

# A reading of the emergence and development of Islamic science between the flourishing of the past and the present

**Abdelaaziz Laabidi**

Researcher in the Doctoral Corps, Laboratory of Jurisprudence, Judicial Studies and Human Rights, Faculty of Sharia, Fez, Morocco.

Email: aziz.labidi011@gmail.com

## ABSTRACT

It goes without saying that Islamic and Arab studies have witnessed great development and accumulation of knowledge according to ages and periods. These sciences have greatly contributed to the service of Islamic civilization in its brightest historical stages.

However, with the civilizational shock that the Islamic world lived through, the knowledge crisis that occurred during the fall of the Islamic caliphate, and the resulting fall in most of the Islamic countries under colonialism, all this prompted thinkers and scholars to re-raise the question of Arab-Islamic science curricula for discussion again.

Researchers attributed the backwardness that the Islamic world suffers from at all levels to a crisis in educational curricula, the signs of which appeared after the ages of the diligent imams, and then aggravated in what are known as the eras of decadence.

And based on the aforementioned, I chose a topic approach: the Arab-Islamic sciences: the concept, the emergence, the history, and the question of reality and method.

This is due to the current status of this issue at the present time in the horizon of inspiration from the glorious past, to revive the nation, as well as the value and the utmost importance that the critical studies of heritage have acquired in terms of the processes of purification, sifting, and pruning, while continuing to build on the principles, principles and solid rules of this heritage, including It achieves connecting the successor to the ancestor, and the continuation of the accumulation of knowledge between generations.

In order to answer this main problem and the sub-questions associated with it, an action plan has been proposed as follows:

The first topic is a historical overview of the monotheistic religions and their role in serving mankind across time and space.

The second topic: the emergence of Islamic sciences between prosperity in the past and the present.

The third topic: About a new horizon in a curriculum in the approach of Arab and Islamic studies that contributes to reviving its luster anew, combining originality and modernization and accommodating the other.

**Keywords:** Arabic sciences- Islamic- Childhood- To make up to date- Strategy

Article Received: 27<sup>th</sup> February 2021, Revised: 25 March 2021, Accepted: 19 April 2021

## Introduction

There is no doubt that Islamic and Arabic studies have witnessed great development and accumulation of knowledge according to ages and periods. If the beginning of these sciences combined was through what was revealed to the Prophet Muhammad, may God bless him and grant him peace; It was established by the practical application of it in the Prophet's era, and the work and diligence of the honorable

Companions after his death.

However, these sciences will witness a new development with the beginning of the second era of the Companions and Taabi'een. Where the signs of independence of science began to take shape; The beginning of this approach was with the writing of the hadith, which was collecting - he the other - various sciences at the beginning of its composition, but it will create a path of its own for it when its discussions multiplied, and its branches multiplied.

This new spirit that prevailed at the beginning of the era of authorship - represented in the independence of the sciences from one another - was not limited to the science of hadith, but then transferred to the rest of the sciences, especially the sciences of jurisprudence and its origins. In this, various schools, sects, and curricula were formed, to the point that some sciences became essentially systematic, and the evidence for that is the great methodological revolution that witnessed the development of the fundamentals of jurisprudence, especially in the fifth century AH with Judge Abdul-Jabbar, Al-Juwayni, and Al-Ghazali.

These sciences have greatly contributed to the service of Islamic civilization in its brightest historical stages, starting with the Rashidun Caliphate, then the Umayyad State, the Abbasid State and ending with the Ottoman Empire, which included three continents from Europe, Africa, and Asia, and what are the reservoirs and large scientific manuscripts, whether those that were in Andalusia , Or other science cities; From the Levant, Persia, and Khorasan, only a clear witness to this matter.

But with the civilizational shock that the Islamic world lived through, the knowledge crisis that occurred during the fall of the Islamic caliphate, and the resultant fall of most Muslim countries under colonialism, which resulted in asking the question of why the East was late and the West advanced? The pens of a number of Muslim thinkers who studied the curricula of Western universities called for the need to reconsider educational curricula, by making use of modern Western curricula in teaching Islamic sciences.

As it is known, this matter was then rejected in the Islamic world because of its association with colonialism. Clinging to the old scientific circles in the mosques remained a distinct character from the colonial Christian other, but with the passage of time they authorized them with special and

precise conditions.

However, these new curricula imposed themselves due to several factors related to the cultural superiority that the Western world has known in the past few centuries. What will make it an urgent necessity required by the new conditions of scientific life; On the basis of it, scientific research in various fields of knowledge is being formulated, including research related to Arab and Islamic studies.

Based on the aforementioned, I chose to approach the subject of Arab and Islamic sciences: concept, emergence, history, and the question of reality and method?

This is due to the current status of this issue at the present time on the horizon of inspiration from the glorious past, to mobilize the energies of the nation, work to activate what it has capabilities, and develop these components in order to restore the glow that the Arab Islamic nation knew in its blossoming eras.

In order to answer this main problem and the associated sub-questions, an action plan has been proposed as follows:

**The first topic:** A historical overview of the monotheistic religions and their role in serving people across time and space.

**The second topic:** the emergence of Islamic sciences between the prosperity of the past and the present.

**The third topic:** Towards a new horizon in an approach to Arab and Islamic studies that contributes to reviving its luster again, combining originality and modernization, and accommodating the other.

**The first topic:** Recommendation of the Noble Qur'an for knowledge accumulation

**The first requirement:** lessons and lessons from the stories of the prophets

It is known that God Almighty created man, and prepared for him all means of empowerment,

for the sake of building the land in the most complete and desired manner, and this caliphate is not intended for its own sake, rather it is for a great purpose, which is the worship of God in order to achieve the great faith that man has been entrusted with.

God, may He be glorified, sent the messengers and the prophets in order to clarify this assignment, so that the purpose of the Sharia, which is represented in the worship of God, is the right of worship. Where he mocked all the means of empowerment, management and harnessing by making him the master of this universe.

Within this framework the heavenly messages came across all times and places for the sake of serving man and elevating him. So the message of Noah, peace be upon him - the oldest long-standing prophet on earth - came to fight class and pride. As the society was divided into two parts; And in that the Almighty said: (We do not see you except as human beings like us, and what we see will follow you except for those who reject us to follow the manner of the weak opinion) Concerning religion, and accepting that this is due to God, but his people lied to him, and the result of this deviation from the approach of God's law was that God drowned them so that their end would be a lesson to everyone. [1]

And if the position of Noah, peace be upon him, in society is to fight the problem of class, then with Moses, peace be upon him, we will find that this problem has changed with time and place. Became the foundation in the era of Moses, is the fight against slavery and tyranny in all its manifestations by Pharaoh who enslaved the people, and came to the degree of God, and in that the Almighty:) And Pharaoh said: O chiefs what you learned from God others Vooukd me, O Haman on the clay so make me a monument to Ali briefed the said To the God of Moses, and I think that he is among the liars ([Al-Qasas, verse: 38).

So Moses tried with him to establish a method

for him and he knew that what he was doing was wrong and wrong, and he made clear to him by all possible means that he could not enslave people and force them to do what they could not do, but Pharaoh was forcing and exalted in the earth, in contravention of the laws of the universe and the laws of God So the Prophet of God fought Moses, and the consequence of his command to drown was a reward for him for all compulsion and for violating the orders of God's law. [2]

Likewise, Abraham, peace be upon him, came to his people, and the problem of his society was the reverence of heritage and tradition, so he approached with them the method of dialogue sometimes, persuading pilgrims, proof and statement at other times, as the supreme goal that he brought with him, peace be upon him, was to fight blind obedience to the heritage that required reform minds evidence of logical material clear and explicit in that he says:) and see Abraham the kingdom of the heavens and the earth and be Moguenin when Jen him the night he saw a planet, said the Lord when afl said, I do not like Alavelin when he saw the moon an emerging that said, my Lord, when afl said, while not Ahdna my Lord the Okonnen of the people gone astray when he saw the sun emerging that the Lord said, when he escaped the largest said: O my people I am innocent of what Chrcn I brought my face to Him Who created the heavens and the earth upright and I am of the infidels ([cattle, verses: 75-79].

So we find in these verses that Abraham, peace and blessings be upon him, followed his people with what they believed, and followed the method of persuasion with them with arguments and material rational proofs to refute their beliefs and corrupt heritage in the end, but they denied the truth, and they disobeyed it with their recognition of the corruption of their way of thinking, as a result of which came severe punishment from God on all Whoever disobeys and denies the truth and disagrees with the

approach of God that His Messenger Abraham, peace be upon him, brought. [3]

### **The second requirement: the seal of prophethood and the perfection of religion**

What happened with the past peoples of education and endorsement, and the rejection of the factors of ignorance, superstition and intolerance to the inherited without evidence or guidance, is what the Prophet, may God's prayers and peace be upon him, will continue with his people who used to sanctify the heritage, and social stratification prevails among them, which was divided in them into two classes. The honorable people are from the Quraysh, and the slaves, so the Prophet, peace be upon him, explained to them that people are equal. There is no difference between them in color, sex, and gender, and this was clearly demonstrated when he said to him the best prayer and salutation in the greatest pilgrimage on the day of Arafat: All of you are from Adam, and Adam from dust.

The noble Prophet came as a seal of the building that the Messengers had built before him, and to complete it, confirming the words of the Almighty: Muhammad was not the father of one of your men, but the Messenger of God and the seal of the Prophet [Al-Ahzab]: 40. And saying peace be upon him: "like me and the prophets before me, like a man who built a house well done and outlined, only the position of the brick of the corner, Making people parading him and admire him, and say you put this brick? Said: Brick and I am Seal of the Prophets" [4 ].

His biography - may blessings and peace be upon him - presented us with wonderful models of dialogue casting and meaning, in how to employ the scientific method that laid the foundations for wise revelation, and to benefit from the accumulation of knowledge that occurred in the long journey of messages that accompanied mankind, commend itself and its behavior, in

order to improve the status of society Humanitarian, and his advancement in the ranks of noble values and great deeds.

Every people had a special direction, and a well-known scientific method, suited to the facts of the event and the composition of the addressed mind across all times, places and conditions, which basically aimed at elevating and advancing the status of man, from Noah, peace be upon him, to Jesus, the son of Mary, passing through Abraham, Moses, and others of the most determined of the messengers. For whom the Qur'an told us their stories for the sake of consideration and inspiration for their facts on the horizon of establishing a new human society. The rigorous scientific method is the basis of the foundation.

### **The second topic: Establishing the revelation of the Islamic scientific method.**

#### **The first requirement: the prophetic application of the scientific method**

Encouraging Islam to seek knowledge, making it one of the religious duties that are in the rank of the eye that is obligatory for everyone, and raising the status of scholars, and what indicates Islam's interest in science is that the first verse in the Holy Qur'an was revealed calling for knowledge, which is the words of the Almighty: (Read in the name of your Lord who created (1) He created man from clothe (2) Read and your Most Generous Lord (3) who taught with the pen (4) taught mankind what he did not know. (5) (5)

Likewise, God Almighty raised the status of scholars, and assigned them to a high and sublime position, and in that the Almighty said: (God exalts those who have believed among you and those who have enshrined knowledge in degrees) (Surat Al-Mujadala, verse: 11).

That is why the Prophet, may God's prayers

and peace be upon him, made seeking knowledge an obligation for every Muslim, whether male or female, in his words, upon him be blessings and peace: "Seeking knowledge is an obligation for every Muslim." [5]

He exhorted him in multiple ways; Indicating that it is the path leading to Heaven; It is talcum hadith in honor of science in Islam, saying it is purer for prayer and peace "from the wire path requesting note of God wire by way of the ways to heaven and the angels put their wings satisfaction for the seeker of knowledge and the world will ask forgiveness for him in the heavens and the earth and whales in the water and preferred The world is above the worshiper as the preference of the moon, the night of the full moon, over all the planets." [6]

Hence, the Companions, may God be pleased with them, endeavored actively in his request, in response to the Qur'an call and the noble Prophet's exhortation, in their desire for the civilizational advancement of the Ummah of Muhammadiyah, and its advancement in order to make it a leading nation and an adult in various fields.

Thus, we find among the Companions those who learn the language of the Jews as an urgent social necessity necessitated by the order of the Prophet, may God bless him and grant him peace, as is the case with Zaid bin Thabit. He, may God be pleased with him, said: "The Messenger of God, may God's prayers and peace be upon him, instructed me to learn to him words from the Book of Jews, and he said: By God, I never believed a Jew on my book, so he said: Half a month passed until I learned it to him." [7]

The same was the pursuit of Muadh ibn Jabal in judging and ruling, when he, may God's prayers and peace be upon him, asked him: "He said: Make up for what is in the Book of God. He said: If it is not in the Book of God? Is it in the Sunnah of the Messenger of God, may God bless him and grant him peace?"

Likewise, Ali bin Abi Talib was in the statutes, and Omar bin al-Khattab in deduction and diligence, as well as the mother of the believers Aisha bint al-Siddiq was an investigative scholar, her biography known scientific debates with a number of the honorable Companions, may God be pleased with them all, characterized by methodological accuracy and solid scientific investigation.

The second requirement: the noble Companions 'contribution to consolidating the scientific method

This scientific method that the Companions possessed thanks to their association with the Prophet, may God bless him and grant him peace, had a prominent impact on managing their religious and worldly affairs efficiently and deservedly since the first day of the death of the Prophet, may God's prayers and peace be upon him. The Saqifa Bani Saada is a good example of the value of intellectual diligence in managing difference and uniting the nation in order to serve its best interests.

The Companions were inspired by that prophetic approach to luck seeking knowledge and teaching it to his family. By transferring what they have learned to those who will come from the Muslims after the noble Prophet's transition to the supreme companion. In doing so, they continue to follow the prophetic approach to spreading knowledge among people and to exert it in all available ways, which will bring about a qualitative leap in the Islamic community, which will take it to a higher level, in which it becomes a pioneering society in the field of scientific research founded on strong pillars.

The stage of the honorable Companions witnessed a scientific leap and a great civilizational renaissance, accompanied by great Islamic conquests in which science and scholars played a prominent role in keeping pace with all major developments and changes. Thus, major science schools and well-known science cities

emerged. Such as Medina, Basra, Kufa, and other Islamic cities that resulted from the dispersal of the Companions in the regions and the gathering of people around them seeking forensic knowledge.

### **The third requirement: the effects of the scientific method in the Islamic community**

After the stage of the honorable Companions, the Tabi'een stage came as an important stage in Islamic history in which science flourished greatly, and scholars gained a prominent position, and accordingly, a group of sciences generally emerged. In the beginning, all sciences together were mainly aimed at serving the constitution of the Islamic nation and making it applicable and compatible with emergencies and emerging issues. Then, the independence of science began, as a result of the multiplicity of issues and their bifurcation.

#### **First: the science of hadith**

Among the first scientific curricula to appear in the Islamic era, we mention the science of hadith and its terminology, which necessitated the need to collect it and adjust its rules for fear of losing the hadiths of the Prophet, may God's prayers and peace be upon him, and the narrated narrations from his companions, may God be pleased with them. , Determining its approaches, and controlling its discussions.

Thus emerged the sciences of narration, know-how, men's science, the chain of transmission, the body, the wound and the modification, and we can mention, for example, some of the scholars who enriched this knowledge of Bukhari in his book *Al-Jami Al-Sahih Al-Saheeh* summarized from the matters of the Messenger of God, may God bless him and grant him peace, and his Sunnah and days, as well as Imam Muslim in his book *Al-Jami al-Sahih*, and Ramhurmzi in his updated book separating the narrator and the conscious, as

well as Imam Ibn Abd al-Barr in his book *The Explanation of Knowledge and Its Virtue*, and then Ibn Salah in his introduction, who is considered the best of collecting this knowledge to the point that some considered everyone who came after Ibn al-Salih as children of him. (9)

We can say briefly on this science that it is considered an original Islamic science, and that its purpose is to provide an important and systematic scientific wealth in controlling news and hadiths based on the characteristics of the chain of transmission, wounding and modification. He has contributed to presenting practical, realistic and applied steps from an Islamic civilization to the nation as a mature and pioneer in the service of humanity across all times, places and situations in how to convey the news and perform testimony in the judiciary, in order to achieve truth and establish justice.

#### **Second: the science of jurisprudence**

This knowledge was particularly prominent in the life of the followers who tried to collect the heritage and jurisprudence of the Companions, may God be pleased with them, and who had multiple and different approaches to *ijtihad* and *fatwas*, and in this particular the Medina school or what was called the jurisprudence of Madinah, and in it the four caliphs, Aisha Radhi May Allah be pleased with her, Abdullah bin Omar, and Zaid bin Thabit, may God be pleased with them all.

The school of Kufa also appeared in the same period, including Abdullah bin Masoud, Abu Musa al-Ash'ari, and Salman al-Farisi, may God be pleased with them, and the Basra school, which includes Anas Yen Malik and Jaber, may God be pleased with it, and then the Levant School, and it includes Saad bin Muadh and Abu Darda, may God be pleased with them.

The dispersal of the Companions in the Islamic world had a great impact on enriching Islamic civilization and serving mankind across

time and space. Thus, many jurisprudence emerged before the eyes of the followers, including the issue of collecting the Holy Qur'an and stopping the punishment of theft in the year of famine, and this had an important effect on teaching the followers and possessing tools and methodology for deriving rulings in order to provide answers to the incidents that happen to them, in which there is no text. Or it needs understanding and diligence.

This resulted in the emergence of Sunni jurisprudential doctrines that tried to draw inspiration from the jurisprudence of the Companions and their jurisprudence, and thus the jurisprudential schools established by the followers from their places of residence with the Companions appeared for us. As it began to crystallize and manifest for us at this stage, especially the issue of rooting those jurisprudence and opinions of the jurisprudential Companions of those districts, which were called for by the need, as a result of their separation in the Islamic world.

Hence, the four Sunni schools of jurisprudence emerged, which constituted a truly important stage in scientific maturity and intellectual innovation, in which the literature on the management of difference was taken into account with multiple approaches, taking into account reaching the same goal; It is the service of the nation and raising its value and cultural leadership. Among these schools we mention:

### **Medina School**

As it is known, Medina is a pole for Muslims as it is the city of the Messenger of God, may God's prayers and peace be upon him, and the starting point for the state of Islam. It was natural for it to be the first school due to the fact that it contains a large number of the Companions, may God be pleased with them all, and it is called the School of Athar, which is a phrase. On the opinion of Imam Malik (93-179 AH) of

jurisprudential rulings, taking into account public and private principles in this.

This doctrine - in addition to the principles agreed upon among all the imams from the Qur'an, Sunnah, Qiyas, and the consensus of the Companions - is based on the work of the people of Medina and reclamation. Among the most prominent works in this doctrine are: "Al-Muwatta'" by Imam Malik, and "Al-Moudawana al-Kubra," which is the views of Imam Malik al-Fiqhiyyah, compiled and included by the jurist Sahnoun.

The Maliki school of thought spread most of what spread in North Africa, Egypt and Andalusia, and many scholars spread it in Iraq and Khorasan. [10]

### **Abu Hanifa School:**

This school originated in Iraq; The Hanafi doctrine includes the fulfillment of the curricula of the sheikhs of the doctrine, such as Abu Hanifa, Abu Yusuf, and Muhammad ibn al-Hasan - and was not limited to the approach of Abu Hanifa in particular - the Hanafi school of thought originated in Kufa, and grew in Baghdad, and expanded with the support of the Abbasid state.

And his doctrine was based - in addition to the agreed transitional principles - on analogy, approval, custom, and the saying of the Companion, and it was prescribed by us. The doctrine expanded in adopting rational principles, and it tightened controls for the introduction of hadith due to the complexity of life and the development of civilization in the Iraqi environment.

Among the most important books of the Hanafi school of thought are: the six books of "Zahir al-Ruwa," the books of "al-Nawadir" by Imam Muhammad ibn al-Hasan, "al-Kafi" book by the martyred ruler, "Al-Mabsut" by Sarkhasi, "Badaa' al-Sanaa'" by al-Kasani, and the book of Haashiyat Ibn Abidin called "Rejection of al-

Muhtar. Ali Al-Durr Al-Mukhtar "and others.

The Shafi'i School: This school first appeared in Iraq by its pioneer Imam al-Shafi'i, and then moved to Egypt, and in it this doctrine became stronger and spread, and the owner and the first to establish it was Muhammad ibn Idris al-Shafi'i (150 - 204 AH), who lived in Mecca, then He moved to Iraq, where he learned in Baghdad the jurisprudence of "Abu Hanifa" before his departure and his settlement in Egypt.

Then his doctrine came as an intermediary between the doctrine of "Abu Hanifa", which expanded in opinion, and the doctrine of "Malik bin Anas", which is based on the hadith.

The Shafi'i school of thought relies in its deductions and methods of inference on the principles that Imam al-Shafi'i put and wrote down in his famous book "The Resala", so that it is considered the first without an integrated book on the science of jurisprudence and the fundamentals of jurisprudence. Among the most prominent Shafi'i scholars in the life of al-Shafi'i are his students: al-Rabee 'bin Sulaiman al-Jizi, al-Rabee' ibn Sulayman al-Muradi, and al-Buiti.

Among the most famous books of his doctrine, in addition to the books of al-Shafi'i himself, are "Fath al-Aziz fi Sharh al-Wajeez" by al-Rafa'i, "Rawdat al-Talibin" and "al-Majmoo 'by al-Nawawi, al-Muhadhdhab and al-Tanbeeh by al-Shirazi, and Tuhfat al-Muhtaj by Ibn Hajar al-Haythami [1] ].

### **Hanbali School:**

Imam Ahmad Ibn Hanbal (164 - 241 AH) is the author of the Hanbali school of thought, and it is the last of the four schools of thought in chronological terms. Ibn Hanbal believed that jurisprudence should be based on the text of the book or hadith. Therefore, in the eyes of many scholars, he is considered among the men of hadith and not among the jurists. (2)

Among his most famous books is Al-Musnad, which is considered an encyclopedia of the hadiths of the Messenger, may God bless him and grant him peace, and which contains forty thousand hadiths.

Among the most famous Hanbali men who propagated the doctrine was Ibn Taymiyyah and his student Ibn al-Qayyim al-Jawziyyah. And the most important of his disciples are Salih bin Imam Ahmad, and his other son Abdullah, Abu Bakr Al-Athram, Al-Marwazi, Ahmad bin Muhammad bin Al-Hajjaj, and Ibrahim Al-Harbi.

The most important books of his doctrine are "Mukhtasar al-Kharqi", which Ibn Qudamah explained in his book "Al-Mughni" and "Kashshaaf Al-Qanaa" by Al-Bhouti, "Al-Furoo '" by Ibn Muflih, and "Al-Rawd Al-Murabba" by Al-Hijawi.

The doctrine of jurisprudence appeared early in Islam, and what is meant is to understand the rulings of Sharia according to the method that the mujtahid conducts in deduction, and how to infer according to the origins of each doctrine, but the jurisprudential schools of thought were not distinguished until after the codification. Starting from the third century AH, with the disciples of the diligent imams in general, and the disciples of the four imams in particular.

A set of factors and backgrounds have contributed to the emergence of jurisprudential schools of thought, so that the most important factors and causes can be confined to the political and intellectual factors. These two factors contributed to the emergence of void areas in the field of jurisprudence. Dozens of jurisprudence schools emerged during the second and third centuries AH to fill this shortcoming, through the crystallization of different jurisprudence and trends, so that they counted fifty doctrines, most of which became extinct, such as the doctrine of Al-Layth bin Saad, and Daoud bin Ali Al Dhaheri



And Abdel-Rahman Al-Ouzai.

Of these many sects, only four are Sunnis, and others are Shiite. Such as the Jaafari doctrine, the Zaidi, and the Imami, in addition to the Ibadi school and other schools of thought that are distributed over the various countries of the Islamic world:

- These Sunni schools of jurisprudence passed after their inception and implementation of three basic stages, namely, the stage of establishment and construction, then the stage of stagnation, and the stage of restoration and revival again.

We conclude from the aforementioned that the difference in the jurisprudential schools of thought in many rulings and branches has scientific and objective reasons necessitated by a set of reasons and factors due to the act of following every imam of the Companions 'jurisprudence. One legal doctrine. Rather, it is permissible to deviate from the doctrine of one of the imams, jurists, to other schools, if you find in the other doctrine capacity and flexibility.

### **Third: the science of jurisprudence**

The science of jurisprudence is one of the most important and most important sciences at all, due to its important role in controlling the faculties of deduction and answering new developments and modern issues, and this science was a beginning within the framework of jurisprudence, until it became independent by itself, and became an established science. It has its own controls, rules and foundations that distinguish it from other sciences.

This knowledge was known and known with the Companions, even if they did not name it, and was present in the entirety of their religious and secular life. They practiced it freely and spontaneously, based on what they gained from their first inspirer and mentor, Muhammad, may God bless him and grant him peace, whether it related to matters of religion or the world. As is

the case with the inauguration of the great companion Abu Bakr, may God be pleased with him, to lead them in this world by analogy with his imamate for them in prayer during the time of the Messenger of God, may God bless him and grant him peace. In giving them zakat in the era of Omar, may God be pleased with them.

After the era of the Companions and Taabi'een, people needed to lay down the foundations of this science, establish its rules, and clarify its method, and Imam Al-Shafi'i is the actual founder of this science. He is the first person to single it out by name, and he mentioned the fundamentals of jurisprudence in his book Al-Risalah, which is considered as a framework document for the birth of this science, and his book included this, even if it combines jurisprudence and fundamentals of jurisprudence, and it can be described as a book of medium size, "it is a book that contains three parts and each Part divided into doors, and the doors are arranged as follows:

#### **part One:**

The first chapter, the chapter on how to explain, has included it in five chapters in the simplification of this statement.

Chapter What was revealed from the book as a year intended for the general and entered into a specific.

Chapter What was revealed from the book is the general apparent and it combines the specific and the general.

Chapter What was revealed from the book is the general apparent and is intended for all the special.

Chapter of the category whose meaning is explained by the meaning of what was revealed in general, and the Sunnah in particular indicated that it is intended by it special.

The chapter on obedience to God and His

Messenger, coupled with obedience to God, is mentioned alone.

Chapter: What God has revealed to his creation who obligated his Messenger to follow what was revealed to him and what he witnessed to follow what he commanded.

The door to imposing prayer.

Chapter of the obligations that God sent a text.

In the second part, we find it may include the following:

The door of ills in hadiths.

Science section.

Chapter one news.

Chapter on food taboos.

Chapter of the death of the aggressor stuck him.

As for the third part, the following is evident:

The door to consensus.

Diligence door.

Approval door.

The difference door.

### Measurement section [3]

Through a descriptive reading of this book, it is clear that it is a book that combines jurisprudence and the fundamentals of jurisprudence, and this is the beginning of a cognitive and systematic construction of a science of special importance called for by social necessity, and the urgent need for it by the nation in an important stage of its urban prosperity and its civilizational expansion, so it was rightly a model Live for the role of science in providing healing answers to stimulate progress and advance the nation.

Then, after the foundation stage by this unique scientist came the stage of maturity, the completion of this science and the clarity of its

investigations, and we can say that the fourth century AH truly constituted an important stage in the development of this science with four expert scholars, led by Judge Abdul-Jabbar through his book Al-Omd and Al-Hassan Al-Basri in his book Al-Mu'tamid, then Al-Juwaini came in his books Al-Burhan and Al-Ghayathi, and finally Al-Ghazali in his book Al-Mustasfi with whom this knowledge was completed to the point that there are those who said that everyone who comes after Al-Ghazali is children upon him.

In fact, it is said that Al-Ghazali in this book set scientific and methodological rules that control this science and determine the method of its operation. He began with a logical introduction in which he considered that he who does not depend on it as he said, we have no confidence in his knowledge, then he added it by quadrupling this science. This book included an introduction and the four poles of the fruit, the fruitful, the investor, and the investment methods.”[4]

Al-Ghazali presented an accurate scientific approach to the science of fundamentals of jurisprudence, and answered the problem of the relationship of philosophy to the fundamentals of jurisprudence, and presented how a Muslim can deal with logic without fear or slippage, and accept it even if it comes from non-Muslims, which confirms the openness to the culture of the other, and the recognition of what he presented Scholarship service.

The science of jurisprudence has constituted a methodological material and a scientific step in how to serve the human being and the Islamic civilization and its advancement, which makes the Islamic nation a pioneer and leader for all humanity, which was evident in that bright past in which the Islamic civilization presented the largest scientific model that brought human beings out of other nations and peoples from the clutches. Ignorance and darkness, to the light of knowledge and science.

But after these bright centuries in the history

of the Islamic nation, which led the entire world, science was the basic link in every leadership in different times. Signs of decline and decline began to loom on the horizon, represented in the atrophy of creativity and diligence, the rule of tradition and sectarian fanaticism, which resulted in the entry The nation was in a deep sleep for a long time, despite some attempts that came with Al-Shatby, Ibn Taymiyyah, and others.

### **The current present of Arab and Islamic sciences.**

Arab and Islamic sciences today live in great isolation in most Arab and Islamic countries, as a result of several factors, foremost among which is colonialism and the consequent subjugation of all Islamic and Arab countries to it under several names. Sometimes through protection and another by mandate, and the subsequent marginalization of the mother tongue and Islamic institutes and universities; Like Zitouna in Tunisia, Al-Qarawin in Fez, and Al-Azhar in Cairo; As these sciences have become far removed from the social reality of people's lives, the thing that resulted in a great shock to the Muslim youth, represented in the rejection of everything that is old and attachment to everything new, and this was due to several factors, which we summarize in the following:

The interruption of civilizational communication between the past and present of Muslims, as a result of their adopting the values of the West and its civilized model in language, culture, and thought.

- Far from the values of the Islamic religion, and their abandonment of the glorious Sharia; This is due to the separation of religion from other areas of life, and its restriction to ritual worship only.

The western intellectual and cultural invasion of Islamic and Arab countries in all its forms and types in various fields.

Feeling of inferiority and weakness in front of others, and a lack of pride in the Arab and Islamic identity.

- Decline in the value of religiosity and understanding in matters of Arab-Islamic culture.

The decline of the scientists 'role in keeping up with the developments and changes that have made the world today a global village.

Not renewing the Arab and Islamic sciences and studies curricula, and limiting them to the old, without renewing their curricula and teaching methods.

Cultural fascination with the West, the desire to possess its language and to be influenced by its culture.

The backwardness of Muslims, and their inability to keep pace with the development and progress of modern technology.

- A crisis in the renewal of Islamic sciences, and the inability to understand Islamic texts and bring them to the ground of contemporary reality.

The third topic: Towards a new horizon in an approach to Arab and Islamic studies that contributes to reviving its luster anew, combining originality and modernization and accommodating the other.

After we explained previously the problems and obstacles encountered in the field of Arab and Islamic studies, and made them suffer from weakness and disintegration, and not providing them with answers to contemporary reality and the fluctuating roles, we can suggest some solutions that we see as realistic and applicable, through which a wide space can open a new horizon in A curriculum that combines originality and modernization, and accommodates the other, some of whose manifestations can be summarized as follows:

- The need for a new vision that reads the tradition in the new curricula without fanaticism or discrimination towards it, and in this Dr.

Radwan Al-Sayed says: “We are in dire need in Islamic studies for a new narrative that reads tradition in its vitality, clogs and cracks with new curricula, and we have in the time of historical philology and the time of cultural history. There is a good number of partial research that can be used a lot in the context of the new good and the new curriculum.”[5]

- Crystallizing a regenerative project based on the fact that the relationship between the divine will and human action is not a contradictory relationship, but rather a relationship of unity emanating from the human awareness that his freedom is located within the movement of the universe and its phenomena, and in this Ahmed Al-Nefer Al-Tunisi says: With this dialectical reading, the Qur’an guarantees an extended life that responds to the illiterate stage, and continues Towards the future through different ages, it is a bold project that aims to form a Muslim’s awareness of the diversity of the universe, nature, and society through reading the Qur’anic text in its unity and in its responses to circumstance and continuity. The most important thing in this reading is its systematic endeavor to see the Qur’an more than one text. He calls for the doctrine of monotheism and its behavioral requirements, through a monotheistic reading of the text, and consciously transcends the sites of failure in his cultural structure, and for history to intervene to contribute to the completion of man’s wisdom, support the causes of his knowledge and pay off his deeds. [6]

### **Linking Sharia sciences with the social and human sciences.**

One of the biggest obstacles that made Arab and Islamic studies far from keeping pace with the social reality of people is its distance and its separation from the social and human sciences, so it is necessary to reconnect with these sciences, and in this, Musfer bin Ali Al-Qahtani says: “There is a systematic defect in the field of Islamic studies that has repercussions. Dangerous

in our delay today and in the case of Arab and Islamic societies that are intertwined with world cultures and products related to the separation of the Sharia sciences with the rest of the other human sciences that the importance of considering them is not mutually exclusive from the rest of the Sharia sciences. Some of his ideas can be summarized as follows:

1 The field of Islamic studies is an important field in the life of a Muslim and it has its moral influence in our present time today, but it lacks innovation in its research fields, and openness to other sciences.

2 Neglecting to influence the social field and contemporary ijthad requires openness to the social sciences and communication with them, which develops the process of jurisprudential consideration and inference in issues of calamities and fatwas.

3 Separating the tools of Ijthad from understanding reality and studies dealing with the impact of the environment on the individual and society.

4 The field of contemporary Arab and Islamic studies shows the marginalization of logical, rational and dialectical studies in contemporary research. This separation between logic and ijthad led to the emergence of several contradictions, which emerged with fatwas stating outside logic and living reality. [7]

- The devotional intent and what is intended is that the field of Arab and Islamic studies must be focused in the first place in research and study on the realization of servitude to God. As it has been strangely excluded in Arab and Islamic studies, and it is better to begin with; In this, Dr. Farid Al-Ansari, may God have mercy on him, says: The guideline for worship for a Muslim is the safety valve that guarantees for himself and others sincerity in work, and advice in it, for himself, his community, and for all of humanity. Full of all the subjective obstacles that scholarly research in

Islamic studies usually complains about; As he is the important factor in order to reach the position of greatness, a worker for himself and himself only, as for the worker in order to reach the position of pure worship, he is a worker for God, and therefore he was a worker for all people. (8)

- Setting scientific priorities and determining what we want through Arab and Islamic studies in the general project of the Islamic nation.

- Reviving the mosques institution and its pioneering role in communication and dialogue, and rehabilitating it, making it a fundamental pillar in reviving the civilizational renaissance of the nation that was brought out to the people.

### **Conclusion :**

We conclude from the above that the field of Arab-Islamic studies is an important field and has an important effectiveness in our present time, and in order to revive its luster again, we need the following:

- Reconstruction in the field of Islamic studies in line with the new curricula, whether in the field of universities and scientific institutes, as well as in the field of media, culture and thought.

Exploiting the youth energies of the Arab and Islamic nation, and rehabilitating it well to understand and realize the heritage.

- Reconsidering the issue of education in Arab and Islamic countries in general, and the field of Arab and Islamic studies in particular, considering the school as a basis for building knowledge and a correct identity.

- There is no comprehensive renaissance without a working scholarly elite, and this can only be achieved by making Arab-Islamic studies the most important priority in every comprehensive renaissance.

- The urgent need for scholars, and this is evidenced by the participation of people and the provision of appropriate solutions to urgent issues.

Reviving the role of scholars in providing

advice in politics, economics, and everything related to public affairs.

Increase the education budget in the gross domestic product, and pay attention to joint projects aimed at serving the nation and its resurrection.

- Defining the contours of a path in which Islamic and Arab sciences will be anchored within the framework of a regenerative project that integrates knowledge that combines them as a whole within the framework of knowledge integration.

- Openness to others, and benefit from scientific experiences and modern methods without being completely submissive, as did the Muslim pioneers in the golden ages.

### **Arabic and foreign sources:**

[1] See the same source, Part 1, pp. 566-567.

[2] Same source, Part 1, p. 566.

[3] Refer to the book of the message by Muhammad Laan Idris al-Shafi'i, edited by Ahmad Muhammad Shakir, the publishing house, The Faith, published in 2009 AD Page 5-6.

[4] Refer to Al-Mustastfa from Science Al-Usul by Abu Hamid Al-Ghazali, p. 12.

(5) Towards Reconstructing Islamic Studies for a group of researchers, edited by Radwan Al-Sayed Hanafi, Dar Al Arabiya Al Uloom, Beirut, Lebanon, First Edition: November 2019

[6] Ahmed Al-Nefer Al-Tunisi, an article he wrote in a collective book: Towards Reconstructing Islamic Studies with a Group of Researchers, edited by Radwan Al-Sayed Hanafi, Publishing House, Arab Science House, Beirut, Lebanon, First Edition: November 2019, p. 80, adapted.

[7] Musfer bin Ali Al-Qahtani, as part of a polytheistic book Toward the Recreation of Islamic Studies, by a group of researchers, edited

and collected by Dr. Radwan Al-Sayed Hanafi, publisher of the Arab Science House, Beirut Lebanon, first edition, November 2019, page 2019-220, adapted.

[8] Farid Al-Ansari, The Book of Abjadiyat Al-Hath in the Sharia Sciences, the publisher, Al-Furqan publications, the literacy of Al-Najah Al-Jadeeda Al-Bayda, first edition, Dhul-Qa'dah 1417 AH / April 1997

[9] See: Interpretation of the Great Qur'an Author: Abu al-Fida Ismail bin Omar bin Katheer, Investigator: Sami bin Muhammad Salama Publisher: Dar Taibah for Publishing and Distribution, 2nd edition: 1999 AD. C4, p. 316.

[10] Same source, part 6, p. 238.

[11] See, Muhammad Abu Zahra, Zahrat al-Tafseer, vol.5, pp. 2560-2561.

[12] Al-Bukhari, Al-Jami Al-Sahih. Book of Virtues, Chapter of the Seal of the Prophets, may God bless him and grant him peace, Hadith number: 3535.

[13] Sunan Ibn Majah Author: Ibn Majah Abu Abdullah Muhammad Ibn Yazid al-Qazwini, and Majah, the name of his father Yazid (deceased: 273 AH). Edited by: Muhammad Fuad Abd al-Baqi, Publisher: House of Revival of Arabic Books. The opening of the book on faith, the virtues of the Companions and knowledge, chapter on the merits of scholars and the urge to seek knowledge. Hadith number: 224.

[14] Muhammad bin Hibban bin Ahmed bin Hibban. Sahih Ibn Hibban, arranged by: Prince Ala Al-Din Ali Ibn Balban Al-Farsi, verified and published his hadiths and commented on it: Shuaib Al-Arna`ut. Publisher: The Resala Foundation, Beirut Edition: First, 1988 AD. C 1, p. 289.

[15] Muhammad bin Isa bin Surah bin Musa bin Dhahak, al-Tirmidhi. The Great Mosque, the investigator: Bashar Awad Maarouf Publisher: Dar al-Gharb al-Islami - Beirut Year of

publication: 1998 AD. Chapters on permission and etiquette, chapter on what was mentioned in the teaching of Syriac, hadith number: 2715.

[16] The same source, chapters on rulings, chapter on what was mentioned in the judge, how to make a judge, Hadith number: 1327.

[17] Refer to: Ibn Khaldun, Abd al-Rahman bin Muhammad. The Office of the Beginner and the News in the History of the Arabs and the Berbers and their Contemporary Persons, Investigator: Khalil Shehadeh, Publisher: Dar Al-Fikr, Beirut Edition: Second, 1988 AD. C 1, pp. 558-562.

[18] See: Ibn Khaldun. C 1, pp. 568-571. And also the same source J7 pp. 681-687