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$$\frac{d}{dt} \left( \frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x} \quad (1)$$
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$$\frac{1}{\rho} \frac{d\rho}{dt} = \frac{1}{\rho} \frac{d\rho}{d\tau} \frac{d\tau}{dt} = \frac{1}{\rho} \frac{d\rho}{d\tau} \frac{1}{\gamma} \quad (1)$$
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## Summary

This research is considered very important as it concentrates on the most important issue in the history of the Islamic ideology formerly and recently. This issue is the relation between the rational method of thinking and the textual [transmitted] method [which depends on proofs taken from the book of Allah [Qur'an] and the Sunna of his messenger]. On the other hand, the role of the mind to understand the accurate meaning of the text according to rules of Islam. Also, it is the question that has been raised for consideration from the beginning of Islam until now.

The interpretation represents the most important ways that deals with the Islamic rules. So many people and so many schools of thoughts went astray because of the excess in interpretation beginning from time of Alkwarij, Almu'tazilah, Ash-Shi'ah, Almurji'ah and Albatiniyyah up to new schools of thought in the present time.

I explained the meaning of the interpretation as it is the diversion of its apparent and understandable meaning - supported by strong evidences and used to be understood by people - into unclear and ambiguous meaning supported by weak evidence. It is contrary to the origin where the true and clear meanings are used according to Lisan Al'arab Dictionary.

Interpretation may specify part of the whole [the common], limit the absolute matters, change the true and clear meaning from the truth into figurative expression, change the order from Wajib [compulsory] into Mandoub [recommended], [That is: Wajib means the performer is praised and the one who abstains from it is condemned; But Mandoub means the

performer is praised and rewarded and the one who abstains is not condemned], and change the order from Haram [prohibited] into Mukruh [undersirable], [That is: Haram means the performer is condemned and punished, but Mukruh means the performer is not condemned and the one who abstains is preferable]. So, each type of interpretation may be near or far to understanding. It depends on the strength and the weakness of the interpretation proof.

I made it clear that interpretation – according to the consensus of the Islamic jurist – needs certain conditions so as to be true and identical to the laws of Islam. Some of these conditions are: First the text [meaning] which is intended to be interpreted should be interpretable. This means that it should have more than one meaning. But if it only has one meaning, interpretation isn't permissible in any way because the true meaning of the text will be changed into another. Consequently, it would be false and rejected [inadmissible].

Next the interpreter should be Mujtahid [a person who has full knowledge of the Arabic Language. The Holy Kur'an, the Prophetic tradition, and the Islamic divine laws; and then has the ability to deduce new laws for new situations and issues through the Islamic rule and presenting clearly the verdict of Islam concerning them. He also should fulfill the capacity of Al-Ijtihad [Doing one's utmost best and having the ability to deduce new laws for new situations and issues from the Islamic laws; and should have the ability to give preponderance to certain issue over another [especially the weak and the strong evidences] in accordance with the Islamic laws. This is the fact of the interpretation. If it is done by a person who doesn't have the capacity of Al-Ijtihad, it would be false and inadmissible because it is done by incapacitated person. Another condition of interpretation is that the weak

and the unclear meaning or evidence, which the text is intended to be interpreted upon, should be legally accepted – according to the laws of Islam – and shouldn't contradict another meaning [text] similar or stronger than it in the strength of evidence. But if this meaning contradicts an Islamic rule which is similar to or stronger than it in respect to the strength of the legitimate proof, The interpretation is considered false and rejected. But, what would you say if it contradicts very many definite evidences or definite Islamic divine rules ratified and agreed upon? Moreover this condition requires another condition; that is, the interpretation is associated with an evidence that strengthens the weak meaning and makes it stronger than the apparent meaning. But if the weak meaning lacks strength for evidence and it is equal to the proof of that strong and apparent meaning or it isn't considered a legitimate evidence, The interpretation is also false and inadmissible. This evidence may be a text from the Holy Kur'an, the Sunna of the Messenger of Allah and Alijma' [which is the consensus of the jurists of the Islamic nation on certain legal matters and issues that occur through the ages in different places]; or it may be a reasoning comparison [comparing a present issue with a previous one that has reasoning Islamic rule], or an Islamic rule confirmed by legal evidences, or restricted and apparent legitimate interest promoted to the level of the reasoning legitimate evidence.

If the interpretation doesn't have strong legal proof, it will be doubts, suspicions, illusions, weak traditions, and imagined and claimed general hints as most of the interpretations today. Accordingly, It will be slander to faith and inventions against the Islamic divine laws.

I threw light upon all the subjects concerning with interpretation and which the contemporaneous interpreters concentrated their efforts on and I dealt with them thoroughly by giving explanations, analyzing and refuting

some of them and showing their falsehood. These subjects are included in the circle of conclusively proven matters and axioms; that is, these matters are definite and not open to doubts because they have only one meaning and so there is no room for disagreement or giving interpretations, such as the disbelief of Christians and Jews, considering the Sunna of the Messenger of Allah as a legal evidence in all the life's affairs and the rules of transactions, considering Alijtihad a legal evidence, the prohibition of unbelief and postasy [abandonment of Islam], the prohibition of common citizenship on bases other than Islam, the illegality of any political system not restricted to the laws of Islam in all the life's affairs and such as the prohibition of usury and all its types especially the usury of excellence [the selling of the one kind in what the usury is current in it by excellence as the selling of one measure of dates with a measure and a half of dates] and the credit usury [loan with interest].

I showed that the evidences used by those charged with authority and officials are not more than illusions, suspicions, doubts and imaginations. Most of them don't practise the laws of Islam and aren't acquainted with them; and they also don't fulfill the capacity of Alijtihad in a problem matter. So, they can't practise Ijtihad or give interpretations in any way. Besides, I demonstrated that the interpretations and the rules which they deduced are false because they contradict the fundamentals of Islam [The conclusively proven matters].

I indicated that the motive to such interpretations by those in power and some Muslim philosophers is their strong desire and endeavour to reconcile between the ideology of Islam and its rules and the Western Ideology including its rules and values, especially the principles of the Industrial Revolution on which the Western Civilization was built upon.



I pointed out that these trials to reconciliation express on the ideological and psychological failure and frustration which should be disdained by those who consider their ideology a source of pride.

I made it apparent that the aim of the interpretation was not for making fundamental contradiction among the legitimate evidences – which requires preponderance or interpretation by specifying part of the whole or limiting the absolute; and which is the only legitimate justification for interpretation. But this contradiction happened when some Muslim philosophers were affected by the western culture and endeavored to establish that culture firmly and to reconcile it with Islam [In short, to baptize that culture with the Islamic baptism].

Finally, I demonstrated that the interpretation of the fundamentals of Islam and its laws [conclusively proven matters] is an abolition and obliteration of the Islamic rules. Such interpretation is not permissible in any way because it is clear disbelief. Here, the interpreter is considered apostate [the one abandons the religion of Islam to another religion]. The judgement of the apostate is to be called to the return back to Islam and he is to regain. If he returns back to Islam and repents, or else he is killed.

I ask Allah the most Gracious, The most merciful to show us the straight way. This is for me and true knowledge is with Allah. I have full trust in Him and turn to Him for true guidance.

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2. 在下列各数中，找出所有能被 4 整除的数，并说明理由。  
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3. 在下列各数中，找出所有能被 5 整除的数，并说明理由。  
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