

An Analytical Study Of The Scientific And Intellectual Efforts Of Muslim Thinkers In The Context Of The Reorganization Of Islamic Sciences

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Abstract

The need for reformation of Islamic sciences has been felt since two centuries ago. It is a basic fact that the thing that western civilization has affected the most is the education system. This division, i.e. modern sciences and Islamic sciences also proved to be the result of these effects. Due to the education of Madrasahs, the heart was inclined towards Islam, but the mind and consciousness gradually got affected by higher modern education. From here, the purpose is clear, that is to develop Western ideas and theories and to fulfill only material desires. He called this division of education the main reason for the downfall of Muslims. In the recent past, some Muslim thinkers have tried to reform the Islamic education system. Some of these thinkers have talked about finding a solution by including western ideas in this curriculum and have taken some practical steps. For the first time, Syed Jamal-ud-Din Afghani felt the need. Some such changes have occurred in the modern era, due to which there is a need for the formation of medieval sciences. After Afghani, the scholars started the process of modernizing traditional sciences. In this context, two of Afghani's students gained extraordinary fame at the world level, among them Mufti Abdah of Egypt (1905 AD) and Maulana Shibli Naumani (1914 AD) of India.

Attempts to reorganize Islamic sciences have been criticized and in some cases have faced severe opposition. In this article, the results of the efforts of Muslim thinkers in the re-organization of Islamic sciences were reviewed.

Keywords: Analytical Study, Scientific, Intellectual Efforts, Muslim Thinker. Reorganization of Islamic Science.

1. Introduction

The need for the modern formation of Islamic sciences is necessary in the same way as it is necessary to be in tune with the requirements of the modern era because Islam is the source of guidance from Allah Almighty for His

creation. Some of the things that have obscured the original image of Islam in the present age are considered to be an essential element of religion on the basis of their orthodoxy, such as 'Imitation and Intellectual Jamhud', 'Closing the door of Ijtihad', in the case of authentic and Not making an

unauthentic distinction between Indian traditions and Eastern traditions. While modern scientific and western ideas such as democracy, secularism, nationalism, socialism, industrialism and materialism, the concept of non-permanence of moral values and the end of the family system have given rise to many confusions about Islam in the new generation. Remedy is not just a cure for the concept of traditional religion. The answer to these questions can only be given by Islam which meets the test of tradition and tradition. The task of presenting the call of Islam to a modern man in a modern style was such that the re-organization of Islamic sciences was necessary. This is the reason why the students of Afghani started the process of presenting the call of Islam to the modern people in a modern way when they did the work of reforming the Islamic sciences. Apart from the educated class of Muslims, their addressees are also non-Muslims.

2. Problem statement and basic questions

The contemporary things have obscured the original map of Islam. Some of them are considered to be an essential element of the foundation of their orthodoxy, such as the concept of 'imitation and intellectualism', stagnation, the closing of the door of ijtihad, not distinguishing between the authentic and the authentic in the case of hadith, the religiousness of Indian customs and eastern traditions. impression of While modern science and Western ideologies such as democracy, secularism, nationalism, socialism, industrialism and materialism, the concept of non-permanence of moral values and the end of the family system have given rise to many confusions about Islam in the new generation, doubts of the modern mind.

Resolving doubts is not the only cure for the prevailing tradition of the concept of religion.

In this regard, the efforts to reorganize the Islamic sciences were criticized and in some cases they faced severe opposition. In this regard, some basic questions arise:

1. What is the historical background of the struggle for the reorganization of Islamic sciences?
2. And to what extent have these intellectual and scientific efforts been successful?
3. And is it useful in relation to the need for reformation of Islamic sciences in the present era? And is there a need for reformation of Islamic sciences? In this article, an attempt has been made to answer all these and other basic questions.

3. Hypothesis of research

In addition to the external elements that influence the Islamic concept, the correct definition of priorities in the basic matters of the Qur'an and the Sunna'h and partial matters requires the renewal of religious studies. Allah has decreed that the people of Islam are most concerned about the basic matters of religion, those who have been called Al-Din. The establishment of which has been the central point of the efforts of all prophets. For the revival of religion, it is necessary that all the emphasis should be on agreed and basic things, not on controversial and minor issues. It is said that it means leaving the thing that really needs to be emphasized and starting to emphasize on something else, for example, in faith, the most important knowledge is the knowledge of the Lord, but instead of knowledge, emphasizing the soundness and pronunciation of the word, repeating words

instead of remembering God, Discussing 'Concentrating the entire conversation on the outward appearance of prayer instead of humility. The new formation of sciences means that the role of Islamic sciences should be applied in modern problems.

4. The main objectives sought to be achieved are:

Since changes are coming in social, political and social affairs due to the changes of the times, the Sharia'h has given more general statements about them and has left the identification of their details to the requirements of the time, which are expanded under the principles and rules. They are happening and will continue to happen; however, since such changes have been kept under all the rules, therefore, technical extraction will be needed in them anyway. Therefore, it is inevitable to put these elements and details in the formation of nine. A few basic objectives were achieved from the research:

1. To Explained the background of the movement for the reformation of Islamic sciences
2. To the work of Muslim thinkers was reviewed in connection with the reorganization of Islamic sciences
3. To bring forward the positive and negative aspects of the work of these thinkers in the modern era

5. Literature Review

Although some books and studies have been published in this regard, they are generally in Urdu language and very little attention has been paid to this aspect, for example: .

Amanullah Rathore's Ph.D. thesis submitted to Punjab University is entitled "A Analytical

Study of the Role of Maulana Seyed Manazir Ahsan Gilani in the Modernization of Islamic Sciences". In this, the distinguished researcher has briefly shed light on the modern history of the formation of Islamic sciences. However, most of Gilani's writings and his servants have been mentioned.

In addition to this, a seminar was held on the "New Formation of Islamic Thought" in which a book based on the Articles of the researchers was compiled and published by Zia-ul-Hasan Farooqi and Mashir-ul-Haq. In addition, Muhammad Mubasher organized a comparative study program. Under the comparative study of the groups found in the Muslim religion, political 'military' claims and intellectual movements have been mentioned in detail in module CS zero six.

A research paper, by Dr. Muhammad Amin. In June 2019 titled: "Challenges faced by the Umma, the Islamic formation of education is inevitable" he has discussed about education. These were worthy topics. The analytical study in the present paper is done in historical background, which is somewhat new.

6. Discussion

6.1. The meaning of the formation of Islamic sciences

The term "New formation" means that Islamic sciences should be organized in a modern way according to contemporary requirements and necessities and the methods and methods of Islamic sciences should be considered. The formation of work is not new, but it means to introduce modern sciences in the educational curriculum of Muslims. An example of this is Imam Ghazali (505 AH). Keeping this in front, some other thinkers, including the scholars of

India, purified the Islamic sciences from the influences that had entered Islamic sciences under the Greek and Iranian philosophy and recomposed these sciences purely on the basis of the Qur'an and Sunn'ah. He emphasized the importance of using human intellect and tried to break the status quo for centuries. In the 19th century, when Muslims came into contact with Western nations and modern problems, the voice of the modern educated class of Egypt, Turkey and the India began to be raised to reorganize Islamic sciences.

6.2. The intellectual background of the reformation of Islamic sciences

Basically, the mood of the Muslims was scientific and scientific from the time of the Companions, may Allah be pleased with them. The demand for knowledge among Muslims and whatever was related to knowledge increased by regular consideration and research, due to which, with the passage of time, knowledge in the Islamic world developed a lot and many sciences came into being. And both worldly sciences were included in the religious sciences, the sciences of the Qur'an, the interpretation of the principles of interpretation, the sciences of the hadith, jurisprudence, the principles of jurisprudence, history and other sciences were included. Worldly sciences included philosophy, logic, medicine and mathematics. At that time, the concept of philosophy was very broad and it included biology, psychology, sociology, politics, politics, anthropology and other social sciences of this nature. In the middle Ages, Muslim scholars, according to the requirements of their time, organized these sciences in such a way that they are still going on.

Modern sciences and modern philosophy have shaken the foundation of religion, and centuries-old knowledge is insufficient to deal with the intellectual and material challenges that modernity has brought. In order to deal with these modern problems, the reorganization of Islamic sciences was deemed necessary. And to establish the new knowledge of Kalam on completely new principles for which Ijtihad is inevitable. In the context of the need for the reorganization of Islamic sciences, many personalities in India have tried to make their concepts a movement by compiling Islamic law and Islamic history, reinterpreting Islamic knowledge in the light of modern knowledge, and revising Islamic ideas and concepts in the light of modern civilization. But they have not had much success in this.

6.3. The role of different schools of thought in the formation of Islamic sciences.

6.3.1. Syed Jamal-ud-Din Afghani (1897) School of Thought

Syed Jamal-ud-Din Afghani felt the need that some such changes have taken place in the modern era, due to which there is a need for the formation of the Middle Ages, Especially philosophy and logic, which were considered the soul of the Muslim education system. Now they have become irrelevant and the following branches of philosophy have developed separately from it. On the other hand, there are many debates in religious studies which are no longer necessary to learn and such debates have arisen which should be included in the curriculum. Apart from this, there have been many changes in the teaching and learning methods. Afghani tried to adopt some modern methods of education, but in this he faced strong resistance from traditional scholars. (Nazir, 2016)

In the Muslim world, Afghani worked in this field to a great extent, after that he wanted to live in Western countries to try to convey his message to the intelligent students who came from different countries. In this regard, he went to America for some time, after presenting his invitation there, he went to London, from there he went to Germany and finally settled in France. He stayed there for five years and during this time he published an Arabic magazine called "Al-Arawa Al-Wathisqi". This magazine basically had five objectives. The main purpose in this was to attract Muslims towards the modern formation of Islamic sciences.

After Afghani, scholars started the process of modernizing traditional religious sciences. In this context, two of Afghani's students gained extraordinary fame at the international level. One of them was Mufti Muhammad Abdah (1905 AD) from Egypt and the other was Maulana Shibli Naumani (1914 AD) from India. Scholars and intellectuals of other countries of Muslim religion were influenced by his work.

6.3.2. Muhammad 'Abduh School of Thought

When Mufti Muhammad Abdah was appointed Grand Mufti of Egypt in 1809, he introduced modern sciences in the education curriculum of Muslims. For this, he put forward Imam Ghazali (A.H. 505) in Muslim history, which in his time included traditional philosophy and modern science in logic. Abdah formed a different opinion from the general Muslim scholars in some modern jurisprudential issues, as a result of which the scholars became against him. He worked on tafseer kalam and jurisprudence in a Mujtahidana style. Mufti Sahib tried to create harmony between the science of his time and the Qur'an, and also strongly opposed Sufism

and attributed it to the superstitions found in the Muslim world. His student Allama Rashid Raza (d. 1935) persuaded him to write a commentary and in 1898 he started work on this commentary "Al-Manar" which continued till his death and in this commentary Surat al-Nisa was completed. This work was later carried on by Rashid Raza. Apart from Tafsir, he also worked on other sciences, and he strongly opposed Sufism and called them the cause of the intellectual slavery of Muslims.(Nazir, 2016)

The style of interpretation of Mufti Muhammad Abdah is that he puts his intellect and thought first on the traditional Islam, and for this reason, in many places in the interpretation, he presented a unique position from the public commentators. It is clear from the interpretation points mentioned by him in the matter related to Nasakh and Sansukh that he is not convinced of the abrogation in the Holy Qur'an. Therefore, unlike the popular scholars, they have interpreted the verses which are not consistent with the interpretations of the transmissions and the imams(Raza, 2005)

According to Muhammad Mubashir Nazir, the work of Abdah and Rashid Raza had an extraordinary impact on Arab scholars. They were strongly opposed by the traditional religious circles, but after that there were scholars from these traditional religious circles who continued this movement. Rashid Raza's Indonesian students translated his work into the Indonesian language, as a result of which the "Muhammadiyah Movement" was born. Isha was impressed(Nazir, 2016).

The era in which Sheikh Muhammad Abdah started the movement for the reformation of Islamic sciences was a period in which Egypt was rapidly moving towards Europe. This is the time when Turkey was going through the

second period of reforms. In Egypt, there was the era of Khedive Ismail, who was a great supporter of Western civilization. As far as the modern educated class was concerned, he insisted on accepting the prohibitions of Western traditions. But the solution to the problem close to Sheikh Muhammad Abduh was definitely not to choose modern institutions. He was sympathetic to the changes taking place in Egypt. Like the common scholars of Azhar, he was neither against them nor considered them a threat to religion. He considered the Modern institutional indispensable for the development of Egypt (Faruqi, 1979)

Allama Shibli can be said to be the driving force behind the re-establishment of Islamic sciences in Southern Asia. Although Shibli has been associated with Sirsyed's institution, he could not become an innovator of the level of Sarsid. He left Aligarh and first established Nidwa Ulama in Lucknow and then the foundation of "Dar Al-Musnafin was laid in Azamgarh". He chose the path between traditionalism and innovation and knowledge and research in four fields started with his personality. After him, there are many other personalities who pushed forward the movement of reformation of Islamic sciences in the world.

Shibli Nomani was the first among the prominent personalities of Subcontinent to be the follower of Mufti Abdah and thus he became the head of the Indian branch of Dabastan Afghani from 1880 to 1882. The initial introduction of Shibli to his caste took place during that time. However, on the mental and emotional level, his devotion began when Afghani from Persia published the magazine "Al-Arawa and Wasqi". This magazine used to come in the library of Aligarh College. The Urdu translation of the Arabic articles published in Al-Arwa

continued to be published in the weekly Dar Al-Sultant, Calcutta and the monthly Mushir Qaiser, Lucknow. After studying the articles published in Al Arwa, it became possible for Shibli to stay in Aligarh. In 1882, he went to Egypt. There he chose the companionship of Khas Mufti Muhammad Abdah, a disciple of Jamal-ud-Din. He went to Turkey from Egypt in 1893 and there he had the honor of meeting Jamal-ud-Din Afghani, a brilliant thinker of the 19th century, and returned to India. On his return home, he has written about this long trip while describing his impressions: "The trip was undoubtedly necessary. The effect that this trip had on my heart was not possible from thousands of books. (Nomani, n.d.)

Shibli started a regular scientific movement to advance the Jamali-ud-Din Afghani Commission. Four names are very important among the people who were trained under his influence: Syed Sulaiman Nadwi, Abdul Majid Dariyabadi, Abul Kalam Azad, Hamid-ud-Din. Farahi. From this point of view, four series started from Shibli. That is, the first series of Seart e Rasool, Ahadith and Sunna'h, History of Islam and Biography. The second series is interest in comparative studies of comparative religions and religion and science. The first chain is from Syed Sulaiman Nadwi (1953) and his successor is Abu Al-Hasan Ali Nadwi (1999). Abd al-Majid Darya Abadi (1977) A comparative study of comparative religions and religion and science. His successors are Sheikh Ahmad Hussain Deedat (2005) and Hamid-ud-Din Farahi (1930) and Amin Ahsan Islahi (1997). (Nazir, 2016)

Dr. Hamidullah (d. 2005) in the field of Seart, Ahadith, history and biography, advanced this series in an extremely brilliant way. Dr. Hamidullah's successor Dr. Mahmood Ahmad Ghazi (2010) did a great job on it. The work of Abdul Majid Daryaabadi in the

field of comparative religions and religion and science was carried forward in an excellent manner by Shaikh Ahmed Hussain Deedat. After Deedat's death, his seat was taken over by Wahid al-Din (2021 AD).

It should be clear that in this regard, he became the spiritual caliph of Sheikh Ahmad Hussain Deedat. On the one hand, he wrote books on the comparative study of Islam and other religions, especially in Subcontinent. Meanwhile, Dr. Zakir Naik who mainly belongs to the medical department, Comparative religions have reached the limits of perfection. And at the same time, his grasp on the comparative study of science is very deep. During his student days, he was influenced by Sheikh Ahmad Deedat, due to which he left the medical department and entered the field of religion. He also wrote excellent books on the comparative study of religions and also wrote books on the comparative study of science and Islam.

The scientific and intellectual movement established by Allama Shibli Nu'mani produced extraordinary results. Various streams were started in the re-formation of Islamic sciences by him, among which were the Prophet's Ahadith, Sunna'h, History of Islam, Biography, Science, Comparative Studies, and Islamic Civilizations. Politics and Qura'nic studies are included. Among them, they became experts in every knowledge and they put the mark of new formation of every knowledge. The matter is not only limited to the newly formed sciences, but these are the people who brought the call of Islam to the elite of the society on a pure academic and intellectual level. The modern educated class and the sensibility they see in religious matters is the result of the intellectual movement of scholars.

6.3.3. Allama Muhammad Iqbal (1938)

Iqbal wanted that the Muslims should create such a system of education which would strengthen their religious beliefs and lead to the promotion of Islamic values. Under the influence of this Islamic education system, the students of the nation of Islamia should develop their research skills in the light of this pure faith of monotheism, by which their world will be filled with the blessings of Allah and they will achieve success in the hereafter. For this purpose, all scientific and social sciences, economics, history, literature and philosophy, political science and sociology, psychology and environment etc. should be reconstructed on Islamic basis. Irreligion the subjects that are taught in our universities based on the secular approach of the West, should be carefully examined and taught from the Qura'nic point of view. (Iqbal, 1934)

For centuries, different ideas and thoughts in the world have been forming the mental and thinking of mankind. Among them, especially the educational theories presented by the educational philosophers of Western countries also got a chance to act, however, they came up with different types of theories. Among his well-known philosophies are Rationalist and Idealist philosophies. Apart from them, there are theories of positivism and materialism. All these ideas and philosophies continued to be a part of the Western education system. The subjects taught in universities and colleges are based on these thoughts.

Iqbal strongly advocates the reformation or modernization of Islamic law. According to Iqbal, Islamic jurisprudence is not static and mechanical, but it has the characteristics of continuous growth, evolution and movement.

There is a dire need to revise ancient jurisprudential material. Iqbals emphasize the importance and usefulness of Ijtihad. They are supporters of collective Ijtihad rather than individual Ijtihad.

In addition to this, Iqbal presents the concept of modern reconstruction instead of reformation of Islamic jurisprudence and law. According to Iqbal: "The freedom of Ijtihad that we revise our Sharia'h laws in the light of modern thought and according to experience" They say that in the term of Islamic law, Ijtihad means the effort to establish an independent opinion in a legal issue(Masood., 1965)

He was at the top in the formation of Islamic sciences. He has emphasized the need and importance of it in his sermons, but practically he could not do much work in this field, he encouraged Allama Shibli and later Syed Abul Ali Maududi to do this.

6.3.4. Sir Sayyid Ahmad Khan

Sarsyd Ahmad Khan was the founder of the innovative movement in Subcontinent. He urged the Muslims to get English education and improve their financial condition with its help. Sir Sayyid raised his pen in the field of religious studies and he tried to make Islam compatible with modern times. As a result, his ideas were very different from the common traditional scholars, due to which he had to face severe opposition from the scholars. He denied the miracles and described many Muslim hadiths as weak and valid, which were correct according to the research of the scholars, and gave an interpretation of several verses of the Qur'an.

As a result of Sarsid's movement, a new class of modernists emerged who continued this tradition. Maulvi Chirag Ali and Syed Amir Ali were prominent among them. Later, a

group of people who refused to believe in Sunna'h and Hadith emerged among the intellectual successors of Sir Sayyid, among them Abdullah Chakdawi, Aslam Dirajpuri and Ghulam Ahmed Parviz. His views became very popular and spread among the modern educated class. However, it is difficult to declare Sir Sayyid as a falsified Sunna'h because he believed in the Sunn'ah and Hadith in their original form, however, he considered some of the Hadith as weak according to his research.

Dr. Fazlur Rahman (1988) was an important person in this school of thought and he belonged to a Deobandi scholarly family of Hazara. He received his PhD from Oxford University and taught at McGill University in Canada. His perspective on many jurisprudential and theological issues was very different from traditional scholars and he did not accept certain hadiths as authentic, but he did not completely reject hadiths. He strongly opposed imitation and insisted on opening the gates of Iajtahad. He wrote many books. Dr. Sahib presented this point of view that Shariat is based on some moral principles, but the jurists have ignored these principles while doing ijthad. There is a need to reform jurisprudence on the basis of moral principles.(Rahman, 1970)

Dr. Fazlur Rehman says that there is so much power in the fundamental thought of Islam that it can meaningfully provide guidance and guidance for the personal and collective life of man in every era. Monotheism and Lordship of God, social and economic justice, and ultimately the value of one's actions for human beings were the basic concepts based on the religious conscience of the Prophet of the end of time, peace be upon him.(Rahman, 1970)

6.3.5. Abu al-Ala Maududi (d. 1979) School of Thought

Maulana Maududi's aim was also to present Islam in the context of the problems of the 20th century and this context with this belief will be correct for the coming times as it is today. Maududi ignored these verbal discussions regarding Islam as useless, which he used to meet with his senior contemporaries such as Maulana Ashraf Ali Thanwi. Syed Abul-Ala Maududi wrote *Tafhim al-Qur'an*, whose style of expression was simple. This interpretation has gained extraordinary popularity among the modern educated class. He answered in great detail all the questions that were asked by the students of social sciences on the Qur'an, Emphasis on the economic and psychological aspects of history. In this context, Abul Ali Maududi's true successor in civil engineering and politics is Dr. Israr Ahmad (2010). However, she resigned from Jamaat-e-Islam in 1957. In 1967, he took over the editorship of the magazine "Miythiya'q" and started the "Movement to refer to the Qur'an". In 1972, the Central Qura'n Academy was established in Lahore. Later, he set up a network of Qura'n Academies all over Pakistan. In 1987, Qura'n College was established. In 1991, a public movement was started in the name of Tehreek Khilafat Pakistan, the aim of which was to attract the Muslims of Pakistan towards the system of Khilafah. In addition to this, he was also engaged in writing and writing and has succeeded in bringing many valuable books to Published. (Faruqi, 1979)

Some of the scholars who played an important role in the formation of Islamic sciences, there is still some substantial progress due to the efforts of some scholars. Among them, Maulana Manazir Ahsan Gilani (1956) has done his part. In his writings and numerous statements, this aspect

is visible that he has fully supported the formation of Islamic sciences in the field of theology and jurisprudence. His literary style is also the same. (رائٹھور, 2009)

7. The results of the efforts of Muslim thinkers in the context of the reorganization of Islamic sciences

In the light of contemporary demands, it is clear from the efforts of the mentioned thinkers of Islam in the modern formation of Islamic sciences that there are different dimensions of the formation of Islamic sciences:

7.1. Ulūm al-Qur'ān (Sciences of Qur'an)

Ulūm al-Qur'ān is therefore an umbrella term for various disciplines and areas of studies related to the Qur'an's meaning, oral and written history, and rendition. One of the most famous disciplines among Muslims, Qur'anic exegesis (tafsīr), is generally considered part, and one of the goals, of 'Ulūm al-Qur'ān. Tafsīr is by far the most exhaustive intellectual enterprise given its critical object of uncovering the intended meanings behind Allah's words. It relies on exegetical principles; lexical, grammatical, and rhetorical explanations; Prophetic traditions; circumstances and settings of revelation; variant readings; and abrogation. In addition, the field of 'Ulūm al-Qur'ān is a prerequisite for undertaking a wider textual and contextual study of the meanings of the Qur'an while alerting us to the integrity and inimitability of the text. (An Introduction to 'Ulum-al-Qur'An, n.d.)

In the field of science, Arab and Subcontinent scholars have done extraordinary work. Among the institutes established by Shibli

Naumani in India, Nadwa Ulama and Dar al-Musnafin produced many researchers who truly revolutionized the field of history and biography. He also answered the questions raised by Orientalists. In addition to this, almost all groups have elaborated on the sciences of the Qur'an, for example:

1. Studying the Qur'an from the perspective of traditional sciences
2. Study of Qur'anic from political and social aspect
3. The study of Qur'anic verses from the perspective of Qur'anic Discipline and language

I. Studying the Qur'an from the perspective of traditional sciences

The scholars of the traditional religious circles studied the sciences of the Qur'an in the light of the knowledge that they were learning from their madrasas. In the middle Ages, the major interpretations of the Qur'an were written, and the process of transferring its contents from Urdu to English began. 1814 and Shah Rafi-ud-Din (1817) made the first Urdu translations of the Holy Qur'an. After that, in the nineteenth century, dozens of interpretations of the Holy Qur'an were written in traditional Urdu and then in English.

The Tafsir of Ibn Kathir (774 AH) has been the most popular in the tradition of interpretations, which has been translated several times by each school of thought, followed by Qurtubi (671 AH), Mahmud Alusi (1734 AH), Qazi Sanaullah Pani Patti (1831 AH) and others. The interpretations of the ancient authors were either translated or their articles were made a part of their interpretations by the modern commentators

2. Study of Qur'anic from political and social aspect

In the modern era, social sciences: Sociology, Political Science, Economics, Psychology, Criminology, Law, History, Anthropology, Civics have gained extraordinary importance. It has been considered in modern times.

Most of the interpretations in this matter in Southern Asia came from the circle which we have repeated in this series of books as "scholars without any Maslik". Trying to prove it from the Qur'an, he discussed the civil, political, economic and psychological aspects of the Qur'anic rulings. After him, Maulana Abul Kalam Azad (1958) worked on this subject and wrote his commentary under the name of "Tarjuman al-Qur'an", which became very popular in his time, but due to the complicated language, its influence was limited to a certain class. His contemporary Maulana Abdul Majid Daryaabadi (1977) also wrote a commentary on this style in English to some extent. After that, Syed Abul-Ali Maududi (1979) wrote "Tafhim al-Qur'an" while advancing this style, whose style of expression was extremely simple. This interpretation has gained extraordinary popularity among the modern educated class. He gave very detailed answers to all the questions that were asked by the students of social sciences on the Qur'an. He discussed in detail the civil, political, historical, economic and psychological aspects of the Qur'an.

In Europe, a major effort in this style was made by the new-Muslim scholar Muhammad Asad (1992), who belonged to a Jewish family in Austria and was associated with Germany's largest newspaper, "Frankfurt Gazette". In the 1920s and 1930s for his journalistic duties, he traveled more or less all over the Islamic world and was

influenced by Islam during that time. He wrote his story in his famous Road to Makah. When he came to India, Allama Iqbal convinced him to stay there. After the partition of India, Pakistan gave him its citizenship and appointed him as its ambassador to the United Nations. Later, he moved to Spain and wrote his English commentary there, which became very popular in Europe and America. (Nazir, 2016)

3. The study of Qur'anic verses from the perspective of Qur'anic Discipline and language

In this regard, Maulana Hameed-ud-Din Farahi (d. 1930), cousin and disciple of Shibli Naumani, established Madrasah Islah, which did extraordinary work in Qur'anic studies. His work on the Discipline of the Qur'an and its language is an important milestone. He not only compiled the principles of thinking in the Qur'an, but also wrote a partial commentary in the light of these principles. His student Maulana Amin Ahsan Islahi (1997) followed the principles established by Maulana Farahi and wrote a great commentary called "Tadbar Qur'an" which was an attempt of an ijtiḥad nature from a scientific point of view.

Among the students of Maulana Islahi, Khalid Masoud Sahib, in the light of the principles of interpretation established by him, searat Tayba and Javed Ahmad Ghamdi Sahib, worked on Fiqh. Ghamdi Sahib explained the principles of his teachers in the field of Quranic studies in great detail in his lectures.

7.2. 'Ulum al-Hadith,

In the modern era, these problems were solved to a large extent thanks to a huge scientific and intellectual movement, which

paved the way for the use of hadith. Nasir al-Din al-Albani (1999) was doing it. Apart from this, Sheikh Shoaib Arnaut (2022) was also included. This work of Al-Albani and his companions was strongly opposed by Sufis because most of the concepts of Sufis are derived from weak hadiths. An attempt was also made to disprove the work of al-Albani and his companions. As a result of their work, there was a general tendency among Muslims not to accept hadiths without thinking, but to examine them thoroughly. Only then should they be accepted. It was an extraordinary success achieved by this movement. Currently, his work is being translated from Arabic to Urdu, English and other languages, but his work has already reached the scholars of non-Arab countries who are directly familiar with Arabic.

Answer of the Denial Hadith

An unusual movement in the field of hadith in modern times, Orientalist Joseph Shakhkat (1970) raised doubts about hadiths that they may be hearsay stories which were narrated by muḥaddithin from here and there two and a half hundred years after the Messenger of Allah, peace and blessings be upon him. I wrote after listening. A section of modern educated Muslims were influenced by the arguments presented by Shakhkat and rejected his Sunn'ah and Hadith. The scholars of all schools of thought of Muslims have given a detailed answer to these doubts and the exaggeration found in its denial has written hundreds of books. As a result of their efforts, it has been scientifically determined that the hadiths of the Prophet (peace and blessings of Allah be upon him) have reached us only from reliable sources. This movement of "Defence of Hadith" received a lot of praise. (Nazir, 2016)

7.3. Jurisprudence

The style in which jurisprudence was written in the Middle Ages was quite different from the style in which law books are written today. Modern jurists in the Arab world felt the need to start writing their books in this style.

Among them, the most famous Syrian Fiqh teacher, Mustafa Ahmad Zarqa (1999), suggested that the sources and principles of Islamic Fiqh should be developed in the form of an encyclopedia. And according to his sketch, the work on this encyclopedia started in Kuwait. And finally, two encyclopedias were prepared on this subject, one of which included Professor Mustafa Zarqa himself. He wrote a lot in it, he also participated in the arrangement of its articles. In addition to this, Professor Abdul Qadir Auda Shaheed, in his "Tashri al-Islami al-Jana'i al-Islami, in comparison with al-Tashri al-Islami al-Jana'i al-Islami, has compared its success with the modern criminal law along with a deep and scholarly study of the criminal law of Islam. In this regard, Allama Muhammad Iqbal was very active for the reformation of Islamic jurisprudence. In this regard, he entrusted late Maududi with the responsibility of establishing a research institute in Hyderabad Deccan. Muhammad Mubashir Nazir has written that Allama Iqbal tried to prepare Ghulam Ahmed Parvez (1986) for this work (Nazir, 2016).

In order to achieve this goal, the Muslims of India established the Islamic Jurisprudence Academy at the national level, which is headed by Khalid Saifullah Rahmani, those who have special expertise in modern jurisprudential issues. This academy laid the foundation for collective deliberation on many modern issues and for this purpose organized jurisprudential seminars and workshops in cities across India in which scholars presented their research. In this field,

Javed Ghamdi, a student of Maulana Amin Ahsan Islahi in Pakistan, established his research institute "Al-Mowerd" with his students. Ghamdi reexamined the entire body of jurisprudence.

7.3.1. Evolution of Islamic Economics

Sheikh Ali Al-Khafif (1978) was an Egyptian teacher regarding Islamic economics. He wrote a short book on companies in Fiqh al-Islami. According to present era, the system and method of various companies in the framework of the principles of Islamic jurisprudence were presented in this new way. In this context, International Islamic University Islamabad has also completed valuable research work. Dr. Mahmood Ahmed Ghazi (d. 2010) was very active in this matter.

7.3.2. New Work on Fiqh Mali and Fiqh Commerce

This work started in the last quarter of the 20th century and during the last twenty five years; it continued to work at a great pace in many parts of the world, both in the Muslim countries and in the non-Muslim world. Now the stage has come to take practical steps. At the beginning of the 21st century, at least in this one field, i.e. in the field of carport financing business and trade, as much scientific work as possible has been done and almost all of it has been done.

There is one part of this work which will continue forever and the other part is that which will be reconsidered depending on the circumstances. However, as much work has been done, a strong scientific foundation has been provided. How is Islamic trade? Its basic questions have been answered. What are the possible forms of business? Dozens if not hundreds of books and thousands of articles have been written about this. This

legal framework has been implemented in many countries of the world, including Pakistan. The State Bank of Pakistan has issued a legal framework in the past years, which all institutions that want to do Islamic banking have to abide by.

8. Collective Deliberation on Jurisprudential Issues

In the middle Ages, most scholarly work was done individually. In the course of time, this important change took place that these tasks started to be performed collectively. According to Dr. Mahmood Ahmed Ghazi, now the need has been felt to review all this work and compile detailed laws and practically prepare guidelines on how to start this work and how to run these institutions in the future. Now a collective form of this work has come to light. First of all, the Islamic scholars established a jurisprudence academy in Mica. In this, eminent jurists from different regions of the Islamic world were gathered and all the problems were put before them and they were asked to prepare a practical manual and guidelines, in which have been told separately about everything that has to be done. (Ghazi, 2002)

India Fiqah Academy (IFA) promotes collective deliberation on many modern jurisprudential issues and organizes jurisprudential seminars and workshops in cities across India for this purpose. In which scholars presented their research. The topics of these programs give an idea of the level of work they are doing. Some of the topics are: Organ Transplantation 'Birth Control' Islamic Banking 'Islam's System of Usher and Kharaj' 'Islamic Status of Indian Land' 'Machine Slaughter' 'Medical Ethics Cloning Internet' Currency Exchange of Two Countries 'Insurance' Rights of Prisoners' Past Surgery, women's employment, water resources and

related Shari'ah provisions, minority rights and Islam phobia, family system and women, modern medical rights, minority jurisprudence, objectives of Shari'ah, etc.

Among the projects of IFA, the most important project is to transfer the jurisprudence to Urdu language which the Arab scholars have developed in the last century. He has published the complete Urdu translation of all 45 volumes of Kuwait's "Musua Fiqh al-Islami", some of which are also available on the Internet. Apart from this, more Arabic books have been translated into Urdu.

International Islamic University Islamabad, Pakistan has also completed research projects in the field of jurisprudence. Dr. Mahmood Ahmed Ghazi was very active in this matter and started extraordinary activities. Among them, one of the important activities is to transfer Islamic sciences into the modern Urdu language and then spread them among the modern educated class through Distance Learning Courses. In this regard, he recently launched an advanced course on "Principles of Jurisprudence" and plans to develop more courses.

9. New formation of Searat Sciences

In the 19th and 20th centuries, a great scientific and intellectual movement was born, which played an extraordinary role in the development of science and history. The movers of this movement were those who wrote books on Searat. In the 17th and 18th centuries, the European writers who worked on Searat Taiyybah were extremely fanatical people and their aim was to present the Searat Taiyybah of the Prophet ﷺ to the people of Europe by completely erasing it, so that they would accept Islam. Avoid even thinking about studying. One example of this is that

they fabricated and spread this legend about the Messenger of Allah, peace and blessings of Allah be upon him, that he called his God and Muslims believe him to be God and worship him. Now, it is obvious that whoever has studied the Qur'an and Hadith at a low level, he can know the origin of this accusation very well. The innumerable accusations of this nature that they have imposed on Searat-e-Tiyyba could not reach the Muslims in this era, due to which no counter-movement was created in the world of Islam.

In the 20th century, an extraordinary work was done by the circles. On the other hand, the Salafi scholar Qazi Sulaiman Mansoor Puri (1930) wrote a very authentic book on Searat Tayyba under the title of "Rahmatah al-Alamin" in which every sentence feels immersed in the love of Muhammad ﷺ. On the other hand, Syed Nawab Ali, who was an expert in Hebrew and Orientalist literature, wrote a book in Sir Syed's circle. It was elaborated by Allama Shibli Nomani, an elder of Sir syed's circle. Here we describe the details of his work found in Muhammad and the Rise of Islam in the words of Dr. Mahmood Ahmed Ghazi:

Although it will not be wrong to say that the first half of the 20th century was in the hands of two Searat Nag'ari, they are the heroes of this field, not only in the field, but in the world of Islam, they are two personalities: Allama Shibli Naumani and Qazi Sulaiman Mansoor Puri. In the 20th century, Dr. Muhammad Hameedullah is the founder of modern science. The work of these three personalities is an unprecedented and trend-setting work. An example of this is not found in the Arab world. (Ghazi, 2009)

Allama Shibli Nu'mani's student and successor Syed Sulaiman Nadwi were both

historians and orators. Even the written history has been made into words. Their history is also verbal. The purpose of writing history was to answer the misunderstandings of Islamic thinkers and to create confidence among Muslims. When Allama Shibli first came across these thoughts of Orientalists, he thought in his heart that he had written a detailed answer to all these objections and doubts. In the beginning, he thought that one time I will leave all the work and does only this work. Therefore, he became unconcerned about all the works and devoted himself to this work. He established an institution for this purpose. He planned to write his place, his property, his garden, his library, and his money, to write "Dair al-Maarif al-Nabawiyah", meaning Encyclopedia of Prophetic Sciences. He thought that initially this encyclopedia consists of four volumes.

It will contain all kinds of demands and articles related to Searat. In his own words, "comment on the problems of the world", do not look at the Holy Qur'an for the purpose of looking at it, but let it be an encyclopedia. It was in his mind that all the work of Orientalists should be reviewed and his scientific and reasoned judgment should be given.

Among the scholars who worked on Searat Tayyba in the last half of the 20th century, Dr. Muhammad Hameedullah was the most prominent. Mahmood Ghazi has written about the details of his work:

“When the science of knowledge started, it soon became ten parts or sectors. One part was based on the events and incidents of Special Accidents, the second part was based on the investigation of Ghazwat and the third part was based on the international law of Islam. Dr. Hamidullah has written in great detail on all three topics in a very research

style and his books on these three topics are very special. He was basically a professor of International Law. As a professor of international law, he became interested in Muslim international law. He started studying Muslim international law. For this reason, he became interested in Maghazi, and when he became interested in Maghazi, he found out that both Maghazi and Searat are related to the same field of knowledge.”(Ghazi, 2009)

Some of them are some of the aspects on which Muslim thinkers have done extraordinary work in modern times and in the styles they have developed:

1. Thematic style of Searat: A subject wise like worship, politics, economics etc
2. Analytical style of Sear'ah: In it, by analyzing the various events of Searat-e-Tayba, it is told why each event occurred and what its consequences were. Allama Shibli and Pir Karam Shah have adopted this style.
3. Theological (Kal'ami) style of Sear'ah: Under this style, answers are given to the questions raised by Orientalist on Searat-e-Tayba.

Work is being done in the present era under different styles. Here the mentioned styles are mentioned as examples.

10. The New Formation of Theology ('Ilm al-kalam)

Syed Jamal-ud-Din Afghani, Mufti Muhammad Abdah and Allama Shibli Nomani felt that there was a need for a new knowledge of speech. Shibli himself was an expert in theology. He wrote two books on this subject, "Kalam" and "Ilm Kalam", in

which he emphasized the need for a new knowledge of Kalam and to some extent tried to answer these questions. After him, many scholars wrote on it, among them Allama Abdul Majid Daryaabadi (1958), Syed Abul Ala Maududi (1979) and Wahiduddin (1952). In this way, a new science came into existence in which the philosophical and practical questions of modern times have been answered.

11. Conclusion

Regarding the new formation of Islamic sciences, the scholars are thinking that the new formation does not mean that it is intended to create a new Islam (Mu'adhullah).

In fact, the basic purpose of formation is that those sciences which had an applied aspect according to their time and are not compatible with the new requirements of the time should be re-formed. Due to the need of the society or due to the change of customs and habits, the necessary interpretation and interpretation of the texts should be considered necessary with all the conditions of the religion.

For the modern compilation of jurisprudence through the process of Ijtihad, it is absolutely necessary to take a close look at all the sources related to jurisprudence and find out their original foundations and sources from the huge pile of problems and issues. This does not mean that the historical evolution of jurisprudence should be ignored.

The type of objections that were raised against Islam in earlier times have changed today. In earlier times, there was opposition to the philosophy of Greece, which was based on speculations and conjectures, but today it is clear and experienced. In comparison, mere guesswork and probability cannot work.

Since there are changes in business, society and political and social affairs due to the changes of the times, the Shari'ah has given more general statements about them and has left the identification of their details to the requirements of the time, which are expanded under the principles and rules. They are happening and will continue to happen; however, since such changes have been kept under the rules of the whole, therefore, there will be a need for technical extraction. Therefore, it is inevitable to put these elements and details in the formation of nine.

At that time, only theological and metaphysical issues were discussed in theology, because the objections raised by the opponents of Islam at that time were related to these issues. But today, religion is examined from every historical, moral, cultural, economic, scientific and intellectual point of view. Therefore, discussion of all these types of problems is unavoidable in the new language.

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