Political and Strategic Studies</i> ⁹⁵
Serves as a bridge between the intelligence and policy communities. Coordinates between various intelligence and government agencies and political parties in the US. Prepare forward-looking visions.	USA	1979	<i>National Intelligence Council</i> ⁹⁶

Concluding Remarks

Intellectual building is a building characterized by organization and cohesion, with a foundational frame of reference that gives it a specific description and distinguishes it from others. Sound intellectual building continually changes in breadth and depth. The subject of this building is thought, which is a distinguishing characteristic of human beings with which the Creator has endowed – and dignified – them. It is a trust that each human being should take utmost care of, striving to fulfill it with the requisites for sound growth, development, and improvement.

This content of this book will likely stir numerous questions, and provoke reconsideration and recollection of major intellectual elements and features of the reader's map of ideas. Readers may wish to consider discussing its content with family members or colleagues, to further engage in *tafākūr* and *tathākūr* about the subject. Readers might remember intellectual elements that they did not find in this material. Hence, they might set themselves a new task to search for these elements in other writings. They may recall other topics in this context that they had read before, and may reflect on the similarities and differences between this material and others. In light of these

similarities and differences, readers may classify this book into one of the categories of works they have read before. This book is in the category of Islamic thought, but it belongs to a specific Islamic school of thought; hence readers may reflect on prominent names of authors and thinkers who also belong to this specific intellectual school.

These are examples of mental associations, the undertaking of the mind, the passage of ideas, and the wandering of thought, all of which are manifestations of human mental activity that reflect a state of healthy employment of human intellectual capabilities. Any weakness in exercising this activity is a result of a shortcoming in the organization of thinking processes that needs to be addressed.

It is hoped that readers have learned something about the position of intellectual elites in society, and the various levels of intellectual buildings they possess compared to the general public. The natural state in society is when levels of intellectual buildings vary among individuals and groups. Such variance is a positive aspect, considering that each individual has a certain intellectual level, and each individual has his or her role in society. These roles are integrated to fulfill the intellectual functions in society. It is hoped that one contemplates one's own intellectual building. One may ask: what do I possess in terms of ideas and thought? What school of thought is closest to my thought? What are the features and main elements of the intellectual map that represents the totality of my ideas? What factors have affected the formation of this map? How, when, and to what extent did these factors affect my intellectual map? Perhaps one would then be inclined to identify the intellectual position one wants to embody: a scholar, a cultured intellectual, an advocate, a reformer, a philosopher, or a thinker, etc.

One might question the relationship between thought and behavior, their consistency and their differences. Examples of public figures may come to mind, representing both cases where thought and behavior are consistent or inconsistent. It is only natural that one would contemplate the state one wishes or chooses for oneself in this regard. Other questions might come to mind concerning individual human personality: the interplay between an individual's intellectual and emotional buildings, and how they affect the personality of the individual. Such questions muster both subjective and objective ideas on the subject of intellectual building.

If this written material has managed to stir such questions in readers' minds and motivated them to search for their answers, then it has achieved some of its objectives.

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Notes

- ¹ Al-Ḥāfiẓ ibn Ḥajar says in *Fath al-Bārī* (13/283): the Hadith of Ibn ‘Abbās is *Mawqūf* (discontinued Hadith) and its chain of transmission is good.
- Ibn Ḥajar al-‘Asqalānī, Aḥmad ibn ‘Alī (d. 853 AH), *Fath al-Bārī bi Sharḥ Ṣaḥīḥ al-Bukhārī* (The Victory of the Creator: Commentary on Ṣaḥīḥ al-Bukhārī), edited by ‘Abd al-‘Aziz ibn Baz and Fu’ad ‘Abd al-Baqī (4th edn., Beirut: Dār al-Kutub al-‘Ilmiyyah, 2012), Kitāb al-Tawḥīd, Hadith No. 7402, vol.13, p.326
Another Hadith states: “...I engaged in self-thought (*tafakkartu*) and realized that the world is transient and ceasing...” And in another narration of the same Hadith, “I looked into (*naẓartu*) my affair and recognized that the world is fleeting...”, where the term *naẓar* is used interchangeably with *tafakkur* in the two narrations.
- Imam Aḥmad ibn Ḥanbal, *Musnad al-Imām Aḥmad Ibn Ḥanbal* (Riyadh: Bayt al-Afkār al-Duwalīyyah, 1998), *Musnad al-Madaniyyin*, Hadith (16695) p.1184.
- ² Al-Ḥārith ibn Asad al-Muḥāsibī, *Al-‘Aql wa Fahm al-Qur’ān* (Reason and the Understanding of the Qur’an), edited and introduced by Hussayn al-Quwwatli (Damascus: Dār al-Fikr, 1971), p.209.
- ³ Ibid., pp.235-236.
- ⁴ Ibid., pp.266-268.
- ⁵ Ibid., p.275.
- ⁶ Al-Ḥārith ibn Asad al-Muḥāsibī, *Risālat al-Mustarshidīn* (Treatise for the Seekers of Guidance), edited and with commentary by ‘Abd Al-Fattah Abu Ghuddah (5th edn., Cairo: Dār al-Salām al-Islāmiyyah, 1983), pp.97-99.
- ⁷ Al-Ḥārith ibn Asad al-Muḥāsibī, *Al-Waṣāyā: al-Naṣā’ih, al-Qaṣd wa al-Ruju’u ila Allah, Bid’ Man Anāba ila Allah, Fahm al-Ṣalāt, al-Tawahhum* (The Book of Spiritual Counsels), edited, commentary and an introduction by ‘Abd Al-Qādir Aḥmad ‘Atā (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1968), p.247.
- ⁸ Abū Ḥāmid al-Ghazālī, *Iḥyā’ ‘Ulūm al-Dīn* (Revival of the Religious Sciences), (Beirut: al-Maktabah al-‘Aṣriyyah, 2004), vol.5, pp.3-34.
- ⁹ Ibid., pp.7-8.
- ¹⁰ Ibn Qayyim al-Jawziyyah, Abu ‘Abd Allah Muḥammad ibn Abū Bakr ibn Ayyoub, *Miftāḥ Dār al-Sa’ādah wa Mansbūr Wilāyat al-‘Ilm wa al-‘Irādah* (The Key to the Abode of Happiness and the Decree of the Sovereignty of

- Knowledge and Will), edited by ʿAbd al-Rahman ibn Hassan ibn Qaʿid (Riyadh: Dār ʿĀlam al-Fawāʿid), p.124.
- ¹¹ Ibid., pp.606-607.
- ¹² Ibn Qayyim al-Jawziyyah, Abū ʿAbd Allah Muḥammad ibn Abū Bakr ibn Ayyūb, *Al-Fawāʿid* (A Collection of Wise Sayings), edited by Muhammad ʿAziz Shams (Makkah: Dār ʿĀlam al-Fawāʿid, 1429 AH), pp.252-253.
- ¹³ ʿAbd al-Rahmān Ḥelali, Iqtirān al-Īmān bi al-ʿAmal al-Ṣāleḥ fī āl-Qurʿān al-Karīm wa Dalālātuh al-Ḥaḍāriyyah (The Association of Faith with Good Action in the Holy Qurʿan and its Civilizational Meanings), *Majalat Jāmiʿat Dimashq li al-ʿUlūm al-Iqtisādiyyah wa al-Qānūniyyah* (University of Damascus Journal of Economics and Law), 2011, vol.27, issue 3, pp.439-463.
- ¹⁴ Aḥmad ibn ʿAli ibn Thābit al-Khatīb al-Baghdādi (d. 463 AH), *Iqtidāʾ al-ʿIlm al-ʿAmal* (Knowledge Necessitates Action), edited by Muhammad Nasiruddin al-Albani (Damascus: al-Maktab al-Islāmī, 1984).
- ¹⁵ Abū al-Qāssim al-Ḥussain ibn Muḥammad ibn al-Mufaḍal al-Rāghib al-Isfahānī (d. 502 AH), *Tafṣīl al-Nashʿatayn wa Tahṣīl al-Saʿadatayn* (The Explication of the Two Forms of Emergence and the Acquisition of the Two Forms of Happiness), (Beirut: Dār Maktabat al-Ḥayāt, 1983), pp.85-86.
- ¹⁶ Abū ʿUmar Yūsuf ibn ʿAbd al-Barr (d. 463 AH), *Jameʿ Bayān al-ʿIlm wa Faḍluh* (A Compendium Elucidating the Nature of Knowledge and Its Immense Merit), edited by Abu al-Ashbal al-Zuhairi (1st edn., Dammam: Dar Ibn al-Jawzī, 1994), Bāb Jamʿ fī Faḍl al-ʿIlm, vol.1, Hadith number 214, p.202.
- ¹⁷ Tāhā ʿAbd al-Rahmān, *Suʿāl al-ʿAmal: Baḥth ʿan al-Uṣūl al-ʿAmaliyyah fī al-Fikr wa al-ʿIlm* (The Question of Action: A Search for the Practical Fundamentals in Thought and Knowledge), (Casablanca and Beirut: al-Markaz al-Thaqāfi al-ʿArabi, 2012), p.308.
- ¹⁸ Muḥammad ibn Ismaʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Damascus: Dār Ibn Kathīr, 2002), The Book on Aḥkām, Chapter on whether a judge can issue judgement or legal opinion while angry, Hadith number 7158, p.1768.
- ¹⁹ Mathew McKay, Martha Davis, and Patrick Fanning, *Thoughts and Feelings: Taking Control of Your Moods and Your Life* 4th edn., (New Harbinger Publications, 2011).
- ²⁰ Ibid., p.115.
- ²¹ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Kitāb Bidʿ al-Waḥī, Bāb Faḍl man Istabraʾ ila Dīnih, Hadith Number 52, p.20.
- ²² Malik Badri, *Contemplation: An Islamic Psychospiritual Study*, Trans. Abdul-Wahid Luʿluʾa, (Herndon, VA: International Institute of Islamic Thought, 2000), pp.30-31.
- ²³ Malik Bennabi, *Shurūṭ al-Nahḍah* (The Conditions of Renaissance), (Damascus: Dār al-Fikr, 1986), p.63.

- ²⁴ Tawfiq al-Tawil, *Ussus al-Falsafah* (Foundations of Philosophy), (Cairo: Dār al-Nahḍah al-‘Arabiyyah, 1976), p.217.
- ²⁵ ‘Ali ibn Ibrahim al-Namlah, *al-Fikr Bayna al-‘Ilm wa al-Sulṭah: Min al-Taṣāḍum ila al-Ta‘āyush* (Thought between Knowledge and Authority: From Clash to Coexistence), 2nd edn., (Riyadh: Obaykan Publishing House, 2007), pp.12-16.
- ²⁶ ‘Alī ibn Abī Ṭālib (*Amīr al-Mu‘minīn*), *Nahj al-Balāgha* (The Path of Eloquence), Selection by al-Sharif al-Radi, and commentary by Imam Muhammad ‘Abduh, (Beirut: Dār al-Ma‘rifah), vol.4, p.27.
- ²⁷ Taha Jabir Alalwani, *Iṣlāḥ al-Fikr al-Islāmi Bayna al-Qudūrāt wa al-‘Aqabāt: Waraqaṭ ‘Amal* (Reform of Islamic Thought between Capabilities and Obstacles: A Working Paper), Islamization of Knowledge Series No. 10, 2nd edn., (Herndon, VA: IIIT, Riyadh: al-Dār al-‘Ālamiyyah li al-Kitāb al-Islāmiyyah, 1994), p.43.
- ²⁸ Ibid., p.44.
- ²⁹ Ahmad al- Raysūni, “Fī Naqd al-Ḥarakah al-Islāmiyyah: Bayna Fikr al-Ḥarakah wa Ḥarakat al-Fikr” (Critique of Islamic Movements: Between the Thought of the Movement and the Movement of Thought). This article was published on Al-Raysūni’s website, dated 11/5/2005 within a series of articles critiquing Islamic movements. Available on the link: (retrieved December 20, 2016)
<http://www.widesoft.ma/raissouni/def.asp?codelangue=6&info=347>
- ³⁰ See, in this context, ‘Abd Allah ibn Salim Ba-Hammam, *Sawwiq Fikrak: Taswiq al-Afkār – Jawlah bayna al-‘ulūm* (Market your Thought: The Marketing of Ideas – A Tour of the Sciences), (Riyadh: Private and Electronic publishing, 1430 AH).
- ³¹ It is noteworthy that awards of ingenuity and scientific discoveries are given to an individual, or a small group of individuals. The Nobel Prize in Chemistry, for example, has been granted almost annually since 1901, and in the years until year 2012, it was awarded as follows: 63 times to an individual scientist, 23 times to two scientists, 18 times to three scientists, (the prize was not awarded a total of 8 times in various years). Even in the cases in which it was awarded to two or three scientists, the award was not necessarily given for a collaborative effort between them, but rather for the fact that each scientist, individually, deserved it, and therefore it is divided between them. See: All Nobel Prizes in Chemistry,
http://www.nobelprize.org/nobel_prizes/chemistry/laureates/
- ³² ‘Adel Harhush al-Mafraji and Ahmad ‘Ali Saleh, *Ra’s al-Māl al-Fikri: Ṭuruq Qiyaṣuh wa Asālib al-Muḥafazah ‘Alayh* (Intellectual Capital: Means of Measuring and Preserving It), (Cairo: al-Munaṣamah al-‘Arabīyah li al-Tanmīyah al-Idārīyah, 2003), pp.8-18.

- ³³ The use of the term ‘concept’ differs according to the epistemic field. In logic, it is a cognitive perception. In language, it is a terminological idiomatic meaning that refers to the expression, which in turn indicates a general semantic field, see: Su‘ad Korim, “al-Dirāsah al-Mafhūmiyyah: Muqārabah Taṣwīriyyah wa Manhajīyyah” (The Conceptual Study: A Representational and Methodological Approach), *Majalat Islāmiyyat al-Ma‘rifah*, (al-Ma‘had al-‘Ālamī li al-Fikr al-Islāmi, No.60, Spring 1431 AH/2010 AC), p.65.
- ³⁴ An example of an intellectual unit is the idea of biological evolution, or Darwin’s theory, which began as a theory that analyzes the evolution of living creatures. The theory soon spread widely to other sciences, and migrated from its home science in biology to sociology and political science, where there emerged the theories of social Darwinism and political Darwinism.
- ³⁵ Jean Touchard, *Tarīkh al-Afkār al-Siyāsīyyah* (The History of Political Ideas), trans. Naji al-Darawshah, (Damascus: Dār al-Takwīn, 3 vols., 2010). See the original in French, Jean Touchard, *Histoire des idées politiques*, 6th edn., (Des origines au XVIIIe siècle, P.U.F., Paris, 1978).
- ³⁶ Ibid., (Arabic version), vol.1, p.6.
- ³⁷ Lalita Rana, *Geographical Thought: A Systematic Record of Evolution* (New Delhi: Concept of Publishing Company, 2008), p.5.
- ³⁸ In this context, see: Richard Nisbett, *The Geography of Thought: How Asians and Westerners Think Differently and Why* (London: Nicholas Brealey Publishing, 2003).
- ³⁹ In this context, see: Klaus Dodds and David Atkinson (eds.), *Geopolitical Traditions: A Century of Geopolitical Thought* (Critical Geographies), (London & New York: Routledge, 2000), pp.2-5.
- ⁴⁰ In this context, see: Mike Crang, *Cultural Geography* 1st edn., (London & New York: Routledge, 1998). p.2.
- ⁴¹ In this context, see for example: Jamal al-Dīn ‘Atīyyah, “Ḍawābiṭ al-Ḥurīyyāt al-Fikrīyyah” (The Rules of Intellectual Freedoms), *Majalat al-Muslim al-Mu‘āṣir* (Journal of the Contemporary Muslim), (Issue Number 99, year 25, January-March 2001), pp.167-196.
- ⁴² Roy Harris and Talbot J. Taylor, *Landmarks in Linguistic Thought Volume I: The Western Tradition From Socrates To Saussure (History of Linguistic Thought)*, 2nd edn., (London & New York: Routledge, 1997), vol.1, pp. xiii-xv; 21-28. The book discusses works that elucidate the role of language in human thought and society, from ancient philosophers, to the Bible, medieval times, to the nineteenth century. Volume II discusses efforts in this field in the twentieth century.
- ⁴³ See Massimo Piattelli-Palmarini (ed.), *Language and Learning: The Debate Between Jean Piaget and Noam Chomsky* 3rd edn., (Harvard University Press, 1980).

- ⁴⁴ Nihad Musa, “Al-Maghmūr fi Dā’irat al-Nūr” (The Submerged in the Circle of Light), Prelude in al-Zabn, Imad Ahmad, *al-Taḥkīr al-Lisānī ‘inda ‘Ulamā’ al-‘Aqlīyāt al-Muslimīn* (Muslim Theological Scholars’ Linguistic Thinking), (Amman: Dār al-Nūr al-Mubīn, 2014), pp.4-17.
- ⁴⁵ ‘Abd al-Raḥmān Ibn Khaldūn, *The Muqaddimah: An Introduction to History*, trans. Franz Rosenthal, (Princeton, NJ: Princeton University Press, Bollingen Series XLIII, 2nd printing of 2nd edn., 1980), vol.3, pp.342.
- ⁴⁶ Abū Ḥāmid al-Ghazālī, *The Ninety-Nine Beautiful Names of God (Al-Maqṣad al-Asnā fī Sharḥ Asmā’ Allāh al-Ḥusnā)* Translated with notes by David B. Burrell and Nazih Daher, (Cambridge: The Islamic Text Society, reprint 2007), pp.6-7
- ⁴⁷ Ibn Taymiyyah, *Iqtidā’ al-Ṣirāṭ al-Mustaqīm li Mukhālafat Aṣḥāb al-Jahīm* (The Necessity of the Straight Path in Opposing the People of Hell), edited by Nasir ibn ‘Abd al-Karīm al-‘Aql, (Riyadh: Maktabat al-Rashīd, n.d.), vol.1, p.469.
- ⁴⁸ Ibid., p.462.
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decision-maker's decision to appoint and dismiss governments is not correlated with the results of public opinion polls conducted by the Center for Strategic Studies at the University of Jordan to survey the popularity of governments and prime ministers. See: Walid Abd al-Hadi, "Dawr Marākiz al-Abḥāth fī Ṣinā'at al-Qarār al-Siyāsī al-Urdunī 1989-2010," (The Role of Research Centers in Jordanian Political Decision-Making 1989-2010), in the Series of the Program *Al-Abḥāth 'an Ṣun' al-Siyāsāt al-Āmmah fī al-Ālam al-ʿArabī* (Research on Public Policy-Making in the Arab World), (Beirut: The Issam Fares Institute for Public Policy and International Affairs at the American University of Beirut, October 2012), Working paper No. 11, pp.13-14.

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