



## THE INTEGRATION BETWEEN ISLAMIC SCIENCES AND HUMANITIES

**Khalid Jamal Gaheb Salih**

Directorate sections the interior, Kirkuk University, Iraq

Email : [khaldalansari80@uokirkuk.edu.iq](mailto:khaldalansari80@uokirkuk.edu.iq)

Article history:	Abstract:
<p><b>Received:</b> 13<sup>th</sup> January 2022 <b>Accepted:</b> 14<sup>th</sup> February 2022 <b>Published:</b> 25<sup>th</sup> March 2022</p>	<p>The research paper presented the importance of integration between the Islamic and human sciences. The problem of this research is in the weaknesses in integration between the fields of Islamic and human social sciences. Even though the Islamic sciences are important, they are very specialized and linked to many other fields of study. Their field of work is almost completely devoid of any science, whether in economics, social education, psychology, or other fields. In this study, the researcher used a descriptive-analytical approach. There are three main parts to this research paper: One of the first things we'll talk about: What are Islamic sciences? Second: The importance of human and social sciences, and how important it is that they work well with Islamic sciences, is the second thing. The third thing we'll talk about is how students of Islamic sciences can use the humanities and social sciences to connect their knowledge. This will give students of Islamic sciences and students of humanities and social sciences a new way of looking at things, because Islamic sciences are life sciences. It looks at everyone and everything in the lives of people and society, and it gives Islamic sciences a new chance to be widely and generally available to students of other sciences. It also tries to come up with new ideas from different points of view based on new disciplines that aren't just about Islamic sciences anymore. To be a good student of Islamic sciences, he needs to know about or be familiar with them.</p>

**Keywords:** Islamic Sciences – humanities – Integration – knowledge.

### INTRODUCTION:

It is essential for students of both Islamic sciences and humanities to work together in order to achieve their full potential. With the people in their immediate social circle. There are a slew of topics and concerns that go under the umbrella term "Islamization of human knowledge" in the ongoing intellectual debate between Islam and modern science. As a result of these and other efforts, such as publishing research and textbooks and establishing academic institutions, the Islamization of knowledge has taken on a more concrete form in the last decade, with some success. First and foremost, it is critical to understand concepts such as Islamization and Islamization of knowledge, as well as how these concepts apply to the humanities. **(Ragab,1993).**

### LITERATURE REVIEW:

#### 1. *Fathul (2014):*

This paper tries to explain that Muslims today think there is a "sciences dichotomy," which is how they think about things today. Many Muslims think that science (secular knowledge) and Islamic studies are very different from each other not only in terms of what they study and how they study it, but also in terms of what they do. They are on their own. How and what to combine these two different kinds of knowledge is what this study tries to find out about. There are some books and journal articles that are going to be looked at in this study. There is a big difference between Islamic knowledge and secular knowledge, which makes Muslim scholars try to Islamize or integrate both because it makes life better. The second thing is that the two kinds of sciences tend to work together in a way that is integrated and refers to ontologies, perspectives, epistemology, and axiology, which are all different kinds of things. **(Mufid, 2014)**

#### 2. *El Metwally et al.2019*

In Islamic intellectual discourse, there is a lot of debate about how to Islamize human sciences. This doesn't work against modern science, but rather, it works with it. People in different parts of the Muslim world have tried to make it

easier for Islamization of Human Sciences to be spread and used in their communities. Impediments are still there, like not having enough training and education to make the curriculum more Islamic-based. **(El Metwally, 2019).**

### **3. Rosnani & Abdallah.2013**

The International Islamic University Malaysia (IIUM) wants to become a world-class educational institution. It wants to bring back the dynamic and progressive role of the Muslim Ummah in all fields of knowledge and intellectual debate. They came up with a mission statement for the school during the time of Professor Mohd Kamal Hassan, the school's third Rector. It's called Triple ICE. This paper talks about one of the four missions of the IIUM, which is Islamization. **(Abdallah, (2013).**

#### **METHODOLOGY:**

The researcher used the descriptive-analytical approach in discussing and reviewing the previous studies about the integration between Islamic and human sciences.

#### **THEORETICAL FRAMEWORK:**

##### **Definition of Islamic sciences:**

The integration between Islamic studies and the human sciences has become a scientific necessity in the current era, in order to provide the student of forensic sciences with the cognitive tools that can facilitate his communication with reality, making him in the ranks of his predecessors of scholars, who were always in the work of society, familiar with its subtleties and reality, answering about his various questions and find solutions to his problems, as well as in order to make the legal discourse and its bearers qualified by what made them touch the human particles that man loves. **(Adeela,2017)**

##### **Definition of humanities:**

The humanities are defined as: the sciences that are concerned with the study of the perplexities, the activities carried out by humans, and the knowledge associated with answering the philosophical question about the truth of man or what the person is. Arts and Letters are from the Human Sciences. **(Malkawi, 2016.)**

##### **Definition of cognitive integration:**

Defining cognitive integration as: being familiar with multiple sciences as opposed to being limited to precise specialization, and in general it means the need of sciences to each other in the growth and progress of science on the one hand, or in its application and employing its exchange practically on the other hand, and this is one of the concepts of cognitive integration and is the focus of this research paper. The importance of Islamic sciences Perhaps it is from what we say as Muslims, that Islamic sciences are among the best and most honorable sciences, not because the honor of sciences is from the honor of the known, and they are sciences related to the Book of God Almighty and the Sunnah of His Noble Prophet, and this is evidenced by the hadith of the Prophet, peace be upon him - whoever follows a path seeking In it is knowledge by which God has taken a path from the side of Paradise, and that the angels set their wings to please the seeker of knowledge, and that the scientist asks forgiveness for him from those in the heavens, and those in the earth, and the whales in the depths of water, and that the world is separated on the feast, as the superiority of the moon on the night of the full moon over all the other planets. The scholars are the heirs of the prophets, and the prophets did not inherit a dinar, or a dirham, they inherited knowledge. Always in question and borrowing from people about the issues of their religious and worldly life to know the legal ruling in the problems they face. The disciplines of Islamic sciences, such as jurisprudence, hadith, interpretation and Islamic economics that have recently emerged, are very important for the student of Islamic science, as integration in these topics makes The seeker of Islamic knowledge is fully acquainted with the emerging topics in jurisprudence, hadith, objectives, psychology, sociology, etc., in all topics of Islamic law in order to come up with correct rulings to address emerging issues in the era. From here, the importance of Islamic sciences in the worldly and religious life of people is highlighted. **(Shehata, , 2012.)**

##### **The importance of human sciences:**

The study of humans by human beings is called human Approaches to psychology's subject matter are called psychological theories. A theory or philosophy is not what it is. The method is based on the idea that humans are distinct from nonhuman materials. By focusing on all three aspects of human nature physical, biological and symbolic a comprehensive approach to human science might be developed. Clinicians who lack an explicit underlying framework can't practice in the same way as those who are familiar with the principles. Experimentation and other statistical designs, which are effective for dealing with big samples and the biological components of being human, could be used by many academics to continue their psychological investigations while working within a human science framework. It's also important to keep in mind that variables don't explain behavior or experience, but rather serve as superimposed grids for arranging the order of psychological things in an efficient manner. There is a comparison to economics in which explanations and projections are made in terms of unemployment and GDP rates, yet human order underlay such metrics. In the end, the measures are based on the behaviors of people living in a variety of situations and doing things like working, competing, making decisions, spending, investing, striving, risking, and so on. **(Ragab,1993).**

### The integration between Islamic studies and the human sciences:

If the issue of integration between Islamic studies and the human sciences is a foregone conclusion in the current era, as we found out in the previous section, the contemplator finds that despite the passage of a long time from the calls aimed at these human sciences, or Reclaiming them, or "rooting them," yet it still has not gone beyond the stage of "domestication" to a stage that means, in what it means: the reproduction of these sciences and their restructuring in a way that does not contradict the Arabic-Islamic model of "reclamation." Islamic sciences are defined as the sciences that teach everything related to Islamic law, such as the jurisprudence of worship, transactions, the science of interpretation of the Noble Qur'an, the Islamic faith, the science of the Noble Prophet's hadith, the science of readings and the provisions of intonation, as well as what God enacted for his servants of doctrinal, practical or moral provisions. In the modern era, the use of the term Islamic sciences has become common for the practical provisions that God has legislated, and with this new custom, they called colleges that are concerned with the study of branches, including the provisions of the accord of Islamic sciences colleges. **(Ssekamanya, 2011).**

### Islamic Sciences Integration

After Islam experienced degradation in the 13rd- 20th Century, the west tried to develop the sciences they got from Islam so that they achieved *renaissance*. Sciences developed rapidly in the west but Islamic studies degraded more and more that finally emerged dichotomy between Sciences and Islamic studies. Furthermore, the west also faced secularism in sciences that the church was also against on it. **(Al-Attas, 1980).**

### Ways to develop knowledge integration between Islamic sciences and humanities:

In order to achieve progress in the integration process between Islamic sciences and other human sciences, some steps must be taken to accomplish this, including:

1. Activating the cognitive integration between the Islamic sciences and the humanities to activate communication and benefit from all sciences between the students
2. Holding workshops and seminars with students of humanities majors, and informing students of Islamic sciences about contemporary developments in society and studying them from a religious and social point of view.
3. Creating specialized websites to discuss contemporary societal and humanitarian topics and issues, including faculty members, students, researchers specialized in Islamic sciences and human sciences, community workers, and members of the community itself, as a site that provides educational, advisory and educational services aimed at benefiting from human experiences and developing them for the future.
4. Strengthening relations between civil society, educational institutions and religious institutions, with the faculties of Islamic sciences, by offering a project as a community service or training within these institutions according to a specific timetable in which the student of Islamic sciences knowledge is closely acquainted with his society and the lifestyle of individuals
5. It is possible to apply this integration as a role model in other faculties of forensic sciences among the disciplines of humanities. **(Ahsan, et al. 2013).**

As a result of achieving cognitive integration between the legal, human and social sciences: when sufficient efforts are made and the required will is available to deal with the humanities and Islamic sciences, on the basis of highlighting the complementarity of knowledge in education programs. There is no doubt that the study of cognitive integration between Islamic sciences requires us to review and dismantle the curricula of these sciences, in systemic sciences. Then it itself needs to be crystallized again, and reconsidered in the light of a methodological and epistemological vision, which is revealed by laws and norms that are abrupt in existence, whether they are empirical or social? It is without delay that this issue needs deep and serious research. The cognitive integration between Islamic sciences deals on the one hand with the curricula of these sciences, and they often overlap at the level of employment, so that it is difficult to dispense with each other. From each other, especially at the download and application level. **(Ahsan, et al. 2013).**

Moreover, there is a fact that is not hidden from anyone that the differentiation of Islamic science subjects does not at all prevent their integration at the level of curricula, and we think that this is a phenomenon that is not limited to Islamic sciences alone, but almost includes all sciences. Curriculum specialists and scholars have decided to acquire or disassemble and analyze knowledge, "and that every renewal in the curriculum opens a door to addition to science. There has been an increase in the use of the term "human sciences." Since its pragmatic application leaves unresolved philosophical considerations about what it is to be human, what the term encompasses is a matter of debate. Conveniently used by scholars who believe that the search for social scientific unification has broken down and that disciplinary boundaries are stifling the potential for knowledge, "social science" is a convenient word. Only in the Anglophone world does the term "institutional or disciplinary framework" appear to have a connection to the category. If you're interested in human sciences literature, you'll need to know about at least some of the disciplines mentioned above: sociology; anthropology; linguistics; geography; economics; political science; psychology; sociology; and history. Interest in general questions about human existence's potential for systematic knowledge is indicated by this word. The relationship between the humanities and the social sciences is emphasized in practice. The term "human sciences" is used by some Anglophone researchers who support the idea that the natural sciences are the foundation of all knowledge and are therefore in favor of integrating social and psychological studies with

biology. Scholars using the term deny this and leave open links across types of knowledge in the scientific, social and human sciences. ( **Helal Uddin, 2014**).

The forensic specialist looks at his field of specialization and the aspects it touches in order to connect them with the sociology related to them, the sections of societies, their patterns and ways of thinking; The hidden and overt influences in the formulation of societal awareness, the collective mind, and everything related to field curricula, analytical methods, and investigations of social change. Here it is better to say that connecting does not mean twinning; or misinterpreting them; or an attempt to reproduce a modern social spirit with its secular epistemological structures and perspectives using Islamic surveys; rather, one of the meanings of the connection is the search for the beneficial and the beneficial, and the avoidance of the harmful. Or a balance and comparison between the principle of forensic sciences in relation to the treatment of general phenomena with contemporary social issues based on a Western structure, or a statement of the common human issues that dealt with issues of concern to society in its various religions and philosophical orientations; Also, the meaning of the connection is to fix the malfunctions and malfunctions that occur on many issues of the humanities and social sciences, after understanding them well, and not to overturn an unjust judgment on her; The legal specialist is blamed for his failure to see the features of a contemporary social perspective. All this has to do with the connection and integration of knowledge. It is true that many human studies are influenced by the Western intellectual pattern in the social or human construction; But it prompts and calls for interest in studying sociological thought and the humanities from the standpoints of specialized legal studies; to highlight the sound innate nature in it and to highlight the extent of the relationship between these sciences as a whole and the Islamic/Islamic sciences. ( **Nadvi, 2013**).

### The integration between logic and the Islamic sciences:

Logic in terms of being a legal instrument that protects the mind from error in thought, meaning that it is a means that leads to another goal, where there are sciences and means and sciences of purposes, so logic is the servant of sciences and not a goal in itself, from here comes its relationship with Islamic sciences where it is used to advance Denying the similarities from the Qur'an and Sunnah and proving the existence of God through evidence... So it is a mechanical science that serves Islamic sciences as it serves others. ( **Fahm, 2014**).

### The nature of logic through the Holy Quran

That the science of logic from the verbal common was used as a basis for pronunciation and speech and for everything that shows any object, and in the Qur'an ascribing the science of logic to the bird (we learned the logic of the bird), but what the specialist turned to later is to launch the word logic on thinking and then it was formulated as a science that controls the rules of this thinking. Logic in this sense, "the meaning of thought," deserves to be studied and clarified, because the Islamic sciences has a strong presence of the mind, because the relationship between humans and the Creator is basically a relationship of logic, since God created man and granted him blessings, but he deals with him on the basis of prudence by entering the sphere of assignment. Every assignment requires the condition of the mind in the presence and absence of the mind, as the mind is the basis for the interaction between the Creator and the creature. ( **Fahm, 2014**).

The lack of separation between legal sciences and human sciences, or what he called transportation sciences and mental sciences, transmission is ambiguous with reason in our law and in what we understand "when we study sciences people recognize that they are mental and we blend it with our Islamic culture and knowledge, we have given the correct answer". Logic is part of Islamic culture, and its study is important in understanding Islamic culture - contrary to what some see. Logic is nothing but a science in the formal sense, serving the general, innate, natural logic. He did not study it, for a person who is in a normal situation is a rational person". Logic with this characteristic and vastness is a matter that the Islamic sciences has confirmed and pushed to this secretariat. The Holly Qur'an calls for individual thinking and group thinking as well to establish the argument, and this was mentioned in the context of repelling the characteristic of insanity from the Messenger of God, may God's prayers and peace be upon him. The science of logic works on refining a person's thought so that he does not fall into error, because the logical is exposed to slips and lapses. Logic does not teach people how to become smart, but in the science of logic, it is a precaution against error. From the deductive point of view, when the latter is based on a legal text, it must respect all the mechanisms of taking from the legal text, because working on the latter is different from working on the rational text or the natural text, citing for example Satan, who refused to prostrate using an analogy - corrupt - with the presence of an explicit text It only accepts rejection or response. The science of logic is required to activate it, and it is at the heart of Islam, especially since there is a call to renew religious discourse by giving the mind its place through rational knowledge, in order to ward off those who say that Muslims are nothing but mere copyists. ( **Shehata, , 2012**.)

There are two logics, as may God preserve him, an innate logic that is contained in some Qur'anic texts, and it is a strong and comprehensive logic in comparison with the logic that is being studied. On their head was Aristotle in a way, and they noticed that there are facts and natural intellectual laws that exist that are the basis of people's thinking. They called them "laws of thought" and identified three laws under them, "the law of identity" related to identification, and the "law of contradiction" whose domain is the ascription of things and their contradiction, then "the law of The raised law, which are interrelated laws, and some have appeared to add a fourth law called the "law of change," which does not keep things the same. In Islamic logic and in the Noble Qur'an he had a logic that he always used in pilgrims, through the pilgrims of the prophets and their people, from that the words of the Messenger,



may God's prayers and peace be upon him, were not devoid of logic while arguing with the polytheists. There are many evidences, as in the book "Dala'il al-Tawheed" by al-Qasimi, which includes twenty-five proofs, all of which are rational evidences that go back to the "movement evidence" i.e., movement cannot occur without a motor. On the one hand, and motive energy and an appropriate mass on the other hand, if the universe has arisen, it is according to a physical law. ( **Helal Uddin, 2014**).

### **Forensic sciences need logic**

"The science of logic was popular with scholars and it was part of the study programs. Indeed, most ancient scholars have explanations in this field", hence the importance of this science and its adherence to Islamic sciences, until logic became a currency in circulation, so we find a number of Islamic books ( The principles of jurisprudence, jurisprudence...) include, in one way or another, expressions indicating this knowledge that cannot be skipped. ( **Mufid, 2014**)

Abu Hamid Al-Ghazali disliked the science of logic, "He who does not know logic is not trustworthy in his knowledge" and thus exalts the status of this science, despite the criticisms leveled against him in this field from the point of view that the Companions were not familiar with this science, I deny them trust? Which seems, as the Sheikh sees, that his intention is what is historically in the field of the principles of jurisprudence or in grammar or rhetoric or the like, not without logical study, and it can only be understood through knowledge of logic, and therefore there is no inevitable knowledge of this science?. Al-Ghazali considers logic as a criterion for knowledge, and in the Islamic West, Hasan al-Yusi appeared, where he states, "This knowledge with its perfection, God only gives it to those whom He loves." He responds with it to many of the opinions entered". So the one who refuses to delve into the science of logic on the grounds that it is an extraneous knowledge that the Muslims brought from Greece, this is not sufficient in refuting it, and it is not a sound method in refuting it. Muslims took it from Greece and other than the Greeks. The Sheikh mentions - it was the poetry of non-Muslims, but it agreed and did not contradict the approach and method of Islam. All sciences are required to be used in the service of Islamic sciences, provided that the Islamic faith is not violated. Logic has become one of the sciences of Muslims, as evidenced by the large number of books written in connection with it. Rather, they worked on developing and refining it. ( **Al-Ghazali (1409 AH - 1989 AD)**)

The Islamic sciences are intertwined sciences, people used to praise science and say to it "a co-scientist" because knowledge "complements and serves each other and is not isolated despite the presence of specializations, but there are streams and rivers that flow that make knowledge converging." Therefore, we find some seminars that include a psychologist, a sociologist and a doctor. In order to understand an issue, just as understanding language by referring only to dictionaries does not work, it is necessary to pay attention to the terminological study as well. There must be a substance with which it is made, taking into account the purpose of the manufacture, with the presence of a person performing the process of making "the active cause," then "we find the verbal cause." It is more complicated than others, as the theologians "when they talk about the faults in the action of God Almighty and say that God Almighty when he does what he does nothing makes him do nothing." There is an independent cause in the principles of jurisprudence in the chapter on analogy, which requires a universal cause as is well known, and there are also ways and means to reach this cause, which are called paths of the cause. ( **Helal Uddin, 2014**).

So, a word we find finds its size in every science with what suits it. Talking about the cause requires bringing up all the aforementioned meanings so that you can clarify them and do not fall into confusion. Therefore, the Greeks considered the task of philosophers and the task of logic to be to define, because misidentification leads to confusion. One of the common topics between logic and Islamic sciences is the "Semantics" topic, in which the logicians speak and the fundamentalists talk about it. Perhaps we find the fundamentalists' talk about the "Semantics" topic comprehensive because something of the meaning follows from it, and because their talk about that is a prelude to deduction, so they stop a lot to talk about the significance of the letters. Because of the implications of this from jurisprudence, the logicians also took care of this topic with more expansiveness and examples, the counterpart of the fundamentalist study, for the common chapters between the principles of jurisprudence and logic prompt attention to the science of logic to tighten those chapters. ( **Helal Uddin, 2014**).

### **The importance of the curriculum in legal and human knowledge**

The curriculum in essence means the science of logic and talking about it is very dangerous and it is absent. This has had consequences for formation, culture and thought. Talking about the curriculum and investigating it is necessary. Talking about the curriculum in a general way is talking about planning and tribal preparation, about programming, about thinking before starting work and saying" .So attending the curriculum is a guide to the right path that defines the needs and the desired goal. Delving into the subject without a curriculum without realizing what must be presented and what must be delayed is evidence of cultural intellectual chaos, whether it is related to the principles of jurisprudence, jurisprudence or logic, the curriculum must be present as it is a common matter among all legitimate sciences or humanities. ( **Ahsan, et al. 2013**).

Civilization, whatever it is, expresses itself through the curriculum that it satisfies - as his eminence sees it. The curriculum is a summary of the summary of civilizations, and the approach of Muslims in Islamic culture links the earth and the sky inclusive of the text and the mind, so that the text should not be abolished and rely only on reason, just as the hadith The mind in the Qur'an is big and long, but thinking about the texts should not be apparent. In contrast, the mind should not be hidden. Pairing and combining the text and the mind is the preoccupation of the

great Muslim scholars. According to its conditions with the invocation of the text, the text is understood by the rules of knowledge and not by lust, and among those who wrote on this matter was Dr. Adeb Al-Salih "On Interpretation of the Texts" consisting of two volumes. **(Ragab,1993).**

The Islamic approach combines text and reason, and the approach of the Muslim region is in contrast to the Greek approach, "because our approach is not a deductive approach, but rather an inductive approach". The essence of civilization is expressed by the approach chosen by a nation from among the nations, so he calls on his eminence to lead those who are not from the people of the region - specialization - and have no curriculum as Imam Malik called for that, and he has a special chapter in that to protect knowledge. Employment of the curriculum It is necessary to avoid the talk of "many topics" so that it should not delve into separate topics, but there is a topic - a column - that must be adhered to, and if there are idle thoughts, then the science of logic plays the role of the comprehensive "plural" it returns it to its axes to be "a system." Disagreement in the Islamic world is resolved through the method, for example, political disagreement, for example, can only be abolished by the abolition of its methodological intellectual causes. **(Al-Ghazali (1409 AH - 1989 AD)**

### CONCLUSION:

The human sciences play a fundamental role in changing the reality of the nation. The school that will be the changers of the world is the school of thought. I mean here the humanities that were abandoned by Muslims and so many people abandoned them, so that they became unable to understand the logical intellectual movement, social, political, economic, human urbanization and the like. That man is by nature a thinking being, and the human sciences give the individual the tools of critical and independent thinking, and since man's thinking is restricted to his language, if the human language is superficial, this will reflect on his thinking. Logic comes, i.e. measuring the degree of integrity of an individual's thinking. We find there are three basic tools in determining the integrity of human thinking: grammar, rhetoric, and logic.

From the above, we can conclude that, although the issue requires deep and accurate cognitive research, the issue of cognitive and methodological integration between the humanities and Islamic sciences at the level of curricula before talking about integration and the realization of each other. It is necessary to dismantle the cognitive and methodological structure of both scientific fields. Reconsidering the historical and cognitive context in which these curricula and sciences, whether humanistic or Islamic, arose. Getting rid of the sanctity of curricula and science, as they are a human heritage that can be dismantled, analyzed and installed so that the scientific truth can be reached without abuse or abuse. Finally, I wonder, is it possible to construct a new epistemological methodology, by dismantling the human and Islamic sciences that would be more capable of understanding the legal discourse and the knowledge of revelation?. Any leadership and leadership for the science of jurisprudence in that. These are some of the manifestations in the silver of integration between the humanities and Islamic sciences; I think they enlighten the way and insight into the truth.

### REFERENCES:

1. Adeela Rahman,2017. Islamization of Human Sciences: Need, Prospects and Challenges. Malaysia.<https://www.unisza.edu.my/itic2017/images/46 Adeela Rahman Islamization of Human Sciences Need Prospects and Challenges.pdf>
2. Ahsan, M. A., & Ullah, M. J. I. a. M. C. (2013). Islamization of Knowledge in Bangladesh Hindrances and Solutions. *International Journal of Ethics in Social Sciences*, 1(1).
3. Al-Attas, S. M. N. (1980). *The Concept of Education in Islam: A Framework of an Islamic Philosophy of Education*. Kuala Lumpur: ABIM.
4. Al-Ghazali (1409 AH - 1989 AD) *The Revival of Religious Sciences*, Volume 1, Beirut, Dar Al-Fikr.
5. El Metwally, A. A., Ridzwan, Z. B., Yeoh, M. S., Bakar, A. A., & Abbood, S. H. (2019). An Assessment Of the Islamization Of Human Sciences Using Communication And New Media. *International Journal Of Psychosocial Rehabilitation*, 23(02).
6. Fahm, A. G. O. (2014). An Assessment of the Islamization of Knowledge Process in Nigeria. *World Journal of Islamic History and Civilization*, 4(4), 119-124,. doi:10.5829/idosi.wjihc.2014.4.4.441
7. Malkawi, Fathi Hassan, 2016."The Methodology of Cognitive Integration: Introductions to the Islamic Methodology", 2nd Edition, The International Institute of Islamic Thought.
8. Md. Helal Uddin, M. A. M. (2014). Islamization of Knowledge: An exploratory study of concepts, issues and trends. *International Journal of Multidisciplinary Research and Development*, 1(16), 99-109.
9. Mufid, F. (n.d.). *Islamic Sciences Integration*. QIJIS (Qudus International Journal of Islamic Studies). Retrieved August 2014, from <https://journal.iainkudus.ac.id/index.php/QIJIS/article/view/1565>
10. Nadvi, M. J. (2013). Incorporating Contemporary Social Sciences with Islamic Philosophy. *World Journal of Islamic History and Civilization*, 3(3), 116-123. doi:10.5829/idosi.wjihc.2013.3.3.3305.
11. R. H., & Abdallah, S. S. (2013). Islamization Of Human Knowledge In Theory And Practice: Achievements, Challenges And Prospects In the IIUM Context. *IIUM Journal of Educational Studies*. <http://irep.iium.edu.my/40292/1/18-20-2-PB.pdf>
12. Ragab, I. A. (1993). "The Islamic Perspective on Theory Building in the Social Sciences." *AJISS*,10 (1):1-22.
13. Shehata, Abdel Moneim, "A Course between Sharia and Social, Human and Cosmic Sciences", June 19, 2012.

14. Ssekamanya, S. A., Suhailah H. & Nik Ahmad H. I. (2011). "The experience of Islamization of Knowledge at the International Islamic University Malaysia: successes and challenges." In *New Intellectual Horizons in Education* (ed. Yedullah Kazmi). Gombak: IIUM Press, pp. 91-110.