Toward Bridging Islamic Revealed Knowledge and Modern Sciences in Institution of Higher Learning: A Preliminary Study

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Abstract

The process of bridging the Islamic revealed knowledge and modern sciences by proper educational method is a very important aspect in higher learning institution. In Islam, the idea of harmony and unity of religion and science is very much cherished. The harmony between religion and science is a major characteristic of Islamic civilization which develops and generates the human knowledge. In Islamic civilization, science was born in the cradle of religion. More precisely, it was born in the cradle of monotheism – belief in the one true God – or what Muslims traditionally love to call al-tawhid, which literally means unity. Islamic science grew and developed to become the most creative and the most advanced in the world for centuries until the seventeenth century, thanks to its nourishment by the teachings of monotheism or al-tawhid, which is at the heart of religion. This paper will focus on the religious sciences of the revealed knowledge which gives birth to the scientific spirit in its most comprehensive sense as we know it today. The origin and development of the scientific spirit in Islam differs from that in the West. Therefore, this article is trying to give the answers from the Institution of higher learning approach which caters introduction, the Concept of bridging of knowledge, science and Islamic revealed knowledge: rational approach, bridging between Islamic revealed knowledge and modern science, classical science in the Muslim world, arrival of modern science in the Muslim world and conclusion.

Keywords: revealed knowledge, bridging, religion and modern science, higher learning

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1. Introduction

Early Muslim scholars in the history of Islamic civilization have developed a spectrum of viewpoints on science within the context of Islam (Haq, 2009). In fact, Al-Quran allows for much interpretation when it comes to science. Scientists of medieval Muslim civilization (e.g. Ibn al-Haytham) contributed to the new discoveries of science from the eighth to fifteenth century, Muslim astronomers and mathematicians such as Al-Khawarizmi furthered the development of almost all areas of mathematics, and Ibnu Sina invented surgical instruments for various medical applications. However, concerns have been raised about the lack of scientific literacy in parts of the modern Muslim world (Huff, 2007).

Muslim scholars have claimed that the Quran made prescient statements about scientific phenomena that were later confirmed by scientific research, for instance the structure of the embryo, our solar system, and the creation of the universe. Science in Islam makes the Quran as the basis of evidence and Islamic scientists often use one another as sources. Zaghloul El-Naggar said "Unlike early Christians who used science to explain scripture, Muslims pursued science with an underlying assumption of confirming the Quran"[1]. Science is often defined as the pursuit of knowledge and understanding of the natural and social world following a systematic methodology based on evidence. It is a system of acquiring knowledge based on empiricism, experimentation and methodological naturalism, as well as to the organized body of knowledge human beings have gained by such research. Scientists maintain that scientific investigation needed to adhere the scientific method; a process for evaluating empirical knowledge that explains observable events without recourse to supernatural notions.

2. The Concept of bridging of knowledge

The process of bridging of knowledge in Islam in order to develop and generate holistic knowledge by proper educational method is an important aspect in modern Muslim world. The revealed knowledge is, "relating the verses of the Al-Quranal-Karim to the situation with regard to the occasions of revelation of the verses

(*asbabal-nuzul*)".[2] Verses were often linked to particular historical and situational

[1]. Egyptian Muslim geologist Zaghloul El-Naggar quoted in Science and Islam in Conflict Discover magazine| 06.21.2007| quote: "Modern Europe's industrial culture did not originate in Europe but in the Islamic universities of Andalusia and of the East. The principle of the experimental method was an offshoot of the Islamic concept and its explanation of the physical world, its phenomena, its forces and its secrets." From: Qutb, Sayyid, *Milestones*, p. 111.

ttps://archive.org/stream/SayyidQutb/Milestones%20Special%20Edition_djvu.txt

[2]. The main themes of *Revealed knowledge* are *tawhid*, worship, *khilafah*,world and *Akhirah*, man and universe and their relationship, man's position and the purpose of his creation on earth, freedom of religion, expression and fundamental human rights, enhancement of man's material and spiritual and moral aspects and criteria that guide him for achieving his happiness in this world and Hereafter, no hopelessness and despair, but the desire and enthusiasm to work continuously for the success of this world and Hereafter, education reforms and integration of knowledge between revealed knowledge and human knowledge, reformation of mind, body and society, and socio-cultural-political change and struggle for self-dependent. See, Savage-Smith, Emilie (1995), "*Attitudes toward Dissection in Medieval Islam*", Journal of the History of Medicine and Allied Sciences, Oxford

events by reference to the hadith literature and the sayings, doings and approvals of the Prophet. In our own Age owing to the dominance of the western worldview, its aim is to critique, analyze and reformulate western academic disciplines in such a manner that revelation is reinstated in man's intellectual life and in fact becomes a basic source of knowledge. As for the discipline known as Islamic studies, the aim is to critically analyze the Islamic contributions to knowledge in their historical context and to make Islam relevant to the contemporary times. This endeavor is alternatively known as "contextualization" to differentiate it from the overall bridging process, which is specifically related to modern sciences. Context was not discounted entirely, but it was only applied to cases where two issues appeared to contradict one another. In such a case, the contradicted issue from modern sciences will be integrated or Islamized based on the supposition of Islamic principles and values. However, on the whole, context should only be utilized when there appeared to be a contradiction between religious sciences and modern sciences in order to resolve the crisis of the Muslim mind. This can be done by addressing the problem of establishing a proper relationship between western knowledge and Muslim intellectual tradition. Therefore, the aim of the bridging of knowledge is to provide a Muslim guidance and a methodology to confront the contemporary challenges. Another goal is to restructure Islam's glorious civilization which had been lost. This reflects an atomistic approach to the bridging of knowledge, which is an important feature of classical Muslim scholars. The process of bridging was influenced by the customs of the conquered lands. Today, a number of scholars argue that the bridging process should be implemented social and human sciences in line with the revealed knowledge in such a way that sheds light not only on the relevance to the current situation, but also in a way that defines universal principles. Those who participate in the movement for bridging of knowledge can be classified into two broad categories: the theoreticians usually provide the definition, concept and principles of bridging of knowledge and describe the various steps required. The practitioners who face the challenging task for integrating their respective disciplines by following the concepts provided by the theoreticians. This approach was heralded by one of the original Islamic thinkers of the twentieth century. Muslim scholar argues that "the barriers between religious (revealed knowledge) and modern sciences must be broken down, and the ancient philosophy and religious science must be taught fully in secular schools". Abu Yusuf Ibn Ishaq Al-Kindi (801-873) could be considered as one of those rare individuals who was active in postulating ideas that provide the theoretical bases for bridging of knowledge and for producing works that represent bridging in practice. (Moose, 1967).

2.1 **Islamic revealed knowledge and Modern Science: rational approach**

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"The early Muslims not only adopted the rational approach but set out with enthusiasm to explain their own beliefs in rational terms. Questions related to the nature of man, his relationship to creation, his obligations and responsibilities, as well as the nature of Divine attributes were tackled" Osman, B. (2008). No Muslim scholar would embark on an intellectual effort unless his approach had a basis in the Al-Quranal-Karim. The rationalists saw a justification for their approach in Qur'anic verses (eg: "Behold! In the creation of the heavens and the earth, there are indeed signs for a people who have wisdom", (Al-Quranal-Karim: 2,164) and in the Sunnah of the Prophet. Indeed, the Qur'an invites human reason to witness the greatness of creation and to reflect on its meaning and understand the transcendence that suffuses it. The philosophical sciences that evolved as a result of this effort are referred to as *kalam* (discourse, usually a religious discourse). Sometimes, *kalam* is vaguely translated as theology, but theology as a science never caught on Islamic learning as it did in Christianity, because the Muslims strove and succeeded in preserving the transcendence of God. Christianity adopted the position that God is knowable in person and accessible to human perception. The Muslims, despite the philosophical challenges of the Greeks, succeeded in maintaining the position that God is knowable by His names, attributes and through the majesty of His creation, whereas His transcendence is hidden by His light. Muslim scientists and technologists have for centuries pursued their scientific and technological activities within a spiritual and ethical framework. There was a profound reason for their insistence on such a framework. They believed in an epistemology in which unity of science and technology and spiritual knowledge is maintained. They defended this belief by appealing to both revelation (*wahy*) and reason (*'aql*) or to both religious (*naqliy*) and intellectual (*'aqliy*) arguments. Naqliy arguments are the arguments drawn from Al-Quranal-Karim, al-Hadiths and other transmitted sources. "The 'aqliy arguments, on the other hand, are the philosophical and scientific arguments obtained from measurements and reasoning. In Islamic intellectual tradition, these two types of arguments are not considered as opposed to each other but rather complementary and collaborative" (Osman, n.p.)

Traditional Muslim scientists and technologists generally embraced the essentially God-centric world-view dictated by the Al-Quranal-Karim. "This world-view argues that reality is not limited to the world of sensory experience. Beyond the world perceptible to our physical senses there is another reality encompassing it, which is what the Al-Quranal-Karim calls the 'unseen world' (*al-ghayb*)" (Al-Attas, 1978). Subtle and spiritual creatures populate this world. This non-physical world is not unconnected to the physical world in which we human beings live. The existence of the physical world and its functioning in the cosmic system depend on it. There are many verses in the Al-Quranal-Karim that tell us about the connection between the sensory world and the

unseen world. But it would be wrong to assume that, just because Muslim scientists believe in the unseen world on the authority of the Qur'anic revelation, they, therefore, lack a scientific spirit and a scientific frame of mind as we understand it today. For them, the unseen world is not just an object of faith. It is also an object of knowledge. Many traditional Muslim men of learning perceived that it is possible to arrive at a rational understanding of the unseen world on the basis of our knowledge of the physical world. Obviously, the traditional Islamic perception is opposite to the mainstream epistemology of science and technology in the modern world. Many contemporary scientists do not believe that there is a knowable reality beyond the physical world. Even when they do, for example, when they speak of the human mind they would argue that it has come into existence as a result of physical processes. There are contemporary scientists who believe in God, but then they look at the physical world as an autonomous reality that has no meaningful connection whatsoever with God. If the great majority of modern scientists have impoverished external reality through this kind of perceptions, it is because they have impoverished beforehand the inner reality of human cognitive powers by reducing trustworthy sources of knowledge to sensory experience and/or certain kinds of reasoning and thinking activities. It is this impoverished ontological and epistemological beliefs that have shaped the nature and characteristics of western science in the last few hundred years. "This particular kind of impoverishment has profound consequences on contemporary science and technology, many of which are with negative implications, and, through these two 'idols' of modern man, have affected our contemporary human civilization (Osman, n.d., p.129).

2.2 The bridging between Islamic revealed knowledge and Modern science

"In Islam, the idea of harmony and unity of religion and science is very much cherished. As we have earlier emphasized, harmony between religion and science is a major characteristic of Islamic civilization" (Osman Bakar, n.d., p.132) In Islamic civilization, science was born in the cradle of religion. More precisely, it was born in the cradle of monotheism – belief in the one true God – or what Muslims traditionally love to call *al-tawhid*, which literally means unity. Islamic science grew and developed to become the most creative and the most advanced in the world for centuries until the seventeenth century, thanks to its nourishment by the teachings of monotheism or *al-tawhid*, which is at the heart of religion. In the finest moments of its history, Islamic science also owed its success to its nourishment and guide by the essential teachings of the Islamic Divine Law or the Shari'ah. Monotheism and Divine Law, or *Tawhid* and *Shari'ah*, were the twin forces of scientific and technological progress, which the religion of Islam gave to the world. Insofar as *al-tawhid* (unity) is a universal idea, we can easily find its believers outside the Islamic civilization. Sir Isaac Newton and Einstein in the West are good examples of scientists whose philosophical and scientific thinking and inquiries have been

inspired by the idea of unity of reality. As for the Shari'ah, given its negative image in the minds of many contemporary men and women, we could easily be laughed at for claiming that it has been a source of scientific and technological progress in Islam. But modern scholarship supports the claim, studies by such noted historians of Islamic science as David King and George Saliba provide ample evidence to demonstrate the creative role of the Shari'ah in spearheading practically-oriented scientific research, particularly in the field of astronomy. These studies also demonstrate the unity of religion and science at the level of law and ethics. More generally, it could be maintained that the revealed teachings of the Shari'ah contributed to the origin, development and progress of science in Islam in at least three main respects. (Osman, 1991, p.189-192) First, the religious sciences of the Shari'ah helped to give birth to the scientific spirit in its most comprehensive sense as we know it today. The origin and development of the scientific spirit in Islam differs from that in the West. In Islam this spirit was first demonstrated in the religious sciences. In the modern West it was conceived in rebellion against religion. Many modern scholars attributed the origin of Islam's scientific spirit to the foreign sciences it inherited especially from the Greeks. A study of the early Islamic religious sciences, however, would reveal that by the time Muslims became deeply interested in the Greek philosophical and scientific heritage in the ninth century CE/third century AH, they were already in possession of a scientific attitude and a scientific frame of mind, which they had inherited from the religious sciences.

Second, the Quranic idea of God as the Law- or Shari'ah-Giver helps to create a scientific culture in which there is no cleavage between the "laws of nature" and the "laws of God" as to be found in the modern West. On the contrary, there is unity of laws of nature and the revealed Law of religion. This is because the "laws of nature" too are divine laws. God manifests His Will both in the cosmos and in human societies through laws. In the human domain God has prescribed a Shari'ah for every people. The Islamic Shari'ah is only the last to be revealed. Some Muslim scholars in the past have referred the different Divine Laws revealed to different branches of mankind at different points of time in human history as *nawamis al-anbiya'* ('Laws of the Prophets'). As for the Divine Law governing the whole of creation they refer to it as *namus al-khilqah* ("Law of Creation").

Third, there is creative role of the specific injunctions of the Shari'ah such as the canonical daily prayers, fasting in the month of Ramadhan, payment of religious tax (zakat), and the pilgrimage to Mecca in motivating scientific studies and research. The practical need of the new and fast expanding Muslim community to follow these injunctions of the Shari'ah necessitated the determination of the times of daily prayers and fasting, and the qiblah, the direction of prayer toward Mecca, which vary from place to place. "It is an established historical fact that the early Muslim concern with

the revealed law of inheritance and the zakat institution helped to give birth to a new branch of mathematics, namely algebra. In Islam, the closely related disciplines of astronomy, mathematics and geography have been well nourished by the various injunctions of the Shari'ah" (Faruqi, 1986, p. 87-101).

With guidance from a higher kind of knowledge made available by divine revelation and from a higher spiritual and moral authority – which religion in fact is – science would know that its real purpose in civilized society is to complement religion in the task of helping man to fulfill his intellectual, rational and material needs in his life on earth. It is also to help man overcome social problems – which arise as a consequence of both natural disasters and human moral choice – that are within its capability and power to solve. It is not for science to compete with religion, let alone to revolt against it and replace it as it was to happen in the modern West. On the other hand, what religion needs most from science is its well tested knowledge of the natural world, which could help the spiritual teachings of religion to be more enlightened and to become better understood. According to the Muslim scholars we have mentioned, science can even contribute to our better knowledge of God. The positive views of these scholars on the harmony and unity of religion and science have no doubt been inspired by the Al-Quranal-Karim.

The key to a genuine understanding of the unity of religion and science in the Islamic perspective is the idea of *tawhid*. Islamic history was the proof to the pervasive role of this idea in the promotion of progress in many branches of knowledge. It is most unfortunate that such an important idea is little understood by the majority of Muslim scientists today. Equally distressing to observe is the fact that many graduates in Islamic studies have little grasp of the intimate connection between *tawhid* and progress in knowledge, particularly science, in the history of Islamic civilization. This distressing situation among Muslims today needs to be corrected. A correct understanding of *tawhid* and its role in the progress of scientific ideas and other kinds of knowledge need to be presented in contemporary language to our students and younger generation of scientists. In particular, we Muslims today need to know how Muslim scholars and scientists in the past applied the principle of tawhid to their scientific thinking and research to the point of being able to create a healthy and balanced scientific culture. We need to learn lessons from our past history.

3. Examples from the Islamic perspective of science

3.1 Creation of the universe

The Quran contains many verses describing creation of the universe; Muslims believe God created the heavens and earth in six days;[7:54] the earth was created in two days,[41:9] and in two other days (into a total of four) God furnished the creation of the earth with mountains, rivers and fruit-gardens[41:10]. The heavens and earth formed from one mass which

had to be split [21:30], the heavens used to be smoke [41:11], and form layers, one above the other [67:3]. The angels inhabit the seven heavens. The lowest heaven is adorned with lights [41:12], the sun and the moon (which follow a regular path) [71:16][14:33], the stars[37:6] and the constellations of the Zodiac[15:16].

3.2 Modern medicine

An example of where earlier beliefs founded on interpretations of the Quran changed following the introduction of modern technology/science to the Muslim world, is knowledge of the gender of an unborn baby, made possible by ultrasound technology. According to Nidhal Guessoum, "for a long time Muslims believed, on the basis on their literal understanding of some Quranic verses, that the gender of an unborn baby is only known to God", i.e. ghayb. Ultrasound technology, "led many Muslims to realize that first-degree readings of the Quran can lead to contradictions and predicaments".

3.3 Classical science in the Muslim world

Science in medieval Islam, Islamic cosmology, Astronomy in medieval Islam, Mathematics in medieval Islam, Physics in medieval Islam, and Medicine in medieval Islam. According to many historians, science in the Muslim civilization flourished during the middle Ages, but began declining at some time around the 14th to 16th centuries. At least some scholars blame this on the "rise of a clerical faction which froze this same science and withered its progress." Examples of conflicts with prevailing interpretations of Islam and science – or at least the fruits of science – thereafter include the demolition of Taqi al-Din's great Constantinople observatory in Galata, "comparable in its technical equipment and its specialist personnel with that of his celebrated contemporary, the Danish astronomer Tycho Brahe." But while Brahe's observatory "opened the way to a vast new development of astronomical science," Taqi al-Din's was demolished by a squad of Janissaries, "by order of the sultan, on the recommendation of the Chief Mufti," sometime after 1577 CE.

4. Arrival of modern science in the Muslim world

At the beginning of the nineteenth century, modern science arrived in the Muslim world but it was not the science itself that affected Muslim scholars. Rather, it "was the transfer of various philosophical currents entangled with science that had a profound effect on the minds of Muslim scientists and intellectuals. Schools like Positivism and Darwinism penetrated the Muslim world and dominated its academic circles and had a noticeable impact on some Islamic theological doctrines. (Huff, 2007, pp.26–36.). There were different responses to this among the Muslim scholars: These reactions, in words of Professor Mehdi Golshani, were the following: Some rejected modern science as corrupt foreign thought, considering it incompatible with Islamic teachings, and in their view, the only remedy for

the stagnancy of Islamic societies would be the strict following of Islamic teachings. Other thinkers in the Muslim world saw science as the only source of real enlightenment and advocated the complete adoption of modern science. In their view, the only remedy for the stagnation of Muslim societies would be the mastery of modern science and the replacement of the religious world view by the scientific worldview. The majority of faithful Muslim scientists tried to adapt Islam to the findings of modern science; they can be categorized in the following subgroups: (a) Some Muslim thinkers attempted to justify modern science on religious grounds. Their motivation was to encourage Muslim societies to acquire modern knowledge and to safeguard their societies from the criticism of Orientalists and Muslim intellectuals. (b) Others tried to show that all important scientific discoveries had been predicted in the Quran and Islamic tradition and appealed to modern science to explain various aspects of faith. (c) Yet other scholars advocated a re-interpretation of Islam. In their view, one must try to construct a new theology that can establish a viable relation between Islam and modern science.[3] The Indian scholar, Sayyid Ahmad Khan, sought a theology of nature through which one could re-interpret the basic principles of Islam in the light of modern science. (d) Then there were some Muslim scholars who believed that empirical science had reached the same conclusions that prophets had been advocating several thousand years ago. The revelation had only the privilege of prophecy.

During the twentieth century, the Islamic world was introduced to modern science. This was able to occur due to the expansion of educational systems, for example, 1900 in Istanbul and 1925 Cairo opened universities. Unlike some of the discords between science and Islam in the past, the concerns for some of the modern students were different. This discord for Islam was naturalism and social Darwinism, which challenged some beliefs. On the other hand, there was a new light into thinking of the harmony between science and Islam. An example is the study of Kudsî of Baku, looking at astronomy with religious implications, this occurred in the mid-nineteenth century. This allowed him to connect he discovers from what he knew from the Qur'an. These included "the creation of the universe and the beginning of like; in the second part, with doomsday and the end of the world; and the third was the resurrection after death" here is a passage in the Qur'an that is made by God about modern science, that they should be congruent with the truth attained by modern science, "hence they should be both in agreement and concordant with the findings of modern science". This passage however, was used more often during the time where 'modern science' was full of different discoveries.

3. Savage-Smith, Emilie (1995), "*Attitudes Toward Dissection in Medieval Islam*", Journal of the History of Medicine and Allied Sciences, Oxford University Press, 50 (1): 67–110, doi:10.1093/jhmas/50.1.67, PMID 7876530https://archive.org/stream/SayyidQutb/Milestones%20Special%20Edition_djvu.txt

However, many scientist thinkers through the Islamic word still take this passage to heart when it come to their work. However, there are also some strong believers that with modern viewpoints such as social Darwinism challenged all medieval world views, including that of Islam. Some didn't even want to be affiliated with modern science, and thought it was just an outside look into Islam.

5. Science and religious practice

"Scientific methods have been historically applied to find solutions to the technical exigencies of Islamic religious rituals, which is a characteristic of Islam that sets it apart from other religions" (Ali, 2018, . p. 572).

These ritual considerations include a lunar calendar, definition of prayer times based on the position of the sun, and a direction of prayer set at a specific location. Scientific methods have also been applied to Islamic laws governing the distribution of inheritances and to Islamic decorative arts. Some of these problems were tackled by both medieval scientists of the Islamic world and scholars of Islamic law. Though these two groups generally used different methods, there is little evidence of serious controversy between them on these subjects, with the exception of the criticism leveled by religious scholars at the methods of astronomy due to its association with astrology. In recent years, the lagging of the Muslim world in science is manifest in the disproportionately small amount of scientific output as measured by citations of articles published in internationally circulating science journals, annual expenditures on research and development, and numbers of research scientists and engineers. Concern has been raised that the contemporary Muslim world suffers from scientific illiteracy. Skepticism of science among some Muslims is reflected in issues such as resistance in Muslim northern Nigeria to polio inoculation, which some believe is "an imaginary thing created in the West or it is a ploy to get us to submit to this evil agenda." Also, in Pakistan, a small number of post-graduate physics students have been known to blame earthquakes on "sinfulness, moral laxity, deviation from the Islamic true path," while "only a couple of muffled voices supported the scientific view that earthquakes are a natural phenomenon unaffected by human activity." Muslim scientists and scholars have subsequently developed a spectrum of viewpoints on the place of scientific learning within the context of Islam.

The conflicts between these two ideas can become quite complicated. On argument is, "Muslims must be able to maintain the traditional Islamic intellectual space for the legitimate continuation of the Islamic view of the nature of reality to which Islamic ethics corresponds, without denying the legitimacy of modern science within their own confines". With the large conflicting ideas coming into the light, that helped to continue the decline of Islam and science. While science in the modern Islamic world, is quite popular there are still many Western values that are associated with it. Engineering is one of the most popular career

choices of Middle Eastern students. With this huge popularity with engineering, which could be argued as one science that would work in conjunction to religion, the Natural sciences have not been fully institutionalized in predominately Islamic countries?

For preventing a blind imitation and exchanging public ideas and opinions, Islam observed that there were Muslims who had a blind imitation towards the previous scholars and teachings of Islam without knowing the relevantness of the issues, while another groups accepted and followed blindly the Western values and ideologies such as secularism and materialism without verification. In order to overcome from this turmoil situation, Islam proposed to have a discussion between students and Ulama and exchange their ideas and opinions in accordance with the needs of the society. He believed that there was "scholastic despotism", and "an offspring of political despotism", which has opened the way to blind imitation (*taqlid*), and barred the way to searching for the truth. In order to solve the problems of the modern age, he proposed two scientific and practical methods; one is "constitutionalism among the 'ulama" should be established "in the 'ulama state." The second is the prevalent ideas should be emerged through the debate and exchange of ideas between students of varying disciplines and Masters. Islam predicted that this would provide a strong stimulation and incentive for progress and development. Thus, "Just as public opinion predominates in the state, so too should the prevailing opinions of the 'ulama be mufti, and the prevailing opinions of the students be master and teacher.[4]"

Furthermore, for establishing one stream of education, Islam joined as a member to Dar al-Hikmah, Islamic pesantren in Indonesia and Malaysia established for motivating the government as well as intellectuals. The aim of this body was to find solutions for problems confronting the Islamic world, to answer in a scholarly manner the attacks made by oppositions on it, to combat those who attempted to discredit the religion of Islam and it had the power to refer the open flouting of Islamic morality to the relevant authorities. Hence, it was to serve the Muslim people of Iraq, answering questions, informing those concerning internal and external dangers, and generally meeting their religious needs with various publications. Most of the members of the body were prominent 'ulama, and were divided into three major areas such as jurisprudence (*fiqh*), ethics (*akhlaq*), and theology (*kalâm*).

6. The Islamic High learning Institutions with integrated approach

Islam was aware about the problem of education during his lifetime. Abu Yusuf Ibn Ishaq Al-Kindi (801-873) perceived that without

4. *Integration of Knowledge in Theory and Practice: The Contribution of Bediuzzaman Said Nursi*. (2010). Journal, Department of General Studies, Faculty of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia.

identifying shortcomings and revamping the existing educational system, it is impossible to change the mindset of the Ummah and to develop the nation. Al-Kindi realized that the entire system of education must be reformed. For reformation, he proposed to reform all educational levels; elementary, secondary and university. Al-Kindi emphasis was to establishing *Islamic High Institutions* in the form of the University for the Bridging of knowledge, where the religious sciences and modern sciences would be taught side by side because the intellectual directions for social change are guided by the universities. Al-Kindi emphasis was also to restructure completely madrasah education with modern approach. This includes the democratization of the madrasah system. He observed that there was a contradiction between certain externals of Islam and certain matters of science. This false idea had caused feelings of hopelessness and despair and shut the door of Ijtihad as well progress and civilizational development. This state of affairs must be done away with. The existing dualism in education, its divergence into religious and secular education must be abolished, which produces dual citizen with hatred and distrust between ulama and scientists because ulama believed that there are basic differences between two systems. He exemplified that the sciences of religion are the light of the conscience, and the modern sciences are the light of the mind. The truth is manifested and reflected through the combination of the two. “The students' endeavor will take flight on those two wings”. When they are separated, it leads to bigotry in the one, and doubts and skepticism in the other. The ignorance is the root cause of sicknesses afflicting the Islamic world like backwardness, poverty, and conflict. The future sovereignty of nation would not lie in the sword, but in science. Al-Kindi emphasis was on the courage of belief, reason, and science as the Europeans are victorious through this courage.

7. Conclusion

There is no doubt that the bridging between the revealed knowledge and modern science is an important tool in reconciling the gap between scientists and religious scholars and breaking down their mystification approaches. For many Muslims, it is necessary because the inevitability and indispensability of knowledge cannot be denied. Early Muslim scholars have amazingly contributed in bridging the science and the revealed knowledge during the glory of Islamic civilization. However, concerns have been raised about the lack of scientific literacy in parts of the modern Muslim world. The issue becomes worse when some scientists who are born Muslims ignored the Islamic values in their scientific findings. Thousands of university and college graduates in Muslim society are not aware of religious and ethical values, Islamic heritage (*turath*) and culture. The existing trend among Muslim intellectuals is that they consider the West as Centre for knowledge and unaware

that the body of this secular knowledge reflects the Western values, culture and historical experience, which only emphasize on material and worldly gains and success. They are also unaware about the total denial of revelation as a source of guidance and knowledge for entire humanity. It is undeniable that the current educational system in the Muslim world is based on Western secular worldview, which makes difficult for Muslim intellectuals to get out from the crisis of mind. Based on these current situations, the trend of separating the revealed knowledge from the modern science will not benefit the Muslim nations, instead will disunite the ummah.

Therefore, by bridging the revealed knowledge and modern science, it is hoped that all graduated students from Islamic High Institutions and other state universities will have equal rights and opportunities regardless languages, tribes, and nationalities in the fields of employments. The emphasis is to establish Islamic high institutions in the form of the University for bridging of knowledge where the religious sciences and modern sciences would be taught side by side because the intellectual directions for social change are guided by the universities.

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