

# Specialized Sciences of Al-Shafi'i (d. 204/820): Reformation unto Modern Epoch

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## Abstract

This study attempts to explore and understand specialized science in the perspectives of al-Shafi'i. It also aims to study development of al-Shafi'i's thought of specialized sciences towards modern thought of Muslim scholars. From the collection of primary data sources, this study precedes data analysis by al-Shafi'i's thought regarding classification of knowledge. Then, data are presented in order to understand and differentiate the specialized sciences pertaining to al-Shafi'i. This paper attempts to explore and analysis the formation of specialized sciences from classical to modern scholars. Then, proceeds by synthesis of nature, sources, scope and concept of specialized sciences developed by scholars. Moreover, this study process reformation stage of specialized sciences from modern Muslim scholars like Syed Naquib al-Attas and Mohd Kamal Hassan. The findings indicate that al-Shafi'i classifies knowledge into two major categories, i.e. common science and specialized science. Then, the attention of knowledge in al-Shafi'i's thought is upon specialized sciences where the direction of *al-Risalah* is. In addition, al-Shafi'i understands knowledge latitudes and knowledge seeker of specialized sciences is upon accountability of expertise of a specialized group. The findings also demonstrate that there are influences between specialized sciences besides collective obligations, probable science (*haqq al-zahir*), science of consensus (*'ilm al-ijma'*), and science of divergences (*'ilm al-ikhtilaf*). Additionally, improvement of specialized sciences of al-Shafi'i has inspired modern scholars to introduce and execute Islamization; a process of way forward. This study is noteworthy in order to perceive the understanding of specialized sciences as proposed by al-Shafi'i; in the context of reformation to modern epoch.

**Keywords:** Specialized Sciences, Al-Shafi'i, Islamization

## 1.0 Introduction

Al-Shafi'i among the earliest scholar in jurisprudence who noticeably project classification of sciences. A transparent standard of sciences and the seekers, as explained by al-Shafi'i involves common sciences (*'ilm al-'ammah*) and specialized sciences (*'ilm al-khassah*). Additionally, al-Shafi'i's discussion of specialized sciences meet the collective obligation (*fard al-kifayah*). Besides the differences in understanding classification of sciences, this study challenge to analyze the decision making by al-Shafi'i on specialized sciences. His classification of sciences

indeed preferably to religious sciences i.e. *fatwa* (legal opinion) proposing credible expertise who responsible to comprehend the task. Al-Shafi'i's elaboration on sciences preferably to religious sciences nonetheless reflects specialized sciences. This paper produces comparative analysis of specialized sciences of classical Muslim scholar's thought specifically al-Shafi'i, and proceed by modern Muslim scholars' discussion of specialized sciences like Mohd Kamal Hassan. Thru analysis of al-Shafi'i's thought on specialized sciences, comparative stage of development process by other classical scholars like al-Ghazali, al-Shirazi, to modern stream scholars like Syed Naquib al-Attas as well as Mohd Kamal Hassan, pertaining to the reformation of specialized sciences. The study then, focuses on the development stage of specialized sciences inspired from classical to modern Muslim scholars. In fact, modern scholars are agreed to Islamization process of sciences, notwithstanding the theory is being discussed informally by the classical scholars. In addition, specialized sciences will be realized effectively over application of *maqasid syariah*. Thus, specialized sciences is being exercise by the classical scholars and being driven to proportion of Islamization by the modern scholars in order to inculcate absolute wellbeing.

## 2.0 Specialized Sciences: Al-Shafi'i's *Percipience*

Al-Shafi'i eminent as the father of jurisprudence (Coulson, 1991) because of systematical theory of law, however he is not the founder of Islamic Jurisprudence (Hasan, 1982). He classifies sciences preferably legal knowledge called '*ilm al-shariah*' generally into two; common sciences and specialized sciences (Abu Zahrah, 1978). The former is certainly described in the revelation like performing daily prayers and avoidance of killing (Al-Shafi'i M. b., 2005). However, the specialized sciences according to al-Shafi'i, is very important in order to develop and maintain the community. Among those are, producing independent opinion (*ijtihad*) by *mujtahid*, which involves the process of analogical deduction (*qiyas*), in order to gather final decision by performing the act of consensus (*ijma'*). Those acts then, create different and various interpretations (Azizy, 1995), however it is categorized under probable sciences that creates uncertainty. Accordingly, it is not capable to the public to execute those duties except for the specialists.

Specialized science or as defined by al-Shafi'i in his Risalah; '*ilm al-khassah*' refers to science of details of common sciences ('*ilm al-'ammah*'). He discusses '*ilm al-khassah*' into two dimensional processes; knowledge latitudes and knowledge experts. The former interprets the details area of common sciences like performing prayer (*al-salah*), fasting (*al-sawm*), giving alms (*al-zakat*), pilgrimage (*al-hajj*) as well as prohibition of committing adultery (*al-zina*), killing (*al-qatl*), stealing (*al-sirqa*) and drinking liquor (*al-khamr*). Meanwhile, the latter focuses on the people who are responsible with and have the authorities in determining those knowledge details (Al-Shafi'i M. b., 2005).

In order to enable Muslim accomplish their religious duties, the details of law are obliged upon them. It is visibly understood that the details of law are implicitly written in the Quran and sunnah (Hasan, 1982). '*Ilm al-khassah*' mostly refers to reports by specialist (*akhbar*

*al-khassah*) because most of the details of law are not mentioned in the Quran or sunnah (Al-Shafi'i M. b., 2005). The reason is '*ilm al-khassah* stands knowledge of details of matters where consists of subsidiary duties (*furu' al-faraid*) and specific rulings (*khass al-ahkam*). This detailed knowledge then, relies on *akhbar al-khassah* which explicitly involves the methods of *ijtihad* i.e. analogical deduction (*qiyas*), allegorical interpretation (*takwil*), deduction (*istinbat*) and *istihsan*, which later produce divergent of understandings (Azizy, 1995). An example of stealing in the context of '*ilm al-khassah*, the hands of the thief must be cut off according to the law of revelation, yet the authorities creates various attitudes concerning the value of the stolen goods (Abdul Salam, 1999).

To al-Shafi'i, *qiyas* is purely a correct methodology of *ijtihad*, however the nature of *qiyas* is subjected to divergences (*ikhtilaf*). Additionally, there is a possibility of slipping into error in performing *qiyas* and that creates an erroneous on a question answered (MacDonald, 1985). Pertaining to al-Shafi'i, *qiyas* that perform by *mujtahid* is true only for them and other are free to agree or disagree on those *ijtihad*. The exercise of *qiyas* is not certain and it is under the level of probable sciences. Hence, it shows that the nature of '*ilm al-khassah* affects by various interpretations, disputations where the error is occurred (Al-Shafi'i M. b., 1983).

Specialized science composes of knowledge of collectivity, a selection of adult Muslim should have (Schacht, 1953). Moreover, al-Shafi'i denotes responsibility of specialized sciences to Muslims' scholar. In fact, there is specific knowledge for exact scholar like the jurists (*fuqaha*) (Al-Shafi'i M. b., 2005). Al-Shafi'i believes '*ilm al-khassah* is the responsibility of the selected group as to guide Muslim community. Therefore, he is conducting attentions visibly on '*ilm al-khassah* instead of '*ilm al-'ammah* which the development of these categories are formed systematically after him.

The task of '*ilm al-khassah* is under the trust of the specialists (Abu Zahrah, 1978). He then suggests the believers are required to follow the provisions of the detailed duties once they are established by a sufficient number of the learned scholars (*man fihi al-kifayah*) (Hasan, 1982). The reason is that this knowledge is relevant to all. To al-Shafi'i, the details of the law are subjected to meticulous experts; for those a believer should submit their guidelines because they are the master of a science. He adds, it is beyond the capabilities of the masses in order to execute '*ilm al-khassah*. Moreover, this kind of knowledge is binding upon certain specialists while other specialists are released from the duty. The duties of performing the holy struggle (*jihad*), attending funerals (*hudur al-janaiz*), performing burial prayer (*salah al-janazah*), replying to a salutation (*warad al-salam*), and studying religion in depth, are then under collective duties (*fard al-kifayah*) (Al-Shafi'i M. b., 2005). Those applications also recommend in the medical sciences, where the expert have the authority to examine and prescribe medicine (Abdul Salam, 1999).

Science of divergence ('*ilm al-ikhtilaf*) is categorized, according to al-Shafi'i, under specialized sciences (Al-Shafi'i M. b., 2005). It encompasses the process of *ijtihad* and generates

disagreements where that matters should be referred to their origins (*al-ashya 'ala usuliha*) (Schacht, 1953). Al-Shafi'i divides disagreements into two; lawful and unlawful. For those textual evidences are definitely stated in the Quran and sunnah, disagreements is unlawful for those who are familiar with it. He supports his opinion by quoting Quranic verses of 3:105 and 98:4 which condemn the act of disagreement. Nonetheless, disagreement is considered lawful, as said by al-Shafi'i, when text is implicitly provide room for different interpretations by *qiyas* (Al-Shafi'i M. b., 2005). But, disagreement towards explicit text of Quran and sunnah also applicable if one can differ on its application to a given situation (Coulson, 1991).

Independent opinion (*ijtihad*) originates from human efforts of *qiyas* (Kamali, 1991) where indirectly based on the revelation of Quran and sunnah (Rahman, 1979) that collectively produces principles of consensus knowledge (*ijma'*) (Goldziher, 1981). The latter deduces from a particular community or group of scholars from where the former are begin. It is the responsibility of scholars of community i.e. jurists who formulates *ijma'*. Disagreement (*ikhtilaf*) will be in-between during the process of decision making, and no disagreement should be appearing later (Schacht, 1953). Therefore, knowledge that derived from *ijma'* is called consensus science (*'ilm al-ijma'*) and it is classified under specialized sciences. *Ijma'* is considers as certain if it is based on the report of the Prophet (peace be upon him) because it cannot escape the community at large. The community should adhere to *ijma'* that constructs from explicit revelation texts which is lawful and unlawful. Thus, people at large cannot commit into errors regarding the meaning of Quran and sunnah (Al-Shafi'i M. b., 1983).

Science of divergence and science of consensus categorize under probable sciences (*haqq fi al-zahir*). It refers, to al-Shafi'i uncertainty since it materializes by surface appearance (*al-zahir*). Other terms he applies which reflect the same meaning are *al-ihatah fi al-zahir wa al-batin*, *haqq bi al-zahir dun al-batin* and *hakamna bi al-haqq fi al-zahir*. He brings example of knowing the uprightness of a man, or knowing whether someone is a Muslim or not, means knowing what is only probable. Apparently, his inward character is no one's knowledge nonetheless concealed knowledge (*umur mughibah*) is the ownership of God. Hence, instead of *al-jazam* and *al-qat'i*; preponderance (*al-tarjih*) and supposition (*al-zann*) among techniques needs while implementing probable science (Al-Shafi'i M. b., 2005).

*Khabar al-khassah* is the source of probable sciences. It is the duty of scholars (*mujtahid*) to well-acquainted with, by which it is the liability (*taklif*) on them when exercising the rules of *ijtihad*. It is then, under the collective obligation (*fard al-kifayah*) not individual obligation (*fard al-'ayn*). The nature of *khabar al-khassah* is uncertain as it involves errors during its transmission and thus produces different interpretations between one to another. Thus, this is not a task to public to be familiar with it (Al-Shafi'i M. b., 2005).

Al-Shafi'i is the first man who introduces term *fard al-kifayah* although the concept was formulated before him (Hasan, 1982). *Fard al-kifayah* directly reflects specialized sciences (Abdul Salam, 1999). It denotes a duty that should be performed by enough Muslims while

others are exempted from that duty, thus were not be sinful. Means, the obligation of performing *fard al-kifayah* is upon specialists but as preferred by al-Shafi'i, merely selected specialists are responsible with the duty instead of all specialists. His example is regarding *jihad*; from the Quranic verses i.e. 9:5, 9:29, 9:36, 9:38-39, 9:41, 9:111, 9:122 as a collective duty where is not incumbent upon all. Apparently, the responsibility of *'ilm al-khassah* encloses upon the specialized sciences which denotes experts of science (Al-Shafi'i M. b., 2005).

### 3.0 Specialized Sciences through Reformation unto Modern Epoch

Development of specialized sciences systematically driven by modern scholars like al-Attas who influenced by al-Ghazali as well as al-Farabi. Thru period, evolvement of specialized sciences are specifically elaborate and produce new selection and angle of sciences. The growth of specialized sciences deliberate upon time space, hence promoting manifestation on specialized sciences since al-Farabi.

Al-Farabi (d. 950) was among the earliest scholar who classifies sciences where he believes specialized sciences concentrate on human capabilities (Nakosteen, 1964) which similar to al-Shafi'i's thoughts. Al-Farabi classifies sciences into general options where there are four; science of language (*'ilm al-lisan*) (Osman, 2006), logic (*al-mantiq*) (Nasr, 1968), propaedeutic sciences (*'ulum al-ta'lim*), physics (*al-'ilm al-tabi'i*) (Al-Akfani, 1990) and metaphysics (*al-'ilm al-ilahi*) (Osman, 2006). The aforementioned sciences are categorized under specialized sciences, as understood to al-Shafi'i's classification of sciences. However, only al-Shafi'i develops the discussion of sciences into specialized which differ to other *imam* like *imam* Malik (d. 795) (Kamali, 1991), who promote non-specialized sciences respectively in the field of jurisprudence (*fiqh* and *syariah*) whereby it upon the task of expertise. On a perspective, nature of jurisprudence is obligatory upon individuals and regards as *fard al-'ayn* (religious science) meanwhile scope of knowledge is under the task of selected individuals which considered as *fard al-kifayah* (Schacht, 1953).

Meanwhile, al-Ghazali (d. 1111) proposed specialized sciences which applicable upon religious sciences (*'ulum al-shar'iyah*) as well as non-religious sciences (*'ulum ghayr al-shar'iyah*) (Osman, 2006). He assigns who responsible for the task of legal authority in establishing judicial decision (*fatwa*) is upon the jurisdiction of jurists (*al-mufti*). He apparently in line with *imam* Malik regarding religious sciences where religious sciences although *fard al-'ayn* indeed the task of specialist namely, Quranic interpretation (*tafsir*), traditions (*hadith*), jurisprudence and theology (Al-Ghazali, 2002); and not exemplify non-religious sciences directly (Riyad, 1998). Al-Ghazali specifies sciences into intellectual knowledge, i.e. *al-'ulum ghayr al-shar'iyah* or *al-ulum al-'aqliyyah* (Abu Sway, 1996). Additionally, he prefers revelation and reasons are mutually exclusive sources of knowledge (Sherif, 1975) thru principles namely praiseworthy (*al-mahmud*), permissible (*al-mubah*) and blameworthy (*al-madhmum*) (Al-Ghazali, 2002). Thus, intellectual knowledge is revealed for those who have intuitive knowledge (*'arif*) (Smith, 1938) which later contribute to bring man closer to God (Al-Ghazali, 1910).



Qutb al-Din al-Shirazi (d. 1311) also responses to specialized sciences where he named as *'ulum hikmi* (philosophical) and dividing into *hikmat nazari* (theoretical) and *hikmat 'amali* (practical). The former division consists of metaphysics, mathematics, natural philosophy and logic whereby the latter composes of ethics, economics and politics; regards as voluntary human action and works in order to attain livelihood. He, however adds scope of sciences into three; but two pertaining specialized sciences namely collective acts; first, at the level of family and second, at the level of country (Osman, 2006). Thus, the task of performing practical sciences incumbent upon individuals and collective acts although according to al-Shirazi, reflects only to non-religious sciences. He also proposes wisdom (*hikmat*) to whom people of true knowledge (*ahl ma'rifah*), of knowledge and action so as to attain perfection. Subsequently, wisdom reveal absolute sciences and its seeker thru ethics.

Specialized sciences also mentioned by a well-known scholar, Ismail Raji al-Faruqi (d. 1986) who introduces Islamization specifically to social sciences; as to counter the process of secularization by the West. He suggests the separation of sciences and rejection of religion is irrelevant because revelation tops sources in Islam (Ba-Yunus, 1988). He projects three principles while conducting Islamization; first, the unity of knowledge where correlation between *'aqli* and *naqli* sciences; second, the unity of life preferably ethic; and third, the unity of history thru human social nature based on the concept of ummah. Model of Islamization of knowledge by Faruqi presents modern discipline and Islamic legacy principles. Thru mastering and critical assessment to both principles however, the former need to propound relevancies to Islam while the latter need to detect major problems of humankind. Creative analysis and synthesis driven by the framework of Islam certainly, dissemination of Islamization is a success (Al-Faruqi, 1982).

To Fazlur Rahman (d. 1988), sciences produce goodness to man. The idea of Islamization arise because of discrepancy the power of knowledge eventually the failure of moral responsibility. Sciences guide to truth and, man conduct determine the path nonetheless distorted. His proportions on moral priorities in order to conduct sciences where accountability liable on its seekers. Without good ethic, sciences will alter from goodness to evilness. It construct pertaining to the seeker to drive and direct sciences. He provides solution thru the process of re-examination and analysis of sciences, which any proportions that incompatible with Islamic principle will be rejected, that discrepancies to revelation (Fazlur, 1988).

Abdul Hamid Abu Sulayman was the first encounter Islamization of knowledge (Ba-Yunus, 1988). He do agreed that Islamization of knowledge is an intellectual reform pertaining to firstly, complementary and suitability of sciences parallel to time space and secondly, failure to generate efficient solutions. He adds, revelation and reason complement to another however, eradication will took place when reasoning conflicting to revelation. Moreover, revelation cannot function in the absence of a rational mind, and the rational mind is not worthy of recognition or respect if it is strays from pure revelation (Abu Sulayman A. H., 1982). Human reason are incapable of attaining the ultimate truth either in this life or the life of

hereafter because the failure compose of the quality of morality (Kazi, 1982) not mental faculties. Islamization centers on complementing the sources of Islamic knowledge by adopting methodological and scientific basis in order to attain a good life (Abu Sulayman, 2006). Hence, Islamization of knowledge designs to build Islamic thought in a scientific methodological and well-knit manner through a critical and analytical outlook.

As al-Attas do agree with al-Shafi'i's specialized sciences are under *fard al-kifayah*, indeed the former scholar expand the meticulous area of specialized sciences into expertise. He suggests there are sciences like gynecology should be woman proficiency instead of man (Al-Attas, 1993). As said by al-Attas, specialized sciences need a process called de-westernized where adaption of western sciences is inappropriate to Muslim world in order to preserve belief (*tawhid*) and social values (Al-Attas, 1993). To him, Islamization will not be able to achieve success unless by separation of secular control (Muhsin, 2015). Thus, western sciences are being adopted and redirect into Islamic values via projection of Islamization of knowledge. Instead of he discussed about scope of specialized sciences, he promote values in projecting specialized sciences should according to God's teaching as to preserve Islamic creed i.e. *adab* (Al-Attas, 2001).

Mohd Kamal Hassan expands specialized sciences discussion where he believes specialized sciences like human sciences need a process called Islamicization; coalesce of scientific and worldly sciences with religious values, thinking and contemplation thru spiritual remembrance of Allah. As he said, deliverance of godless modernization strategies produces integration of physical, rational, emotional, and spiritual and intuitive faculties. Thus, clash and separation of religious sciences and natural sciences (specialized sciences) almost forfeit by the God-centered preference i.e. piety (*taqwa*) (Hassan, 2013). To Kamal Hassan, al-Quran and sunnah as the most authority sources practiced by intellectuals where the derivation process begins. It then proceeds by the confirmation of human intellect towards revelation truths and creates no dichotomy. He proposes necessity of proper exercise of Islamicization unto specialized sciences i.e. geology, astronomy, mathematics, biology, chemistry, earth sciences, life sciences and anthropology; where he termed as natural phenomenon (Hassan, 2013). Islamicization of sciences prefers integration between religious sciences and non-religious sciences thru a holistic and tawhidic perspectives where he suggests the former sciences to relevantized and the latter sciences to be Islamicized (Hassan, 2009).

#### **4.0 Philosophy Standards in Islamization of Specialized Sciences**

Sciences consider neutral and non-bias. It depends on seeker of sciences to direct into blameworthy or praiseworthy. As to avoid and prevent blameworthy either to sciences or practices, revelation is the most priority and certain thru the process of selecting praiseworthy and avoidance of blameworthy (Al-Attas, 2001). Thus, Islamization to specialized sciences is concerned as to inculcate praiseworthy and just to sciences and its seeker. In addition, *adab* between right and wrong (Al-Attas, 1980); or courtesy by the seeker of science must be appropriately deliver by the guidance of revelation (Rosenthal, 2007) i.e. al-Quran and the

tradition of Prophet Muhammad. Islamization of specialized sciences present problem solving efficiently as well as project blameworthy avoidance and create massive virtues and integrity to beings (Wan Mohd Nor, 1998). Those conditions uphold specialized sciences into positive and truth to the sciences and the seeker. Its nature produce goodness neither to the doer nor sciences nevertheless to al-Ghazali, part thereof like magic or sorcery categorized under blameworthy sciences. To him, neither sciences nor practices contribute to the development of beings instead stagnant (Al-Ghazali, 2002). Although magic is considered knowledge to Fazlur, however the practice results detrimental (Fazlur, 1988). Henceforth, the process of Islamization towards magic quite impossible because it will at last creates evil causing partnership with God. Moreover, specialized sciences expose to intellectual and applied divergences where create tremendous rooms for knowledge exposure (Al-Attas, 1992). Consequently, it is possible prone to error and creates room for doubt and uncertainty. It then, should lead by principles in revelation in order to prevent blameworthy and maintain praiseworthy.

Specialized sciences binding upon expertise where other specialist are released from the duty. Different interpretation produces different methods and applications which lead to veracity then, man should follow the decision once they are established by the number of expertise. Islamization apply upon non-religious science or specialized sciences. It is an essential condition to specialized sciences as well as the seeker of knowledge. The purpose of Islamization is to propose sustainability of goodness indeed maintain wellbeing to others (Al-Attas, 2001). Guidelines design by scholars in order to drive Islamization on specialized sciences contributed to three process. First, thru critical and analytical thinking, the seeker then needs re-examination of sciences in order to compliment goodness. Scholar Mohd Kamal Hasan suggests de-secularize is tougher process to the seeker to execute in order to select praiseworthy upon beings (Hassan, Islamization of Human Knowledge, 2013). Second, scientific methodological issues regarding specialized sciences should be prepared through courses like *maqasid syariah* (religious guidelines) involves constructive and positive thinking thus creates unification of religious and non-religious sciences. Lastly, distinguish between good and evil will project well-knit manner seeker of sciences thru thinking and contemplation with spiritual remembrance of Allah.

Authenticity transpired by the utmost of revelation i.e. al-Quran (Al-Attas, 1993) and the tradition of Prophet Muhammad preferably also as the source of specialized sciences (Hasan, 1982). Science is a reflection from al-Quran where basic theory and practicality have been described trough the tradition of Prophet Muhammad (Margaliouth, 1914). Also, involves analogical deduction (*qiyas*) and independent opinion (*ijtihad*) because specific ruling concerning specialized sciences are specifically indescribable in revelation. Additionally, knowledge should not be acquired by blind imitation but learning processes. Any incompatibility between sciences and revelation are consider rejected because revelation promotes goodness and eradicates evil doings. Reason is welcome in the process of Islamization on specialized sciences where various scope dimension are developed. Moreover, reason is encourage as to execute God's trust of 'aqal and the spectrum is tremendous



somehow with simple limitation where eradication will approve when conflict between reason and revelation being burst. Revelation is priority over reason indeed harmonizing integration between reason and revelation is prominent because man could not separate between physical, rational, emotional, spiritual, and intuitive faculties into one element. Hence, Islamization of specialized sciences creates no religious authority distance and fragmentation of religious sciences nonetheless it is founded through tawhidic perspectives.

Specialized sciences deal with meticulous methods, techniques and applications where carry specific duties and rulings by expertise because it is beyond the capability of the masses. Accordingly, specialized sciences inculcate Islamization upon all Muslim who mastered specialized knowledge. It centers upon specific methods by the specialists to specialized sciences. It is compliment as to blast righteousness and paragons of virtue. It also upholds tawhidic views where man as vicegerent needs to provide and maintain benefit of beings by way of spiritual moral consciousness and God-centered. Therefore, Islamization of specialized sciences providing absolute resolution and acts as *fard al-'ayn* to expertise as to adhere well beings according to *tawhid*.

### **5.0 Maqasid Syariah Relevancies in Specialized Sciences**

Islam has proposed certain standards as to preserved sciences from being neither extremely exaggerate nor being negligence. Although various terminologies proposed to describe *maqasid syariah* (Auda, 2007) notwithstanding, it includes preserving faith, maintaining human dignity and rights (Al-Qaradawi, 1999), protecting life or individuals, observing intelligence and preserving assets (Auda, 2008).

Preserving faith (*hifz al-din*) believing that revelation as the utmost source in sciences. It is definitely the first source in delivering specialized sciences to mankind. Indeed, the process of specialized sciences refer to a state of God's existence thus recognize God's absolute power and authority. God's word should prefer as the source of sciences. Hence, man should never affiliate God with others in accordance to His superiority. For example astronomy have been described in al-Quran regarding earth existence thru quantum physics and theory of relativity where most scientists called big bag. Also the formation of planets, stars and universe including nebula and supernova have been told by al-Quran (55:37). In mathematics, eclipse happen thru the process of day and night effects tides as well as calendars. Moreover, basic agricultural course like seed, soil and water has been explained visibly in al-Quran (36:33-35). Thus, revelation is being approved by time space and definitely fundamental references to specialized sciences.

Protecting life or individuals (*hifz al-nafs*) explains methodologies does present saving or rescue individuals indeed escape disturbing occurrences to others. Technically, it is a way to improve sustainability of human life without decimate other beings. It is also to free man from confinement which does not mean man will gain solely of self-interest. Cooperation between individuals as to complement one another in order to promote good and avoid evil. In the case

of organ transplant thru selling; it benefits of oneself, even it creates massive investment which lead to white and blue collar crime. Nevertheless, there are cases that benefit to two parties where the seller get money to improve life and the buyer of organ will saving other life, however creates denial to the infection and dysfunction to the first party. The second case which is organ transplant thru donation benefits to oneself and others where ethically permitted. Same goes to the case of abortion, where mother should preserved the life of normal baby except tougher conditions; to save one or other and infection to baby that will cause misery.

Observing intelligence (*hifz al-'aql*) explains reason do not react above revelation. Anyhow, reason contribute supportive arguments to revelation. There are certain procedures in observing intelligence like prohibition of liquor (4: 43; 5:90) as to stable the state of mind from evil-doings indeed intoxication states. It is between conscious and non-conscious acts where scientific approval of excessive drinking may lead to health problems. As to remind, purpose of life is to create harmonious lifespan; why having liquor if it is certainly contribute to long-term effects? Rationality thru the concept of humanity also among observing intelligence where do not creates chaos among mankind. It is also unethical when exercising intelligence of self-centered of his egocentric where create new diseases in order to invent new technology to gain profits.

Maintaining dignity (*hifz al-nasb*) refers to human standards of his intellectual gains where maintaining good dignity instead of follows evil. Like plastic surgical creates confident yet deception elements, however cosmetic surgical rebuild the dysfunctional of defect. Preserving dignity also means not to cause disturbance or disability to oneself or others. In the case of surrogate mother, which create confusion in lineage as well as property distributions. It is consider committing adultery and is prohibited in Islam, nonetheless permissible of engage into marriage explains as a way of maintaining dignity.

Preserving assets and property (*hifz al-mal*) suggests specialized sciences in estate management, heirs (*faraid*) and business study. It is also applicable to surveyor who need to observe responsibility upon trustworthiness of conducting building and property. It includes the physical or material assets. Interior design and landscape sciences preserved nature as long term property to mankind thru property plant equipment where zoology and botany as well as veterinary take in, which categorized under specialized sciences.

## 6.0 Conclusion

'*Ilm al-khassah* as discusses by al-Shafi'i are mostly finds in his writing namely, *al-Risalah*. That indicates al-Shafi'i's preferment of development processes in the context of community, whereas the development of individual is upon common knowledge. The earlier literatures of classical Muslim scholars' are incomplete on the subject of '*ilm al-khassah* instead of al-Shafi'i. Hence, he carries that responsibility in order to mark understanding of the specialists. The responsibilities of executing '*ilm al-khassah*, according to al-Shafi'i, should undertake by the

accountability experts. However, al-Shafi'i gives attention on the sources of *'ilm al-khassah* as he believes that acts will create interpretations' divergences. Accordingly, he accepts *qiyas* as the most accurate method in conducting consensus, nevertheless produces erroneous during judgment process. He also believes, people should not against the revelation, still there are disputations to *'ilm al-khassah* because the sources is *khavar al-khassah*, where different interpretations arise. Al-Shafi'i is regards as a catalyst for new classification of knowledge on the subject of *'ilm al-khassah*, yet it is systematically organizes after him by al-Ghazali. Al-Shafi'i discussion and explanation on science is definitely on religious sciences further than non-religious sciences, where he provides fewer knowledge latitudes of the latter. The example given by al-Shafi'i concerning on religious sciences, will also applicable to non-religious science realistically in the context of knowledge experts, for instance the former prefers to jurist (*fuqaha*) while the latter of dentistry denotes to dentist and so on. Al-Shafi'i concerns on sources of specialized sciences in order to detain accurate scope of sciences who discusses specifically on *akhbar al-khassah*. Then, al-Ghazali improve specialized sciences into principles guidance of conducting sciences where applicable of permissible, praiseworthy and blameworthy are being considered. However, al-Ghazali believes, reason and revelation are mutually exercise in order to exercise specialized sciences.

The formation of specialized sciences continued by modern scholars viz. Islamization introduced by Abu Sulayman. Modern scholars prefer scientific approaches with good manner thru tawhidic views, integration between religious and non-religious sciences being implement, to the success of humanitarian conduct. Kamal Hassan believes, process of secularization, clogging development process of specialized sciences because valueless in terms of ethic. Also, supports by al-Attas western separation of sciences and revelation produces infinite execution of intellectual achievements indeed deniable revelation occurs in developing sciences. In order to preserve Islamic values practices upon specialized sciences, five elements of *maqasid syariah* perform as weightage in maintaining wellbeing of lifecycle. *Maqasid syariah* behave as basic guidelines to execute specialized sciences into perpetual succession commitment and avoidance of wrong doers. Hence, *maqasid syariah* relevancies corporate as an example into new consideration of science, i.e. integration.

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