

Toward Bridging Islamic Sciences and Modern Sciences in Islamic Educational System: A Preliminary Study

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Abstract

The intersection between religion and modern science has long been a subject of scholarly discourse, particularly within the context of Islamic intellectual tradition. This study aims to examine the role of Islamic Sciences in bridging the conceptual and methodological gaps between religious knowledge and contemporary scientific disciplines. Through a qualitative analysis of selected classical and contemporary scholarly works, the research investigates how Islamic educational systems historically integrated religious and empirical sciences, and how such integration can be revitalized in the modern era. The findings suggest that a holistic approach rooted in Islamic epistemology not only enriches the dialogue between religion and science but also contributes to the development of educational frameworks capable of addressing contemporary challenges. This study advocates for a restructured Islamic educational system that harmonizes religious values with scientific inquiry, promoting a balanced and ethically grounded knowledge society.

Keywords: Islamic Sciences, Bridging, Religion, Modern Science, Islamic Educational System

Introduction

Science and revealed knowledge and Muslim scholars have developed a spectrum of viewpoints on science within the context of Islam (Haq, 2009). The Qur'ān and Islam allows for much interpretation when it comes to science. Scientists of medieval Muslim civilization (e.g. Ibn al-Haytham) contributed to the new discoveries of science from the eighth to fifteenth century, Muslim mathematicians and astronomers furthered the development of almost all areas of mathematics. At the same time, concerns have been raised about the lack of scientific literacy in parts of the modern Muslim world (Huff, 2007). Some Muslim writers have claimed that the Qur'ān made prescient statements about scientific phenomena that were later confirmed by scientific research for instance as regards to the structure of the embryo, our solar system, and the creation of the universe. However, much of science in Islam relies on the Qur'ān as a basis of evidence and Islamic scientists often use one another as sources. Unlike early Christians who used science to explain scripture, Muslims pursued

science with an underlying assumption of confirming the Qur'ān. Science is often defined as the pursuit of knowledge and understanding of the natural and social world following a systematic methodology based on evidence. It is a system of acquiring knowledge based on empiricism, experimentation and methodological naturalism, as well as to the organized body of knowledge human beings have gained by such research. Scientists maintain that scientific investigation needs to adhere to the scientific method, a process for evaluating empirical knowledge that explains observable events without recourse to supernatural notions.

Islamic Sciences and Modern Sciences: rational approach

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

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

Muslim scientists believe in the unseen world on the authority of the Qur'anic revelation, they, therefore, lack a scientific spirit and a scientific frame of mind as we understand it today. For them, the unseen world is not just an object of faith. It is also an object of knowledge. Many traditional Muslim men of learning maintain the position that it is possible to arrive at a rational understanding of the unseen world on the basis of our knowledge of the physical world. Obviously, the traditional Islamic position depicted above would be in sharp contrast to the mainstream epistemology of science and technology in the modern world. Many contemporary scientists do not believe that there is a knowable reality beyond the physical world. Even when they do as, for example, when they speak of the human mind they would argue that it has come into existence as a result of physical processes. There are contemporary scientists who believe in God, but then they look at the physical world as an autonomous reality that has no meaningful connection whatsoever with God. If the great majority of modern scientists have impoverished external reality through this kind of perceptions, it is because they have impoverished beforehand the inner reality of human cognitive powers by reducing trustworthy sources of knowledge to sensory experience and/or certain kinds of reasoning and thinking activities. It is this impoverished ontological and epistemological beliefs that have shaped the nature and characteristics of western science in the last few hundred years. "This particular kind of impoverishment has profound consequences on contemporary science and technology, many of which are with negative implications, and, through these two 'idols' of modern man, have affected our contemporary human civilization" (Osman, 2008).

The Bridging between Islamic Sciences and Modern Sciences

"In Islam, the idea of harmony and unity of religion and science is very much cherished. As we have earlier emphasized, harmony between religion and science is a major characteristic of Islamic civilization" (Osman, 2008). In Islamic civilization, science was born in the cradle of religion. More precisely, it was born in the cradle of monotheism – belief in the one true God – or what Muslims traditionally love to call al-tawhīd, which literally means unity. Islamic science grew and developed to become the most creative and the most advanced in the world for centuries until the seventeenth century, thanks to its nourishment by the teachings of monotheism or al-tawhīd, which is at the heart of religion. In the finest moments of its history, Islamic science also owed its success to its nourishment and guide by the essential teachings of the Islamic Divine Law or the Sharī'ah. Monotheism and Divine Law or Tawhīd and Sharī'ah were the twin forces of scientific and technological progress, which the religion of Islam gave to the world. Insofar as al-tawhīd (unity) is a universal idea, we can easily find its believers outside the Islamic civilization. Sir Isaac Newton and Einstein in the West are good examples of scientists whose philosophical and scientific thinking and inquiries have been inspired by the idea of unity of reality. As for the Sharī'ah, given its negative image in the minds of many contemporary men and women, we could easily be laughed at for claiming that it has been a source of scientific and technological progress in Islam. But modern scholarship supports the claim. Studies by such noted historians of Islamic science as David King and George Saliba provide ample evidence to demonstrate the creative role of the Sharī'ah in spearheading practically-oriented scientific research, particularly in the field of astronomy. These studies also demonstrate the unity of religion and science at the level of law and ethics. More generally, it could be maintained that the revealed teachings of the Sharī'ah contributed to the origin, development and progress of science in Islam in at least three main respects. First, the religious sciences of the Sharī'ah helped to give birth to the scientific spirit in its most

comprehensive sense as we know it today. It is important to be noted that the origin and development of the scientific spirit in Islam differs from that in the West. In Islam this spirit was first demonstrated in the religious sciences. In the modern West it was conceived in rebellion against religion. Many modern scholars attributed the origin of Islam's scientific spirit to the foreign sciences it inherited especially from the Greeks. A study of the early Islamic religious sciences, however, would reveal that by the time Muslims became deeply interested in the Greek philosophical and scientific heritage in the ninth century CE/third century AH, they were already in possession of a scientific attitude and a scientific frame of mind, which they had inherited from the religious sciences.

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

Third, there is the creative role of the specific injunctions of the Sharī'ah such as the canonical daily prayers, fasting in the month of Ramadhan, payment of religious tax (zakat), and the pilgrimage to Mecca in motivating scientific studies and research. The practical need of the new and fast expanding Muslim community to follow these injunctions of the Sharī'ah necessitated the determination of the times of daily prayers and fasting, and the qiblah, the direction of prayer toward Mecca, which vary from place to place. "It is an established historical fact that the early Muslim concern with the revealed law of inheritance and the zakat institution helped to give birth to a new branch of mathematics, namely algebra. In Islam, the closely related disciplines of astronomy, mathematics and geography have been well nourished by the various injunctions of the Sharī'ah" (Osman, 1991).

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

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

Understanding Islam's core teachings on knowledge and their implications for science and technology, Islam is at once a religion (*din*), a community (*ummah*), and a civilization (*hadarah*; *tamaddun*). In all three senses, Islam is a source of unique perspectives on bridgings between science, technology, spirituality, and ethics. As a religion, Islam upholds knowledge as the key to both individual and societal salvation. With the idea of unity of reality and knowledge as a guiding principle it refuses to entertain any distinction between the religious and the secular in the realm of knowledge. "Science and technology are as relevant as the so-called religious sciences to the human pursuit of the divine" (Osman, 2008).

As a community founded on the idea of the Prophet Muhammad Shallāhu 'alaihi wasallam as the last in the long series of law-givers God has sent to humankind, Islam stresses on the Divine Law (*al-Sharī'ah*) contained in the *al-Qur'ān al-Karīm* as the most important source of ethics to guide human actions in all sectors of personal and public life and as the most visible expression of Muslim cultural identity. This Law is generally viewed as not only all-embracing in the scope of its applications but also as dynamic enough to be adaptable to the changing needs of space and time. Science and technology are to be regulated by ethics embodied in this Law. As a civilization, Islam seeks to promote the interests of all humanity by standing up for the perspectives of universalism, the common good and inter-faith understanding. As so many of Islam's thinkers have asserted over the centuries science and technology are the most powerful and the most enduring universal elements in human civilization and should be pursued for the sake of our common good and inter-faith peace. "Given Islam's emphasis on universalism, the common good and inter-faith understanding, it is not surprising that it was in the Islamic civilization that we first find a multi-religious and multi-cultural collaborative research in science and technology" (Osman, 1986).

We now proceed to discuss each of these three dimensions of Islam in detail. Much has been said about the religion of Islam as a "complete way of life" and as a way of doing things. But relatively little has been said about Islam as a religion of knowledge. It is this dimension of Islam that needs to be presented in its breadths and depths to the contemporary world. Through a correct understanding of this dimension of Islam we would be able to understand better Islam's attitudes toward science and technology. The term for 'religion of knowledge' is not found in the *al-Qur'ān al-Karīm*. However, there is a verse in which the *al-Qur'ān al-Karīm* describes Islam as 'the religion of truth' (*din al-haqq*). Says the *al-Qur'ān al-Karīm*: "It is

He who has sent His messenger with guidance and the religion of truth (din al-haqq) that he may proclaim it over all religion even though the pagans may detest it.” The position of Islam as the religion of truth would imply that it is also a religion of knowledge. Philosophically speaking, truth implies knowledge. Human knowledge is possible because there are objective truths and realities that man can know through his cognitive powers. Otherwise, no human knowledge would be possible. To be in possession of truths is to have knowledge of all kinds of things. We may advance many other arguments in support of the idea of Islam as the religion of knowledge.

Muslims believe that the al-Qur’ān al-Karīm contains the principles of all sciences. They also believe that the al-Qur’ān al-Karīm affirms the supreme role of knowledge in ordering human life and thought and delivering success. In viewing knowledge as the key to human salvation and to human happiness in this world and in the afterlife as alluded to in one of the above arguments, it is important to point to the kind of knowledge that plays this saving function. Obviously not just any kind of knowledge is efficacious enough to play this role. “In the view of many traditional Muslim scholars, a knowledge that saves must be sacred in nature. In Islam, however, sacredness of knowledge is not defined in terms of primacy of revelation over reason” (Osman, 1986). Not just revealed knowledge is regarded as sacred. Among Muslim philosophers and scientists in particular there is the conviction that human knowledge acquired through the use of reason could be considered as sacred if it fulfills certain conditions. By “sacred knowledge” they mean knowledge that is related in some way to God, pursued in the Name of God, and used and applied in the Name of God. As Muslims generally see it, human knowledge, including science, possesses a sacred character since they see God as the ultimate source of all knowledge regardless of whether human beings acquire it empirically or otherwise. Their view finds support in the al-Qur’ān al-Karīm. The al-Qur’ān al-Karīm speaks of God as the All-Knower and the giver of knowledge to human beings through various avenues ranging from physical senses to intellectual reflection, the interpretation of dreams to divine revelation. The Muslim idea of sacred knowledge is also affirmed by the first revelation the Prophet Muhammad Shallāhu ‘alaihi wasallam received discussed earlier. In the Islamic view, the core of spiritual knowledge is knowledge of the Divine Reality, which is what al-tawhīd is essentially all about. This means that it is knowledge of the Divine Reality that would serve as the spiritual foundation of scientific knowledge. But the question many people ask in connection to this is ‘can we know God? (Ahmad, 1990). Islam is emphatic in acknowledging that God is knowable. It maintains that the ultimate purpose of human knowledge is to know God. This objective is attainable since human knowledge of creation will lead to knowledge of the Divine Reality, which is considered to be the highest form of knowledge possible. Muslims approach the study of different branches of knowledge, including science and technology, with this spiritual objective in mind. Scientists view their study of the natural world as a form of religious worship, but the lesser objectives of knowledge are duly recognized. Knowledge helps human beings to fulfill their rational and mental needs such as clarity of mind, certitude of thought, and rational explanations of both natural and social phenomena, as well as those material needs that can be met by technology. In the traditional Muslim pursuit of knowledge, the deepest theoretical understanding of things goes hand in hand with an earnest appreciation of their practical utility. It was the Prophet who inspired Muslims to pursue knowledge of things for both their theoretical and practical considerations. He encouraged his followers to reflect and contemplate natural phenomena pursuant to the al-Qur’ān al-Karīm with a view toward deepening understanding

of divine power and wisdom in creation. But the Prophet also compared knowledge that had no practical benefits to a tree without fruit. He often prayed to God seeking protection from “useless knowledge.” On the basis of this tradition, Muslim scholars progressively sought to articulate ideas, concepts, and theories on the broader issue of the ethics of knowledge as activities of knowledge production and applications in the new civilization expanded and became more complex. Major issues included clarifying the meanings of beneficial and harmful knowledge in the perspective of Islamic Law and determining the general criteria for each type of knowledge.

Muslim preoccupation with the knowledge culture took many different forms. One was classification of knowledge, which proved to be a good way of keeping track of the state of knowledge at any given time. Classification of knowledge divided the sciences into thematic groups of well-defined disciplines, and preserved their hierarchy. Traditional Muslim scholars dealt with several systems of classifications, the most popular of which were the classification of knowledge into the *naqliy* (transmitted) and *‘aqliy* (intellectual) categories and into the *fard ‘ayn* (obligatory to everyone) and *fard kifayah* (obligatory to society as a whole) types. We will discuss later these two types of obligatory knowledge in connection with scientific and technological knowledge. Sunni theologians, philosophers, scientists, historians, and jurists were represented in this unique enterprise. Such classifications had been particularly useful to the organization of educational curricula. Interestingly, there appeared to be a correlation between the rate of production of classifications of knowledge and the intensity of knowledge expansion. The interest in classifications was at its height during the era when Muslims were the most productive in terms of adding new scientific disciplines to the existing body of human knowledge. After the sixteenth century when intellectual and scientific innovations began to decline in most parts of the Islamic world, work on classifications dropped sharply. The fact that hardly any work has appeared on the subject since the eighteenth century testifies to the reduced importance of the role of knowledge among Muslims in the last one century (Osman, 1986).

A Muslim classification of knowledge of any period reveals a great deal about the knowledge culture of the period in question, including its characteristics and achievements. Among the things it reveals is whether or not new branches of knowledge have been added since the last classification was written. It is also clear from past classifications that Muslims were concerned with the need for a balanced approach to both theoretical and practical knowledge. In addition, Muslims accord relative importance to each science in the context of human knowledge as a whole. Scholars generally use three criteria to determine the epistemic position of each science in what is traditionally called the hierarchy of knowledge. The criteria are defined in terms of the relative excellence of the objects of study, methods of study, and benefits of study. Some sciences may be viewed as more laudable than others on the basis of one or more of these criteria. The greatest science in light of the three criteria is the science of God or theology in the true sense of the word.

Creation of the Universe

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

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

Modern Medicine

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

History: Classical science in the Muslim World

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

Toward Bridging between Islamic Revealed Knowledge and Modern Sciences: Institution of Higher Learning's Approach

- 1-. To examine the reasons for the divergence and differences between various branches of educational system in order to constitute true civilization.
2. To analyze critically madrasah education (traditional religious schools) and restructure completely its curriculum in order to integrate the modern education into the corpus of Islamic legacy by amending, reinterpreting and adapting its components on the basis of the Islamic worldview and its characteristics.
3. To merge the three main branches of the educational systems: The madaris/ma'ahid or traditional religious schools, the maktabah or new secular schools and Sufi schools for making one stream of education.
4. To incorporate the three dimensional elements into curriculum of educational institutions, which are material dimension, spiritual dimension and moral dimension.
5. To use three languages as the medium of instruction of education, called "tri-lingual" with Arabic being compulsory and emphasis given on native language.
6. To value Islam as the master and guide of sciences and the father of all true knowledge in order 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.

7. To emphasize on establishing the universities in Institution of higher learning where the religious sciences and modern sciences would be taught side by side and “combined them”.
8. It is also necessity 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.

Conclusion

Islam as a complete way of life promotes Muslims to be united and living together with the peace of mind and body. For establishing the university, the high learning Institutions suggested the following (Klein-France, 1996):

1. The high learning Institutions would unite the three traditions in the educational system by representing the most superior maktab by the reason, the best religious madrasah by heart and the most sacred *zawiyah* by the conscience. As a result of its unique value for the Islamic world, it would in time gain financial independence by reason, high moral quality by the revelation and spiritual enhancement by the self-criticism and self-awareness.
2. Religious subjects should be taught in the new secular schools (*makatib*) and that the positive sciences are taught in the religious schools (*madaris*). As a result, students who study in secular schools will be saved from being without religion, while those in the religious schools will be saved from bigotry.
3. The purpose of this bridging is to understand science from the Qur’anic perspective in order to prove its truths and reality. Understanding the al-Qur’ān al-Karīm should be the main aim and purpose of learning science and object of life. Thus the Qur’anic miraculousness should become the guide, teacher and master for entire humanity.
4. According to his observation, in contemporary universities where the natural, physical, mathematical, technological, social and human sciences are taught, but the religious and spiritual aspects are ignored and produced dual citizen in the society. As a result, they become either anarchists, or intellectuals who hold personal interests above everything and secure them in the shortest way.
5. Madaris education would transform from being “single faculty institutions” into being “multi-faculty” institutions and to put it into practice, “the role of division of labor” was in accordance with wisdom and the laws of creation. The failure of its practice, to his opinion, in previous centuries, had led to despotism and the exploitation of learning in the madaris, which had headed them towards destruction.
6. He stresses the need for specialization of the subject for which students have an aptitude and studying further subjects in so far as they would complement the main subject in order to gain a sufficient depth and penetrate the subject as required.
7. Arabic as the language of the al-Qur’ān al-Karīm should be introduced as a compulsory subject for understanding the teachings of the al-Qur’ān al-Karīm and Sunnah of the prophet Muhammad (peace be upon him). In the multi-racial society, his proposal was to use three languages, Arabic, Turkish, and Kurdish, with Arabic compulsory, Turkish necessary, and Kurdish optional.
8. The instrumental sciences should only not be emphasized, but the sacred sciences or religious sciences should also be too such as Tafsir, Hadith, ‘Ilm al-kalam and like should be incorporated as the part of the syllabus.

9. In educational institutions, teachers should be experts in their respective languages and fields as well as role models and practicing Muslims with a sound understanding in the al-Qur'ān al-Karīm and Sunnah. It is fact that the success of this university depend on the effective role of teachers and their contributions with their full commitments and sincerity to Islam.
10. All graduated students from Islamic High Institutions and other state universities should have equal rights and opportunities regardless languages, tribes, and nationalities in the fields of employments.
11. The teacher training schools should be established and trained teachers who taught in Islamic High Institutions and other educational institutions for a certain period. So that the order and progress of the one should pass to the other, and the virtue and religion of the other pass to the first.
12. He advised his nation to incorporate collection' into the syllabus in all educational establishments of middle and higher level and to propagate its benefits through the electronic media such as the radio and television. Such a move would also be a means of uniting the nation of Iraq particularly and the Islamic world in general.

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