

INTEGRATION OF NAQLI AND AQLI IN THE STUDY OF THE QURAN AND SUNNAH: A DESCRIPTIVE ANALYSIS

Md Yousuf Ali ⁱ, Md Bahar Uddin ⁱⁱ, Md Redowanul Karim ⁱⁱⁱ

ⁱ Associate Professor, Department of Aqidah and Religious Studies, Faculty of Leadership and Management, Universiti Sains Islam Malaysia. Email: yousufali@usim.edu.my

ⁱⁱ PhD Student, Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia. Email: bahar.u17@yahoo.com

ⁱⁱⁱ PhD Student, Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia. Email: redowan.iiuc@gmail.com

ABSTRACT

The integration of Naqli (revealed knowledge) and Aqli (rational knowledge) in the study of the Qur'an and Sunnah has become a new tendency in the contemporary academia history of the Muslims' academic institutions. The integrated approach is essential to harmonize revealed knowledge with rational knowledge. Instances of integrated curriculum can be found in modern context in some universities and academic institutions such as IIUM, IIIT, USIM in Malaysia, and International Islamic university Islamabad Pakistan. Naqli knowledge is the divine revelation or absolute knowledge such as the Qur'an and Hadith, while Aqli is the rational, intellectual, and empirical knowledge. In the context of Qur'an and Sunnah studies, integrating these two forms of knowledge involves harmonizing traditional Islamic scholarship with contemporary scientific and philosophical knowledge. The paper therefore examines the concept, brief history, and methods of the integration of naqli and aqli in the study of the Qur'an and Sunnah, and analyses these within the purview of Islamic thought, which is based on the argumentations of the Qur'anic and Hadith studies. The paper concludes with a suggestion on the need to revisit the issues of the significance of the traditional Islamic scholarship in bridging modern scientific and philosophical knowledge in our times, particularly in the light of the modern integration of knowledge process. The study concludes that integrated approach can offer comprehensive solutions of the contemporary challenges in the study of the Quran and Sunnah for the wellbeing of modern man and society.

Keywords: Integration of knowledge, aqli, naqli, methods, and application

INTRODUCTION

The concept of integration of naqli and aqli is not a new idea throughout the history of Islam and Muslims because it had been implemented every sphere of man's life during the periods of the prophet Mohammad (peace be upon him) and his companions. In contemporary Islamic world, some Muslim scholars such as Sayyed Abul 'Ala' Maududi, Ismail Razi al-Faruqi, Sayed Ahmad Khan, Alwani, and Kamal Hasan, have introduced methods and strategies of Integration of naqli and aqli and their application into academic curriculum for bridging the gap between revealed knowledge and modern knowledge for well-being of human society. While the integrated approach for its implementation is clear and suitable, some quarters perceive its implementation impossible

in academic curriculum in contemporary time. Al-Qur'an as the source of all branches of knowledge is the book of the knowledge of the universe, which encompasses religious and rational, theoretical and practical, and spiritual and material, and ethical knowledge for safeguarding basic human rights and defending revelation with rational knowledge. Prophet Mohammad (peace be upon him) during his lifetime encouraged his companions to incorporate revealed knowledge with the practical life for getting the pleasure of Allah. It is fact that integration of knowledge represents the intellectual and epistemological aspects of Islam, which is a challenge in the whole educational system. The existing dichotomous educational systems i.e. religious and conventional streams of education introduced by the colonial masters in the Muslim world produce dual different citizens, one is extremist while the other is liberalist or one is ulema and the other is modernist.

Given the context, there is a need to examine the methods and strategies of integration of naqli and aqli in the study of Qur'an and Sunnah and analyse them the possibility of its integration and harmonization between naqli and aqli and its application in accordance with the need of man and society today. This paper will survey a brief history of the integration of naqli and aqli, examine its processes and application, and finally, present methods and possible strategies on the issue. The paper also briefly reviews the responses of Muslim scholars with their approaches to analyse the prospects of formulating a comprehensive approach on aqli and naqli integration in the current context. It is hoped that the ideas raised will ultimately contribute to understanding and clarifying the process of integration of naqli and aqli in the study of the Qur'an and Sunnah for both Muslim and non-Muslim communities in contemporary society.

DEFINING NAQLI AND AQLI

From Islamic epistemological perspective, *نقلي* is derived from the word 'نقل' means 'transmission' or 'النص' (text), or 'الوحي' 'revelation', or 'divine knowledge', while *عقلي* is derived from the word "عقل", means 'intellect' or 'reason', or 'rational'. The Revealed knowledge or Nusus (texts) of the Qur'an and Sunnah are the foundational sources of epistemological knowledge. The integration of *Aqli* and *Naqli* means harmonizing rational knowledge with textual or revealed knowledge to reconstruct a comprehensive frame work for understanding of modern and religious knowledge according to the need of man and society.

العلم النقلي (Revealed Knowledge):

Naqli knowledge is the divine knowledge, or 'absolute knowledge', or 'revealed knowledge' that is the sacred texts of the Qur'an and Hadith. This is an authoritative knowledge or unchangeable knowledge transmitted through Jibril (a) to the prophet Mohammad (peace be upon him). This is prime sources of social, religious, human, natural, and scientific knowledge.

While, *العلم العقلي* is rational knowledge or intellectual knowledge, or reason, derived from human mind or human reasoning or critical thinking. In Islam, this knowledge is human intellectual knowledge, which uses as a tool to think, to understand, to realize, to evaluate, to assess, to innovate, and to discover scientific instrument and technological equipment science-based knowledge and religious knowledge.

INTEGRATION OF NAQLI AND AQLI IN THE STUDY OF THE QUR'AN AND SUNNAH

The concept of integrating *Naqli* (revelation) and *Aqli* (rational thought) in the study of the Qur'an and Sunnah is foundational in Islamic epistemology. It underscores the harmonious relationship between faith and reason, which is pivotal for a nuanced understanding of Islamic teachings. This integration is essential because it bridges the gap between divine guidance and human intellect, allowing Muslims to not only accept revealed truths but also to engage with them critically and apply them to evolving social and ethical contexts. The Qur'an and Sunnah are the two primary sources of Islamic knowledge, where *Naqli* refers to the transmission of divine knowledge through these sacred texts, while *Aqli* refers to the application of human reasoning to interpret and understand these texts in ways that are relevant to contemporary issues.

From the earliest days of Islamic scholarship, prominent thinkers have emphasized the importance of reason in understanding revelation. The Qur'an itself invites believers to reflect and contemplate, using the term "*ta'akul*" (to think) repeatedly, urging them to use their intellectual faculties. For example, in Surah Al-Baqarah (2:164), the Qur'an speaks of the signs of God in nature, asking believers to reflect on the creation of the heavens and the earth, day and night, rain, and the life it brings. These verses encourage the use of *Aqli* (rational reflection) to derive lessons from *Naqli* (divinely revealed knowledge). Thus, reason is not seen as opposing revelation but as a tool to deepen understanding of it. In this way, the Qur'an lays the foundation for the integration of *Naqli* and *Aqli*.

Islamic scholars, particularly in the fields of Tafsir (Qur'anic exegesis) and Hadith studies, have long employed *Aqli* to interpret *Naqli*. Classical scholars like Al-Ghazali and Ibn Rushd (Averroes) both emphasized the importance of using human intellect to understand divine texts. Al-Ghazali, while affirming the supremacy of revelation, argued that reason is essential to grasping the meanings and wisdom of divine instructions. He believed that while revelation provides humans with knowledge they could not achieve on their own, intellect helps apply this knowledge in everyday life. Similarly, Ibn Rushd promoted the idea that there can be no contradiction between reason and revelation; if any apparent contradiction arises, it must be due to a misunderstanding of either *Naqli* or *Aqli*. This balanced approach has historically allowed for diverse interpretations and adaptability in Islamic thought. One clear manifestation of this integration is in Islamic jurisprudence (Fiqh), where scholars rely on both *Naqli* (the Qur'an and Sunnah) and *Aqli* (independent reasoning or Ijtihad) to derive legal rulings. When a legal issue is not explicitly mentioned in the Qur'an or Sunnah, jurists use *Aqli*-based methodologies such as Qiyas (analogical reasoning) and Ijma (consensus) to extend the principles found in revelation to new contexts. This ensures that Islamic law remains dynamic and adaptable to changing circumstances while still rooted in divine guidance.

Moreover, the integration of *Aqli* and *Naqli* extends beyond legal theory to areas like science, ethics, and philosophy. For example, in understanding verses related to natural phenomena, scholars have historically used their intellectual faculties to interpret the meaning in light of contemporary scientific knowledge. This is evident in modern discussions about embryology, astronomy, and cosmology, where Muslim scientists and scholars examine how Qur'anic revelations align with modern scientific discoveries. It is a fact that the integration of *Naqli* and *Aqli* in the study of the Qur'an and Sunnah fosters a holistic approach to Islamic scholarship. It respects the divine authority of revelation while recognizing the God-given role of human intellect in interpreting and applying sacred knowledge. This collaboration between faith and reason has allowed Islam to develop a rich intellectual tradition that continues to inform contemporary

thought, ensuring that the message of the Qur'an and Sunnah remains relevant across different eras and societies.

From historical perspective, the integrating of Naqli and Aqli is deeply rooted in Islamic epistemology. Indeed, the first revelation of the Qur'an is "to read and write".²⁶⁵ Moreover Allah swt encourages to "use reason"²⁶⁶ and "use your intellect".²⁶⁷ Prophet Muhammad (peace be upon him) was the first to inspiring the process of integration based on the Divine guidance. The integration process of knowledge was revived in the twentieth century by several scholars and thinkers. Without integration of knowledge between Naqli and Aqli in accordance with the need of time, progress and development in the Muslim world is not possible.²⁶⁸ In the 1918s, the concept of integration of knowledge and reform of the existing educational system were proposed by Bediuzzaman Said Nursi through which motivated Caliph Abdul Hamid to integrate religious sciences to modern sciences. His famous book, *Risale-i-Nur* shows that his whole life struggle was to establish one stream of educational system through the process of the integration of knowledge between science and religion.²⁶⁹ His principle in the integration of knowledge was "Islam is the master and guide of the sciences, and the chief and father of all true knowledge."²⁷⁰ Bediuzzaman Said Nursi's concept of integration of knowledge and its characteristics, given in the 1918s, are similar to those popularized it in the academic circles and propounded in the mid-1930 by Sayyid Abul A'la Mawdudi in his book *T'limat*.²⁷¹ And similar to another propounded in 1982 by the Ismail Raji al Faruqi in his epoch-making booklet, *Islamization of Knowledge*.²⁷² According to Mawdudi, it means "to critically analyze the Western humanities and sciences" and "to recast them in accordance with the teachings of Islam".²⁷³ According to al Ism'ail R. al Faruqi, "to recast knowledge as Islam relates to it is to Islamize it." According to him, this means "to redefine data, to rethink the reasoning and relating of the data, to re-evaluate the conclusions, to re-project the goals and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam."²⁷⁴ According to him, the integration of knowledge is "to reorient systematically and restructure the entire field of human knowledge in accordance with a new set of criteria and categories, derived from, and based on the Islamic worldview."²⁷⁵ Madani, R. A. (2016), concept of Islamization of Science is approximately thirty years old. During this period, there have been multiple studies, discussions, books, articles and seminars were proposed widely, which aimed to clarify the idea in a conceptual and pragmatic term.²⁷⁶ Therefore, Integration naqli and aqli knows

²⁶⁵ The theory of Islam knowledge is reflected in several verses of the Qur'an 96:1- 5, 68:1-2, 55:1-3.

²⁶⁶ Qur'an 2:44, 3:118, 10:16, 11:51, 12:109

²⁶⁷ Qur'an 2:73, 2:242, 3:65, 7:169, 28:60

²⁶⁸ Ali, M. Y. (2016). Integration of Knowledge in Theory and Practice: The Contribution of Bediuzzaman Said Nuri. *Bangladesh Journal of Islamic Thought*, 7(9), 41-62.

²⁶⁹ Ali, M. Y. (2016). Integration of Knowledge in Theory and Practice: The Contribution of Bediuzzaman Said Nuri. *Bangladesh Journal of Islamic Thought*, 7(9), 41-62.

²⁷⁰ <http://www.sozler.org/biography/contents/c2ham>

²⁷¹ Mawdudi, Ta'limat, (Delhi: Markazi Maktab Islami, 1995), 14.

²⁷² Moten, A. R. (2004). Islamization of knowledge in theory and practice: The contribution of Sayyid Abul A'la Mawdudi. *Islamic Studies*, 43(2), 247-272.

²⁷³ Ibid, 17-18. See also Moten, A. Rashid, Islamization of Knowledge in Theory and Practice: The Contribution of Sayyid Abul A'la Mawdudi, (published by Islamic Studies, Islamabad, Pakistan, vol.43, Number 2, 2004), 257.

²⁷⁴ Ismail Raji al Faruqi, *Islamization of Knowledge: General Principles and Workplan* (Herndon, VA: International Institute of Islamic Thought, 1402/1982), 15.

²⁷⁵ Ibid, 15

²⁷⁶ Madani RA. Islamization of science. *International Journal of Islamic Thought*. 2016 Jun 1;9(1):51-63.

as integration of science and religion or knowledge and religion or Integration the Holy Quran and Sciences of Nature. The views among Muslim scientists are that in the heyday of knowledge in Islamic civilization, knowledge and religion has been integrated. The concept of integration of science and Islam had emerged as a rejection of the secularization of knowledge, which occurred in the West²⁷⁷.

A BRIEF HISTORY OF INTEGRATION OF NAQLI AND AQLI IN ISLAM

Research shows that the processes of the current wave of integration of naqli and aqli in the study of the Qur'an and Sunnah could be found throughout the history of Islam and Muslims that reflect the development of Islamic thought and scholarship. The integration of knowledge between spiritual and material, theoretical and practical life began in the 7th century CE with the divine knowledge of the Qur'an as the main source of guidance for Muslims and the Sunnah i.e. sayings, doings, and approvals of the prophet Mohammad (peace be upon him) interpreted the verses of the Qur'an according to the context and situation of man and society for practices. The companions of the prophet (peace be upon him) played a vital role to preserve the Qur'an and Hadith through oral transmission, memorization, and fostering a communal effort and established a foundation of scholarly work for next generation. For preservation of the Qur'an, the 3rd caliph Osman ibn Affan ® appointed Zaid ibn Thabit as a head of committee for the compilation of the Qur'an, which is the first compiled 'Mashaf Osman' version of the Qur'an. In 8th century, Muslim scholars such as Imam Malik and al-Bukhari initiated to collect authentic Hadith applied methodologies for verification and systemic documentation and they evaluated sources of Hadith and their narrations critically and significantly that led to shape authentic texts that formed gradually Islamic Aqidah, Islamic jurisprudence, Islamic theology, *muamalat*, *muasharat*, *munakahat*, and *jinayat*. The companions of the prophet, Tabiyyun, and Tabiyyu al-Tabiin integrated the teachings of the Qur'an and Sunnah to the practical life of the society. During the Golden age of Islam, from 8th century to 13th centuries, Muslim scholars integrated knowledge from various sources such as Greek, knowledge, Persian knowledge, and Indian traditions synthesized all knowledge and insights with Islamic teachings. For instance, al-Razi, al-Kindi, al-Ghazali, and Ibn Rushd emerged to explore the relationship between reason and faith, and worldly life and life after death. During the 12th to 14th centuries, Islamic scholarship expended geographically with significant contribution of Islamic scholars such as Ibn Khaldun who is the father of sociology introduced an interdisciplinary approach, integrating knowledge from history, sociology, and economics with Islamic teachings. The state established academic institutions and promoted to study the Qur'an, Sunnah, logic, history, medicine, engineering, and social sciences for a holistic understanding of knowledge to practical life. During the 19th and 20th centuries, reformist movement emerged by Mohammad Abduhu, Jamal udding al-Afghani, Sayed Ahmad khan, Sayyid Abul Ala Maududi, Bediuzzaman Sid Nursi, and Abul Kalam Azad, who initiated to re-examine the texts of the Qur'an and Hadith with integrated approach in contemporary context. Al-Ijtihad (independent reasoning) as the main tools applied for contextual interpretation of the texts of the Qur'an and Sunnah and adopting an integration of Islamic principles and values with modern scientific and social realisms and lives.

In this century, the secular modernity or secular worldview has become failure to deliver the promises of 'progress' and 'development' and the nationalist leaders in Muslim countries are also trying to overcome the crises of socioeconomics and to build national progress but could not

²⁷⁷ Zarkasi.h, et al. 2019

achieve the expected outcomes. In these situations, in 80s, the Islamic reformists initiated to reconstruct an alternative knowledge in the discourse of education, law, ethics, politics, economics, science and technology, which is 'Islamization of knowledge between revealed knowledge and human knowledge', or 'Integration of knowledge between religious science and modern science', or 'integration of naqli and aqli'. The contemporary Muslim scholarship in the 21st century, is continuing to evolve and to extend the process of integration of knowledge between revealed knowledge and modern sciences and promoting interdisciplinary approach that combines theology, philosophy, law, ethics, social science, and sciences by which Muslim scholars enable a greater collaboration among scholars Muslims-non-Muslims worldwide for better understanding of Islamic knowledge in contemporary context.

Now, integration of naqli and aqli is being used by many universities and academic research institutions such as International Islamic University Malaysia (IIUM), University Science Islam Malaysia (USIM), International Islamic University Islamabad Pakistan, International Institute Islamic Thought (IIIT), and BIIT. They are approaching to integrate revealed knowledge with modern knowledge, to restructure the curriculum of the university and to produce textbooks and manuscripts for students. However, integrated approach in contemporary context is suitable, applicable, and beneficial in building a harmonious and co-existence society in multi-racial, multi-cultural society, and multi-religious society, aiming to change rapidly the world.

THE AIMS AND CAUSES FOR INTEGRATION OF NAQLI AND AQLI IN THE STUDY OF QURAN AND SUNNAH

To study why integration of naqli and aqli is necessary and what motivates the Islamic scholars to introduce an alternative knowledge that can be beneficial and effective knowledge for 'human progress' and 'nation development' to compete the Western world who domain in economics, science and technology sectors. Therefore, it is essential for Islamic scholars to study western beneficial knowledge and harmonise it with the divine knowledge. Research shows that there are various methods and strategies involved in integration of naqli and aqli approaches. It is obviously true that integration of naqli and aqli is most often associated with rational knowledge that contribute to nation building. Some aims and causes are described briefly: i. setting up the tawhidic worldview in the mindset of Muslims, ii. resolving the crisis of the Muslim mind by addressing the current challenges or problems of a healthy interaction between Western knowledge and Islamic knowledge, iii. providing a missionary and a sound ideologically oriented methodologies by which Muslims can confront the contemporary challenges, iv. bridging the gap between timeless religious principles and the dynamic realities of modern life, which enables knowledge seekers a more nuanced and relevant understanding of knowledge, v. drawing attention by Islamic scholars to the Western scholars and developing comprehensive approaches based on naqli and aqli processes that promote sustainability and responsible resource management, ensuring that Islamic teachings inform practical actions in a manner that is both faithful and effective, vi. the integration of naqli and aqli motivates to improve critical thinking and innovative skills and intellectual engagement among Muslims by which they can pertain to rational inquiry to religious texts and moral values and come up with clarity and confidence. Aiming to explore how to incorporate Islamic values into scientific instruments and technological equipment, vii. both religious and rational frameworks may improve relationship between Muslims and others through with dialogue and mutual understanding within the broader social context. For instance, for the issues of gender

equality and human rights, Islamic principles can be integrated with contemporary ethical standard norms and values.

INTEGRATION OF NAQLI AND AQLI IN THE STUDY OF THE QUR'AN AND SUNNAH: AN ANALYSIS OF THE VIEWS OF THE MUSLIM SCHOLARS

Understanding integration of naqli and aqli is essential in the present context to protect the image and the validity of Islam and reputation of Muslims. The first revealed verses of 96:1-5 command that the prophet Mohammad (peace be upon him) is sent as the Messenger of Allah who represented the whole of humanity. The command was to 'read' or 'recite' in the name of the creator who is the Sustainer, Cherisher of man, and the universe and to gain spiritual, intellectual, scientific, and moral knowledge and knowledge about what man does not know. Allah teaches us new knowledge at every given moment. Individuals learn more and more day by day, nations, humanity at large learn fresh knowledge at every stage. All our knowledge and capacities come as gifts from Allah and gifts may be strength, beauty, wealth, position, power, knowledge, talents, and organizational capacities. Prophet of Islam often obliged his followers to gain knowledge and abstain from being ignorance. The word '*wahy*' (revelation) is the divine communication or divine guidance from Allah as the primary source to the prophets who communicates and guides human beings to be servants and vicegerent of Allah on earth. The verse of 54:17 emphasizes the usage of revelation for guidance for humanity by which knowledgeable people can differentiate between the truth (*haqq*) and false (*batal*). The verse of 41:44 commands that the revelation is a source of healing either spiritual disease or physical disease. Aql is human intellect, reason, evaluation power, and a tool for explaining the divine guidance and making ethical decisions by which man understands and discerns right from wrong. The verse of 30:8 encourages the use of intellect to understand creation and existence of Allah²⁷⁸. Based on the above, Islamic scholars illustrated that integration of naqli and aqli is an essential in contemporary context.

About the process of the integration of naqli and aqli, a prominent Islamic scholar Bediuzzaman Said Nursi (2016) developed the methods that can be adopted for integration of knowledge in contemporary context. His emphasis is to investigate the reasons for the divergences and differences between various branches of the education system to build a comprehensive educational curriculum and a true civilization. During his time, he analysed critically *medrese* education (traditional religious schools) and restructured completely its curriculum to integrate the modern education into the corpus of Islamic legacy by amending, reinterpreting and adapting its components based on the Islamic worldview and its characteristics.²⁷⁹ Nursi proposed to merge the three main branches of the education system such as the *medreses* or traditional religious schools, the *mektebs* or new secular schools and Sufi schools for making one stream of education. He advised to incorporate the three-dimensional elements into curriculum of educational institutions, which are material dimension, spiritual dimension and moral dimension. About the usage of the languages as a medium of teaching, he suggested to use three languages as the medium of instruction, called "*tri-lingual*" with Arabic being compulsory and emphasis given to native

²⁷⁸ Q. 30:8. "Do they not reflect upon themselves? Allah created the heavens and the earth and everything between them in truth and for an appointed term. Yet many people deny they will meet their Lord".

²⁷⁹ The purpose pose of this proposal is to democratize the madrasa education system and its diversification. See also: Bediuzzaman, Munazarat, (trans. by Sükran Vahide, p.43, Istanbul, Sozler Nesriyat San, 2004), 71.

language and English language. He emphasized to adopt Islamic values as the master and guide of sciences and the father of all true knowledge to make closer Ulama (Islamic scholars) with Europeans who believe that there is a clash and contradiction between externals of Islam and certain matters of science. His focus was to establish the university of "Madreseti'u'z Zehra where the religious sciences and modern sciences would be taught side by side and "combined them". He suggested to formulate new measures to meet the demands of the times, and to remove the false ideas, which caused feelings of hopelessness and despair and shutting the door of progress and civilization. Nursi considered the religious sciences as the light of the conscience and modern sciences as the light of the reason. It is noticeable that for integration of knowledge, Bediuzzaman emphasizes the assessment of religious sciences as well as modern sciences.²⁸⁰ With regard to methods of Islamization of knowledge between revealed and rational knowledge, al-Faruqi proposed to apply five-step outline to integrate revealed knowledge with rational knowledge²⁸¹. Among the five steps, he emphasised that scholars must be an expert in modern knowledge and modern science²⁸² as well as must be an expert in Islamic revealed knowledge of those fields. The scholars must be able to demonstrate the relevance of Islam to modern disciplines, compare, and relate Islamic values and ethics with modern social and natural sciences. He also introduced an Islamic thought that aligns with Muslim values and ethics²⁸³.

A contemporary scholar Alwani's methodology identified to articulate the relationship between naqli and aqli. He provided six steps or six discourses to islamize revealed knowledge with rational or conventional knowledge in contemporary context²⁸⁴. He argued that these steps may help a researcher to harmonize the divine knowledge with scientific knowledge. His six steps are. a. articulating the Islamic Paradigm of Knowledge, b. developing Qur'anic Methodology, c. methodology for Dealing with the Qur'an, d. methodology form Dealing with Suunah, e. re-examining the Islamic Intellectual Heritage, f. dealing with the Western Intellectual Heritage.²⁸⁵

How to integrate revealed knowledge with modern knowledge, Sayyid Abul A'la Mawdudi explained the aims of Islamization of knowledge and its characteristics. He emphasized that resolving the crisis of the Muslim mind by addressing the problem of a healthy interaction between Western knowledge and Islamic heritage is essential. Muslim scholars must provide a clear mission and a sound ideologically oriented methodology by which they can confront the contemporary challenges. He suggested various methods to integrate revealed knowledge with rational or modern knowledge²⁸⁶. i. reviewing and evaluating Western knowledge critically from the standpoint of Islam. The aim is to integrate the Western disciplines into the corpus of the Islamic legacy by eliminating, amending, reinterpreting and adapting its components as the worldview of Islam and its values dictate. ii. reviewing the Muslims' contribution to knowledge contributed by early

²⁸⁰ Ali, Md Yousuf. "Integration of Knowledge in Theory and Practice: The Contribution of Bediuzzaman Said Nuri." *Bangladesh Journal of Islamic Thought* 7, no. 9 (2016): 41-62.

²⁸¹ Madani. R. A. 2016. Islamization of science. *International Journal of Islamic Thought*, 9(1), 51-63.

²⁸² Haneef. 2005. A Critical Survey of Islamization of Knowledge. Gombak: International Islamic University Malaysia

²⁸³ Al-Faruqi, I. R. (1987). Islamization of knowledge: General principles and work plan. *International Institute of Islamic Thought*.

²⁸⁴ Al-Alwani. 1995. The Islamization of knowledge: yesterday and today. *American Journal of Islam and Society*, 12(1), 81-101.

²⁸⁵ Al Migdadi, Mahmoud Hamid. "Issues in Islamization of knowledge, man and education." *Revue Académique des Études Sociales et humaines* 7 (2012): 3.

²⁸⁶ Moten, A. R. 2004. Islamization of Knowledge in Theory and Practice: The Contribution of Sayyid Abul A'la Mawdūdī, *Islamic Studies*, 43(2), 247-272.

Islamic scholars and modern Muslim scholars and compare between them. iii. Maududi viewed that the knowledge of the Qur'an and the Sunnah is not the objects of critical evaluation. For real understanding and application of knowledge, it is necessary to critically analyse the interpretation of these divine sources contributed by the Muslim scholars and their views. The traditional commentaries of the Qur'an and the Hadith and other areas of knowledge should not be taken verbatim. He argued that those ideas and explanation should be cleansed of the adulterations and remoulded on the immutable principles of Islam. iv. He emphasized to devise and develop new measures to meet the demands of the times thinking. v. recourse to *ijtihad* as well as to develop long-term and clear mission and vision to overcome the challenges facing man and society today. The divine knowledge and its rulings are universal, which are applicable and adjustable in all ages and all time until the day of judgement because this Qur'an is the last book, which has been preserved by Allah from all human distortions and alterations.

Moten argued based on Maududi's integrated approach that those who participate in the movement for Islamization of knowledge may be classified under two broad categories: the theoreticians and the practitioners. The theoreticians should identify the problems and define the concept of Islamization of knowledge and provide details of the various steps required in that regard. The practitioners who engaged to explore the challenging task of Islamizing their respective disciplines and they operationalize the concepts provided by the theoreticians in practice. Sayyid Mawdūdī could be considered one of those rare individuals who were active both in postulating ideas that provide the theoretical bases for Islamization of knowledge and for producing works that represent Islamization in practice.²⁸⁷ Naqib al-Attas (1978; 1980) proposed a two-step plan to Islamize modern knowledge. First step is the isolation process, where the isolation of western culture and values takes place. The second step is the infusion of this knowledge with Islamic features²⁸⁸. Imad al-Din Khalil described that the process of integration requires two levels. One is the theoretical phase, which clarifies concept and aspects such as measurements, intentions, points, stages and related methods for in context to Islamization and the other is the implementation phase where the process of Islamization of different subjects takes place by specialist scholars for each subject²⁸⁹. Tayyebi (2015) stated that nearly all the scholars and researchers approach the issue of Islamization in the following way: firstly, by criticizing the Western-based knowledge, secondly, by exploring the relevant Islamic parameters and finally, by providing a strategy, methodology and epistemology of either an Integration of the two perspectives or a reconstruction of the disciplines²⁹⁰.

Another contemporary scholar Ziauddin Sardar proposed to change term 'islamization' to 'integration' and provided ways how to shift from Islamization to integration of knowledge. For doing so, he argued that it is necessity to start with a network of discourse community which should be formulated from the ground upwards. The ways he explained, a. beginning with values and re-opening the questions raised by the early theologians and rationalists in the history of Islamic thought and analysed them. b. deconstructing the definitional power of modern knowledge system and examine the current paradigm of knowledge and education in Muslim societies with the aim of producing alternative paradigms of knowledge formation. The goal is to produce alternatives

²⁸⁷ Moten AR. Islamization of knowledge in theory and practice: The contribution of Sayyid Abul A'lā Mawdūdī. *Islamic Studies*. 2004 Jul 1;43(2):247-72.

²⁸⁸ Madani, R. A. 2016

²⁸⁹ Ahsan, et.al, 2013

²⁹⁰ Zarkasih, Z., Yusuf, K. M., Hasanuddin, H., & Susilawati, S. (2019). Integration of Naqli and Aqli knowledge in Islamic Science University of Malaysia: Concept and Model. *POTENSIA: Jurnal Kependidikan Islam*, 5(2), 123-134.

must be rooted based on intellectual history and tradition of Islam. c. revisiting Islamic heritage and civilization in all its sophisticated diversity such as the legacy of Muslim historians, philosophers of science and technology, artists and novelists as well as literary critics and art historians. The goal is to produce a more coherent and integrated picture of our legacy as human achievements. d. working on contemporary trends by a group of sociologists, critics and futurists who analyse how those trends affect Muslim societies, changing social, economic, and cultural behaviour, and creating desires and aspirations. e. exploring their impact on future generations of Muslims²⁹¹

Based on the above discussion, it is clear that the integration of naqli and aqli in the study of the Qur'an and Sunnah is essential for solving challenges facing man and society today. It is perceived that Quran and Sunnah are as the foundational sources of all branches of knowledge. For resolving the crisis of Muslim mind and integrating revealed knowledge (naqli) with rational knowledge (aqli) in the study of the Qur'an and Sunnah, providing certain strategies is essential in contemporary context. Strategies are: i. reopening and understanding the questions raised by the early theologians and rationalists in the history of Islamic thought. Evaluating critically those ideas and relevantizing them according to the demand of today. ii. revisiting Islamic turath (heritage) and civilization in all its sophisticated diversity such as the legacy of Muslim historians, philosophers of science and technology, theologians, rationalists, artists, and novelists as well as literacy critics. Aiming to produce a more comprehensive and integrated picture of our legacy as human achievements. iii. reviewing the Muslim contribution to knowledge such as the Quranic and Hadith studies, fiqh and usul al-fiqh, theology and philosophy, history and civilization, and science and technology during the golden of Islam and Muslims. Aiming to devise new measures to meet the demands of the times thinking and to recourse to ijihad as well as to develop long-term and a clear mission and vision for entire humanity. iv. reviewing and evaluating Western knowledge critically from the standpoint of Islam. Aiming to integrate the Western disciplines into the corpus of the Islamic legacy by eliminating, re-interpreting, and adapting its components within the Islamic worldview paradigm and its values dictate. v. identifying a group of contemporary Muslim scholars such as intellectuals, theologians, philosophers, engineers, medical doctors, and traditional Islamic scholars who can analyse the contemporary trends of knowledge or challenges of knowledge facing man and society today and how those trends affect and distress Muslim communities, changing social, economic, and cultural behaviour, and creating desires and aspirations. vi. analysing and examining the texts of the Qur'an and Sunnah for a new paradigm of knowledge, exploring the relevant Islamic parameters to the rational or conventional knowledge, comparing similarities and differences between the two knowledge, providing strategies, methodologies, and new measures, and integrating the revealed knowledge with rational knowledge to meet the demands of man and society.

Today it is essential Muslim philosophers to make a clear declaration to all communities about the issues of integration of naqli and aqli in the study of the Qur'an and Sunnah in order to prove that both knowledge are relevant to resolve the challenges facing man and society in contemporary context. The historical evidence shows that Muslims during the golden age of Islam integrated the revealed knowledge with rational knowledge, spiritual knowledge with material knowledge and led the world community under one caliph of Islam. Some Muslims in the present world misunderstand that teachings of the Qur'an and Sunnah are not relevant today because of

²⁹¹ Ziauddin Sardar and Jeremy. 2018. Rethinking Reform in Higher Education from Islamization to Integration of Knowledge, IIIT Books-In-Brief Series, p.17

misunderstanding of the interpretation of the revelation, hatred factors from orientalists, islamophobia by some western scholars, religious extremism by few Muslims, state terrorism or state sponsored terrorism against Islam and Muslims, all of which stem from the individuals or states for the purpose of gaining political, religious or ideological causes. Nothing is for the cause of Muslim ummah and well-being of humanity. therefore, implanting integration of naqli and aqli approach is timely and appropriate for benefit of entire humanity.

CONCLUSION

The movement for integration of naqli and aqli is the outcome of the realization by some concerned Muslim scholars that the Muslim ummah is facing a dangerous malaise, which is the crisis of Muslim mind intellectually and educationally. Millions of university and collage graduates of the Muslim world are obtaining the Western or secular knowledge who lost Islamic intellectual legacy from their memory and adapted the Western values and culture into their daily lives theoretically and practically. Those graduates are even not aware about Islamic heritage, culture, and civilization. However, the call for integration of naqli and aqli and the reform of existing educational system were raised by modern Muslim scholars such as Sayyid Maududi, Sayed Ahmad Khan, Mohammad Abduhu, Jamaluddin Afghani, Bediuzzaman Said Nursi, Ismail al-Faruqi, Naqib al-Atas, and Kamal hasan who proposed various methods and strategies to integrate revealed knowledge with rational or modern or conventional knowledge for the well-being of humanity in contemporary context. In these situations, the concept of Islamization or integration was introduced in academic circles by Ismail Raji al-faruqi in 1982, led by IIIT. Several Islamic universities were established for the same purpose such as University Science Islam Malaysia (USIM), International Islamic University Malaysia (IIUM), and International Islamic University Islamabad in Pakistan. The idea of integration of knowledge between revealed knowledge and modern knowledge such as social sciences, human sciences, and natural sciences has attracted the attention of many intellectuals all over the world. This idea may contribute remarkably to reform the academic curriculum of the Muslim universities and reshape the Muslim mind. The concept of integration of naqli and aqli, however, is yet to be recognise by Muslims as a whole.

REFERENCES

- Ali, A. Y. (1987). The Holy Quran-English translation of the meanings by Abdullah Yusuf Ali.
- Al-Faruqi, I. R. (1987). Islamization of knowledge: General principles and work plan. International Institute of Islamic Thought.
- Al Migdadi, M. H. (2012). Issues in Islamization of knowledge, man and education. *Revue Académique des Études Sociales et humains*, (7), 3.
- Al'Alwani, T. J. (1995). The Islamization of knowledge: yesterday and today. *American Journal of Islam and Society*, 12(1), 81-101.
- Ali, M. Y. (2016). Integration of Knowledge in Theory and Practice: The Contribution of Bediuzzaman Said Nuri. *Bangladesh Journal of Islamic Thought*, 7(9), 41-62.

- Madani, R. A. (2016). Islamization of science. *International Journal of Islamic Thought*, 9(1), 51-63.
- Haneef, A. (2005). *A Critical Survey of Islamization of Knowledge*. Gombak: International Islamic University Malaysia.
- Moten, A. R. (2004). Islamization of knowledge in theory and practice: The contribution of Sayyid Abul A'lā Mawdūdī. *Islamic Studies*, 43(2), 247-272.
- Zarkasih, Z., Yusuf, K. M., Hasanuddin, H., & Susilawati, S. (2019). Integration of naqli and aqli knowledge in Islamic science university of Malaysia: Concept and model. *POTENSIA: Jurnal Kependidikan Islam*, 5(2), 123-134.
- N. H. M. Alwi, N. A. Mahir, and S. Ismail, "Infusing social media in teaching and learning (TnL) at tertiary institutions: A case of effective communication in Universiti Sains Islam Malaysia (USIM)," *Procedia-Social and Behavioral Sciences*, vol. 155, 2014, pp. 265-270. [2] J. Jamilah, A. Ahmad Najib, M. R. Dzulkhairi, H. O. Ariff, and N. M.
- Nasri Ismail, "Integration of Islamic input in medical curriculum—Universiti Sains Islam Malaysia (USIM) experience," *The International Medical Journal of Malaysia*, vol. 13, no. 2, 2014, pp. 73-77.
- M. R. M. Jailani, "Method/level of integration Naqli and Aqli knowledge," *Taklimat di USIM*, 2013.
- N. Hisham and N. Hudani, "Falsafah Ilmu," Kelantan, Universiti Malaysia Kelantan, 2013.
- Z. Nurkhamimi, M. G. M. Feham, and S. M. Sabri, "Steps and procedures of teaching writing skill via Wiki among learners of Arabic as second language as a model," *Journal of Linguistic and Literary Studies*, vol. 9, 2011, pp. 325-341.
- Z. Nurkhamimi and S. Muhammad Sabri, "Development of Arabic case system online tutorial using screen capture software," *Australian Journal of Basic and Applied Sciences*, vol. 8, no. 4, 2014, pp. 774-780.
- W. M. N. W. Othman, "Integration of revealed knowledge (Naqli) and rational science (Aqli) in the design of a dental curriculum," *Journal of Islamic Studies*, vol. 11, no. (NA), 2013, pp. 65-77