

Foundations and Trends in the Classification of Sciences among Muslim Thinkers

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Citation: Benboudina, A. (2026). Foundations and Trends in the Classification of Sciences among Muslim Thinkers, *Journal of Cultural Analysis and Social Change*, 11(2), 429-440. <https://doi.org/10.64753/jcasc.v11i2.4943>

Published: July 16, 2026

ABSTRACT

This research addresses one of the most prominent tributaries of Islamic epistemology through the historical trace of the legacy of the philosophy of classification of sciences in the Islamic heritage. The research analyzes the methodological transformations that have marked the history of general scientific work among Muslims, which was particularly evident in the three schools of classification of sciences, which are, respectively: rational, religious, and scientific. These are the schools whose classification philosophies are linked to traditional philosophical, fundamentalist religious and progressive scientific foundations.

Keywords: Classification of sciences - Muslim thinkers- Basis of the classification - Traditional philosophical school - Religious school - Scientific school.

INTRODUCTION

The topic of the classification of sciences among Muslims has been essential cornerstone in shaping the Islamic intellectual framework. This was achieved through associating the philosophy of science classification with the civilizational framework, in a manner that adapted the thinking process to achieve ethical and educational goals in approaching sciences, their relationships, and the application of their results. This reflects on the human environment in all aspects of life. Given that the first step in any science is to define its boundaries, explain its parts, and its relationships with each other and with other sciences - as the condition for the establishment of science is to have a method under which the scattered facts and individual elements are grouped to explain the links or relationships regulated by laws - it was incumbent on the scholars of Islamic civilization to resume the subject of science classification. There is no doubt that the classification of sciences is closely related to the methodology adopted by the researcher. As such, in the history of Islamic civilization, there has always been a cognitive activity with an Islamic vision, and a cognitive model with rich production. This model reflects an Islamic approach in the philosophy of sciences through the model of science classification that we are dealing with. This is achieved through our research "Foundations and trends in the Classification of Sciences among Muslim Thinkers".

Research Problem

Muslim thinkers were not the only ones to deal with the classification of sciences; they were preceded by the Greeks in this field. Due to the Greek influence on the early stages of Islamic philosophy, Muslims adopted Aristotelian classification of sciences. However, the emergent changes in the Islamic reality and the scientific discoveries of the Muslims, along with the influence of the religious grounding current, were reflected on the foundations of scientific classification among Muslims. This gradually led to the emergence of a unique philosophy of science classification for

them, which soon took an advanced direction. As a result, their classification of science turned into a distinct and independent field called "The Classification of Sciences".

The paper focuses on investigating the following question: what are the fundamental principles that define the philosophy of scientific categorization within the Muslim community? It is the question from which another question arises: What are the most prominent trends in the Classification of Science among Muslims?

Research Significance

Undoubtedly, the research related to the "Philosophy of Science Classification" primarily aims at revisiting a historical stage of scientific thought among Muslims. The purpose is not to return to the level of those sciences during that period, but rather to revisit the atmosphere of those sciences, and their perspectives on the universe, existence, and humanity, including philosophical and religious fundamentals, which serve as the starting point for building sciences and coordinating their integration.

Also, this research derives its importance from the fact that it falls within the sphere of constructing Islamic methodology. This methodology treats theories and concepts as bridging tools between science, theory, methodology, models, and methodological mechanisms, connecting them with elements of the overall vision and civilizational belonging. This encompasses values and axioms that govern and express it.

Research Objectives

The current situation of Islamic knowledge and the Muslim mind is not devoid of a crisis, which is evident in the profound influence of other knowledge and its methodological and philosophical contexts. This crisis requires an awareness of methodological identity in dealing with sciences and their relationship to human and material reality. Hence, our study aims to identify the fundamental roots of the Islamic cognitive system in its most important expression, which is the foundations of science classification; as a part of the structure of that system in activating it in the production of knowledge, employing, and directing it; in terms of it being a research into the civilizational identity of Muslims; and any contribution to building the cognitive system and crystallizing it is a contribution to civilizational construction, and a proof of the necessary requirements to establish the bases for progress, and the efforts made towards it on cognitive bases. (and the efforts made for it on the basis of knowledge.)

Research Methodology

Our study follows a descriptive approach by reviewing the data of Islamic classification of sciences. Through the critical analytical method, the study tracks the foundations of science classification. Here, we move beyond formal description of analysis with the aim of understanding the foundations of this classification. Through the historical method, the study considers the evolution of science classification within schools of Islamic thought: from the traditional to the foundational to the scientific schools.

Research Outline

- Scientific and logical definition of classification.
- The foundations of the classification process.
- Types of classification.
- The basis of science classification in the traditional philosophical school.
- The basis of science classification in the foundational religious school.
- The basis of science classification in the scientific school.

The Scientific and Logical Definition of Classification

From a scientific perspective, classification refers to the exploration of differences and similarities between things, comprehending the relationships between things, topics, and phenomena, and subsequently organizing them logically from specific to general, and from general to specific. This process typically involves identifying commonalities among things through the examination of facts.

Scientific classification often depends on observing the features apparent in things or topics, such as shape or size in things, taste or smell, and usually considers in scientific classification a scientific goal or scientific purpose (Afifi 1948). Therefore, the classification of a group of plants has different classifications based on scientific grounds and purposes. They are categorized by economists, doctors, chemists, botanists, and others, each applying their unique perspectives.

All of these have a unique purpose for their classification and a specific scientific perspective. It's important to note that some of these classifications shouldn't be labeled as 'scientific' while others are deemed 'unscientific'. As long as a classification fulfills a scientific purpose, it is considered a scientific classification.

From a logical perspective: Classification is the arrangement of perceptions in relation to each other. It is a logical process based on considering the order of genera and species, depending on their degree of generality.¹ Logicians want to understand the higher level under which lower ones fall, they resort to this knowledge through classification (*Al-Sir Ya'qusi* 1975). It is a general concept of human knowledge that is proposed to express the relationships between different parts of knowledge, and to explain and clarify their context and position within the correct framework.

Classification or generalization is mechanisms of the mind's functioning. The mind always seeks to reduce plurality and multiplicity by classifying and generalizing, which in turn makes it easier to mentally handle them, considering the objectives that the classification work came to achieve. There are different types and methods of classification, with various levels of components that can be classified. For instance, the classification of physics components requires precise and suitable grouping, which differs from the classification of biological components, and also differs from intellectual components.

The principles of the classification process

The classification process is based on a set of principles; that support the process and make it complete, including:

A) Completion of the classification process (*Ṣalībā* 1978), where no element is ignored; all elements are linked in a circular movement belonging to the whole and the center. For example, if we want to classify humans based on race, we do not neglect any human race.

B) The classification being based on only one basis. For instance, we can categorize people based on (gender) or (race) or cultural level. However, it is absolutely not permissible to establish this classification based on all these grounds at the same time; otherwise, the classification would be incorrect (*Faḍl allah* 1979).

C) Ensuring non-overlapping categories during the classification process, it's essential to assign each element to only one category. This entails avoiding instances where items of a particular type are mistakenly placed into different types. For instance, it's not suitable to categorize humans as both intelligent beings, bipeds, and binocular beings (*Faḍl allah*).

Types of Classification

Classification types vary and multiply, depending on the subject and material of the classification. The thematic unit imposes itself in each type of classification, and these types can be summed up in prominent titles:

A) Artificial Classification: This is a process that we set ourselves, in order to reduce multiplicity to a coordinated, organized unit built for a specific purpose. This artificial classification is present in the arrangement of dictionaries and names, and the arrangement of letters from A to Z. The aim of this classification is procedural; it makes it easier for us to remember the surrounding things.ⁱ The artificial classification is not concerned with precise and essential knowledge of the nature of things, nor even stating their properties and incidental characteristics. We use it to arrange things and put them in a certain order for a practical purpose that helps us understand the nature of things (*ʿAlī ʿAbd al-Muʿṭi* 1984).

B) Natural Classification: Here we find coherence (unity) achieved and present in things, and by arranging things on a system; the basis of which is knowledge of their properties and necessary relations. This is what we can call scientific classification, as it highlights the system of entities according to their essential characteristics based on their essence, such as classifying sciences according to their subjects. This is one of the most important classifications, as the methodologist considers this type of classification the secret of science and its progress (*Mābir ʿAbd al-Qādir* 1985). In this classification, we find two types of classification:

i) Structural classification, which is concerned with classifying things and structures.

ii) Functional classification, which is concerned with classifying the functions of these structures and their roles.

Apart from possessing defining types and descriptions, we also recognize that the reference point of the classification holds significant and unavoidable significance. This reference point forms the foundation for the classification process, with the classification's objective shaping the attributes of the categorized material and its inherent characteristics. For instance, classifying a flat hammer together with a peen hammer (despite their mechanical and size similarities) would not permit interchangeable usage between the two. Consequently, the task of classification carries crucial importance in shaping perceptions, facilitating predictions, and constructing knowledge with accuracy.

C) Classification of Sciences: The classification of sciences is built on the principle of affiliation. The different structures that appear segmented soon prove some kind of overlap through analyzing these structures and knowing their similar or converging contents. For example, we find the interaction of physical components that form for us chemical elements or other more complex physical elements as we find it in astronomy. And from the formation of chemical elements and their interaction at multiple levels, the biological structure appears to us. And from the interaction of biological components, we move to interactive levels of social components... and so on to higher levels. Each included structure is a tool for the level that follows it, embodying what the philosopher "Taha Abdel Rahman" called the "mechanism" (*Taba* 2007), which is an additional property, every science participates in the collection of another. Every science integrated into another science is one of its tools. If the integration of arithmetic into jurisprudence (*Fiqh*) makes it a tool for it; then the integration of Sufism into ethics makes it a tool for the latter. Thus, the mechanism becomes a feature that is attributed to the sciences from the side of their use in others, so that if this use is removed from them, they become sciences intended for themselves. Thus, every science is intended for itself from one side and a tool for others from another side (*Taba*).

In addition to the aforementioned classification principles, there is a need to distinguish between the intellectual structures representing things (names or identities), and the actual intellectual structures (mechanisms, actions, and changes) on the other hand, as well as distinguishing between their partial structures and their comprehensive structures. Every classification work requires clarification of the classification basis on which it is built, as well as determining the function and purpose of the classification.

The basis for classifying sciences in the traditional philosophical orientation

When referring to the foundation of classification, we're discussing an exploration that goes beyond the endeavors of thinkers and philosophers in categorizing sciences. This exploration entails delving into the profound philosophical underpinnings governing the classification of sciences, as well as the genuine inherent nature of the constituent elements and intricacies of the visible process – in other words, the scientific subject forming the bedrock of the classification itself.

These foundations or premises were of a philosophical cognitive evaluative outlook; they are mainly related to knowledge and its connection with moral value, or of a comprehensive existential nature. Through a simple look inside cognitive classifications, we notice the same philosophical trends that we find within the theory of knowledge at each classifier or intellectual orientation based on a shared philosophical vision.

We will begin presenting the classification bases at each intellectual orientation; with the philosophical intellectual orientation the sciences by *Al-Kindi*, *Al-Farabi*, and *Ibn Sina*, as well as the *Ikhwan Al-Shafa* (Brethren of Purity), who divided sciences according to the capacities and abilities of the mind, starting with what is known as the classification of the traditional philosophical school.

Al-Kindi, the trailblazer in the Islamic classification of sciences, introduced a distinctive Islamic perspective to his categorization. Notably, his classification efforts coincided with his arrangement of Aristotle's books. Within this framework, *Al-Kindi's* approach was uniquely influenced by the contributions of Islamic civilization, particularly the surge of intellectual revival sparked by the teachings of the Holy Quran within the Islamic community. This context drove him to incorporate religious sciences, a hallmark of Islamic thought, into his classification system (*Al-Khafadi* 1977).

Despite *Al-Kindi's* being influenced by Peripatetic philosophy like other philosophers who came after him, he demonstrated an Islamic mindset; which stirred up that philosophy and created a reaction that produced a new compound and a new thought. The remarkable thing about *Al-Kindi's* classification of sciences; is that he surpassed the Aristotelian classification in several matters including:

He prioritized mathematics over logic, highlighted its importance, and made it precede natural science in education.

He added to Aristotle's classification of sciences, Islamic sciences based on revelation.

Thus, *Al-Kindi* deserved to be considered as a guide in the classification of sciences for those who came after him as science classifiers.

In *Al-Kindi's* discussions about deriving utility from knowledge and its outcomes, especially as he delved into Aristotle's works on ethics, a discernible pattern emerges. *Al-Kindi's* methodology centers on grasping the objectives and intentions inherent in various sciences. This approach reflects his inclination to comprehend sciences through the lens of their overarching goals and purposes. He discusses the goal of each science after mentioning the tackled sciences. *Al-Kindi* says: "If we present what we have researched on the books of Aristotle as a help to understand them, then knowing the goal that it aims at gathers its strength in striving towards it and thinking about it, so his determination does not weaken in striving" (*Al-Kindi* 1950). So *Al-Kindi* here links knowledge to behavior, and knowledge to action, as the goals of knowledge are practical goals primarily related to the ethics that should be manifested in the behavior of the scholar and learner.

What stands out in Al-Kindī's classification is the omission of fields like medicine and chemistry from his endeavor to categorize human knowledge. This omission is particularly notable considering that his classification was formulated during his examination of Aristotle's works.

Al-Fārabi, an esteemed scholar with a specialization in the classification of sciences, devoted his renowned work "Enumeration of the Sciences" to this subject. In the book's introduction, he articulates his intention, stating, "Within this volume, our purpose is to list the widely recognized sciences, comprehending the entirety contained within each discipline, the subdivisions of each, and the collective essence encapsulated within every subdivision" (*Al-Fārabi* 1968).

Al-Fārabi undeniably upheld the commitment he outlined in the introduction of his book, effectively showcasing his expertise in the realm of classification. He laid the groundwork for defining the connotations of words and did not stop at that; rather, he elaborated on it by providing examples that define each kind or species. "*Al-Fārabi*'s" classification of sciences differed from "Aristotle's," by dedicating a special section to the Sciences of Islamic *sharī'ah* related to religion, the Arabic language, and its literature.

The basis of *Al-Fārabi*'s classification was rooted in his theory of happiness, as expounded in his other works such as "Attainment of Happiness" (*Tahṣīl al-Sa'āda*) and "Alerting to the Path of Happiness" (*al-Tanbīh 'Ala Sabīl al-Sa'āda*).

"*Al-Fārabi*" divided the sciences into: theoretical and practical, based on whether knowledge is sought for its own sake or if it is sought for an end. The practical knowledge according to "*Al-Fārabi*" is the knowledge that we intend to achieve personal intrinsic benefit from, or as the philosopher Immanuel Kant expressed it: "Act as if what you do could become a universal law of nature" (Kant 1980).

The purpose of practical knowledge is to comprehend tasks that need to be undertaken and possess the competence to execute the virtuous choices among them (*Al-Fārabi* 1949). The purpose of theoretical knowledge is to complete the self with knowledge of the existing things that humans do not act upon, to exercise the self on virtues and to avoid vices (*Al-Fārabi*).

The philosophical concept attributed to "*Al-Fārabi*" was initially put forth by "Aristotle" prior to him. However, "*Al-Fārabi*" extended this notion by incorporating theoretical sciences and according significance to logic as a distinct discipline, serving as a gateway to all sciences. Notably, he integrated logic into his classification of sciences, a departure from "Aristotle" who did not give it the same attention.

In "*Al-Fārabi*'s" classification of sciences, he succeeded in incorporating the societal and civilizational dimension that he aimed to portray as integral to achieving happiness in both the present life and the afterlife. "*Al-Fārabi*" says: "The aspects of human endeavors that, when present within societies and urban communities, lead to attaining happiness in the current life and ultimate contentment in the life to come, can be categorized into four main types: theoretical virtues, intellectual virtues, moral virtues, and practical skills." (*Al-Fārabi* 1981). And by theoretical virtues, he means those sciences whose goal is the acquisition of existences in the mind.

Then he examines the intellect, considering it one of the faculties of the soul and the most noble among them. From the intellect, one deduces "To discover from its other principles that are not material and will not be material in any case." (*Al-Fārabi* 1981) The intellect, therefore, needs principles through which it can attain the highest perfection, beyond natural principles. These contrasting principles are the subject of divine knowledge. Thus, it can be concluded that *Al-Fārabi* aimed, through his classification, to build a civilizational model based on divine wisdom, leading to happiness in both the worldly life and the hereafter.

From his philosophical endeavor, we can infer that his primary intention was to facilitate a connection between humans and the divine, while also striving to establish a city or an ideal community under the governance of God (*Bin 'ad al-'alī* 1979).

The influence of the Aristotelian approach is evident in *Ibn Sina*'s classification. His vast and comprehensive erudition is evident across diverse fields, including philosophy, Sufism, dialectics, medicine, and natural sciences.

Similar to *Al-Fārabi*, *Ibn Sina* also collected abstract theoretical sciences alongside practical sciences (as in Aristotle's classification) and added religious sciences to the practical section.

As understood from his definition of wisdom, "It represents a cognitive artistry that individuals utilize to attain a holistic understanding of existence within themselves, along with the necessary principles for dignified action. This process empowers them to become a rational microcosm that mirrors the broader external world, thereby preparing for eventual transcendence and ultimate fulfillment in the afterlife" (*Ibn Sina* 1908). He held the belief that attaining perfection for the soul goes beyond the pursuit of rational knowledge alone; it also entails diligent preparation for the realm of the hereafter. This aspect was not included in the practical sciences according to Aristotle, which encompassed ethics, politics, and household management.

By the same token, in the theoretical section, we find that *Ibn Sina* placed the science of monotheism within the realm of theoretical sciences, treating it as a philosophical science, influenced by the discussions of theological knowledge, and he did not include Islamic sciences in his classification of sciences.

Regarding the classification of sciences and knowledge by the Brethren of Purity (*Ikhwan Al-Ṣafā*), they believed that sciences represent a human need and intellectual necessity with inherent value sought by seekers of knowledge. They

mention the different kinds of sciences as a guide for knowledge seekers in pursuing their objectives and to navigate their requirements.

The fundamental basis of the classification presented by the Brethren of Purity is evident. It focuses on the value of sciences and their effectiveness in human life.

It is clear in the division made by the Brethren of Purity the Pythagorean influence, particularly in prioritizing mathematics over other sciences and placing arithmetic before geometry (*Jalāl n.d.*).

What sets the Brethren of Purity's classification apart is their inclusion of political science within the domain of divine sciences. They further divided this particular discipline into five distinct categories: prophetic politics, royal politics, special politics, and self-politics. The reason for this inclusion and division is the desire of the Brethren of Purity to reform religious laws through philosophy and by its means (*Jalāl n.d.*).

Through their tripartite division of sciences: mathematical, then jurisprudential, and then truly philosophical, the aim of the debate between the Transmitted Sciences (*al-'ulūm al-'aqliyyah*) and the Intellectual Sciences (*al-'ulūm al-'Aqliyyah*) becomes apparent. Given that philosophy pertains to the intellectual field which seeks reasoning in thought, while the aspect of jurisprudential sciences is part of the Transmitted Sciences.

In essence, the classifications presented have predominantly centered on the realm of philosophical rational sciences. A substantial portion of various knowledge disciplines finds their origins and foundations in philosophy, closely linked to the theory of knowledge, which, in turn, emerges from the components of human perception. These classifications, organizing sciences based on distinct cognitive faculties such as thought, action, and imagination, are deeply influenced by Greek philosophical traditions, albeit to varying degrees.

A common thread among these classifications is the division between practical and theoretical sciences. The latter encompass disciplines such as theology, mathematics, and physics, whereas the former span areas like ethics, civil policies, and household management. This categorization sometimes neglects various Islamic sciences. Nonetheless, a common principle among these classifications is their commitment to upholding religious truth and guiding societal progress toward achieving human well-being in both earthly life and the hereafter.

What is notable about this intellectual direction is its role in introducing the classifying thought into the arena of Islamic thought as a systematic work concerned with organizing human knowledge in a tightly logical coherence. This thought, which later expanded with the expansion and completion of Islamic sciences, led to the emergence of a more independent and mature vision, which is the vision of what is termed the fundamental religious school in the works of *Al-Ghazālī*, *Al-Tanḥīdī*, *Ibn al-'Akfānī*... and others.

The basis for the classification of sciences in the foundational religious orientation:

There is no doubt that anyone contemplating classifications within the foundational religious school would realize that their structure is almost liberated - in its general structure and in its connections – from the Greek influence, which appeared clearly in the intellectual orientation in their classification of sciences. The concept of the binary division into theoretical and practical differed in these classifications, and the arrangement that prioritized abstract sciences was limited.

Indeed, it's important to underscore that the religious school represents the culmination of an educational journey. Its classification was not merely an arrangement and division of human knowledge; as much as those classifications aimed to empower religion, either at the theoretical level based on understanding or at the level of action according to the dictates of religion, i.e., behavior.

The most prominent evidence of affirming the ultimate meaning of religion is what the authors referred to in distinguishing between commendable sciences and reprehensible sciences, and confirming the right of divine knowledge to honor. This knowledge, which is based on the balance of reason and *sharī'ah*, reflected a clear Islamic ideological dimension with an educational method aimed at teaching sciences and acting according to their requirements.

When we examine *Al-Ghazālī*'s classification in his work "The Beginning of Knowledge" (*fāṭḥat al-'ulūm*), it becomes evident that he organizes his book into distinct sections. The initial section discusses the significance of knowledge, teaching, and learning. In the subsequent section, he delves into the imperative individual and comprehensive duty regarding sciences. Another segment is dedicated to articulating understanding and discourse derived from religious sciences, while also addressing knowledge concerning the hereafter and the temporal world. Another section sheds light on what the general populace perceives as religious sciences, highlighting the nature of undesirable knowledge and its worth. *Al-Ghazālī* further explores the etiquette of educators and learners, distinguishes between knowledge and scholars, and establishes the discerning features between scholars of the worldly realm and those of the hereafter. Lastly, he delves into the intellect, its virtues, subdivisions, and the content within it. The titles of these sections conspicuously reveal *Al-Ghazālī*'s religious and moral orientation in his classification of sciences. He accentuates the importance of learning and teaching as virtues in themselves, serving as pathways to the hereafter and avenues for drawing closer to the Divine.

From his standpoint, the virtue of knowledge and teaching transfers people from the limit of barbarism to the limit of humanity "Without scholars, people would become like animals, meaning that through teaching, they move people from the limit of barbarism to the limit of humanity" (*Al-Ghazālī* 2005).

This is what prompted *Al-Ghazālī* to classify sciences into commendable and reprehensible ones, because genuine knowledge is that which uplifts individuals from the brink of chaos, disturbance, and barbarism to the phase of human happiness; that happiness which is achieved by being closer to God.

Hence, *Al-Ghazālī* tackles most of the professions and industries that regulate the affairs of this world; considering them as a path to the afterlife, in a form in which *Al-Ghazālī* revealed an internal aesthetic basis, as all sciences aim for human happiness in this world and the hereafter; which he expressed in his division for the knowledge of the hereafter: by the knowledge of disclosure and the knowledge of transaction.

This is the same concept he presented in his classification in his book "The Lower Message (*al-Risāla al-Dīniya*)" when he divided practical knowledge into: The Right of Allah (Pillars of Worship) and The Right of Worshipers (Categories of Customs) (*Al-Ghazālī* 1924)

, and in the same book, "*Al-Ghazālī*" defended intellectual knowledge when he divided knowledge into Sharia and intellectual knowledge (*Al-Ghazālī* 1924), thus not ignoring it.

We can easily understand that Sufi dimension or the Sufi foundation of knowledge, and the way of acquiring it in the conclusion of "The Lower Message (*al-Risāla al-Dīniya*)" (*Al-Ghazālī* 1924) and likewise in the context of his book "The Deliverer from Misguidance (*Al-Munqidh min al-ḍalāl*)" which is a summary of the spiritual experience that Al-Jīlī as well as his Sufi experience, which appeared in the transition from pure objectivity "Theoretical Mathematics" to end with pure subjectivity with a personal psychological hue "Sufism", Al-Ghazālī says: "Transcendent knowledge (*al-'ilm al-ghaybi al-ladunī*) is stronger and more authoritative than acquired knowledge obtained through learning." (*Al-Ghazālī* 1924).

Thus, the scientific concept of knowledge for "*Al-Ghazālī*" is a purely religious concept, as a scientist is one who comprehends and perceives the distinctions between what is permissible and forbidden in the eyes of God, and therefore the basis of his classification of sciences was based on knowing the real knowledge and reaching it, which is the demand or goal he hoped to reach; the real knowledge to him is the knowledge of God, His angels, His books and His messengers, and the knowledge of the way leading to these sciences. (*Al-Ghazālī* 1924)

As far as "*Al-Ghazālī*" ended up with Sufism in his division; "*Al-Tamhīdī*" also ended in his enumeration of sciences in terms of its ethical value content, and he was in his arrangement starting with the mind and ending with the heart, the first science he started with in his attempt is jurisprudence (Al-Fiqh), which is one of the most rational religious sciences.

We can say that "*Al-Tamhīdī*" began with contemplation and ended with action, and between them he inserts the Sunnah (Prophetic tradition) and Qiyas (analogical reasoning), which are two methods of reason in dealing with the sciences of Hadith. He seconded "*Al-Ghazālī*" in his defense of the sciences of reason and their relationship with *shari'ah*, where he said at the beginning of his message: "What has inspired me to raise this concern and compelled me to make this claim, is the saying of one of you that logic has no entrance to jurisprudence (*Al-Fiqh*), philosophy has no connection to religion, and wisdom has no influence on legal judgments." (*Al-Tamhīdī* n.d).

Reason and logic have their foundation and essential place in the system of religion in general, and the details of Sharia in particular. Then he mentions what "*Al-Ghazālī*" mentioned about the value of knowledge, its honor, its defense, and its elevation, "*Al-Tamhīdī*" says: "It has preceded in the matters of correct minds, and has been established in the introductions of clear hearts, that knowledge is nobler than ignorance, rather there is no honor for ignorance, so anything else is nobler than it, because ignorance is nothingness, as such was said, and existence is nobler than nothingness, and health is nobler than sickness." (*Al-Tamhīdī* n.d).

When it comes to honoring knowledge and its value, "*Ibn al-'Akfānī*" signifies his book, in which he classifies knowledge as "*Irshād al-Qāṣid ilā 'Asnā al-Maqāṣid fī 'Anwā' al-'Umum*" ("Guiding the Seeker to the Best of Goals in the Types of Knowledge"). His intention was: "To know the condition of each science on its own, and its rank compared to other sciences, and the condition of the scholar in it, and whether it is beneficial for achieving useful perfection in the hereafter and manners that benefit him in his livelihood" (*Ibn al-'Akfānī* n.d) Hence, knowledge is directed towards securing the happiness of man in both the present existence and the afterlife. This principle aligns with *Al-Ghazālī's* classification of sciences and serves as the foundation for the religious school as well.

"*Ibn al-'Akfānī*" mentioned that the purpose of authoring his miniature encyclopedia of knowledge was educational, as he said in the introduction to his book: "After that, there is a need to perfect our human souls; in their theoretical and practical powers, and if that is the means to eternal happiness" (*Ibn al-'Akfānī*).

He then transitions to another introduction about knowledge and its Islamic religious dimensions, spanning about thirteen pages (*Ibn al-'Akfānī*), in which he discusses educational principles and theories; which he sees as sufficient for the "completion of human souls". "*Ibn al-'Akfānī*" categorized human knowledge and sciences into two main types, and divided each type into general major sciences; each contains total subjects, which distinguish each science from another. He then divided each major science into its purposes, from which sub-sciences branch off. In the section on

practical wisdom sciences, he pointed out that it is through the purification of the soul; by acquiring virtues and avoiding vices, within the overall purpose, which is eternal happiness.

In his division of divine knowledge, "*Ibn al-'Aḳfāmī*" demonstrated a philosophical, intellectual vision when mentioning its parts; through contemplating the principles of sciences and proving the existence of God Almighty, essence and existence, and proving the abstract essences of intellects... He then proceeds to divide the sciences of *shari'ah* based on the correct belief; which must be believed – as he says – and the acts of worship that bring one closer to God Almighty, which must be performed and adhered to, and the command to virtues, and prohibition of vices, which must be accepted (*Ibn al-'Aḳfāmī*). This reinforces the stance that "*Ibn al-'Aḳfāmī*" and those preceding him within the religious school emphasized, establishing the connection between reason and *shari'ah*, wisdom and *shari'ah*, as well as philosophy and religion.

Therefore, here is unanimous consensus on:

The imperative nature of knowledge and its advantages for humanity.

The essentiality of acknowledging authentic knowledge, actively pursuing it, and uncovering its concealed aspects.

The requirement for harmony between reason and religion, as well as the manifest and concealed elements in delineating sciences.

The Basis of Classifying Sciences in the Scientific Direction (The Scientific School):

Undoubtedly, the classification of sciences by the scientific school stands out distinctly from its precursors, notably leaning towards a greater degree of comprehensiveness and sophistication in its classification. One contributing factor could be the progression and dissemination of knowledge, as this intellectual approach naturally emerged at a later point than its predecessors.

In this context, those classifications representing this direction - have shown great comprehensiveness for human knowledge; manifested in various sciences that they handled in detail, mentioning its branches, and the most important classifications therein. Perhaps the most distinguishing feature of the scientific school in the classification of sciences is the encyclopedic thought or encyclopedism, which was adopted as a method in dealing with those sciences; seeking all branches of science and its intricacies.

In addition to that, there was a directive vision in education, teaching and learning, which produced bibliographic work delegated with dividing scientific classifications according to their correct framework. It is a vision that proposes a civilizational dimension concerned with human happiness and the reasons for the progress of life.

For instance, "*Ibn Khaldūn*" views the imparting of knowledge from the perspective that it encompasses self-sustaining skills-some catering to livelihoods and others addressing intellectual pursuits. According to him: "Crafts are also divided into: those that are specifically necessary for livelihood, whether necessary or not, and into those related to ideas; which are human characteristics of sciences, crafts, and politics." (*Ibn Khaldūn* 1979).

Then, "*Ibn Khaldūn*" sets a law for obtaining a craft and encompassing its principles: "Mastery in science, and proficiency in it, and possession of it, are only obtained by gaining a knack in comprehending its principles and rules, and understanding its problems, and deriving its branches from its roots. And unless this knack is obtained, mastery of that accessible craft is not achieved." (*Ibn Khaldūn* 1979).

Based on the knack of deriving branches from roots, and encompassing the principles of science and its rules; came the encyclopedic classification of both "*Tashköprüzade*" and "*Khalifa, Hāji*"; the latter who followed the path of "*Ibn Khaldūn*" in considering science among crafts, and crafts cannot be completed or developed except by human civilization) (*Ibn Khaldūn* 1979), as "*Ibn Khaldūn*" sees. These crafts that are obtained by education, enable the group to achieve livelihood and comfort.

We have seen how both "*Ibn Khaldūn*" and "*Khalifa, Hāji*" have dedicated long pages to talk about the mother of crafts (practical) that are obtained through education, and which are necessary for civilization, such as agriculture, construction, weaving, medicine, writing, papermaking... etc.

"*Ibn Khaldūn*" dealt with all values, from the value of educational practice to the value of implementing it, according to an Islamic vision; the essence of which is to benefit from what God Almighty has made available to man in the universe, and the value of man as an essential element, thereby achieving civilizational succession in the light of the guidance of the Holy Book (*Qur'an*).

This Islamic perception appeared in "*Ibn Khaldūn*" when he traced various traditional (*shari'ah*) sciences to a single principle where all sciences integrate. He says, "...The types of these traditional sciences are numerous; because the accountable person is obligated to know the imposed rules of God Almighty, which are derived from the Book (*Qur'an*) and the Sunnah by the text, consensus, or affiliation.

It is necessary to look at the Book (*Qur'an*) by first explaining its words, and this is the science of interpretation (*tafsīr*), then by attributing its transfer and narration to the Prophet (peace be upon him) who brought it from God, and the differences in the narrations of the readers in reading it, and this is the science of Quranic readings, then by attributing the Sunnah to its owner, and talking about its narrators, knowing their conditions and their trustworthiness; to trust their

news with the knowledge of what should be acted upon. This is the science of *Ḥadīth*, then it is necessary to derive these judgments from their origins in a legal way; to provide knowledge on how to derive; and this is the fundamentals of jurisprudence (*uṣūl al-fiqh*), after this the result is achieved by knowing the rules of God Almighty in the actions of the accountable; and this is jurisprudence (Fiqh), then the obligations are either physical, or heart-related; which is concerned with faith and what must be believed and not believed; these are the faith beliefs in the self and the attributes and matters of resurrection, bliss, torment, and destiny, and arguing about these with rational evidence is the science of theology (*ʿilm al-kalām*), then looking at the Qur'an and *Ḥadīth* must be preceded by linguistic sciences because it depends on them; they are types so there is the science of language, grammar, and literature ..." (*Ibn Khaldūn*).

This unifying view of the sciences, both in content and methodology, is considered to be one of the reasons for the creativity of Islamic civilization scholars and their greatness, where the scientist among them was more like an encyclopedia that includes more than one specialty in the branches of knowledge (Bāshā 1999).

Likewise, "*Tashköprüzade*" demonstrated his approach in uniting the sciences within his "Unifying the Sciences", saying: "Know that the belief sciences are either related to the transfer, understanding the transferred, confirming it, and constructing it with evidence, or extracting the derived rules, the transfer if it is what the Messenger brought through revelation, it is the science of recitation, or what emanated from his person backed by infallibility, it is the science of narrating the *Ḥadīth*, and understanding the transferred if it is from the words of God Almighty then it is the science of interpreting the Qur'an, and if it is from the words of the Messenger then it is the science of *Ḥadīth* knowledge, and confirmation is either opinions, it is the science of the fundamentals of religion (*Uṣūl al-dīn*), or actions, it is the science of the fundamentals of jurisprudence (*uṣūl al-fiqh*), and extracting from its evidence is the science of jurisprudence (*Al-Fiqh*)" (*Ṭash* 1985).

Ibn Khaldūn also placed rational sciences within a scope where they were continuous with *sharīʿah* sciences and integrated with them. For example, "*Ibn Khaldūn*" considered the science of inheritance (*Al-Fara'id*), which is a branch of Islamic jurisprudence, as part of the numerical sciences. In the same vein, "*Tashköprüzade*" includes all rational sciences as branches of *ʿilm al-kalām* (Islamic theology), which is a religious science, as it uses its issues to argue for the principles of faith.

Undoubtedly, the three classifications share the unification of the scientific perspective. They share the same goal of perfecting human soul; such perfection can only be achieved by recognizing truths and gaining knowledge from the Qur'an and the Sunnah. All of these are encompassed within the service of religious truth and the purification of the soul to achieve eternal happiness.

Therefore, the objectives of knowledge are noble, combining both the scientific and theoretical, ethical and pragmatic, and the happiness of this world and the hereafter. From this perspective, education is a continuous attempt to develop human intellectual, spiritual, physical, and emotional capabilities, leading them towards the aspired perfection.

"*Khalīfa, Ḥājī*" says, "The completion of human souls in their theoretical and practical faculties can only be accomplished through knowledge of the realities of things, and that which is a means to it. And through this knowledge, virtues can be achieved, and vices can be avoided, as it is the way to eternal happiness. There is nothing uglier than a human who neglects himself and deprives his soul of virtues, despite Allah's bestowal of speech on him and the acceptance of learning etiquette and sciences. The wise legislator encouraged its acquisition." (*Khalīfa n.d*).

"*Khalīfa, Ḥājī*" connects his theory of education and teaching to the hinge of science classification, which is based on the standard of recognizing sciences and achieving human perfection. He says, "Since humans need to complete their human souls, they need to learn those sciences and what serves as a means to them. Firstly, they need to understand the types of sciences so they can achieve this purpose, then they need to understand the categories of books and their ranks, to be aware of their status and differentiate between the sciences and books, thus knowing the best and most reliable ones..." (*Khalīfa*).

Here, "*Khalīfa, Ḥājī*" refers to the science of classifying sciences and its virtue and links it to the perfection of the human soul in its quest and mastery of sciences, in line with those who preceded him. I refer here to "*Tashköprüzade*", who considered the classification of sciences as an independent science when he mentioned it while dividing sciences and counting it among the branches of divine science (the first branch). "*Tashköprüzade*" says, "The science of classifying sciences is a science that investigates the progression from the most general subjects to the most specific, thus determining the subject of sciences subsumed under that generality." (*Ṭash*)

"*Tashköprüzade's*" classification is considered the most comprehensive classification work. Most classifications after him were derived and copied from his work. He compiled the principles and branches of various sciences and even went so far as to provide biographies of the authors of science and art books, as well as proverbs, stories, and riddles. He certainly benefited immensely from his predecessors, but he only mentioned "*Ibn Sīna*" and his excellent treatise (*Ṭash*), ignoring "*Ibn al-Akfānī*", who he followed in his classification.

His classification also showed some influences from the views of "*Abū Ḥamid Al-Ghazālī*", in his explanation of the sciences related to purification, which is the fruit of practicing science, as well as his mention of the reprehensible and

praiseworthy sciences. Hence, his classification is considered the most comprehensive of classifications considering the cognitive accumulation in arranging and organizing different sciences.

Additionally, it remains to point out that the philosophy of classifying sciences among these scholars, and most Muslim thinkers before them, ends with stating the ultimate goal: knowing God Almighty and acknowledging His guidance, which marks both the inception and conclusion of every earnest endeavor in this world, whether it pertains to practical matters or matters of cognition... " *Khalifa, Hāji* " says, "The purpose of knowledge, teaching, and learning is the knowledge of God Almighty, which is the ultimate goal and the chief form of happiness, and is expressed by the knowledge of certainty." (*Tash*)

With supreme knowledge, man is granted certainty, which is the pinnacle of knowledge, and happiness, which is the pinnacle of human pursuit. Hence, we can say that this intellectual direction, crowned by its predecessor, has carried within its intellectual structure and its precise statistical treatment of sciences a dimension in civilizational guidance; by first, rationalizing knowledge, then by prioritizing education, and focusing on life, and ultimately delving into the factors underlying eternal happiness.

CONCLUSION AND RESULTS

After we've gone through the discussions of this study in which we approached the foundations of the classification of sciences in Islamic thought, that philosophy that was founded on precise and objective observation of the structure of knowledge and sciences; through a productive Islamic perspective which is based on a set of comprehensive concepts of the universe and human issues; we were able to crystallize a general concept of that philosophy which is based on an Islamic foundation for the process of classifying sciences by documenting the religious text whose spirit flowed in any classifying work, hence came the view that reconciles between the rational and the traditional, and between the material and spiritual, as the civilizational interest was a prominent feature in the cognitive pattern of the classifications of Muslim scholars who showed a scientific spirit that combines the reading of revelation and the reading of the universe.

The presented information has made it evident that Islamic thought had a methodological forehead with a comprehensive civilizational vision; this methodology that appeared in the details of the structural arrangement of various sciences known to the Islamic intellectual environment and was clearly represented in the educational orientation; which was shown by Muslim philosophers and their scholars in the form of reconciling reason, tradition, and conscience in dealing with sciences.

Also, the concept of science in the philosophy of classification of sciences among Muslims is related to the principle of happiness and morality; which is a response to the call of Islamic monotheism in its far-reaching dimensions; which are related to earning and striving, and the building of the earth and the succession therein. Science had its own rules and methodological rules; that were formulated by the experiences of Muslim scholars in their deep view inspired by the Islamic religious text; and open to the experiences of others and their achievements.

Undoubtedly, this view has influenced the course of the Islamic scientific movement, and established a solid scientific philosophy with Islamic civilizational dimensions.

On this basis, we can summarize the general results of the study as follows:

- The study of religious philosophical thought, and the regulatory scientific product of Islamic civilization requires the crystallization of the correct framework for this kind of work, as it is not possible to separate any intellectual product from its historical roots for what it carries in its folds of the landmarks of the accumulated cultural heritage through the ages in its geographical, natural and social environment, and the subject of classifying sciences is that general philosophical research in which cultural and ethical dimensions are integrated; these dimensions reflect all intellectual characteristics.
- Severing Muslims from the amalgamation of Greek and Islamic cultures led to an autonomous and eminent philosophy. This philosophy was characterized by a harmonious fusion of science and religion, encompassing a comprehensive engagement with various fields of knowledge. They not only made significant contributions to these sciences but also rectified misconceptions and introduced substantial enhancements to methods of study, experimentation, and laboratory practices.
- The method of thinking in the field of classification of sciences adopted by Muslims was the principle of cognitive accumulation or cognitive methodological overlap; almost every attempt to divide sciences was based on its predecessor, interacting with it.
- This method has produced the idea of unifying sciences; where all sciences in the Islamic vision became on a form of unity and harmony, and this principle in unifying the sciences was built on the unity of doctrinal thinking; which governs the mind in its general endeavor; where it runs on a unifying principle in interpretation and analysis.
- On this basis, Muslim scholars and thinkers recognized the legitimacy of the interaction of sciences with each other, and hence this interaction and overlap among the sciences contributed to the direction of education and authoring towards encyclopedism.

- The classification work among Muslims was also based on a set of mental, religious, and educational functions. The educational orientation was most prominently represented in the recent period of completion and maturity in various sciences, where many classifiers emerged who laid the foundations, rules, and conditions for the process of education and learning; as long as educational work is a continuous endeavor at the heart of the civilizational activity of the nation.
- Thus, the educational work is defined in the Islamic intellectual methodology; which integrates rational sciences and Sharia sciences in correcting the method of thinking, in order to achieve the method of succession (*Manhaj al-Khilāfah*); which starts from a comprehensive civilizational vision that emanates from the spirit of Islamic guidance that is concerned with human perfection.

Arguably, the most notable cognitive result stemming from the philosophy of classifying sciences is the formulation of an Islamic scientific methodology marked by unique intellectual attributes. This methodology played a significant role in the pioneering Islamic scientific movement witnessed during the golden ages of Islamic civilization, which still awaits its resumption and further development.

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