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**TYPES OF SCIENCE AND THE OBLIGATION OF MUSLIM COMMUNITIES TO STUDY IT**

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**Abstrak**

Tulisan ini bertujuan untuk mendeskripsikan kedudukan dan kedudukan Ilmu Pengetahuan dalam Islam yang terbagi dalam Ilmu Syari'ah dan Ilmu Hayati, keduanya adalah Fard Ain dan Fardu Kifayah mengikuti kondisi yang dihadapi umat Islam. Dalam hadits Alquran dan Hadis, ditemukan bahwa Allah meninggikan derajat orang berilmu. Kedua jenis Ilmu Syariah dan Ilmu Hayati harus bekerja sama untuk kemaslahatan umat Islam. Dengan melakukan studi pustaka dan pendekatan deskriptif, ditemukan bahwa umat Islam yang sejalan dengan ajaran Islam berhasil mensinergikan ilmu Islam tentang Syariah dan Kehidupan. Umat Islam banyak menghasilkan penemuan hasil ijtihad di berbagai bidang di bidang Syariah dan ilmu hayat. Hal ini membuat Umat Muslim berdiri di tengah orang lain dengan penuh martabat. Hal tersebut dapat diwujudkan dengan menciptakan kecenderungan masyarakat terhadap ilmu pengetahuan, dengan kata lain, dengan menciptakan revolusi ilmiah yang dimulai dari kesadaran dalam melaksanakan hukum Islam secara keseluruhan. Hal ini akan membuat politisi yang hanya memikirkan makan dan minum menjadi pendukung umat Islam dan kemanfaatan sains untuk mendapatkan suara lebih banyak untuk kemenangan mereka dengan meningkatkan anggaran Pendidikan untuk pengembangan ilmu pengetahuan.

Kata Kunci: Sains, Komunitas Muslim, Syariah

**Abstract**

This paper aims to describe the position and position of Science in Islam, which is divided into Sharia and Life Sciences, both of which are Fard Ain and Fardu Kifayah following the conditions faced by Muslims. In the hadiths of the Quran and the Hadith, it is found that Allah elevates the degree of knowledgeable people. The two types of Sharia and Life Sciences should work together for the benefit of Muslims. By conducting literature studies and descriptive approaches, it is found that Muslims who are consistent with Islamic teachings have succeeded in synergizing Islamic knowledge of Sharia and Life. Muslims were producing many discoveries of ijtihad results in various fields in the fields of Sharia and life sciences. This makes the Muslim Ummah stand amid other people with great dignity. This can be realized by creating a public tendency towards science, in other words, by creating a scientific revolution that starts from awareness in implementing Islamic law as a whole. This will make politicians who have only thought of eating and drinking turn into proponents of Muslims and science's benefit to get more votes for their victories by increasing the Education budget for the development of science.

Keywords: Science, Muslim Community, Shariah

## **Introduction**

According to particular methods, knowledge in the sizeable Indonesian dictionary is defined as knowledge about a systemically arranged field. It can be used to explain certain phenomena in the area (experience) regarding the worldly, afterlife, birth, mental problems, etc. There are still many understandings about this science, both in experts' views and the opinions of various parties. In Islam, science has a crucial position. We can find this in the verses of the Qur'an and hadiths that explain the status of a knowledgeable person. Knowledgeable people will be elevated to several degrees by Allah S.W.T.

This paper aims to describe the complete classification of science and law in Islam. Diversification of knowledge is needed in Islam so that it can fill in the blanks. Muslims can realize it if the spirit of Islam returns to life amid a Muslim community that has been left behind in various fields, including underdevelopment in the knowledge of Sharia itself.

## **Method**

In this discussion, the authors conducted a literature study with descriptive analysis methods. In theory, Muslims must be a progressive community in all respects, but they have become people who are left behind in many ways. This is due to the absence of diversification of knowledge, and Muslims no longer possess the spirit of experience itself.

## **Discussion**

The science in Islam is divided into two, namely shar'i and life sciences. What is the status of studying in the Qur'an and Hadith, whether it is Fardu Ain or Fardu Kifayah? What knowledge should Muslims and Muslims know? The word

science is found in the Qur'an and Hadith absolutely without any frills. This is useful, as explained in another verse; science aims to benefit the World and the Hereafter. To develop the potential that exists in the World for the benefit of humankind as a caliph appointed by God on earth (Zuhaili, 2002, p. 22).

Shariah is adequate science to know God S.W.T, which explained the right way of worship related to religious sciences and fiqh (Sarahsi et al., 2009, p. 11). In this science, there are lessons about the science of the Qur'an, Sunnah, Hadith, Aqidah. At the same time, supporting science is the science of language, literature, and history, which is sometimes related to life sciences synergizing with the Sciences of Islam (Sabri et al., 2020). Life sciences are sound science needed by humans to gain a benefit in life in the World. Life sciences are useful in finding something that benefits life and humanity and develops the environment and not the other way around. Science is medical science, engineering, Falak, chemistry, physics, geography, biology, and other life sciences. The words of science are very much found in the Qur'an and al-Hadith, which praises the scholars. Scholars will find something useful for human and animal life. Scholars will benefit human life in various fields, whether shar'i or earthly or biological sciences. Science is Fardu Ain (mandatory for individuals) and Fardu Kifayah (compulsory in a Muslim community). Fardu Ain must be owned by every individual such as Prayer, fasting, keeping promises and others. While Fardu Kifayah is the demand of Islamic sharia to do something or produce it on the Muslim community, if it has been implemented or has been available what is ordered then it has removed the Muslim community from

their obligations and regardless of sin. Like jihad in the way of Allah, the maintenance of corpses, answering greetings (نوي و عيد الموجود، عادل احمد، 2007, p. 4/1). The knowledge that Fardu Ain must be possessed and done by a Muslim who has been a toddler (old enough) without exception, both men and women, by the general sharia provisions. The Prophet (peace and blessings of Allah be upon him) said that "science is obligatory for every (Ibn Mājah & Ansari, 2013, p. 224). If some Muslims have studied and done so in perfect form, other Muslims are no longer obliged to research and practice it. And Allah is All-Fulfilling, All-Wise. All useful knowledge should be learned to close the gap of knowledge possessed by Muslims. This Fardu Kifayah science is very much including life sciences that can increase degrees from al-Hajiyat to an emergency to protect Muslims from bad things that will happen, such as studying nuclear technology, genetics, virology and others.

### Shariah Science

The sciences of sharing are ain Fardu for Muslims individually. Muslims and Muslims are obliged to study shariah and sin when left behind. God is all-knowing, all-knowing. A Muslim must learn Wudoo', anything that can cancel Wudoo', and cancel prayer and different Fardu and Nafilah. Muslims individually should also know the law of fasting, zakat, and its laws, know the halal and unlawful and all things that should and are commonly known by every Muslim and Muslimah (meirison Meirison, 2019). It is not only widely known by a Muslim who is also included in halal and haram. The haram of adultery, liquor, pigs, and usury and learning the history of the life of the Prophet Muhammad, how to read the Qur'an. Sharia science, which is a Fardu Kifayah that is not obligatory to be known by every Muslim, is the science of belief, interpretation, Qur'an, fiqh, Arabic

literature detail. (ابن حزم، علي بن احمد & تامر، 2004, p. 113/5). This kind of sharia science is Fardu Kifayah that must be in every Muslim community to continue teaching and research for the development of Islamic sciences. God said:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

*It is not for the believers to go all the way to the battlefield. Why did not a group of them go away from among themselves to deepen their knowledge of religion and to warn their people when they have returned to it, that they may guard themselves? He said, "O my people!*

Suppose the scholars who are experts in the field have been obtained, in that case, the community of Muslims in a region can already be said regardless of their obligations and regardless of the sin of negligence to grow the cadres of scholars around them.

### Life Sciences

there are also Fardu Ain and Fardu Kifayah in life sciences. Medical science is a good Fardu Ain, a doctor, engineering Fardu Ain for engineers, Chemistris Fardu Ain science for chemistry experts, etc. If these experts have been felt enough for a community or region, then change the law to Fardu Kifayah on the condition that the experts have mastered the knowledge to develop research that is beneficial for Muslims. So the Muslims in that community are separated from the responsibilities and sins. If life sciences experts fail to maintain the benefit of Muslims due to the lack of facilities and infrastructure and the quality of education that laces up then sin all Muslims who are (Amar-Dahl, 2016; Ġazzālī & Maršāq, 2007, p. 16/1).

This is not unusual because of biological scholars' unavailability, so

Muslims have been left behind by the train of civilization that has far abandoned Muslims. Muslims fail to master biological knowledge that affects the experience of sharia itself. There are many problems, including the colonization of Muslims in all respects and the fall of Muslims' dignity in other peoples' eyes, who then became soft targets and cows for influential people. The potential of sum empowered by nature and man is seized, and under the feet of the (Sali, 2019), A Muslim must master both types of science well. He is the All-knowing, the All-wise.

### **Muslim Scholars Living in The Community**

If a Muslim economist should understand Islamic beliefs, learn how to worship correctly, study the Qur'an and Hadith, that is indispensable in the face of daily life. Besides, he must also master the economic science that can improve people's and countries' economies that can develop a sluggish economy. So he must also study the financial signs that exist in Islam through the books of fiqh. Muslim economists must solve banking, companies, and cartels that have dominated the domestic economy, investment, insurance, assets, loans, and other problems surrounding the surrounding Muslim community. An economist does not need to study fiqh related to medicine, war, marriage, divorce, or inheritance. This has been handled by other scholars who are specialized in their field. An economist only learns everything related to his skills as a professional. That's how Muslim communities cover each other's flaws in various areas of science and (Meirison, 2020b).

### **Position of Science in Islam**

The obligation to study human science is created more correctly than other creatures created by God. The perfection

of man compared to other beings is by the giving of reason in its creation. This sense is what can distinguish man from other beings. God has honoured man and raised him to a high degree. The reason is a tool for thinking; Allah S.W.T. makes sense as the source of the starting place and the basis of science. Imam Ghazali said, as quoted by Wahbah Az-Zuhaili, the word that mention of the word related to "al-Aqlu" in the Qur'an is at least fifty times and the recognition of "Uulin-Nuhaa" twice. Allah S.W.T. said in S. Al-Jastiyah verses 3-5

*Verily in the heavens and the earth are signs for the believers. And in your creation and in the beasts scattered, there are signs for a people who believe. And at the alternation of night and day and rain, which Allah sends down from heaven, and gives life to him by means of the rainwater, the earth after his death; and in the range of the winds, there are signs (the power of Allah) for the wise people.*

Islam comes by glorifying and activating the work of reason and demanding it towards the Islamic thought that Rahmatun Lil "Alamin. Man must be able to use his intelligence for his life's welfare both in the World and the Hereafter. The reason as the basis of science gives man the ability to distinguish between good and bad and can provide arguments about his beliefs and religious (Meirison, 2020a). With reason to think, this man can determine the best choice for himself and his religion. Islam also expands the human horizons regarding the intellectual, psychological, and other important elements of livelihood. Islam teaches man to use his thinking skills to master and develop science. He is the All-knowing, the All-knowing. People must continue to study because science continues to evolve following the times. If a man does not follow science development, his view will be narrow, resulting in a weak fighting force facing this fast life path. One of the characteristics that distinguish Islam

from others is its emphasis on science. The Qur'an and the Sunnah invite Muslims to seek knowledge and wisdom and place knowledgeable people on a high level. Allah has promised a high degree for those who believe and knowledge. The degree of knowledge of every Muslim must be studied. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Studying is an obligation for every Muslim man and woman." Allah gives precedence and glory to those who are knowledgeable in His words in the Qur'an, surahQuran Al-Mujaadaayat 11: "Allah will raise up the believers among you and those who are given some degree of knowledge." Those who are of the knower will have their way to Paradise, and the angels will be prayed for. Indeed, science is only a means of getting us closer to God. The functions of the science are:

1. As a hint of faith (QS. 22:54, 3:7, 35:28)
2. As guidance on the practice of "A Muslim with his knowledge and his deeds will be in paradise. then if a person who knows not practice his knowledge then his knowledge and deeds will be in Paradise, while he will be in hell"(H.R.). Daiylami(Remember the story of Sayyidina Ali R.A. when told to choose between wealth and knowledge) The virtue of man lies in his understanding. God even told the angels to prostrate themselves to Adam (a) because of his experience. The way we give thanks for the virtue God gives us is to use all the potential that is in us for God or in God's way. We see in the story of Imam Shafii His Holiness Imam Shafii was born in Rajab month of 150 A (767 AD) in Gaza in an orphaned state. At the age of 2, Imam Shafii was taken by his mother to Mecca, his father's birthplace. He lived under his mother's care in a very modest livelihood and life and sometimes suffered hardship. Even so, when he was just nine years old, he had memorized the Quran as much as 30 juz outside his head smoothly. By the age of ten, he had learned and understood

Al Muwaththa" Imam Malik. Imam Shafii was diligent and diligent in studying, despite often suffering difficulties and shortcomings to buy learning equipment such as paper, ink, etc. But because of his high spirit, he frequently searched for bones and collected them

from the street to be written on its lessons obtained or looking for scrap paper to write. His records are so numerous that he can't sleep lying down because his hut is already crowded. Finally, he tried to memorize all the forms that had been there. So that everything was recorded in the heart and recorded in the brain. His famous poem reads: "My knowledge is always with me where I go which has become his warehouse and no longer crates- When I am at home, my understanding is with me also at home And if I am in the market, my experience is also in the market "He learns from many teachers, never feels enough of the knowledge he has, always thirsty for learning. If he hears any new experience, then he will pursue it even though he has to go along and tiring journey. He was permitted to teach and fatwa to the public and was given a position as a Grand Mosque professor. His intelligence, even though he was only 15 years old. Imam Syafii is respected by both state entrepreneurs and the laypeople who live because of his nobility and the height of his knowledge; God is all-knowing and all-wise; God gives glory to those who are well-knowers.

1. "The best of my people are the scholars, and the best of scholars are the ones who are dear. And remember that Allah will forgive the alim as many as 40 sins, and then He will forgive one fool."
2. "And remember the alim whose womb will come on the Day of Resurrection with light, and will illuminate between the west and the east like the light of a full moon."

4. "Whoever walks to study, Allah will make it easy for him to walk to Heaven" (HR. Muslims).

Professionalism is used to be interpreted merely always to think, standup, behave, and work earnestly, with discipline, honesty, and dedication to achieve satisfactory work. As a conception of modern society, professionalism has at least two characteristics. The first characteristic is the absence of specific knowledge and specialized skills, while the second characteristic comes from moral and cultural integrity. Specialized science and technical skills are absolute prerequisites that professionals were must-have. These individual capabilities still need to be supported by the right management systems and working organizations, putting individuals in the correct position. Individuals with specialized science and skills will only become professionals if placed in the right man in the right place. In the Qur'an, Allah says, let's say that everyone works according to their circumstances, so your Lord knows better who is the right way (Q.S. Al Isra"). While the second characteristics of moral and cultural integrity include honesty, discipline, diligence, timely, and others. It is the code of conduct and guidelines of every professional in work. Approximately fifteen centuries ago, Islam had taught its people about moral integrity or the code of conduct. The work ethic and spirit are very high and never despair because Allah forbids it. In a hadith (narrated by Ahmad), the Prophet (PBUH) said: "When one of you faces the apocalypse while in his hand there is still a seed let him plant the seed." Thus, Islam has teachings that uphold the fundamental values of work and encourage its people to be professional. History proves that as Western and European societies put the clergy and military classes in a high position, Islam instead valued the people, merchants,

farmers, artisans, and artisans. As ordinary human beings, they are not superior to others because Islam adheres to the value of equality among fellow human beings. His missingness only measures the height of a man to Allah. All the clues found in the Quran form the foundation of ethical-theological work and the development of every Muslim's ethos of professionalism, so Muslims are expected to have a higher work spirit and professionalism ethos than others (Qadir & Zaman, 2019).

### **Successful Communities and People**

Every knowledge must synergize with each other. There are no experts and experts in Muslim communities who are unemployed and focused on jobs that, at first glance, bring a momentary advantage. This is the government's role that always monitors the education and needs of the community in various fields. The shortcomings must be quickly complemented by a government with a great responsibility to foster and develop organizations' potential in different lifelines for the benefit (Sali et al., 2020). Good governance always strives to lift the degrees, the use of society and nation in various fields and lifelines. There is no reason for a Muslim leader to stay alive and under the control of other people for decades, even more than a hundred years. As Muslims, we cannot escape this responsibility; we must continue to be creative, learn, effort, and continue to find many things that benefit Muslims. Students in the learning process, let him expand the horizon of thinking through the books of libraries and libraries of the World connected to the internet network to increase his ability and capacity. If he is a teacher or lecturer, he should exert all his energy to become a professional lecturer, a reliable engineer, or an innovative doctor. Suppose society already has a high awareness of science. In that case, the community will grow and rise into civil society and successfully

pursue all the left in the world civilization and protect itself from oppression and colonization of all forms. The Messenger of Allah said:

From Amru ibn Maimun ibn Mahran, the Prophet Muhammad said to a young man, "Take care of five things before five things. (1) Your youth before your old age comes, (2) your health before your sick days come, (3) your free time before your busy time comes, (4) your wealth before your low, (5) your life before your death (محمد بن عيسى، ترمذي، & Kenzhabek, 2013, p. 5174).

Both were healthy before getting sick. Health is a gift and a gift that is often forgotten. The Prophet once said on other occasions that healthy and time are two favours that many people deceive. They think that they are the best of blessings That Allah has bestowed upon his servants. All three spare before it's busy. The leisure of a believer is night time because he will be busy seeking the sustenance that Allah has promised by day.

This refers to the Prophet's saying that "The night long so does not make it short with your sleep and the day is light *do not you darken with your sins.*" The fourth was prosperous before the poor. If Allah gives you excess bounty, it is only a trust which you have given you. Share because, in the wealth you have, there is the right of others who need it; that's how we are grateful for the excess gifts He gives. The fifth lived before he died. Every living person will surely die; man will not know when death will pick him up and how. So do good for a while before your end. Because remorse after the soul has been ups and downs from the body is in vain. Suppose a Muslim and a believer are aware of the truth of the Prophet's Hadith. In that case, the Muslim community will become a productive society and not waste any opportunities.

A Muslim will continue to work for the safety of himself, his family, and Muslims. Education will shape the people and even color the country's politics, and education that grows from community confidence.

This will force politicians who are in government to adjust the scientific tendencies that society has. They will run in religious trends even though most politicians do not have an Islamic background. They will hold quranic races, for example, Arabic language competitions, and attend essential days in religious development and other activities. A politician will be influenced by a scientific revolution that makes them focus on scientific development to get many votes for the victory they will achieve. For their success in parliament and government, they will seek to increase the education budget and scientific revival (Afzal-ur-Rahman, 1988, p. 77). They are not only concerned with eating and drinking, and property. Still, They have shifted to a new trend in society, namely the rise and revolution of education. Suppose Muslims maintain a balance between Sharia science and Ilmi Hayati from different walks of life, nations, governments, congregations, and individuals. In that case, the Muslim community will no longer need other people and stand tall on their own feet. Islamic civilization is very different from Greece, Rome, and Byzantine in terms of technology. Muslim scholars in the caliphate era regard technology as a legitimate branch of science. That fact was revealed based on Western science historians' observations in the modern era on the history of science in the Middle Ages. "Muslim scientists pay attention to all kinds of practical knowledge, classifying applied technology sciences and technological subjects side by side with theoretical studies," said Ahmad Yal-Hassan and Donald R Hill in *Islamic Technology: An Illustrated History* (Hasan & Hill, 1992).

## The Work of the Muslim Community in the Past

Several books and treatises written by Muslim scientists are recorded as having classified applied sciences and technology. According to al-Hassan, we can see it in a series of books or books by Muslim scholars, such as; Mafatih al-Ulum (2016, الخوارزمي, p. 20). al-Khuwarizmi; Ihsa al-Ulum (Calculation of Sciences) by al-Farabi, Kitab al-Najat, (Book of Salvation) by Ibn Sina and other books (Ibnu Sina, 2013) See al-Amiri's explanation of mechanics in his book *al-Ilam Bimaqib al-Islam* (Introduction to the Advantages of Islam). According to al-Amiri, mechanics is a discipline that applies mathematics and natural sciences. "Mechanics allow a person to raise water buried under the skin of the earth and also lift water with a wheel or fountain, claim heavy goods with little energy. They build a bridge arch over a deep river and do various other things," al-Amiri said, as al-Hassan and Hill (Ḥasan & Hill, 1992, p. 23).

Al-Amiri argues that mechanics is a branch of mathematics. No wonder if he put it in a group with arithmetic, geometry, and music. "From the research we have done on mathematics. It can be said that there is no contradiction between these sciences and religious sciences," said al-Amiri, who died in 381 H/ 991 AD (Ḥasan & Hill, 1992, p. 23). In the golden age of Islam, Muslim scholars have grouped technological sciences as follows; the science of building types, optical science, the science of mirror burning, the science of the center of gravity, the science of measurement and mapping. The science of rivers and canals, the science of bridges, the science of Derek machines, the science of military machinery, and the science of the search for hidden water sources. Also, Islamic civilization has known the science of navigation, the science of clocks, the

science of scales, the rationing, and the knowledge of genial tools. According to al-Hassan, mechanical engineering and civil engineering are classified as mathematical sciences, not the only technological subjects classified as science. "Non-mathematical technologies such as chemistry, industrial production and agriculture have also been considered science," al-Hassan and Hill said. In the heyday of Islamic civilization, there were also technological topics found in purely scientific subjects. Al-Hassan exemplifies that in the science of medicine. In those days, pharmaceutical books contained beneficial information about the properties and ways of making various organic and inorganic products. "Arithmetic also contains technical calculations for the rich, while astronomy has treatises on the construction of measuring instruments and others," said al-Hassan, a former director of The Institute for the History of the Arabic Science, University of Aleppo. That's how Muslim scholars in the heyday of Islam put technology.

## Conclusion

Education is one of the most important aspects of life in shaping the character of a nation. The progress of a nation depends on its knowledge—the better the quality of education, the better its nature. Education as a humanizing process of humanizing humans has a crucial role in scoring Kamil human beings who excel in various aspects that include cognitive, affective, and psychomotor aspects. Thus it is expected to give birth to output and outcome devout, intelligent, thoughtful, skilled, healthy physical and spiritual, insightful, and have a personality and virtuous. Science in Islam is divided into two sciences and a life that synergizes with each other. Let the public realize and relearn the sharia knowledge commonly known by a Muslim to revive the spirit



and spirit of the science of Muslims long gone. This is for the benefit of Muslims in this World and the Hereafter, to rebuild the civilization that once existed.

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*wa-tahrīghihā mulḥaqan bihī  
fahrasa alfabā'iyā šāmila li-'l-  
mauḍū'āt wa-'l-masā'il al-fiqhīya.  
Ġuz' 11: al-Fahāris al-'āmma:  
fahrasa alfabā'iyā šāmila li-'l-āyāt  
wa-'l-aḥādīt wa-'l-mauḍū'āt al-  
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