Classification and Integration of Knowledge: The Qur'ānic Educational Model

Ahmad Tijani Surajudeen[1] and Muhamad Zahiri Awang Mat[2]
Institute of Education,
International Islamic University Malaysia

Abstract

Many Muslim scholars have been concerned by the educational crisis in which the contemporary Muslim *Ummah* finds itself, a crisis they attribute to the schism between Revealed and non-Revealed knowledge and to the neglect of the *Qur'ān* as the basis of educational policy and curriculum. In the early 1970s, a significant number of scholars recommended that the Muslim educational system be based on the Islamic philosophy of education, with emphasis on the *Qur'ānic* paradigm and the unification of religious sciences (*Ilm naqlī)* and non-religious sciences (*Ilm aqlī)*. Since then, there have been various scholarly studies of the classification and integration of religious and non-religious knowledge. However, most of them are based on the classical works of past scholars, not on the *Qur'ānic* model and the *tawhīdic* paradigm. This paper examines the classification and integration of knowledge through the lens of the *Qur'ānic* model. The study, which is based on extensive and intensive analysis of both primary and secondary sources – in particular Chapters 62:2 and 96:1-5 of the *Qur'an* – identifies three divisions of knowledge; namely, religious, pure and natural sciences. These divisions relate to the signs (*ayātu manzūr* and *ayātu mantūq*), which form the epistemological foundation of the *Qur'ānic* and *tawhīdic* paradigms for the integration of knowledge. The study thus includes an explicit explanation of the epistemological and philosophical issues underlying the classification and integration of knowledge in Islam.

Keywords: Epistemology of Knowledge, Classification, Integration, Qur'ānic Educational Model, Revealed Knowledge-('Ayātu Mantūq) and Acquired Knowledge (Ayātu Manzūr)

Abstrak

Islam Ummah kontemporari tidak dapat dinafikan telah menjadi dilema dalam pendidikan dan merupakan penyumbang kekeliruan kepada kerohanian, sosial, ekonomi dan politik. Dilema ini berpunca daripada perpecahan dan tiada kesenimbungan di antara pengetahuan dan bukan Surah. Kitab petunjuk, al-Quran telah diabaikan daripada menjadi asas kepada pendidikan dan kurikulum di kalangan kebanyakan umat Islam. Awal 1970-an merupakan titik perubahan bagi wacana intelek bagi menghapuskan dilema ini yang memberi kesan kepada semua aspek usaha Muslim ummah . Beberapa kajian seperti: Abdullah (1982); Abu Sulayman (1994); Rosnani (2008); Sidek (2009); Ahmad & Awang Mat (2011) dan lain-lain telah mencadangkan penghapusan dilema ini melalui penggubalan, sistem pendidikan berdasarkan falsafah Islam pendidikan yang menekankan paradigma al-Qur'an dan penyatuan sains agama (□Ilm aqli) dan sains bukan agama (□Ilm □naqli). Pelbagai kajian ilmiah seperti Osman Bakar (2006) telah mengkaji pengelasan kepada pengklasifikasian dan pengintegrasian ilmu agama dan bukan agama. Penumpuan yang kurang dalam memberikan penjelasan secara teliti klasifikasian dan pengintegrasian ilmu berasaskan Al-Quran dan paradigma tauhid di kalangan umat Islam kontemporari. Penulisan ini terutamanya bertujuan memeriksa pengklasifikasian dan pengintegrasian pengetahuan dari sudut pandangan Al-Qur'an. Kajian ini berasaskan perpustakaan yang mengandungi analisa bagi kedua-dua sumber primer dan sekunder. Kaedah yang digunakan dalam adalah analisis dokumen, pendekatan deskriptif dan analisis mengenai Kitab Kitab Suci , bab 62:2 dan 96:1-5 . Isu-isu epistemologi dan falsafah berkaitan dengan klasifikasi dan integrasi pengetahuan juga diperjelaskan huraiannya. Penemuan dari pengklasifikasian dan pengintegrasian pengetahun model Al-Quran dengan rujukan khusus kepada bahagian Q62: 2 dan Q96: 1-5 telah mengenal pasti tiga bahagian ilmu iaitu: sains

*Corresponding author: Ahmad Tijani, Surajudeen
Institute of Education,
International Islamic University Malaysia,
53100 Gombak, Kuala Lumpur.
E-mail: sirajudeen_20@yahoo.com*

agama , sains tulen dan sains semula jadi. Bahagian-bahagian yang dikenal pasti secara khusus adalah berkaitan dengan tanda-tanda (ayātu manḐhūr dan mantūq ayātu) yang membentuk asas epistemologi Al-Quran dan paradigma Tawhid berintegrasikan ilmu di kalangan umat Islam kontemporari. Oleh demikian, cadangan bahawa, untuk menghidupkan kembali kejayaan intelektual tamadun Islam klasik dan sumbangan sarjana Islam kontemporari untuk semua cabang ilmu pengetahuan bagi umat islam, perhatian perlu menekankan dasar tentang idea-idea kreatif berkaitan dengan al-Quran.

Kata kunci: *Pengetahuan epistemologi, Pengelasan, Integrasi, Pendidikan berdasarkan Al-Quran, Ilmu Wahyu ('Ayātu Mantūq) dan Sindrom Pengetahuan (☐Ayātu Manzūr)*

Introduction

The contemporary Muslim *Ummah* undeniably has been swimming in the ocean of educational dilemma which henceforth contributes to spiritual, social, economic and political confusions. Disunity, disintegration between Revealed and non-Revealed knowledge (i.e. dichotomy between revelation and reason) and marginalization of religious education and Islamic thought integrally and immensely contributed to this dilemma (Boyle, 2002). Early 1970s was a turning for an intellectual discourse to get rid of these dilemmas that affect all facets of Muslim *Ummah's* endeavours. The embodiment of western epistemology of knowledge is developed from rational and empirical approaches (Muhammad Mumtaz Ali, 2010). Many western scholars such as: Francis Bacon (1561-1626 AD) Rene Descartes (1596-1650AD), Immanuel Kant (1724-1804AD) and many others have tremendously and tirelessly contributed to modern system of educational thought (Muhammad Mumtaz Ali, 2010).

The initial western educational thought was an attempt to repudiate the religious worldview of Christianity. Hence, the importance of Revelation was systematically removed and secularization became the order of the day. Notably, secularism, modernism and nationalism as foreign ideologies in the Muslim nations were to create the dualism in Muslim educational system which is the dilemma to be addressed among the Muslims (Rosnani, 2008). Therefore, Islamization through the projection of positive values has been considered as solutions to the challenges of unethical and misuse of knowledge for the destruction of humanity, which undoubtedly outweigh the benefit for the civilization (Fazlur Rahman, 1988).

The misuse of science and technology by man for destruction, susceptibility and licentiousness undoubtedly affected the Muslim educational thought through the western hegemony in the Muslim nations. Many contemporary Muslim scholars like Al-Attas, Al-Faruqi, Abu Sulayman, Al-Alwani, Sidek Baba, Al-Khalil and many others have laboriously and intellectually examined the scenario of secularization of Muslim thoughts and westernization of education. Various agitations have been made that secular education system needs to be replaced and Islamized. More importantly, there has been unanimous call that, the two systems must be harmonized. Abu Sulayman (1994) emphatically stressed on the unification between religious and non-religious sciences in order to remove the bifurcation of educational system. This has equally been the findings of many scholars such as Rosnani (2008).

However, it has been noted that the shortcoming of traditional Islamic education is that, it places much attention on the traditional thought and neglect the aspect of dynamism of Islamic intellectualism which developed culture of learning as existed in the medieval Islamic civilization (Al-Faruqi, 1988). Inferably, the dynamism of Islamic intellectualism as posited by Al-Faruqi (1988) refers to the synergy between scholars (☐Ulamā') and leaders *('Umarā')*; unification of Revealed and acquired knowledge; tradition of scholarship or scholarly writing or research and comparative benefits from other civilizations. However, the compartmentalization of four factors of dynamism of Islamic intellectualism is very rare in the contemporary Muslim countries. Interestingly, both internal factors such as: Lack of Islamic mission and vision of life; *Ijtihādic* and dynamic leadership; lack of harmonization between Revelation and rationality, lack of innovation and creativity and external factors such as: Nationalism, secularism, modernism etc. that contributed to these challenges have been mentioned in the recent study (Muhammad Mumtaz Ali, 2010).

Additionally, it has been shown that, the shortcoming of traditional Islamic education is that, religious knowledge has not made to interact with non-religious knowledge (Syed Hossein Nasr, 1990; Rosnani, 2007). However, the philosophical foundations of the two systems are essentially required to be addressed in order to avoid a mere dilution of the two systems (Al-Attas, 1979; Al-Faruqi, 1988; Seyed Ali Ashraf, 1991).

Islamic Knowledge: Between Contextualization/ Relevantization and Islamization of Contemporary Knowledge

Al-Alwānī (1991) has advocated for the "contextualization" of Islamic knowledge. By "contextualization", it means that, Islamic knowledge requires renewal and revival towards the overall needs of the Muslim *Ummah* especially through the view-lens of Islamic philosophy of education. Recent findings have buttressed the agitation of Al-Alwānī (1991) that the contextualization of Islamic intellectual tradition is necessary among the contemporary Muslims through which their multifarious problems will be addressed (Ahmad, Zahiri Awang & Jamal Ahmad Badi, 2012). Apart from the usage of the term 'contextualization', 'relevantization' is used as its synonymous according to the submission of a prominent Muslim scholar, Mohd. Kamal Hassan (2009) emphatically stressed on the rationale for using the term. In other words, the concept of 'relevantization' of Islamic knowledge as proposed in the study of Mohd. Kamal Hassan (2009) is interestingly advocated for that:

"It should be explained, at this juncture, that as far as the Islamic religious sciences, studies, knowledge or disciplines which Muslim scholars have founded and developed on the basis of the Qur'ān and the Sunnah are concerned, they (known Islamic tradition as □ulūm al-dīn or 'ulūm naqliyyah or □ulūm shar□iyyah or in the 20ᵗʰ century as al-dirāsāt al-Islāmiyyah) too are in need of reform (islah), renewal (tajdīd) and constant improvements is areas or matters which are subject to change over time (mutaghiyirāt), to maintain their relevance to the contemporary issues of mankind, environment and civilization" (p.8).

Based on the above-quotation, it is explicitly or lucidly elucidated by a renowned Islamic scholar who posited that, the Muslim scholars did not discuss philosophy of education and epistemology in isolation from the *Qur'ān* and the *Sunnah*. Hence, the Sacred Scriptural Book revealed to man through Angel Jibrīl to the Prophet (S.A.W.) is considered as educational model that encompasses all aspects and branches of knowledge. Unfortunately, there is a decline, marginalization and disintegration in educational system of the Muslim *ummah* (Chanika, 2006; Rosnani, 2008). Secularization and loss of *Ijtihād* and innovation among the *Ummah* are of contributing factors to the marginalization of the *Ummah's* intellectual and educational legacies (Al-Attas, 1993). It has been recently noted that, there is a need for critical and creative thinking skills for contemporary *Ijihād* in the Muslim world in order to get rid of these challenges (Sayed Sikandar and Mek Wok Mahmud, 2010).

As continuity in the trends of challenges of the *Ummah*, Terrorist Bombing of WTC in the USA in September 11, 2001 attributed to Islamic fundamentalism and terrorism demotivated the Muslim students to engage or involve actively in the construction of knowledge through the integration between revealed and discursive knowledge (Chanika, 2006). The contemporary Muslim scholars have identified the dilemma of the Muslim *Ummah* since last few decades. It has been noted that the only remedy to the challenges of the *Ummah* is to instill Islamic worldview into the existing body of secularized knowledge as well as to provide an integrated and harmonized education between Islamic and conventional systems as a resistance to the intellectual and epistemological crises among the Muslims (Al-Attas, 1993; Chanika, 2006). In so doing, the establishment of the International Islamic Universities specifically the roles of the International Islamic University Malaysia (IIUM in the process of Islamization and integration could not be underrated (Sidek, 2009).

Onwards, there is need to explain the definitions of Islamization and integration of knowledge as shown by some Muslim scholars. Indeed, Islamization of knowledge has been conceptualized and its philosophical, epistemological and methodological approaches have been differently discussed by many Muslim scholars such as Al-Attas, Al-Faruqi, Abu Sulayman, Fazlur Rahman, Sayed Ali Ashraf, Sayed Hussein Nasr, Osman Bakr, Muhammad Mumtaz Ali, Mohd. Kamal Hassan, Sidek Baba and many others. Specifically, Sidek (2009) has interestingly defined Islamization of knowledge as a process of infusing an Islamic worldview into an existing body of knowledge. It is posited by Muhammad Mumtaz Ali (2010) that, for the revamp or revival of philosophy of education in Islam, the early approach of Islamization was considered as its prerequisite.

On the other hand, it is pertinent to posit that integration of knowledge is a twin-sister concept of Islamization. Therefore, many scholars have advocated for the integration of knowledge among the contemporary Muslims. Notably, Abu Sulayman (1994) defines integration as a union between religious sciences and non-religious sciences. Sidek (2009) asserts that integration is a process of harmonization between triadic concepts namely: *tawhīdic* paradigm, values and human potentials in the educational system of contemporary Muslims. Interestingly, it is the integration between Islamic and

western secular knowledge among the contemporary Muslims is termed an eclectic model as proposed in the recent study (Ahmad & Al-Ghazali, 2012). It is further reiterated that, Al-Alwānī was an exponent of Islamic eclecticism.

Despite of this development, the discourses on the integration of knowledge pays less attention to capture the *Qur'ānic* model. Several studies have posited that for Muslims to get rid of these challenges, their educational system must be formulated on the basis of the *Qur'ānic* paradigm and unification of religious sciences (□*Ilm naqlī*) and non-religious sciences (□*Ilm □aqlī*) (Mohd. Kamal Hassan, 2009; Muhammad Mumtaz Ali, 2010; Muhamad Zahiri Awang Mat & Muhammad Nayamat Ullah, 2012). In one hand, examples of religious sciences (□*Ilm naqlī*) are: *Qur'ān, Hadīth; Tafsīr, 'Ulūm al-Qur'ān* and many others. On the other hand, examples of non-religious sciences (□*Ilm □aqlī*) are chemistry, biology, physics, astrology, astronomy, account business studies etc. Various scholarly studies have examined the classical works on the classification and integration of religious and non-religious knowledge in order to foster Islamic intellectual tradition (Ibn Khaldun, 1958; Ibrahim Ozdemir, 2001). Little focus of attention is given to deeply explain the classification and integration of knowledge among the contemporary Muslims by considering the *Qur'ānic* model and *tawhīdic* paradigm. Hence, this paper fills up this gap by discussing the details of *Qur'ānic* model of integration of knowledge.

Therefore, this part explains the classification of knowledge and integration of knowledge. Actually, the explanation of the focused *Qur'ānic* verse (Q62:2) is not to discuss the opinions of the *Qur'ānic* exegetists or jurists. However, the attempt is to use analytical approach by meticulously examining classification of knowledge through which the curriculum of higher institutions of learning will be integrated in such a way to cater for the self-enlightenment and self-actualization among the Muslim students.

Classification and Integration of Knowledge: Preservation of the Islamic Worldview
The priority of the Prophet (S.A.W.) at the onset of Islam was to provide an educational system that would develop his disciples spiritually, intellectually, physically, socially, economically, culturally etc. (Ahmad, 2013). The house of *Al-'Arqam bin Al-'Arqam* and mosque served as important places of learning (Shalaby, 1954). Until the third century after the demise of the Prophet (S.A.W.), the trend of educational model of the Prophet (S.A.W.) that

produced quality Muslim intellectuals and expertise in various fileds was still considered to be excellent. Various pedagogical strategies such as lecture, discussion etc. methods were used by the Prophet (S.A.W.) have been investigated in various studies (Al-Zarnuji, 1947; Ahmad, 2013). Subsequently, *madrasah* as an institution of learning was first used by the people of Nishapur in the eleventh century which played essential contribution to Islamic intellectual tradition (Shalaby, 1954; Nur Ahmad, 1958).

Many subsequent scholars like Al-Ghazzālī (1058-1111), Ibn Sīna (980-1037), Al-Farābī (872-950), Al-Birūnī (973-1048), Al-Khwarizmī (780-850), Ibn Taymiyyah (1263-1328), Ibn Qayyim Al-Jawzī (1292-1350), *Ikhwān Al-Safā'* (Brethren of purity) and many others promoted an educational system that fostered the development of soul, character and physical aspects mainly for holistic and balanced personality development of Muslims (Kaseh Abu Bakar, 2011). This is in line with the submission of the recent study that educational philosophy of Ibn Sīna emphatically posited that education should focus on the triadic developments of the factors that are mentioned earlier (i.e. soul, character and physical aspects) (Abd al-Rahman al-Naqib, 2000). Indeed, it has been noted that *Ikhwān Al-Safā'* has identified two classifications of knowledge namely: Revealed and rational or pure sciences where the latter is to enable Muslims have better understanding of the former (i.e. revealed knowledge) (Godefroid de Callatey, 2003).

It is not arguable to posit that, during the classical Islamic civilization, both religious and rational sciences were interacted and more essentially, rational sciences are taught from the view-lens of Islamic worldview. The importance of classification of knowledge even since medieval period (between eighth and fourteenth centuries) has been interestingly asserted in the submission of Osman Bakr (n.d.) that:

"Muslim scholars interested in cataloguing, systematizing and dividing and subdividing all the known sciences according to principles that would help to protect and preserve the Islamic worldview and belief system; Muslim scholars wanted to uphold the unity of the sciences, an important corollary of the principle of tawhīd, the core teaching of Islam; Muslim scholars wanted to put in place an educational curriculum that would maintain a harmonious balance between the permanent needs of man and society and their changing needs; Muslim scholars wanted to secure a good balance

between generalization and specialization in the human pursuit of knowledge"

Based on the above quoted submission, there is a need to bridge the gap of dichotomy between Revealed and pure sciences among the contemporary Muslims. For instance, in most cases, traditional *madrasah* is committed to the teaching of Revealed knowledge or religious sciences while mostly, western secular schools impart rational or pure sciences. Therefore, this gap must be bridged among the contemporary Muslims by unifying between the two sciences by designing a curriculum that will cater

for the spiritual and mundane needs of humanity. It has been further reiterated that, the work of Al-Khwarizmī (780-850) entitled: *"Mafātih al-'Ulūm"* - key to sciences- has explicitly elaborated on the Revealed and acquired knowledge specifically, his contribution to mathematics is acknowledged (Muhammad Adil Afridi, 2013). Notably, the contribution of Al-Farābī to the classification of knowledge has been acknowledged. For instance, Table 1 is an illustration of Al-Farābī's classification of knowledge as shown in the study of Osman Bakr (2006):

Table 1: An illustration of Al- Farābī's classification of knowledge as shown in the study of Osman Bakr (2006)

S/N	Al- Farābī's Classification of Knowledge	Sub-Divisions of Subjects In Al- Farābī's Classifications of Knowledge
1.	Science of language	Grammar, syntax, speech, pronunciation, poetry.
2.	Logic	Syllogism, dialogical proofs, oratory, poetry, error and omissions in reasoning,
3.	Propaedeutic science	Optics, practical and theoretical arithmetic, Geometry, music, astrology, motions, figures, of the heavily body, science of weight, astronomy, instruments or machines.
4.	Science of Nature	Physics, metaphysics, mineral, plants, animals.
5.	Science of society	Jurisprudence, rhetoric, economic, sociology, political sciences, mass communication.

The above shows previous studies on the classification of knowledge which specifically examined the contributions of the classical Muslim scholars to the knowledge (Sayed Hossien Nasr, 1987; Osman Bakar, 2006). Apart from the contribution of Al-Farābī, Al-Ghazzālī's classification of knowledge is relevant especially to be unified among Muslims. Indeed, Imam al-Ghazzālī (1058-1111) was a prominent Islamic scholar born Tus in Ray. His contributions to various aspects of knowledge are still relevant to the contemporary intellectual discourse and profundity.

At this juncture, it is pertinent to posit that, the religious sciences are the areas of al-Ghazzālī's profound contribution. Mohd. Kamal Hassan (2009) submitted that in line with al-Ghazzālī's stance, all branches of knowledge could be classified into two namely: Islamic sciences and non-Islamic science. Corroboratively, Imam Al- Ghazzālī categorized knowledge into *'Ulūm Sharī□iyyah* and *'Ulūm ghaer Sharī□iyyah*. By *'Ulūm Sharī□iyyah* it encompasses aspects of divine knowledge such as: *Qur'ān, Hadīth, Fiqh* etc. which deals with all facets of human endeavours. While □*Ulūm ghaer Sharī□iyyah*

embodies knowledge acquired through senses, experience, experiment and observation. The classifications of knowledge by Imam al-Ghazzālī (1058-1111) showed that he recognized the distinction between the two aspects of knowledge whereby the former is Divine while the latter is worldly (Cemil Akdogan, 2008). Classification as mentioned earlier according to the stance of Osman Bakar (n.d.) is meant for protection, safeguard and preservation of Islamic worldview and *tawhīdic* paradigm.

Thereby, Sayed Ali Ashraf (1993) posited that, earthly knowledge which deals with the physical world should help man understands the transmitted knowledge, henceforth, the two must be interacted. In line with Al-Ghazzālī's submission to the classification of knowledge could serve as justification for the co-existence of both revealed and acquired knowledge, through which the skills and competencies of the students will be fostered in the light of understanding of Islamic intellectual tradition of medieval Islamic civilization. In line with the classification of by Al- Ghazzālī, it has equally been the stance of many contemporary Muslim scholars

such as Mohd Kamal Hassan (2009) that *'Ulūm Sharī☐iyyah* and *'Ulūm ghaer Sharī☐iyyah* should be integrated. Nonetheless, it has been submitted by Dansari (2002) that, integrating Islamic education with western secular education in the Muslim countries are faced with many challenges such as the experts in the area without a mere dilution of both and the intellectual profundity to eradicate an existing dichotomy of the two aspects of knowledge.

However, little attention is given to the *Qur'ānic* model of classification and integration of knowledge. Undeniably, faith and knowledge are inseparable in Islam and Allah is considered as the Ultimate source of knowledge (Kazmi, 1999; Sardar, 1991). Hence, the Islamic epistemological foundation of knowledge considers Allah as the Prime Source of knowledge which has been neglected in western secular epistemology. Therefore, the personal knowledge acquired through the interaction with the environment is essentially important to be harmonized with the perennial knowledge (Polanyi, 1958; Ayub, 1996). As mentioned earlier, it is thereby essential to reiterate the classification and integration of knowledge through the view-lens of *Qur'ānic* Educational Model (QEM) according to the opinions of contemporary Muslim scholars such as Mohd. Kamal Hassan (2009), Muhammad Mumtaz Ali (2010) and many others.

Classification and Integration of Knowledge: An Analytical Explanation of the *Qur'ānic* Educational Model
This part is an attempt to discuss the classification and integration of knowledge through the view-lens of analytical elucidation of the *Qur'ān*. Prior to the detailed explication, it is integrally essential to briefly explain Revelation. Indeed, the Holy *Qur'ān* is not only Revelation that was descended to man. Other Revelations sent by Almighty Allah are: *Tawrāt* (to Mūsā-A.S.), *Injīl* (☐Īsā-A.S.), *Zabūr* (to Dā'ūd-A.S.) and the final Revelation, the Glorious *Qur'ān*, a unique Scripture of Revelation that captures all the preceding Revelations was sent down to Prophet Muhammad (S.A.W.). Revelation is very clear and all the Prophets were endowed with wisdom intelligence to elaborate the content of the Divine message. However, understanding and interpretation of God's Revelation by human beings might be different as a result of their different reasoning abilities and wisdom. Nonetheless, truth is one and incontestable. The *Qur'ān* and Bible are very close in the explanation of many things in relation to man, natural phenomenon and universe. However, many concepts are distinctively explained. The focus here is not a comparative analysis of the *Qur'ān* and Bible but the paper captures some vital discourse from Christian point of view in relation to the Revelation which most are in line with the *Qur'ānic* standpoint. For instance, Calvin (1960) noted that:

"(God has) revealed Himself and daily discloses Himself in the whole workmanship of the universe. As a consequence, men cannot open their eyes without being compelled to see Him... Wherever you cast your eyes there is no spot in the universe wherein you cannot discern at least some sparks of His glory. I confess, of course, that it can be said reverently, provided that it proceeds from reverent that nature is God".

The above mentioned quotation is philosophical stance of Christianity doctrine of Revelation which is not out rightly contrary to Islamic stance because man has been invited in the Glorious *Qur'ān* to reflect and contemplate on Allah's wonderful creations in order to acknowledge Creative Power of God as stated in the *Qur'ān* that: "The Originator of the heavens and earth, When He decrees a matter, He only says to it: Be! And it is (Q2:117). Similarly, many biblical verses, one of which asserts that: "By the same word, the present heavens and earth are reserved for fire, being kept for the Day of Judgment (Peter: 3-5). However, in Islamic Revelation as contrary to the position or stance of Calvin (1960), nature is not considered as God even by reverence but even with the fact that God could not be seen, He is not nature, however, nature is part of the handiwork of God that man is endowed to explore accordingly. Several *Qur'ānic* verses such as: (Q51: 20-21; Q6:1; Q7:185; Q10:101; Q13:2; Q16: 12-14; Q41:53; Q16:89) have been explored regarding the verses that capture the explorations of natural phenomenon (Mehdi Golshani, n.d.). The exploration of nature should be made positive rather than negative, as the man's advancement is science and technology has been utilized for the destruction of earth. It is not deniable to posit that universe as a whole, what man has been able and what he has not been able to explore, undoubtedly is a reflection about the glory and excellence of God in creation.

The scriptural manual of guidance, the *Qur'ān* has been neglected from being the basis of educational policy and curriculum among a vast majority of Muslims towards proper understanding of revelation and universal phenomenon. This is why, in order to accomplish the universalization of revealed and acquired knowledge, enhancement of *Qur'ānic* schools has been advocated for in the Muslim countries (UNESCO, 1993). The Holy *Qur'ān* is an encyclopedic booklet that illuminates the minds of

adherents of Islamic creed; therefore, curriculum of Islamic education should be designed and formulated on the basis of spiritual and universalistic perspectives. This manual captures a lot of issues relating to spiritual, social, economic and political aspects of human life. If something other than knowledge should be given ultimate priority, it would have been the first passage of the *Qur'ān* that would be descended unto the Prophet. The significance of knowledge has been reflected from the fact that, it was the first revelation sent down to the final Prophet. Specifically, Allah says thus:

> *"Read! In the Name of your Lord Who has created (all that exists). He has Created man from a clot (a piece of thick coagulated blood). Read and your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not" Sūrah Al-'Alaq: 1-5).*

It is important to analytically explain the above quoted verses in order to explicitly point out the essentiality of harmonization between Revealed and acquired Knowledge. Allah instructs man to read in His name which shows that He is not restricting man to only Revealed knowledge but also to acquire non-Revealed knowledge by in His name. An inference could be made that, the Name of God or Divine Sacred worldview must be reflected or infused into the study of non-Revealed Knowledge that relate to the existence of all creations. Of such branches of knowledge about all creations are: Biology, physics, chemistry, astronomy, astrology. The pertinence of integrating Revealed and and acquired knowledge has been interestingly showed in the findings of Cemil Akdogan (2008) that, Al-Andalūsī in the eleventh century was a celebrated Muslim philosopher that contributed to paramount importance of Islam to the intellectual and civilization of the world. Reiteratively, Nasī al-Dīn al-Tūsī contributed to the centrality of earth and 'Ibn Haythān's contribution to optics was not disputable.

In addition, the extent of the significance of studying non-Revealed knowledge has been indicated in the verses (Q96:1-5) which showed the creation of man from a clot (thick coagulated blood). Hence, the verse points to the significance of '*hematology*' as a study of blood and the treatment of hematological diseases. Majorly, hematological laboratory are mostly managed by a specialist known as pathologist (Sievers, *et al.,* 1997, Denver, 1997). Further still, it is essential to note that, Almighty God as the Source of knowledge is generous because He endows man with structure of body that is more complex than the

structure of modern technological gadgets such as phones and computers. The networking of human organs such as the red blood cell, human brain and bones are more complex than the complexity of internet and general computer networking (Cemil Akdogan, 2008).

Specifically, neuroscientists have posited that brain is the most complex in human organ, hence, it is inferred, therefore that, the brain is one of the prime generosities of God on man which enables him to learn everything in God's name (i.e. Revealed and acquired knowledge). Similarly, the study of human bone is known as osteology and other branches are: anthropology, archeology, anatomy, biophysics etc. which are important to understand the Supremacy of God in the creation of man. Corroboratively, Sūrah al-Mu'minūn (23:12-14) points out the developmental stages of man and blood, bones and flesh are inclusively elaborated (Cemil Akdogan, 2008). The importance of pen has been stressed in the verse 4 through which the intellectual tradition among the Muslim *Ummah* could be activated. It is in line with the analytical explanation of the afore-quoted verses of *Qur'ān* that the Muslims contributed to various sciences as mentioned earlier. The profundity of this has been pertinently and explicitly asserted in the study of Muhammad Mumtaz Ali (2010) thus:

> *"…Without knowledge there is no Islam, hence the revelation of the Holy Qur'ān. But it is not just theory; it goes hand in hand with practice. During the initial revelation, whatever was revealed to mankind through the Muhammad Prophet, peace be upon him, was soon implemented by the Prophet and his companions. Even now, every Muslim is obliged to study the Qur'ān and the Prophet's Sunnah. He must comprehend them and act in accordance with their guidance. Muslims are support to establish a properly balanced community in the same way as the Prophet as the Prophet Muhammad peace be upon him, did in Madīnah, embracing all aspects of life-the spiritual, moral, social, economic and political…"* (P22).

As posited above, an advocacy for the study of the *Qur'ān* and the Prophet's *Sunnah* shows that they are the central climax for Islamic philosophy of education with the objective of enhancing all facets of human endeavours such spiritual, social, economic, political aspects. It is not arguable to say that educational system among Muslims is disintegrated and dichotomous because most religious subjects are taught interactively with non-religious subjects.

Thereby, there is need to harmonize different aspects of knowledge such as religious, pure and social sciences and their branches to project an 'Islamic worldview'. In other words, the recognition of God, contemporarily, in the teaching of the above mentioned subjects such as: hematology, neuroscience, osteology, anthropology, archeology, anatomy, and biophysics etc. are taught from western secular worldview and it totally denounced or repudiated the Islamic worldview.

Furthermore, it should be reiterated that, the detailed *Qur'ānic* educational theory and practice could be developed according to the inference made from the first revelation (Q96:1-5). Emphatically, the educational policy and pedagogy as embodied in the Holy *Qur'ān* has been presented in previous studies (Abdullah, 1982; Ahmad, 2013). The *Qur'ānic* verse that forms the thesis of this paper explicitly states thus:

> *"It is He Who has sent among the Unlettered a messenger from among themselves, to rehearse to them His signs, to sanctify them, and teaches them in scripture and wisdom-although they had been, before in manifest error"* Sūratul Jum'ah, Q62:2).

From the above quoted *Qur'ānic* verse, it could be inferred that, Allah (*Huwa*) is the Main Source of knowledge that sent the Prophet (S.A.W.) with Divine message or responsibility *(risālah)* as well as explication or understanding (*bayān*) of the Divine content. He was also given the authority to be able to convey the message. Indeed, it has been clearly shown that, the Prophet (S.A.W.) was sent among the unlettered (*'Ummiyy*). By unlettered inferably, it means that every being is born unlettered, ignorant and illiterate. It is the society that shapes the ability to become literate. This is in line with the assertion of Al-Ghazzālī and many other scholars that, human mind is like slate, but it is man's interaction with the society and environment that shapes his mind towards positive or negative values.

However, in the case of the Prophet (S.A.W.), it was divine guidance that shaped his personality gloriously who was elevated from village to valour and became one of the celebrated and great personalities in the world history. The Prophet (S.A.W.) as the final messenger of Allah could be considered from all schemes of life. He clearly said that, I was sent as a teacher. Hence, the following attributes could be attributed to him: *Mu'adib, Mu'alim, Murabbi, Munqith.* Actually, his companions specifically and *'Ummah* generally were considered as his students. He rehearsed the signs of Allah using different instructional strategies such as: dialogue, discussion, *khutbah, Qudwah*, question and answer etc. (Ahmad, 2013).

Indeed, the signs of Allah that the Prophet (S.A.W.) rehearsed with his followers i.e. *'āyāt* could be categorized into religious, pure and social sciences. The significance of religious sciences (*ayātu mantūq*) could not be underrated in the spiritual, socio-economic and intellectual enhancement of man. The paramount importance of non-religious sciences like pure and social sciences ('*ayāt manzūr)* is to enable man to comprehend the manifest and hidden meanings embodied in the Revealed Truth. Onwards, as an attempt to address the above challenges, it is noted that integration between Revealed knowledge (*naqliyah*) and acquired knowledge (aqliyyah) is essentially required (Usman Bakar, 2006).

It has equally been reiterated that integration of knowledge is an alternative solution to challenges of Islamic worldview on knowledge among the contemporary Muslims (Adebayo, 2005). Additionally, Sidek (2009) argues that, integration of knowledge is one of the priorities of International Islamic University Malaysia (IIUM) and it bridges the gaps between Islamic knowledge and modern western knowledge. The scholarly work of Sayed Hossien Nasr (2007) and Osman Bakar (2006) have extensively discussed the contributions of medieval Islamic scholars like Al-Farābī, Ibn Khaldūn, and Al-Ghazzālī etc. to the classification of knowledge. Indeed, these scholars have extensively discussed the need for the interaction between the Revealed and acquired knowledge. This is the reason why that it has been noted that, Islamization and integration of knowledge is an essential imperative for the reform of curriculum design that captures Islamic philosophy of education (Adebayo, 2009; Talat, 1992). Specifically, it is important to briefly glance through the concept of Islamization. Of many definitions and conceptualizations of Islamization, Al-Al-wānī (1995) interestingly submitted that:

> *"The Islamization of knowledge undertaking seeks to develop and Islamic paradigm of knowledge that will serve as an alternative to the secular positivist paradigm that presently dominates the arts and sciences. Such an alternative combines Islamic and universalistic perspectives; addresses the intellectual and conceptual problems of all humanity, not just of Muslims; and includes a tawhīd-base reconstruction of the concept of life, humanity and universe"* (P.540).

The classifications of subjects in the higher institutions of learning in the Muslim world are essentially important to be interacted in order for Muslims to have an alternative paradigm which takes into account 'Islamic and universalistic perspectives'. Having such will surely foster the recognition of Allah as the Cause of all causes and Unchangeable Changer of the universe. Hence, the rigorous involvement in teaching and learning is importantly paramount to purify and discipline soul. The purification of soul as reflected in the verse relates to the sanctuary, asceticism (Sufism), and axiology and many other branches such as: ethics, values and aesthetics. The process of educating is a triadic process which requires an instructor, content and learners. The core aspect of the content is considered as the *Qur'ān* (the Book) and *Hadīth* (*Hikmah*) as a complementarity to the *Qur'ān*.

Furthermore, the afore-mentioned subjects of religious science are integrally related to the aspects of knowledge to enable Muslims understand the meaning of Divine message. Hence, *Hikmah* is also important to have better comprehension of the Divine Scripture. Actually, Sayed Hussain Nasr (2007) has interestingly posited that, *Hikmah* is known as perennial philosophy which is distinctively different from western philosophy. Therefore, the perennial *Hikmah* is required to have better understanding of metaphysics, epistemology, ethics, aesthetics and politics in relation to the Divine Revelation as a unique Manual of Guidance to the humanity. Nonetheless, manifest error of humanity and their involvement in different practices and ideologies such as: Theism, polytheism, sodomy, secularism, socialism, capitalism etc. are explicit impediments to the positive intellectual progress of humanity that should reflect the recognition of Supreme Being in the scheme of things. Table 2 illustrates the descriptive and analytical explanation of the Chapter 62:2 in relation to the classifications of knowledge and other branches of knowledge as exemplified in the study of Osman Bakar (2006).

Educational Implications of the *Qur'ānic* Classification and Integration of Knowledge
It is integrally significant to explicate the educational implication of *Qur'ānic* integration of knowledge

according to the analytical explanation of Q62:2. The roles of Muslim intellectuals on the integration of knowledge, contextualization of Islamic education and relevantization of Islamic thought are vitally important in order to make religious education relevant for holistic personality development as well as general betterment of humanity (Roald Anne Sofie, 1994; Rohana Hamzan, Kamarudzaman MD Isa & Rozian Mohd Janor, 2010; Zaman, Muhammad Qasim, 1999; Zaman, Muhammad Qasim, 2002; Mohd. Kamal Hassan, 2009). The implication of classification and integration of knowledge as presented in this paper is to consider perennial knowledge as the Ultimate source of knowledge; hence both Revealed and non-Revealed classifications of knowledge must be centrally harmonized in the curriculum of higher institutions of learning in the Muslim countries.

Thereby, the development of personality of the students harmoniously should be based on the *Qur'ān* educational philosophy and epistemology. It should be cognizance of the educational thought of Ibn Sīna which emphatically stressed on the students' development of soul, body and physical aspects. Another implication is that, the dichotomy and dualism will be eliminated completely in the Muslim educational thought.

Hence, the educational plan, religious, socio-economic changes and transformations should be based on the Divine guidance. Corroboratively, in order to achieve the integration of knowledge, the educational design and curriculum selection should be enhanced in such a way that, thinking (*fikr*), remembrance of Allah (*dhikr*) and actions (*a□amāl*) are incorporated. Onwards, the pedagogy of integrated instructional strategy should foster dialogical conversation (*munāzarah*) and debate (*Jadal*) in order to address the conservativeness in Islamic education (Al-Zarnūjī, Burhān al-Dīn, 2003). Finally, it should be reiterated that, there is a need for harmonization between perennial knowledge (*naqliyyah* or *ayāt mantūq*) and philosophic or discursive knowledge (*□aqliyyah* or *ayāt manzūr*). The implication of classification and integration of knowledge according to the *Qur'ān* model could be better explained based on the following Table 3:

Table 2: An illustration of the Descriptive and Analytical Explanation of the Chapter 62:2

S/N	Chapter 62:2	Descriptive and Analytical Explanation of the *Qur'ān* Chapter 62:2
1.	It is He...	Allah is considered as a Supreme Source of all Knowledge
2.	Who Has sent among the Unlettered	a. Man is born unlettered or as gentiles hence ignorance and illiteracy are inherent of man. b. Human mind is like a slate and it is the Revealed guidance and social environment that shape man through the process of learning.
3.	A messenger from among themselves	a. He is considered as Mu'adib who instills the discipline of soul and body. b. He is *Mu'alim* who teaches moral and ethical values. c. He is considered as *Murabbi* who did not only teach Revealed knowledge but his personality is also considered as text for his disciples. d. He is considered as *Munqith* who saves people from the danger of ignorance.
4.	.. To rehearse	This is significantly showing the pedagogical methods used by the Prophet (S.A.W) to impart knowledge such as: a. Dialogical conversation. b. Discussion method. c. Lecture method. d. Question and answer method. e. *Qudwah* method (learning by imitation). f. Cooperative or collaborative learning etc.
5.	To them	This inferably refers to his family members, compatriots and his *Ummah* as his students.
6.	His signs	The signs of Allah are sub-divided into three aspects of knowledge with their various branches namely: a. Religious sciences (Examples of the branches are: *Qur'ān*, *Hadīth, Tafsīr Nahw sarf Tajwīd Balāghah Fiqh* etc.). b. Pure Sciences/Science of nature (Examples of the branches are: Mathematics, Chemistry, Physics, Biology, Medicine, Botany etc.). c. Social Science/Science of Society: (Examples of the branches are: Education, Sociology, Political Science, Economics, and Administration etc.).
7.	To sanctify	This refers to the purification of soul and axiology. Hence, inferably, this refers to two main branches of knowledge: a. Sufism: This is considered as a flowering of man's inner and mystical dimension mainly for his spiritual development. b. Axiology: This is related to philosophical branch that deals with ethics, values and aesthetics.
8.	And teaches them in scripture	a. The Divine Scriptural guidance, the Holy *Qur'ān* is the source of knowledge. b. It is first and foremost reference that forms the climax of Islamic philosophy of education. c. Through this as mentioned earlier under religious sciences, various branches of knowledge could be developed and taught.
9.	Wisdom	The *Qur'ānic* interpreters have interpreted wisdom as perennial philosophy and *Sunnah*. Hence the following are the divisions of wisdom and their branches. a. Perennial Philosophy: (Examples of branches are: Metaphysics, Epistemology, Ethics, Aesthetics, and Politic etc.). b. Sunnah: (Science of Hadīth, verification of authenticity and weakness of Hadīth)
10.	Although they had been in manifest error	Indeed, there are many manifest errors that hindered and caused obscurity for proper harmonization between Revealed and Acquired knowledge as enumerated in the verse. Of such manifest errors are: Theism, polytheism, sodomy, secularism, socialism, capitalism, nationalism, modernism, secularism etc.

Table 3: Implication of Classification and Integration of Knowledge on Islamic and Universalistic Perspectives

S/N	Implication of Classification and Integration of Knowledge on Islamic and Universalistic Perspectives
1.	The development of man's personality should be nurtured based on the Divine precepts based on Islamic and universalistic perspectives.
2.	It considers triadic essential components i.e. body *(jism)*, spiritual *(ruh)* and character (□*amal*) of man in the process of holistic personality development.
3.	It is developed towards addressing the dichotomy and dualism of education for both mundane and Hereafter successes.
4.	It is related to *naqliyyah* and □*aqliyyah* knowledge for self-enlightenment, self-transformation and self-actualization of Muslim *ummah* specifically toward spiritual, social, economic, cultural and political spheres of human endeavours.
5.	It places emphasis on the rigorous involvement in learning and seeking for truth specifically through the study of the *Qur'ān* and *Sunnah*.
6.	It recognizes that the culture of learning through the studies of various aspects of knowledge as existed during the medieval Islamic civilization should be activated for positive changes among the Muslims. Therefore, change should be an embodiment of Divine guidance.
7.	It is believed that God is the Source of life and He has commanded man to continue to explore the natural phenomenon.
8.	It emphasizes on the dialogue *(munāzarah)*, debate *(Jadal)* to address the conservative education system.
9.	It enhances *fikr* and *dhikr* as well as fostering students' *a*□*amāl* in order to enhance a balanced and harmonious personality among the Muslims.

Conclusion and Recommendations

This paper has explicitly explained the challenges facing the contemporary Muslims especially in the aspect of disintegration between Revealed and human knowledge. It has been explicated that western epistemology of knowledge place much emphasis on the rational and empirical discourses of knowledge and Revelation was antagonized in the West through the repudiation of Christian religious worldview. The paper has extensively elaborated that the *Qur'ānic* model of classification and integration of knowledge is integrally important to address the challenges of westernization or secularization and disintegration of knowledge. Several scholarly discourses by the contemporary Muslim scholars such as: Abdullah (1982); Abu Sulayman (1994); Osman Bakar (2006) Rosnani (2008); Sidek (2009); Ahmad & Awang Mat (2011) etc. regarding the classification and integration of knowledge have been explained in the paper. The *Qur'ānic* model of integration as the focus of this paper, three classifications of knowledge namely: religious, pure and social sciences based on the analytical approach to the Q62:2 have been elaborately expatiated in relation to Al-Farābī and Al-Ghazzālī's classification of knowledge as exemplified in the study of Osman Bakar (2006). The paper

referred to religious science and *ayātu mantūq or naqliyyah* knowledge while social or pure science as rational or philosophic knowledge is referred to as *ayātu manzūr or* □*aqliyyah* knowledge. It has been argued that both divisions of knowledge as mentioned earlier need to be interacted. The paper has made a distinction between perennial philosophy (*hikmah*) and western usage of philosophy. It is further noted that, manifest error of humanity and their involvement in different practices and ideologies such as: theism, polytheism, sodomy, secularism, socialism, capitalism etc. are obvious or lucid impediments to the positive intellectual progress of humanity. Thereby, knowledge should reflect the recognition of Supreme Being in the scheme of things. In this regard, it is posited that the roles of Muslim intellectuals is important in the process of integration of knowledge, *contextualization* of Islamic philosophy of education and *relevantization* of Islamic thought in order to make religious education relevant for holistic personality development as well as general betterment of humanity. The implication of the integration of knowledge has been noted in promoting the sense of servitude to Allah through the acquisition of Revealed and acquired knowledge. It is thereby recommended that, for Muslims to revive the intellectual success of

classical Islamic civilization and contributions of Muslim scholars to classification and integration knowledge, it is essentially paramount to be cognizance of creative ideas embodied in the Holy *Qur'ān* which is the main focus and assertion of this paper.

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