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Book review in “Knowledge Integration and its Impact on University Education and its Civilizational Necessity” by Dr. Raed Okasha

Dr. Leila Maache¹

¹Assistant professor, University of Ghardaia faculty of social and human sciences, Department of islamic sciences Ghardaia, Algeria.

Email : Maache.layla@univ-ghadaia.dz

Abstract:

The book “knowledge Integration: Its impact on university education and its civilizational necessity” by academic researcher Dr. Raed Okasha, is of great cognitive and methodological value, because it not only addresses one of the issues of knowledge, namely the integration of sciences and the issue of segmentation of knowledge, but also proposes a renewing project for the Muslim mind in dealing with knowledge issues, and this project is summarized in “formulating a scientific vision to deal with the concept of knowledge integration and its issues by a collective integrative effort.” Therefore, the question arises: What is the concept of knowledge integration? What are its foundations, premises, and dimensions? How can it be realized in the reality of university training today? To answer these questions, this study addresses the issues raised by the author to understand the author’s vision of the term knowledge integration and all the concepts associated with it, especially its impact on the quality and effectiveness of university education.

Keywords: Integration, knowledge, education, university, civilization

1. Introduction

The issue of cognitive integration between sciences was raised in the modern Islamic era, as a result of the orientation of human thought towards the unity and integration of knowledge, after perceiving the negative effects of the segmentation of sciences and the orientation of modern Islamic thought towards the Islamization of knowledge for the growing need for human and social sciences in the process of civilizational advancement and perceiving the disastrous effects of separating religious sciences from cosmic sciences. An Integrated Islamic Knowledge System

If the General Institute of Islamic Thought was a pioneer in calling and working to return the Muslim mind to the unity of knowledge and the integration of sciences, there were calls by thinkers, researchers, and reformers before it to combine religious education with modern education, and to alert to the dangers of knowledge fission not only between religious and cosmic sciences, but also between religious sciences among it selves.

Academic interest in the topic of cognitive integration has increased, books have been written, research and studies have increased, and seminars and conferences have been held to present the implications of this cognitive issue and the conflicting opinions about its concepts and visions about the mechanisms of its materialization in the reality of university education.

1.1. Problem of the study:

The international conference held at the University of Tlemcen, Algeria, entitled “Knowledge integration and its role in enabling university education to contribute to the efforts of civilizational advancement in the Islamic world”, organized by the International Institute of Islamic Thought, in cooperation with Abu Bakr Belkaid University in Tlemcen and the Association of Algerian Muslim Scholars in 2010 is considered one of the best scientific conferences held in the Arab world on the issue of knowledge integration, its implications for

the quality of university education and its relationship to civilizational advancement, so it was important to collect the research presented within a scientific book that attracts the interest of researchers and scholars.

Academic researcher Dr. Raed Okasha selected some of these researches to write his book “Cognitive Integration and its Impact on University Education and its Civilizational Necessity” under this study.

So, what is the extent to which the book is able to grasp the issue of cognitive integration with all its terms and concepts, its intellectual and cognitive foundations, and to formulate a practical scientific vision for the mechanisms of applying the theory of cognitive integration in the training of the university student and advancing scientific research?

1.2. The importance of the study:

The book of Cognitive Integration addresses a vital topic in the field of university education, especially in the context of Islamic culture and heritage. The book focuses on the urgent need to reconsider the prevailing methods and systems of university education, and proposes cognitive integration as an effective methodology to achieve this renewal. By analyzing the ills of current university education systems, especially in Muslim countries, the book seeks to provide practical solutions to overcome the challenges of dualism and cognitive duality that hinder scientific and civilizational progress.

The book, to which a group of researchers contributed, addresses various topics related to knowledge integration and its applications in various scientific and cognitive fields, explaining how this integration can contribute to the creation of a renewed and effective educational system that enhances the Ummah’s civilizational witness. The book is characterized by its critical view of the reality of university education and its endeavor to provide solutions based on combining various knowledges and sciences in an integrated manner that serves the development of the individual and society.

Reading this book opens new horizons for thinking about how to overcome stereotypes in education and move towards an educational methodology that relies on critical and analytical thinking, values cultural and religious heritage, and is open to global knowledge and modern technologies. Thus, the book constitutes an important reference for researchers and those interested in the fields of education and knowledge development and provides a valuable addition to the ongoing debates on the modernization and development of education in the Islamic world.

1.3. Objectives of the study:

This study does not aim to summarize the scientific material contained in the book, but rather to appreciate the efforts of Muslim researchers in the cognitive, methodological, and pedagogical fields. The study addresses the active elite in society, whether they are people of authority, sovereignty, and decision-makers, or people of science and education who implement educational policy, so the study aims to sensitize them to the need to adopt cognitive integration as a philosophy, theory, and methodology in thinking, research, and behavior.

Contributing to the study of the concept of knowledge integration within the Islamic monotheistic vision

The study also aims to uncover the ills that have exhausted university education in Islamic countries and try to inspire solutions through the visions of researchers of different orientations

Demonstrate the necessity of reforming education to achieve civilizational advancement and mastery.

Demonstrate the theoretical and practical foundations that educators believe should be adopted in the construction of curricula to materialize bridging the gap between Islamic thought and modern science by highlighting the compatibility between them, and emphasizing the need for an integrative approach that takes into account the Islamic and modern perspective, to acquire knowledge based on Islamic principles.

1.4. Methodology of the study:

The nature of the study dictates the use of a descriptive, analytical, inductive, and deductive approach to come up, to a limited extent, a comprehensive and integrated vision of the philosophy of knowledge integration and how to translate it into the educational system.

2. A Reading of The Book’s Title:

The title of the book carries three variables: Knowledge integration, university education, and civilization. The title indicates the close interconnection between them, as the basis of civilization is education, and the basis of education to be an effective tool in building civilization is integrated knowledge.

The title suggests the importance of the concept of knowledge integration in developing and improving curricula and teaching methods in universities. It indicates that the book will focus on analyzing: How can knowledge integration positively impact university education? This is possible by improving the quality of learning, promoting critical thinking, encouraging innovation and creativity among students, or by laying the foundations of Islamic methodology emanating from the unity of knowledge.

The latter part of the title reflects an awareness of the role that knowledge integration can play in advancing civilization and human progress. This suggests that the book will explore how integrated education can contribute to addressing global challenges and achieving sustainable development.

The title is comprehensive, suggesting a comprehensive coverage of the topic of knowledge integration, which makes us wonder whether the book has grasped all the aspects of the issue of knowledge integration and its translation in university education.

Despite the comprehensiveness of the title, it may lack reference to the practical and applied aspect, attracting a specialized academic audience, and may need some clarification to attract a wider audience interested in the practical applications of knowledge integration.

What is noticeable about the content of the book is the weak presence of the issue of civilizational foundation and its relationship with knowledge integration, the book lacks research capable of analyzing this relationship and answering several questions: Why is integration a civilizational necessity? What is the concept of civilization in Islamic thought? What are the ingredients for the emergence and continuation of civilizational advancement and how can education with the methodology of knowledge integration contribute to the civilizational advancement of the Islamic nation?

3. A reading of the book's introduction:

Book introductions deserve special attention from scholars, who spare no effort in examining them in order to make an informed and deep reading, through which they reach an understanding of the intellectual background from which the author started, and the goals he wants to achieve.

The author began the introduction by acknowledging the "Islamization of knowledge"(1)(2) project adopted by the International Institute of Islamic Thought, believing that it is the key to reforming Islamic thought: A prerequisite for achieving civilizational advancement. The purpose of this project is not to Islamize Western knowledge, but to form a comprehensive Islamic vision and a clearly defined knowledge system based on an Islamic methodology that improves dealing with the origins and sources of the Islamic religion represented in the Holy Qur'an, the Sunnah, and the Islamic heritage.

The author chose to mention in his introduction two studies that preceded his work in this book, pioneering in the theorization and application of the issue of knowledge integration: Dr. Abu Bakr Muhammad Ahmad Ibrahim's study entitled: "knowledge Integration and its Applications in University Curricula" and Dr. Fathi Hassan Malkawi's study entitled: Methodology of Knowledge Integration: Introduction to Islamic Methodology.

The first study is concerned with two concomitant things, as the author said(3): Studying the Islamic idea of reformulating science and knowledge according to an integrative perspective based on a total monotheistic vision, by evaluating the literature on knowledge integration in the Islamic school of knowledge, and studying the experience of the International Islamic University of Malaysia in framing the concept of knowledge integration between the knowledge of the Islamic revelation and the human sciences.

The study includes six chapters, the first of which is an introductory chapter, which included an explanation of the study's theoretical framework and a discussion of previous studies intended to localize the thesis of the current study.

The second chapter discusses the concept of cognitive integration in contemporary Islamic thought, explaining the interrelationship between it and the concept of Islamic knowledge, by discussing the historical and intellectual formations that framed the two concepts, the challenges that faced both concepts, and the forms of cognitive responses to those challenges, with special attention to the efforts that made the concept of cognitive integration an important element in attempts to absorb and overcome a number of intellectual theses that looked at the issue of Islamic renaissance and civilization with the concepts of Western experience.

In the third chapter, the process of Islamic thought in recognizing the importance of founding university education on the principles of Islamic monotheism was discussed. It also included a discussion of the divergent views of the intended process of knowledge integration, and the immersion of these views on some experiences in Islamic universities that adopted the idea of knowledge integration.

The fourth chapter discussed the basic principles that were followed in applying the concept of knowledge integration in university curricula. It discussed some of the components of university curricula through a critical study of the concepts framed by the experience of Western universities.

In the fifth chapter, the main attention was directed to addressing two topics: The first was to analyze the way in which the curricula of the College of Revelation Knowledge and Humanities were designed, and to test their suitability to accommodate the dimensions of the concept of knowledge integration. The second topic was the evaluation of the knowledge content in the curricula of the undergraduate degree in Islamic revelation knowledge and heritage, and the extent to which the dual specialization courses are integrated and saturated with the Islamic vision sought by the experiment.

The sixth chapter represents the conclusion of the research, which includes the most important findings and recommendations of the study.

As for Dr. Fathi Hassan Malkawi's book entitled: Methodology of Cognitive Integration: Introductions to Islamic Methodology, it is a compilation of training courses conducted by the author for teachers and educators, research papers for university students, and discussions on methodology issues with thinkers and researchers

interested in methodological and educational reform. The first edition was published in 2011 by the International Institute of Islamic Thought in Beirut.

The book contains 335 pages, which the author divided into seven chapters, as well as an introduction, concluding remarks, and appendices. The first two chapters are devoted to terminology and concepts. The first chapter introduces the concept of knowledge integration and the concepts of related terms such as unity of knowledge, cosmic vision, and classification of sciences, and concludes with the obstacles to applying the methodology of knowledge integration.

In the second chapter, the author introduced the terms methodology and method, their different connotations and the words that are close to them, as well as several examples of contemporary thought that recognized the need to renew the Islamic methodology.

The third chapter describes the necessity of methodological awareness and the manifestations of defects in the intellectual, cognitive, and methodological reality of the nation, while the fourth chapter is a comparison between methodology in Islamic and Western thought, and the fifth chapter deals with the most important Islamic methodological schools, explaining them in detail.

The sixth chapter deals with the issue of the sources and tools of methodology, the seventh chapter deals with the principles and values of Islamic methodology, and the book concludes with appendices: book titles that include the words methodology, methods, and approach, in addition to a guide for planning a training program on methods.

This book falls within the research related to methodology and acquires its importance mainly from this angle, because without this science, the human mind cannot enter the fields of thought, reflection, and research into fundamental issues and vital questions to reach scientific truth.

The book has an educational importance because the author is keen to reform education according to the methodology of cognitive integration, which he was convinced of through his experience in teaching and educational supervision, his work at the International Institute of Islamic Thought and his supervision of the Islamic Journal of Knowledge for many years.

After citing previous studies, Raed Okasha praised the efforts of the martyred thinker Ismail Al-Faruqi in calling for combining Islamic sciences and social and human sciences, and Al-Faruqi is one of the most prominent scientific figures who translated cognitive integration in thought and has the credit of pioneering the call for this(4)(5). His epistemological approach aimed to bridge the gap between Islamic thought and modern science by highlighting the compatibility between them and emphasizing the need for an integrative approach that considers the Islamic and modern perspective, to acquire knowledge based on Islamic principles. Al-Faruqi is a Palestinian scholar and expatriate Islamic thinker who studied comparative religions and Western philosophy. He also excelled in the study of Islamic sciences at Al-Azhar, combining two different fields of knowledge that enabled him to embody the philosophy of knowledge integration and the Islamization of knowledge that he advocated, by laying the theoretical foundations for reformulating the social and human sciences according to Islamic principles. Al-Faruqi left a distinguished intellectual wealth: 25 books and 100 academic papers and articles(6).

Dr. Okasha sees knowledge integration as “a life and existential necessity, imposed by the requirements of continuity and effective survival in the present and the future.” He explained that the most important goal of the conference whose research was included in this book: “One of the most important goals of the scientific forum in which these papers were presented was to formulate a practical scientific vision to deal with the concept of knowledge integration and its issues, in a comprehensive collective effort.”

In conclusion, the editor mentioned the difficulties he encountered during the editing process, most of which were technical, but he brought up the difficulty of understanding the people of the Maghreb, which makes us think about the need for the Islamic nation the integration between the East and the West.

4. Reading the chapters of the book:

The book has five main chapters: The first chapter deals with the philosophy of knowledge integration and its epistemological premises. The second chapter deals with the representations of knowledge integration in the efforts of reformist scholars and pioneers. The third chapter deals with some institutional experiences in knowledge integration and analyzes them in some Arab and Islamic countries such as Morocco, Tunisia, Sudan, and Iran. The fourth chapter deals with the applied aspect in some university programs and curricula, in some scientific disciplines such as medicine, economics, and social sciences, and the fifth chapter deals with the most important obstacles to knowledge integration and ways to get rid of them.

I will try to discuss the book's research through its five themes:

1. The philosophy of knowledge integration and its epistemological premises.
2. Representations of cognitive integration in the efforts of reformist scholars and pioneers.
3. Some institutional experiences in knowledge integration and analyzing them in some Arab and Islamic countries.

4. The applied aspect in some university programs and curricula, in some scientific disciplines such as medicine, economics, and social sciences.
5. The most important obstacles to knowledge integration and ways to overcome them.

4.1. The philosophy of knowledge integration and its epistemological premises:

Dr. Fathi Malkawi raises the issue of using the connotations of the term cognitive integration, starting with the encyclopedic scholars who were famous for writing in various sciences, including language, literature, jurisprudence, Qur'anic and Hadith sciences, history, medicine, mathematics, such as Imam Tabari, Ibn Khaldun, Ibn Rushd, Ibn Sina and others, and how the philosophy of cognitive integration developed and the stages it went through, and from its first stages, scholars talked about the integration between science and work or between wisdom and sharia or integration between reason and transmission, then came the efforts of scientists in trying to build integration between principles and theories and their scientific applications, then came the need for integration between physics with mathematics, and biology with chemistry. Then came a stage in which ideas of integration between science and religion, education and teaching, and originality and modernity were introduced(7).

All these ideas served as the basis for crystallizing the concepts of knowledge integration between different sciences and scientific disciplines through knowledge sources and tools.

The unity of knowledge constitutes the logical basis for knowledge integration, which is based on the principle of monotheism in Islam, a principle that can be a remedy for the global issues that the wave of modernity has produced that threaten human life, the most serious of which is the issue of segmentation of science and culture, deconstruction of the complex, and immersion in branches and sub-specialties, which resulted in the reduction of the truth and the lack of a comprehensive vision(8).

One of the causes of this fragmented vision is the duality between scientific and religious sciences as a result of Western scientific excellence and the stage of colonialism, which tried to destroy the Islamic personality and its scientific and cultural sources. This resulted in a civilizational crisis that the Islamic world is still suffering from today.

From the Islamic point of view, the concept of cognitive integration is based on the Islamic cosmic vision(9),(10) that determines the proper understanding of the universe, life and man, which is an all-inclusive view of the world that takes all parts and elements in its comprehensive framework that forms the reference image of human thought and the valuable behavior it produces to achieve a decent life for man and preserve the universe from corruption(11).

In the Islamic perspective, revelation, with its two sources, the Qur'an and the Sunnah, represents the primary source of the methodology of knowledge integration, and then the cosmic existence as a second source of knowledge by dealing with it(12), with its three levels of natural, social and psychological existence(13).

Samir Abu Zeid discusses what modernity has proposed about scientific knowledge as objective and radically neutral knowledge that is not influenced by ideologies and cultures, but the dominance of modern thought on contemporary human scientific thought has produced a duality in Arab and Islamic thought as a result of the clash between what modernity proposes and the axioms of Islamic thought, and therefore this modernity was not neutral(14).

The researcher proposes a solution to this issue by presenting theoretical concepts belonging to the field of philosophy of science that attempt to achieve coherence between the Arab/Islamic worldview and the contemporary Western scientific worldview in a way that guarantees non-contradiction and the two concepts do not need to be identical.

In the researcher's opinion, achieving this goal requires establishing the distinction between the concepts of modern science and contemporary science and then trying to achieve coherence between the two concepts by establishing a historical and evolutionary concept of science; based on coherence in the concept of indeterminism through the active participation of Arab and Muslim specialists in contemporary scientific thought by producing research in the philosophy of science that formulate conceptualizations of indeterminism that achieve the required coherence and contribute to the formulation of the new scientific paradigm, as well as coherence in the concept of mind in terms of recognizing the limitation of human ability to fully understand the world, and that the limitation is matched by the belief in an infinite ability that controls the universe represented by the Creator, and this common concept achieves coherence between the two views(15).

El Hadj Dawak raises the question of the monotheistic existential vision and the epistemological foundation of knowledge integration. This issue is based on the monotheistic epistemological approach as a vision to analyze existence through an integrative understanding that frames the relationship between doctrinal backgrounds and knowledge sources, which goes beyond the issue of flattening consciousness and assimilates every existential given and then acts in individuals to guide, direct, behavior and relationship with the social and natural world(16).

Suleiman Chaouachi raises the issue of cognitive integration in Islamic culture(17), and the attempt of reform pioneers to break free from the backwardness that contributed to the absence of an Islamic cultural approach in education and training based on cognitive integration between religious sciences and contemporary sciences, which was worsened by the methodology of transcription and quotation adopted by some intellectuals in the Islamic world during the modern European renaissance without scrutiny or an approach to Islamic specificity.

The transfer of modern knowledge and its Western environment incubator led to a lack of harmony between it and the Islamic personality, believing that the backwardness of Arabs and Muslims is due to the lack of modern sciences and knowledge, and that transferring and quoting these sciences is the only way to build a modern state and achieve economic renaissance on the model of European countries. Unfortunately, Western culture was transferred with scientific technology, a distant materialistic Western culture formed through ages of conflict between the Church and science and the emergence of ideologies that completely reject religion, and therefore this culture was far from Islamic culture and clashed with it.

We should have transferred the technology without transferring its culture and subjected this transfer to the methodology of knowledge integration and mastery of these sciences in our Arabic language and assimilate and developed it, to achieve the desired Islamic renaissance.

4.2. Representations of cognitive integration in the efforts of reformist scholars and pioneers:

The researcher Abdulaziz Al-Bouchaer raises the issue of cognitive integration of the sciences in Ismail Al-Faruqi(18), He believes that the Islamic study rejects the bifurcation of the humanities and social sciences and makes them special sciences for the nation that deal with people and society. In Al-Faruqi's view, there is no conflict between revelation and reason, contrary to what the West claims because of the clash between reason and the church, and therefore the special sciences for the nation pour into understanding the divine pattern, and what came by transmission can be proven by reason.

The desired knowledge integration, in Al-Faruqi's view, should be based on the principle of the unity of truth derived from the principle of monotheism, and this means that there is a correspondence between the facts of revelation and the facts of reality, and therefore the nature of cosmic laws and divine laws are always under consideration and research in the nature of creation, or in any part of it, because it is unlimited, in constant expansion and in need of further discovery and harnessing.

4.3. Some institutional experiences in knowledge integration and analyzing them in some Arab and Islamic countries:

Muhammad Abu Bakr Ibrahim discusses the contributions of Dr. Abdul Hamid Abu Sulaiman and his experience in reforming university education at the International Islamic University in Malaysia(19), (the founder of the College of Islamic Revelation Knowledge and Humanities), which was based on a combination between the knowledge of revelation, heritage and the humanities, which is known as dual specialization; if the main specialization of any student is the knowledge of revelation and heritage, he must choose a sub-specialization in one of the humanities, but if his main specialization is in one of these sciences, his sub-specialization must be the knowledge of revelation and heritage.

From Abdul Hamid Abu Sulaiman's perspective, the dual specialization policy in this college was required by the philosophy of knowledge integration established by the International Islamic University. The cornerstone of the academic system of this college, which seeks to achieve the unity of Islamic knowledge, reform curricula of thought, and create alternative cultural leadership and professional cadres, is the dual specialization system based on the credit hour system.

The experience of knowledge integration at the university was based on a number of policies referred to in the book, such as: Islamization of modern knowledge, building university curricula, qualifying the university professor to apply the required reform, and language policies (combining Arabic and English in the university lesson).

The second experience is that of the Prince Abdelkader University of Islamic Sciences(20), which worked to achieve knowledge integration on two levels: Between the religious sciences themselves, and the second: Between the religious (Islamic) sciences and contemporary human sciences; that is, combining the sciences of Sharia and other sciences. However, this experience was not completed and faced many difficulties, some of which were related to the teaching of Islamic subjects themselves, which suffer from multiple teaching issues, especially the use of traditional teaching methods, which hindered the process of knowledge integration between them and contemporary human sciences.

4.4. The applied aspect in some university programs and curricula, in some scientific disciplines such as medicine, economics, and social sciences:

The studies presented in the chapters of this section sought to research the applications of the concept of knowledge integration in the field of university programs and curricula, such as what was presented around the

ethical filter in the curricula of modern economics, or the religious control in biological and medical sciences, or the knowledge integration in social sciences, or cognitive integration in the educational system and ways to replace it in Islamic jurisprudence, among others.

In Islamic economics and its need for knowledge integration(21), the study pointed out the most important shortcomings of this experience, such as: The failure to define the identity of Islamic economics, the inadequacy of the sharia science curriculum, the failure to keep pace with theoretical and applied developments in the field of Islamic economics, and weak and rigid teaching methods. Therefore, the study presented a proposed conceptualization for the development of Islamic economics curricula, by determining the concept and meaning, and establishing the ethics of Islamic economics by establishing the values that constitute the system of life in Islam.

With regard to the applications of knowledge integration and university social sciences curricula, one of the studies referred to the content of the crisis of social sciences at the present time, especially in Arab and Islamic countries, trying to develop a conceptualization of sociology based on the Islamic vision, and proposing the following principles that represent a roadmap for Islamic knowledge related to social sciences: Islamization of the curriculum, knowledge integration, and the establishment of values that constitute the system of life in Islam: Islamization of methodology and knowledge integration, classification of knowledge in the light of the Tawhidic vision, and the reformulation of sociology curricula in Arab universities in order to eliminate the intellectual imbalances that sociology suffers from at the level of theory and methodology(22).

In the field of teaching jurisprudence in Islamic universities, the study notes that there is a clear imbalance in the issue of knowledge integration between heritage and reality, and there is also a clear separation between the subject of jurisprudence and the rest of the Sharia sciences such as doctrine, hadith, rational sciences, language sciences, social sciences, natural sciences, comparative studies with international laws, and the study suggests the need to replace knowledge integration and activate its role by realizing the idea of unity and integration of knowledge in the teaching of the subject of jurisprudence, and recognizing the function of jurisprudential knowledge and incorporating it into teaching curricula(23).

4.5. The most important obstacles to knowledge integration and ways to overcome them:

One of the most important obstacles that researchers talked about in the section is the duplication of university education. Imad al-Din Khalil put forward visions to overcome it by reconsidering the issue of the existence of colleges or institutes for Islamic sciences separated from humanities institutes and colleges, and suggests that the subjects or vocabulary of Islamic sciences be present in all colleges and institutes concerned with teaching humanities, to achieve greater cohesion between the purposes of Sharia and other human knowledge (such as administration and economy, law and politics, psychology and sociology, geography and history, language, literature and arts), to reach the Islamic foundation of knowledge, and to deal with all the vocabulary of knowledge in various disciplines through the same Islamic constants.

He also proposes that the institutes and colleges of sharia sciences be concerned with the topics of the aforementioned human knowledge, to enable students of sharia sciences to gain access to contemporary knowledge in order to remove the barriers of isolation and Westernization between sharia and human knowledge, and between it and life, and to develop the cognitive performance of the graduates of these universities and institutes. This would place them - by empowering them with modern knowledge - in the heart of the age, to be able to criticize, compare and scrutinize, communicate the demands of sharia sciences, achieve their objectives in light of the contradictions and frustrations of human knowledge, and contribute effectively in formulating the alternative Islamic civilizational project.

Al-Khawaldeh also sees the need to resolve the issue of duality and activate knowledge integration in university education by unifying the education system and eliminating the manifestations of duplication and monoculture, so that life sciences, for example, are taught to students of sharia sciences, and religious sciences are taught to students of other sciences in order to achieve intellectual openness between professors of sharia sciences and civil sciences(24).

One of the obstacles to achieving knowledge integration is also the nature of the university system in the Islamic world, which is dominated by the nature of communicating knowledge, stuffing information and facts at the expense of creativity, reflection and critical thinking, so achieving knowledge integration necessitates reconsidering the background of the university educational system in the Islamic world and renewing it to achieve knowledge integration in stimulating minds, sharpening minds and urging them to think and innovate(25).

5. CONCLUSION:

In conclusion, it seems that the author was able to provide a valuable summary of the best interventions presented at the conference, making this book an added value in the methodology of knowledge integration, aiming to complete the process of integration ideas between science, religion, education, originality and

contemporaneity.

The methodology of knowledge integration imposes itself as an urgent remedy for the global issues that the wave of modernity has produced that threaten the life of mankind, most notably the idea of disintegration, segmentation, and the duality of sciences, which constituted a civilizational crisis that delayed the Islamic world from progress and harmony with its Islamic components and the sound reference image of human thought based on the Holy Quran and the Sunnah of the Prophet Muhammad.

In order for this methodology to complete its path, I see the need to take into account some recommendations, including:

- The need to adopt the monotheistic epistemological approach as a vision for analyzing existence through an integrative understanding that frames the relationship between doctrinal backgrounds and knowledge sources.
- The need to find a scientific and technical way to confront the issue of the flattening of consciousness and the disruption of knowledge to which individuals are exposed, especially through social media, in a way that contributes to building a sound and integrated Islamic culture.
- Finding an appropriate approach for the transfer of modern knowledge and contemporary technological techniques separated from their incubating Western materialistic culture, and subjecting this transfer to the methodology of knowledge integration and mastery of these sciences in our Arabic language, assimilation and development, in order to achieve the desired Islamic renaissance.
- Reforming university education and university scientific curricula in accordance with the Arab and Islamic personality, especially in the humanities, by including the vocabulary of Islamic sciences in various scientific subjects in general humanitarian, technical and natural sciences in order to achieve the unity of Islamic knowledge, and reforming the curricula of thought.
- Training and forming alternative cultural, leadership, professional and scientific cadres in line with this reform and overcoming the difficulties and traditional methods of teaching.
- The need to reform the nature of the university system in the Islamic world, which is predominantly characterized by the communication of knowledge and the stuffing of information and facts at the expense of creativity, reflection and critical thinking, and to renew it in a way that achieves knowledge integration in stimulating and sharpening minds and urging them to think and create.

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