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الإسلامي والأخلاق
Research Center for Islamic
Legislation and Ethics
عضو في جامعة حمد بن خليفة
Member of Hamad Bin Khalifa University

ISLAM & APPLIED ETHICS

KNOWLEDGE AND VALUES INTEGRATED FOR THE STRUCTURE OF EDUCATIONAL CURRICULA

KHALED AL-SAMADI
KHALID HANAFY

COMPILED AND EDITED BY: DR FETHI B JOMAA AHMED

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Introduction

*In the name of God,
the Most Gracious,
the Most Merciful*

The Research Center for Islamic Legislation and Ethics (CILE) is pleased to place into the hands of readers this series of booklets, which contain a collection of research papers that have been presented at events organized by the Center. Through these booklets, we are seeking to build a methodological platform that will contribute to the CILE's key objective, namely promoting radical reform. The type of radical reform that we are calling for is based on a fundamental concept: transformational renewal. This concept transcends traditional renovation and *a posteriori* diligence, which tends to maintain reality and adapt to it, assessing and judging its components through the system of the five categories of laws in Islam: *Wajeb* (required, obligatory); *Mandoob* (recommended); *Mubah* (permitted but morally indifferent); *Makrooh* (discouraged or abominable); and *Haram* (forbidden or prohibited); in other words, it is rather an evaluative type of jurisprudence. Transformational renovation goes beyond this intellectual space to create a kind of renovation and jurisprudence that addresses facts critically and explores reality intellectually so as to reform it, or even rebuild it if necessary. Moreover, this transformational renovation process puts forward alternative solutions for the shortcomings of the current reality, seeking to establish new means, models, and paradigms at all levels that would achieve

ethical objectives. Therefore, radical reform purports to go beyond superficial issues and directly into the crux of objectives and ethics, beyond minor details into theoretical foundations and frames of reference.

In order to implement radical reform by means of transformational renovation, religious scholars and scientists should share the responsibility. While religious scholars, in many cases, have been capable of judging reality based on specific facts provided by scientists, the task is different when it comes to diligence and transformational renovation. This is because an endeavor such as this requires an advanced and comprehensive understanding of both religion and reality. Being well-versed in Islamic Sharia sciences and being formally and partially aware of reality alone will not help bring about transformational reform unless it is accompanied with similar knowledge of our reality, and with today's scientific advancement, this is only possible by involving those specialist scientists and practitioners. The process of building reality on the foundation of proper Islamic ethics and values should be based on a deep and comprehensive understanding that will help analyze the reasons behind malice, which drive people to engage in substandard activity. This understanding may lead to alternative solutions and new practices, which are more deeply founded on scientific knowledge. Not to dismiss the sound efforts and evaluative diligence of religious scholars, neither Islamic Sharia scholars nor scientists alone should monopolize knowledge or assume sole responsibility for undertaking reforms in society.

CILE activities are noteworthy for bringing together both religious scholars and scientists. We do not seek to address the evaluative process, which is limited to understanding reality through judgment and adaptation, drawing on permissions or prohibitions. Rather, CILE events facilitate open dialogue

between scholars and expert practitioners, who can collectively propose how best to undertake radical reforms and recommend solutions that are at once inspired by Islamic principles and supported by scientific knowledge.

While the combined work of religious scholars and scientists constitutes a fundamental methodological basis for transformational renovation, it should be coupled with many other elements pertaining to the methods, theories, and objectives of science. For instance, traditional Sharia scientific methods do not preclude the type of renovation desired. At the same time, modern science has failed to focus on ethics, as it has not addressed ethics as a fundamental issue. Rather, science relegates ethics to a secondary position. This raises the issue of the division of sciences into religious or secular sciences, and of their tendency to focus excessively on highly specialized topics without associating them with greater universal themes.

Undoubtedly, this undermines the communication between scientists from various disciplines and thwarts their efforts to work together to develop an epistemological approach that combines their knowledge to serve the important purpose of promoting ethics. Therefore, the challenge set before us is not to persuade scientists belonging to various disciplines and backgrounds to work together. Rather, it is to shake them in their scientific safe havens and drive them to push through the epistemological paradigms governing their own knowledge in order to set up a new system and outline methods toward achieving renewal.

Enhancing its specialized research activities aimed at facilitating and exploring the communication between religious scholars and scientists, the CILE convened a three-day closed seminar from 22nd to 24th April 2014 in Oxford University, UK, to consider the contemporary challenges of and the relation-

ship between Islamic ethics and education.

Outstanding scholars and intellectuals with theological and professional experience from around the world participated in the seminar including Sheikh Dr Ahmed Jaballah, Sheikh Dr Khalid Hanafy, Dr Khaled Al-Samadi, Dr Ahmad Addaghashi, Dr Farid Panjwani, Dr Said Ismail Ali, Sheikh Sulayman Wim Van Ael, and Omar Faruq Korkmaz, in addition to Dr Tariq Ramadan and Chauki Lazhar. The seminar was moderated by Dr Fethi Ahmed.

The CILE requested the participants to address the following questions:

- (A) What are the objectives of education in Islam?
- (B) How should natural and social sciences be integrated in Islamic/religious studies curricula?

This booklet includes some of the research papers presented in this seminar and is a part of CILE book series which we hope will contribute to our project of transformational renewal.

CHAUKI LAZHAR, *CILE Deputy Director*

About the Authors

KHALED AL-SAMADI obtained a PhD in *Fiqh Al Hadith* (Hadith Jurisprudence) at the University of Fez, Morocco, and a Diploma in Education Efficiency from the Ecole Normale Supérieure (ENS), Marrakesh-Morocco. He has 30 years of scientific, educational and administrative experience and has held various positions, including Director of a research team on values and knowledge at the Moroccan Center for Studies and Educational Research and Professor of higher education in curricula and teaching methods of Islamic sciences at the Graduate School of Professors in Tetouan, where he is currently Head of the master of education and Islamic studies. He is the Chairman of the National Forum for Higher Education and Scientific Research, Director of the Moroccan Center for Studies and Educational Researches, Director of the scientific and educational journal *Albaseerah al-Tarbaowia* (educational insight), Director of the Moroccan edition of the *Islamiyat al-Maarefa* (Islamic knowledge) journal, and advisor to the head of the Moroccan government for education and scientific research. Professor Khaled is an accredited expert at various ministries, including the Ministry of Higher Education, of National Education, of Endowments and Islamic Affairs, of Social, Family and Children Affairs, and at the Supreme Council for Community. He also has experience in media; preparation and presentation of an educational program for Assadisa (channel six) – Morocco and organized and managed more than 20 national and international seminars. Besides, he participated in more

than 40 seminars, national and international conferences in education and learning and Islamic studies. He holds the position of the academic advisor of the International institute of Islamic thought (IIIT) in Washington, an accredited expert working with a number of international organizations, such as the Islamic Educational Scientific and Cultural Organization (ISESCO), the United Nations Children's Emergency Fund (UNICEF), the Islamic Development Bank, and the Muslim World League for Education. Professor Al-Samadi published 12 books on Islamic education and sciences, in addition to a number of researches in scientific and educational journals. The following are some of his books: Islamic values in the educational system, Religious education crisis in the Muslim world, Educational terms in the Islamic heritage, and Information technology and communication and how to employ them in the teaching of Islamic education.

KHALID HANAFY was born in Cairo in 1972 and currently lives in Frankfurt, Germany. He obtained his PhD in 2005, with a thesis entitled "The innovative fatwa methods of the Caliph Omar Ibn Al-Khattab: A research study in the light of the principles of Islamic law." His master's thesis was entitled "Critical analysis of the relevant book of *fiqh*-law scholar Mahmud Ibn Muhammad Al-Dahloly." He has worked as an Associate Professor at the Faculty of Sharia and Law at Al-Azhar University in Cairo, and is specialized in *Usul al-Fiqh*. He held many positions, including Dean of the European College of Humanities and Social Sciences in Germany; Member of the European Council for Fatwa and Researches; Head of the Council of Imams and Scholars in Germany; Professor at the European Institute of Human Sciences in Paris; Head of research and studies of the European assembly of imams and advisors; Member of the

Board of Trustees of the European assembly of imams and advisors; and Member of the Shari'a-Board for the Islamic Funds of Meridio International. His publications include *The renewal of Usul al Fiqh (Islamic jurisprudence fundamentals) – the necessity and possibility*, and *Ways and means of uncovering the outcome*, among many others.

Knowledge and Values Integration
in Building Educational Curricula:
A Theoretical Approach and Applied Projects

Khaled al-Samadi

Learner's Personas

Reading this title may make you think of a misprint in need of your pen for correction to change the plural “personas” into singular for better syntactic agreement. Stop! Simply, this is the problem of the topic in question.

Value system disorder in educational approaches

Emphatic statements in formal educational documents to pay utmost attention to ethical education are not most important, but more important, indeed, is the exact and clear identification of the values intended to be entrenched into learners' minds. Exactness and clarity, however, can only be achieved when the fundamental reference of values is clearly identified. Considering the educational curricula of several Muslim countries reveals a theoretical discussion about values without any integrated educational and scientific activation. Sometimes, there is not even a pattern vision of these values to declare their source. It is well known that the manifold fundamental references of the structure of educational curricula in general, and of values in particular, testify that it is impossible for these curricula to achieve their objectives.¹

Other similar discourses also discuss the education of inter-

national human rights and Islamic doctrinal values, despite the perceptual differences between the Islamic perspectives and their Western counterparts in their vision of humans and their freedom and rights. This imbalanced source of values intended to be merged in educational curricula will eventually end up in one of the following two ways:

First: the mere declaration of intentions without a practical translation, for the difficulties of writing school books, qualifying school teachers, etc., which make it difficult to discuss the inactivated values of school curricula.

Second: the actual practice infamous for contradiction when values presented to students come from two different sources through paradigms, examples and texts that endanger the ethical and cognitive patterns of learners.

It is a case of conflicting values in school curricula. Both the ways reflect the absence of a system of values presumed to be built in students through some appropriate educational curricula, fulfilling the cultural needs and identity requirements that all countries of self-respected identity and civilization endeavor to establish, develop, and bring into effect. It is a right internationally guaranteed under the principle of “diversity tolerance and acceptance of others.”

Knowledge system disorder in educational curricula (knowledge islands)

It is enough for an educational observer to look into the way school curricula are formulated, especially the distribution of subjects, units, and smaller parts and the way teachers are prepared and trained to use the teaching methods of each subject as well as the authorship of school books. Examining these elements is sufficient to observe the wide gap between theory and

application when moving from coherent educational philosophy, well defined in theoretical aims and outputs, to somewhat different practical applications inside the educational institutes. Eventually, the outcome is nothing but “knowledge islands” lacking coherence, intersection, and extension. Students fail to build bridges across various subjects that can help them have an integrated system of knowledge.

Obviously, various sources of educational literature state that learners get their conceptual growth through harmonious practices of school curricula as a whole, not through one subject only. Practically speaking, more efforts, work and view exchange among all players involved, specifically teachers, in implementing the school curricula are necessary. That is to build the conceptual map of learners in an integrated and systematic way. Any aspect of disorder that may befall this level will eventually lead to “learning difficulties” in the short term and inescapable separation between sciences instead of integration in intellectual and scholarly production of cultured elites, who are the offspring of this approach in the medium term. Finally, generations will suffer a deformed knowledge vision in the long term.

These two major problems encumbering the construction and implementation of school curricula give us much courage to speak frankly, without reservation, about the cognitive and ethical disruption of learners and that is why the discourse discusses the “personas” of the same learner or (asymmetry) disease.

How can one build school curricula that enable learners to have a deeply active and holistic ethical system based on one fundamental reference and conceptual integration to bring the transdisciplinary cognitive integration into effect and invest integration of these two systems, building an integrated and

balanced personality of a learner armed with various and different life skills?

In the context of this significant academic symposium, this paper attempts to approach this issue to theorize the relationship between knowledge and values in the Islamic vision and to invest it as a fundamental reference for building the school curricula in general. The paper also presents abstracted summaries of three practical examples: the first focuses on the integration of school subjects comprising the educational curriculum in building the learners' system of values; the second is centered on the integration of school subjects to form the school curriculum in building the conceptual map of learners or what I call "Building the Knowledge System"; and the third discusses the way to invest the integration between these two systems in building the content of each school subject for the sake of better inherent coherence that enables a subject to build bridges with other areas of knowledge. These three practical examples constitute the gist of one decade of scientific research in the philosophy of Islamic education and its applications in developing the educational systems in terms of authorship and training, especially building and reforming school curricula at the Moroccan Center for Studies and Educational Research and with the Value and Knowledge Research Team, Abdulmalek Essaadi University in Tetuan, Morocco.

For more elaboration, the paper will discuss the following points:

1. *Theoretical foundation*: integration of knowledge and values in the Islamic perspective; and integration of knowledge and values as a fundamental reference for building the school curricula;
2. *Practical examples*: Integration of school subjects in building the value system; integration of school subjects

in building the knowledge system; and investments of integration between the knowledge system and value system to build the educational curricula of a school subject.

Integration of Knowledge and Values in the Islamic Perspective (*mizan*)

In the context of *surat Al-Rahman* (Qur'an: 55), the Qur'an mentions the *mizan* (fair balance) that Allah has put in the universe for maintaining harmony. In an attempt to understand the meaning and nature of *mizan* through a survey of the Holy Qur'an, we come upon some indications to several clashing duals that control one another for balance to materialize, such as good and evil, truth and falsehood, mercy and punishment, and fear and hope. Other duals prove integrated and inseparable in the Islamic perspective, such as science and practice, strength and honesty, and values and knowledge. All these duals, clashing or integrating, are actually directing human perception from the epistemological viewpoint. They also form the human emotions and leave deep effects on human practical choices and behaviors as being held in charge of keeping the universal balance. The mere knowledge experience, as a prerequisite for human reform and civilization on earth, is not enough for man to undertake this duty. It is thus necessary to be blended with a value system that governs and directs this knowledge to properly carry out the duty of stewardship over earth, a duty proven higher than human reform and civilization, which is only a part of this stewardship. Contemplating the Qur'anic verses on the gradual qualification and training of man to preserve these balances upon human landing to earth to perform the duty of stewardship reveals that God initiates the commissioning letter by testing the relationship of knowledge

with values within the behavior of the first human generation (two children of Adam). God (may He be Exalted) says, “And recite to them the story of the two sons of Adam in truth; when both of them offered a sacrifice, it was accepted from one of them but was not accepted from the other. He said, ‘I will kill you.’ He said, ‘God accepts only from the God-fearing. If you stretch your hand towards me to kill me, I am not going to stretch my hand towards you to kill you. Indeed, I fear God, the Lord of the worlds’” (Qur’an, 5: 27–28).

Offering the sacrifices was an integral part of the acquired knowledge of the two brothers. For one of them, the knowledge was firmly connected with values when he said, “God accepts only from the God-fearing.” God-fearing is a controlling value that prevents knowledge from turning into an evil power. For the other brother, knowledge was totally separated from values. That is why he said to his brother, “I will kill you” building on the mistaken consideration that knowledge is the only condition for a deed to be accepted regardless of the value of righteousness and God-fearing.

These two human patterns colored the human journey since then until the Last Hour. The Divine Messages worked hard to implant the pattern that connects knowledge with values by virtue of education and to forewarn against the other pattern that separates them from one another, for its, immediate and delayed, bad effects.

All disciplines and specialization areas are then strongly connected with values in the Islamic perspective. They prove stronger for better life planning when going beyond the idea of submitting the universe to come under human control to entertain the idea of getting certain knowledge about the Creator that fills man with righteousness and scruples. In this way, the results of knowledge places man on the road of elevation

toward the absolute values beginning with *islam* (manifest submission), passing to *iman* (sincere and firm belief), and ending up with *ihsan* (sincere devotion). When the results of knowledge stop at the borders of human domination over the universe apart from the values, this power becomes a delusion of power that leads to mischievous evils as reiterated in the Qur'anic contexts:

- “Indeed, Pharaoh had become high-handed in the land, and had divided its people into different groups; he used to persecute a group of them, slaughtering their sons and keeping their women alive. Indeed he was one of the mischief-makers” (Qur’an, 28: 4);
- God also says, “...until when the earth took on its ornament and was fully adorned, and its people thought that they had control over it, Our command came to it at night or by day, and We turned it into a stubble, as if it had not been there a day earlier. This is how We elaborate the verses for a people who reflect” (Qur’an, 10: 24);
- The delusion of power also tainted the mentality of Korah who boasted highly of his belongings saying, “I was only given it because of knowledge I have” (Qur’an, 28: 78). God’s retribution soon came: “We caused the earth to swallow him up and his house. And there was for him no company to aid him other than God, nor was he of those who could defend themselves” (Qur’an, 28: 81).

The knowledge this man got was so immense that it magnified his selfishness to the extent that he thought he was in charge of power and control and then the humiliating punishment of burying him alive came as his decreed destiny along with all civilizations that follow the same way of deviation. In this case, the knowledge leaves the high open stairs toward lofty absolute value to the prison of matter that opposes its very essence.

Obviously, matter is nothing but a means to knowledge, but not the highest objective and aim thereof. It is the very essence of knowledge that goes high swimming to the vast horizons of divinity.

To sum up, knowledge is a means to plan and lead life affairs; it is an epistemological experience. Furthermore, it is now a means to know the Creator and thus an embodiment of the system of values. Drawing connections between the two means puts knowledge into man's service, whereas separation leads to perilous deteriorations that may cast humanity into abysmal quagmires and crises. In support of this fact, many past examples are there in the history of humankind. It is enough to remember recent events of modern age when the scientific research was abused in making weapons of mass destruction extirpated humanity. Also, genetic engineering is used to manipulate with animal and plant productions and bad effects left on man's health and ecological balance. The world continues to expect similar, and even worse, results when the gap between knowledge and values grows wider and wider.²

If we want to approach this problem from an alternative Islamic perspective, we find that all areas of knowledge end up with two integrated objectives; the first is connected with knowledge while the other is related to values. This perspective opens wide horizons for scientific research to save it the prison of outright material interest. It also leads to scientific results and practical applied practices that keep the universal balance and help the human stewardship principle materialize. For the sake of explanation, two examples may be cited; one from the pure sciences and the other belongs to the humanities and social sciences. Mathematics, for instance, is a pure science that explores wider spaces and is not restricted to the control of logical and engineering equations. Rather, it serves planning,

management, economy, atomic science, communication technology, and other fields. Eventually, it is a means to know the universal laws divinely set in an absolute exactness and fine measurement as echoed in the Qur'anic verse: "And the heaven He has uplifted and He has set up the Measure" (Qur'an, 55: 7). Actually, parting the high objective from the low one is scientifically unfair as it limits the vast range of science leaving minds encumbered and restrained.

Language and linguistics form a discipline that belongs to humanities; they move from a simple means to communicate, know other peoples and exchange expertise and experiments about the way to have your life affairs well-managed and planned to become a means to realize the wisdom of the Creator through the variety of creations, tongues, and colors. God (may He be Exalted) says, "And of His signs is the creation of the heavens and the earth and the difference of your languages and colors" (Qur'an, 30: 22). They are also a way to discover the secret of the Divine Majesty of the Creator (may He be Exalted) when He taught Adam the names of all things as a sign of honor and superiority over other creations and when He commanded His best creation, the angels, to prostrate themselves to Adam out of respect and appreciation, not as worship and glorification. The same goes true to all other sciences.

It is built on this vision that the prioritization of every life management science goes parallel to human needs and the contribution it can give for better management of life. It also follows to get a position in the absolute system of values.³ How can we convey this integrated vision of knowledge and values to our generations? What is the most direct and effective way to attain this goal? It is undoubtedly the case that the fundamental introduction to achieve this goal is the formulation of educational and school curricula relying on this perspective

as a philosophy and reference. This is the contribution we attempted to put into theory approaching some of its issues and problems and applying it practically in applied projects, as this paper will present later.

Integration of Knowledge and Values as Reference for Building the School Curricula

Obviously, any educational system is grounded on a certain philosophy, epistemological reference and cultural, intellectual and social values that reflect the historical and traditional specificities of each nation. Every human entity guarantees its continuity and development through socialization patterns adopted for raising the coming generations. The successful pattern effectively invests the positive aspects of history and civilization and then keeps eyes fixed on far horizons while critically and fairly open in search of novelty to inspirationally use it in developing the structure of educational and school systems.

Observing the epistemological and philosophical reference of school curricula in most Muslim countries reveals that the Islamic vision of the universe, life, and existence (the vision of the world as the thread of epistemological integration) constitutes its center and foundations. This is at least in theory. Likewise, the cultural and social choices of every community have their presence as embodiments of the governing system of values within the community. However, the globalization age has given rise to a fierce clash of references that has led some factions to emerge in Muslim countries and calls for considering the Islamic reference and system of value as just one component amid other directive components, not superior to them, in the frame of educational systems of Muslim countries. This compromise-based strategy, intended to synthesize different references in building the school curricula in some Muslim

countries, has led to confusion in identifying the educational attitudes of such school and educational curricula in these countries.⁴

It is well known that a variety of references is the first wrong step on the track of building school curricula, for it negatively affects other steps of school curricula, such as identification of goals and evaluation. It can be said outright that the failure of several educational and school systems in some Muslim countries essentially originates from this oblique vision, because of the lack of clearly established philosophical and epistemological reference as well as missing unambiguously ethical choices for the educational system. Dr Taher Muhammad al-Hadi Muhammad said, “The writers of school curricula are nowadays facing some problematic issues in determining the concepts and some challenges in the way to get appropriate knowledge for various cultural specificities in a world of clashing ideas and visions with increasingly growing knowledge. No curriculum or community can realize exactly the details of this knowledge or encourage the research and experiment to verify this knowledge. They should review the goals of curricula to update them in the light of final ends behind the education of community on a timely basis so as not to founder and lose their way.”⁵

In his discussion of the foundations of building the school curricula, Dr Isaac Farhan said that, regardless of the foundations deduced, it is necessary to represent one or more of the following foundations:

- *The mental foundations:* they consist of the child characteristics of growth, needs, educational methods, tendencies, and readiness during all growth phases;
- *The social foundations:* they refer to the knowledge of society that builds and manages the schools, the nature

of economical production, cultural traditions and civilization changes as well as the nature of scientific and industrial progress;

- *The philosophical foundations:* they include the life philosophy of community in life, such as social ideals and all levels of educational goals as well as the conceptions about man's duties in the community;
- *The epistemological foundations:* they include the conceptual structure of subjects, research methods, and ways of thought.⁶

In the light of the above-mentioned educational foundations for building school curricula,⁷ it is possible to pinpoint their general criteria from an Islamic perspective as follows:

- Having clear educational curricula with well-defined premises stemming from the universal Islamic vision of the universe, life, and destiny;
- Identifying the revelation and the universe as the only educational sources of knowledge; they are two integral sources for building the knowledge from an Islamic perspective. Intellectual reasoning and reflection as the means, but not the source, of knowledge should be devoted to explore these two sources;⁸
- Looking at this reference as a governing standard of all economic, social, political, sanitary, environmental, and technical fields of life and an organizer of the relationship of man with the Creator, nature, and humankind;
- Demonstrating the position of other different references that come next to the superior governing reference according to the first criteria within the frame of broad-mindedness, coexistence, tolerance of diverse opinions, and preservation of distinction;
- Clarifying the position of historical heritage and civili-

zation by virtue of a critical reading that promotes what is positive and skips what is negative in the light of the governing sources of Islamic knowledge;

- Identifying the sectarian, intellectual, and social choices (e.g. any specific local opinions in creed, jurisprudence and cultural, social, and political traditions) that form the local specificities of each region with no contrast with superior governing reference.

Three Practical Examples

Keeping in mind this integrated vision of building school curricula targets the building of an integrated vision for learners about the universe, life, and destiny to direct their behavior and life during the educational phases and guide their scientific, social, economic, and artistic production after passing the different educational paradigms that the curricula provide. This vision also seeks to nurture them with a directive system of values that guides behaviors and encourages the intellectual and scientific production fully colored with integrity.

As for the question of applying this vision to the building of school curricula, it is necessary to take three matters into consideration, for they are directive bases that guide the whole project:

1. *Universal vision*: that aims to correct the learners' vision about Islam as a way of life-guiding moral values and legal systems in areas of beliefs, worship, economy, sociology, family, media, environment, human rights, arts, aestheticism, and other areas of life. It is not a set of religious doctrines and devotional acts only;
2. *Integration of school curricula items*: that builds a systematic structure of curricula of school subjects for the unity of the target (learners) and the unity of the output that

- should guarantee an integrated personality for learners;
3. *Integral response to learners' needs of knowledge, skills, and values*: that form a tripartite integrated system that helps the building of learners' personality. Knowledge grants learners vision and clear concepts while skills enable them to have conscious practice and mature experience. Finally, values form directive compass for all these activities, as they are the knowledge indicators and empirical experiences that come in result so as not to turn aside from the service of humankind and the universe under the law of man's stewardship over the universe for reform and construction.

This part discusses the relationship between values and various subjects that form the school curricula under this vision as a practical example that leads to the construction of the system of values for learners. It also demonstrates the integration of knowledge among various school subjects of educational curricula, showing how they contribute in concert to the clarification of the same concept that eventually results in the construction of the learners' system of values. In conclusion, we explain how to invest the integration between the two systems, of values and knowledge, to build an educational content of a school subject.

Our aim is to guide those concerned with building school curricula and teacher training and the teachers themselves to pay attention to the importance of building an inside order of each school subject structure by making use of the integration between knowledge and values as well as the outside connections this perspective causes between each subject of those comprising the school curricula and how to invest that in all educational and school activities.⁹

Integration of School Subjects in Building the System of values

Since the naming of school subjects differs from an educational system to another throughout the countries of the Arab and Muslim world, I will discuss the school subjects that are mostly present in all educational systems in respect of their relationship with the Islamic values. In this regard, I will focus on the relationship between:

- The subject of Islamic education *and* the Islamic values
- The subject of Arabic language *and* the Islamic values
- The subject of Foreign language *and* the Islamic values
- The subject of mathematics *and* the Islamic values
- The subject of physics and natural sciences *and* the Islamic values
- The subject of history and geography
- The subject of art and technology *and* the Islamic values
- The subject of physical education *and* the Islamic values

Islamic Education: Developing the Values of Certainty and Conceptions

The reality of education in Muslim countries today confines the Islamic education to memorizing and understanding some verses of the Holy Qur'an, Prophet's hadiths and biography, some aspects of the Islamic civilization, and similar sources. It is indeed an insufficient translation of the concept of Islamic education as an integrated system. The Islamic education noted for its philosophy and aims has some characteristics and rules determined in accordance with its inclusive and collective vision of the universe, man, and life under the Islamic system of value conclusively stated in the revealed texts. In the light of this comprehensive definition, the subject of Islamic education assumes a general subject, rich in all Islamic values that

organize all areas of life and guide various behaviors and ideas of individuals.

Here, I would like to pay attention to a very serious issue, namely, the content of Islamic education subject in many Muslim countries, which does not reflect this general and practical vision exactly defined in the previous definition. Rather, it focuses on the cognitive side of Islamic disciplines, such as learning the Qur'an by heart and exploring its interpretation, memorizing and explaining the texts of Prophet, and studying the events of the Prophet's biography and some rulings of worship and transactions. Teaching these topics is generally theoretical and, to a great extent, devoid of practices that rightly touch the daily behavior of learners. The content of the subject thus proves too insufficient to deliver the major message intended; implanting the practical Islamic values, particularly in the primary educational phase when learners have more needs to develop their emotions and behaviors than getting new facts. It is thus necessary, as we call, to reconsider the subject contents to keep its role as a subject organizing the Islamic knowledge and directly imparting the Islamic values. More details to follow on this point in the second practical example based on the principle of integration between knowledge and values.

Arabic Language: Developing Speech and Communication Values

Arabic is the language of the Qur'an. The Qur'an refers to God's speech to all peoples. God chose Arabic, in exclusion of other tongues inspired to Adam, as a medium of Islamic values for all peoples. It is actually impossible to separate this subject from the Islamic values, as we consider it a direct carrier of these values; it is not only a means of communication, but also

a carrier of value-based discourse that aims to reform the beliefs and attitudes of learners. In this regard, the teaching methods of Arabic in the Arab and Muslim schools, as we pointed out in the discussion of the Islamic education subject above, focus on the standard process, such as the rules of syntax, prosody, and rhetoric when the notion of mastering the language as a communication medium only, without any attempt to embed the Islamic values in the contents of lessons.

It might not be possible to separate language from its inherent culture; it is unimaginable to teach English without presenting some Western values to learners. Similarly, separating Arabic from the Islamic culture inherent in the language is impossible. Ignoring this side by any means constitutes an outright injustice against the language of revelation. In the words of Dr Isaac Al-Farhan, “Due to the importance of Arabic in the heritage and essence of Muslims because it is not a mere communication medium, but it also forms the shadows of life philosophy and intrinsically bears the method of Muslim thoughts and their way of life.”¹⁰

In the light of this theoretical introduction, I think that a teacher of Arabic may employ this subject to impart and convey the Islamic values using the following mechanisms:

- Selecting the texts rich in values of justice, freedom, dignity, and other sublime Islamic values for analysis and study, especially the texts of the Qur’an and the Prophetic hadiths as well as the distinguished texts of poetry, stories, and parables;
- Choosing the texts of eminent Muslim writers and authors whose writings and masterworks are noted for lucidity, clarity, and reflection of Islamic values. It is also an opportunity to introduce those notable writers and impart their merits and efforts;

- Avoiding the texts that are replete with misbehaviors and immorality, even if they may convey some linguistic creativeness, because other creative texts can replace them;
- Directing students to purposeful reading by guiding them to stories, poems, studies, and researches that help their linguistic abilities and implant the Islamic values.

Foreign Languages: Developing the Values of Communicating with Others

Undoubtedly, introducing the foreign language subject to school curricula aims to strengthen the learners' abilities to communicate through various languages that help them explore other cultures and promote their native culture. This aim brings the educational system prospects of openness into effect. However, we know that separating the language from culture is almost impossible for the language is full with concepts and terms essentially generated from traditions and cultural, social, and economic environments. That is why teachers in most cases need to exert major efforts to adapt the foreign language with the original culture of learners when they prepare the linguistic programs of foreign languages. These efforts are often ignored and hence the foreign language continues to convey cultural connotations and values to learners. In this situation, learners face two or more references for building their cognitive perceptions and values when they have no ability to perceive the essential dimensions of this difference before they have sufficiently mastered their original culture. Examining the programs of foreign language subjects, some researchers discovered inherent contradictions between these programs and the general premises of educational systems of many Arab and Muslim countries. In conclusion,

these studies urgently recommended drawing compatibility and appropriateness between the contents of school subjects and the general premises of educational system reliant on establishing the values of Islamic creed and Islamic visions about the universe, life, and humankind as a primary principle.¹¹

Despite all efforts of compatibility mentioned, the contents of foreign languages continue to bear their culture. Various cultural references infiltrated into the contents of other school subjects, besides the foreign language subject, continue to have greater and stronger traces. Based on these premises, we see it urgent to do the utmost efforts to adapt the contents of foreign language subjects with the requirements of educational system to let them impart the general noble human values and the Islamic universal human values, as Islam is a universal message, through the following guidelines:

- Selecting texts of Islamic culture written in foreign languages for developing the reading skills and other writing, analysis, and evaluation skills;
- Selecting some texts of the world culture written in foreign languages without contradiction with the Islamic values and ideas that are rich with noble morals and mores or facts about the positive dimensions of human civilization;
- Selecting the texts for memorization and practical works from sources and references compatible with the Islamic values, to which learners may be referred to complete their experience and prepare their lessons;
- Educators should organize some directive activities, such as collective reading of a book or a novel, watching a movie or listening to audio-books through audio tapes to invest these means positively in enhancing the

student linguistic abilities and developing the respect of their values;

- Considerable attention should be given to materials written in foreign language for children and to the encouragement of writings that build into children's minds good morals and etiquettes by publishing and printing them as widely available as possible. It is fairly true that if the foreign language subjects abided by these directions, they could contribute effectively to the enhancement of Islamic values in learners and circulating them through community.

Scientific Subjects (Mathematics, Natural Sciences, Physics and Chemistry): Developing Creativeness and Mastership Values

Throughout the Islamic history and heritage of education, there was no separation between the disciplines of religion and the sciences of the world; they all worked for the same goal of exploring and discovering the universe and life, which eventually led to the knowledge and worship of God. The educational system was in service of these major values. However, the present Arab and Muslim educational systems, of scattered attitudes and sources, separate the sciences of the universe (empirical – natural) from achieving the dimension of Islamic values despite the fact that these sciences have better mechanisms for building values into the minds of learners than the theoretical, linguistic and human sciences.

For instance, mathematics, engineering, natural sciences, and physics are based on tangible experiments and analytical logical thinking. Then, when their results and mechanisms are properly directed to contemplate the divine creative traces,

divine omnipotence, and planning, they can guarantee a symmetric connection in minds of learners between the theoretical sciences and the empirical sciences they learn. Eventually, they have certain faith similar to that of Prophet Abraham when God answered his question: “Remember when Abraham said: ‘My Lord, show me how You give life to the dead.’ He (the Lord) said: ‘Do you not believe?’ He said: ‘Of course, I do, but it is just to make my heart at peace’” (Qur’an, 2: 260). God then commanded Abraham to move from theory to practice: “He said: ‘Take four birds; tie them (cut them into pieces), then put a portion of them on every hill, and call to them; they will come to you (flying) with speed. Then know that Allah is Exalted in Power, Wise’” (Qur’an, 2: 260).

The correspondence between theory and practice led to the peace of heart. This is the way the Qur’an adopts in knowledge building. Although it is not a book on sciences of nature and universe nor a source to discover scientific empirical theories, it has some decisive indications to the fields of the universe and other scientific areas worthy of human considerations and learning.

God (may He be Exalted) says, “Behold all that is in the heavens and on earth...” (Qur’an, 10: 101). He also says, “ I swear by the places of the stars – (75) And it is a tremendous oath, if you know – (76) That (this) is indeed a noble Qur’an” (Qur’an, 56: 75–76). He also says, “See you not that God sends down water from the sky, and We produce therewith fruits of varying colors, and in the mountains are tracts white and red, of various shades of color, and black intense in hue (27) And so amongst men and crawling creatures and cattle, are they of various colors. Those truly fear Allah, among His servants who have knowledge: for Allah is exalted in Might, Most-Forgiving” (Qur’an, 35: 27–28).

It is considerable to notice these holy verses upon teaching relevant scientific areas enhance the belief in God. This trend will in turn implant the divine majesty of the One Creator Lord and the firm faith in God only with no partner in souls of students.¹²

Reducing the laws of universal phenomena to a limited experiment in (nature) suppresses the wide horizons of expanding thoughts and free questions about the universe that can eventually lead to firm faith when practical experiments are connected with the Divine Majesty. Teaching the empirical and applied sciences under the system of values and the Islamic system of knowledge can build many values into the minds of learners such as:

- They come to know the honor that Islam confers on mind, science, and scientists and put knowledge in its natural contexts; to know, fear, and worship God;
- They realize the creative divine powers of God, the inventive Creator and Designer of all governing powers of phenomena;
- Inculcating the Islamic values into the minds of learners so deeply that they have their manifestations in behaviors and actions;
- Developing the logical thinking and self-ability to hold dialogue and persuade by mechanisms of reasoning and texts.

A learner of mathematics deals with basic facts on which they build systematic abstract processes in the same regular style and finally lead to the same results. The Islamic creed has principal premises and behaviors that finally lead to the same results under man choice. A learner of natural sciences and physics deals with simple empirical scientific phenomena at the primary phase. The simplest of them can lead to deep

effects on the souls of learners respecting God's greatness. For example, plant formation, tree growth, water flow in water cycles, animal feeding and behaviors, soil, earth soil, plateaus, valleys, and mountains are all areas for teachers to explain and elucidate. They should not be restricted to the mere observation of a phenomenon; they should rather observe the eyes of their students questioning the source of creation and design. In response, the teachers should say, "He is the Subtle and the Aware"; otherwise, the teachers fall short to undertake their duties in delivering their mission.

History and Geography: Developing the Values of Contemplation and Learning by Example

Time and space have their effects on how a learner perceives community and surrounding issues. In the light of this perception, learners build their relationships and direct their energies and creative powers. Lack of sufficient awareness about time and space may render the learners unable to exercise their roles in the community as should be. Under this vision, the public aims for the social studies subject should be determined to develop the learners' abilities of interaction with their community by means of knowing the environment, national history, civilization components, and the environmental, human, and economical characteristics of their community as well as the relationship with other countries. Thus, they form their viewpoints and stands in respect of these issues.

The theory of Islamic education depends on and synthesizes all the aims regardless of their differences and developments in particulars and details designing a general frame, namely, the human understanding of life and universe according to the Islamic perception in reliance on learning the lessons of ancient histories of early peoples and the laws governing the universe

(history) as well as delivering the mission of human stewardship over earth (geography).

Teaching history and geography, Islam calls for empowering learners with the ability to think about the world affairs and the divine traditions in creation and the affairs of nations and peoples throughout the history. Islam is not satisfied with the mere awareness, but it pervades to get lessons and reread the present realities for better interaction and actual respect for the achievements of Muslims in building flourishing civilizations when the sciences had firm connections with values.

Only deterioration occurs as a direct result of separating science from values. These high values are gradually and appropriately given to the students according to their age and mental ability; each small occasion has its proper lesson and each social phenomenon has its proper analysis and deduction. Values may also be partly instructed, as some of them are observable and thus suit the different educational situations of different phases of education. I think that social studies can implant some sublime values in minds of learners as follows:

- Learners' knowledge of their origins and their connection with the Islamic civilization. They become proud of this connection nationally and internationally;
- Learners' realization of relativity of time, space, and life in general through their knowledge of the past nations, and thus the present phase submits to the cycle of time and space;
- Learners build their daily behaviors and actions in conformity with the social Islamic values encouraging respect of others, equality of all peoples in rights and duties, denial of racism, and discrimination based on color or race, and respect of other cultures and good exchange of views in the best manners;

- Taking lessons from nations in the past; how they ended when they perverted and deviated and how they flourished when they chose the way of guidance. Studying the ancient stories of early peoples in the Qur'an and other chronicles reveals that the teacher of social studies should not be satisfied with mentioning the historical events for the sake of knowledge only or with observing a social phenomenon for the abstract fact that it is social; he should rather aim to convey the Islamic values to the students since every events breeds its lessons through time and each social phenomenon leaves its lessons in place until God inherits the earth and everything on it.

Art and Technology: Development of Senses and Talents Values

Art and technology subjects of all educational phases teach drawing, flat works, and sculpture, at first, and then move to technologies such as composite solids, examining the characteristics of matters, mixing solid with liquid materials and other similar educational activities before a student moves to deal with modern technologies including audiovisual and information media. These educational activities usually aim to achieve the following:

- Inspiring the learners with the spirit of creativeness and inventiveness and encouraging them to think and have sharp wit and good production;
- Developing the esthetic and artistic senses of learners for better interaction with the environment;
- Tasting and holding artistic and esthetic works in high esteem;
- Acquiring the necessary skills and technologies for

treatment with different advanced achievements and inventions. The artistic works also provide them with several forms of expression and communication with the community.

These aims are essential for the learners to have good and open personality. These school subjects are also vast spaces for mingling the Islamic values through the students' perception of the concepts of taste and beauty, for as far as Islam is concerned, God is the source of beauty and He loves what is beautiful, God is the source of purity and only accepts what is pure, and God loves perfection in work and craft.

Islam demands us to contemplate God's creation: each shape, each body, and each matter, solid or liquid, is finely and delicately designed and created for a specific purpose and nothing is here for the sake of vanity. Each shape, be it of man, of animal, of plant, or of inanimate, has a sign of the divine creativeness. Nothing to add and nothing is useless. God also provides humankind with superior abilities for creativeness and inventions, particularly the powers of reasoning, hearing, sight, and touching. Without these powers with which God endows humankind and the universe which God submits to their use, humans would not have any creative abilities; they must then devote these abilities for positive creativeness.

In integration with other subjects, these subjects provide all learners with the rudiments on how to deal with modern technologies, whether audio-visual or informational aids, which learners now think they are the best medium for exercising their recreational and educational activities.

It was necessary to encourage them to use these aids under direction with the aim of inculcating the Islamic values and escaping what may violate or undermine them to help learners have self-immunity against anti-Islamic values. In addition to

the aims we mentioned respecting the arts and technology subjects, we can add here:

- Students' feeling of God's accurate creation of life and universe;
- Students' sense of pride in Islamic arts and Muslim creative makers and thinkers;
- Students are trained to employ their skills positively to entrench the Islamic values;
- Students investing technological means in developing their religious and educational knowledge;
- Improving the morals and self-emotions of learners and investing this improvement in conduct with the community, for example, diligent preservation of cleanliness, order, and similar values.

The teacher of these subjects should place cognitive aims side by side with educational aims of ethical dimensions to help students understand that values and beauties of creativeness, human souls, communities, and behaviors are all forming one indivisible unit and that skillful arts are valueless when they have no moral mission to express, since God is the source of all beauties and He loves what is beautiful.

Physical Education and Sports: Healthy Body and Sound Mind Values

Physical education aims to make good use of learners' physical, mental, and interactional abilities by means of dynamic and systematic physical training that develops their energy, determination, and endurance and helps them keep harmony with the community. They also create inherent love of good competition and aid them to have physical immunity. It is through this vision that the physical education can convey many values deeply rooted in the Islamic perception as the Prophet says, "A

strong believer is better and more beloved to God than a weak believer, even if both of them are inherently good.”¹³

It is also said that Omar, the Commander of Believers, said, “Teach your children swimming, shooting, and horse riding.” It is authentically reported that the Prophet had a race with his wife Aisha (may God be pleased with her) when she first succeeded but at the second time he won, where he said: “This is for that previous one!”

Powerful and immune bodies with healthy and active physical organs are not an Islamic end itself; it is only a form of getting readiness for the duties of worship in the broad sense. A healthy body is normally a driver to sound thoughts and tact performance of pillars of worship, accurate works, skillful crafts, and resolute endurance of the physical and mental problems of life. It is truly said, “A healthy mind in healthy body.”

Furthermore, there are Islamic values concerned with developing the social spirit, for example, honest competition, cooperation, solidarity, respect of others, brotherhood, friendship, compatibility, and good conduct. We are sure that the physical education subject represents the practical test for examining how deep and to what extent the Islamic values, jointly and separately, are built into the mentality of learners through their study of values in all school subjects. Here, we focus on the connections among all school subjects comprising the educational curricula and the Islamic system of values, which will make it easy for a subject teacher to formulate the special aims of his/her subject, taking into consideration the details of lessons and the relevant educational activities.

Integration of School Subjects in Building the Knowledge System: The Concept of Family as an Example

It is well known that concepts find their expansions in different

cognitive fields. Consequently, they urgently require integration of all fields for better combination and coordination among their parts to build them into the minds of learners, save them the defects of knowledge islands discussed in the introduction of this paper, and help them escape distortion and confusion of concepts that leave them unable to think in the right manner.

In the first part, we explained the relationship of values with different fields of knowledge in helping learners build an integrated system of values. In this part, we introduce an example of integrated sciences for building the concept with the aim of developing the learners' ability of methodological thinking to help them have an integrated system of knowledge. In explaining this approach, the concept of family is given as an example.¹⁴

The concept of family is a central example closely connected with various dimensions and other various concepts and levels within the frame of a systematic map of concepts. Educational approaches of each school subject are collectively integrated to build it into the minds of learners. The concept of family expands through vast spaces of cognitive, legislative, legal, educational, economic, and social fields. Actually, studying this concept is only possible under an inclusive integrated approach:

Humanities are concerned with observing and following the forms of relationships between men and women as a philosophical phenomenon throughout history. This opens space wide before students to know diverse forms that some human communities adopted throughout history to build the family based on their doctrinal, customary, and even superstitious backgrounds and to compare them to the Islamic reliable form based on the Islamic legal and legislative reference. They could discern with conviction the importance of reliable choice for family-building as prescribed in the Islamic perspective. It

follows that they get the skills of discussion, dialogue, difference management, and argumentation.

Social sciences subject looks inside the family, after formation and observes the integration of roles between a man and a woman, the social interactions of the family and the economic planning resulting from this familial gathering. It also studies the development and interaction of social phenomena inside and outside the family, such as the demographic growth and birth planning and their relation with the natural resources. It also examines the growth rates and the causes of inherent family disorder as well as the negative social phenomena to follow it. The integration between the roles of men and women proves significant for family care within the frame of citizenship education.

Sharia sciences or the revelation-based disciplines are highly important for the interpretation of legal rulings and Islamic legislative texts and juristic views that guarantee family stability, such as the duties of wives and husbands, the rights of children, the guiding values that direct these rights, and duties inside the family like love, mercy, and serenity or outside it like the relationships with neighbors and good ties with relatives. They also correct many wrong concepts where negative social habits and customs are badly mixed with the rules of Islamic Sharia. Furthermore, they rely on the scholarly discussion to introduce the rules of Islamic Sharia entrusted with organizing the family and removing wrong and hasty misinterpretations and misconceptions.

Natural empirical sciences consider some other sides in respect of the concept of family, such as the hygienic, preventive, and nutritive sides as well as the physical, psychological, and reproductive health concerning the standards of healthy food and protection of family members from infectious diseases

by virtue of due care for safety, preventive protection, birth planning, and marital sexual control. Here, we observe the interrelatedness and integration of the carrier school subject concerned with teaching the concept of family and the requisites of family building and preservation. It is an example for the integration of knowledge among the school subjects and its role in building the learners' system of knowledge. Other concepts may be compared to this example.

Investment of Integration between Knowledge System and Value System to Build the Educational Curricula of a School Subject: Islamic Education Subject as an Example

Choosing the Islamic education subject as an example for the integration between knowledge system and value system in building the educational curricula of a certain subject has two reasons for justification:

First: This educational subject is most connected with values and most qualified to implant the values in the emotions of learners;

Second: This subject builds the foundations of knowledge system for learners of Muslim countries because of the strong relation between its contents and the sources of revelation. In contrast to this importance, the evaluation studies, we achieved in this field, point out that this subject suffers some knowledge disorder in the building of educational curricula resulting from mixing it with the Islamic sciences. Consequently, it suffers an existing gap between its contents and the reality of learners. This contradiction caused this subject to lose much of its luster and suffer impediments that hamper its aims. This discrepancy drove us to think deeply about formulating a new theoretical curriculum for this subject, which has been put into effect since

2003. We relied on making use of the systems of knowledge and values bound by the needs of learners as an introduction for building this curriculum instead of the introduction of Islamic disciplines.

In the light of this integrated introduction, the main aim of teaching the subject of Islamic education is to create a positive change in ideas and emotions of learners toward the right way that strengthens Islamic values in learners' daily behaviors by investing the proper education of Islamic knowledge. The more the sufficient abilities of knowledge and the system of values develop, the more able a learner can assume the Islamic perception and introduce it with conviction in convincing arguments to dialogues and debates.

Learners gradually have more self-confidence and peace of mind after practical examination of this perception in life so long as the essential foundations are based on true and clear concepts. The concepts form an integrated, systematic, and conscious vision and perceptions in minds of Muslims about the universe and life resulting from these concepts, a process wholly connected with the system of knowledge. It also relies on an active balanced emotion that encourages what is good and restrains what is bad; a truly representative of moderate Islamic values, rulings, and principles.

It is an effective wisdom for better communication with others to get their faithful belief in the Islamic values and principles through persuasion. This process wholly belongs to the system of values. This new curriculum has been put into effect and evaluation in two Moroccan experiments (2003/2014)¹⁵ and in Qatar (2008/2012)¹⁶. The following points outline the components of this new curriculum of the subject of Islamic education:

- The scientific and educational principles of curriculum;

- New formulation of subject units with an example for content writing;
- The subject inputs and outputs according to educational levels;
- The curriculum outputs and extensions into other knowledge fields in the frame of integration.

The Scientific and Educational Principles of Curriculum

The curriculum scientifically depends on revelation sources, abstracts of field application of the Prophet's biography and of his Companions as well as the production of Islamic civilization in sciences and culture. The Islamic sciences have been considered the fertile field and raw material from which the subject knowledge presented is formulated. Educationally speaking, it depends on a systematic structure of knowledge and values in building the subject in a symmetric manner cares for gradual developments and needs of learners as well as the abilities of teachers and the investment of educational research results and theoretical and empirical conclusions on method and means of teaching and evaluation.

Besides these scientific and educational principles, all educational directions have been formulated to help easy implementation of this curriculum through forms of teaching-learning process (lessons and activities), making use of the most recent educational theories of teaching methods that encourage learners to learn and make it easy for teachers to manage the educational process. It stimulates the learners' energies, abilities, and competences for the sake of effective and intensive educational process. To sum up, the additional value of this new curriculum may be summarized as follows:

- It essentially relies on integration of knowledge and values and skills development;

- It cares for learners' gradual readiness and abilities in the choice of contents for sound structure of concepts;
- It reformulates the subject units to absorb most of modern concepts such as health, environment, economy, family, rights, arts, beauty, and similar concepts;
- It achieves the greatest available range of expansions and intersections with other knowledge fields under the principle of knowledge integration among sciences;
- It pays due care for the practical side of the subject to help learners convey and employ the Islamic values in their living realities and in their devotional, communicative, hygienic, environmental, legal, familial and social behaviors, and other behaviors.

New Categorization of Subject Units with an Example for Content Writing

The new curriculum of Islamic education appears in ten units as follows:

- Doctrinal education unit;
- Devotional education unit;
- Social and familial education unit;
- Economic and financial education unit;
- Communication and information education unit;
- Legal education unit;
- Preventive and health education unit;
- Intellectual and methodological education unit;
- Environmental education unit;
- Arts and esthetic education unit.

It is noticeable that each of these units includes a set of titles that address the basic concepts. These titles grow gradually from simple to compound and are distributed throughout the different phases of education from the primary education to

the secondary education. It may also begin at the preparatory education in response to the needs of learners.

It is enough to present one example of these units and its contents. For example,¹⁷ the legal education unit is presented below.

Unit evaluation

The scientific, educational, and political academies and civil society organizations are deeply interested in promoting the principles of human rights in the modern educational system. This unit of the new school curriculum of Islamic education addresses this issue explaining the Islamic values on preserving the rights.

If the modern educational systems talk about “human rights” only, the rights in the Islamic values begin, first of all, with God’s rights on the servants and then their rights on Him as related in the report of Mu’adh who narrated that the Prophet said, “Do you know what God’s right upon His slaves is?” I said: ‘God and His Messenger know best.’ He said: ‘His right upon them is that they worship Him alone and do not associate any partners with Him.’ He said: ‘And do you know what their right over God is if they do that?’ I said: ‘God and His Messenger know best.’ He said: ‘That He will not punish them.’”¹⁸

Next to the rights of God and man come the rights of animate life cycles around humankind, such as animals and plants that are submissive to man where no vanity or waste is tolerated. They should be used in the best manner of justice, fairness, and clarity. The Islamic reference respects the rights of humans and the rights of other kingdoms of living organisms and all animate organisms on earth. This respect essentially stems from the respect of God’s rights as violating the rights

of these animate organisms is an outright violation of God's rights. The organization of Islamic values for rights is broader, more comprehensive, and perfect. It is also worthier of respect and inculcation. The contents of particular concepts have been distributed as follows:

Preparatory education:

- The Islamic care for rights;
- God's right over His servants;
- The right of life;
- Muslims rights over their fellow Muslims;
- Parents' rights;
- Children's rights;
- Relatives and neighbors' rights;
- Road rights;
- Islamic care for public rights;
- Rights of employees according to Islam;
- Rights of persons with special needs;
- Examples of the Prophet's life on the preservation of rights.

Secondary education:

- Preservation of religion;
- Preservation of human life;
- Preservation of human freedom of thinking and expression;
- Preservation of ownership;
- Preservation of lineage and honor;
- Misconception about the Islamic criminal law.

Subject inputs and outputs according to the educational levels

Outputs of primary education:

By the end of this phase, expectations from learners are as follows:

- They should be well aware of the basic Islamic concepts that guide the personal behavior individually and inside small surrounding groups;
- They should be able to practice the acts of worship that suit their age;
- They should have a good Islamic knowledge that qualifies them to the preparatory and secondary education.

Outputs of preparatory education:

By the end of this phase, expectations from learners are as follows:

- They should be well aware of the basic Islamic concepts that organize the personal behavior toward God, soul, and community;
- They should be able to draw compatibility between Islam as a way of life and the daily needs of their community;
- They should have good Islamic knowledge, theoretically and practically, that qualifies them for practicing religion appropriately for their ability;
- They should be able to employ the speech and communication skills to promote the Islamic values inside the community.
-

Outputs of secondary education:

By the end of this phase, expectations from learners are as follows:

- They should absorb the inclusive perception of the issues of Islam, life and destiny out of different forms of learning;
- They should be able to employ the abilities of analysis, reasoning, difference management, and investment of communication aids for building firm belief in and persuading others to accept the Islamic values;
- They should be well conversant with the basic principles of Islamic sciences, thought, and civilization;
- They should be acquainted with necessary knowledge and skills for choosing the proper high school.

Extensions of Islamic Education Subject in Higher Education

The higher education study is classified into specific courses, units, and specialties. Upon the formulation of the subject curriculum, we intended to build bridges of knowledge integration among all scholarly specialization fields of the university. Eventually, the learner will end up with full knowledge of the Islamic basic knowledge, principles, and perceptions concerning life and community issues. They can extend this knowledge to other different specialization areas during the high-education schools, literary, scientific or technological, as shown in the following table:

Islamic education units Pre-university education	Their specialization areas extensions in higher education
Doctrinal and devotional education unit	Islamic studies specialization areas
	Social and psychological studies specialization areas

Social and familial education unit	Islamic studies specialization areas (personal status + social work)
	Social and psychological studies specialization areas
	Legal studies specialization areas (judiciary and justice)

Economic and financial education unit	Economic studies specialization areas
	Legal studies specialization areas
	Islamic studies specialization areas (legal rules of sales and finance)

Communication and information education unit	Media and press specialization areas
	Administration and contracting management specialization areas
	Communication social studies specialization areas

Legal education unit	Social studies specialization areas
	Economic studies specialization areas
	Legal studies specialization areas

Preventive and health education unit	Medical studies specialization areas
	Legal studies specialization areas
	Social and environmental studies specialization areas

Intellectual and methodological education unit	Islamic sciences studies specialization areas
	Legal studies specialization areas
	Historic studies specialization areas
	Comparative legal studies specialization areas

Environmental education unit	Environment science specialization areas
	Health science specialization areas
	Social studies specialization areas
	Economic studies specialization areas

Arts and esthetic education unit	Arts and literary studies specialization areas
	Archeology and heritage studies specialization areas
	Psychological and social studies specialization areas

Thus, the Islamic education subject achieves the general aims in terms of establishing moral values, developing efficient knowledge methods, and building transdisciplinary bridges in high schools. This curriculum helps the universal view of Islam to dominate the mentality of learners as a way of life firmly connected and deeply conversant with human realities and,

then, is effectively involved in response to real problems and contributing to development. The subject is strongly linked with the original system of Islamic values, a fact that creates deep longing for the coming educational phases and lends the subject more enduring influence on learners.

These are work projects through which we attempt to apply the principle of knowledge and values systems to the educational and school field that eventually leads to the building of learners' personality (pattern) and escapes disorders that form a disorderly learner in a state of asymmetry (learner personalities) as pointed out at the outset of the paper. In the frame of experience and expertise exchange, I hope these ideas and projects receive due attention and discussion during the scientific academic meeting held under the auspice of the Research Center for Islamic Legislation and Ethics in the presence of some eminent experts of diverse backgrounds and regions.

Notes

- 1 See a relevant survey and analysis of some paradigms in a study entitled “*Maqasid Al-Tarbiyyah wal Takween Bayn Al-Thawabit Al-Hadariyyah wa Hajat Al-Waqi’ Al-Mu’asir* (Aims of education and Formation: Fundamentals of Civilization and Needs of Modern Age),” Dr Khalid Al-Samadi, *Khitab Al-Tarbiyyah Al-Islamiyyah fi ‘Alam Mutaghayyir*, (Moroccan Center for Studies and Educational Researches (MCSER), 2006).
- 2 For details, see “*Ta’ammulat jadeeda fi ‘ilaqat Al-Insan bil-qiyam* i.e. New Contemplations on Man-values Relationship,” *Hiraa Magazine*, 2004.
- 3 Ibid.
- 4 See “Education and Formation Goals of Islamic Educational Modern System: Traditional Fundamentals and International Variables,” in *Khitab Al-Tarbiyyah Al-Islami fi ‘Alam Mutaghayyir: Tajdeed Al-Falsafah wa Tahdeeth Al-Mumarasah* (Moroccan Center for Studies and Educational Researches, 2006).
- 5 Taher Muhammad Al-Hadi Muhammad, *Usus Al-Manahij Al-Mu’asirah* (Jordan: Dar Al-Maseera, 2012).
- 6 Isaac Al-Farhan et al., *Al-Minhaj Al-Tarbawi Bayn Al-Asalah Wal Mu’asarah*, p. 240.
- 7 For ‘Ali Madhkur, any educational method must depend on an educational theory, which should necessarily be reliant on an educational philosophy, and the educational philosophy of a community, in turn, should depend on the creed, philosophy and vision that the community holds about the universe, man, and life, which all should draw on the power language that is essentially a method for thinking, expression, and communication. See, Taher Muhammad Al-Hadi Muhammad, *Usus Al-Manahij Al-Mu’asirah* (Jordan: Dar Al-Maseera, 2012).
- 8 Dr. Fathi Malkawi, *Kitab Manhajiyat Al-Takamul Al-Ma’rifi: Muqaqddimat fi Al-Manhajiyah Al-Islamiyyah*, ch. (6): *Masadir Al-Manhajiyah Al-Islamiyyah wa Adawatuha*, i.e. the Islamic Method: Sources and Means, p. 205. He said, “As far as the Islamic perspective is concerned, the vision of the world is distinctively clear. It has two sources that should be consulted for human guidance for all human actions. The two sources as the revelation and the universe: the revelation refers to what God revealed to His Prophet Muhammad (peace and blessings be upon him) of all matters the Prophet conveyed to humankind in word and in practice ... the second source of human methodological knowledge and other areas of knowledge and sciences is the world or the universe. Here, we can specify three levels: the natural world of the material organisms and objects; the social world of human life, nations, tribes, communities, states and relationships; and the psychological world of human mind and spirit.” See Dr Abdurrahman Al-Naqeeb, *Al-Tarbiyah Al-Islaiyah I Muwajahat Al-Nizam Al-‘Alami Al-Jadeed*, i.e. Islamic Education in face of the New World Order, section entitled: *Manhajiyah ‘Ilmiyyah Li-Drasat Al-Tarbiyyah Al-Islamiyyah*, i.e. a Scholarly Method for Islamic Education Study, p. 161 ff. (Dar Al-Fikr Al-‘Arabi, 1997), where the author speaks of the integral vision of revelation and the universe and its effect on knowledge production and development.
- 9 It is an abstracted summary of a detailed project including all the meticulous measures “for introducing values to the educational curricula” by Khalid Al-Samadi (ISESCO: 2003).
- 10 Isaac Al-Farhan et al., *Nahwa Siyaghah islamiyyah li Manahij Al-Ta’leem*, p. 73.
- 11 Abdul-Majeed Ibn Mas’ud, *Manzumatuna Al-Tarbawiyah: Ila Ayn?*, p. 55., especially his valuable study on “the educational system: Strengthening the Culture of Dialogue and Resistance.”
- 12 Isaac Al-Farhan et al., *Nahwa Siyaghah Islamiyyah li Manahij Al-Ta’leem*, p. 68.
- 13 Reported by Muslim in his Authentic Collection of Hadith.
- 14 Khalid al-Samadi, *Al-Muqarabah Al-Tarbawiyah li-Idmaj Al-Qiyam Al-Islamiyyah fi Al-Manahij Al-Islamiyyah: Qiyam Himayat Al-Usrah Unmuzajan*, a research presented to the international symposium under the title “*Al-Qiyam Al-Islamiyyah wa Mnahij Al-Tarbiyah wa Al-Ta’leem* i.e. Islamic Values and Educational and School Curricula” held under the auspice of ISESCO, IIIT and Moroccan Center for Studies and Islamic Education Researches in the High School of Teachers, Tetouan (Morocco: MCSER: Al-Baseera Al-Tarbawiyah Magazine, issue: 1, Nov. 2005).
- 15 This curriculum has been put into effect since 2003. It was adopted after discussions and modifications by a specialized committee of educationalists formed by the Ministry of National Education, Morocco.

- 16 Qatar approved this curriculum after adapting it to the specificities of Qatari community. It has been implemented in Al-Arqam Academy, Doha, since 2008.
- 17 See the detailed definition of *minhaj* in our book, *Khitab Al-Tarbiyyah Al-Islamiyyah fi 'Alam Mutaghayyir* (Moroccan Center for Studies and Educational Researches (MCSER), 2006).
- 18 Reported by Al-Bukhari.

The Optimal Method for Getting Natural and Social Sciences Integrated into Islamic Studies Programs

Comments and Discussions on a Research
Presented by Dr Khaled al-Samadi

Khalid Hanafy

It is not hidden that religious education suffers a number of problems and complications that left it unable to reach its aims, achieve its ends, or keep pace with modern times. Actually, the reform of the Muslim community begins with the reform of education, which forms the core of the reform process. The key foundation of this reform process is to address the issue of separating the social and natural sciences from the Islamic sciences. It was a major issue of concern to some Muslim thinkers and reformists around the Islamic world. On March 6–7, 1988, an academic seminar was held to discuss the issue of *integration* that is, introducing, the Islamic studies into the curricula of philosophical and human sciences.

The participants presented in-depth discussions on the roots and historical developments of Islamic studies in the contexts of school curricula and the method of formulating programs of Islamic studies in addition to some applied theories and approaches in the field of Islamic studies.¹ The discussion on the *integration* of sciences touches the core of religious educational reform and renewal as well as the human and natural sciences. It is a significant discussion with lasting impacts.

“As far as the social and human sciences are concerned, they are traditionally incorporated and assimilated in the studies of *fiqh* (Islamic jurisprudence), and *usul al-fiqh* (fundamentals of Islamic jurisprudence).”

“In respect of *fiqh*, it covers sets of behavioral and social

sciences and their relevant studies. In this area, a jurist should present a personal view or issue a reason-based juristic judgment without reliance on these sciences for the sake of legal conceptualization and structure of the incident, problem or question.”

“It is the duty of a jurist, which is mandatory prior to issuing a legal evaluative injunction, to examine the status, conditions, motives, intentions and stimuli of a questioner. He should also define the questioner’s will, whether he is fully free and competent or under duress, disorder, intoxication or mindlessness. Is he fully conscious of the action and the relevant consequences or unconscious of them? These questions not only encourage jurists to observe many aspects of psychology and pedagogy but make jurists also observe the surrounding contexts and the general state when the questions and answers took place.”

“Thus, it was necessary for jurists work to know the customs, habits, and prevalent cultural paradigms and their roots to be able to make the appropriate judgment and evaluation. It is thus a prerequisite for a jurist, *mufti (Islamic authoritative judge)*, judge or any arbitrator to have two kinds of perception: the deep perception of realities and the ability to infer the truths of the incident by means of contextual evidence, speculative indications and signs that surround the case as well as the deep perception of the legal judgment applied to it.”

“In actualization of these facts, today’s jurist must be acquainted with and employ anthropology, languages, sociology, and even politics, economy and socio-religious sciences as well as any sort of social area of knowledge. A jurist may also resort to some natural sciences, experts

and scientists in conformity with his needs and accidental emergencies.”

“Likewise, the *usuli* [a scholar of *jurisprudence fundamentals*], who devises the guiding rules that lead the jurist’s steps whether deduced from the legal particulars or previously laid down to lead to them, cannot ignore the behavioral, social and rational knowledge as well as the natural sciences. Thus, we have found a great number of jurisprudential rules grounded in these areas of knowledge and sciences.”²

Indeed, there is constant coherence, explicitly and implicitly, in the relation between social sciences and Islamic sciences, but it needs theorization, actualization, and activation in an influential image with practical effects on sciences, realities, and learners, which could end the apparent separation between sciences.

General Observations on the Research

Dr Khaled al-Samadi presented a valuable research entitled, “Knowledge and Values Integrated for the Structure of Educational Curricula: A Theoretical Approach and Applied Projects.”

In his research, he brings to focus the ideal relation between knowledge and values and the badly negative consequences of separating knowledge from values. Unfortunately, this separation embodies the practical reality of modern educational programs. He presents a practical program to bring about the integration and connectivity between knowledge and values in educational studies and curricula.

This paper briefs the answer to the seminar’s question: what is the optimal method for *idmaj* (combining or integrating)

natural and social sciences with the Islamic studies program. Simply, connect knowledge with values. The main ideas in the paper can be summarized as follows:

1. The values of school curricula have no systematic vision for the identification of their referential source, which left it unable to materialize their aims and lead them to conflict, which a researcher calls “conflicting values in the school curricula.” Here, the school curricula suffer the inconsistency of value order;
2. The school curricula also suffer the inconsistency of knowledge order, as wide gaps are there between the theory and praxis. Eventually, this state resulted in what the researcher calls “knowledge islands” entrenching the state of separation among sciences instead of bringing about integration. The educational system suffering these two inconsistencies in values and knowledge consigned us to an epistemological separation between ethics and knowledge and resulted in personal schizophrenia on the part of the same learner;
3. The key question that the paper attempts to answer is: How could we give rise to graduates with consistent, not clashing, value order? How to bring about the integration between the value order and the knowledge order in the learner’s personality?
4. In response, the researcher refers to the theoretical foundation of the relation between knowledge and Islamic vision as the referential source in the construction of school curricula in general;
5. The researcher then explains how knowledge is connected with values in the Islamic vision and that testing the relationship of knowledge with values took place, at first, within the behavior of the two sons of Adam.

For one of them, the knowledge was firmly connected with values when he said, “God accepts only from the God-fearing” and thus values prevented the transformation of knowledge into evil. For the other brother, the knowledge was totally separated from values. That is why he said to his brother, “I will kill you,” building on the mistaken consideration that knowledge is the only condition for a deed to be accepted regardless of the value of righteousness and God-fearing. The solidarity of knowledge and values makes knowledge in service of humankind, whereas their divorce, as currently seen, leads to disasters and regressions, for example, the abuse of scientific research results in making weapons of mass destruction that eradicate humanity;

6. The research shines a light on the higher ends of school curricula of educational programs and the necessity to pay greater care to the function of subjects rather than their philosophy;
7. The researcher presents some practical examples connecting seven school subjects with their relevant and appropriate Islamic values;
8. The researcher also proposed the concept of family as an example of the integration of school subjects in the buildup of knowledge order, as the concept of family is extended to several epistemological areas where the human, social, and empirical natural sciences intervene in service and accommodation of family issue;
9. The research introduces an example of the subject of Islamic education as an illustration of the way to invest the integration of knowledge-value orders in the construction of school curricula.

Remarks on the Research

1. It is a research on values and how to introduce and merge them into the school curricula and connect them with knowledge and science. It is also a critical work of curricula in modern schools, revealing their deficiencies;
2. The research works out actual problems of school and educational programs and their results in the Arab and Muslim world, specifically the Islamic education subject;
3. It endeavors to introduce the Islamic sciences into the natural and social sciences in response to the proposed question in a reversed manner. Since the question of the seminar on the manners of *idmaj* (integration) that is, introducing, the natural and social sciences into the Islamic studies programs, the question is: can the simple combination of knowledge and values bring about this process of *idmaj* (integration) among sciences? Is it possible to connect the Islamic values with all natural and social? Or is only a partial connection possible? Do the Islamic values embody and incorporate all subjects studied in the Islamic studies programs at various educational phases? In my view, it seems that there is a difference between introducing the natural and social sciences into the Islamic studies programs and introducing the Islamic studies into the natural sciences. The former suggestion indicates the dominance of Islamic studies over the natural sciences where it is only necessary to know them in a way that achieves the end of combining and connecting them as the natural sciences will be in service and perfection of Islamic sciences. The reverse outcome is to follow the introduction of Islamic sciences into the natural and social sciences. Thus, there

- are huge practical differences between the two cases;
4. This approach may suit a specific educational phase, namely, the pre-university education. As for the university level, special colleges and Sharia institutes for the graduation of judges, muftis (Islamic authoritative judges), jurists, and preachers, it is totally improper and falls short in achieving the higher ends of *idmaj* of sciences at this educational phase. It is also presumed that a learner should be satiated with his study of values, in accordance with these suggested curricula, in all school curricula;
 5. Is it possible to actualize the values through the Islamic education subject only? In the light of the proposed suggestion and the broadly distributed classification through various age and education phases, we have resolved the Islamic values file. It may also be applicable to other subjects and natural sciences. In these subjects, the process of *idmaj* (integration) takes somewhat a different image of the Islamic studies counterpart; it is the *idmaj* (integration) in line with the visions and perceptions that may later come;
 6. Could this presentation negatively affect the natural and social sciences and thus result in weak learners of these sciences? Conversely, could it affect the Islamic school subjects where the subject is implanted in minds of students assuming an image of indirect values? Are these values sufficient to replace the basic elements from which these values have been deduced, such as the Qur'an, *Tafseer* (Qur'anic exegesis), *Hadith* (Prophet's Tradition), and *Sirah* (Prophet's Biography)?
 7. The conflict of Islamic values and concepts with Western values and concepts in the study of the English language

and the selection of Western values in harmony with the Islamic ones only conflict with the aim of studying English, which is the review and realization of other cultures. It is most likely more proper to compare the values of the two cultures and highlight the characteristics of Islamic values and their effects on humanity;

8. The researcher also states that the ability of natural sciences to build values into the minds of learners may be much better than their linguistic and human theoretical counterparts. This statement is in need of demonstration, arguments, and illustrative examples;
9. Since the paper's main focus is on the values program as an essential landmark of the achievement of integration between natural and Islamic sciences, it was necessary to standardize and pinpoint these values to make it feasibly possible for the theoretical and categorical contents of the paper to materialize.

A Proposal for *idmaj* (Integrating) Natural Sciences with Islamic Studies Program

***Idmaj* is an actual and inevitably necessary process**

The observer of Islamic studies program and the curricula of Sharia colleges and their outputs notices an immensely problematic imbalance in the outdated school curricula, evaluation methods, and educational content, which give rise to a disabled graduate who cannot keep pace with the rapid development of our small world. Thus, we encounter a reactionary radical discourse unable to build an able generation that can change the status quo of the whole Muslim community, let alone the guid-

ance to practicing Islam and the good investment of modern Islamic awakening, particularly among the youth.

These curricula also led to a state of legal deactivation when imitation dominated the juristic arena with a few number of independent qualified scholars and jurists who practice *ijtihad* (independent reasoning). The modern juristic studies went weak while imitation prevailed over renovation. Reconsideration of those curricula thus became necessary, and the question proposed today is a key element in the reform process and the renewal of these school curricula: what is the way to introduce the natural sciences into the Islamic studies program? Indeed, we are urgently in need of this activity, for the following reasons: it connects the natural and social sciences with the Islamic sciences and permits useful mutual interaction. The Islamic sciences may avail themselves of the social sciences, as there are many areas wherein the approaches of social sciences are admitted, such as intellectual reasoning as a source of legal injunctions. In respect of mind, the Muslim theologians raised several questions that may be grafted into the social sciences and mechanisms they reached for an easier attainment of the theological objectives on this issue.

The mind may also be used as a method, not a source, of legal injunction, which is widely called as “the rational debatable sources,” including *qiyas* (analogical reasoning), *istihsan* (juristic preference), *istishab* (presumption of continuity), *almaslahah almursalah* (unrestricted public welfare), *sadd al-dharai'* (blocking the means to evil), and other similar sources. All these sources are employed by means of human mind and they provide a roomy area for the introduction of social sciences in these sources.

Other areas include the reliance on human experience of various peoples and lands concerning several sides. For

example, transforming values and rulings into institutions; instead of much talk about *shura* (consultation on public issues) as a principle of governance, we can translate it into an institution where we can avail ourselves of the experiences of others. The same goes true with regard to *zakah* (obligatory charity) and other principles. The Islamic banks stand as a supportive example in arguing for the translation of principles into institutions.

At last, there are the areas of connecting obligation-founding rule with realities. At several situations, a jurist or a *mujtahid* (independent reasoner) has to examine the reality for the sake of sound enforcement of the rules of *usul al-fiqh* (Islamic jurisprudence fundamentals) by virtue of probing the reality. The *mujtahid* (independent reasoner) should, at the first phase, perceive the case in question. Such a case is no longer a simple incident now but became complicated phenomena. Different approaches have to be used for the sake of true perception.

At the second phase, the purport of the prevalent custom must be identified. Presuming that custom is a source of legislation, it is impossible for *mujtahid* (independent reasoner) to know the actual custom if he keeps to his ivory tower; it is necessary to know it, which is the core of social research processes, which could only be realized through the sociological approaches.³

The social sciences can also benefit from the Islamic sciences; there are some themes of *usul al-fiqh* (Islamic jurisprudence fundamentals) that are suitable to be guiding lights and criteria for the approaches of social sciences. More specifically, the analysis of social phenomena and the examination of their cause-and-effect relationship. *Usul al-fiqh* also have what came to be known as the positive rules, such as the *rukun* (pillar), *sabab* (cause), *'illah* (effective cause), *amarah* (spec-

ulative indication), and *mani'* (legal prevention). These rules help to control the questions which the social sciences urgently need. If sociologists devote some time and effort for studying these themes, they will find out valuable scholarly treasures to help them improve the order of their sciences.

Moreover, there are the linguistic rules that form a part of the rules which *usul al-fiqh* (Islamic jurisprudence fundamentals) use for the process of defining the laws of interpretation, conceptions, and terminology. These linguistic rules are rarely found in the modern sciences. Nevertheless, the scholars need them, because the language is intrinsically a means of expressing views and the mastery of language is one of the paramount important matters for the mastership of the science itself. Similarly, the themes of *istihsan* and *furuq* (preference and differences) are a means to sharpen and activate minds and improve the scholars' mechanisms of research. The juristic maxims and methods of their inference are also useful issues for the social sciences.⁴

Renovating the religious discourse and disposing it of problems and offenses: the problems and paradoxes of the modern religious discourse are unhidden. Introducing the natural sciences into the Islamic studies programs will create a scholarly mentality on the part of *muftis* and preachers that could examine, analyze, evaluate, and persuade. I remember that a famous Muslim preacher once said in a public lecture, held in an Islamic center in Germany, in the context of heralding the victory, spread and dominance of Islam over Europe: "Six German persons accept Islam per hour." Apart from the negative consequences of this discourse, the mentioned number is impossible to accept even if some reported it to him or he might have seen it on the Internet.

What is more surprising is the acclamation the audience

expressed in loud cries of *takbeer*, that is, saying God is the Greatest and *tahleel*, that is, saying: there is no god but Allah, in celebration of the news. However, they are sure that the number mentioned is untrue. In other words, the religious discourse of *da'wah* (Islamic missionary activities) in Europe has created a kind of audience that believes what it hears without the least examination and contemplation. It is the spontaneous result of the permanent emotional discourse and the imbalance between the needs of soul and mind.

Let us imagine that the speaker studied religious sciences along with the social and natural sciences, would he accept the news reported to him? Would the delightful audience rejoicing the news, if brought up according to a scientific discourse that lets them have a rational mentality, accept what they heard? Furthermore, the process of *idmaj* (integration) will result in development of discourse, ability of persuasion and distinction between what suits time and what opposes it. The *idmaj* (integration) will put a thinker, a *mufti* or preacher in a varying and changing climate and make them spontaneously able to adopt an appropriate discourse in line with their time and environment.

Completing the mechanisms of tradition's criticism and differentiating the output of a jurist's environment from the output of scholarly premises. For example, the juristic views on the maximum period of pregnancy; the Hanafi jurists are of the opinion that the maximum period of pregnancy is two years while the Shafi'i and Hanbali jurists and a view within the Maliki school believed that the maximum period of pregnancy, based on empirical evidence, is four years. As to the other Maliki view, they maintained that the maximum period is five years. Aisha (may God be pleased with her) is quoted to have said, "A pregnancy of a woman never exceeds two years. [When

Anas Ibn Malik heard this statement], he said: Glory be to God! Who said this? This is our neighbor, the wife of Muhammad Ibn 'Ajlun; she is a woman of truth and her husband is a man of truth. She bore three children in twelve years: each pregnancy lasts for four years.”⁵

These statements have been built on the hearings from women; it most likely was a case of pseudocyesis. The scientific progress of our time puts an end to these claims. It is a wonder that these statements are still studied in Sharia faculties, not in criticism or examination of their emergency and how to redress them, but for the sake of building legal rulings on them. In the case of *idmaj* (integration), it will become difficult to reiterate these and similar sayings without critical discussion of their basis, as legal *fatwas* (rulings) will only be grounded in the scientific truths.

Regulating the course of *ijtihad* (independent reasoning) and *fatwas* (rulings) to escape contradiction with the facts and premises of modern sciences and to refute the conflict of sacred texts with science and knowledge. The mere briefing of jurists and *muftis* about the scientific facts, as frequently takes place in juristic academies that seek the help of scientific experts upon the discussion of a scientific issue, is not a sufficient substitute for the process of *idmaj* (combining) natural and social sciences with the Islamic sciences. Indeed, there is a big difference between the transformation of scientific facts and the deep scientific study that a jurist can undertake.

In this regard, the nearest illustrative example is the views of Dr Hassan Hathut (May God show mercy on him) on the medical juristic issues, such as abortion and similar issues. He was a physician, who worked in legal studies and *da'wah* (call to Islam), so his views on medical issues were different from the views of traditional jurists who depended on short briefings for

building their legal decisions and *fatwas*.

Opening horizons for new researches from different perspectives and approaches can help us to emerge from this state of stagnancy and bigotry that has engulfed the legal studies.

The *idmaj* (integration) will, over time, improve the quality of students seeking the religious studies and the specialized legal experts in a process of selecting the best and most talented elements for this kind of studies.

Defining and highlighting the higher ends of social, natural, and Islamic sciences as well as delineating and connecting them with these higher objectives: *maqasid* (higher objectives of Sharia), are of the forgotten areas of knowledge. Ibn 'Ashur drove it a step further beyond the findings of Al-Shatibi and Al-'Ezz ibn 'Abdussalam. He attempted to find out the Sharia objectives, not only on the level of the Sharia in general, but on the level of each branch of the Sharia disciplines. If we apply this approach to the social sciences, it will help us delineate the philosophy and objectives of these sciences. Actually, there is a huge benefit in this process of delineating the sciences.⁶

The scientific inimitability in the Qur'an and Sunnah has an immense effect on Muslim and non-Muslim audiences regardless of the points of weaknesses and the pressing needs for a set of regulation. This effect is an allusion of unhidden indications, namely the public categorical acceptance and preference of this kind of exegesis for the Qur'an and Sunnah to the mere emotional discourse. This will bring about the *idmaj* (integration) of natural and social sciences into the Islamic studies.

Of the significant results of *idmaj* (integration) is the rise of new branches and types of *fiqh* (Islamic jurisprudence) and Sharia studies, such as the psychological *fiqh*, as a new area of modern *fiqh* that is studied in the department of psychology.⁷

The *idmaj* (integration) is a practical step on the way to the renovation of Islamic sciences.

The Problems of Separation between Sciences and Its Forms

The separation not only took place among religious sciences and their natural counterparts, but also between the legal sciences themselves, for example, separating the *fiqh* (jurisprudence) from *usul* (fundamentals), and the result is the disability of *usul* to control the course of *ijtihad* (independent reasoning) and preclude the chaos of *fatwa* (religious rulings), which is the striking trait of the current *fatwa*.

Expressing this fact, Sheikh Muhammad al-Ghazali said, “There is also the methodology of *uslui* scholars or the school of *usuli* scholars, which is noted for accuracy, exact reasoning and analogical inference of rulings. However, it may be said that the last outstanding figure, following him it was about to die, is imam Al-Shatibi in his book *Al-muwafaqat* (the Sharia Subtle Compatibilities). It is a good book. Unfortunately, the discipline of *usul* came to a standstill after this man and, as far I know, no remarkable scholar came after him. The discipline of *usul* thus had been made a joke at the hand of late scholars, for it moved from abstract to extract, from summary to seminal text, to commentary and footnotes, as if we are grinding the water in a circle.”⁸

He also said, “The discipline of *usul al-fiqh*, as Sheikh Mustafa Abdurrazaq said, is the manifestation of the Arab genius. It is more indicative of our thinking and original method of research than the Islamic philosophy, because it is a pure Islamic wonderful production. However, the discipline of *usul* has lately become a monumental still art with formal

sayings and discussions apart from any active role in legislation, private or general.”⁹

There remained no association between *usul al-fiqh* (Islamic jurisprudence fundamentals) and the *fiqh* (Islamic jurisprudence), so the *usul* (fundamentals) have been left ineffective in the area of legislation of *fatwa* (rulings). It rarely happens that a scholar of *usul* is authorized with issuing *fatwas*. Those who master *fiqh* disassociate themselves from *usul* and vice versa. Once, the Hanafi School was blamed for citing many legal illustrative cases in discussion of *usuli* (fundamentalist) issues. Actually, their legal cases had their rulings prior to the deduction of *usuli* rules, so they then deduced the rules from the details of legal cases. The modern *usuli* writings only epitomize the books of earlier scholars in repetition of the same legal cases and examples, even if they are originally a few in numbers. Consequently, the juristic or jurisprudential faculty vanished or died.

The method that can bring about the higher objectives of the discipline and develop the enervated or dying faculty is the inclusive method combining the legal cases and the fundamental rules. This trend must appear, if we are determined to reform and revive these sciences, in the curricula and the methods of teaching and evaluation.

The *maqasid* (higher Sharia objectives) have also been separated from the *usul* and *fiqh*. Although many books and writings are written addressing these objectives and several research centers are built for them around the world, they are actually absent from *ijtihad* and *fatwa* and even from politics and public affairs. They are restricted to theories and literary writings apart from practical actualization and enforcement.

If I am to cite examples of *fatwas*, legal decision based on *ijtihad*, attitudes, public politics, and decision in total isolation

from the objectives and ends, I can cite countless examples of abnormalities. Some of them even were issued by collective *ijtihad*, not individual ones.

It is true that separating the *maqasid* from *usul* and *fiqh* served the *maqasid* in the process of theoretical writings and arguments, but it also left them deactivated in the area of active application and enforcement. Thus, the recent writings endeavor to examine the way to activate the *maqasid* in *fiqh* and realities of life.¹⁰ It is most likely that it is much better to study the *maqasid* in connection with the relevant sciences, such as *usul* in the area of theorization and *fiqh* and politics in the area of implementation and application.

Two Risks in the *idmaj* (Integration) Process

Although the process of *idmaj* (integration) of natural and social sciences into the Islamic studies program is important, it may raise some fears that should be refuted and explained so as not to hinder the reform and renewal of these curricula.

The *idmaj* (integration) results in weak level of education and badly affects the legal formation of learners: It is unhidden that subjects of Islamic studies are many, difficult, and vehemently correlated. Indeed, most cases of withdrawal and dropout of these programs are because they are difficult and so many. If we add the natural and social sciences, whether the *idmaj* in the form of independent subjects or inherently introduced to the religious curricula, the study of religious will become more difficult and the graduates will be worse and worse.

I think that writing the curricula in a true scholarly manner considering the abilities and faculties of students of each educational phase can help us escape this fear. Conversely, the look

at the religious sciences will change and thus more students will desire to study and benefit from them in a way better than the current reality.

Risks of detachment from heritage and expectation of weak connection: truly, there are wide differences between traditional writings of early jurists and scholars of various areas of knowledge and the modern writings on the same areas of specialization. These differences are expanding more and more, in comparison with the natural and social sciences, in the case of *idmaj* (integration).

In other words, the association to the juristic and linguistic heritage will gradually regress. It is a dangerous matter that may even jeopardize the desired process of reform and renewal. Only when there is a true awareness of the significance of heritage and the necessity of absorbing and understanding it as well as the existing ability to examine and approach it in the best manner, the sought renewal can be rightly materialized.

This is a matter in need of long elaboration in the light of the existing experiences of Sharia colleges, especially the example of Al-Azhar University before and after development. It is necessary to observe carefully our choice of the form and way of *idmaj* (integration) of natural and social sciences into the Islamic sciences.

Precedents of Separation and *idmaj* (Integration)

Were there attempts of *idmaj* (integration) between the natural and social sciences and the Islamic studies in the past?

Al-Azhar: Example of Separation and *idmaj* (Integration):

The past system of study at Al-Azhar only had the religious and Arabic sciences. There was no connection with the natural and

social sciences. The program of development of Al-Azhar was then proposed when the colleges of medicine, engineering, agriculture, and commerce were introduced, among others, with the aim of graduating the preaching physician and the preaching engineer. A student was to study a portion of Islamic sciences that is closely related to the area of specialization. Students of medicine, for example, should study legal medical issues while students of commerce study the issues of Islamic finance, economy, and so on. These colleges had departments for the Islamic studies to supervise the teaching of these curricula. It was also ordained that each student of these colleges should memorize five parts of the Qur'an on a yearly basis.

Unfortunately, none of these aims came true. For several reasons, the curricula and books of these colleges are the same as other Sharia colleges. They are fully detached from the nature of study and work of these colleges. Indeed the result of this state was negative, as the level of Al-Azhar graduates became weak when compared to their counterparts from other colleges. The existence of these additional subjects, beyond the original special curricula studied by colleagues of other universities was the key cause of this weak level. We cannot consider this experience a case of *idmaj* (integration) between sciences in the meaning intended, since Sharia colleges are actually separated from scientific colleges. This experience is in need of more study and consideration in pursuit of benefits that can help the renewal and development of Sharia science curricula.

International Islamic University, Malaysia

In 1956, when Malaysia began the way of building its newborn state, its leaders were alert to the role of Islam in encouraging the energies of their Muslim people. Affected by the First Islamic Conference on Muslim Education held in Mecca,

1977, Malaysia founded the International Islamic University in Kuala Lumpur in 1983 under an international agreement with the Organization of Islamic Conference as a member of the International Islamic Universities, which the Organization sponsored with the aim of focusing on the Islamic culture in their programs.

The first and foremost task of the university plan of action was to resist the epistemological and methodological deformation that afflicted the Muslim thoughts and paralyzed their abilities of reform and construction and to graduate cultural alternative cadres noted for their unity of knowledge and universality of methodology. The most important area of this alternative academic methodology was the area of Islamic and human sciences. In pursuit of this aim, the *Kulliyyah* (faculty) of Islamic Revealed Knowledge and Human Sciences (KIRKHS) was established to be the largest faculty incorporating scholarly areas of specialization at all Islamic studies and social and human sciences except for the economic, administrative, and legal sciences for professional reasons, though its programs have the same aims.

The cornerstone of the academic system in this faculty is to attain the unity of Islamic knowledge, reform the methodologies of thinking, and create leading cultural cadres and alternative professionals with a dual specialization program through the system of accredited hours. Based on the dual specialization program, the main area of specialization of student, male or female, will be the Islamic studies but he or she has to choose a second area of specialization of the human sciences and vice versa; when a student is essentially specialized in the human sciences, his or her second area of specialization will be the Islamic studies.

This dualism of knowledge and areas of specialization do

not only provide an integrated vast horizon of knowledge for each student in terms of attitude and mechanism or a better perception of the dimensions of human spiritual, ethical, and social life, but they also provide for each student, male or female, the methodological integration partly (i.e. the methodology of analogical deduction in the Islamic) or generally (the methodology of social studies) with their different scientific means. This is a significant methodological issue for the mental integration and the potential future performance of students.

This knowledge system also served in the expansion of learner's perceptions of social public sides (social studies) and spiritual and subjective dimensions (religious and ethical studies) to broaden the student's intellectual faculties and provide them with intellectual means to communicate with the mental and epistemological spirit and entity of Muslim community along with the ability to employ the keys of movement and energy within this realm. This dualism (social studies and Islamic studies) also provides a student with potential areas of employment that avail of the energies of cadres and preserve their honor, especially in countries with Muslim minorities and in poor Muslim countries with poor employment prospects, particularly the area of religious service.

A graduate may be eligible for any suitable desired civil work by his degree of social sciences, his mastery of the English language used in teaching the technical subjects, or his mastery of the Arabic language used in teaching the Islamic studies. He will be one of the cadres working in government, teaching, companies, or private businesses, not in the crafts incongruous with his abilities and readiness as some Islamic universities did in their approach of some students of Islamic studies. The graduate will then be well qualified in the Islamic studies and

the social studies. At all cases, the learner will be more integrated in thoughts, perception, performance, and influence than other counterparts.¹¹

This form of *idmaj* (integration) between the Islamic sciences and social sciences differs from the previous form of Al-Azhar. Here, the students of Islamic sciences study some social curricula in addition to their area of specialization and the students of human sciences study some Islamic curricula in addition to their special curricula. Furthermore, the educational subjects added are different in contents and objectives, a principle widely neglected in Al-Azhar faculties, as mentioned above.

Two Possible Forms of *idmaj* (Integration)

First: Separation, retrospection, and the ability to research natural and social sciences. What is intended here is to separate social and natural sciences from Islamic sciences. However, learners should study some courses on natural and social sciences to become qualified for research and consultation of sources within these sciences. Subsequently, they survey their past knowledge in the study of Islamic sciences and thus the religious study will be kept free from other sciences and subjects. At the same time, the learners have a general briefing of the rudiments and principles of these sciences in one of the educational phases and thus we escape the risks forewarned above. After all, the problems of this program continue to be numerous and we will not attain the desired objectives of *idmaj* (integration) in the right manner.

Second: Reconsideration of Islamic specializations and departments and their method of study after *idmaj* (integration) of natural and social sciences into the Islamic studies

program. The study in the Sharia faculties will then be divided into two phases:

- *Phase 1*: A three-year phase where students study the intellectual supportive sciences, the Sharia sciences and traditional texts from early Islamic literature in all subjects;
- *Phase 2*: A two-year phase where students choose a field of specialty in pursuit of being qualified for a certain work. Over these two years, the *idmaj* (integration) process of natural and social sciences with the Islamic studies occurs. It is during this phase that the reclassification of religious specialties in a more accurate and specialized manner takes place. We are living in the age of sub-specialties. A few years ago, the general specialties of sciences and knowledge were divided into several sub-specialties for the sake of better mastery and greater accuracy. Our time makes it very complicated to create the encyclopedic scholar who commands all arts and sciences.

The time issues have been intricate and overlapped many interdisciplinary and transdisciplinary fields. Addressing these interrelated issues in isolation from the other issues and sciences could cause the jurist or *mujtahid* to commit errors in the deduction of legal rulings and *fatwa*. For example, a jurist needs huge efforts and knowledge to understand the modern financial issues from the economic perspective for him to qualify it soundly from the legal viewpoint. The knowledge of a thing is but a result of its perception; when the perception is defective or deficient, the results to follow would be defective and imbalanced.

For example, the legal issue of defining the beginning of lunar Arab months in the light of authoritative texts and the

statements of early jurists only brought much confusion and anxieties and even unveiled stark ignorance, particularly in Europe. However, the integrated universal vision inspired by the necessary mechanisms of *usuli* (fundamentalist) methods of text interpretation and the scientific mechanism of the science of astronomy as well as addressing the political and historic considerations, in which the denial of astronomical calculations is grounded, and motives for adherence to the old mechanisms after the absence of the cause of denial could lead through this integrated vision of sciences to an exact *ijtihad* that keeps the fundamental criteria and standards and escapes clashes with changing interests and variable realities. In the light of these truths, I suggest to reconsider the classifications of legal specialties as follows:

- Medical jurisprudence;
- Financial and economical jurisprudence;
- *Iftaa* (rulings issuance) and legislation;
- Minorities jurisprudence;
- Political jurisprudence.

These are just examples and many others to be added or some to be omitted provided that each area should have the appropriate supporting material of the natural and social sciences, with a focus on combing theories with practices in these areas of specialization. It is through this program that we can help the *idmaj* (integration) materialize in the manners that yield the aims intended without any negative effect on the level of learners within their religious areas of specialization.

At the same time, this program aids us to escape the continuous problem of knowledge and endless division into sub-specialties, about which it is said, “In a time we have become true humans who know much and much about gradually decreasing micro matters, we also come to know less and

less about more increasingly huge things.”¹²

A third form may be added to these forms. It may even be the most optimal but the most difficult as well. It is the reconstruction of subjects and curricula of religious faculties to formulate them with natural and social science embedded when the experts of the two fields meet together for the production of the desired contents. The teaching staff may also jointly participate in teaching the curricula; a professor of Islamic studies and another of human and social sciences. This suggestion needs much efforts and time to create a scholarly feasible climate on the two sides, the side of Islamic studies scholars and that of social and natural scholars.

Recommendations

1. The knowledge and value program suggested by Dr Khaled al-Samadi may be employed in the pre-university phase of education;
2. Studying and evaluating some experiences of separation and *idmaj* (integration) between religious sciences and natural sciences as have been undertaken at Al-Azhar University and at the International Islamic University, Malaysia, for the sake of benefiting from their points of excellence and escaping their deficiencies upon the practical steps of *idmaj* (integration) amid sciences;
3. Workshops should be held to study and discuss the three suggested examples of *idmaj* (integration) in this paper to reach the optimal feasible method for application;
4. Organizing scientific competitions in scientific issues and researches on the theoretical foundations and connectivity between natural and social sciences and Islamic sciences;

5. Organizing academic seminars and meetings in universities and religious studies faculties to discuss the issue and spread awareness among professors and learners about it, which could create a general awareness that lends support and acceptance to the new proposition and even encourages others to adopt it.

Notes

- 1 An academic seminar on the introduction of Islamic studies into the curricula of philosophical and humanitarian sciences: March 6–7, 1998. Branon Weller, *Islamiyyat Al-Ma'rifah Journal*, No. 13.
- 2 Taha Jabir Al-Alwani, *Turathuna Al-Islami waAl-Ma'arif Al-Insaniyyah wal Ijtima'iyyah*, *Islamiyyat Al-Ma'rifah Journal*, Nos. 42–43.
- 3 Dr Jamal Al-Deen Atiyyah, 'ilm usul Al-Fiqh wal 'ulum Al-Ijtima'iyyah, *Al-Muslim Al-Mu'asir Journal*, No. 145, 2014.
- 4 Ibid.
- 5 Al-Bayhaqi, *Al-Sunan Al-Kubrah*, 7: 443.
- 6 Dr Jamal Al-Deen Atiyyah, 'ilm usul Al-Fiqh wal 'ulum Al-Ijtima'iyyah, *Al-Muslim Al-Mu'asir Journal*, No. 145, 2014.
- 7 It is a recommendation by Dr Huda Muhammad Hasan Hilal, *Nazariyyat Al-Ahliyyah: Drasah Tahleeliyyah Muqarinah bayn 'Ilm Al-Fiqh wa 'Ilm Al-Nafs* (IIS Publications).
- 8 Muhammad al-Ghazali, *Kayfa Nata'amal ma'a Al-Qur'an*, p. 36.
- 9 Yusuf Al-Qaradawi, *Nazarat fi Turath Al-Sheikh Muhammad Al-Ghazali*, *Islamiyyat Al-Ma'rifah Journal*, No. 7.
- 10 Dr Jamal Al-Deen Atiyyah: *Nahwa Taf'eel Maqasid Al-Shari'a*; Dr Musfir Al-Qahtani, *Da'wah ila Taf'eel maqasid Al-Shari'a fi Manahi Al-Hayah*.
- 11 Abdul-Hamid Ahmad Abu Sulayman, *Islamiyyat Al-jami'iah wa Taf'eel Al-Ta'leem Al-'ali bayn Al-Nazariyyah wal tatbeeq: Al-Jami'ah Al-Islamiyyah Al-'Alamiyyah Namudhajan*, *Islamiyyat Al-Ma'rifah Journal*, No. 26.
- 12 Fathi Hasan Malkawi, *Manhajiyat Al-Takamul Al-Ma'rifi: Muaddimat fi Al-Manhajiyah Al-Islamiyyah*, (IIIT publications).

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