

# The concept of Sunni divine connotations in different fields of science.

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## Abstract :

Defining the concept of a thing is considered one of the most important stages and steps that a researcher may undertake. Therefore, working on the concept as a starting point is the most difficult and challenging task. It is not easy to grasp the concept in its initial purity without engaging in a cognitive excavation to uncover its paths and implications, as well as its embedment in textual texts. In fact, dealing with the concept signifies a signal and a space for the emerging cognitive questioning that arises from the eager desire to attempt to find an entry point into the heart of "norms /sunn ". Scholars have paid great attention to the concept of norms to the extent that it has become a commonly used term, especially among scholars and late thinkers. Through this paper, we have attempted to explore the concept of divine norms by highlighting the various implications of the concept of norms. We have also addressed the concept of divine norms in terminology, clarifying the concept of norms in Islamic and human sciences, as well as in psychology, sociology, and philosophical thought.

**Keywords:** norms, divine norms, implications of the concept of norms, law, psychology, sociology, philosophical thought.

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## Introduction:

The Islamic community today is living in a reality that is strange to its religion and glorious history. It is a reality of confusion, humiliation, turmoil, civilizational defeat, social, economic, political, and cultural deterioration that has affected all aspects and sectors of life. The Islamic nation has found itself at the bottom of the ranks, deserving the humiliation and occupying a position of inferiority in the global order. This decline and Islamic-Arabic backwardness, if we may call it so, have been attributed by the advanced world or the so-called developed North, as referred to by historians and geographers, What is the concept of the connotations of divine norms in various fields of knowledge? To answer this question, we divided the research into:

I. The connotations of the concept of norms.

## I. Connotations of the concept of norms

### 1-1 The phonetic connotation of the concept of norms:

Here, I intended for the definition not to be limited to the commonly used lexical connotation in research and academic dissertations. I attempted to convey the meaning of "norms" phonetically and inflectionally, hoping that it would be perceived as a virtuous practice to be followed and emulated. It is worth noting that my supervisor, Dr. Omar Haidousi, and Ms. Saad Koreim have preceded me in this innovative approach, as published in an article in the Islamic Knowledge Magazine<sup>1</sup>.

The phonetic connotation is derived from pronunciation patterns, the nature of certain sounds in speech, variations in intonation, and speech inflection<sup>2</sup>.

1- Among the distinctive phonetic features of the letter "seen" (س) is that it is a dental letter, voiced fricative, hissing sound, non-stop, while the letter "noon" (ن) is a dentalized letter, nasal, non-stop consonant articulated with the tongue's tip<sup>3</sup>.

2- When the letter "noon" (ن) is pronounced, the tongue is released, making it easier for the pronunciation, which is why it is frequently used in the structure of words. There is almost no construction that lacks the letter "noon"<sup>4</sup>.

3- Al-Khalil says that if you encounter a word composed of dentalized letters and doesn't contain any other letter, then know that this word is a newly invented, non-Arabic word.

4- If a word requires the letter "seen" (س) in its construction, the letter "seen" doesn't enter the construction of the word "excellent" (أحسنه). As the letter "seen" doesn't fit between the firmness of the letter "sad" (ص) and the hissing sound of the letter "zay" (ز), it is better to omit it<sup>5</sup>.

5- The origin of the letter "seen" is based on the position of the tongue's root, while the origin of the letter "noon" is based on the tongue's tip. When they meet, the tongue moves along with them, as they are both non-stop consonants<sup>1</sup>.

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<sup>1</sup>- Sa 'ad Kurim, Quran Interpretation in the Quran, Study in Concept and Curriculum, Islamic Journal of Knowledge between 13P and Summer 1428H-2007, pp. 79-132. The article originated from research presented to the Conference on the Curriculum of Interpretation of the Holy Koran and Explanation of the Holy Talk organized by the Faculty of Knowledge of the Revelation and Humanities of Malaysia in July 2006. Professor of Koranic Studies, Moulay Ismail Meknes University, Morocco.

<sup>2</sup>- Dr. Ibrahim Anis, Meaning of Words, Anglo-Egyptian Library, p. 47.

<sup>3</sup>- Abu Abd al-Rahman al-Khalil bin Ahmed al-Farahidi, Al-Ain Book, Dr. Mohammed Al-Makhzoumi Investigation, Dr. Ibrahim Al-Samarati, Al-Hilal Library House, J1, p. 51.

<sup>4</sup>- Same, C1, p. 52.

<sup>5</sup>- Same, C1, p. 52.

6- The sound flows smoothly, and the connotation of being non-stop comes from within, as it flows along with the letter "seen" (س)<sup>2</sup>.

Likewise, norms flow within individuals and across horizons. The letter "noon" (ن) resembles soft letters in its strength for several reasons. The resonance in the letter "noon" is like the softness found in soft letters, while in the letter "seen" (س), the connotations of intensity, strength<sup>3</sup>, and the pronunciation of force embody meanings of strictness, activity, and movement. It is evident that this indicates the sternness and obligation that accompany norms, which are among its inherent fundamental characteristics. Thus, some scholars have defined "Sunna" based on its association with strength<sup>4</sup>.

"When we attempt to explore the phonetic connotations in the words of the Noble Quran, we discover a profound reality. The Quran has matched the sounds of its words with astonishingly fitting meanings that attract attention and astound the minds. It is as if the Quranic word, with its intonation and melody, paints a vivid picture with vibrant or pale colors, with transparent or dense shades"<sup>5</sup>.

"The letter "seen" (س) is one of the loud ringing sounds. Upon examination, it is noticed that it performs the task of explicitly announcing the intended message, affirming the truth. In doing so, it conveys a sense of intensity and careful consideration, which creates a strict tone and an emphatic buzz to the listener's ears"<sup>6</sup>.

Moreover, one of the connotations of "norms," whether linguistic or technical, is the meaning of "care." For example, the term "sann al-ibil" (the norm of caring for camels) signifies the act of tending to and taking care of camels. It also authenticates the meaning of intensity, as it is closely associated with the connotations of norms.

Furthermore, the sound of the letter "seen" (س) at the beginning of a word belongs to the whispered sounds, and one of its implications is to evoke a sense of awe in the hearts, with its hidden whispers, instilling a deep perception in the recipient of the severity of the situation and

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<sup>1</sup>- Source: C1, p. 58.

<sup>2</sup>- Arab Imam Abiy al-Fatah Osman bin Jinnah, Secret of Arabic Industry, Investigation of Dr. Hassan Hindawi, First Edition 1421 AH-2000, Dar Al-Kawbab Al-Science, Beirut, Lebanon, p. 440.

<sup>3</sup>- d. Ahmad Al-Ayid et al., Al-Masjem Al-Arabi Al-Basah, Arab Educational, Cultural and Scientific Organization and the Distribution of Laros, I 1989, p. 1011, quoted.

<sup>4</sup>- It was known by Wali Allah Al-Dhilawi, the world's depository powers, Hajjallah Al-Haq, A.H. 1,1415-1995, Dar Al-Bookshop, Beirut, Lebanon, pp. 35.

<sup>5</sup>- It was known by Wali Allah Al-Dhilawi, the world's depository powers, Hajjallah Al-Haq, A.H. 1,1415-1995, Dar Al-Bookshop, Beirut, Lebanon, pp. 35.

<sup>6</sup>- Mohammed Hussein Ali, Linguistic Voice in the Qur 'an, i 1, 1420 A.H. 2000, Beirut, Dar al-Mastih al-Arabi, p. 179.

the proximity of punishment. It is referred to as "seen al-wa'id" (the letter seen indicating a warning), as mentioned by Al-Qurtubi from Al-Mubarrad<sup>1</sup>.

From this perspective, the significance of such phonetic considerations becomes apparent in establishing the pronunciation of a word, as it involves the interplay and harmony between the phonetic connotation of the word and its linguistic and technical meanings.

## 1-2 lexical connotation of the concept of Sunni

The lexical connotation of the term "Al-Sunnah" encompasses various meanings, as stated by lexicographers and linguists. It includes the lexical meaning, which refers to the verbal indication and the morphological structure of the word. Ibn Jinni regarded it as a fundamental connotation that constitutes the essence of linguistic material shared in all its derivations and grammatical structures<sup>2</sup>.

The word "Al-Sunnah" has been used in multiple contexts by lexicographers, language experts, and scholars, with meanings such as method, biography, example, custom, judgment, form, face, nature, continuity, and religion.

We will attempt to arrange these meanings according to the order of the preceding lexicographers to elucidate the true connotation of the term "Al-Sunnah," the subject of study<sup>3</sup>. It should be noted that the book Al-Ayn, the first Arabic dictionary, was compiled, and no one before or after could fully comprehend its essence. Hence, it was presented as a reference for defining "Al-Sunnah."

The author of Al-Ayn states, "Sinn: refers to teeth... and Al-Masannu: the stone on which the knife is sharpened, meaning it defines... Al-Masannun in Arabic rhetoric means what adorns its circles"<sup>4</sup>. The meaning of continuity<sup>5</sup> is mentioned by Al-Kasai, as cited by Al-Shawkani in his book Irshad al-Fuhul.

Then, Ibn Al-Sakeet, the author of the oldest dictionary of meanings, states that "Sunn Al-Tariq (road)... means the remnants of the road and its shortening"<sup>6</sup>, and "Sannat Al-Ma'a 'ala Wajhay... I poured it."

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<sup>1</sup>- Yasser Ali Abdul Khalidi, Kazim Safi Hussein Al-Taei, Acoustic Bell, p. 451.

<sup>2</sup>- Manqur Abdul Jalil, Science of his origins and research in Arab heritage, Arab Writers' Union website, p. 180.

<sup>3</sup>- Hebron Al-Farahidi, Al-Ain, C 1, p. 7, with little disposition.

<sup>4</sup>- Same, C7, p. 197.

<sup>5</sup>- Mohammed bin Ali bin Mohammed Abdullah al-Shukani of Yemen, guiding al-Faqwal to realize the right from the science of origins, the investigation of Sheikh Ahmed Ezzo Enaya, T1, 1419 H1999, Damascus, Arab Book House, J1, p. 95.

<sup>6</sup>- Ibn Al-Sekit, Abu Yusuf Yaqub bin Isaac, Book of Words, Dr. Fakhruddin Qajawa, i 1, 1998, Lebanon, Lebanon Library, Publishers, Road Names Door, Women's Qualities Door, pp. 218-343.

By examining what language scholars and lexicographers have said about the definitions of "Al-Sunnah," we can conclude the following: the lexical meanings of the term "Al-Sunnah" extend to diverse domains, including the Sunnah of guidance, cosmic laws, and social customs.

### 1-3 religious significance of the concept of Sunni:

The religious connotation of "Al-Sunnah" refers to the commandments, prohibitions, and divine ordinances of Allah. This religious meaning is strongly evident in the terminological definitions of "Al-Sunnah," indicating the correlation, coherence, and robust relationship between the lexical and terminological meanings of words. Mustafa Al-Yaqoubi highlighted this by stating that "there are aspects of relevance between the terminology and its lexical origin, which do not cease to exist despite the acquisition of the word's terminological meaning"<sup>1</sup>.

### 1-4 the natural connotation of the concept of tooth

The natural connotation of "Al-Sunnah" implies nature itself, such as the flow of water or the arrival of winds in various directions. This meaning, which carries the natural aspect of the term "Al-Sunnah," is supported by a considerable number of language scholars. Ibn Mandhur in *Lisan Al-Arab* and the author of *Mukhtasar Al-Sahah* both mentioned this origin, while Ibn Faris and Al-Zamakhshari indicated the meaning of pouring water and its easy flow, as well as the movement, flow, and indicators of nature, all of which are present in the essence and reality of "Al-Sunnah".

### 1-5 The Social Significance of the Concept of Sunnah

Ibrahim Anis, in his book "The Significance of Words," states: "Each word has its own independent social connotation... and each word serves a specific function"<sup>2</sup>.

By examining the verses of the Quran in which the term "sunnah" is mentioned, we find that they refer to the social norms pertaining to individuals, nations, and communities. The definitions of "sunnah" in language dictionaries support this notion. "Sunnah" is defined as "behavior, method, custom, nation, and example." Perhaps the most comprehensive and well-known definition of "sunnah" in the works of early and contemporary scholars is "the followed example and the recognized leader"<sup>3</sup>. I would venture to say that the most peculiar definition is the mention of "deposited forces in the world"<sup>4</sup>.

One of the meanings of power is strictness and active movement, which is the foundation of both social, cosmic, and religious sunnahs. We must not overlook the strong influence of

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<sup>1</sup>- Mustafa al-Yaqoubi, Lexical Study of the Term, Journal of Terminological Studies of Fez, Institute of Terminological Studies of the Faculty of Arts and Humanities, No. 5, 2006, p. 33.

<sup>2</sup>- Kattur Ibrahim Anis, Meaning of Words, p. 48.

<sup>3</sup>- Abu Jafar Mohammed Jarir al-Tabari, Bayan Collector in Interpreting the Verses of the Koran, Investigation: Sadqi Jamil al-Attar, Beirut, Dar al-Thawr, 1420-1999, J4, p. 100.

<sup>4</sup>- Ahmad bin Abd al-Rahim bin al-Shahid and Jieddin bin al-Ghazir bin Mansour, known as Shah and Li Allah al-Dhilawi, Investigation: Mr. Al-Sabir, I, I, 1426 H-2005, Beirut, Lebanon, Dar al-Jab.

sunnahs in bringing about progress or cultural stagnation within a nation. The concept of sunnah is known in relation to individuals, nations, and the flow of events. "Sunnah" refers to the customs of past nations, and the term "custom" implies continuity, sequence, and the perpetuation of action based on a preceding example<sup>1</sup>.

## 1-6 The Aesthetic Significance of the Concept of Sunnah

Some language scholars associate the definition of "sunnah" with all qualities of beauty, such as the smoothness and elegance of a person's face, which can be enhanced by taking care of it. "Sunnah" refers to the face, its appearance, its features, and its circle. These qualities of smoothness, flow, and elegance add beauty to the face. It has been said, "The beauty of logical reasoning is as if it has been polished and adorned." Ibn Manzur conveyed this meaning.

"This meaning is connected to flow, continuity, and movement. Polishing a knife or adorning an image can only be achieved through the continuous act of sharpening and improvement, following a starting point and purpose"<sup>2</sup>. By considering the previous meanings with their different connotations, we find that the primary meaning of flow and continuity is the fundamental meaning of sunnah. This meaning is not absent from the definition, whether in the religious context, as Allah's ruling flows in creation, or in the natural context, where everything in nature flows according to laws and regulations that govern human society. In the social context, nations adopt various methods in constructing civilizations and urban development based on the customs of their past, whether positive or negative. The consideration of their consequences and the examination of their outcomes are encouraged and recommended. This is the essence of linguistic research, and it contains beneficial meanings and connotations.

From these various meanings and connotations, we can derive a set of benefits, including:

- The word "year" or "year" has been used in a citizen's speech and each time it is used in more specific terms than in the general sense. Scholars allocated it with a variety of complexities (method, example, habit, laws, words of God, laws, tissues...).
- "With multiple use during the ages and on various occasions and various environments", we find the influence of tooth running through the ages in all nations and peoples without looking at gender, colour or boring. Each in their balance whether, if there are any reasons, the inhibitions are no longer evident, the agony, the shame, the victory and the empowerment of civilized witnesses.
- "The word is made more than one meaning and is combined with more than one meaning. These multiple uses or meanings all relate in the original sense to a strong or weak connection soon or far away."

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<sup>1</sup>- See Military, Linguistic Differences, p. 226.

<sup>2</sup>- Dr. Aziz Al-Batiwi, Enni Al-Omran in Prophet's Biography, I 1, 1439 A.H. - 2018, Higher Institute of Islamic Thought, Hernden, Virginia, United States of America, p. 46.

- The Holy Koran mentions the age of the horizon, and the age of the soul, i.e., that the Sunnis are of two kinds: The enactment of physical existence, the enactment of human existence, the word of the tooth has more than the meaning of its uses, multifaceted and interrelated areas, strong communication, complementarity and mutual interrelationship, mutual reinforcement of multiple meanings in the original sense, we cannot separate the original meaning of the word in the Arabic language, nor can it separate the kinds of tooth all the creation of God, whether cosmic tooth, psychological... or legislative... Say what you want, the abundance of tooth, suggests the pureal meaning of the term "tooth", which indicates the abundance.

## II-The Concept of Sunnah in Terminology

### 2-1 Sunnah in Islamic Sciences

Through our examination of ancient and modern exegesis books and the statements of commentators in determining the meaning of "sunnah" through the verses of the Quran, we conclude that most commentators did not provide a detailed and relevant explanation of the significance of the subject of sunnah. They often repeated certain meanings and approached the concept of sunnah from a linguistic perspective. The objective meaning of sunnah as an objective unit in the Quran was overlooked. Additionally, many of the early commentators did not delve into the historical and civilizational dimensions of the sunnah. As a result, its meanings such as "way, example, custom, biography, proverbs, methodologies" were mentioned without fully considering their meaning within the entire Quranic context. This partial view neglected the comprehensive and holistic vision of the sunnah, leading to a distortion, weakness, and deficiency in the knowledge and methodology of the subject. Consequently, the ummah suffered a decline in civilization, neglecting its role in succession and development.

As for the science of hadith, the term sunnah appears in various contexts, including conveying news and information, admonition and guidance, reproach and warning, glad tidings and legislation.

In the explanations of preservers and scholars of hadith regarding the indications and meanings of the sunnah, it is described as follows: path, way, ways, biography, traditions, customs, guidance, natural disposition, and rulings.

### 2-2 Sunnah in the Human Sciences

#### A - Sunnah in the Field of Law

Muhammad Jabri states, "The Quranic divine Sunnah is a science among the sciences, utilized in all fields as a means and a guiding light that illuminates the path"<sup>1</sup>. Considering that it is a science among the sciences, it is necessary for every researcher, scholar, or practitioner of any

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<sup>1</sup>- Mohammed Jabri, *Renewal in the Science of Jurisprudence between the Divine Year and the Efforts of the Honest and the Impersonation of the Invalids*, published information.

art. Thus, it enters as radiant lamps that enlighten various disciplines. Therefore, we will delve into the field of law to observe how legal scholars express the divine Sunnah.

### Definition of Law:

**A- Linguistic Definition:** The word "law" is of Greek origin and is pronounced as "Kanun." It has been adopted from Greek into other languages, and it means a straight stick. It also transferred to Persian with the same pronunciation, "Kanun," meaning the origin of everything, its measure. It was later borrowed into Arabic from Persian, meaning the origin. Its usage expanded to refer to the principle upon which something operates, the method it follows, or the system that regulates its components. It becomes repetitive on a consistent rhythm, thus becoming subject to a constant system. In the realm of natural sciences, it is referred to as the law of gravity, and in the field of economic research, it is called the law of supply and demand<sup>1</sup>.

**B- Technical Definition:** It refers to the rules that govern the behavior of individuals in society in a binding manner, and those who violate them are punished as a guarantee for their respect<sup>2</sup>.

Considering the technical definition of law, we find that the term "rules" is also used to define "sunnah" among scholars. Similarly, punishment is imposed on those who violate the law, just as punishment is imposed on those who violate the sunnah.

From the linguistic definition of the word "law," it is evident that its origin is foreign and not Arabic. Al-Jawhari states in his dictionary, "Al-Qawanin: the singular is Qanun, and it is not Arabic"<sup>3</sup>.

According to Al-Mu'jam Al-Wasit, it is seen that "law in language is the measure of everything and its method"<sup>4</sup>.

"And as for its meaning in Latin: 'the rule and organization,' it is commonly used in the present age to refer to divine laws such as the law of gravity and the law of boiling. It encompasses the educational and pedagogical system through which individuals' personalities are developed, the social system that regulates social relations among people, and the economic system that establishes the foundations of production, distribution, and wealth exchange. It also includes a set of rules that govern our behavior in various aspects of life<sup>5</sup>.

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<sup>1</sup>- Tawfiq bin Abdulaziz al-Sadiri, Islam and the Constitution, I, 1425H, Agency for Publications and Scientific Research, Ministry of Islamic Affairs, Waqf, Da 'wah and Guidance, p. 9.

<sup>2</sup>- Same, p. 9.

<sup>3</sup>- Substance, Crown of Arabic Language and Health, p. 6, p. 2185.

<sup>4</sup>- Arabic Language Complex in Cairo, Intermediate Lexicon, C2, p. 763.

<sup>5</sup>- Younis Wahbi Ya 'uz al-Qatugani, Renovation Movement in the Legalization of Islamic Jurisprudence, Journal of Judicial Rulings and Islamic Malak Laws as an Experimental Example, 1971, Beirut, Lebanon, Dar al-Bookshop, p. 14.



If we try to compare or combine the definition of law in Latin with the cognitive definition of divine laws, we find commonalities between them. We can observe some characteristics of laws and their types, such as stability and universality. Regarding the types, the cosmic laws are represented in the definition by the law of gravity and the law of boiling, both of which relate to the material universe. We have never heard nor will we ever hear that water reached its boiling point without actually boiling. This represents a natural and constant law. The inclusiveness of the law across all social systems, regardless of their educational, pedagogical, or economic aspects, as well as the prevalence and breadth of its application in human society, is also evident.

The definition concludes by stating that the law encompasses the set of rules that govern our repeated behaviors in various aspects of life. Thus, we find that the meaning of "sunnah" is similar to the meaning of law in terms of subjecting human actions and repeated behaviors in various domains of life to the rulings of divine laws, which legal scholars and experts refer to as public law. The fundamental difference between them lies in the eternal nature of divine laws compared to the transient and ephemeral nature of man-made laws.

Based on the meaning of law according to legal scholars and experts, we can apply the term "law" to divine laws. This is why late and contemporary Islamic scholars refer to divine laws as "law" because they emanate from Allah Almighty (the supreme authority), governing individuals, communities, and the universe, both silently and articulately, willingly or unwillingly.

In this context, I would like to add some testimonies from prominent Western legal scholars who speak about the laws of Islam and its systems, which are no more than the divine laws of creation. The American researcher Hawking, a professor of philosophy at Harvard University, says: 'The path of progress for Islamic nations is not in adopting Western methods that claim that religion has nothing to say about daily life, laws, and celestial systems. Rather, one finds in religion a source of growth and progress. Sometimes people wonder whether the Islamic system can generate new ideas and issue independent rulings that align with the requirements of modern life. The answer to this question is that the Islamic system is internally prepared for growth and, in terms of its capacity for development, it is much preferred over similar systems. The difficulty does not lie in the lack of means for growth and renaissance in Islamic law, but rather in the lack of inclination to use them'<sup>1</sup>.

This confirms the vitality and flexibility of divine laws (Islamic systems and laws) and their governance of life and living beings. They are a path to progress and advancement for those who understand them, utilize them effectively, and invest in them. However, they can also be an obstacle, leading to destruction, stagnation, and backwardness for those who abandon and neglect them, failing to contemplate their wisdom".

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<sup>1</sup>- See: Younis Wehbe, *Renovation Movement in the Legalization of Islamic Jurisprudence*, p. 30.

### 2-3 The Sunnah in Psychology

One of the most famous no scholars in this field is the English scientist "Jevons," who concludes that "ordinary natural events and phenomena such as the sky, the earth, night, and day are not sufficient to evoke religious feelings because their repetition makes them familiar to the self, and there is nothing that prompts the search for an explanation for them.

As for sudden celestial phenomena such as thunder, lightning, storms, earthquakes, volcanoes, floods, eclipses, and celestial events, they are threatening manifestations to human security, arousing fear, anxiety, and disturbance. This prompts one to contemplate them and how to please them, seek their benefit, and ward off their harm, leading to worshipping them"<sup>1</sup>.

Jevons mentions in the context of his discussion about the phenomenon of religion that these are natural phenomena and events (sky, earth, night, day) referred to as cosmic laws. He describes them as repetitive, which is a characteristic of consistent laws. He suggests that these phenomena (laws) alone are not sufficient, as if he is indicating the existence of other laws to reach a truth to believe in, which is the obligation to contemplate and research these laws or manifestations, as he calls them, to harness them and benefit from them and mitigate their harm.

### 2-4 Sunnah in Sociology

Since Ibn Khaldun is undoubtedly the founder of the science of human civilization, I started exploring the divine laws in sociology from the introduction of his book "Al-'Ibar" to clarify the scientific methodology used by Ibn Khaldun to know the governing laws in the life of societies and nations.

Ibn Khaldun introduced the virtue of the science of history in his introduction, saying: "Know that the art of history is an honorable science with multiple benefits and noble goals, as it enables us to understand the conditions of past nations in terms of their ethics, the conduct of prophets, and the affairs and policies of kings and their states, in order to achieve the benefit of emulation for those who seek it in the matters of religion and worldly life"<sup>2</sup>.

Through this introduction to the science of history, we realize that Ibn Khaldun attempts to discover the divine laws governing past nations, the conditions of previous people based on their ethics and behavior, and based on their actions and their position towards their prophets. He also considers the injustice and justice of kings in their states and policies towards their subjects, which is of great significance and lessons.

Ibn Khaldun explains the facts and their causes to reach the laws of human civilization. He used the term "entities" (ta'leel al-ka'inat) to indicate the facts and events.

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<sup>1</sup> Saleh bin Ibrahim Al-Dayah, *Al-Daydin Cure for Psychological Crime*, p. 2, 1998, Riyadh, Dar Al-Alam Al-Bookshop, p. 19-20, quoting Bouaoun Fawziyah, the level of religion and its relationship to criminal behaviour.

<sup>2</sup> Abdul Rahman bin Mohammed bin Mohammed, Ibn Khaldoun Abu Zeid, Ali Al-Hadrim Al-Shibili, *Diwan Al-Beginner and Al-Khobar in the history of Arabs and Berbers, 1408-1988*, Beirut, House of Thought, C1, p. 13.

"The study of Ibn Khaldun and his analysis of the stages of human settlement is considered one of the most advanced types of reasoning and the most comprehensive for knowing the laws and dynamic factors that govern social phenomena and extracting the basic laws that govern the life and development of societies and nations"<sup>1</sup>. Thus, he deserved the title of the founder of human civilization. Through this solid approach, Ibn Khaldun discovered the governing laws of human civilization, and he believes that human societies must be governed by laws and divine laws to achieve social perfection, represented by the state and the authority<sup>2</sup>.

## 2-5 The Concept of Sunnah in Philosophical Thought

Philosophical thought has introduced the term 'Absolute Law,' which is referred to in Islamic thought as 'Divine Laws' (Sunnah Ilahiyyah).

Human thought, since the earliest stages of philosophical thinking, has believed in the existence of a universal and coordinated law or a cosmic mind that governs the entire existence. This law can be perceived through the bright intellect that reveals it but does not create it. In ancient times, this law was known among Greek philosophers as the 'Natural Law.' Their idea of natural law suggests that there is a law that encompasses all things and can be discovered by the human mind through contemplating the system of the universe, the logic of things, and the nature of social connections. From this, the concept of natural law is derived<sup>3</sup>.

The term 'sunnah' (norms) was known and described as absolute among the mentioned qualities, such as its comprehensiveness, as it encompasses all things. It means that these norms are effective and continuously valid throughout existence. It also implies that it is the responsibility of the human intellect to discover and comprehend these norms in order to understand their laws and utilize them properly. The philosophical results indicate that there are two types of knowledge: religious knowledge, which is the comprehensive divine knowledge that precedes human knowledge<sup>4</sup>.

It is evident that philosophy has been one of the sciences that have long been aware of the issue of norms. Even before Socrates, philosophers believed in the existence of a law that governs existence. In the era preceding Socrates, there was a belief in a general law governing things<sup>5</sup>.

If we refer to the Qur'an, we find that it commands us to look at the consequences of those who came before us in order to draw lessons. Thus, we can avoid the norms of punishment and retribution that have befallen the deniers throughout history. Similarly, since its early ages, philosophical thought has emphasized contemplation and intellectual reflection to discover the governing laws of the universe, horizons, and souls.

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<sup>1</sup>- Said Shahwan, Lord's Tooth, C2, p. 274.

<sup>2</sup>- Same, p. 178.

<sup>3</sup>- See Batul Kassem Nasser, Absolute Law, Dr. I, 2011, Dar al-Farabi, pp. 12-14.

<sup>4</sup>- Same, p. 76.

<sup>5</sup>- Previous source, p. 13-14

As for the stoic school, they believe that existence is constantly renewed, beginning and ending according to a constant and unchanging law. Each time, the same events repeat themselves due to the individual interdependence between causes and effects. Everything in existence, including humans, follows a fixed and unchanging law and an ultimate purpose. Human will does not deviate from this predetermined, absolute deterministic path. While humans are free in their actions, their freedom is limited within the boundaries defined by destiny"<sup>1</sup>.

### Conclusion:

In conclusion, we thank Allah Almighty for enabling us to complete this research, which aimed to highlight some of the implications of divine laws in various sciences. We have reached a number of results, including the following:

- Divine laws are absolute and unchanging truths that Allah has revealed and established. They govern His creation and existence in a way that serves the interests of His worshipers.
- The definition of divine laws varies among contemporary scholars and thinkers, leading to a multitude of meanings and diversity. Some limit them to the cosmic dimension and consider them as the divine legislation (al-namus). Others associate them with the social-historical dimension and refer to them as the Prophet's biography (sira) and his way (sunna). Another group focuses on the legislative-theological dimension, including judgments (ahkam) and religious laws (shari'a).
- The topic of divine laws is closely related to the lives, happiness, and suffering of people.
- The concept of divine laws has connections with various sciences, including sociology, psychology, philosophical thought, and the humanities.

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