

Al-Qaradawi's method to dealing with Islamic heritage



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Abstract

the heritage is linking the present of the nation to its past, and its aspiration towards its future, its importance is manifested in examining the truth from falsehood; to determine the identity of the nation and to be able to move forward on a solid basis. Al-Qaradawi calls for dealing with the heritage altogether without regard to jurisprudential doctrine, the jurisprudential heritage in general must be researched without neglecting the heritage left by the companions and followers from which we derive what is commensurate with the reality of our contemporary societies

key word : identity; jurisprudential; heritage; civilization; nation

ملخص

التراث هو ربط لحاضر الأمة بماضيها، وتطلعها نحو مستقبلها، تتجلى أهميته في تمحيص الحق من الزيف والباطل؛ لتحديد هوية الأمة والتمكن من الماضي قدما وفق أساس متين. يدعو القرضاوي إلى التعامل مع التراث جملة دون اعتبار للمذهبية الفقهية، ودون الالتزام بما هو مشهور، ودون حجر على مرجوحات الاجتهادات والفتاوى، بل يجب البحث في التراث الفقهي بشكل عام دون إغفال لما تركه الصحابة والتابعين من تراث نستخلص منه ما يتناسب مع واقع مجتمعاتنا المعاصرة.

الكلمات المفتاحية : الهوية؛ المذهبية؛ التراث؛ الحضارة؛ الأمة

introduction

Heritage is one of the concepts that modern civilization has thrown into the arena of circulation, which made modern Arab thought preoccupied with the issue of Islamic heritage, specifically since the late nineteenth century and the beginning of the twentieth century. It is a term that covers everything related to Islam from the texts of the Qur'an and the Sunnah of the Prophet, and the jurisprudence of former scholars in understanding these texts and applying them to reality. This is what made the dispute about heritage its content and how to deal with it continuous to this day.

The importance of the subject is highlighted in the fact that the real benefit from the Islamic heritage is only according to a proper reading of it that serves the

process of civilizational upsurge; by focusing on heritage as a rule that makes the view of the future stronger and clearer.

Islamic heritage plays a major role in preserving identity and self for its strategic dimension in determining the right start in order to achieve the future project, by consolidating an authentic and contemporary Islamic culture.

This is what prompted the scholars of the Ummah, headed by Al-Qaradawi, to reconsider , and to indicate the correct approach in reading the heritage and determining its framework and dealing with it. Al-Qaradawi is one of the most prominent contemporary scholars who were interested in Islamic heritage, and he also absorbed many of its issues and issues. This formed a clear approach to him in dealing with heritage with a sound balance, which affected his standing through this research.

This study came to discuss the problem of considering heritage as a sacred religion that must be adhered to, or texts and jurisprudence related to its times, and its ancient places are treated as a human experience that is subject to criticism, modification and development commensurate with the place, time and circumstances of each era, through the thought of the scholar Qar Qaradawi and his approach to dealing with Islamic heritage.

This research is based on inductive and descriptive approaches.

- The inductive approach is used to extrapolate what Al-Qaradawi wrote in order to find out the rules of his jurisprudential approach.
- As for the descriptive approach, it is used in the description and analysis of what Al-Qaradawi wrote in order to develop and formulate this approach.

The objectives of this research include:

- A statement of Qaradawi's position on the different trends in understanding and introducing heritage.
- Highlighting Al-Qaradawi's approach in dealing with heritage by identifying its rules and foundations.
- Serving the jurisprudential heritage through the statement of a sound curriculum for one of the scientists of the era known for the renewal and modernization of the system of jurisprudence.

The following basic elements have been adopted for the study of this topic:

- First: The concept of heritage in language and terminology.
- Second: The different trends in the concept of heritage and what falls within it.
- Third: Methods of dealing with heritage and Qaradawi's position on it.
- Conclusion: It contains the most important results.

The First topic :

The Concept of Heritage in Language and Terminology

When we talk about heritage, we are dealing with one of the important issues in the lives of Muslims in our time because it is related to their civilizational renaissance. His study sparked controversy in Islamic circles because of the different curricula of jurists in reading it, which produced fundamental problems , because heritage constitutes the founding reference for the mind and memory of the Islamic nation .

Before elaborating on the problems posed by this subject, we detail its linguistic and terminological meaning with an indication of its significance to Al-Qaradawi.

First requirement :

Definition of heritage in language

Heritage is a word with a wide connotation, and in terms of the eloquent Arabic language, the origin of the word is from a material that inherited the inheritance, inheritance, inheritance and heritage all in one sense. According to Lisan al-Arab: Inheritance is the origin of the T in which it is wow, and inheritance, inheritance, inheritance and inheritance are what is inherited, and it was said: Inheritance and inheritance in money, and inheritance in the account (mandour, 1414, p. 200). This refers to cultural heritage because sensory is the pride of the fathers and the honor of the effective that the distant fathers inherit and sing about (Al-Omari, 1405, p. 25) , and Zamakhshari considered this last use of the word inheritance as a metaphor by saying: It is in the legacy of glory, and glory is inherited between them (Azamakhchari, 1419-1998, p. 327).

It was stated in the dictionary of the standards of the language: Waw, R and Wa: One word is the heir and the inheritance has its origin in Waw, which is that the thing belongs to a people and then becomes to others by descent or reason (fares, 2023) .

The origin of inheritance, and then heritage, is: money and material things, but it is not limited to them, as it is called moral things such as culture, including cognitive aspects and human values.

These two meanings -material and moral - came in the divine revelation. One of the material meanings is what was stated in the words of Allah Almighty: "And you will eat the heritage with food" (Al-Fajr: 19).

One of the moral meanings is what was stated in the Almighty's saying: "Then We inherited the Book from those whom We chose fromamong Our servants." (Fatir: 23).

What is meant here is the inheritance of belief and faith in the books revealed by the Qur 'an. What God has bequeathed to these servants is the guidance and faith

and its teachings that the books of the prophets carry (Sumaida, Khaled Mohamed Hamdi Sumaida, Islamic Heritage, Journal of the Department of Fundamentals of Religion and Dawah, Al-Azhar University, Menoufia, Egypt, Issue: 40, p. 9.) .

Therefore, heritage in the Arabic language comes in the sense of inheritance, as it is also called the inheritance of money, faith, religion and religion.

second requirement:

Heritage in Terminology

The terminological meaning of heritage is related to the linguistic meaning, so it is called heritage in the terminology abandoned from culture or thought and so on, where it is defined as: "What we inherited from our parents from the doctrine, culture, values, literature, arts, industry and all other moral and material achievements." (Al-Omari, 1405, p. 27)

Abdul Majeed Al-Najjar defines it by saying: "The Islamic heritage is what has been transmitted by the generations of the nation of theoretical and applied sciences and knowledge, in various fields of theoretical knowledge, and various fields of application in practical life, which is gained by diligence in the religiosity of the Islamic religion: they are for its abstract provisions and requirements and a reduction to the reality of life in its various aspects." (al-Najjar, 1436-2015, p. 57) .

Based on the above, heritage has a wide significance that falls on all that the previous ones left us: sciences, knowledge, buildings, buildings, arts, and so on.

The term heritage is used today to indicate the intellectual heritage resulting from the efforts of previous generations through periods of Islamic civilization, which is considered one of the races of civilizations throughout history, in terms of its uninterruptedness during long centuries of time. The predecessors did not call the heritage of their predecessors the word heritage. They viewed this heritage as a part of them, in the sense of its continuous extension by the elements of language, concepts, and public perceptions (Musa, 2023)

We can summarize that the Islamic heritage is the product of a frequent Islamic human effort, produced by our Muslim scholars and others in various sciences and knowledge throughout history, and we have been able to view it in our current era in the form of writings or oral transmission.

third requirement:

The concept of heritage in Al-Qaradawi

Not far from the idiomatic meaning that we mentioned, Al-Qaradawi went on to say that : Heritage means the inheritance that Islam inherits, and what man inherits from his parents, grandparents and relatives, and the origin of it is the financial heritage, and then this financial heritage also went to the literary and moral heritage, and as the individual inherits from his family the inheritance of the nation , that is, the inheritance of subsequent generations from previous generations, and nations vary in this matter, there are nations rich in their heritage and nations that are very poor in their heritage, and we are a nation rich in its heritage, and the heritage we have colors and types, and there is the philosophical, verbal and logical heritage, the Sufi heritage, the historical heritage, the artistic and architectural heritage, and the successors of philosophers, writers and historians of science, arts and literature in all fields.

As for the jurisprudential heritage, it is for Al-Qaradawi that the rich jurisprudential product, and what was left behind by our predecessors and former jurists, including interpreters, modernists, jurists, speakers and Sufis, with their different schools, doctrines, stripes, and sayings considered in various eras. This heritage includes the four well-known schools, the Hanafi school, the Maliki school , the Shafi 'i school, and the Hanbali school. It also includes other schools such as the Zaidi school, the Ja 'fari school, the Ezid school, and the Phenomenological school. There are other extinct schools such as: the school of Imam Al-Oza 'i, the Revolutionary school, and the Tabari school. There is another type: jurisprudence that does not bear the character of sectarianism, such as the jurisprudence of the Companions. What impact on the Companions of Jurisprudence was collected in volumes such as the jurisprudence of the Rational Caliphs, the jurisprudence of Ibn Abbas, the jurisprudence of Ibn Omar, the jurisprudence of Ibn Mas 'ud, the jurisprudence of Aisha, Mu 'adh and Abi Ibn Ka 'b, and Zaid Ibn Thabit and Ghayyr are among the Companions (may Allah be pleased with them). They are like those known as the seven jurists in Medina, and others are in Mecca, Kufa, Egypt, the Levant and other cities in which the Companions are dispersed, such as: Sa 'id ibn al-Musayyib, Sa 'id ibn Jabi R, Akramah, Mujahid, Atta ', Ta 'awwus, and Hasan al-Basri. Ibn Sirin, al-Nukha 'i, al-Layth ibn Sa 'd, and other followers' jurisprudence, all this includes the word heritage.

Al-Qaradawi affirms that heritage as a concept does not depart from what he inherited from its predecessor, from the scientific product, or from matters related to science, culture, thought and civilization, which means that it is a purely human product (Al-Qaradawi, 1432_2011, pp. 35-36) .

THE SECOND TOPIC :

Different trends in the concept of heritage and what falls within it

Nations in their present are based on the founding references of their existing civilization, called, as mentioned above, heritage, which has been captured by the nation's memory of human activity over time. The methods of heritage research, its study frameworks and the trends of reading it have varied, each according to its position on heritage and according to its orientation, doctrine and intellectual convictions. These trends for reading heritage in modern Arab thought have varied between a fundamentalist Salafi trend, a modernist trend and a consensual trend.

When we talk about Islamic heritage, this reference that establishes the mind of the Islamic nation, we find that it has been exposed to many problems represented in defining its concept and the framework for dealing with it, and I will address in this element the problem of the concept and in the following element the ways to deal with heritage.

Where the difference in the concept of heritage is mainly due to their disagreement in the inclusion of the texts of the revelation, namely the Holy Quran and the Sunnah of the Prophet within this term, which makes us ask the fundamental question: Is the Holy Quran and the Sunnah of the Prophet part of the "Islamic heritage"?

The answer to the previous problem gave us different directions as follows:

First requirement:

First Opinion

The texts of divine revelation enter the concept of Islamic heritage.

This has been said by two groups that are contradictory in thought and contradictory in the outcome of this statement, namely, the fundamentalist Salafi current or those called "pastees" () of Islamists and "modernists" () of Islamists and secularists: (Musa, 2023)

The first party withdraws the holiness of the texts of the book and the Sunnah on heritage altogether, and accordingly they sanctify all the scientific production inherited from the previous ones and do not expose it to criticism because it considers them all right.

The holiness of the Book and the Sunnah is not confined to human effort. Therefore, their entire heritage is a sacred thing that should not be compromised and is not subject to criticism. In general, the heritage of the first party is not limited to human achievements. It is comprehensive of the texts of the Book and the Sunnah, from which they cannot be separated.

The second party believes that the meanings learned from the Sharia texts, from the Holy Quran and the Sunnah of the Prophet suggest the inclusion of heritage on revelation and other knowledge, and they considered that revelation is part of the heritage that may expose it to criticism such as jurisprudence and other human understandings.

Both these parties of the "past" and "modernists" are considered the texts of the revelation; the Holy Quran and the Prophetic Hadith are part of the Islamic heritage,

but the impact of this consideration is contradictory to both parties.

The Madawin of the Islamists () have a special vision to revive the past, work with it and glorify it greatly because the Holy Quran and the Sunnah of the Prophet are an integral part of it. The holiness of their heritage is due to the sanctity of the texts of revelation. Therefore, their dealings with heritage were very wary of harming it, which caused them to exaggerate. They prevented all attempts to renew, re-read and scrutinize heritage, and considered this a war on this religion and the sacred revelation because heritage includes revelation .

In contrast to the past, modernists see the decision that ordinary human understanding is not sacred to the texts of revelation. The Holy Qur 'an and the Sunnah of the Prophet constitute an unholy part of their heritage. Therefore, they treat the texts of revelation as they treat other human understandings. How not? Their influence on the Western approach in criticizing their religious heritage was evident, noting their lack of caution in the specificity with which texts such as the Qur 'an and the Sunnah must be treated, taking into account the fundamental differences between different religions, and generally entering the human understanding that can be criticized on sacred revelation stripped it of its sanctity .

second requirement :

The second opinion, which believes in the need to separate between heritage and revelation

They start by saying that God Almighty is not an accomplisher or creator of heritage and is not an inheritor of heritage achievements. Heritage, then, is by nature a pure human act, or it is a state of man in terms of being a scientist, a doer-maker, a scientist with the science, facts and knowledge systems that he reveals, a creator of what is an influential tool in things and nature.

In other words, science, technology, moral and aesthetic values are the human faces of heritage, and they are the main general elements that man inherits for man in space and time.

According to them, heritage in this concept becomes uncontroversial because it includes at the end of the analysis the following elements: science, manufactures, values (Jadaan, 1985, p. 17) .

Thus, they call for the complete separation between the texts of revelation and the Islamic heritage, and the owners of this position believe that revelation has a divine character. As for heritage, it is the attribute of humanity, and we should not confuse humanity with the divine. Heritage in all cases is a pure human work or achievement, and this means that there is no entrance to divine matters in the circle of heritage.

The issue of distinguishing between heritage and revelation, despite the relationship between both of them, is necessary. Revelation is the main basis for other human production, as it constitutes the main reference for human jurisprudence and understanding. Therefore, we cannot make revelation part of human production in order to preserve the sanctity of the text and not to expose it to criticism, unlike the heritage that contains studies and human effort. It is subject to criticism and change.

This is a general trend that belongs to a large group of contemporary thinkers, as well as many scholars with an Islamic orientation, whose motto is not to combine revelation with heritage for the explicit discrepancy between the two.

In general, the heritage of these people is a purely insay production and effort in which human creativity occupies a good space through the work of various mechanisms, including analysis, theorizing and application, so that the human being is an author and other human beings circulate this composition and present it to the balance of reason and can modify it to suit the data of their time. Therefore, there is no room, according to the owners of this approach, to integrate the revelation represented in the texts of the book and the Sunnah within the heritage in order to preserve it from being treated with the same approach.

From the above, we can conclude that the freedom to subject the texts of heritage to purification and filtering, while not subjecting the sacred texts of revelation to the same approach is considered as permissibility rejected from the point of view of the owners of this opinion. Heritage is the human product that the former succeeds to the latter. Therefore, it is not permissible in any case to mix between the divine revelation and the human product. Each set of different characteristics and features has its own characteristics, features and elements, and based on it foreach approach in consideration and research required by its peculiarities (Sultan, 1410-1999, pp. 41-42) .

Their sacred boundaries are clear and apply only to the Holy Quran and the established Sunnah of the Prophet. This does not extend to the sanctification of the unholy heritage, and their lack of sanctification of the heritage does not affect their sacred view of the revelation texts of the Holy Quran and the Sunnah of the Prophet.

Fahmy Jadaan says: The relationship between "heritage" and "sacred" is a completely artificial relationship, and confirms that this is the presence of a number of Sharia sciences such as the sciences of the Qur 'an, the sciences of Hadith and the sciences of the origins of religion that led to the illusion of the entry of revelation under the name of heritage, and refutes this, saying:

"The truth is that this illusion is just an illusion, because the Qur 'an is not the science of the Qur 'an, and because the science of the origins of religion, jurisprudence, or the principles of jurisprudence is not the same religion. All these sciences are not exceptions to one of them. They are historical"words"on religion, and on revelation, and they are in this regard human historical. As for revelation itself, it is divine, and it transcends history. These sciences are heritage, but revelation is not heritage, and thus illusion and delusion (Jadaan, 1985, p. 18) rush."

third requirement :Al-Qaradawi's position on considering revelation as part of the Islamic heritage

Al-Qaradawi's approach to the inclusion of heritage in texts is based on two main directions. On the one hand, he believes that there is a close link between revelation and heritage, as heritage is the product of jurisprudence derived from revelation, as it arises from the interaction of Muslim minds with revelation, and derives its legitimacy and validity from its main source, which is revelation. On the other hand, he believes that revelation should be separated from heritage, and not confused between them, as a distinction must be made between Islamic heritage and Islam itself. Al-Qaradawi also stresses the importance of being cautious in defining the boundaries between them, because confusing concepts can lead to problems, such as maximizing human jurisprudence and sanctifying the fallible human opinion.

Al-Qaradawi comments: "Islam - derived from the Qur 'an and the Sunnah - surpasses heritage, it is the unmistakable standard and the unmistakable guidance. Therefore , classifying Islam as part of the heritage reduces its value, reduces its importance, and misleads the reader and listener about the truth. Islam must be expressed in its clear terminology as accepted by God for us. "

: "Today I have perfected for you your religion and have perfected for you my blessings", [Al-Ma 'idah: 3] (Al-Qaradawi, *Islamic Culture between Authenticity and Contemporary*, 1421-2001, p. 60) .

He confirms his previous position by saying: The just and rational position is the middle position between the two groups or the two young people. Essentially, it consists in distinguishing between divine revelation and human heritage. What was of divine revelation, from a Qur 'anic or prophetic text that is true, has an explicit proof, has no opposition from Sharia or reason, so it is obligatory to submit to it and follow it.

And what was of the human understanding of the divine revelation of the Qur 'an and the Sunnah, it is our right to discuss it, and to take from it and pray, but according to established principles, not following the whims, the following of the whims blinds and deafens: (And whoever is more astray than one who follows his whims without the guidance of God? God does not guide the unjust people.) [Al-Qasas: 50] If the saying is from a scholar who trusts in his knowledge and religion, and is pleased with the people of Islam: It should not be rushed to respond to his saying, but rather he should carry his saying in an acceptable good way, as far as possible.

The exemplary world, which is acceptable to the nation, assumes in its example that the book and the Sunnah should not be contradicted except by error or inattention. Therefore, good faith leads us to seek acceptable exits to interpret his words in a manner befitting him, his biography and his approach, without abuse or cost. If this is not prepared, we can only judge his saying or behavior by mistake, because he is a diligent and fallible human being, without accusing him of his intention, hurting him in his religion, or belittling him (Al-Qaradawi, *How to deal with heritage*, 1432_2011, p. 50) .

Third TOPIC:

Methods of dealing with heritage and Qaradawi's position on it

There are many ways to deal with the Arab-Islamic heritage by contemporary thinkers due to their different references and ideological dimensions. I have identified several divisions of ways to deal with heritage, where the study of each division starts from different dimensions and reference purposes. I decided to address some of them with a statement of Qaradawi's position on them and then to address in a later element of his approach to dealing with heritage.

First requirement:

Al-Jabari's classification

For example, Al-Jabri goes on to consider the existence of three methods in dealing with the Arab-Islamic heritage.

These methods take three methodological forms: the traditional method (), the Orientalist method (), and the Marxist method ().

The heritage method - the section in which most thinkers share a classification - that reads heritage with heritage, as evidenced by traditional religious scholars who proceed from traditional or ancestral perceptions, and the ideological method that reads heritage from a historical materialist point of view or in the light of a Marxist approach, and the external reading of heritage, as in the case of Orientalists and their followers of Arab thinkers who read heritage, either self-reading, or philological reading, or historical reading, and the purpose of which is to strengthen colonialism on the one hand, stabilize European centrism on the other hand, and consecrate the derivative subordination on the third hand (Al-Jabri, 1991, p. 30) .

second requirement :

Al-Qaradawi and Al-Najjar classification

Al-Qaradawi, Al-Najjar, and others go to enumerate three images of dealing with heritage that differ from the images mentioned by Al-Jabri. Al-Najjar says: The complexity of the dialogue in the methodology of dealing with heritage recently, with the new cultural influences coming from the West, made a group of affiliates to Islam represent an extremist pole in reading heritage, which met a corresponding pole in extremism, and stood between them in the middle as a third pole (al-Najjar, 1436-2015, p. 11) .

As for the first extremist approach, it is what some of them call the self-sufficiency of heritage in the sense that the ancient heritage contained everything from the past or from what is to come. (Hanafi, 1992, p. 27)

Based on the above, we can say that the owners of this trend, intend to follow the heritage literally in all aspects of their lives, without leaving room for new jurisprudence in line with recent developments and developments. They often confuse Islamic law and the texts it contains in the Qur 'an and Sunnah, with the opinions of previous scholars in understanding those texts, and this is what made them adhere to the literality of the text for the content of the entire heritage.

Al-Qaradawi called them mired in the past. They hardly look forward, or the future,

or delve deeper into the present. They are never pulled back, imprisoned themselves inside the bars of heritage, and do not imagine living in the present or the future, except by ruminating on the whole heritage, with its parts and details, especially with regard to legislation, guidance and behavior, and they attribute their position to religion (Al-Qaradawi, *Islamic Culture between Authenticity and Contemporary*, 1421-2001, pp. 124-125).

Al-Qaradawi criticized this closure and deep adherence to tradition, complete isolation from the modern developments and achievements of the era, and the strong ownership of a forced heritage, even in light of changing circumstances and transformations of life, and the emergence of modern data and developments that require us to live according to them. Their rejection of any discussion or exploration of critical visions, even in matters that require diligence, and Qaradawi expresses it when he says...: "We want to think for ourselves with our minds and not with the minds of others, we do not want anyone to think for us, whether from the dead, who are between us centuries and centuries, or the living who are between us and them sailors and Wahd that our ancestors and if they alienate from us for a time they are closer to us in thought and feeling, their starting points are our starting points, their goals are our goals, and their approaches are our approaches, but they did not live our lives, did not live our problems, did not face our challenges, and did not know what we knew in our time" (Al-Qaradawi, *How to deal with heritage*, 1432_2011, p. 6)

As for the second extremist approach, its owners believe that the heritage of the nation is a kind of past that hinders the development of modern societies, and if it is suitable for application at some time, it cannot play a role in the present and is not suitable for building the future, and therefore it must be abandoned, although it must be preserved for anthropological goals that chronicle the lives of peoples and nations

There have been several criticisms of this sect, including:

- Lack of scientific outlook: Heritage is not worthless. If it is not an end in itself, at least as a means, heritage is part of the psychological inventory of contemporaries, so it is one of the components of reality.
- Imitation: This group risks borrowing previous experiences, falling into generality and forgetting privacy.
- Duality: This is because the majority of this group is linked to Europe, cultural, religious or secular, and thinks that the ancient heritage is an Islamic heritage that they do not associate with religiously or culturally.

Al-Qaradawi expresses this category B as open-minded and disengaged, who call for comprehensive change and getting rid of the influence of underdeveloped heritage and restricting or preventing the adoption of what he brought in the present and the future. They have refused to give heritage a value or a principle, seeing themselves as forward-looking. This is an extreme position that calls for the abolition of heritage and starting from scratch, since heritage, in their opinion, contradicts the materialist theory that they adhere to, which is the fruit of colonialism and being influenced by Western thought and Western civilization (Al-Qaradawi, *Ijtihad in Sharia*, 1996, p.

198) .

This view is a rejected extremist, Al-Qaradawi says: "We reject the view that sees dispensing with all jurisprudence, and starting again, by referring to the texts alone, and putting forward this huge cumulative knowledge."

Al-Qaradawi stresses that it is not possible to deny heritage, and in order not to be cut off from the past, not to be isolated from the present, and not to lose sight of the future, we must be open to heritage, "with a Muslim eye, and a believing vision: do not deny the past, do not soften the dust on heritage, and do not try to imitate those who want to be stripped of their past, or from belonging to their parents." (Al-Qaradawi, *Our Islamic Discourse in the Age of Globalization*, 1434-2004, p. 157).

In addition to the above, we review a third position that mediates them, where he believes that the commitment to heritage in a systematic manner that supports the cognitive movement requires understanding and applying religion based on a solid basis based on religious reference. This reference comes from heritage in its various contents, where these contents are then presented to the standards of Islamic law, so that what is compatible with it and right is recognized and distinguished from falsehood. Also, according to their approach, a distinction is made between the absolute right that requires preserving it and the relative right that was created by the circumstances and reasons of that time, and thus the possibility of developing and modifying it according to the requirements of the times and its revelations.

This sect refuses to take sides, whether by excessive or negligence, and Qaradawi comes on top of it as one of the pioneers of moderate middle thought and its founders, where he says: The movement has benefited from the entire Islamic heritage, so it took from the scholars of Sharia the care of texts and judgments, and from the theologians the attention of mental evidence and the repayment of suspicions, and from the scholars of Sufism the care of educating hearts and purifying souls, with great care to be liberated from what was attached to this legacy of impurities and updates, and to return to the pure spring from the Book of Allah and the Sunnah of His Messenger (Al-Qaradawi, *Jurisprudence of Islamic Moderation and Renewal*, 1430-2009, p. 121) .

third requirement Al-Qaradawi's approach to heritage

There are many methods and concepts used to deal with heritage, as mentioned in the previous element, where the views of thinkers differ in how to deal with it. Al-Qaradawi took a special approach in this regard, saying: If heritage is the product of the Islamic mind, and it does not enjoy infallibility or holiness in itself, we have the right to look at it with the eye of the perceptive critic, and to consider it a great wealth from which benefits must be derived, by choosing what is compatible with the mind and which serves legitimate interests, and to abandon what has been proven wrong or no longer appropriate in our time, or for other reasons that are commensurate with our enlightened converted concept as God has revealed from the Book and the Sunnah (Al-Qaradawi, How to deal with heritage, 1432_2011, p. 45) .

Accordingly, it decides on a number of basic principles that must be addressed with heritage, which are: (Al-Qaradawi, How to deal with heritage, 1432_2011, pp. 46-71) .

1/ Not all that is attributed to the heritage is true

It should be noted here that much of what is attributed to the ancestors is not true for them. Often, a statement, opinion, or news about them is narrated unsubstantiated in the first place, or is narrated by a false or fabricated attribution.

Such should be rejected in accordance with the scales of scientific criticism set by the imams of Islam to accept news and narrations, so support must be provided first, and if not attribution, whoever wants will say what he wants.

It must be true, that is, from the account of the well-known trustees, who are not scratched by a charge in their justice or control, with the bond connected from its principle to its end.

If it is one of the hadiths of the Prophet, peace and blessings of Allah be upon him, it is not narrated without attribution, and some of it is not narrated with discontinuous or flimsy evidence, and even lies, despite its emphasis, may Allah's prayers and peace be upon him, and its extreme warning against lying to him. It is no wonder that there is such a thing in news without him from a companion and a follower and after them.

However, some scholars may scrutinize the narration of the raised prophetic hadiths, but they tolerate the utmost leniency in the narration about the nation's ancestors, scientists, and righteous people. This is frequently found in chip books, mysticism, and others (Al-Qaradawi, How to deal with heritage, 1432_2011, p. 46) .

The Sunnah of the Prophet, as it constitutes a large area of heritage, needs to be reviewed and scrutinized, and this is what Al-Qaradawi calls for by saying: "It is the duty of the people of science in our time to review our heritage in the light of the science of Hadith, which is linked to jurisprudence and its origins, with a visionary mindset, and it looks at the rulings that were based on weak hadiths. It is unanimous that weak hadith is not established as a rule, and it is not based on a halal and haram mandate, and this careful scientific review of the trusts of the people of science will reveal to us judgments in important legislative and social issues that have no support except for weak hadiths (Al-Qaradawi, How to Deal with Sunnis, 1423-2002, p. 74)

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2/ Legitimacy of Salafi Heritage Criticism

If the denial of infallibility to anyone other than the Messenger of Allah, peace be upon him, is proven, it means that anyone from the companions, followers or disciples of the followers, or anyone from the scholars and the nation in various fields, whether in interpretation, hadith, biography, theology, jurisprudence, origins or Sufism, these are all hardworking human beings in their knowledge and specialties and are not infallible. Therefore, all opinions and jurisprudence they have said or concluded are open to criticism and discussion, even with regard to understanding, interpreting, explaining, and deducing religion. However, this work in its entirety is the product of the human mind, which may be right and wrong, and may be guided and may be lost.

Accordingly, some of the predecessors conveyed this true phrase: "Everyone is taken from his words and leaves, except the Prophet, peace and blessings of Allah be upon him." (Al-Qaradawi, How to deal with heritage, 1432_2011, p. 47) .

Therefore, dealing critically with heritage is not supposed to recognize all the heritage that has reached us, and what has reached us is not necessarily all that we have. For these considerations, it was necessary to govern our view of the critical heritage that is scrutinized and free from the pressure of tradition, subjective tendencies, and social and national nerves (Al-Melad, 2004, p. 259) .

3/The necessity of moderation in evaluating our religious and intellectual heritage

Moderation in the evaluation of our mystical, theological, jurisprudential and archaeological heritage is required and praiseworthy. These legacies are all weighed by what they have and what they have on equity, and their sects and tendencies are separated by the truth, so each of them is given his own judgment, not exceeding it, without fanaticism for one group, or intolerance against another, but as God Almighty ordered us to be martyrs in equity with those we love, and with those we hate, as He said: "O you who believe, be stewards of justice as martyrs for God, even if it is for yourselves or your parents and your relatives." [Al-Nisaa: 135]. He said: "O you who have believed, be righteous to God as witnesses in the past, and do not commit any crime against a people who do not act justly. He is nearer to righteousness in order to be righteous." (Al-Ma'idah:8

4/ Criticism of opinions does not mean challenging their owners

If it is legitimate and perhaps necessary to criticize the opinions and statements that were quoted from the predecessor and even from the successor, this does not mean that we are reaching the stage of doubting and mistrusting people; this is the orientation of the reprehensible and rejected in Islam for several reasons, including: (Al-Qaradawi, How to deal with heritage, 1432_2011, p. 48)

A/Islam has embarked on diligence in religion for everyone who is his family. Whoever strives to understand the Qur'an or the Sunnah according to his knowledge and the culture of his time, and throws up his strength in it, he has done what he has to do, and God did not cost him to hit the truth. If he hit him, he has two rewards, and if he misses him, he has one reward, which is the reward of investigation and effort,

not only to make it possible, but to make it a reward.

B/Reward and punishment in Islam are mainly based on intent and intent. What is meant by the face of God Almighty, it is good and righteousness, it is kinship and worship, and what is meant by love of the world or self-love and following whims, it is from the uncle of Satan. The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Acts are by intentions, but everyone has what he intended. Whoever emigrates to Allah and His Messenger, his emigration is to Allah and His Messenger. Whoever emigrates to a world that befalls her or to a woman that marries her, his emigration is to what he emigrated to." Agreed upon at the age of Omar.

We assume good faith and good intentions. Those who work in the sciences of Sharia, and work in the arena of religion, to improve their belief in them, and to make them good, and we were not ordered to reveal their intruders, and we could not if we wanted to, but he commanded us to rule by appearance, and God takes care of the beds, so they are entrusted to their intentions.

A/ That the critic is an infallible human being, and the critic is also an infallible human being, and we do not know perhaps what is right with the critic, and perhaps what is wrong with the critic. Let the critic lighten his fetish, and let him be a little humble, and let him know that no one has given the whole truth, nor the whole wisdom, and God Almighty has said: "And you have not been given knowledge except a little" [Al-Isra: 85].

D/It is one of the high values enjoined in our religion, which is balanced with us, to be just even with our opponents, even if they are infidels hostile to us, as the Almighty said: (And they do not commit any crime against a people who are not fair, but are closer to being strong.) [Al-Ma'idah:8] Therefore, our dead and our great scientists treated their opponents with justice and moderation, but with love and brotherhood, and the dissent in opinion or doctrine did not lead them to litigation or stabbing and insulting each other, and they prayed after each other (Al-Qaradawi, Islamic Culture between Authenticity and Contemporary, 1421-2001, p. 56) .

a summary

the heritage is linking the present of the nation to its past, and its aspiration towards its future, its importance is manifested in examining the truth from falsehood; to determine the identity of the nation and to be able to move forward on a solid basis that enables us to know and distinguish the authentic of the horse. Heritage is an integral part of the components of renaissance and civilizational take-off. It demonstrates the size of intellectual development and scientific progress in various sciences and knowledge. Without knowledge and scientific heritage, nations cannot make glory, future or civilization.

Al-Qaradawi, one of the great mujtahedeen of this era, realized this dimension, which made him say the need to preserve the heritage as a whole and resurrect it again. The Islamic heritage has characteristics and features, the most prominent of which is that it combines stability and flexibility together in tight harmony, and a unique balance. He did not get bored with those who say absolute stability, who froze life and man, and did not tend to those who say absolute change as well, who did not make value, principle or something stable or void, but it was a fair middle ground between these and those.

Al-Qaradawi calls for dealing with the heritage altogether without regard to jurisprudential doctrine, the jurisprudential heritage in general must be researched without neglecting the heritage left by the companions and followers from which we derive what is commensurate with the reality of our contemporary societies

Accordingly, Al-Qaradawi, in his approach to dealing with the Islamic heritage, sees the need to benefit from it in its various schools, teams, sources and books. His approach is to take from the scholars of Sharia to take care of the texts and rulings. Otherwise, the theologians will pay attention to the mental evidence and their response to suspicions, as well as to take from the scholars of Sufism to take care of the upbringing of hearts and the purification of souls, with the keenness to liberate themselves from the impurities and updates that have been attached to the heritage and to hedge the balance of appeal to the pure spring, the Book of Allah and the Sunnah of His Messenger - may Allah's peace and blessings be upon him.

Conclusion

- The Islamic heritage is that represented by what was accumulated more than fourteen centuries ago representing the general civilizational gain that was transmitted by generations, written and preserved from the sciences, arts and ages.
- The methods of heritage research, its study frameworks and the trends of reading it have varied among thinkers and seekers of ways of renaissance in the Arab world, each according to his position on heritage and according to his orientation, doctrine and intellectual convictions.
- At the outset, the problem of introducing the texts of divine revelation into the concept of heritage has emerged. Qaradawi has adopted a different position. He rejects the introduction of the texts of revelation to his holiness into the concept of heritage and sees the need to differentiate between the divine level and the human level of heritage. Heritage is non-revelation. As for the divine level, it is infallible and fixed, and it is the source of the emergence of heritage, its launch, and dealing with it, it differs systematically from dealing with human production that is subject to criticism and scrutiny.
- Civilized human achievements, which represent an important part of the Islamic heritage according to Al-Qaradawi's approach, are electable and employable according to the contemporary vision, the circumstances of time and place, and the change of facts and events.
- Modern intellectual trends in reading and dealing with heritage also varied between a fundamentalist Salafi trend aimed at adhering to heritage and cultural authenticity, an alienation trend aimed at dissolving in the other and a complete rupture with Islamic heritage, and a third consensus, which is the sect that adheres to the intermediate approach, and distances its owners from fanaticism with or against the inheritance because the real interest calls for not standing with either party, whether in order to avoid or neglect. Since Al-Qaradawi is the Sheikh of Al-Wasatiyah and its founder. He dealt with heritage in the light of its intermediate concept, and he stood a fair middle position, not with the imitators of heritage who lend holiness or infallibility to every inheritance, and not with their opponents who distance themselves from every inheritance, not for nothing but because it is old, but rather he played on these and those.
- Al-Qaradawi has a sound approach in dealing with heritage, as heritage in its various schools occupies a respected position, and he sees the need to benefit from it according to an approach based on abstraction from nervousness and imitation, and to be keen to refer to the Book and the Sunnah, and to be guided by the approach of the predecessors in dealing with heritage.
- Al-Qaradawi calls for renewing, revising and serving heritage using modern science curricula to facilitate dealing with it. Because advancement and progress cannot be achieved in any nation except through regularity in its heritage and communication with it according to a sound approach.

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