

Classical Framework Sources and the Representation of Islamic Sciences

(Pengiktirafan Rangka Kerja Sumber Klasik Dunia Islam)

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ABSTRACT

Muslim World has been upholding the Tawhidic concept of Ubudiyah with a massive accumulation of knowledge over the entire period in which has spurred the rise of the great Islamic civilization. In presenting the concepts, Islamic sciences have been categorized the directions of its various aspects: theoretical as well as its practical application have been indicated. However, without meticulous and appropriate division of sources in Islamic sciences the combination of the theory and practical has failed to bring about the desired results. The Islamic sciences as presented currently do not commensurate with its magnitude, depth and brilliance as can be unveiled from the universe of Islamic Knowledge from a multitude of known sources in the Muslim World and elsewhere. The gigantic sources in Islamic sciences are books, film, journals, manuscripts and etc. need to be rearranged accordingly based on current requirement through re-paraphrasing the record or data collection. To upgrade the paper discussion, the research highlights a claim on the success invading of Easters` mind as a result of spreading Bible teachings was sparked mind; do the Islamic Sciences have no role in signified the moral value into Muslim`s mind? How about the concept of Tawhid as a major revelation in producing a better human being? To answer the above questions, the paper focuses on revisiting sources in Islamic sciences using descriptive and analytic approaches to highlight the overshadowing of Islamic sciences resulting in diminishing its real worth as the world`s pioneer in the knowledge in science.

Keywords: Knowledge; massive sources; Islamic science; library; cataloguing

ABSTRAK

Dunia Islam telah meletakkan konsep Tawhidic sebagai cara menunjukkan konsep Ubudiyah terhadap pencipta berdasarkan penulisan ilmu pengetahuan semenjak kebangkitan tamadun Islam. Dalam membentangkan konsep ilmu pengetahuan, Islam telah membahagikan ilmu pengetahuan kepada dua aspek: teori dan praktikal. Bagaimanapun, tanpa pembahagian sumber maklumat yang teliti dan sesuai, gabungan kedua-dua aspek ini gagal membawa hasil yang diinginkan. Ini kerana sumber-sumber hebat ini sama ada dalam bentuk buku-buku ilmiah, filem, jurnal atau naskah maklumat perlu disusun semula berdasarkan keperluan saat ini melalui pengkompilasi ulang rekod atau pengumpulan data. Untuk menaik taraf perbincangan kertas kerja ini, penyelidikan perlu meneliti semula dakwaan bahawa sejarah penjajahan minda terhadap orang-orang Timur oleh bangsa Eropah yang menyebarkan fahaman ajaran Bible ke dalam masyarakat Timur merupakan satu kejayaan. Kenyataan ini telah dilihat sebagai lontaran yang kurang tepat. Justeru adakah Sains Islam tidak mempunyai peranan dalam menggarap nilai moral ke dalam minda orang Islam? Bagaimana dengan konsep Tawhid sebagai wahyu utama dalam menghasilkan manusia yang lebih baik, adakah kurang berjaya? Untuk menjawab soalan-soalan yang dilontarkan, makalah ini memberi tumpuan kepada mengkaji semula sumber-sumber sains Islam menggunakan pendekatan deskriptif dan analitik bagi menyerlahkan ilmu-ilmu Islam yang dibayangi pengaruh pemikiran Barat. Maka akibat dari serangan yang berbentuk intelektual ini, telah mengurangkan nilai sebenar dunia Islam sebagai perintis di dalam ilmu pengetahuan.

Kata kunci: Pengetahuan; sumber utama; ilmu Islam; perpustakaan; pengkatalogan

INTRODUCTION

Islamic knowledge flourished because of the renaissance in the Muslim World and the emergence of Muslim golden ages in the early of Hijrah calendar. Islamic civilization thrived with the emergence of Kingdoms in Arabia, North Africa and Andalusia. These kingdoms became centers for the development of the language of Qur'an and Hadith or other languages; Persian, Greek or Latin. The development of knowledge from Islamic sources is related to the Islamic spiritual and moral values that transformed *homo sapiens* into *homo religiousus* or revival the religious sciences. This transformation enabled the normal creativities and innate tendencies in homo sapiens to take on a new personality as human beings (Mohd Abbas 2017). It is the spiritual and moral strength that enhance human capability to harness its innate faculty to rise above the level of *homo sapiens* which would lag in a state of miserable failure.

Thus, Muslim World classified Islamic knowledge into several divisions and this led to the propagation of the *Tawhidic* and monotheistic law (Masudul Alam Choudhury 2014). In explaining the Islamic value and motivation, (Mashitah et al. 2017) found that both aspects of law reference should be directed to the authentic sources as far as possible. The civilization created by Muslim World at that time had produced great intellectual figures, in which include even poets or musicians who were not regarded as exclusive from the *Tawhidic* and monotheistic law coverage. In producing an authentic source in Islamic knowledge, the focus on philosophy, jurisprudence, politics and religion become the major preoccupation in the classification of knowledge (Kamal Hasan 2011). The major sources are the foundation of Islamic knowledge such as Quran and Hadith. In addition to that, the exegesis of the both sources are significant and important in contributing towards the flourishing and bourgeoning of institutions in the Islamic Civilization which saw the enduring legacy of the great mind of Muslim philosophers, politics, economist, educationist and Sufis (Berghout 2017).

The paper will focus more on Islamic sciences and civilization while the discussion would also reveal that the existence of religion and intellectual materials served as the earliest landmark of documentation process: writing, editing and printing. However, all those process were dependent upon the fundamental hierarchy of the sciences: revelation, intellect, reason, philosophy and sciences.

FRAMEWORK FOR ISLAMIC CLASSIFICATION OF SCIENCES

Islam plays an important role to illustrate the history of civilization. This illustration becomes the cradle of knowledge or window of the evolution and development of sciences. Various disciplines of knowledge have been dealt with earlier by other religions but not based upon the concept of *syumulor* sufficient level of comprehensiveness (Tijani 2017). Thus, Islamic sciences must be seen in the context of the relationship between various disciplines that was the goal of the leading Islamic intellectual figures. This subject provides a key understanding of major dimension of the Islamic intellectual tradition and the Islamic education system.

Considering the significant of the framework toward the subject with respect to classification of sciences in Islam, Osman Bakar in his book 'Classification Knowledge in Islam' takes cognizant of three significant figures in Islamic classification of knowledge; al-Farabi (258H/870AD-339H/950AD), al-Ghazali (450H/1058AD-505H/1111AD) and Qutb Din al-Shirazi (634H/1236AD-710H/1311AD). (2006: 2). The above-mentioned figures focused more on knowledge classification with respect to philosophy of sciences, Jurisprudence, Sufism, economics, politics and Educations. The Significance of their books becomes the main ideas of classification in the Islamic sciences.

Al-Farabi in his book *Ihsā' al-'Ulūm* classified knowledge into eight categories: Grammar and Linguistic, logic, mathematic, physic, metaphysic, politic, jurisprudence and theology (al-Farabi 1996:15-91). According to him, the above classification contains some subdivisions with several objectives in mind so that the pursuit of specialization be a legitimate activity without destroying the unity and hierarchy of the sciences even though limited on knowledge generally known as sciences (Osman Bakar 2006:124). Al-Ghazali who was a famous theologian, jurist and sufi divided classification of sciences in his work the book of knowledge of the *Ihyā'* and *ar-Risalat al-Laduniyyah*, the Jewels of the Qur'an and the *Mizān al-'amal* into four different systems of classification; theoretical and practical sciences, present and attained knowledge, religious and intellectual sciences and finally *Far'ū Nā'ayn* (obligatory on every individual) and *Far'ū Kif'iyah* (obligatory on all) sciences. According to him all the four system of classifications are valid even though they don't have the same degree of validity. Then

he widened it to the relationship between man and knowledge as he considered the more fundamental and universal the aspects covered or perspective being viewed, the greater will be the validity of the resulting division (p.203). However, Qutb al-Din's classification of the sciences more concentrated on dividing knowledge into two approaches: theoretical and practical. He focused on theoretical and philosophical sciences which consist of metaphysics, mathematics, natural philosophy and logic. Otherwise the practical philosophical sciences consist of ethics, economics and politics. He divided the non-philosophical sciences into religious which divided into *naqli* (transmitted sciences) and *Aqli* (fundamentals (*uġul*)) and the sciences of branches (*furuġ*) whilst the sciences *furuġ* which could not be established without the transmission sciences evidence *naqli*.

From the above discussion there are three dominant ideas that could be seen as the underlying philosophical basis of each classification; the idea of the hierarchy, the unity of the sciences and the idea of distinction between religion and philosophy (p.263). Based on this systematic classification done by Muslim figures in which considered as representatives from among Muslim scholars. Thus, we could conclude that Islamic sciences are facing a thorough process of refining the definition on subdivision of knowledge branches. Because excluded the rare materials in Arabic or uncatalogued and unclassified them could cause embarrassment (Ding Choo Ming 1996).

Discussion on Islamic classification sciences lacks the required level of maturity without relating the argumentation of Ibn Nadim in his book *al-Fihrist*. He classified the Islamic sciences or knowledge based on history of Arab legacy which directly indicated the major contribution and influence of the Arabs upon Islamic sciences. Such mention on the starting point of writing and collecting the data or documents in his book was presented only after the deceased of Prophet Muhammad (PBUH). Thus, the researcher noticed, the record collection by Ibn Nadim only based on second thought without analysis on the corpus itself such as record on the first Arab writing was *al-Khat al-MakkĒ*, then *al-Khat al-MadanĒ*, then *al-Baġri* and *al-KĒfĒ* (Ibn Nadim, *al-Fihrist*, p. 16) was defenseless. The argument is that the Arab involved in collecting the documents and recorded it on the inscription or animal skin beyond the periods of the *al-Khats* above mentioned. However, we agree on his statement based on some writing

styles documented by Egyptian people on the Cane papyrus. Another anecdote, mentioned that the Prophet Joseph (Yusuf PBUH) and Roman people wrote on the white silk, while the Persian wrote on skin of animal (p. 35). Those highlights by Ibn Nadim had indicated that the process of recorded data in Muslim World had comprehensively passed through a massive process.

HISTORY OF ISLAMIC PUBLICATION

It is deemed necessary to discuss aspects related to the production of material and how the transmission of record from such animal skin or stone or Cane papyrus or white silk had been transferred on paper, otherwise the continuing effort on sources documentation in Muslim world is jeopardized. Paper originated from China, which has been transferred into Khurasan either in Umayyad period or in Abbasid's. (Ibn Nadim 1996:35). From there, Muslim World expanded paper manufacturing whilst many paper mills were built in Baghdad, as a result the paper manufacturing paper industry spread to various parts of the world. In order to refine and enlarge the paper industry, Damascus became the most prominent city in the paper industry in Muslim World and became the major sources of supplies to Europe. With the increase in paper production, paper became cheaper and more available and of better quality. Thus, we can conclude that the technology of papermaking which first flourished in Iraq, Syria and Palestine, spread to the West. Likewise, the first paper mill in Africa was built in Egypt around 850AD. A paper mill was built in Morocco from where it reached Spain in 950AD. From Spain and Sicily papermaking spread to the Christians world either Spain or Italy. The first written reference to paper in the Christian West seems to be in the pseudonymous or a forgery Theophilus Presbyter's "The Art of the Painter" in 12thAD. The paper industry in Europe was set up in Bologna in 1293, however the first use of paper in England only started in 1309, then Germany in the late stages of the 14th century (<http://www.muslimheritage.com/article/beginning-paper-industry>).

After discussion on philosophical concept of knowledge and paper industry in Muslim World and its spread to the Christian World, let us discuss how Muslim World had preserved their intellectual properties. The ideas of classification stemmed from earlier documentation efforts and major works. Muhammad UjĒj al-KhatĒb in his book

‘LamahÉt Fi al-Maktabati wa al-Bahsi wa al-Maġadir’ classified the division of Islamic sources into thirteen categories that mentioned in the figure 1. (Muhammad UjÉj al-Khatib, 1969: 123-337). Then he categorized the earliest established libraries in Muslim World including the recorded Islamic manuscripts which had been scattered all over the world, considered as the earliest writing collection from Muslim World even though it has started after the deceased of Prophet Muhammad (PBUH). As we know, the beginning of library in Islam started in Mosque, whilst the companions of the Prophet Muhammad (PBUH) became the collector of Islamic sources through memorizing the Qur`Én revelation and HadÉth. Then the sources in Islamic knowledge developed and expanded with the establishment of many libraries in Islamic golden period of Muslim heritage such as: Dar al-Hikmah in Baghdad, established by Harun Ar-Rasheed (149H-193H), DÉR al-Ilm, Egypt in FaġimiyÉt Kingdom until 567H, the Qardoba Library, Spain in the time of al-MustanġÉR (350H-366H), Library of Najf in Iraq until the kingdom of al-Buwaihi until 372H, The library of Ibn SuwÉR in Basrah established by Abu Ali bin SuwÉR popular the Mu`tazilate study, Khazanah as-ØabÉR established by ØabÉR Ibn Ardasir (416H), Khazanah Kutub al-Waqf in Zaydi Mosque, Baghdad (575H) (1969: 39-42). The most famous Islamic libraries in the modern days: Jordan- Amman DÉR al-Kutub al-UrdĒniyyah (1357H), al-Maktabah al-Arabiyyah, Maktabah al-Badisayah in Qistantinah (1309H), Syria- DÉR al-Kutub az-ÚĒhiriyyah Damascus (676H)– DÉR al-Kutub in Aleppo (1356H), Saudi Arabia - Khazanah Kutub al-Haram al-Makki, Mecca, Maktabah al-Haram an-Nabawi in Madinah, Maktabat Arif, Madinah (1200H), DÉR al-Kutub RiyÉdh, Sudan Al-Maktabah al-ÑÉmah `Umm Durman, Iraq- DÉR al-Kutub al-Umumiyyah Baghdad (1774-1851AD), Yemen al-Maktabah al-Umumiyyah in Sana` University, Iran Maktabah at-Tehran, Maktabah Asfahan, India Maktabah al-JamÑiyyah Asia in Calcutta, Khazanah Kutub in Calcutta University (pp. 47-56). Tunis’s Maktabah al-JamiÑ al-KabÉR in QairawÉN (406H) stores various type of Islamic books is bigger than Maktabah al-Azhar, In addition, Turkey Library of Istanbul University retains 9786 manuscripts in Turkish, 6374 manuscripts in Arabic, and 1379 manuscripts in Persian and this library is one of the main of source of books in Islamic world. The most popular Arabic Manuscripts in Europe and America are collected in; London, Oxford and Cambridge

Libraries, France National Library Paris, Italy the Vatican Library in Rom, Library of Florence, Spain Library the Escorial Monastery in Madrid, National Library in Madrid Holland Academy Library Austria Library of Vienna, Sweden Uppsala University Library, The Royal Library in Stockholm, Denmark Library of Copenhagen, USA Library of Congress Washington (pp. 57-64). Leiden Royal Library Amsterdam regards as the most famous Orientalists’ writings in the world. Meanwhile, The Berlin Library, Germany seats the biggest collection of manuscripts in Arabic. Tashkent Library USSR has many manuscripts in the library however, the exact number is still unknown (Garaeva, 2008). Russia the Leningrad Library Setbacks in revival of the manuscripts are due to lack of preservation techniques but this is overcome in some degree with use of microfilm as one of the methods to preserve the manuscript collected, then publication of yearly journals and booklets enabled updating the data of documents gathered.

THE IMPORTANT SOURCES IN ISLAM

The efforts and contributions of Islamic sources to the world as acknowledged by the West does not commensurate with the immensity of knowledge actually generated from such sources. The question is whether this lack of recognition is an indirect denial of contributions from the Islamic sources or as a result of ignorance¹. The collection of Islamic sources under subject classification was scrutinized by Muhammad UjÉj al-KhatĒb (Muhammad UjÉj al-KhatĒb: 123-364). These collections and divisions could be considered as the most pristine knowledge from its fundamental sources ˆQur`Én, Tafsir, Qur`anic Sciences and Qur`anic Studies, HadÉth and its Sciences, Biography of the Prophet, Theology and Schools, Jurisprudence, Principles of jurisprudence and history of legislation, Islamic history and translations, Civilization of Islam, Current issues in Muslim World, Arabic Language and Linguistic, University Publication on Islamic studies, Dictionaries of countries (معاجم البلدان) and Bio-Bibliographical References. From these branches of Islamic sciences divisions, we found a massive source covering various angles of knowledge in different perspectives and outlooks. From these viewpoints millions of books either printed or electronic sources have been produced. The chart below demonstrates the huge and gigantic classification works done by Muslim scholars:

The Important Sources in Islam

1. **Qur'an, Tafsir, Qur'anic Sciences and Qur'anic Studies**

al-Maṣḥaf, al-Muḥjam al-Mufahris Li Alfāḍ al-Qur'an, al-Kutub al-Mufahris, al-Murshīd Fi Āyāti al-Qur'an, Al-Jāmi' Li Mawālī' Āyāt al-Qur'an al-Karīm, Tafsīr Āyāt al-Qur'an, Tafsīr Gharīb al-Qur'an,

The important Tafsīr Bi al-Ma'thūr(al-Manqūl): Jami' al-Bayān 'An Ta'wīl Āyi al-Qur'an (Tafsīr Ṭabarī) Tafsīr al-Qur'an al-Azīm, Ad-Dūr al-Manthūr Fi Tafsīr Bi al-Ma'thūr,

The important Tafsīr Bi Ar-Ra'yi: al-Kashshāf 'An Ḥaqāiqi at-Tanzīl by Az-Zamakhshari, al-Ba'ir al-Mu'īt Ibn Ḥayyan al-Andalusī, Mafātīḥ al-Ghaib by ar-Razi, Faṭḥu al-Qad'ir Baina Fannai ar-Riwāyah Wa ad-Dirāyah by as-Shawkānī, Tafsīr al-Qāsimī by Jamaluddīn al-Qāsimī, Fi Zilāl al-Qur'an by Sayyid Quṭb, at-Tafsīr al-Ḥadīth by ad-Darwazah,

at-Tafsīr al-Fiqhī: Aḥkām al-Qur'an by ar-Razi, Aḥkām al-Qur'an by Imam ash-Shāfi'ī, Aḥkām al-Qur'an by al-Ashbilī al-Mālikī, al-Jāmi' Li Aḥkām al-Qur'an by al-Qurtubī.

Fi Ulūm al-Qur'an: Al-Burhān Fi Ulūm al-Qur'an by az-Zarkasyī, al-Itqān Fi Ulūm al-Qur'an by as-Suyūfī, At-Tibyān Li Ba'di al-Mabāhith al-Muta'alliqah by al-Jaz'irī, Manāhil al-'Irfān Fi Ulūm al-Qur'an by az-Zurqānī, al-Madkhal Li Dirāsāt al-Qur'an al-Karīm by Muḥammad Abū Shuhbah, Mabāhith Fi Ulūm al-Qur'an by ṢubḥīSāliḥ, Lubāb an-Nuqūl Fi Asbāb an-Nuzūl by as-Suyūfī, Ḥirz al-Amānī Wa Wajh at-Tahānī Fi al-Qirā'āt as-Sab' by ash-Shātībī al-Andalusī, an-Nashru Fi al-Qirā'āt al-'Ashr by al-Jazarī, at-Tibyān Fi Ādāb Ḥamalāt al-Qur'an by an-Nawāwī.

Fi ad-Dirasāt al-Qur'āniyyah: I'jāz al-Qur'an by al-Bāqillānī, Bayān I'jāz al-Qur'an by al-Khaṭṭabī, an-Nukat Fi I'jāz al-Qur'an by ar-Rummānī, I'jāz al-Qur'an Wa al-Balāghah an-Nabawiyyah by ar-Rāfi'ī, Ta'wīl Mushkil al-Qur'an by Ibn Qutaybah, Mutashabih al-Qur'an by al-Mu'tazilī, Daf' Ḥām al-Idṭirāb 'An Āyāt al-Kitāb by al-Shinqīfī, al-Jumān Fi Tashbīhāt al-Qur'an by al-Baghdādī, al-Iklīl Fi al-Mutāshabih Wa at-Ta'wil by Ibn Taymiyyah, at-Tibyān Fi Aqsām al-Qur'an by Ibn Qayyim al-Jawziyyah, Im'ān Fi Aqsām al-Qur'an by al-Farāhī, at-Ta'rīf Wa al-'Alam Fīmā Abham Min al-Qur'an Min al-Asmā' Wa al-'Alam by as-Suhailī, Tarjīḥ Asālib al-Qur'an 'Alā Asālib al-Yūnān by aṣ-Ṣan'ānī, al-Qur'an Yanbū' al-'Ulūm Wa al-'Irfān by 'Alī Fikrī, at-Taṣwīr al-Fannī Fi al-Qur'an by Sayyid Quṭb, Mashāhid al-Qiyāmah Fi al-Qur'an by Sayyid Quṭb, al-Qur'an Wa al-'Ulūm al-'Asriyyah by Ṭanṭāwī, al-Falsafah al-Qur'āniyyah by al-'Aqqād, az-Zāhirah al-Qur'āniyyah by Mālik Ibn Nabiyy, al-Muṣtalaḥāt ar-Arba'ah Fi al-Qur'an by al-Mawdūdī, Balāghat al-Qur'an By Muḥammad al-Khiḍr Ḥusāyn, Min Manhal al-Adab al-Khālid by Muḥammad al-Mubārak, Nazrat al-'Ujlān Fi Aghrād al-Qur'an by Muḥammad Ibn Kamāl al-Khaṭīb, Qiṣaṣ al-Qur'an by Muḥammad Aḥmad Jād al-Mawlā, etc., al-Fann al-Qaṣaṣi Fi al-Qur'an al-Karīm by Muḥammad Aḥmad Khalaf Allāh, al-Qur'an Wa al-'Ilm al-Ḥadīth by 'Abd ar-Razzāq Nawfal, Naẓarāt Fi al-Qur'an by al-Ghazzālī, Manhaj al-Qur'an Fi at-Tarbiyah by Muḥammad Shadīd, an-Naba' al-'Azīm by Muḥammad 'Abd Allāh Darrāz, Dustūr al-Akhlaq Fi al-Qur'an by Muḥammad 'Abd Allāh Darrāz, Aḥsan al-Ḥadīth by Ramaḍān al-Buṭī, at-Tafsīr al-'Ilmī Li al-Āyāt al-Kawniyyah by Ḥanafī Aḥmad, al-Qur'an al-Karīm Wa Atharuhu Fi ad-Dirasāt an-Naḥwiyyah by 'Abd al-'Āl Sālim Mukarram, Mutashābih al-Qur'an Dirāsah Mawḍū'iyyah by 'Adnān Zarzūr, Aḍwā' Min al-Qur'an 'Ala al-Insān Wa Nash'at al-Kawn by 'Abd al-Ghanī al-Khaṭīb, at-Ta'rīf Bi al-Qur'an Wa al-Ḥadīth by Muḥammad az-Zafzāf.
2. **Ḥadīth and its Sciences**

Kutub al-Ḥadīth Wa Shurūḥuhā: Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dā'ūd, Sunan an-Nasā'ī, Sunan at-Tirmidhī Aw al-Jāmi' aṣ-Ṣaḥīḥ, Sunan Ibn Mājah, Muwaṭṭā' by Imām Mālik, 'Abd al-Razzāq Ibn Hammām Wa Muṣannafuhu, al-Musnad by Aḥmad Ibn Ḥanbal.

Al-Kutub Allati Jama'at Ummahat Kutub al-Ḥadīth: Sharḥ as-Sunnah by al-Baghawī, Jāmi' al-Uṣūl Min Aḥādīth ar-Rasūl by al-Jazarī, al-Tarḥīb Wa at-Tarḥīb by al-Mundhirī, Riyāḍ aṣ-Ṣaliḥīn by an-Nawāwī, Majma' az-Zawā'id Wa Manba' al-Fawā'id by al-Haythamī, Jam' al-Fawā'id Min Jami' al-Uṣūl Wa Majma' az-Zawā'id by as-Sūsī, at-Tāj al-Jāmi' Li al-Uṣūl by Manṣūr Ibn 'Alī Nāṣif

Marāji' Fī Aḥādīth al-Aḥkām: al-'Umdah Fī al-Aḥkām by al-Maqdisī, Iḥkām al-Aḥkām Sharḥ 'Umdat al-Aḥkām by Ibn Daqīq al-'Īd, al-Muntaqā Min Akhbār al-Muṣṭafā by Ibn Taymiyyah, Bulūgh al-Marām Min Adillāt al-Aḥkām by Ibn Ḥajar al-'Asqalānī, Subul as-Salām Sharḥ Bulūgh al-Marām Min Adillāt al-Aḥkām by aṣ-Ṣan'ānī, Nayl al-Awtār Sharḥ Muntaqā al-Akḥbār Min Aḥādīth by ash-Shawkānī, al-Mūjaz Fī Aḥādīth al-Aḥkām by 'Ujāj al-Khaṭīb

Ma'ājim al-Ḥadīth: al-Jāmi' aṣ-Ṣaghīr Min Ḥadīth al-Bashīr an-Nadhīr by as-Suyūṭī, Dhakhā'ir al-Mawāriṭh Fī ad-Dilālah 'Alā Mawāḍi' al-Ḥadīth by ad-Dimashqī, Miṭṭāḥ Kunūz as-Sunnah by A. J. Wensick, al-Mu'jam al-Mufahras Li Alfaz al-Ḥadīth an-Nabawī by Orientalists

Important sources of al-Aḥādīth al-Mushtahirah: al-Maqāsid al-Ḥasanah Fī Bayān Kathīr Min al-Aḥādīth al-Mushtahirah 'Alā al-Aṣinah by as-Sakhāwī, Kashf al-Khaḍā' Wa Muzīl al-Īlbās 'Ammā Ushtuhira Min al-Aḥādīth 'Alā Aṣinat an-Nās by al-Jarrāḥī.

Important sources of al-Aḥādīth al-Mawḍū'ah: Tadhkirat al-Mawḍū'āt by al-Maqdisī, al-La'ālī' al-Maṣnū'ah Fī al-Aḥādīth al-Mawḍū'ah by as-Suyūṭī, Tanzīḥ ash-Sharī'ah al-Marfū'ah 'An al-Akḥbār ash-Shanī'ah al-Mawḍū'ah by Ibn Ṣarrāq, al-Maṣnū' Fī Ma'rifat al-Ḥadīth al-Mawḍū' by al-Harawī al-Qārī.

Important sources of Mukhtalif al-Ḥadīth: Ta'wīl Mukhtalif al-Ḥadīth by Ibn Qutaybah, Mushkil al-Āthār by aṭ-Ṭahāwī, Mushkil al-Ḥadīth Wa Bayānuh by Ibn Fūrak.

Important sources of Nāsikh al-Ḥadīth Wa Mansūkh: al-I'tibār Fī an-Nāsikh Wa al-Mansūkh Min al-Āthār by al-Ḥāzimī.

Important sources of Asbāb Wurūd al-Ḥadīth: al-Bayān Wa at-Ta'rīf Fī Asbāb Wurūd al-Ḥadīth ash-Sharīf by Ibn Ḥamzah.

Important sources of Gharīb al-Ḥadīth Wa I'rābuh: al-Fā'iq Fī Gharīb al-Ḥadīth by az-Zamaksharī, an-Nihāyah Fī Gharīb al-Ḥadīth Wa al-Athar by Ibn al-Athīr, I'rāb al-Ḥadīth an-Nabawī by al-'Ukbarī.

Important sources of 'Ilal al-Ḥadīth: 'Ilal al-Ḥadīth by Ibn Abī Ḥatīm.

Important sources of Tarājim ar-Ruwāt Wa Kunāhum Wa Alqābihim: al-Isti'āb Fī Ma'rifat al-Aṣḥāb by Ibn 'Abd al-Barr, Istibṣār Fī Nasab aṣ-Ṣaḥābah Wa Alqābihim Min al-Anṣār by al-Maqdisī, Usdu al-Gḥābah Fī Ma'rifat aṣ-Ṣaḥābah by Ibn al-Athīr, Tajrīd Asmā' aṣ-Ṣaḥābah by Ibn Aḥmad adh-Dhahabī, al-Aṣābah Fī Tamyīz aṣ-Ṣaḥābah by Ibn Ḥajar al-'Asqalānī, Ḥayat aṣ-Ṣaḥābah by al-Kandahlawī, Risālah Fī al-Mufaḍalah Bayna aṣ-Ṣaḥābah by Ibn Ḥazm.

Important sources of ar-Ruwāt al-'Ammah: Tadhkirat al-Ḥuffaz by adh-Dhahabī, Tahdhīb at-Tahdhīb by Ibn Ḥajar al-'Asqalānī, Kitāb al-Kunā Wa al-Asmā' by ad-Dūlābī, al-Ikmāl Fī Raf' al-Irtiyāb 'An al-Mu'talif Wa al-Mukhtalif Min al-Asmā' Wa al-Kunā Wa al-Ansāb by Ibn Mākūlā, al-Mushtabih Fī Asmā' ar-Rijāl by adh-Dhahabī, Tabṣīr al-Muntabih Bi Ṭahrīr al-Mushtabih by Ibn Ḥajar al-'Asqalānī, al-Ansāb by as-Sam'ānī.

Conti.

Important sources of al-Jarḥ wa at-Ta'dil: aḍ-Ḍu'afā' by al-Bukhārī, Kitāb aḍ-Ḍu'afā' Wa al-Matrūkīn by Al-Nasā'ī, al-Jarḥ Wa at-Ta'dil by ar-Rāzī, Mizān al-I'tidāl by al-Dhahabī, al-Mughnī Fī aḍ-Ḍu'afā' by al-Dhahabī, Lisān al-Mizān by Ibn Ḥajar al-'Asqalānī, ar-Raf' Wa at-Takmīl Fī al-Jarḥ Wa at-Ta'dil by 'Abd al-Ḥayy.

Important sources of at-Takhrīj al-Ḥadīth : Naṣb ar-Rāyah Li Aḥādīth al-Hidāyah by az-Zayla'ī, ad-Dirāyah Fī Takhrīj Aḥādīth al-Hidāyah by Ibn Ḥajar al-'Asqalānī, Talkhīṣ al-Ḥabīr by Ibn Ḥajar al-'Asqalānī, Takhrīj Aḥādīth Ihyā' 'Ulūm ad-Dīn by al-Ghazzālī, Manāhil aṣ-Ṣafā Fī Takhrīj Aḥādīth ash-Shifā' by as-Suyūfī.

Important sources of at-Tamāssuk Bi-as-Sunnah Wa Bayan Makānatihā: Kitāb ar-Radd 'Alā al-Jahmiyyah by ad-Dārimī, ar-Rawḍ al-Bāsim Fī adh-Dhab 'An Sunnah Abī al-Qāsim by al-Yamanī, al-Ajwibah al-Fāḍilah Li al-As'ilah al-'Ashrah al-Kāmilah by 'Abd al-Ḥayy, Taḥqīq Ma'na as-Sunnah Wa Bayān al-Hājjah Ilayhā by an-Nadwī, as-Sunnah Wa Makānatuhā Fī at-Tashrīḥ al-Islāmī by as-Sibā'ī, al-Anwār al-Kāshifah Limā Fī Kitāb Aḍwā' NAlā as-Sunnah Min az-Zalal Wa at-Taḍlīl Wa al-Mujāzafah by Muḥallimī, al-Ḥadīth Wa al-Muḥaddithūn by Abu Zahw, Dhulumāt Abī Rayyih by Muḥammad 'Abd al-Razzāq Ḥamzah, Abū Hurayrah Rāwiyat al-Islām by 'Ujāj al-Khaṭīb, Kitāb Difa' an as-Sunnah Wa Radd Shibh al-Mustashriqīn Wa al-Kitāb al-Muḥāshirīn by Abu Shuhbah, Buḥūth Fī Tārīkh as-Sunnah al-Mushrifah by al-'Umārī.

Important sources of Uṣūl al-Ḥadīth : al-Muḥaddith al-Fa'il Bayna a-Rāwī Wa al-Wā'ī by ar-Ramhurmuzī, Ma'rifat 'Ulūm al-Ḥadīth by an-Nisābūrī, al-Kifāyah Fī 'Ilm ar-Riwāyah by al-Khaṭīb al-Baghdādī, al-Ilmā' I'É Ma'rifat Uṣūl ar-Riwāyah Wa Taqyīd as-Sama' by al-Yahṣubī, 'Ulūm al-Ḥadīth by Ibn as-Ṣalāh, Tadrīb ar-Rāwī Fī Sharḥ Taqrīb an-Nawāwī by as-Suyūfī, Tawḍīl al-Afkār Li Ma'āni Tanqīh al-Anzār by al-'Øan'ānī, Qawā'id at-Taḥdīth Min Funūn Muṣṭalah al-Ḥadīth by al-Qāsimī, Tawjīh an-Nazar Ila Uṣūl al-Āthar by al-Jazā'irī, Qawā'id Fī 'Ulūm al-Ḥadīth by al-'Uthmānī, 'Ulūm al-Ḥadīth Wa Muṣṭalahuh by Øubḥī al-Ṣāliḥ, Uṣūl al-Ḥadīth by 'Ujāj al-Khaṭīb, Kitāb ash-Shahāwī Fī Muṣṭalah al-Ḥadīth by ash-Shahāwī, Lamaḥāt Fī Uṣūl al-Ḥadīth Wa al-Balāghah an-Nabawiyyah by Muḥammad Adīb Ṣāliḥ, Manhaj an-Naqd Fī 'Ulūm al-Ḥadīth by Nūr ad-Dīn 'Itr

3. Biography of the Prophet

Maghāzī Rasūl Allāh by al-Wāqidi, Sīrat an-Nabiyy (s.a.w) by Ibn Hishām, Sīrat ar-Rasūl (s.a.w) by Muḥammad Ibn Sa'īd, ash-Shamā'il an-Nabawiyyah Wa al-Khaṣā'ish al-Mustafawiyyah by al-Tirmidhī, Sirah RasūlAllāh (s.a.w) by aṭ-Ṭabarī,

Akhlāq an-Nabi (s.a.w) Wa Ādābih by al-Aṣbahānī, Dalā'il an-Nubuwwah by al-Aṣbahānī, Kitāb ash-Shifā' Bi Ta'rif Huqūq al-Mustafā by 'Iy'É Ibn Mūsā, Jawāmi' as-Sīrah by Ibn Ḥazm, ar-Rawḍ al-Anif Sharḥ as-Sīrah an-Nabawiyyah Li Ibn Hishām by as-Suhaylī, Zād al-Ma'ād Fī Hady Khayr al-'Ibād by Ibn Qayyim al-Jawziyyah, as-Sīrah an-Nabawiyyah by Ibn Kathīr, as-Sīrah al-'alabiyyah by Nūr ad-Dīn al-Ḥalabī, Nūr al-Yaqīn Fī Sīrat Sayyid al-Mursalīn by Muḥammad al-Khuḍarī, Muḥammad Rasūl Allāh Wa Khātim an-Nabiyyīn by Muḥammad al-Khiḍr Ḥusāyn, Fiqh as-Sīrah by Ramaḍān al-Būṭī, Sīrat Khātim an-Nabiyyīn (s.a.w) by an-Nadwī.

4. Theology and Schools

Kitāb at-Tawfīd by Ibn Khuzaymah, al-Ibānah 'An Uṣūl ad-Diyānah by al-Ash'arī, Tārīkh Akhbār al-Qarāmiṭah by Thābit Ibn Sinān, al-Inṣāf Fīmā Yajib I'tiqāduhu Wa Lā Yajūz al-Jahl Bihi by al-Bāqillānī, Tathbīt Dalā'il an-Nubuwwah by al-Asadābādī, Uṣūl ad-Dīn by Ibn Ṭāhir at-Tamīmī, al-Farq Bayna al-Firaq by Ibn Ṭāhir al-Baghdādī, al-Faṣl Fī al-Milal Wa al-Ahwā' Wa an-Naḥl by Ibn Ḥazm al-Andalusī, al-I'tiqād 'Alā Madhhab as-Salaf Ahl as-Sunnah Wa al-Jamā'ah by al-Bayhaqī, at-Tabṣīr Fī ad-Dīn Wa Tamyīz al-Firqaḥ an-Nājiyyah 'An al-Firaq al-Hālikīn by al-Isfarāyīnī, Kitāb al-Irshād Ilā Qawā'it al-Adillah Fī Uṣūl al-I'tiqād by Imam al-Ḥaramayn al-Juwaynī, Ihyā' 'Ulūm ad-Dīn by al-Ghazzālī, Minhāj as-Sunnah an-Nabawiyyah Fī Naqd Kalām as-Shi'ah Wa al-Qadariyyah by Ibn Taymiyyah, Jami' ar-Rasā'il by Ibn Taymiyyah, al-Īmān by Ibn Taymiyyah, Kitāb al-'Ubūdiyyah by Ibn Taymiyyah, al-Qaṣīdah an-Nuniyyah by Ibn Qayyim al-Jawziyyah,

Conti.

Shifā' al-'Alīl Fī Masā'il al-Qadr Wa al-Hikmah Wa at-Ta'īl by Ibn Qayyim al-Jawziyyah, Sharḥ at-Taḥāwiyyah Fī al-'Aqīdah as-Salafiyyah by Ibn Muḥammad al-Ḥanafī, al-Burhān al-Qāṭi' Fī Ithbāt as-Ṣani' Wa Jam' Mā Jā' at Bih ash-Sharā'i' by Ibn al-Wazīr, as-Ṣawā'iq al-Muḥriqah Fī ar-Radd 'Alā Ahl az-Zaygh Wa az-Zindiqaḥ by Ibn Ḥajar al-Haytamī, Majmū'at at-Tawhīd an-Najdiyyah by Muḥammad Ibn 'Abd al-Wahhāb, Risālat at-Tawfīd by Muḥammad 'Abduh, Dalā'il at-Tawfīd by al-Qāsimī, Khaṣā'is at-Taṣawwur al-Islāmī Wa Muqawwimātuh by Sayyid Quṭb, Naḥwa Insāniyyah Sa'īdah by Muḥammad al-Mubārak, al-Ibādiyyah Fī Mawḥib at-Tārīkh by 'Alī Yaḥyā Mu'ammār, al-'Aqā'id al-Islāmiyyah by Sayyid Sābiq, an-Nubuwwah Wa al-anbiyā' Fī Daw' al-Qur'ān by an-Nadwī, al-Madhāhib al-Islāmiyyah by Muḥammad Abū Zahrah, al-'Aqīdah al-Islāmiyyah Wa Ususuhā by al-Maydānī, Kubrā al-Yaqīniyyat al-Kawniyyah by Ramaḍān al-Būfī, al-Barāhīn al-'Ilmiyyah 'Alā Wujūd al-Khāliq by Muḥammad Fu'ād Barazī, al-Wujūd al-Ḥaqq by ḥasan Huwaydī, al-Īmān Wa al-Ḥayāh by al-Qaraḍāwī.

5. Jurisprudence

Sources for al-Fiqh al-Ḥanafī: al-Mabsūt by as-Sarkhasī, Tuḥfat al-Fuqahā' by as-Samarqandī, Badā'i' as-Ṣanā'i' Fī Tartīb ash-Sharā'i' by al-Kāsānī, al-Hidāyah Sharḥ Bidāyat al-Mubtadī by al-Marghinanī, Radd al-Muḥtar 'Alā al-Durr al-Mukhtar 'Alā Matn Tanwīr al-Abṣār by Ibn 'Abidīn.

Sources for al-Fiqh al-Mālikī: al-Mudawwanah al-Kubrā by Ibn Anas al-Aṣbaī, Bidāyat al-Mujtahid Wa Nihāyat al-Muqtaṣid by al-Qurtubī, al-Qawānīn al-Fiqhiyyah by Ibn Juzayy, Mawāhib al-Jalīl Li Sharḥ Mukhtaṣar Khalīl by al-Ḥaṭṭab, ash-Sharḥ al-Kabīr 'Alā Mukhtaṣar Khalīl Manaḥ al-Qadīr by ad-Dardīr

Sources for al-Fiqh ash-Shāfi'i: al-Umm by Idrīs ash-Shāfi'ī, al-Muḥadhdhab by ash-Shīrāzī, al-Majmū' Sharḥ al-Muḥadhdhab by an-Nawāwī, al-Ashbāh Wa an-Naẓa'ir by as-Suyūfī.

Sources for al-Fiqh al-Ḥanbalī: al-Mughnī by al-Maqdisī, ash-Sharḥ al-Kabīr 'Alā Matn al-Muqni' by al-Maqdisī, al-Fatāwā al-Kubrā by Ibn Taymiyyah, al-Furū' by Ibn Mufliḥ al-Maqdisī, Kashshaf al-Qina' 'An Matn al-Iqna' by al-Buhūfī.

Other important sources of al-Fiqh al-Islāmī: Kitāb Aḥkām at-Tarikāt Wa al-Mawāriṭh by Abū Zahrah, at-Tashrī' al-Jinā'ī Fī al-Islām Muqāranan Bi al-Qānūn al-Wad'ī by 'Abd al-Qādir 'Awdah, al-Islām Wa al-'Alaqāt ad-Dawliyyah Fī as-Silm Wa al-Ḥarb by Maḥmūd Shaltūt, al-Aḥwāl ash-Shakḥiyyah by Muṣṭafā as-Sibā'ī, etc.

6. Principles of jurisprudence and history of legislation

ar-Risālah by Ibn Idrīs ash-Shāfi'ī, Kashf al-Asrār 'Alā Uṣūl al-Bazdawī by al-Bukhārī, Kitāb al-Mu'tamad Fī Uṣūl al-Fiqh by Ibn aṭ-Ṭayyib al-Baṣrī, al-Iḥkām Fī Uṣūl al-Aḥkām by Ibn Ḥazm, al-Mustaṣfā Min 'Ilm al-Uṣūl by al-Ghazzālī, al-Iḥkām Fī Uṣūl al-Aḥkām by al-Āmidī, al-Musawwadah Fī Uṣūl al-Fiqh by Abī al-Barakāt 'Abd as-Salām, Qawā'id al-Aḥkām Fī Maṣāliḥ al-Anām by Ibn 'Abd as-Salām, etc.

7. Islamic history and translations

Sources of history: Tārīkh Khalīfah Ibn Khayyāt by Ibn Khayyāt al-'Uṣfurī, Tārīkh al-Umam Wa al-Mulūk by Ibn Jarīr aṭ-Ṭabarī, Kitāb al-Bud' Wa at-Tārīkh by Ibn Tāhir al-Maqdisī, etc.

Sources of biography and translations: aṭ-Ṭabaqāt al-Kubrā by al-Wāqidī, Kitāb aṭ-Ṭabaqāt by Ibn Khayyāt al-'Uṣfurī, Kitāb al-Ma'rifah Wa at-Tārīkh by al-Fasawī, Ansāb al-Ashraf by al-Balādhurī, etc.

8. Islamic Civilization

al-Mawā'iz Wa al-I'tibār Bi Dhikr al-Khiṭaṭ Wa al-Āthār by al-Maqrīzī, Miṣr al-Islāmiyyah Wa Tārīkh al-Khiṭaṭ al-Miṣriyyah by Muḥammad ṢAbdullāh 'Inān, an-Nuqud al-Qadīmah Wa al-Islāmiyyah by al-Maqrīzī, al-Awzān Wa al-Akyāl ash-Shar'iyyah by al-Maqrīzī, ad-Dāris Fī Tārīkh al-Madāris by an-Nu'aymī, etc.

Conti.

9. Current issues in Muslim world	Ḥādir al-‘Ālam al-Islāmī by Lothrop Stoddard al-Amrīkī, al-Ghārah ‘Alā al-‘Ālam al-Islāmī by Le Chatelier, al-Qaḍīyyah al-Filasīniyyah by Muḥammad ‘Izzah Darwazah, al-Fikr al-Islāmī al-Ḥadīth Wa Ṣilatuhu Bi al-Isti‘mār al-Gharbī by Muḥammad Bahī, al-‘Ālam al-Islāmī by Mahmūd Shākīr, etc.
10. Arabic Language and Linguistic	<p>Dictionaries: Tāj al-Lughah Wa Ṣiḥḥah al-‘Arabiyyah by al-Jawharī, Lisān al-‘Arab by Ibn Manẓūr, al-Qāmus al-Muḥīt by al-Fīrūzābādī, Asās al-Balāghah by az-ZamakhsharĒ.</p> <p>Important sources of Fiqh al-Lughah: al-Khaṣa’iṣ by Ibn Jinnī, as-Ṣāhibī Fī Fiqh al-Lughah Wa Sunan al-‘Arab Fī Kalāmihā by al-Qazwīnī, al-Muzhir Fī ‘Ulūm al-Lughah Wa Anwa’ihā by as-Suyūṭī, Fiqh al-Lughah by ‘AlĒ ‘Abd al-Wāḥid Wāfi, al-Aṣwāt al-Lughawīyyah by Ibrāhīm Anīs, etc</p> <p>Important sources of an-Naḥw Wa aṣ-Ṣarf Wa al-Imlā’: Sharḥ Ibn ‘Aqīl ‘Alā Alfiyat Ibn Mālik by Ibn MĒlik at-Ṭā’ī, Awḍaḥ al-Masālik Ilā Alfiyat Ibn Mālik by Ibn Hishām, at-Tawḍīḥ Wa at-Takmīl Li Sharḥ Ibn ‘Aqīl by al-Najjār, al-Inṣāf Fī Masā’il al-Khilāf Bayna an-Naḥwiyyin, al-Baṣriyyin Wa al-Kūfiyyin by Ibn al-Anbārī, etc.</p> <p>Important sources of al-Balāghah: Kitāb aṣ-Ṣinā’atayn by al-‘AskarĒ, Dalā’il al-I’jāz Wa Asrār al-Balāghah by al-Jurjānī, Miftāḥ al-‘Ulūm by as-Sakkākī, at-Talkhīṣ by Al-Qazwīnī, al-‘Idah by al-Qazwīnī, etc.</p> <p>Important sources of al-Mawsū‘at al-Adabiyyah: al-Bayān Wa at-Tabyīn by al-Jāhiz, al-Ḥayawān by al-Jāhiz, al-Kāmil Fī al-Lughah Wa al-Adab by al-Mubarrad, Adab al-Kātib by Ibn Qutaybah, etc.</p>
11. University Publication on Islamic studies	IhyÉ’ ‘Ulūmad-DĒn by al-Ghazzālī, Majmū‘ Fatāwā by Ibn Taymiyyah, Ḥujjat Allāh al-Bālighah by Shah Wālī Allāh ad-Dihlawī, al-Imāmah Wa as-Siyāsah by Ibn Qutaybah, Kitāb al-Wulāt Wa al-Quḍāh by Muḥammad Ibn Yūsuf al-Kindī, etc.
12. Dictionaries of countries (معاجم البلدان)	Mu‘jam Mā Ista‘jam Min Asmā’ al-Bilād Wa al-Mawāḍi‘ by al-Bakrī, Kitāb Mu‘jam al-Buldān by Yāqūt Ibn ‘Abd Allāh al-Ḥamawī, Bilād al-‘Arab by al-Isfahānī, Ṣaḥīḥ al-Akḥbār ‘Ammā Fī Bilād al-‘Arab Min al-Āthār by Ibn Balīhad an-Najdī
13. Bio-Bibliographical References	Al-Fihrist by Ibn an-Nadīm, Kashf az-Zunūn ‘An Asāmī al-Kutub Wa al-Funūn by Ḥājī Khalīfah, Mu‘jam al-Maṭbu‘at al-‘Arabiyyah Wa al-Mu‘arrabah by Yūsuf Ilyān Sarkīs, Mu‘jam al-Mu‘allifīn by ‘Umar Riḍā Kaḥḥālāḥ, Tārīkh al-Adab al-‘Arabī by Brockelmann.

The above chart is a clear testimony that Islamic sciences have been a major source of reference to the world knowledge. It is undeniable that the sources are monumental. The west has to accept that much of the vast knowledge of World Civilization owes its origin from the brilliance and unrelenting efforts of Muslim Scholars². The sources indicate that the titles are not only of single books but in a lot of cases the volumes are enormous. Islamic sciences clearly stand as one of the major references to the world knowledge. However, without some excellent strategies in cataloguing the sources in the Islamic sciences would not emerge in its full stature and work produced by the Muslim World would be undervalued.

CONCLUSION

The Islamic sciences classification done by Muslim figures contributes to the growth and expansion of the universe of knowledge in human civilization. The divisions are distinct with respect to *Tawhidic* concept and monotheistic law (solehah 2017: 276). The binding themes are moral values and relationship between the creator and the creation. The characteristic of ‘abd or slave toward the creator produces genuine knowledge in interpretation of revealed scriptures (Jamil Farouqi 2017). The discussion on inimitability features of the Qur’Ēn and the authenticity of HadĒth are the prime objectives of Muslim figures. Based on

their understanding, the classification of sources in Islamic knowledge is unique and distinctive from other sources. The views of western scholars with regard to the classification of sources in Islamic sciences are formed by merely scratching the surface of the compendium of Islamic sciences which do not yield a correct perception of its magnitude and significance in comparison to the depth of study and research they do to amplify scholarship and knowledge from the Christian sources. In defining more on the authenticity of Islamic sources, Seyyed Hossein Na'ir stated in his book 'Islam Religion, History and Civilization' that 'the knowledge of Islam is so important for those concerned in Western intellectual and cultural history, as well as those attracted to the reality of religion and the world of the Spirit as such (2003: xi). The division classified by them, putting Islamic sciences sources is extremely distant from Christian sciences sources. We assured that the gap between the biblical contents and Islamic sources is not too wide except that the stylistic usage in both scriptures are totally different, either in direct or indirect language. We noticed that the Christian and Jewish sources basically divided into four basic origins as mentioned by Julius Wulhausen (1844-1918) they are: *Y* (the Yahwistic Prophetic narrative, c. 850 B.C.); *E* (the Elohist Prophetic narrative, c. 750s.c.); *D* (Deuteronomy and Deuteronomic notes elsewhere, c. 600 B.C.); and *P* (the Priestly Code, represented especially in Leviticus and in reformations elsewhere, c. 400 B.C.) (*Dictionary of the Bible*, <http://www.biblestudytools.com/dictionaries/>). However, we know that all these four of the basic sources were rendered by the human words and not by the God's words (Reza Aslan 2013: 29). This unfair situation is providing the uncertain information data and knowledge basis either in Christian World or Jewish World. Thus, the west's objective of empowering the East to spread Bible teachings succeeded through its critical penetration into the Islamic sources such as its critique on the Qur'ân and *Hadîth* as mentioned earlier. Nevertheless, most of their writings focus on the legitimization of Islamic principles which needs to be questioned in relation to its validity of the semantic understanding of the exegesis sources written in Arabic.

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NOTES

- Due to the flaw in translation stems from the inability to make appropriate accommodation from the language used and the loyalty to the contents of the text. Language and content are two different issues. It could probably be that language used in the translation is excellent but, unfortunately, the content is unsatisfactory and unreliable exemplified by the translation of a book '*Sirah an-Nabawiyyah*' by Ibn Ishaq into English by Alfred Guillaume on the topic 'The life of Muhammad'. The language used is excellent, but the translator has twisted the fact stating that such as in the first section so chosen as mentioned by Abdul Latif Tibawi on 'The Beginning of Christianity in Najran, in the paragraph, *آخر ملوك حمير* is translated as 'the last of Yamani Kings,' which in this context refers to Faymiyun, and not to both him and his admirer Salih, is translated as 'they buried him, which should be 'he buried him.' For the phrase *في بعض الشام* 'somewhere in Syria' but Professor Guillaume has translated 'through Syria'; for *بعض أرض العرب* he has translated 'the land of the Arabs', and for *سيارة من العرب* he has simply translated 'a caravan. In another section 'The Affair of the Bani Qaynuqa.' The word 'affair' is used wrongly 'attack' in the table of contents. Dr. Tibawi suggested the word *muḥāṣara* 'siege'; which is more accurate than 'attack'. The mistranslation also mentioned in quoting al-Zuhri the expression used by Ibn Ishaq is *za'ama al-Zuhri* *وزعم الزهري عن سعيد بن المسيب* which means in this context 'al-Zuhri said on the authority of Sa'id b. Musayyab.' However, Professor Guillaume translated 'al-Zuhri alleged as from Sa'id ... he dogmatically states in footnote that 'the verb implies grave doubt as to the speaker's veracity. See Alfred Guillaume, *The life of Muhammad*, Oxford: Oxford University Press, ١٩٨٢, pp. ١٤-١٦ & ١٨٣, <http://icraa.org/the-life-of-muhammad-a-critique-of-guillaumes-english-translation/>. Another case in point was the translation of a book written by al-Anbari '*al-Insof Fi Masa'ila al-Khilaf*' by Gotham Weil into German. There is a factual error in his introduction where his translation gave the impression that the basic idea in '*al-Insof Fi Masa'ila al-Khilaf*' stated that the Kufan School was not established by the Kufans. See Introduction in *al-Insof Fi Masa'ila al-Khilaf*, p. 11. Also see Shawqi Daif, al-Madaris an-Nahwiyyah, pp.155-159. His evidence was that all the controversial issues among the grammarians especially between Kisaai, Fara', Khalil and Sibawayh were traced to their famous teacher Yunus Bin Habib the Basran. His arguments on the evidence mentioned by al-Anbari in the book indicated that the Kufans followed the Basrans. In fact, he only mentioned not more than four times out of one hundreds twenty-one cases! In other cases, the critiques on the Arab genealogy were flawed. The

Arabs can be divided into three major groups; namely the 'lost Arabs' (*al-'arab al-ba'idah*), second the 'true Arabs' (*al-'arab al-'aribah*) and third the Arabized Arabs (*al-'arab al-musta'rabah*) see Jawad Ali *al-Mufassal Fi Tarikh al-Arab Qabla al-Islam*. Evidence of these divisions are recorded in Ibn Ishaq's and Ibn Hisham's *Biography of the Prophet (al-Sirah an-Nabawiyyah)* See Ibn Hisham's *Biography of the Prophet (al-Sirah an-Nabawiyyah)* Ibn Hisham, 1996. *al-Sirah an-Nabawiyyah*, edit. Umar Abd Salam Tadmor, Beirut: Darul al-Kitab al-Arabi.

- ² The most authentic sources in Islam are the Quran and *Hadith*. The Quran was revealed from God to Prophet Mohammad directly in different methods, either in whispers, inspiration or sometimes via *Gibril* live. However, some western scholars are denying the authenticity of methods mentioned above. To them, the concept of transmission directly from God to a person is questionable as they have declared in their analysis on the authenticity of Ibn Abbas in *Tafsir at-UabarÉ*. The exegesis of the Quran is a vital aspect in understanding the authenticity of the *HadÉth*. The attack on Ibn Abbas as a most authentic person that can be relied on because of his status as an eyewitness companion makes him a micro system to the other transmitters of the sources. Both these authentic sources (Quran and *Hadith*) have become the literature that serves as a basis of Muslim understanding in laying a monotheistic law as foundation of the *Tawhidi* concept. Other Islamic sources focus more on constructing the development of Islamic law such as *QiyÉs (analogy)* and *IjmÉ' (consensus)*. These four sources have become the main references of Islamic Law with the Quran preceding the *HadÉth* in priority. However, these sources still need to be explained by the exegesis approach, either for the Quran or *hadÉth*. Those who are against Islamic Law have tried to pinpoint the inadequacy of these sources as well as the Quran and *HadÉth*. They reject all reports that relate to the recording and compilation of the Qur'Én during Prophet Muhammad's lifetime and have even denied any final compilation that occurred during Abu Bakr's reign.

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