

## An Analytical Study of Evolution of Research Methodology in Islamic Studies

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### Abstract:

*Allah* Almighty is the creator of the whole universe. He provides all essentialities to each object of universe according to its nature to maintain its existence. So, He is called “*Rabb ul Ālameen*”(Lord of the worlds). He has created man as the best of all creatures. He has managed all requirements for the best growth and development of human beings. He revealed his guidance “*Hidayah*” through His beloved Prophets for the best development of the best creature. Now the last message of *Allah* “*Quran*” and the life of His last Prophet are the absolute guidance (*Hidayah*) for humanity. It fulfils all necessities of human beings in a natural way. The holy Prophet ﷺ conveyed the guidance of *Allah* to mankind and practiced before them. So, the life of the Holy Prophet is the practical manifestation of the revelation of *Allah*. He taught mankind and asked His companions to inform His message to those who are not present. In this way the companions of the Holy Prophet continued the process of teaching. Islam was taught as a special branch of knowledge at different centers. New problems arose due to changes in the patterns life, there new problems took place. Solution of these problems was found through the process of research. When Islam spread in the whole world, *Islamic sciences* were studied in east, west and the whole world as a specific discipline. So, *Islamic studies* hold its specific process of research according to its own nature. In this article, the evolution, need and importance of research in *Islam* and future of *Islamic research* will be described

**Keyword:** *Evolution, research methodology, Islamic Studies, discipline, practical manifestation*

### Introduction of Islamic research:

Research is to find the “Truth” by a systematic way. This process shows difference between the right and wrong, establishes the right and removes the wrong. Famous scholar *Khaleel Ibn e Ahmad* says:

“الْحَقُّ نَقِيضُ الْبَاطِلِ”<sup>3</sup>

“*Haq*”(truth) is antithesis of falsehood.”

*Allah* says in *Quran*:

“وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ”<sup>1</sup>

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<sup>3</sup>. Kaleel Ibn e Ahmad, Abu Abd u Rehman, Ktab ul Ain, Dar o Maktabah Alhilāl , Beirut, 2/3.

“Don’t mix the truth with falsehood.”

It urges the search for truth and along with this it clears the element of honesty during research process. It is wrong to follow anything blindly but research requires following the reality which is derived by thinking and understanding. *Allah* says about blind imitation of forefathers:

“أُولَٰئِكَ كَانَ أَبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ”<sup>2</sup>

“If their forefathers had no wisdom and no guidance.”

*Allah* Almighty wants people follow “*Haq*” (Truth) after recognizing it. It is the basic principle of *Islamic research*. In the same way *Allah* stresses on thinking and meditation:

“لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ”<sup>3</sup>

“So, they should acquire perfect understanding of the religion (*Islam*), and then threat their community.”

Holy Prophet Himself acted the process of *Ijتهād* (which is process of research in *Islam*) to solve some problems in the light of revelation from *Allah* Almighty. The followers adopted this process in the light of *Quran* and *Sunnah* of the Holy Prophet. For example, when the Holy Prophet ﷺ sent *Hazrat Muaz bin Jabal* to *Yamen* for governess, He (ﷺ) asked him:

“كيف تقضى اذا عرض لك قضاء؟ قال: أقضى بكتاب الله، قال: فإن لم تجد في كتاب الله؟ قال: فبسنة رسول الله ﷺ قال: فإن لم تجد في سنة رسول الله ﷺ، ولا في كتاب الله؟ قال: أجتهد رأيي، ولا ألو فضر رسول الله ﷺ صدره، وقال: أحمده لله الذي وفق رسول، رسول الله ﷺ، لما يرضى رسول الله-”<sup>4</sup>

(How will you judge, if any case is presented to you? He answered according to the Book of *Allah*. The Prophet asked, if you don’t find it in the Book of *Allah*? He answered, I shall decide according to the *Sunnah* of the Holy Prophet. The Prophet asked, if you don’t find it in the *Sunnah*? He replied, I shall struggle to come the best opinion and not spare any effort in doing so. At this, The Holy Prophet struck him on the chest with pleasure, and said: Praise be to *Allah* Who has guided the envoy of the Messenger of *Allah* to that which pleases the messenger of *Allah*.)

In this great description of the Holy Prophet ﷺ, it has been urged to find solution of the problems under the guidance of *Quran* and *Sunnah*, not according to one’s own wish. It is not right to mix truth with falsehood and imitate blindly. It has been stressed to find truth in the light of research and correct investigation. The research and investigation should be done by a systematic process which has been suggested from the teachings of the Holy *Quran* and

<sup>1</sup>. Al-Baqarah, 42:2

<sup>2</sup>. Al-Baqarah, 17:2

<sup>3</sup>. Al-Toubah:122

<sup>4</sup>. Abū Daūd, Al-Sunan, Book: fi Qadhā Al-Qadhī idā Akhta, Chapter: Ijتهād al-Rāi fi al-Qadhā, Hadith No:3592

*Sunnah*. That process has been liked by The Holy Prophet ﷺ. Allama Abu Sulaman Khattabi said about this:

”قوله أجتهد برأى يريد الاجتهاد في رد القضية من طرق القياس الى معنى الكتاب والسنة ولم يرد

الرأى الذى ينسج له من قبل نفسه أو يخطر بباله عن غير أصل من كتاب أو سنة“<sup>1</sup>

“His (*Muaz Bin Jabal*) saying that he will decide by *Ijtihad*, is the process of thinking under the guidance of *Quran* and *Sunnah*. It is not an opinion which is settled by personal wish which is not rooted in the Holy Book and *Sunnah*.”

It is the basic root of *Islamic research*. In *Islam*, the objective of research is practical implementation and the establishment of *Islamic* teachings and finding solution for upcoming events in personal and social life. This way of research (*Ijtihad*) was praised by The Holy Prophet ﷺ. He ﷺ said:

”إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ، فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ.“<sup>2</sup>

“When any decision maker decides (according to the *Islamic* way) he receives two rewards, if he does correct *Ijtihad*, and receives a single reward if is wrong mistakenly”

#### **Principles of Islamic research:**

It is reality that life is a dynamic and diverse process. The process of growth and development continues in it. *Islam* is a complete code of human life which fulfills the natural requirements of the life. It is right that *Islam* is based on absolute and immutable faith and eternal realities and its rules and principles are universal which are practicable in every space and time. These rules and principles provide us light for practical life. *Muslims* face two types of problems:

- (i) The affairs which are not affected by the place and the period of time, as faith, *nikah*, divorce, prohibited objects (*muharimat*) and inheritance, etc.
- (ii) The affaires which are changeable according to the space and time. It deals with some innovations in economic and social dealings.

*Islamic research* deals with the changeable affaires in the light of fixed affaires. The fixed affaires provide us light to solve the changeable affaires. They require research to solve them according to the systematic way. The examples of deriving the solution of new problems or situations can be observed in the era of the Holy Prophet ﷺ, which is

<sup>1</sup>. Al-Khatābī, Ahmad bin Muhammad, Abu Suleman, Moalim al-Sunan, Sharah Sunan Abū Dāūd, Halab al-matba'ah al-Ilmiah, 1351H, 125/4

<sup>2</sup>. Muhammad bin Ismā'il Bukhāri, Al-Jāme' Al-Sahih, Book: al-I'tesam Bil-Kitab Wal Sunnah, Chapter: Ajr al-Hakm ida ijtahada fa'asaba au Akhta'a, Hadith No: 6919.

practiced by the Prophet ﷺ and His followers. The Holy Prophet was guided by the revelation from *Allah* Almighty, As *Allah* says:

”وَمَا يَنْطِقُ عَنِ الْهَوَىٰ. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ.“<sup>1</sup>

“Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.”

But in some war affairs, *Rasool e Kareem* decided some affairs by the consultation of His followers. Decision of fighting the Holy War *Uhud* in battle field, digging trench around *Madina* for defense or asking the *Sa'ad bin Mu'az* for the decision of rebellion of *Bnu Qurezah*.

So, the way of research and *Ijtihad* is acceptable in this world till the day of judgement. The root of deriving the decision is the Holy *Quran*, the Prophet and the highly ranked scholars. *Allah* says:

”يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَىٰ

اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا“<sup>2</sup>

“O the people, who have believed, obey *Allah* and obey the Messenger and those who are in authority among you. And if you have a dispute about any matter, refer it to *Allah* and the Messenger if you indeed believe in *Allah* and the Last Day; that is better and more commendable in the end.”

”وَلَوْ رُدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ.“<sup>3</sup>

“But if they referred it back to the Messenger or to those who are in authority among them, then the ones who can draw correct conclusions from it would have known about it.”

*Imam Rāzi* says :

”فَعَلِمَ مَنْ ذَاكَ أَنَّ الرَّسُولَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَكْلَفٌ بِالِاسْتِنْبَاطِ“<sup>4</sup>

“It seems from this verse (*Ayah*) that the Messenger Himself is holder of the Order (from *Allah*) to draw correct conclusions, (by thinking)”

Research is acceptable in Islam but only highly ranked scholars may perform this act. As *Abu Bakar Jasas* writes in “*Bab al Qaol fi Taqleed al Mujtahid*.”

<sup>1</sup> . Al-Najam:3,4

<sup>2</sup> . An-Nisā, 59:4

<sup>3</sup> . An-Nisā, 83

<sup>4</sup> . Rāzī, Al-Tafsir al-Kabir, 200-210/10

Any person who is not able to interpret and derivate solution in new situation, he should ask the scholars about this,<sup>1</sup> so *Allah* says:

”فَاسْأَلُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.“<sup>2</sup>

“Then, O people! Inquire the men of knowledge if you do not know.”

It is clear from the life of the Holy Prophet that He performed himself the act of *Ijtihad*; that is why, no one was denier of *Ijtihad* among *Sahabah kiram*. For example, the selection of *Hazrat Abu Bakar Sideeq* as Calif, war against the deniers of *Zakat* and false exclaimers of Prophet hood, shaping *Quran* as a book, and the *Awwaliat e Umer* etc. were the result of interpretation and deriving solutions of the new problems.<sup>3</sup>

It was the consensus of the companions (*Sahabah*) of the Holy Prophet and the followers (*Tabi'een*) on deriving decisions by the process of meditation and interpretation.<sup>4</sup> Such scholars who have ability of research and interpretation are admired in following Hadith:

”من يرد الله به خيرا يفقهه في الدين.“<sup>5</sup>

“If Allah intends to do good to a person, He blessed him with the comprehension of religion.”

Comprehension of *Din Islam* is a great blessing of *Allah* which is blessed to some specific persons who can find solutions of the problems in the light of *Quran* and *Sunnah*. They derive rational rules from revealed Knowledge.

According to *Ibn e Temia* “*Khyr*” is the decision according to *Quran* and *Sunnah*, and the decision according to one’s own wish or for receiving one’s own benefits will be “*Sher*”. “*Sher*” is condemnable, unlawful and prohibited (*Haram*) in Islamic law (*Shariah*). Thinking according to one’s own desire, will not be *Ijtihad*.<sup>6</sup>

*Hazrat Ali R. A. A*, says about *qias*:

”لو كان الدين بالقياس لكان باطن الخف أولى بالمسح من ظاهره“

“If *Deen* would be according to self-thinking (*qayas*) then mopping the lower part (of feet in socks during *wozo*) seems correct than upper part.”

<sup>1</sup>. Jassās, Abu Bakar, Usūl e Fiqh, Chapter: Al-Qaul fi Taqleed al-Mujtahid, Dar al-Kutub al-Ilmiah, Beirut, 1420 H, 268/2

<sup>2</sup>. An-Nahal:43

<sup>3</sup>. Jassās, Abu Bakar, Usūl e Fiqh, Chapter: Al-Qaul fi Taqleed al-Mujtahid, Dar al-Kutub al-Ilmiah, Beirut, 236-238/2

<sup>4</sup>. Jassās, Usūl e Fiqh, Chapter: Al-Qaul fi Taqleed al-Mujtahid, Dar al-Kutub al-Ilmiah, Beirut, 228-2292

<sup>5</sup>. Sahih Bukhari, Hadith No:71

<sup>6</sup> Ibne Taimia, Ahmad Majmū al Fatāwā, al-Riyadh, 1393 H, 212/2

“انه رأى رسول الله صلى الله عليه وسلم يمسح ظاهر الخلف دون باطنه”<sup>1</sup>

“But he saw the Messenger of Allah mopping the upper external part of the feet (in socks) instead of lower part.”

It means that mopping the upper part will be correct according to the *Sunnah* of the Holy Prophet ﷺ. It will be wrong action to mop lower part according to one's own thinking. So, Hazrat Ali R. A. A. used to mop the upper part of feet in socks during *wozo*.<sup>2</sup>

So, the main principal of Islamic research is that only highly ranked scholars having knowledge of *Quran* and *Sunnah*, may do research and derive the solution of any problem according to *Quran* and *Sunnah*. Hazrat Masroq narrates a saying from Hazrat Abdullah bin Masood:

“قراؤكم وصلاحواكم يذهبون، يتخذ الناس رؤسا جهالا يقيسون الامور مرأيهم”<sup>3</sup>

“Correct reciters (scholars) and pious persons are being vanished among you and people have made leaders to ignorant persons who are deciding according to their own opinions.”

### Qualities of Islamic Researcher:

Anybody who has no ability to do research in Islamic way can't become a researcher. Islamic Scholars have set a standard for this sacred and great process. A researcher should have scholarly abilities in following fields:

- I. High ranked knowledge about Holy *Quran* and the knowledges about *Quran*, because *Quran* is the first basic source of *Islamic* knowledge.
- II. A researcher should have knowledge about *Hadeeth*, sciences about *Hadeeth* and the *Seerah* of the Holy Prophet, because the Life of the Holy prophet is the practical manifestation of the Holy *Quran*.
- III. He must have knowledge about consensus and the principles of consensus.
- IV. Thinking and ability of interpretation on the basis of *Quran* and *Sunnah* should be present in researcher.
- V. A researcher should have knowledge about *Islamic* jurisprudence and its principles.
- VI. Scholarly expert in *Islamic* teachings about every field of knowledge.
- VII. An *Islamic* researcher should have knowledge of *Arabic* language, because basic sources of *Islamic* knowledge are in *Arabic* language.

<sup>1</sup> Jassās, Usūl e Fiqh, Chapter: Al-Qaul fi Taqleed al-Mujtahid, Dar al-Kutub al-Ilmiah, Beirut, 1420 H, 238/2

<sup>2</sup> Jassās, Usūl e Fiqh, Chapter: Al-Qaul fi Taqleed al-Mujtahid, Dar al-Kutub al-Ilmiah, Beirut, 1420 H, 238/2

<sup>3</sup> ibid, 239/2

VIII. He should be aware of national and international issues and affairs.<sup>1</sup>

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<sup>1</sup> .Mullā Jīwan, Nūr ul-Anwār, p.242/Imam Muhammad bin Saud, al-Ijtihad fi al-Shariah al-Islamia, Problem No:4 fi Sharot al-Ijtihad, p.27

### Basic Sources of Islamic research:

Sources are the tools by which we can reach to the solution of new problems. According to the *Islamic* principles of research, there are four sources to decide any problem:

- I. The Holy *Quran*,
- II. *Sunnah* of the Holy Prophet ﷺ,
- III. Consensus
- IV. Meditation, observation and interpretation, analogical reason.

According to the writer of book “*Noor ul Anwar*” there are three basic sources of *Islamic Sharia*. They are: <sup>1</sup>“الكتاب و السنه و اجماع الامه”. He take “*Qyas*” only tool for implementation of *Sharia*.

Allamah Taqi Amini has described twelve sources of research in *Sharia*:

- (1) *Qur'an* (2) *Sunnah* (3) Consensus (4) Analogy (*Qiyas*) (5) Juristic preference or Subtle analogy (*Istehsan*) (6) Argumentations, (*Istidlāl*) (7) Interests without rulings (*Masālih Mursalah*) (8) Statements by the Prophet's ﷺ Companions (9) Prevention of what leads to the prohibited (*Sadd al Dhara'i'*) (10) Customs or knowledge of a given society (11) The laws of earlier divine religions (12) National Law.<sup>2</sup>

He says that the four sources are basic and the others are the parts of these four sources as *Istehsan* and *Istelah* are included in analogy (*Qiyas*); dealings, customs or knowledge of a given society are included in consensus, and the laws of earlier divine religions are included in *Quran* and *Sunnah*.<sup>3</sup>

### Fields of Islamic Research:

Research for the implementation of Islam in every field of life has been continued from the period of the Holy Prophet ﷺ till now. Some fields in which research has been done are described under:

#### Explanation of strange words:

There are some strange and unknown words in *Quran* and *Hadeeth*. Such words were explained by the process of research. The meanings of those words were explained according to the nature of *Islamic* foundations, *Quran* and *Sunnah*. These strange words were explained

<sup>1</sup>. Sacrodvi, Jamil Ahmad, *Quwat al-Akhiar*, Sharha Nor al-Anwar, vol.1, p.43

<sup>2</sup>. Muhammad Taqi Amini, *Fiqh Islami ka Tarikhi Pas e Manzar*, Qadimi Kutub Khana, Karachi, p.57

<sup>3</sup>. *ibid*, p.58



according to *Quran*, *Sunnah* and narrations of *Sahabah Kiram* so that no one can interpret them and derive their meanings according to his own will. Before writing the books of *tafseer* only literal meanings of the single words of *Quran* were explained. *Ghareeb ul Quran*, *Mjaz ul Qur'an* and *Muani ul Quran* were the bases of *tafseer ul Quran*. Books on *Ghareeb ul Quran* were written along with *taseer ul Quran*.<sup>1</sup>

Several books were written about the explanation of such words. This research work helped to comprehend *Quran* and *Hadeeth*. For example, the books about the strange words of *Qur'an* are:

*Gharib ul Qur'an* written by *Aban Bin Taghub*,

*Gharib ul Qur'an* written by *Abu Abdu r Rehman Abdullah bin Yahya al Yazidi*,

*Gharib ul Qur'an* written by *Ibn e Qutebah al Dinori*.

*Al-Mufredāt fi Gharib ul Qur'an* written by *Imam Raghīb Asfhani*, etc.

Along with this many books were written about *Hadeeth* as:

*Gharib ul Hadeeth* written by *Abi Ubedah*,

*Gharib ul Hadeeth* written by *Ibn e Qutebah*,

*Gharib ul Hadeeth* written by *Ibn al Arabi*,

*Al Aghfal fi Gharib ul Hadeeth* written by *Abi Bakar Hanbli*, etc.

### ***Quranic Sciences and interpretation of Quran:***

Sciences about virtues, excellence, greatness of the Holy *Quran* and its status in Islam and Miracle of the *Quran* (*Ijaz al Quran*), preservation and protection of *Quran*, revelation of the *Quran* (*Nazol e Quran*) etc. were created by the process of *Islamic* research. For the understanding of the *Quran*, dictionaries about it in *Arabic* and other languages were compiled. Its translations and explanations in several languages were written. Principles of reciting the *Quran* were determined. This major work was done with keen research because *Quran* is the base of *Islam* and *Islamic* teachings.

### ***Books on Hadeeth Narrating Process:***

*Hadeeth* is based on narration (*Riwayat*). *Sanad* is the chain of narration to reach the context of *Hadeeth*<sup>2</sup>

To examine the status and purity of *Hadeeth* and sayings of the companions (*Sahabah*) of the Holy Prophet ﷺ, it is essential to get knowledge of narration of *Hadeeth* (*Ilm al Riwayat*).

This process of investigation had been started at the beginning of *Islam*.

<sup>1</sup>. Urdu Daira tul-Mu'ariif, University of the Punjab, Lahore, vol.16. p.547

<sup>2</sup> Al-Manavi, Abdu r Rauf , al-ywaqit wa Durer, Maktabah al-Rushd, Al-Riadh, first adition, 1991 A. D. 1/116

Uncertified news is never acceptable in *Islam*. This process is described in *Quran*:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ  
نَادِمِينَ<sup>1</sup>

“O the people who believe! If some wicked person comes to you bringing any news, inquire it thoroughly about its truth (lest) you should do some harm to the people unknowingly, and after this feel sorrow for the action you have done.”

So, it is not right to believe and act upon every hearsay without investigation. *Nabi Kareem* ﷺ says:

”عن أبي هريرة ان النبي ﷺ قال كفى بالمرء اثما ان يحدث بكل ما سمع“<sup>2</sup>

“*Abu Huraira* narrated that the Prophet (ﷺ) warned, "It is enough for a person to prove him a liar when he goes on narrating whatever he hears.)

So, for the interpretation of the narration of *Hadeeth* and sayings of great persons; books on the names, characters, circumstances and on the wisdom status of the narrators were compiled. Conditions and standards for valid *Hadeeth* (*Hadeeth Sahih*) were settled. This research holds great importance in *Islamic Sciences*.

### **Research for maintaining rules and principles for *Islamic Sciences*:**

Every theory and knowledge contains its own nature, rules and principles. *Islam* holds its own supremacy and distinguished status, so it has its own specific rules and regulations as about the sequence of verses of the Holy *Quran*, qualities of *Makki* and *Madni Ayat*, *Nasikh wa Mansookh e Ayat*, principles of explanation of *Quran*, categories of *Ahadeeth*, terms and principles of *Islamic Law*, etc. Several books have been written in this field as:

### **Books on *Uloom ul Quran*:**

1. *Mnahil ul Irfan fi Uloom ul Quran* by Allamah Zarqani,
2. *Al Burhan fi Uloom ul Quran* by Allamah Zarkashi,
3. *Al Itiqan fi Uloom ul Quran* by Jlal u Din Sayuti,
4. *Al Tibyan fi Uloom ul Quran* by Shaikh Tahir al Jzairi,
5. *Mubahis fi Uloom ul Quran* by Subhi Saleh, etc.

<sup>1</sup>. Al-Hujrāt:6

<sup>2</sup>. Sahih Muslim, Chapter:Kafa' Bil-Mar'e Ithma an Yuhdath be-kule Ma Same'. Hadith No:389

**Books on Uloom ul Hadeeth:**

1. *Nakhbat ul Fikr* By Ibn e Hijar Asqalani,
2. *Al Muhadis al Fasil Bain al Ravi wa al Waei* by Qazi Abu Muhammad Hassan bin Abd ur Rehman bin Klad al Ramhrmzi,
3. *Ma'rfat Uloom ul Hadeeth* by Abu Abdullah Muhammmad Bin al Hakim Neshapoori,

**Books on Asma ur Rijal:**

1. *Usd ul Ghabah fi ma'rfat al Sahabah* by Izz ul Din Abu al Hassan Ali Bin Muhammad Alshebani,
2. *Al Asaba fi tameez al Shabah* by Ibn e Hijar Asqalani,
3. *Kitab al Zoafa wa al matrokeen* by Imam Nisai,
4. *Tazkrt ul Huffaz* by Imam Zahbi,
5. *Tehzeeb ul Tezeeb* by Ibn e Hijar Asqalani,

**Books on criticism and positive justification of Hadeeth (Jarha o Ta'deel):**

1. *Kitab al Ilal wa Marfat Alrijal* by Imam Ahmad bin Hanbal,
2. *Meezan al Etedal fi Nqad al Rijal* by Abu Abdullah Muhammad Bin Ahmad al Zahbi,
3. *Lisan ul Meezan* by Ibn e Hijar Asqalani, etc.

Along with this books on *Takhreej ul Hadeeth* have been compiled as *al Muajim*, *al Atraf*, *al Msaneed*, etc.

Books on the Sayings of the Holy Prophet ﷺ were compiled according to the nature of context, as *al Jawame*, *al Masaneed*, *al Sunan*, *al Mustadrikat*, *al Ajza*, etc were written.

**Research in the field of Islamic jurisprudence:**

Much research work had been done in the fields of law and jurisprudence. This work had been started from the era of the Holy Prophet ﷺ. After Holy Prophet ﷺ, the followers (*Sahabah*) led their lives and decided judicial and political affairs according to *Quran* and *Sunnah*. After *Khilafat e Rashidah* when *Islamic State* was extended, new trends in social, economic and political affairs took place. In this era educational, preaching and jurisprudence centers were established. These centers were headed by different *Sahabah Kiram.*, as centers at *Madeena Munawarah*, *Makkah Moazmah*, *Kofa*, *Basra*, *Yamen*, *Egypt*, *Syria*. Scholars educated from these centers (*Tabi'een*) derived solutions of the new social, political, economic and legislative problems in the light of *Quran* and *Sunnah* by the process of interpretation and research. During this process some opposite opinions appeared among *Tabi'een* (the followers of the Companions). This legal and jurisprudential opposition created jurisprudential schools of thought as *Hanfi*, *Malki*, *Shāfeī*, *Hanbli*, *Ja'afri*, *Zaidi* and *Abazi*, etc. It was an important age when Islamic jurisprudence was composed, principles about this were settled. Set of principles is defined as:

”مجموعة القواعد التي يتبين للفقهاء طرق استخراج الاحكام من ادلة الشريعة“<sup>1</sup>

(Set of principles which explains the way of deriving rulings (*Ahkām*) in the light of *Islamic* jurisprudential arguments)

In the light of principles of different schools of thought the solutions of new problems and issues were searched. Many books were written in this field as:

1. *Kitab ul Kharaj* by Abu yousuf,
2. *Kitab Jami ul Saghir* and *Jami ul kabir* by Imam Muhammad Ibn Al Hassan Al Shaibani,
3. *Kitab ul Mbsot* by Imam Muhammad Ibn al Hassan al Shaibani,
4. *Al Asadia* by Asad Bdin al Frat,
5. *Al Mdonah* by Sahnoon al Malki,
6. *Kitab ul Amm* by Imam Muhammad bin Idrees al Shafi,
7. *Al Risalah Fi Adilah tul Ahkam* by Imam Muhammad bin Idrees al Shafi,
8. *Al Wajeez Fi Asool al Fiqh* by Abdul Kareem Zaidan,
9. *Asool al Shashi* by Abu Ali al Shashi Ahmad Bih Muhammad Bin Ishaq, etc.

In the same way, books on judicial decisions were compiled. In these books *Islamic* jurisprudence was composed. These books included laws about social, economic and political matters. It is a great work of research in the field of jurisprudence. This process is continued since the period of the Holy Prophet ﷺ. In the age of the companions of the Prophet, decisions were made according to the verses of the *Quran* and *Sunnah* of the last Prophet. These judicial decisions were based on narrative descriptions. Some governmental and political orders were written. Some companions of the Holy Prophet had written some judicial decisions by their own efforts.<sup>2</sup> It was the basic work of Islamic research. Some Followers of the Companions (*Tabi'een*) decided in the presence of *Sahabah* (the Companions), as *Saeed Bin Juber* and *Saeed Bin Musayab*, etc.<sup>3</sup>

*Tabi'een* and *Tab'a Tabi'een* settled its principles research and *Ijtehad* and gave it the shape of an art. Every group of *Tabi'een* and *Tab'a Tabi'een* settled principles according to the teachings of their teachers (*Sahabah and Tabi'een*). As a result, different school of thought came into existence. Scholars of these schools of thought compiled great books on jurisprudence (*Fatawa*), according to the views of their school of thought. It is the great work of *Islamic research* for the practical implementation of *Islam*. Jurisprudential thoughts of

<sup>1</sup>. Mullah Jewan, Nor alAnwar, Sharhah al-munar, Dar al-Kutub al-Ilmiah, Berot, 1986 AD, vol.2 p.3

<sup>2</sup>. Ghazi, Mahmud Ahmad, Dr. Muhathrat Fiqh, Al-Faisal nashran wa Tajran Kutub, Lahore, p,223

<sup>3</sup>. Al-Khidhari, Muhammad, Tarikh ai—Tashri' Islami, Qahirah, 1965 AD, p.32

*Abu Haneefa* were collected by his great pupils *Imam Muhammad* and *Abu Yuosuf*. *Imam Shafa'i* wrote the book “*Al Resalah*” on the principles of *Islamic* jurisprudence. His first book on *Islamic Fiqh* is “*Al Hujjah*” afterwards he collected his jurisprudential thoughts in “*Kitab ul Amm*”.

*Imam Malik* compiled his book “*Al Mota*”. Great Work of *Hazrat Imam Ahmad bin Hamble* on *Hadeeth* and *Fiqh* is collected in “*Musnad Ahmad Bin Hambl*”. Famous pupil of *Ahmad Bin Hamble*, *Jaesh Bin Sanadi* collected his *Fatawa* in two volumes. *Abu Bakar Khalal* wrote his *Fatawa* in twenty volumes and named it “*Al Jame Al Kbir*”. New problems and issues took place due to the development of the civilization. In this new situation, *Islamic* researchers did great work of research in every field of life. So, more *Fatawa* were compiled. *Imam Baghwi* wrote his own *Fatawa*. *Qazi Hussain* received more *Fatawa* from *Imam Baghwi* and composed them<sup>1</sup>. *Allamah Subki* collected *Fatawa* in two volumes. *Jlal u Deen Sayyoti* compiled his *Fatawa* in “*al Hawi Lil Fatawa*”. Brockelman has described the list of one hundred and two *Arabic fatawa* from third to eleventh *Hijrah* in his book “*Tareekh e Adbiat*”.<sup>2</sup>

In *Ottoman* era, a comprehensive jurisprudential book “*Mujalla tul Ahkam Al Adliyah*” in sixteen volumes was compiled. Views of all schools of thoughts were utilized in this book. This book was legally implemented as a state law in *Ottoman* government.<sup>3</sup>

During English imperialism, need for legislation was realized by the *Muslims*. So, *Abdul Qadir Aodah* wrote the book “*al Tashreeh al Janauil Islami*”, and *Mustafa Ahmad Zarqa* compiled an *Islamic* encyclopedia named “*al Maosoa al Faqeeh*” in forty five volumes which was published by *Aoqaf* ministry *Koet*. A “*Maosoa*” was also published in *Egypt* in ten volumes. After the dismissal of *Ottoman* government, an organized work on *Fatawa* was done in the form of “*Fatawa Alamgeeri*”.<sup>4</sup>

In *India* work on *fatawa* writing was started from fourteenth century *al Hijrah*, when Independent states were settled in Subcontinent. *Madaris* and *masajid* were set up in the whole state. During this era, a book “*Ajaeb al Hind*” containing the questions raised by the non-*Muslims* was compiled.<sup>5</sup>

*Muslim* emperors had keen interest in *Islamic Fiqh*. *Sultan Mehmood Ghaznavi* wrote book on jurisprudential problems named “*al Taqreed Fi al Fara*, and *Zaheer ud Din Babur* wrote a

<sup>1</sup>. Al-Khidhari, Muhammad, Tarikh ai—Tashri' Islami, Qahirah, 1965 AD, p.133

<sup>2</sup>. Al-Ma'arif, Al'azam Garh. Feb.1998, p.90

<sup>3</sup>. Ghazi, Mahmood Ahmad, Dr. Muhathrat Fiqh, p.521

<sup>4</sup>. ibid

<sup>5</sup>. Bazurg bin Shehryar, Ajaib ul-Hind, Laden, 1886AD,

book on jurisprudential principles. In the era of Indian *Muslim* emperors several *fatawas* were compiled as: *Fatawa Feroz Shahi*, *Fatawa Ibraheem Shahi*, *Fatawa Akbar Shahi*, *Fatawa Adil Shahi*, *Fatawa Tatar Khani*, *Fatawa Alamgeeri*, etc. Besides this, several *Fatawa* were compiled by different *Madaris*. These *Fatawa* are the great work of research on *Islamic Shariah*.

After getting independence from English imperialism, new *Muslim* states started setting their laws in the light of *Quran* and *Sunnah*. In these circumstances some institutions came into existence as:

1. *Islami Nazriati Counsel* (Pakistan)
2. *Idara Teqeeqat e Islami* (Pakistan)
3. *Hayat Kabar al Ulama* (Saudia)
4. *Majma al Fiqh al Islami* (Saodi Arabia)
5. *Islamic Fiqh Academy* (India)
6. *Idara Mubahis Fiqh (Jamiat Ulma e Hind)*
7. *Amarat Sharia Phulwari Sharif* (India)
8. *Majma al Bahoth al Islami* (Egypt)
9. *Majma al Fiqh al Islami* (South America)

Along with these, some institutions have been established by some *Islamic* organizations. Here, *fatawa* are being compiled on current problems and issues by research.

### **Non Degree and Degree Research:**

During initial *Islamic* eras, research was done without awarding any degree. School of thought, teacher and quality of research work were the signs of recognition of the scholars. Some titles were settled in the light of scholastic capacities of the scholars, as:

#### ***Almusnid:***

The person who narrates *Hadeeth* with the chain of narration is called "*Musnid*".<sup>1</sup>

#### ***Muhadis:***

"*Muhadith*" holds great status than "*Musnid*". *Muhadis* is the scholar who has learnt *Ahadeeth* with their text and the chain of narration. He knows deeply about principles of *Hadeeth*, chain of narrations, hidden defects of *Hadeeth (Ilal al Hadeeth)*, criticism and praise of *Hadeeth (Jarha wa Tadeel)*, status of the narrators, biographical evolution of the narrators (*Asma al Rijal*), etc.<sup>2</sup>

<sup>1</sup>. Al-Ansari, Hamad bin Muhammad, Yane' Ul-Thmar fi Mutlih Ahil al-athar, Maktabah Ibn e Qyyam, AlMadinah Al-Munawarah, p.10

<sup>2</sup>. Ibn e Hajar, Al-Kuntu Ala' Muqadmah Ibn e Salah, Al-jamiah AlIslamia, Madinah Al-Munawarah, vol.1, p.268

***Al Hafiz:***

*Hafiz* is the scholar who holds vast command in all fields of knowledge about *Hadeeth*. He has learnt one lac *Ahadeeth* with text and chain of narration.<sup>1</sup>

***Al Hujjah:***

*The Hujjah* is a scholar who has an absolute command in text and chain of narration and on all fields of *Hadeeth*. He possesses sharp memory power and has learnt three lac *Ahadeeth* with text and chain of narration.<sup>2</sup>

***Al Hakim:***

The scholar holding all narrated *Ahadeeth* in memory and keeping knowledge about fields of *Hadeeth* and history of *Hadeeth* and *Islam*, is called “*Hakim*”.

***Ameer ul Momenin fi al Hadeeth:***

It is the highest title of scholars. The scholar who holds distinguished proficiency in memory and comprehension of *Hadeeth*. He must be superior to all *Mohaditheen*. He must have such abilities that his contemporary *Mohadtheen* must seek guidance from him, for example *Imam Ahmad Bin Hambal*, *Imam Muhammad Bin Ismail Bukhari*, *Imam Muslim Bin Hujaj* and *Ibn e Hijer Asqalani*, etc.<sup>3</sup>

**Degree Research: (Brief History of Degree)**

An academic degree is a qualification award granted to the students who successfully complete a course of study in higher education through a college or university. The courses may be Bachelor’s, Master’s, or Doctorates levels.

**Beginning of the Degree:**

Occident’s affect the orients in every field of life after conquest over them. Western imperialism put deep impacts on educational system of the Orients.

Initially the concept of degree is concerned with doctorate. The word “*doctorate*” is derived from Latin word “*doceo*” which means “*I teach*”. It was started in medieval European era to teach at medieval university as a license. This license was called in Latin “*licentia docendi*”. Its roots are connected with early church where the term “*doctor*” referred to church fathers, the Apostles and other Christian authorities who taught and explained the “Bible”. There were some requirements for applicants to get this license as to get through the test, to take oath of loyalty and a pay specific fee. The Thrid council of the Latern of 1179 made some

<sup>1</sup>. Al-Sayyuti, Jalal u Din, Tadrib Al-Ravi, al-Maktabah Al-Ilmiah, Al-Madinah Al-Munawarah, 1959 AD. Vol.1, p.48

<sup>2</sup>. ibid

<sup>3</sup> Imam Dahbi, Tadkarah tul-Hufaz, vol.p.3, 4

decisions for this higher degree. According to the decision, the degree was largely free of charges and some powers were given to the Medieval University. This matter was the cause of dispute between church and authorities. Finally, the Pope granted this right to the University of Paris in 1231, where license became universal standard for a teacher (*Licentia Ubique Docendi*).<sup>1</sup>

Afterwards, *Licentia* was determined for the education of intermediate level. The term “Master” (derived from Latin word *magister* meaning literally “teacher”) and “Doctor” were synonymous, but by the passage of time, “Doctorate” became term for a higher qualification than that of Master degree. In Medieval times, universities offered three fields for doctoral degree e.g., doctor of theology was called as *Divinitatis Doctor (D.D)*, doctor of law as *Legum Doctor (LL.D)* and doctor of medicine as *Medicine Doctor (M.D. D.M)*. Studies beside theology, law and medicine were named as philosophy. The term Doctor of Philosophy was introduced in England in 1900 A.D.<sup>2</sup>

According to George Makdisi, *Ijazah* the highest degree in medieval *Islamic madrasas* of 9<sup>th</sup> century was the origin of doctorate degree which later started in medieval European universities. Alfred Guillaume, *Syed Farid al-Attas*, and Devin J. Stewart are agreed with the theory of Alfred Guillaume. They all are of the view that *Ijazah* and university degree have resemblance,<sup>3</sup> while Toby Huff denied this.<sup>4</sup>

### **Issuance of Degrees in Universities:**

The first institution which issued the doctorate degree in civil law was the University of Bologna Italy which is regarded as the oldest university in Europe in the late 12<sup>th</sup> century. This University also conferred doctorate degree in other subjects including medicine.

The University of Paris issued master degree to its graduates, the same practice was adopted by Oxford and Cambridge universities in England, as well as in ancient universities, St Andrews, Glasgow, Aberdeen and Edinburgh in Scotland.<sup>5</sup>

The right of awarding degrees may only be granted to those institutions authorized by national or regional government.<sup>1</sup>

<sup>1</sup> Verger, J. (1999), "Licentia", *Lexikon des Mittelalters (Lexicon of the Middle Ages in German)* pp. 3-5. Stuttgart: J.B. Metzler.

<sup>2</sup> Huff, Toby E. (2007). *The rise of early modern science : Islam, China, and the West (2. ed., repr. ed.)*, Cambridge University Press. p. 155.

<sup>3</sup> - Al-Attas, Syed Farid (1 January 2006). "From *Jāmi' ah* to University: Multiculturalism and Christian–Muslim Dialogue", *Current Sociology*, National University of Singapor, **54** (1): 112–132.

<sup>4</sup> Huff, Toby E. (2007), *The rise of early modern science : Islam, China, and the West*, (2. ed., repr. ed.). Cambridge University Press. p. 155

<sup>5</sup> Cf. *Lexikon des Mittelalters*, J.B. Metzler, Stuttgart 1999, entries on: *Baccalarius*, *Doctor*, *Grade*, *universitäre*, *Licentia*, *Magister universitatis*, *Professor*, *Rector*.



In sub-continent English rulers started issuing degree in the place of “*Al Ijazah*” in 1780, from “*Madrisa Alia Kolkata*”.<sup>2</sup> After this, the universities established by the British government in sub-continent under “Woods Dispatch 1813” started degrees in every field of study. After independence, the educational system established by British government was implemented in Pakistan. So, degree system was also adapted according to the British educational system.<sup>3</sup>

Universities grant B.A. / B.Sc. and Associate degrees after completion of graduation programs, Master level degree M.A. / MSc. and BS Hons, after completing master level study and M.Phil and PhD after completing study and research work related to each program.

### **Issuance of degree in *Islamic Madrisas*:**

After colonial system in sub-continent, only degree of government and registered institutions is acceptable. In these circumstances, *Islamic madaris* had to take some steps to defend their educational system. Now *madrisas* of every Islamic school of thought are registered in federal “*Wafaq ul Madaris*”.

They educate their students according to the syllabus approved by Boards of Intermediate and Secondary Education and Higher Education commission. They issue different degrees after completing education of different levels. For example *Shahadat ul Ibtidaia* (primary level), *Shahadat ul Mutwasitah* (middle level), *Shahadat ul Thanvia Amah* (matric level), *Shahadat ul Thanvia Khasah* (Intermediate level), *Shahadat ul Aliah* (Bachelor level), *Shahadat ul Almiah* (Master level), etc.

### **Research in universities and *Madaris*:**

Universities and *Madaris* grant higher level degrees after completing study work and research work in the form of assignments and thesis. In *madaris* for the completion of *Shahadat ul Aliah* and *Shahadat ul Almiah* *mqala* (thesis) is compulsory. In universities, research work is also compulsory in the form of assignments, presentations and thesis according to the nature of any program. The research work is done on current problems and issues, which occurs due to development of civilization in every field of life like social, economic, political, educational fields etc. In these institutions suitable environment for research has been provided like libraries, internet, scholars, etc. Several institutions publish books and magazines. Books are basic source for research and research articles are published in magazines.

In present age, civilizational advancements brought various changes in political, economic and social fields; new systems in these fields have emerged. Research has been done to mold

<sup>1</sup> Makdisi, George (April–June 1989), “Scholasticism and Humanism in Classical Islam and the Christian West”, *Journal of the American Oriental Society*, **109** (2): 175–182 -

<sup>2</sup> <https://musliminstitute.org/freethinking/history/madrasah-university->

<sup>3</sup> Syed Muhammad Salim, *Musalman Aor Maghrabi Ta’alim*, (Bar e Saghir Pak o Hind men), p.124-127

these systems according to *Islamic* perspectives, while some fields require further research, for example, concept of western democracy, usury based economy, insurance, prize bonds, banking system, family planning, organ transplantation, educational system, telephonic *nikah*, judicial punishments etc. Cultural variation is a natural phenomenon, so, research on upcoming problems and issues will be continued in future. *Quran* and *Sunnah* will remain foundations in research process.

**Conclusion:**

Being a complete path of *Hidayah*, *Islam* stresses on thinking and recognition of *Haq* (the truth). Due to development in human life, research is part of human life. *Ijtihad* is done by the process of research. *Ijtihad* has been done from the life of the Holy Prophet ﷺ. *Sahabah* had practiced *Ijtihad* from the life of the Holy Prophet ﷺ. After the life of Holy Prophet, *Sahabah*, *Tabi'een*, *Tab'a Tabi'een* and their pupils continued this process of research. The new problems and issues were solved by the process of research. Due to this process, there different schools of thought came into existence, as *Hanfi*, by *Imam Abu Hanifah*, *Malki*, by *Imam Malik bin Anas*, *Shafi* by *Muhammad Bin Idrees Shafi*, *Hamnbli*, by *Ahmad Bin Hanbl*. This Process has been continued till now and will be done in future to implement *Islam* in human lives. This process of research is done to save *Quran* and *Sunnah*, explain *Quran* and *Sunnah*, compile *Islamic* law and jurisprudence, solve the new problems and issues, etc. The basic sources of *Islamic research* are *Quran* and *Sunnah*. No researcher can oppose the basic principles and sources of *Islamic research*. Due to the effect of imperialism, the educational system has been changed. In this new situation *Islamic research* is done both by *Islamic Madaris* and universities in the light of *Quran* and *Sunnah*. This process will continue till the Day of Judgement.