



The Reality Of Islamic Culture And Its Areas Of Research

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Abstract:

This research dealt with the reality of Islamic culture as a scientific discipline, moving from the general meaning of culture to the academic meaning of Islamic culture, and between the trends of understanding among students, the first trend tends to obtain knowledge of Islam as a way of life that controls the understanding of values, systems and thought in Islamic culture and criticizes the human heritage to show the superiority of the system of Islam, and the second trend tends to study Islamic culture as the culture of Muslims at some point in history, to monitor their progress and delay and when their commitment to Islam.

The research touched on the importance of Islamic culture, its objectives, stages of its inception and codification, and a chapter on the fields of study in which researchers can accomplish master's and doctoral research through my experience in training and supervision, and to help students to innovate in this very important discipline.

The research concluded that the Islamic culture is not limited to general knowledge about Islam, and the response to intellectual suspicions thrown at it by its enemies, but goes beyond that to study the reality of the situation that searches for the reasons for the delay of Muslims and the factors of their civilizational resurgence.

Keywords: culture, Islam, Islamic culture, Islamic culture, cultural trends, fields of culture.

Introduction

Culture is a newly emerging term, as well as Islamic culture, which emerged with the attempt to rebuild the historical awareness of the Islamic world, after its civilizational status declined, the accumulation of many studies on the conditions of the renaissance and the factors of decline, and the state of the Islamic world, in which it is subjected to dispossession, invasion and cultural containment, by the invading culture of the West and its intellectual challenges and orientalist suspicions that it spread among the elite in the Islamic world, all while noting the modern historical stages that the Nation of Islam went through, from the fall of the Ottoman Caliphate and the entry in the stage of colonialism, then to the stage of liberation and independence, and then to the stage of harbingers of advancement and progress again. Etc., this is a set of intellectual and historical factors gathered to generate in the Arab and Islamic elite circles a firm conviction of the need to study the Islamic curriculum in the industry of life in order to achieve advancement and respond to challenges, Islam is what was the reason for building Islamic civilization and gaining its strength in the world, as well as generated the conviction of the need to study the conditions of unhappy Muslims and the extent of their distance or proximity to the correct understanding and proper application of the teachings of this true religion, a scientific study and systematic organization and focused, and so emerged topics of Islamic culture and

areas of research, namely It carries with it this spirit, which wants to rise and go, mixed with its scientific contents: theoretical and realistic.

The problem of research: Based on the above, what is the reality of Islamic culture and its trends in its general and specialized direction? What are the stages of its inception? What is the importance it represents and the goals it pursues in the stages of maturity and completion, when it has become a scientific discipline that is aware of the achievement of its topics for research and study? What areas fall within the context of Islamic cultural scientific studies? These are the questions that we try to answer in the investigations of this research.

The importance of the topic: The importance of the subject appears through the above in the importance of controlling the concept and contents, related to Islamic culture as a scientific discipline, in order to fulfill its right on the one hand, and show its limits and interaction with other sciences on the other hand, and the importance of this research appears in revealing trends of understanding in Islamic culture, and expanding the field of research in it.

Reasons for choosing a topic: They are two reasons, one objective and the other subjective:

- 1- **As for the objective reason:** it is to help researchers and students of knowledge to understand the specialization of Islamic culture, and to research in this specialization by conducting appropriate and useful scientific theses.
- 2- **As for the subjective reason:** it stems from my personal experience in teaching Islamic culture at various stages for more than a decade, which made me stand on two things: the failure of many researchers to control the intention and truth of Islamic culture, and the lack of knowledge of the fields of study in it.

Research Objectives: The research aims to clarify two things:

- 1- Explaining the reality of Islamic culture as a scientific discipline and the connotations it carries, revealing its trends and stages of its emergence and development.
- 2- Describe the fertile and important areas of scientific and academic research in the specialization of Islamic culture.

Research Methodology: The research adopted the descriptive and analytical approach, which was not without criticism, comparison and induction.

Previous studies: I did not find raised the subject of the reality of Islamic culture and areas of research in it by combining them as shown by this study, but there are books written by specialized professors on Islamic culture as a science, and showed its importance and objectives benefited from them within the limits of its topics, as for the areas of research in Islamic culture are additions to this research, which I hope will enrich the Islamic cultural library, and these studies that dealt with the subject:

- 1- **Islamic Culture as a Specialization, Subject and Scientific Department:** Composed by a committee of eight scholars who are faculty members in the Department of Islamic Culture, College of Sharia in Riyadh, Imam Muhammad bin Saud University. The work has also been reviewed in its final form by four specialized scholars, and the book is useful in explaining the definition of cultural science, stages of origin, development and other issues.
- 2- **Islamic culture: definition, sources, fields, challenges:** written by Professors: Dr. Mustafa Muslim, Dr. Fathi Muhammad Al-Zoghbi, which is a useful and accurate book in its chapter, which I referred to in documenting the objectives of culture and explaining its importance and some of its fields.

- 3- **The problem of culture:** by Professor Malik bin Nabi, and the book is unique and distinct in its style and content, and it has helped me in explaining the trends of understanding in Islamic rhyme, and many other issues in this research.
- 4- **Islamic Culture:** Prepared by the Scientific Committee of the Department of Da'wah and Islamic Culture, and it consists of four parts full of science, and I referred to its first part tagged Islamic culture 101, and documented the teaching curriculum of Islamic culture and the objectives of teaching it to university students and so on.

Research Plan: In order to take note of the research elements intended by this study, a plan consisting of a preamble and three sections, in each subject demands, and a conclusion that included the results of the research. as follows:

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The first topic: Islamic culture in the general trend: It has three demands: 1- Definition of culture in language. 2- Definition of Islamic culture in the general terminology. 3- Trends in the definition of Islamic culture.

The second topic: the science of Islamic culture in the specialized orientation: It has five demands: 1- Factors for the emergence of Islamic culture. 2- Stages of the emergence of Islamic culture. 3- The importance of Islamic culture. 4- Objectives of Islamic culture. 5- The reality of Islamic culture as a scientific discipline.

The third topic: areas of research in the science of Islamic culture and its prospects: It has eight demands: 1- Research in the field of cultural and intellectual topics. 2- Research in the field of Islamic culture sources. 3- Research in the field of values and ethics. 4. Research in the field of systems. 5- Research in the field of Islamic thought. 6- Research in the field of destructive movements and anti-Islamic trends. 7- Research in the field of jurisprudence of civilization and interpretation of history. 8- Research in the field of science curricula.

This study dealt with "Islamic culture", as a scientific discipline taught in universities of Arab and Islamic countries, in basic studies (bachelor) and postgraduate (master's and doctorate), culture has become in our time a more disciplined and specific concept than before, although if we go back to our Islamic heritage we are looking at, we will not find this word trace in the language of Ibn Khaldun (d. 1406 AD), for example, which is in any case the first reference for Arab sociology in the Middle Ages, even if we go back more From that, we did not find the word culture used in our literary, intellectual and social heritage, neither in the Umayyad era nor in the Abbasid era, although Islamic culture was at this stage of history at the peak of its prosperity.¹

The non-use of the word with certain contents does not mean the absence of the meanings it contains, but it can be that the non-use of the term Islamic culture, in the sense of the complex intellectual and social situation or state of the Arab and Muslim peoples and countries in previous years of our history, is caused by the failure to reach a stage of awareness or feeling the need to express this complex situation with a comprehensive word that our minds perceive and thus our tongues **describe. Individually, the individual does not name things unless they fall within the scope of feeling, and from a social point of view, there is a difference between social reality, which has not been defined or classified, and the**

¹ The Problem of Culture, Malik Bennabi, p. 20.

realized social reality, that is, reality translated into a concept, perceived as an object of study and knowledge."²

This is not strange to the development of science and its terminology, ancient and modern, for example, during the era of the Messenger of Allah (peace and blessings of Allaah be upon him) nor during the era of the Rightly-Guided Caliphs, the term Usul al-Fiqh was known, although the Prophet's stage and the Rashidun stage are the two stages from which Islamic legislation derives all its origins.

Regarding the term culture, it is linked to historical and civilizational awareness, which is a late step in terms of individuals and peoples' perception of it and their sense of it, and therefore the emergence of the science of urbanism was delayed to the time of Ibn Khaldun, the beginning of the fifteenth century AD, this science from which culture, civilization, civility, sociology, philosophy of history and a number of other human sciences emerge, and these sciences could have been generated naturally in the Islamic environment from Ibn Khaldun's historical and social philosophy, if the man appeared in a stage of prosperity or dynamism The Islamic world, but the stagnation that prevailed in the Islamic world at its time made these sciences and other human sciences remain embryos in the womb of the science of human urbanism preached by Ibn Khaldun until Muslims regain their cultural awareness.

In the three sections of this study, we will address the problem of Islamic culture, in its general orientation and in its specialized direction, and extrapolate its research fields as follows:

The first topic: Islamic culture in the general trend

The first requirement: the definition of culture in a language: The word culture in terms of language is authentic in Arabic, and the dictionaries of the language explain it with similar repeated meanings among themselves, and we can use the owner of the crown of the bride to limit these linguistic meanings:

- 1- Educate, educate, culture: that is, become dexterous, light, intelligent, and understanding, it is culture.
- 2- A man who stands, educates: if he is an adjuster of what he contains, he is doing it.
- 3- Educate him in such a place: take it, win it, perceive it with his gaze for his dexterity in sight.
- 4- Culture: What spears (an instrument of iron or wood) are leveled by a crooked thing.
- 5- It may be permissible to use it in cognition, even if it does not have a culture (absolute cognition).
- 6- Educate him in education: others and his people, and from him an educated spear, that is, a level component.
- 7- Educate the Thing: Speed of Learning (in Science or Crafts)
- 8- It is metaphorical to educate: discipline and discipline ⁽³⁾.

It is clear from this linguistic inventory that the culture that is the source of the act of education revolves around the meanings of dexterity and ingenuity, accuracy of observation and discernment, kindling understanding and intelligence, lightness and skill in manual and

² Ibid., p. 21

The ³Crown of the Bride from the Essence of the Dictionary, Murtada Al-Zubaidi, investigated by Abdul Sattar Ahmed Farraj, Arab Heritage, 1385 AH 1965 AD, culture material.

technical uses, integrity in behavior, correction of crooked things, and awareness of the need for science and knowledge with accuracy, speed and the amount required to meet the needs.

If we return these meanings to their basic axes, we will realize the breadth of the meanings of culture in the Arabic language, as they include three main functions, whether for culture or intellectual: mind, work, and ethics.

- 1- **Intellectual function:** It can be expressed by creativity or diligence, and on it revolves the meanings of dexterity, discernment and ingenuity, and the meanings of realizing the need for science and knowledge.
- 2- **Practical function:** We express it in industry as expressed by Ibn Khaldun, or technology, and on it revolves the meanings of lightness and skill in manual and technical uses such as straightening arrows and others.
- 3- **Moral function:** On it revolves the meanings of correcting the crooked things, the meanings of integrity in behavior, and the refinement of souls.

Culture combines at the origin of its linguistic significance these three functions, and not one of these functions is culture, but all of them, in the sense that these functional meanings represent a three-dimensional unit that is what constitutes the complex of the meanings of culture⁴.

This conclusion, which I reached in one of my previous studies, is consistent with what was reached by a group of scholars of Islamic culture, who concluded after reviewing the linguistic meanings to say: "**The summary of these meanings is that culture indicates an ability in science to control and understand and to evaluate thought and behavior.**"⁵

These linguistic dimensions indicate the richness of the Arabic tongue, and that the derivation of the terminological meaning from the language is easy, and that culture is a positive term that indicates the intellectual and creative state, the moral and value state, and the technical and realistic state, which meanings are not far from what the term Islamic culture has settled on, especially in its realistic direction, as we shall see.

The second requirement: the definition of Islamic culture in the general terminology

- 1- **The term culture in the general trend:** Culture in terms of is a term as we mentioned above is not what we find in our Islamic heritage ready for use, but it is a term circulated by Arab studies and then Islamic in the modern era translated from the Western word culture, and even in the West, the word did not appear in its idiomatic sense only at the end of the nineteenth century, and Dr. Muhammad Nasr Aref presents cognitive development in the significance of the word we abbreviate here for its importance He said: The original meaning did not change throughout the Greek and Roman eras and then Cicero reversed the word with almost the same meaning on the cultivation and development of the mind, so he called philosophy mentis culture and then the word was launched in France on religious rituals cultures, and in the European Renaissance the concept was limited to its artistic and literary meaning, and Voltaire used the word in the sense of developing the mind and instilling it with taste and art and decorating it with knowledge, and Thomas Hobbes went to the meaning of the work made by man for the purpose of material or moral development, and the word remained to maintain its linguistic root To the era of Edward Taylor⁶, who defined culture as "**the complex whole that includes knowledge, belief, art, ethics, law, traditions, and all the abilities acquired by man as a member of a**

⁴ The Divine Sunnahs in the Rise and Decline of Civilization, Younes Mellal, p. 20.

⁵ Islamic culture as a specialization, subject and scientific department, a group of specialists in Islamic culture, 12. Civilization⁶, Culture, Civility, and Hamad Nasr Aref, p. 17.

society". ⁷This definition has continued to circulate as the most famous to this day, and writers often associate the Arabic word with its foreign counterpart to define its meaning, which indicates that the word in terms of a term is an accident, entered the system of Arab thought. The Islamic by obstetrics is a result of the European Renaissance, **which explains why the word culture lags behind in gaining its specific conceptual power over its Western counterpart**⁸. With the development of the humanities in the West, especially psychology, sociology and history, and in the context of the flourishing of experimental sciences that require precise identification and scientific specialization, the West began to need more precision in the general meanings of culture. Religion, but the idea of analyzing history entered it, and Toynbee and Spengler and their ilk of philosophers of history gave it a meaning that makes it closer to the indication of the spirit of civilization, which distinguishes between nations that make history and others that live on its margins, that is, linking the meaning of culture not only to the heritage of nations, but to the ability of a nation to rise and be present on the arena of history, and the ideological development in Europe also had its impact on the angle of view through which culture is known, the liberal school Western Europe remained largely faithful to Renaissance traditions, seeing culture as the fruit of thought, i.e. the fruit of man, as opposed to the Marxist school of Eastern Europe, which sees culture in essence as the fruit⁹ of society. If the concept of culture grows and develops and varies from one historical era to another in the West, then how does this concept move from the European West to the Muslim East? They differ not only in the historical stage, but in the qualitative nature, historical context, historical and civilizational stage, and all this explains the caveats resulting from unconscious translations of terms in the field of human sciences, including the term culture, there is no doubt that a process of this kind risks conveying a complete cosmic vision, and calls for Western solutions to Arab-Islamic problems, and this is what happened when the Islamic world was divided into a liberal camp and another Marxist, so it became similar to the echo of what is happening on the other side of the Mediterranean. Western thought, no matter how much admiration it is for some intellectuals, **"cannot give us the key to the problem in the temporal psychological conditions that beset it in Arab and Islamic countries,"**¹⁰ so we do not necessarily describe the definition of culture in the West, whether in its Marxist or liberal part, as wrong in its own context, but we can say that it is not suitable for us in the context of our history and culture.

And few are the thinkers who tried to rid the concept of dependency, because intellectual and cultural dependency is the mother of dependencies, these explained the specificity of the Arab and Islamic world, and the specificity of the civilized situation in which our nation lives, the Europeans, while describing culture, know the reality they live and track its development, while the Muslim man must think of culture as a constructive project, because he lost his culture at the moment he lost his civilization, the fundamental issue of culture for Muslims is not only knowledge but effectiveness, hence the professor tried Malik bin Nabi to give culture a historical, civilized, and educational concept and functional defined as: what controls the behavior of the individual and the lifestyle of society, culture in its meaning in history, any in civilization: **"is what feeds the embryo of civilization in its bowels, it is the medium in which all the characteristics of civilized society are formed, and it is the medium in which each of its parts is formed according to the supreme goal that society has drawn for itself, including the scientist, artist, shepherd and blacksmith, and so history is composed"**¹¹ Culture in its functional educational sense does not belong to a specific class in society, but rather is a program

⁷Islam and the Future of Civilization, Sobhi al-Saleh, p. 20.

⁸ The Problem of Culture, op. cit., p. 26.

⁹ Ibid., p. 29.

¹⁰ Same p. 39.

¹¹ The Problem of Culture, p. 77.

of urbanization and advancement, interfering in the affairs of the individual and building society, and addressing the problem of leadership as well as the problem of the masses, and therefore culture in our Arab and Islamic world should be a social complex that represents an educational program, in which Islam is the focus of moral guidance, aesthetic guidance, practical guidance, and¹² effectiveness.

2- **The term Islamic culture:** We hinted in the previous element associated with the definition of culture in general that each world has its history, civilization and cosmic vision, there is no doubt that the definition of culture in the Islamic world and the legal terminology will vary according to these issues, and it was stated in the book Culture of um Al-Qura University in commenting on the definition of culture in Western societies: **"If we consider the requirements of the Western definition of culture, we find that it does not start from legitimate premises, and does not care to mention the features of that culture, while the definition of Islamic culture determines its features, sources and premises, As the theoretical and behavioral point of view and the overall perceptions of Islam, derived from the sources of Islamic legislation"**¹³ and what is important to note in this definition is that it focuses on understanding culture as **the overall perceptions of Islam**, and therefore the main difference between Islamic sciences and Islamic culture according to this definition is that science is concerned with fine details, and culture is concerned with macro cognitive and behavioral perceptions, but we do not find in this definition what explicitly links culture to society, nor what links it to history and effectiveness, in The end is all the acquisition of knowledge, total or detailed, and even when reference is made to society and its experiences, it is turned to it as receiving knowledge about it, not as a study of its temporal problems with the aim of reforming and changing it. This is what we find in the definition of another student of Islamic culture says: **"The preferred comprehensive definition is: a set of knowledge, theoretical information, and practical experiences derived from the Holy Qur'an and the Sunnah of the Prophet, which a person earns, and determines in the light of his way of thinking, and the method of his behavior"**,¹⁴ and this definition is consistent with the previous one in considering culture as **a set of knowledge, theoretical information and practical experiences derived from the Qur'an and Sunnah**, and another researcher knows culture **It is the way of life that Muslims live in all areas of life according to the point of view of Islam and its perceptions, whether in the material field called civilization or in the spiritual and intellectual field known as civilization**¹⁵, and apart from the concept of civilization and civilization as understood by the writer, this definition tries to make the life of Muslims as human beings who make mistakes and injure the subject of culture, while resorting to the fixed standards expressed in **the point of view of Islam**.

The third requirement: Trends in the definition of Islamic culture: Through what we have presented, we can distinguish between two trends in the definition of Islamic culture:

¹² Ibid., pp. 79-89.

¹³ Islamic Culture, um Al-Qura University, prepared by the Scientific Committee at the College of Da'wah and Fundamentals of Religion, vol. 1, p. 17.

¹⁴ Islamic culture, definition, sources, fields, challenges, Mustafa Muslim, p. 18.

¹⁵ Islamic Culture, Saleh Hindi, p. 17

- 1- **Theoretical trend:** predominantly knowledge and perceptions of the total derived from Islamic sources, and if he refers to practical or behavioral experiences, he sees it as a heritage studied by Islamic culture, not notes foreshadowed by the reality of the situation, culture in this sense is knowledge about religion, and knowledge about heritage and this trend can be called the nominal or theoretical trend in the study of culture, and this trend, although useful in providing Muslims with total knowledge about Islam and the heritage of Muslims, but it dives deep into the social and civilizational problems it is going through. The Islamic Ummah at a particular moment of its historical moments, and it is not observed in the lived reality, and it is difficult for them to distinguish between science and culture.
- 2- **Realistic trend:** It is the trend that we saw when Professor Malik bin Nabi, and what was expressed in the definition with which we ended the previous demand as well, and it makes the essence of culture the study of society, the analysis of reality, the understanding of the individual and social behavior of people, rulers and governed, understanding the causes of civilizational decline in the Islamic nation, and the systematic study of the gap that separates social behavior from the principles and values in our Islamic world.

As if the basic problem of culture when the first team is the lack of understanding of Islam correctly in its faculties, values and systems, if our understanding of that, led us to the application of Islam and reform the conditions of society and civilization in it, but in the other direction, the problem of culture is not more definition of Muslims their religion only, a task that science can do, but the problem of culture is to understand the complexities of society and the nation, and diseases and deviations that gnaw at its body, and keep it away from effectiveness in the field of civilization, culture when these seek to address the harm And the will before reason and thinking.

From my experience in teaching Islamic culture as its curricula in Arab universities today, whether in lower or higher studies, it is predominantly theoretical, and I do not see the basic issue of culture as studying or observing reality, but rather total knowledge about Islam, although it is not without references to this reality¹⁶.

In fact, these two trends have their reasons related to the emergence of the concept of Islamic culture, in the face of the challenges of Western civilization that imposed on Muslims in an era of lagging behind serious challenges, a group of Islamic scholars and thinkers saw that Islamic culture is capable of responding to this challenge, especially and this challenge imposed on Muslims a number of questions they ask themselves, including the famous question: Why did Muslims delay and others advance?¹⁷This challenge was accompanied by a great Islamic defeat, and a resounding fall in front of the enemies, in which Muslims lost their homelands, and were fascinated in their religion, until some of them repeated what the enemies of orientalisks and those who disciplined them said that the reason for the backwardness of Muslims is Islam and the solution in following the Westerners and their civilization with its sweet and

¹⁶ This is my observation based on my experience in teaching Islamic culture in a subject and specialization, at the bachelor's, master's and doctoral levels, for almost a quarter of a century.

¹⁷ See: Why Muslims Delayed and Others Advanced, Shakib Arslan, p.

bitter¹⁸, so the challenge was from the cognitive and civilized sides, who noticed that the **problem of the Muslim man in essence is only the problem of his civilization**¹⁹, Make culture the study of the civilized reality of the Islamic nation and its social complexities, if the backwardness of civilization is removed from Muslims and their humiliation and weakness will not occupy their homelands, and their religion will not be degraded, the problem is in the elements of backwardness and colonialism that swept the reality of their lives²⁰, and those who have noticed the decline of Islamic thought in its ability to face intellectual invasion and cultural challenges related to values or legislative provisions, or doctrinal suspicions, or systems or other than what the system of traditional Islamic sciences is no longer able to answer satisfactorily, They made the lesson of Islamic culture a lesson aimed at correcting concepts, controlling overall perceptions, refuting suspicions, and facing intellectual challenges and cultural invasion, so that Islamic culture would be on a gap that other Islamic sciences do not fill in this section.

In any case, Islamic culture is a subject and a major asset for Sharia disciplines, which should be preserved, grafted or deepened by civilizational and social studies so that cultural knowledge balances between theoretical knowledge and the study of reality.

The second topic

Islamic culture in the specialized approach

The first requirement: factors for the emergence of Islamic culture: Culture, as we explained earlier, is linked in essence to peoples, their thought, and social systems, or say that they are related to man, individual, society, nation, thought, emotion and action, as the importance of culture increases more urgent whenever human societies go through major crises, or aspire to build a better future.

The awareness of the importance of culture **in its form as we know it today** began in the West, exactly in the stage of its transition from the dark ages to the modern European Renaissance, where the pioneers of that era deliberately rid the European man's thought and conscience of tyranny and ignorance embodied in feudalism and priesthood, and put him on the path of a new life whose horizons are open to building the future, as determined by "the rationality of Descartes and Newton's empiricism", which drew the Western culture its current path, based on the rationality of modernity and the experimental method, These two have been the cause of the enormous intellectual and material progress of modern civilization as we see it today.

There is no doubt that the change at the level of European culture between the Middle Ages and the modern era is what enabled Western civilization to make its way in this world, from here we can identify culture as the soul of civilization and the way to build it, and in order for culture to perform the duty entrusted to it, it must carry out two processes:

¹⁸ The opinion of the late Zaki Najib Majmoud was also before he studied the Islamic heritage and changed his mind afterwards, but the current that he represented in a period of his life remains.

¹⁹ Conditions of the Renaissance, Malik bin Nabi, p. 158.

²⁰ Ibid., p. 152.

The first is a process of destruction, which consists in purifying the mind and conscience and ridding them of the sediments of backwardness and stagnation and their penetration into the various people of life.

The second is a building process that consists in providing the nation with the intellectual and educational vision that takes its hand towards building a bright civilized future.

This cultural situation, which I derived from the reality of the history of European civilization, is not exclusive to it, but it is a Sunnah of God's laws in the progress of peoples and nations, as we find centuries before that how Islam saved the Arabs of the island and behind it many peoples in the world from the sediments of ignorance in the process of destroying the deposits of stagnation, and then drawing for them the path of the pure Islamic message, which enabled Islamic civilization to extend its strength and spread the values of Islam throughout the world for about ten centuries or More, in open horizons for the future, the believers reigned over their minds and hearts, and overwhelmed them with willpower and determination of faith, and perhaps some of that was expressed by Jaafar Ibn Abi Talib in front of the Negus by saying: **"We were a people of ignorance worshiping idols and eating the dead and bringing obscene, and cutting wombs, and offending neighbors, and eating the strong of us the weak, so we were on that until God sent us a messenger from us, we know his lineage, honesty, honesty and chastity, so he called us to God to unite and worship him and take off what we and our fathers used to worship without him, He ordered us to be honest in talking, to perform honesty, to have kinship ties, to be good neighborly, and to desist from incest and bloodshed. And forbidding immorality and false saying, eating the wealth of the orphan, and slandering the fortifications.."**²¹ The Companions know how they were and what they ordered and what they forbade and how they became, the process of transformation from the state of ignorance described by Jaafar, may God be pleased with him, to living Islam, is what Islamic culture does when it performs its function properly in the midst of the movement of history, and like that what Rabai bin Amer, may God be pleased with him, abbreviated when our master Saad sent him in the battle of Qadisiyah to the Persian commander Rustam, and asked him what brought you, and he expressed his message mixed with his strong spirit in A few words, **"God sent us to get out of the will of worshiping the servants to the worship of God, and from the narrowness of the world to its capacity, and from the injustice of religions to the justice of Islam"**²² This deep understanding, great pride and spirit imbued with values, are what make Islamic culture alive, but when the conditions of the nation deteriorate, its culture loses practical logic, **so culture turns into gossip and science into luxury**²³.

Today, after the decline of the influence of our Islamic civilization, and the fading of the radiation of its civilizational cycle, and what has passed in the history of our modern nation of colonialism and humiliation, and then imperfect liberation in which the land was liberated and the intellectual and cultural invasion and civilizational alienation continued, and after various positive attempts to revive the Islamic world also carried out by reformers, we find ourselves in front of an urgent need again to understand the nature of the factors of our weakness and backwardness, and the factors of our strength and our hoped-for advancement, in our Islamic culture, hence the study of Islamic culture is not just an intellectual luxury today. It is urgent to understand our present and future, closely linked to the level of intellectual awareness, and to the problem of backwardness and progress.

²¹ Biography of the Prophet, Ibn Hisham, p. 314.

²² The Beginning and the End, Ibn Kathir, vol. 9, p. 622.

²³ The Problem of Culture, Malik Bennabi, pp. 66-67.

Thus, Islamic culture in most of the writings of its authors was associated with thinking about two basic things:

First: Islam as the way of life: and the teacher of building the future, as it is the one who reformed the affairs of the first two, and does not fit the affairs of others except through it.

The second is the state of the Islamic Ummah, considering the responsibility of each generation to understand Islam correctly and to download it in a valid way to restore Muslims to their ancient civilization.

From here, we can summarize the factors of the revival of Islamic culture in two types of factors: intellectual factors and historical factors, and some of these factors are internal and some of them are external.

- 1- The internal intellectual factor is: **the need to renew our understanding of Islam.**
- 2- The external intellectual factor is: **the need to counter the invasion of Western culture.**
- 3- The external historical factor is: **Western civilizational superiority and the phenomenon of colonialism.**
- 4- The internal historical factor is: **the decline of Islamic civilization and the necessity of its resurrection.**

The second requirement: the stages of the emergence of the science of Islamic culture: Some researchers divided the stages of the emergence of Islamic culture as one of the system of Islamic sciences, into four stages, the stage of pre-codification, the stage of civilized interaction, the stage of renewal, and the stage of naming science²⁴, but what appeared to me are five stages I present as follows:

The first stage: pre-codification: It is a stage prior to the emergence of this science, but its contents were latent in the Holy Qur'an, the Sunnah of the Prophet and the biography of the first generation, Islam since the revelation of the Holy Quran and the stability of religion after the conquest of Mecca, filled the cultural life of Muslims, they did not know other than the Qur'an and the guidance of the Messenger of God as a guide for them in their lives, so God sent this book a nation, by which you believe, and according to its provisions worship God, and on the rules of his morals hope for virtues, and bind ties, Islam came to bring out to people the best nation that calls for good And order good and testify to people, and through the Koran for the resurrection of this new nation, as the Almighty said, **"Let there be a nation of you who call for goodness and order good and forbid evil and those are the Almfihon"**²⁵ and said Almighty "You were the best nation brought out to people ordering good and forbidding evil and believe in God" and said Almighty **"as well as we made you a nation in the middle to be martyrs to the people and be the Prophet on you as a martyr"**²⁶The Holy Qur'an was not a theoretical book, but was revealed with every event, and in every location and occasion, educating Muslims, praising their merits, alerting their mistakes, and threatening their enemies when they sinned, without favoritism to anyone, and therefore Muslims did not need in their early stages to codify the science of Islamic culture, nor did they need to write down other sciences.

The second stage: civilizational prosperity: This stage extends from the beginning of the Islamic civilizational resurrection to the fall of the last Muslim castles in Andalusia, Granada

²⁴ Islamic culture as a specialization, material and scientific section, previous reference, p. 18.

²⁵ Al-Imran, 104.

²⁶ Al-Baqarah, 143.

in 1494 AD, where the Islamic nation was living immunity, strength and stability, and the arsenal of science and knowledge among Muslims seemed sufficient for this great civilizational development, and as long as Muslims were masters of the world, and did not suffer a cognitive crisis, they did not face circumstances that push them to research in holistic perceptions of Islam, or their intervention in comparisons in governance and political systems, or a comprehensive review of the system Finance, economics, or otherwise, Islamic jurisprudence with its detailed partial rulings was adequate, and stability overshadowed the gradual decline of civilization, which was usually not paid attention to until after a long period of time. In addition, the nature of the era and its cultural issues were different from our current era, as each issue was obedient to the science from which it emerged, and there is no doubt that there was a jurisprudential controversy, and another doctrinal, but this was not studied under the name of cultural issues or the like, but each issue followed the issues of science from which it emerged.

The third stage: the decline of civilization: In fact, Muslims may have felt a lack of prestige, and a decline in their power even a hundred years before the fall of Granada or more when the Islamic world began to fragment and internal strife, and it seemed that the principles and values that sent this nation from almost nothingness to reach the apogee no longer have authority over it, and this stage is the one in which Abdul Rahman Ibn Khaldun appeared heralding a new science is the science of urbanism, when he saw in his time the imbalance of the rule of the Islamic Emirates, and saw a crack in Islamic urbanism, and saw in short times how countries rise and fall other, the reasons have matured for the emergence of a new science, studying the conditions of Muslims how their conditions fluctuate, and Ibn Khaldun relied on three sources in the establishment of this science: 1- The legal source: the Qur'an and the Sunnah. 2- Factual source: Observing the conditions of Islamic countries and the reasons for their realistic fluctuations. Historical source: He went back to the past to tell him and deduce his Sunnah and lessons that carry indications of what has become of the present. Perhaps some cultural experiences of comprehensive revision appeared before that during the reign of Abu Hamid al-Ghazali (d. 1111 AD) in his project to revive religious sciences, as well as after him Ibn Taymiyyah (1328 AD) in his great Salafi project, but the centuries of civilizational and intellectual decline in the Islamic world Islamized him to tradition, monotony, partial consideration and the predominance of tradition²⁷ that does not accommodate the comprehensiveness and totality of Islam. Unfortunately, What Muslims did not learn from their great scholars inside the Islamic world was learned with a violent civilizational shock from abroad, when the European world began to impose its cultural and military challenge on the Islamic world, in a period that combined the colonization of fields and the conquest of minds. At this stage, the elites began to realize the enormity of what had happened to the Islamic world, and the Islamic world from the seventeenth to the nineteenth centuries was still under the influence and dominance of Europeans.

Fourth Stage: The stage of the harbingers of civilizational advancement: When the nineteenth and twentieth centuries arrived, they were the scene of an uprising of a nation, which has finally realized that it has been removed from the throne of civilizational leadership of humanity, and it must know in depth what happened to it? These two centuries were full of liberation movement in Arab and Islamic countries, whether armed revolutions to resist colonialism, or religious and cultural reform movements, so the movement of Muhammad bin Abdul Wahhab (d. 1792 AD) in the Arabian Peninsula, and the cries of Al-Afghani (d. 1897 AD), the wanderer among the lands of Muslims, and Muhammad Abdo (d. 1905 AD). Then Sayyid Muhammad Rashid Rida (d. 1935), and their ilk such as the scholar Abdul Hamid Ibn Badis (d.

²⁷ Islamic culture as a specialization, subject and scientific section, previous reference, p. 20.

1940 AD) and Sheikh Bashir Ibrahim (d. 1965 AD) in Algeria, the cries of these scholars resounded to resurrect awareness and Islamic culture in Muslims as a condition for the return of their pride and civilization in these circumstances also appeared the message of Prince Shakib Arslan (d. 1949 AD) "**Why did Muslims delay and why did others advance the progress of others**", At this stage, all the factors that make Muslims rethink their understanding of their religion, which was the source of their civilization, and how to deal with it, and study the causes of backwardness among them and the progress of others, especially since the scientific progress of this third party has reached advanced stages, whether in the technical sciences or the humanities, including culture and sociology.

The fifth stage: the stage of codification and naming of science: At this stage, all the factors that made the subject of culture a subject of high priority gathered in the reality of Muslims, as the need arose to (review the understanding of Islam) and (study the conditions of Muslims), as he had gathered in the Islamic library respected research in Islamic thought and its renewal, the values and virtues of Islam, the system of Islam and its advantages, the conditions of the nation and the need to reform it, and distinguish this nation from other nations. etc., these researches were introduced to teach in Islamic universities under different names, such as: Islamic thought, and the system of Islam, which was taught by the University of Damascus, and Professor Muhammad Al-Mubarak (d. 1981 AD) preferred to seek and precede in calling for Islamic culture under the name of the system of Islam²⁸, and then the issues expanded after that to be taught under the name (Islamic culture), and Islamic culture has since become one of the independent Islamic sciences, performing its function in displaying the comprehensiveness of Islam for life affairs, defending it, and criticizing As²⁹ well as studying the conditions of Muslims and the reasons for their advancement or decline.

The third requirement: the importance of Islamic culture: The importance of Islamic culture, as a science taught in Islamic universities, is reflected in the following:

- 1- **Strengthening belonging to Islam**, by acquiring the minimum correct Islamic knowledge, such as the pillars of Islam, faith, the definitiveness of religion, knowledge of the virtues of Islam and its systems³⁰, and deepening the belonging of the Muslim seeker of knowledge to this religion by linking it to the Book of God and the Sunnah of his Prophet, may God's prayers and peace be upon him, and enlightening him with the principles of moral and civilized values, in order to immunize him in belief, thought and behavior from destructive intellectual currents and doctrines opposed to Islam³¹
- 2- **Intellectual immunity: Today's world is a world full of ideas**, and every nation deposited in the world of ideas is undoubtedly that its children will fall prey to slavery and intellectual and cultural dependence, and perhaps melted into others until they no longer have a clear identity, and this is a tangible scene in our time, "**Islamic culture is the one that provides Muslims in general and their elite in particular with the standards and balances by which they accept or reject ideas, so they maintain their religious and cultural immunity against the shiny calls that inject poison in the fat in many Conditions**"³²

²⁸ Islamic Culture as a Specialization, Subject and Section, previous reference, p. 20.

²⁹ Ibid., p. 21.

³⁰ Islamic Culture: Definition, Sources, Fields, Challenges, p. 15.

³¹ The Emergence of Islamic Culture and its Distinction over Other Sciences, Muhammad Salih Yusuf Al-Ali, p. 30.

³² Islamic Qaffa, Definition, Sources, Fields, Challenges, previous reference, p. 16.

- 3- **Effectiveness and positivity:** because the Islamic culture knows the Muslim in his role in life, from worship, succession and architecture of the earth, it is not suitable for the nation to witness people far from the major civilizational achievements or Muslims are indifferent to what is happening from the flaunt and civilizational stampede in this science, **"and Islamic culture at the individual and collective level has a great impact on the performance of this constructive role in Islamic society and in human society."**³³
- 4- **Facing challenges in major issues:** Islam, with its pure revelation, comprehensive vision of the issues of all existence, and what it embodied in the civilization of Muslims over many centuries, carried for all humanity, justice and peace, is capable of facing the dilemmas that modern civilization has brought to people, undermined world peace, mobilized the human conscience, and put the world on the brink of collapse with its injustice and domination over peoples and nations. **"The Muslim intellectual has the right solution to the problems of humanity, and the effective treatment of its spiritual and mental medicines, and humanity today is in dire need of these solutions."**³⁴

Fourth requirement: Objectives of Islamic culture: There is no doubt that what called for the adoption of Islamic culture as a scientific discipline is its importance and the need for systematic and organized academic thinking in rebuilding the Islamic society, which depends in all its life affairs on the systems of Islam, and is able to resurrect an Islamic civilizational renaissance again, in other words: **the need to correct the conditions of Muslims in Islam**, of which the reform and revival movements that have passed through the Islamic world for almost two centuries are an important part. Therefore, Islamic culture, in terms of a scientific discipline, aims to form that faithful elite of students of knowledge that spreads the message of Islamic culture among Muslims, so the objectives of Islamic culture are: highlighting the holistic view of Islam, as a comprehensive curriculum for all aspects of life, deepening the Muslim student's belonging to his religion, including preserving weakness and deviation, and showing Islam's positions on contemporary issues in the fields of Science, thought, movement and various political, economic and social systems of life, and to show the superiority and distinction of Islam over various other doctrines of thought and deficient human ideologies, and to provide the elite of students of knowledge with a comprehensive picture of what the comprehensive general message of Islam has done in human life by liberating human beings from pagans and superstitions.³⁵

- 1- **Statement of the overall picture of Islam:** One of the lofty goals of Islamic culture as a science is taught, providing the educated elite with a holistic picture of Islam as a way of life, raising the level of awareness of them and Muslims of the importance of Islam in their lives, and linking them to its sources, values, systems and the thought of its scholars, one of the objectives of Islamic culture is **"to present Islam in a simplified presentation, commensurate with the spirit of the times, and the methods of its propaganda and media platforms."**³⁶ And a statement of the history of Muslims in a way that makes them stand on stations from the past and present of Muslims, to show the greatness of Muslim civilization, and also stand on the places of defect and slippage in which they deviated from their religion, so they became weak and civilized decline, and were immortalized to the ground.

³³ Ibid., p. 16.

³⁴ Same p. 17.

³⁵The Emergence of Islamic Culture, op. cit., p. 31.

³⁶ Islamic culture - its definition - its sources - its fields - its challenges, p. 20

- 2- **Introducing the conditions of the Islamic and human world:** Islamic culture aims to provide its specialized students with knowledge of the conditions of the Islamic world, in its past and present, while foreseeing its future, explaining what is being plotted for Muslims by their opponents, raising their scientific ability in defending their religion and the heritage of their nation, and providing them with basic knowledge of human cultures and civilizations, especially Western civilization, to realize the greatness of Islam and its ability to resurrect Islamic civilization, and its universal value in correcting The conditions of the world and the rationalization of the course of human civilization, in other words: **"shedding light on the challenges facing Muslims, and drawing for them the path of salvation and the way of salvation."**³⁷
- 3- **Expanding the horizon of the Muslim mind and building its personality:** The subject of Islamic culture with its knowledge contributes to the formation of the broad horizon of the elite of students of knowledge, **"by forming the Islamic personality distinguished by its knowledge, committed to the teachings of its religious doctrinal and legislative, proud of its Islam, familiar with the culture of its time, and adopting the issues of its nation"**,³⁸ so the student of Islamic culture will be so Strong and righteous, aware of his message, moderate in his thought, active in his work, proud of his religion, ambitious to move towards building an independent nation, remedying its defects, restoring its glories, understanding the issues of his time, and also able to convey this message to other Muslims.

If Islamic culture, in terms of a scientific specialization, achieves the required amount of knowledge of the Muslim student **about the reality of Islam, the conditions of Muslims and the reality of humanity in the world**, in a way that changes his scientific and emotional status positively towards his nation, it has achieved its most important goals.

Fifth requirement: the reality of Islamic culture as a scientific discipline: Culture is a science belonging to the system of human sciences, and in this field of knowledge researchers rarely agree on one definition, because of the difficulty of taking note of the truth of these sciences and the degree of certainty in them, and this difference was even in naming them sciences, especially those who do not consider organized and preponderant human knowledge as science, and are limited to judging scientific science on the inevitable experimental sciences alone, and therefore they may have taken out the whole number of human sciences from the circle Science is only applied from experience and what has been achieved from determinism, but we do not agree with these positive proposals, which are not discussed here, and we consider the Islamic culture that entered university campuses and was written in it from in-depth research at high levels, writing with high standards of quality, credibility and accuracy, as an independent science, just like the sciences of history, sociology, media and others.

As previously began to talk about culture in the West as a branch of the humanities, and in the humanities rarely agree scholars on one definition of scientific terms, and we have already also presented a definition of culture when Westerners and the most famous is the definition of Taylor: as **"that complex whole that includes knowledge, belief, art, ethics, law, customs and all other components acquired by man as a member of society"**³⁹ Perhaps one of the most accurate definitions in the West is also the saying of McGiffer: **"Civilization is what we**

³⁷ Ibid., p. 21.

³⁸ Ibid., p. 20,

³⁹ Islam and the Future of Civilization, Sobhi Al-Saleh, p. 20

make, but culture is what we are,"⁴⁰ and perhaps this is what Edward Horio spontaneously expressed when asked about culture, he said: "**Culture is what sticks in the minds when we forget what we learned on the benches and universities.**"⁴¹. Culture in this regard is the psychological, educational and social formation of individuals and groups, which creates a general character of life and formulates a social environment that takes individuals from birth to death.

I would like to conclude here that Islamic culture is not fundamentally different from other universal definitions of culture, but is totally and fundamentally different and distinct from other cultures of the world in **its Islamic character**, that is, in its Islamic character.

Islam with its original texts and sources constitutes **the fixed criterion** on which the culture of Muslims is measured, and the fixed origin to which they all are referred in evaluating the reality of their situation, but Islamic culture should not be confined to the sources of Islam and its values, systems and ideal provisions, because it is a complete revelation transcendent from time and place, but Islamic culture must include **the lives of Muslims and their surroundings in their day and tomorrow**. Muslims are human beings who are afflicted by determination and creek, strength and weakness, and vary in the quality of their understanding of Islam, their application of it, and their patience with it, from generation to generation, as well as in understanding their reality and the nature of the challenges they face and their requirements, hence the conditions of Muslims in history varied ebb and flow, strength and weakness, civilization and backwardness.

We have found from the scholars in the definition of the science of Islamic culture, who tends to be **Islam in its ideal theoretical form and its overall concepts, ideological, legislative, moral and value, and criticism of human heritage based on it, hence the science of Islamic culture was defined as: knowledge of the holistic approach of Islam in values, systems and thought, and criticism of human heritage**⁴².

The professors of culture who chose the previous definition explain its briefings, which we summarize as follows:

- **Science:** It means perception based on evidence that rises above presumptive knowledge, and organized study unlike mere knowledge.
- **The curriculum of Islam:** His straight path that Muhammad (peace and blessings of Allaah be upon him) brought from his Lord Almighty.
- **Totalitarian:** The interconnected totality and thus the science that each of them is concerned with studying an aspect of Islam and the parts that fall under it, such as faith and jurisprudence.
- **Values:** The rules on which human life is based, and which cultures and civilizations differ according to their perception of them, such as truth, freedom and peace.
- **Systems:** The set of legislation that determines a person's way of life, such as the system of worship and the system of ethics
- **Thought:** the work of the mind and its product, including thinking and its components, intellectual issues, and intellectual doctrines

⁴⁰ Ibid., p. 20

⁴¹ Majalis Damascus, Malik ibn Nabi, p. 45.

⁴² Islamic culture as a specialization - subject and scientific section - p

- **Criticism of human heritage:** Human heritage is the legacy of humanity from science, knowledge, cultures and civilizations, and criticism means sieving and sifting it and explaining the correct and false⁴³

What differentiates between culture and science, as pointed out by Muhterez, is the first definition is the research method and the method of dealing with scientific material in Islamic culture, which adopts four elements:

- 1- **Faculty:** Islamic culture examines Islam as a coherent whole and an integrated unit that emphasizes the cognitive integration between the various doctrinal, legislative, moral and others, and does not study the parts and details in terms of partial issues, and this is what differentiates them from the details of the legal sciences associated with them.
- 2- **Comparison:** It is one of the pillars of Islamic cultural studies, as it presents Islamic, Western and human thought in general with comparisons that show the perfection and beauty of Islam, and show contradictions in other schools of thought.
- 3- **Rooting:** The science of Islamic culture studies contemporary issues, with a rooting approach that links these issues to their origins in the Book of God and the Sunnah of His Prophet, peace and blessings be upon him.
- 4- **Criticism:** It is one of the basics of the curriculum in Islamic culture because it is critical studies, whether for human thought or for the Islamic heritage, so dealing with heritage, whatever it is, always needs to be sifted, sifted and criticized⁴⁴.

This definition undoubtedly fulfills an essential part of Islamic culture as the absolute right and the established standard, with some cunning and criticism in the study of human heritage.

However, the defect in the researcher's perception is in the sufficiency of this definition, which does not enable us to consider the reality of the state of the Islamic nation in its dealings with its religion and world throughout its long civilized history, as well as the reality of contemporary Western civilization as a subject of study in Islamic culture as important, and therefore we do not see the social and realistic factors and the changes that are constantly taking place in the life of our nation and in the world. It is also difficult to identify factors Strength, weakness, perfection and deficiency that occur in the lives of Muslims, especially if it is settled in the mind of researchers that culture is only the study of the curriculum of Islam, because the concepts of Islam theory complete and not lacking, and therefore there is no way to consider culture in this sense as an entry point to achieve the advancement of Muslims, or criticize their conditions, or correct their mistakes, if culture is a study of the perceptions of Islam and not the conditions of Muslims.

Here we find the two trends that we mentioned in the context of the definition of culture in its general orientation cast a shadow on the specialized approach, we find that a second group of researchers consider that Islamic culture should be concerned with studying **the reality of Muslims and their conditions and fluctuations throughout the stages of their history only**, as culture is a social reality and not theoretical concepts, and this is also part of culture as understood by all scholars in the world, the culture of a human group in any part of the world, is not human heritage or The knowledge found in books only, and not what this group claims and what it talks about and about the values or what it expresses of ambitions and dreams, but it is the general intellectual and behavioral environment in which the blood stream runs in the veins,

⁴³ Ibid., pp. 13-16.

⁴⁴ See: Islamic Culture of um Al-Qura University, prepared by the Scientific Committee of the College of Da'wah and Fundamentals of Religion, vol. 1, p. 21.

and imprints individuals in this or that society with its own character, so culture must be known as our current reality, which is a middle link between the reality of the previous creation and the reality of the hoped-for advancement Malik bin Nabi says: **Culture is one of the basic things that require its definition, but two definitions: the first determines it in light of our current situation, and the second determines it according to our destiny, because this generation is a boundary between two eras, the era of depression and inactivity, and the era of activity and civilization**⁴⁵, and this is an essential part of the subject of culture as well.

While looking at Islamic culture as the way of life that Muslims live in various fields allows room for criticism and reform, the adoption of this definition alone is also a great caveat, if it neglects the fixed criterion that is the compass of Muslims and their reference, which is **Islam**, without which the search for Islamic culture through the squint of Muslims is a kind of philosophical research that lacks the legal balances, and thus leads to the legitimization of their conditions, not reforming them with the balance of Islam. and its charters.

Therefore, the definition that the researcher sees as a collector of the contents of the science of Islamic culture: it is: **knowledge of the comprehensive Islamic curriculum that includes values, systems and thought, criticism of human heritage in the light of it, knowledge of the conditions of Muslims in their past and present, foreseeing their future, and the contemporary challenges facing them, in order to reform their reality and resurrect their renaissance in Islam.** If we want a brief definition, we said **that the science of Islamic culture is the science of the total Islamic curriculum, and the conditions of Muslims in terms of the conditions of their renaissance.**

With this scientific definition, which includes the approach of Islam in values, systems and thought, the study and criticism of human heritage, and knowledge of the conditions of the Islamic Ummah and its efforts, and its stumbling blocks in the path of progress and elevation in Islam, it opens up for researchers in postgraduate studies master's and doctorate deep and broad horizons for research, in order to correct the situation of the Islamic Ummah in Islam, repel the plot of its enemies, and build a better civilized future for the Islamic world.

The third topic

Research Fields in Islamic Culture and its Prospects

Adopting our definition, which includes:

- 1- The Islamic curriculum with its components of revelation - monotheism and succession
- 2- The study of Islam in its college and its comprehensive curriculum in values, systems and thought.
- 3- Studying and criticizing human heritage with the scales of Sharia and reason.
- 4- Studying the reality of Islamic societies and the defects they require in terms of construction and reform.
- 5- Studying the reality of modern civilization and the challenges it represents for the advancement of Muslims.
- 6- Studying the reasons for the rise of Muslims civilization and the factors of their regression.

It appears to us that the topics of Islamic culture are broad-minded and deep, requiring a diverse increase of knowledge, legal, scientific, historical, social and intellectual, as the

⁴⁵ See Malik Bennabi, Conditions of the Renaissance, p. 79

science of Islamic culture is thus one of the most important and difficult disciplines, but it is also one of the most useful and vital because of its link to the lived reality and contemporary issues. Through the following demands, we try to extrapolate the fields offered by Islamic culture to students, whether in master's and doctoral theses, or in refereed scientific and academic research.

The first requirement: research in the field of cultural and intellectual topics: Islamic culture still needs to study its nature, characteristics and relationship with other human cultures, and ways to prepare the Muslim intellectual and explain his role and mission, which are two parts:

- 1- **Research on cultural phenomena:** such as: cultural diversity, cultural communication, cultural isolation, cultural integration, cultural coexistence, cultural dialogue, cultural alienation, cultural penetration, cultural revolution, cultural change, cultural adaptation, etc., while trying to know the position of Islam on these phenomena and their impact on Islamic societies, and the reality of their situation, and the topic can be formulated as follows, for example: **Islam's position on cultural alienation and its impact on the lives of Muslims.** Researchers in Islamic culture will find previous studies on these topics or some of them on their rarity, for example, Professor Malik Bennabi has devoted in his book *The Problem of Culture* a chapter to cultural coexistence⁴⁶
- 2- **Research on the conditions of intellectuals:** such as: research on the characteristics of the Muslim intellectual and his role in society, his critical practice, cultural immunity among Muslim intellectuals, the approach to the formation of the intellectual, and the factors of creating cultural awareness among the Muslim intellectual, and so on, and from studies that are previous models in this field or close to it *The valuable message that included two lectures by Malik bin Nabi*⁴⁷, and the book of Professor Abdul Karim Bakkar on the formation of the thinker⁴⁸ I supervised several years ago a doctoral thesis at um Al-Qura University entitled: *The Critical Practice of the Muslim Intellectual*, which was one of the most distinguished scientific theses, by its author, Dr. Khalid Al Saif, and the place here is to mention models that stimulate research, not exclusively.

The second requirement: research in the field of sources of Islamic culture (the Holy Quran and the Sunnah of the Prophet): Islamic culture is characterized by its association with the revelation of God and its derivation from the pure helper, and the Muslim intellectual researcher in the topics of Islamic culture must be frightened to the Book of God and the Sunnah of his Prophet, peace and blessings be upon him, to understand the comprehensive curriculum of Islam, in many of the overall topics, and the topics of Islamic culture that are directly related to the Holy Qur'an are very many, and they are of two types:

- 1- **Topics emanating from the Qur'an,** generated by the researcher in culture through his reflection on the Qur'anic verses, trying to understand the position of the Holy Qur'an on an issue of Islamic culture, whether related to the Sunnah of the Holy Qur'an, such as the Sunnah of the stampede in the Qur'an, for example, or related to other ethical topics such as Islamic brotherhood in the Qur'an or the social unity

⁴⁶ *The Problem of Culture*, Malik Bennabi, p. 95.

⁴⁷ *The role and message of the Muslim in the last third of the twentieth century*, Malik Bennabi.

⁴⁸ *See the formation of the thinker practical steps*, Abdul Karim Bakkar, Dar Al-Salam for Printing and Publishing, 2010.

among Muslims in the Holy Qur'an, or values such as the value of the right in the Holy Qur'an and so on.

- 2- **And topics contained on the Qur'an** so that they are cultural problems produced by the intellectual arena or realistic observations, such as the issue of identity, or the renaissance and its causes, or otherwise, and then the researcher returns to inquire about the position of the Holy Qur'an about it, as well as the Sunnah of the Prophet.

Examples of academic topics directly related to the Holy Qur'an, deducing or referring to it, are the study of intellectual and behavioral deviations addressed by the surahs of the Holy Qur'an, and it was the subject of a project in the Department of Da'wah and Islamic Culture at um Al-Qura University, under which more than one scientific thesis was discussed in the master's degree. Dialogue with the People of the Book in the Qur'an, or the elements of Islamic civilization in the Qur'an, or science and reason in the Qur'an, or the position of the Qur'an on the creation of man, or the facts of science and the miracle of the Qur'an, or many others.

The third requirement: research in the field of values and ethics: values plural and singular value, and the term **values** relatively newly established , but it has an origin in the Holy Qur'an, as in the Almighty's saying, "**and that is the religion of value**", ⁴⁹and some original studies have paid attention to his statement is not replaced here.

As for the values in the specialization of Islamic culture, it means: "The set of ideal or exemplary standards set by the sources of Islamic culture (the Qur'an and Sunnah), which guide intellectual and practical activity in the behavior of Muslims, individuals and societies, and judge all of this.

Islamic values are of different types: **higher values**, towards the value of truth, goodness and slavery, **civilizational values**, towards succession, work, time, security and peace, **and moral values**, whether **they are morals with God** towards fear and hope, or **morals with people** towards honesty and honesty.

There is another classification of values according to the field to which they belong, such as social values in Islam, Islamic economic values, Islamic political values, and so on.

The field of **study of values** in Islamic culture expands to theoretical, analytical, critical and comparative research, and can be organized in several tracks, including:

- 1- The course of studying the concept of Islamic values, their foundations, characteristics, sources, types and purposes. An analytical theoretical study, or research on the position of Islamic culture on the theory of Western values A critical comparative study, or carrying out systematic studies in values among Islamic scholars and Muslim philosophers, such as the theory of values according to Al-Ghazali, Ibn Taymiyyah, Ibn Miskawayh, Al-Mawardi or others, an analytical study, or among Westerners, such as critical studies of Plato's theory of values, Nemo, Fukuyama or others Rooting and analysis can also be combined with analysis and criticism, or comparison and analysis.
- 2- And the path of original or analytical studies of values in the Holy Qur'an surahs such as moral values in Surat Al-Hujurat, or the values of social construction in Surat An-Nisa, or the values of God's covenant and charter in Surat Al-Ma'ida, or the values of war and peace in Surat Muhammad and Al-Fath, and such studies can be used especially books of objective interpretation of the Holy Qur'an, such as the study of

⁴⁹ Sura al-Bayyinah, 5.

values in the texts of the Sunnah of the Prophet analytical study, for example, the value of justice in the Sunnah of the Prophet, or the values of fulfillment or the value of time or so.

- 3- The path of studying values in Islamic heritage books, and the path of studying the differences and paradoxes that exist between some values as determined by Islam and in the lives of Muslims, which are many.

Fourth requirement: Research in the field of systems: One of the objectives of Islamic culture is to present Islam as a comprehensive curriculum, in which all systems of life are organized, and these systems are examined by the science of Islamic culture in terms of their origins, sources, foundations, characteristics, objectives, effects, applications, and major macro issues, and perhaps the most important of these systems are: the system of belief, the system of worship, the system of ethics, the education system, the judicial system, the political system, the social system and a branch of it, the family system, the economic system and the ecosystem. and others.

The field of study of Islamic systems also expands to several research tracks, including, but not limited to:

- 1- The course of studying one of the origins of Islamic systems and their contemporary applications, an analytical study, for example: The origins of the economic system in Islam, its characteristics and contemporary applications, by the scholar Sheikh Taher bin Ashour A distinguished book on **the origins of the social system in Islam**⁵⁰, and Professor Mohsen Abdel Hamid also wrote a book: **Islam and Social Development** Professor Muhammad Al-Mubarak, who wrote a number of books on Islamic systems, including: The System of Islam: Economics: Principles and Rules, The Doctrinal System of Islam in the Modern Era, The System of Islam: Creed, Worship and others.
- 2- The course of studying the roles played by Islamic regimes in the lives of Muslims or in an aspect of their lives, such as: the role of the Islamic social system in combating social ills, the role of the Islamic economic system in facing financial grievances, global economic crises, the role of the Islamic military system in creating wars, etc.
- 3- The course of studying the foundations of Islamic systems among Muslims in a certain time period, which links the value of Islamic systems to history, such as the system of worship in the Almoravid state, or the education system in Andalusia.
- 4- The course of studying Islamic systems in certain books of particular importance in systems or when prominent figures have an interest in Islamic systems, towards the system of Islam in **administrative arrangements**⁵¹ or the origins of the Islamic political system in the book of sultan rulings by Abu Ya'la al-Farra, for example, and there is a book by Al-Mawardi close to this title⁵², or Ibn Khaldun's methodology in analyzing the origins of the social system in the introduction, or the orientalist approach in the study of Islamic systems critically. etc. One of the contemporary studies that was characterized by the collection of a large number of sources is the thesis of Dr. Ezzedine Al-Alam.⁵³

Fifth requirement: Research in the field of Islamic thought: Islamic scholars have left a huge heritage of science and knowledge that is the outcome of their jurisprudence and

⁵⁰ The Origins of the Social System in Islam, Tahar Ben Achour, Tunisian Distribution Company.

⁵¹ Administrative arrangements, Abdul Hai al-Kettani: One of the finest books in Islamic systems.

⁵² It is a book: Sultanic rulings and religious mandates.

⁵³ Royal Literature, a study in the structure of the constants of political discourse.

the implementation of their thought in the sources of Islam, in order to overcome the various challenges they faced, so they established and recorded many Islamic sciences, including jurisprudence, interpretation, hadith, grammar, rhetoric, literature, history and others.

In the contemporary stage, reformers and intellectuals have emerged who work hard to rationalize Islamic life and draw the parameters to overcome Muslims for their weakness and civilizational backwardness.

Islamic culture examines the field of thought from angles Paths Multiplayer Of which:

- 1- The path of the premises, foundations, objectives, fields, purposes, trends, renewal and flags of Islamic thought.
- 2- The course of contemporary Islamic thought issues, and in this field, **it is possible to discuss rich and diverse contemporary intellectual issues**, such as: the succession of man, the harnessing of the universe, the divine laws and the system of causes, citizenship and identity, globalization and colonialism, the problem of reason and transportation, and the relationship between religion and science. etc., the issues of Islamic thought still vary with the diversity of challenges facing the life of the Islamic Ummah.
- 3- The path of thinkers and reformers and their reform projects, their impact on Muslims and so on.

Sixth Requirement: Research in the field of destructive movements and anti-Islamic trends: There is no doubt that what gnaws at the body of the Islamic Ummah, and breaks its support by spreading suspicions, dispersing unity, and weakening the body, are those destructive movements and malicious trends against Islam and Muslims, and the Muslim researcher in Islamic culture should not neglect to research in this area in order to fortify the House of Islamic Culture, and to ward off the dangers to it, which are movements and trends.

- 1- **Among the destructive movements that contradict or are hostile to Islamic culture:** the Orientalist movement, the Christianization movement, the Zionist movement, the Masonic movement and esoteric movements.. etc., and the men of these movements as well.
- 2- **Among the intellectual and political trends and doctrines that contradict Islamic culture** are: materialism, instrumentalism, existentialism, communism, secularism, Darwinism, liberalism and others. A researcher in the field of Islamic culture can address these movements and their destructive roles in critical and comparative studies.

Seventh requirement: Research in the field of jurisprudence of civilization and interpretation of history: This field is also fertile, revealing the strong relationship between civilization and culture, and how culture leads to the construction or destruction of civilization, and there is no doubt that the factors of civilizational prosperity or the reasons for the collapse of civilizations are derived from a good reading of history, and ignoring this will delay knowing the causes of defects and avoiding them, and topics that can be studied in this area, for example: Interpretation of history between Western philosophy of history and the Islamic school, or the factors of civilizational rise and fall as seen by Ibn Khaldun, or the reasons for the decline of civilization among Muslims and ways to confront them, or the origins of civilizational values in the Holy Qur'an, and so on.

Eighth requirement: Research in the field of science curricula: Researchers know that the power of science is the strength of the method, and when Islamic scholars control the curricula,

they were able to create, codify and classify science, and it is of great importance that contemporary researchers realize the importance of the method and scientific thinking that characterized our scientists, and seek to absorb it and remedy the weakness and methodological defect of many contemporary Muslim intellectuals.

It is the tracks in this area:

- 1- The path of studying the methodology of scientific thinking among the flags of Islam.
- 2- And the course of studying the origin, development and classification of sciences among Muslims.
- 3- And the course of the position of Islamic culture towards the modern humanities, and the study of authentic and alien sciences in our Islamic heritage.
- 4- And the course of contemporary curricula such as structuralism and deconstruction and the position of Islamic culture on them and so on.

There is no doubt that there are other divisions of researchers in relation to the fields of research in Islamic culture, and the areas I have worked hard to arrange in order to facilitate researchers in Islamic culture is one of these jurisprudence and I do not claim for myself infallibility or perfection in it, and I ask God to bless me with the reward of ijihad.

Conclusion

At the end of this study, we summarize the most important results in the following points:

- 1- Culture is an important field of human knowledge, and Islamic culture is a scientific discipline that studies the overall perception of Islam, and the challenges that Islamic thought faces or can benefit from from human cultural heritage.
- 2- Islamic cultural studies are not limited to theoretical epistemology, but also study the conditions of Muslims in the world, the reasons for the decline of their civilization, and the conditions for their renaissance in light of the global circumstances surrounding them.
- 3- The research monitored two trends to understand Islamic culture, a theoretical trend, and a realistic trend, and it was found that each of the two trends does not dispense with the other, and Islamic culture does not dispense with them together: the study of the curriculum of Islam. And study the conditions of Muslims.
- 4- Manifested in the research through analysis and induction I counted areas of study in Islamic culture, limited to eight are: topics of cultural phenomena and the message of the intellectual, cultural topics in the Holy Quran and the Sunnah of the Prophet, the study of values and ethics, the study of Islamic systems and their origins, the study of Islamic thought and its renewal, the study of civilization and the factors of its rise and regression, the study of destructive movements and intellectual trends hostile to Islam.

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