INTEGRATION OF NAQLI AND AQLI THROUGH NEW MEDICAL CLASSIFICATION OF HADITH FROM SAHIH AL-BUKHARI

Mohd Zohdi Mohd Amin, Adnan Mohamed Yusoff, Saiful Amri[*]
Faculty of Quranic and sunnah Studies, Universiti Sains Islam Malaysia

Abstract
The concept of knowledge integration known as multi-disciplinary or cross-discipline approach such as in the integration of naqli (divine knowledge) and 'aqli (human's reason and thinking). There is so many researchehatirs discover that some of ḥadīth has led the medical science in the last 1400 years ago. Thus it is not impossible there is still ḥadīth were unravelled yet by human. The scientists do not have skills for digging out content of ḥadīth and led to this scientific knowledge cannot be utilized. This is due to the separation of system between 'aqli and naqli. A study was conducted to explore the knowledge of ḥadīth in the medical field and categorized by sub medicine for easy reference by scientists. Qualitative research is conducted on the ḥadīth in Bukhari by using text analysis. As a start, 21 ḥadīth in Book of Ṭībb were elected to the scope of the study. Ḥadīth that related to the field of medicine are classified according to Malaysian Development Research Classification System provided by The Ministry of Science, Technology and Innovation (MOSTI) Malaysia. Ḥadīths are categorized into highly related, medium related and slightly related. The study found a number of highly related is 13, and 8 ḥadīths were medium related with medical covering the field of Health Care System, Industries and Technologies (18%), Pharmacology (15%), Complimentary/Alternative Medicine (11%) Physiology (10%), Clinical Medicine (8%), Health Services Research (8%), Nutrition (7%), Audiology (7%), Nursing Education (5%), Medical Device, Equipment and System (5%), and the rest in Immunology, Medical Biochemistry and Clinical Chemistry, Nursing, Medical Microbiology, Public Health, Environmental and Occupational Health and Safety Research, Pharmaceutical Industry, Dentistry.

Keywords: *Medical Science, Ḥadīth of Bukhari, Integration, Naqli and 'Aqli, MOSTI*

1. INTRODUCTION

The concept of knowledge integration has long practiced by scientist in several fields, it is literally also known as multi-disciplinary or cross-discipline approach. The integration of naqli and 'aqli knowledge refers to an integration between revelation-based knowledge and human-based knowledge. The word 'naqli' is an Arabic word which means a group of knowledge based on revelation by God or also known as the divine knowledge. These divine knowledges are the Qur'ān and the Prophetic Tradition known as ḥadīth. While the word 'Aqli' means human's reason and thinking. It refers to a group of knowledge derived from human sense, experiment or saga[1].

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[1] A. H. al-Ghazali. 2014. Tahafut al-Falasifah. Sulayman Dunya, Dar al-Ma`arif, Misr: Dar al-Ma`arif,pp. 79-81

Barbaur divides the relationship between science and religion into four categories, whether in form of conflict, freedom, interaction and unity.[2] However, the integration effort is generally viewed as a form of conflict but various opinions on the relevance of this integration exist.

2. REVIEW OF LITERATURES DEMONSTRATING THE INTEGRATION OF NAQLI AND 'AQLI

The emergence of intellectual literatures by Muslim scholars demonstrating the Qur'ān and ḥadīth through scientific knowledge can be traced from 9th century AD where Ibn Qutaybah disputed those who rejected the ḥadīth regarding flies by referring to simple scientific explanation[3]. It was later could be traced clearly in the work of al-Mazrī on 11th century AD in his book entitled 'al-Mu'lim bi fawā'id Muslim'[4].

Al-Mazrī broadly discussed the ḥadīth related to the medicine of the Prophet (p.b.u.h.) and made a clear reference to Greek physicians such as Pedanius Dioscorides (died 90AD), and Claudius Galenus (died 130AD), as well as Avicenna (died 1037AD), a famous Muslim physician[5]. This practice of commentary of the ḥadīth continue to grow in later works of ḥadīth scholars such as 'Fatḥ al-Bārī' by Ibn Ḥajar al-Asqalānī [6] and many others.

In 20th century, this colour of literatures has separated form general work related to the Quran and ḥadīth and grow rapidly commenced by the work of a French medical doctor, Maurice Bucaille through his book 'The Bible, The Qur'ān and the Science'. It was followed by several recent Muslim scholars such as Maḥmūd Nazīm al-Nasīmī in his three volumes book regarding the prophetic medical and modern science, namely 'al-Ṭibb al-Nabawī wa al-'Ilm al-Ḥadīth'[7], 'Abd al-Majīd al-Zindanī who is in conjunction with several Western scientists such as Keith L. Moore and Marshall Johnson, in their works regarding embryology from the perspective of the Qur'ān and Sunnah namely 'Ilm al-Ajinnah fī al-Qur'ān wa al-Sunnah'[8]. Zaghloul al-Najjar is currently among of the most prolific Muslim scholars in this field, he had several series of book demonstrating the verses of Qur'ān and ḥadīth from the perspective of modern science such as 'al-I'jāz al-'Ilmī fī al-Sunnah al-Nabawiyyah'[9] and many other books.

Thus, it is believed that the ḥadīth contains many clues to the science that are still unknown and unexplored by human beings [10]. This situation is a tremendous opportunity to meet a new discovery in scientific exploration in the future[11]. A comprehensive review of the ḥadīth collections according to modern science classification can identify clues to new science research that can be carried out to obtain new knowledge. It can also contribute to the welfare of mankind.

3. DEVELOPMENT OF INTEGRATION NAQLI AND 'AQLI IN MALAYSIA

The integration of naqli and 'aqli became one of the nation's agenda when incorporated in the 'Malaysian Education Development Plan 2013-2025'. It is about emphasizing the spiritual aspect of human capital to

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[2] I. G. Barbaur. 1990. Religion in an Age of Science, SCM Press, London.

[3] J. Preston, & N. Epley. 2009. Science and God :An automatic opposition between ultimate explanations. Journal of Exprimental Social Psychology, 45, pp. 238-241.

[4] M. Y. Ismail. 2016. Al-Tafsiral-'Ilmi li al-Ahadith al-Nabawiyyah, University of Jordan.

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[7] M. N. al-Nasīmī. 1991. al-Ṭibb al-nabawī wa-al-'ilm al-ḥadīth, Muassasah al-Risalah, Beirut.

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[9] R. Munirah, S. Amir, & M. Y. Zulkifli. 2012 . Aplikasi Elemen Saintifik Dalam Tafsir Al-Quran: Satu Pengamatan Awal Terhadap Manhaj Zaghlul Al-Najjar Dalam Tafsir Al-Ayah Al-Kawniyyah Fi Al-Quran Al-Karim. In The 2nd Annual International Qur'anic Conference . pp. 127–142).

[10] Al-Ghazali. , 1986 .Ihya' 'Ulum al-Din. Edited by Zayn al-Din Abi al-Fadl 'Abd al-Rahim ibn al Husayn al-'Iraqi. Dar al-Ma'rifah, Bayrut.

[11] N. Anas, E. A. Z. E. Alwi, N. H. Aziz, A. H. C. Ahmat, M. I. A. Razak & A. F. M. Dahan. 2016. Islamisasi & Integrasi Ilmu Dalam Pengajian Islam: Senario Semasa Pengajian Tinggi Negara. Jurnal Sultan Alauddin Sulaiman Shah (JSASS), 3(1) .

generate virtuous balance in the school subjects based on naqli and 'aqli evidences. The plan was launched by Deputy Prime Minister who was also the Minister of Education in January 2014.

The idea of integration has actually been implemented in the school level since quite a long time ago. Starting with the attainment of independence of Malaya in 1957, Islamic education began to be included in the National Education Curriculum by Razak Report 1956, Rahman Talib Statement 1960 and the Education Act 1961[12]. Thus, making an improvement through Curriculum for Primary Schools and followed by new Curriculum in the High School as continuity[13]. At that point, the integration process only in the form of implementation of religious education in the public school curriculum under one roof [14].

Since year 2002 to 2016, ten Residential Integrated Schools were established with the concept of combining the integration of the three streams which comprised of pure science, pure science of religion and science stream technology in the school system[15]. However, this problem seems still to be using the concept of teaching religious education and science under one roof and not more than that. Before Independence Day, the education based on science and religion is offered in two separated institutions [16]. While at the university level, the idea of integration sparked by recommendations of the First World Conference on Muslim Education in 1977. It proposed that the existing education system should be restructured. Curriculum of Islamic studies and modern science should be integrated to form a better education system. As a result, the International Islamic University Malaysia (IIUM) is established and the idea of Islamization of knowledge is introduced [17]. By definition, 'Islamization of knowledge implies supporting the position that solutions to contemporary problems require the synthesis of both Islamic heritage and contemporary knowledge' [18]. There is more to the application of Islamic values in science [19]. Furthermore, there are efforts to carry out integration of naqli and 'aqli knowledge with more comprehensive and in-depth as expected through the establishment of Universiti Sains Islam Malaysia (USIM) in 2000. It aims to restore the excellence of Islamic knowledge and to educate cohesively to produce Islamic scholars. Through the philosophy of 'fusion between science naqli and 'aqli', it is expected to form a brilliant generation and acknowledgeable society[20]. However, the integration of science naqli and 'aqli is yet to show impressive results though 15 years have elapsed from the date of inception. Integration between naqli and 'aqli incarnated in the form of the establishment of academic programs such as the Qur'ān Studies with Multimedia Program as well as Sunnah Studies with Information Management. However, the integration of knowledge in a particular field of knowledge has not been fully accepted until now.

Other universities also introduced some integrated programs such as University of Malaya (APIUM). Nowadays, APIUM has offered program in Islamic studies with science such as Bachelor of Applied Science with Islamic Studies with nine specializations involving the Science and Environmental Management, Information Technology, Biochemistry, Biotechnology, Ecology and Biodiversity,

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[12]Z. A Kadir. 1994. Ke arah amalan dan penghayatan nilai Islam, satu pendekatan bersepadu, dalam pendidikan Islam peranannya dalam pembangunan ummah, Bekas Mahasiswa Islam Timur Tengah, Bangi.

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[20] I. Akhiruddin, M. Y. Adnan, M. Z. M Amin & N. Basir. 2016. Interactive Courseware : Quranic Verses on the Integration of Naqli and Aqli Knowledge, 4(1).

Genetics and Molecular Biology, Microbiology, and Bioinformatics Science Biohealth [21]. University of Sultan Zainal Abidin (UniSZA) also offers Diploma in Islamic Studies with Information Technology, Bachelor of Social Science (Anthropology and Da'wah) and Bachelor of Islamic Studies (Usūl al-Dīn with Counseling) [22].

To conclude, there has been many ways of implementation in Malaysia that have been done in offering academic programs in the form of integration. A study on the international stage just around the idea of integration of science with religion without elaborating about implementation mechanism[23]. Implementation and integration of naqli and 'aqli in the context of the development of academic program involving combination of science and religion courses still be viewed as not achieving the real integration. For Muslims, it is a golden opportunity to jointly explore new knowledge in the field of 'aqli through the instructions of naqli. In the past, the harmony between tradition and science are simply marked with 'Miracles Ḥadīth', but through integration it will be more meaningful. It thus contributes to the welfare of mankind.

4. ISSUES AND CHALLENGES TO IMPLEMENT INTEGRATION OF NAQLI AND 'AQLI

The main problem identified is the existence of knowledge discipline that is different and the absence of a meeting point between both expertises. This situation stems from the dualism national education. Separation of religion from the mainstream education leads to the existence of widening a gap between science and religion.

This separation is actually a waste and detrimental for Muslims and all mankind. It performs isolation of Islamic civilization from education terms, economy and politic [24]. while causing imbalance and bias in the field of knowledge [25].

As a result, scientists are not able to dig up instruction of science that contain in the text of Qur'ān and ḥadīth as they do not master the basic of the knowledge likewise for experts in the field of Qur'ān and ḥadīth. Thus, integration as 'unification between knowledge and Islamic religion are not separate from each other' will not happen [26].

To solve this problem, it is proposed to set up a platform on which can be found on both sides of different disciplines. Through the development of a platform that can be derived from the ḥadīths carried out by scientists even without having skills to the intricacies of the science of ḥadīth. The proposed platform is in the form of index reported in science. For now, it is specialized in the medical field. The business is run by the initiative of a team of researchers from Universiti Sains Islam Malaysia (USIM) through research grants approved No. PPP/GP/FPQS/30/18915.

Previously, Universiti Sains Islam Malaysia (USIM) also conducted a research related to the index verses related to the field of Medicine and Economics through grants approved No. PPP/UCG-0114/FPQS/11714. The research that was initiated in 2014 has reached the end of the study [27].

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[23] N. Anas, E. A. Z. E. Alwi, N. H. Aziz, A. H. C. Ahmat, M. I. A. Razak, & A. F. M. Dahan, Islamisasi & Integrasi Ilmu Dalam Pengajian Islam: Senario Semasa Pengajian Tinggi Negara. Jurnal Sultan Alauddin Sulaiman Shah (JSASS), 3(1) (2016).

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[27] Z. Ibrahim@Musa, A. M. Yusoff, A. T. S. Omar, M. Z. M. Amin, K. A. Mohamad, & A. K. Kauthar. 2016. The Relationship of Quranic Guidance in Muslims Practices with Hormones Cycles, In International Conference on Integration of Naqli and Aqli Knowledge Quran and Sunnah (INAQ2016), Istanbul, Turki.

Using this index, the expertise in the field of 'aqli can refer directly to waḥyu knowledge. In a nutshell, the 'aqli knowledge of the naṣ ḥadīth must be produced in convenience form to be accessed and user friendly for researchers and scientists to unite, enhance or create new knowledge that can transform the country, nation and humanity to a better innovation. Thus, the index will use the term and sub-fields of modern medical science.

5. RESEARCH METHODOLOGY

For the purpose of generating index of ḥadīth with the medical field, a qualitative study was conducted. This textual study involved analysis of the ḥadīth's text in angle of hermeneutic from the text of perspective in the medical field. Thus, the study focused only on the ḥadīth in Ṣaḥīḥ Bukhārī. Since the study is still in infancy, it only shows the results of a study conducted on 20 Ḥadīths from Book of Ṭibb. The study used the approach proposed by Miles and Huberman. It involved four phases[28], namely:

(a) Reduction Of Data, which the screening process by eliminating the text of ḥadīths that is not relevant and related to the field of medicine. Screening is done by experts in the field of ḥadīth.

(b) Data Display, which the data provide a complete of the ḥadīth that pertaining to the field of medicine in accordance with the classification of the medical profession recognized by the Ministry of Science, Technology and Innovation (MOSTI) through 'Malaysia Development Research Classification System'. The text of the ḥadīth were compiled based on the three categories, namely (a) has a direct connection/highly related, (b) have a clear relationship but not yet have scientific evidence/medium related, (c) have a vague relationship/ slightly related. To complete the study at this stage, interviews were conducted to obtain views of the experts of individuals who are directly involved in the medical field. Semi-structured interview was used to enable ongoing study in depth but manageable[29].

(c) Verifying Data, which the data was collected through interviews, workshops and seminars with expertise. The data that had been confirmed by experts was compiled in the form of indexing for easy reference and access by different society.

6. RESULTS

Every ḥadīth were valuated and adjusted according to the classification by MOSTI in Division I - Natural Sciences, Technology and Engineering (Medical and Health Sciences). Through a study of the Book of Ṭibb (medicine) from Ṣahih al-Bukhārī, the following result shows:

Number of frequencies in Book of Ṭibbis 61 times from a number of 21 Ḥadīth. It shows most of it are from sub-field of Health Care System, Industries and Technologies with a total of 11 ḥadīth (18%), followed by sub-field of Pharmacology with total of 9 ḥadīth (15%), then sub-filed of Complimentary/Alternative Medicine with total of 7 ḥadīth (11%) and sub-field of Physiology with total of 6 related ḥadīth (10%).

According to the above percentage, clear connection between the ḥadīth and the modern science can be observed from the Book of Ṭibb (medicine) form Ṣahih al-Bukhārī. Some of them demonstrate issues regarding Clinical Medicine with a total of 5 ḥadīth (8%), Health Services Research (including Bioethics) with a total of 5 ḥadīth (8%), Nutrition (Clinical and Public Health) with a total of 4 ḥadīth (7%), Audiology with a total of 4 ḥadīth (7%), Nursing Education with a total of 3 ḥadīth (5%), Medical Device, Equipment and System with a total of3ḥadīth (5%), Immunology with a total of 2 ḥadīth (3%), Medical Biochemistry and Clinical Chemistry with a total of 2 ḥadīth (3%), Nursing with a total of (3%), Medical Microbiology with a total of 1 ḥadīth (2%), Public Health, Environmental and Occupational Health and

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[28] M. B. Miles, & A.M. Huberman. 1994. Qualitative Data Analysis: An Expanded Sourcebook, 2nd ed., Sage Publications, Newbury Park, CA.

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Safety Research with a total of 1 ḥadīth (2%), Pharmaceutical Industry with a total of 1 ḥadīth (2%), Dentistry with a total of 1 ḥadīth (2%).Other than that, there is part of ḥadīth has related with the various medical field at one time. There is 13 ḥadīths were highly related and the rest of it are medium related. Those hadīth that has a strong relationship is a ḥadīth that has been proved by scientists which have a clear link with the medical field.

Sub-Field Medical　　　Number of Ḥadīth (Muḵẖtaṣar Ṣaḥīḥ al-Būḵẖarī):

Sub-Field Medical	Number of *Hadīth* (Muḵẖtaṣar Ṣaḥīḥ al-Būḵẖarī)
Immunology	1872, 1889
Medical Biochemistry and Clinical Chemistry	1870, 1871
Medical Microbiology	1889
Pharmacology	1870, 1871, 1872, 1874, 1875, 1877, 1878, 1880, 1881
Physiology	1875, 1878, 1880, 1881, 1884, 1886
Clinical Medicine	1874, 1875, 1877, 1878, 1889
Public Health, Environmental and Occupational Health and Safety Research	1869
Nutrition (Clinical and Public Health)	1870, 1871, 1872, 1873
Health Services Research (including Bioethics)	1869, 1872, 1873, 1874, 1875
Health Care System, Industries and Technologies	1869, 1872, 1873, 1876, 1877, 1880, 1881, 1882, 1883, 1887, 1888
Pharmaceutical Industry	1870
Complimentary/Alternative Medicine	1872, 1875, 1877, 1881, 1884, 1886, 1887
Audiology	1875, 1877, 1884, 1886
Dentistry	1874
Nursing	1874, 1887
Nursing Education	1878, 1887, 1880
Medical Device, Equipment and System	1870, 1874, 1875

Figure 1: Relationship Medical and Number of Hadith

7. CONCLUSION

The integration of naqli and 'aqli stand on a firm effort by scholars from different fields of knowledge. Each of them demonstrates the process of integration through current possessed scientific knowledge. Besides it is also a very important agenda by the government of Malaysia as it is embedded in the national education plan. Therefore, it is very important to ensure its continuity by further exploring the ḥadīth in a manner that suits new scientific approach.

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