Cognitive Integration in the Social Sciences Between the Islamic Approach and Positivism: An Analytical Critical Approach

Dr. Makia .G .A. Himat [*]

Abstract:

The scientific debate about cognitive integration in the social sciences is not new in cognitive circles. As different scholars have dealt with this topic from various perspectives, so the current study in this context to discuss the perspective of cognitive integration in the social sciences between Islam and positivism through a critical and analytical approach, and it focuses on certain dimensions that some scholars have argued as imbalances in the system. It discusses this in the light of the Islamic perspective, thus enabling an understanding of the reality of the impact of these imbalances on the effectiveness in facing the reality of contemporary social problems. The study uses comparative methods and adopts the use of qualitative content analysis to obtain data from relevant sources. The study found that (1) the situational social cognitive system lacks important elements that depend on cognitive approaches, (2) there are criticisms of the Islamic approach regarding the integration of sources of knowledge and presenting such

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(∗) Ph.D. Social Work, Associate professor, College of Arts, Humanities & Social Sciences, Department of Sociology, University of Sharjah, UAE.

integration as the only desirable example. Lifestyle, as the origin of human knowledge, lay in existing facts, (3) the exclusion of religion from knowledge, justified by positivism in the name of moral and objective neutrality, resulted in the separation of knowledge from religion, causing the destruction of the environment and social wellbeing.

Key words:

Science , knowledge, Cognitive Integration positivism, Islamic approach, Epistemology.

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التكامل المعرفي في العلوم الاجتماعية بين المنهج الإسلامي والوضعي
(نهج تحليلي – نقدي)

د. مكية جمعة أحمد همت

ملخص:

النقاش العلمي حول التكامل المعرفي في العلوم الاجتماعية ليس جديدًا في الدوائر المعرفية، فقد تناولت مناهج مختلفة هذا الموضوع من وجهات نظر متنوعة، لذلك هدف الدراسة الحالية في هذا السياق، إلى مناقشة منظور التكامل المعرفي في العلوم الاجتماعية بين الإسلام والوضعية، من خلال نهج نقدي وتحليلي، وتركز على أبعاد معينة جادل حولها بعض العلماء باعتبارها اختلالات في النظام المعرفي في المنظور الوضعي. وتزمع أيضًا مناقشة ذلك في ضوء المنظور الإسلامي، مما يتيح فهم حقيقة تأثير هذه الاختلالات على فاعلية العلوم الاجتماعية في مواجهة واقع المشكلات الاجتماعية المعاصرة. تستخدم الدراسة أساليب المقارنة، وتبني استخدام تحليل المحتوى النوعي للحصول على البيانات من المصادر ذات الصلة. وخلصت الدراسة بنتائج أبرزها:–

● هنالك اتفاق بين المنظورين إلى ضرورات التكامل المعرفي على الرغم من اختلاف المنطلقات والغايات والموجهات التي يعتمده كل منظور.

● يفتقد النظام المعرفي الاجتماعي الوضعي عناصر ومرتكزات مهمة استنادًا إلى المقاربات الإبستمولوجية التي تعرض له من قبل الباحثين بدليل المراجعات النقدية التي وجهت له من قبل مدارس فكرية ومعرفية غربية وإسلامية.

● انتقادات المنظور المعرفي الإسلامي استهدفت خلل بناء النظام المعرفي الاجتماعي الوضعي في جانب تكامل مصادر المعرفة لاعتماده فقط على العقل البشري وحواسه بحسبان أن أصل المعرفة الإنسانية متوقفة علي الحقائق السابقة للوجود عند الله سبحانه وتعالى.

● استبعاد المنظور المعرفي الوضعي للدين وقيمه من المعرفة وإقصاؤه من معترك التفكير العلمي تحت مبررات الحياد القيمي والموضوعية، أدى إلى القطيعة بين المعرفة والدين، مما ابتعد بنتائج البحوث العلمية والاكتشافات عن غاياتها في صلاح البشرية وخروجها عن الرشد والهدي واستخدامها في التدمير والهلاك البشري.

الكلمات المفتاحية:

العلم، المعرفة، التكامل المعرفي، الفلسفة الوضعية، المنهج الإسلامي، علم المعرفة

INTRODUCTION

Understanding the nature of cognitive integration, as Nurgaleeva (2015, p 445)pointed out is one of the most important methodological problems of the modern educational theory and practice. Comprehension of the content of this term is connected with different areas of interdisciplinary research,in the most general sense.

Cognitive integration, is a concept that has dominated the cognitive circles, which has sparked widespread debate on the issue of separating knowledge and the effect of this division on the effectiveness and value of researches which is achieved through this knowledge to deal with complex and interrelated contemporary societal problems.

However, it is a concept that has many connotations and interpretations, some may see it at the level of integration of different sciences, whether they are theoretical, practical, natural, humane, legal, or civil knowledge, or the integration of branches from different disciplines in the same field. There are other opinions that deal with the concept of cognitive integration in terms of the necessity of the unity of knowledge, which stems from the unity of existence, the universe and the unity of God the (Creator). This leads to the other dimension of integration, which is the integration of the sources of human knowledge and the sources of divine revelation, while other studies have considered the scientific approach, to classify the sciences and determine their arrangement in order to highlight the mutual relations or the integration of scientific efforts over time, which is the cumulative construction of knowledge and its extension through generations and civilizations.

Most approaches have sought to study cognitive integration in the light of the theory of knowledge. Many scientists and researchers have discussed the issue of the fragmentation of knowledge and the breadth of the specialist division of knowledge and its impact that on the effectiveness of scientific research outcomes in addressing the problems of reality. Specialization in sciences was a trend that had prevailed during a period of contemporary science history in the early 19th century.

For his part, Herbert Schiller (b. 1919–d. 2000) warned of the dangers of isolation in certain scientific and cognitive fields, as it causes the atrophy of knowledge, creating an inability to grasp the renewed complex problems

of today. So, integration is an existential need. Referring to the dangers of the fragmentation of social knowledge, Schiller observes that to impose arbitrary divisions on the educational process is a serious matter and a negative act; the interaction of the different branches of knowledge is therefore essential. (1999, p 21)

In the light of the large number of research conducted on the subject, we can identify two important trends that have emerged recently in order to discuss the importance of cognitive integration: the first approach has been discussed and called for by the World Council for Social Sciences at UNESCO and has appeared in many of its annual reports. The World Council perspective regarding the importance of cognitive integration is that integration oriented sciences are required to meet the complexities of modern-day problems. Such references have appeared in the Council's reports in which cognitive integration is described as the language for the discussion of the ability of science to face the requirements and challenges of reality, to achieve the declared goals of human well-being and to solve mankind's problems through the employment of multi-faceted knowledge – especially bearing in mind the fact that contemporary human issues signify matters that overlap, that are interlinked and complex. The intention is to solve problems, resolve dilemmas and improve the quality of life . World Council for Social Sciences.(1999).

The second approach was adopted by Islamic circles in certain scientific and research institutions. Some Islamic scientists introduced the concept of cognitive integration in order to discuss what they called the crisis of the positivist social cognitive system. Their analysis aims to create the foundations for a deeper approach and to generate philosophical and intellectual perspectives regarding the founding of knowledge. They have highlighted the integrative dimension of knowledge in the need to accommodate the science that has emerged in order to create human well-being in this world and the happiness of mankind in the hereafter. Thus, they have criticized the philosophical perspectives of positivist knowledge and all its implications, whether in relation to undergraduate studies or to trends of scientific research as fields of applications for scientific research methods because these ignore the principle that knowledge stemmed from a divine unity, a unity of universe and creatures and their progress towards the basic goal, which is worshipping Allah.

Many researchers overtimes argue that the importance of critical review for the integrative dimensions of social knowledge is dictated by epistemological considerations, along with the new realities and resulting

incidents and issues in this regard; Mushin (2015, p. 106) notes that, in the process of development of the qualitative and quantitative accumulation of human acquisition of knowledge about nature and society, the need to review many aspects in the cognitive system produced under the positivist materialistic philosophies has emerged, especially in the social sciences. Given the privacy of its subject (man in society), its being distinguished from the subject of natural sciences and, based on this, epistemological consideration, it raises complex theoretical problems. Those problems have been reflected in the practical aspects in the reality of facing problems of contemporary life.

Furthermore, the call for cognitive integration also raises challenges about the identification of other paths for cognitive development accumulated through ages and generations which had been heading towards the stereotypical approach, that knowledge and science developed according to a vertical, upward, linear path until we reached technological inventions and wondrous technologies due to natural sciences. It is time to talk about a horizontal path that allows accumulated knowledge and understanding to move towards overlap, towards interdependence and cognitive integration between the different sciences, and towards the integration of sources of knowledge and tools to accommodate the sources of metaphysical facts arising through discovery along with the integration of theoretical and practical aspects in the practical reality. As well as the integration of moral, spiritual and religious values, scientific and knowledge values should be integrated with the values shared by members of societies according to their attitudes and beliefs; this will result in a balanced world and foster control of the use of achievements and inventions to serve humanity, rather than following the path of destruction experienced by many parts of the world at all levels.

The preception of knowledge should be viewed in terms of the solutions they provide to the problems and dilemmas of humanity, particularly those in regard to the social sciences which are deeply connected with the daily life of individuals, families and communities in accordance with their society's various cultures, beliefs and facts. This requires critical analysis at the level of the philosophical and intellectual perspectives on which the cognitive systems in all societies have previously been founded. This study is considered to be a modest contribution in this regard.

THE PROBLEM AND QUESTIONS

Knowledge is considered one of the central issues in human thought.

The emergence of modern human knowledge was affected by the circumstances of the historical conflict, between theologians and scholars at the beginning of the renaissance of science in Europe, which ended with the exclusion of revelation and religion from the field of knowledge, and this led to the development of the qualitative and quantitative accumulation of different forms, about nature and society, ambiguously with a major defect in the cognitive system in (production and application).

Therefore this study aims to highlight the cgnitive integration issues, which many scholars and researchers interested in cognitive integration have argued about, as the inability of positivist methodology to produce knowledge, based on the use of the human mind only in the perception of facts, besides the elimination of religion and its values, and the elimination of the relativism of morals.

On the basis of this cognitive consideration, which was explained in the above paragraph, the problem of the current study is to discuss the cognitive integration in the social sciences between the Islamic and the positivist perspectives by answering the questions as follows:

- When compared with the Islamic approach, to what extent does the absence of the unity and integration of knowledge sources in the positivist approach affect the nature, value and function of knowledge in society and its effectiveness in dealing with the reality of human problems?

- What are the flaws in both approaches regarding the integration of knowledge into the social cognitive system and what is their impact on educational and professional systems?

- Has the approach of scientists and philosophers to the classification of the sciences and the identification of their ranking contributed to the importance, and identificationof knowledge their scientific and professional status and impact on educational systems, and their standing as professional guidelines in the eyes of society.

- **AIMS & OBJECTIVES:**

The importance of the study lies in the subject discussed: the cognitive integration of the sciences that achieves the necessities for life and that is related to the improvement of the quality of life of societies.

The study deals with cognitive integration from perspectives that have not been formerly addressed in studies conducted in this area. It contributes to the exploration of the scientific approach in the classification of the sciences and the establishing of their ranking by identifying the importance of sciences and their status in academic institutions and in society, especially with regard to social sciences.

BJEICTIVE OF THE STUDY

The objectives of the study are threefold:

- The detection of areas reflecting the absence of cognitive integration in both approaches and the impact of such absence on the importance of social sciences and the status of social professions;
- The contribution to methodological and intellectual approaches with regard to the Islamization of knowledge in the field of social sciences, as these are the areas of the researcher's interest.
- Identify the starting points of the Islamic and positivist perspectives on the subject of cognitive integration in some of its dimensions, with the aim of showing the defects in the positivist cognitive system, about which some scholars have argued

Methodology:

Al-Amiri mentioned in his article (2017) what John Doby T John pointed about that the method of comparison is the method of indirect experience,and that if the researcher is available,phenomena are seen in different places,different times and under different circumstances. This gives the comparison a broad base and abundant material .The best type of comparative analysis is the one that builds on the basis of proving or rejecting hypotheses in several different and disparate civilizations or societies in order to broaden the intellectual course in social organization and in order to reach broader generalizations of the results of the study. Therefore the stady derives from analytical and comparative approach

targets levels of similarities or differences between the variables of the studied phenomenon.

The current study takes levels of analysis and aims to look at the points of difference between the positivist and Islamic perspectives in dealing with the issue of cognitive integration between the social sciences in two important dimensions:

1- The first level is disagreement and agreement, the absence of unity of knowledge and the integration of its sources in the sources of knowledge.

2- The second level is the difference and agreement in the methodology for classifying knowledge and determining its levels among scholars.

On the other hand, the study relies on content analysis to benefit from topics that approach issues of cognitive integration by searching for information on the concepts mentioned in the Holy Qur'an, texts or hadiths and presenting them in an objective, comprehensive and accurate manner to serve the objectives of the research, as many scholars have indicated the value of qualitative approaches Using the content analysis method, Al-Madkhali (199, p. 3) says: "Content analysis aims at an accurate and objective description of what is said about a particular topic to search for information, concepts and facts included in texts, hadiths or images, and to express them clearly, objectively, comprehensive and accurate, and to conclude and bypass just Describing the content and coming out of ideas, and the expressed options have the meanings and connotations involved in them, and making judgments about the content in light of certain criteria, including comparison and investigation.

Discussion and analysis:

- **The concept of cognitive integration and knowledge harmony; An approach for both perspectives: Islamic & Positivist**

The concept of cognitive integration in literature has many definitions such as the integration between human and natural sciences, integration between fields of social sciences and their branches, the integration of sources of knowledge between human effort and the divine source, the cumulative construction of knowledge across civilizations, or the classification of science to show the nature of the relationship between

them. Some scholars suggested the need to recognize the unity of knowledge emanating from the divine unity, which reflects belief in the unity of the universe and the unity of the Creator God.

In his study, Alrashidi (2016,p4) presented some definitions of cognitive integration from an Islamic perspective; "It means the full awareness of the facts related to the divine, the cosmic and human existence, the organization of the universal norms, and the sciences and knowledge it creates, which reflect the beauty of knowledge in linking the parts of that existence and the regularity of its relations according to the guidance of revelation." This concept is reflected in the reality of knowledge when it determines its path, and decides that no fruitful knowledge can exist without being based on the absolute truth of the existence of God.

According to Al Habib (2006), generally, in the realim of contemporary knowledge, the integration of knowledge refers to the knowledge overlap between different human and natural sciences, or between the branches of one field for the optimum functional use of the outputs of scientific research. Terms used to express the meaning of cognitive integration were knowledge bridging and knowledge hybridization .

The contemporary definitions of knowledge include every concrete belief whether coinciding with reality or not. According to this definition; every science is a knowledge but not every kowledge is science (Al Naiem,2003, p. 38).

United Nations Educational, Scientific and Cultural Organization. (UNESCO), the United Nations Organization for Education, Science and Culture defines knowledge as "all known fact that have been subjected to intuition and experience". Zarwagde fines knowledge as "all facts, inferred to in revelation and been subjected to intuition and experience. "(2012, p6)

APPROACHES TO COGNTATIVE INTIGRATION:

Many international symposia on environment, society, future studies and related issues emphasized the importance of cognitive integration in its broadest concept in addressing important issues such as enhancing the quality of life and sustainable development. For this purpose, institutions were established to extrapolate the future by adopting integrated and interactive trends such as energy, industry, population studies, criminology (Alhabib, p, 4).

Based on the above, there are three trends to achieve cognitive integration or unity:

1- The multidisciplinary approach**:**

Knowledge is based on a number of fields or the multiplicity of knowledge related to some phenomenon. The mechanism of multidisciplinary approach is cooperation among specialists in order to deal with a phenomenon.

2- Interdisciplinary approach**:**

Generally, it is the integration or unification of two or more fields in order to solve or explore specific topics or problems, or otherwise the complementary attempts and efforts between two or more fields to solve a or address a particular problem or phenomenon or discovery.

3- The Transdisciplinary Approach**:**

This concept has emerged from the first international conference on interactive and interdisciplinary knowledge in France in 1970 under the auspices of the Organization for Economic Cooperation and Development (OECD). The conference focused on the need for the mobilization of fields of knowledge and disciplines in modern universities.

The term Transdisciplinary is formed of the word (tans) which means passing or crossing through something and the word (disciplinary) means a body of accepted and interconnected branch of major or a field objectively identified and clearly classified "or as defined by the Oxford Dictionary; training of researchers and assistants to communicate and work appropriately based on specific intellectual and moral practices. Thus cognitive integration means "a common approach of axioms for a format of knowledge fields." All definitions of cognitive integration reflect a set of knowledge features that can be summerised as follows:

- The shift from fragmentation to cross-border blurry;

- Transformation from fragmentation to isolationism;

- From the unit at the level of one field to the integrative process;

- From harmony at the level of one field to diversity and hybridization;

- From simplification to complexity;

- From universality in the single field to-in situ applications.

Through these transformations of knowledge, we conclude that the transdisciplinary approach is the deepest dimension of cognitive integration.

It is a process of dissolving assumptions, bases, principles and mechanisms belonging to different fields and disciplines in a single compound formula to solve a problem or to take a decision. Thus, the knowledge structures derived from this process differ in quantity and quality according to the situation and the problem (Habib, p. 14).

▪ The perspective of positivism and its stand with regard to the integration of sources of knowledge:

Starting with a reference to some of the pioneers of positivist philosophy, we begin with the historical context of the idea and roots of positivism, where some point out that the philosophy of science of the English philosopher Francis Bacon (1561-1726) is one of the early ideas to shake the situation was one of the first interested in the new scientific methods of experimental observation and the process of experimentation and extrapolation Of Aristotle's theory of teleological ills. (Robinson & Groves, 2001, p. 57)

In the 18th century, encyclopedic thought developed new mechanisms of analysis based on the interconnection between knowledge and human reality, and this will, in some ways, be represented by San Simon (1760) 1825), the historical and ideological climate in which the situation arose was the atmosphere of France in the nineteenth century, a time full of social and political upheaval known to France, especially in the aftermath of the French Revolution.

The conflict was between the conservative groups of society, which sought to impose on the new society the laws of the old society, and the revolutionary forces whose ideas were ambiguous. Thus, there was a need for a kind of harmony between the ideas of order and progress,. The new situation, as practiced by Saint Simon, is aimed not only at changing the conditions for the production of knowledge, but also at changing the political, institutional and economic system. Hence, the situation represents

a radical shift in the existing political and social system. Unless this shift occurs, it is impossible to talk about a working nation.

The situation, according to Simon, raises questions about what are the new levels of change according to the positivist approach?

The first question is about Achieving justice in its political, and social content, the Second is about Excluding religion from social life.

Simon developed new mechanisms of analysis based on the interrelationship between knowledge and human reality. The theme of religion became his first concern, which is a civilian tool for the enlightened ruling, and plays a role in education, which helps consolidate democratic feelings and achieve basic values. San Simon introduced religions as social and human phenomena that could be analyzed scientifically as the phenomena. Indeed, San Simon approached religion as Ibn Khaldun did in his theory of the circulation of civilizations that arise and then strengthens and then collapses.

Therefore, the positivism has been eliminated from all the sacred constants. Thus, the transition from the theological feudal stage to the scientific industrial stage is a transition from the field of theoretical science to practical applied science. Positivism refuses to recognize the theoretical and practical separations since there is a link between knowledge and non-human reality.

A new, but expansionist, nineteenth-century positivism quo was introduced by the Austrian philosopher Maurice Schleck (1883-1936) and his colleagues Rudolf Carnap, Herbert Vickel, Moore, the owners of the Vienna workshop, who believed that the issues of all human sciences irrationality must be supported by sense and experience. But the logical issues that determine the way people think and keep it from error in thought are the only scientific issues and assets that should not be proved by reason and experience because it is the right way of thinking. The updated logical positivism called for a scientific philosophy whose task is to unify science and to rid the philosophy of all ambiguity and confusion through the analysis of logic in order to paint philosophical thinking with the characteristics of scientific knowledge which are clarity, consistency, accuracy and objectivity. They found the need to distinguish between the clear and mysterious philosophy, and to analyze the external signs existing between the meanings from this way to completely eliminate the false foreign concepts and problems and issues false .

THE LOGICAL POSITIVISM:

A group of philosophers and scientists in mathematics called themselves the Vienna circle, which was formed in 1920 under the leadership of Mortes Schalk - Radolf Carnap - Herbert Feigel-Frederick Wiseman and other philosophers(Frederick Wiseman et al., 1994, p. 22).

The work of the scientific work included the review of problems related to mathematics, natural and social sciences, and in their writings the names of philosophers who were considered by their prominent ancestors, including Hume-Comet Avniaros-Mel (philosophers of the Age of Enlightenment), appeared to be logical because they hoped to benefit from the discoveries of modern logic. They thought that the logical symbolism developed by Freih and Russell would be at their service, but they agreed very much in their thinking with Hume. They divided the two useful issues into two categories: visual issues such as logic, mathematics and realism that required verification and they went on to say that a multiplicity of philosophic conversations that purport to be absolute, many of them are metaphysical judgments, and that the philosophy of the Descartes is to be an identifiable branch of the disposition of metaphysics. "(IG Moore, 1994, pp. 29-30)

Keat's study (2013) indicated some valid dimensions of logical positivism "There is no doubt that realism as a philosophy of science has a long and continuous history to some extent although it may have emerged strongly in times of fundamental theoretical changes. In the history of science, I think that when these changes included the adoption of a new cosmology, and there are different views on the final components of the universe, it is difficult to accept the difference (see Hess 1969, pp. 85-6). In the twentieth century, when the philosophy of science was, in part, a manifestation of epistemology and the metaphysics of logical positivism.

(Keat, 2013, p13)"

In this summary of the roots and the origin of the positive trend, we can refer to the basis of the positive approach as follows:

• Based on observation and determination of the natures of things as they are

• Studying partial facts and elements of phenomena in search of their direct causes

• Believes in the occurrence of phenomena of laws can be detected

• A relative approach to detect scientific laws

• Based on theoretical reflection and absolute research.

• Examines the overall facts in search of the first ills

Auguste-Comte (1798-1857):

Auguste Comment and his contributions to establishing a positivist perspective:

Auguste Comte's contribution on positivism and the opinions it contained in that philosophy coincided with the emergence of the efforts of many scholars and philosophers and their approaches calling for social reform. The concept of reform in the history of philosophy has been linked to human perception and its role in reform efforts, as Positivism was the first modern philosophical school that took a critical stance against Nineteenth century philosophy, it sought to abstract thought away from reality, and sought to get out of metaphysical questions by describing the connection of the phenomena of the universe with each other, far from revelation.

Many contemporary researchers and philosophers have dealt with Comte's views on the religion of humanity, rather than theology and Christianity, and the different opinions that have shaped the features of positivist social knowledge in this regard with disagreement. This philosophy led him to create a new secular religion (The Religion of Humanity) "Scott adds" in his second work (The System of Positivism) [published between 1851 and 1854] his philosophy transformed into a religion specifically designed for inclusion. People… in order to influence the development of society and humanity. Since humanity is not a metaphysical entity, it must be centered in the intellectual world of people and in their emotional and practical lives "(pp. 279 & p. 284).

Many contemporary researchers and philosophers have dealt with Comte's views on the religion of humanity, instead of theology and Christianity, and the various views which formed features of social positivist knowledge. In this regard, in his book *Fifty Sociologists*, Scott says "Comte has created a new philosophy – positivism – which in turn emphasizes the importance of limiting knowledge in what can be observed. This philosophy has led him to create a new secular religion(humanity religion. Scott adds "in his second work (positivism system) [published between 1851 and 1854] his philosophy turned into a religion that is

especially designed for the reunion of people so as to influence the development of society, humanity. Since humanity is not a metaphysical entity, it must be centered onthe intellectual world of people and in their emotional and practical life" (Scott, 2012, p. 279&p 284).

In the same context, Hunke criticized the cognitive positivism arguing that the insistence on keeping positivist materialistic beliefs, which made science and scientific belief a holy religion and insistence that science can reveal everything and that recognizing reality is the absolute and universal truth do not solve the problem. Positivism advocates missed the fact that knowledge depending on this approach does offer part of facts of the overall reality according to what can be obtained by scientific observation. Its uniqueness and distinctness in detecting areas and facts remain limited compared to the overall and absolute facts, so there remain issues in all areas of life that have not been highlighted (1987, p. 312)

Helmy stated that Comte has replaced a revered doctrine which, as the latter claims, had ended with recession due to a doctrine based on proof. Comte believed that positivism would become the origin of a faith based on evidence in the study of phenomena and that such faith would abandon the theological and metaphysical interpretations because it would discover the subjectivity of phenomena to Positivism. Positivism, therefore, would be able to achieve unity of mind, which would lead to the religious and moral harmony of humanity. Comte had dismissed the ethics of Christianity, considering them an obstacle to keeping pace with scientific progress, and denied that ethics have absolute character, admitting "relativity of morality" (2012, p. 2).

Researchers have criticized August Comte for his justification for the emergence of sociology as a historical necessity. This is due to Comte believing that humanity could be transfored into a positivist stage according to his rule of evolution, which is the third stage of the evolution of human thinking. They criticize this belief on the grounds that Comte's position contradicts the reality of mankind and Man's religious nature. Comte's three-stage law gives an idea of his vision for religion; he considered that religious belief is a moment in the historical progress of human thinking that can be superseded. Certain researchers have discussed this topic, wondering how religious belief could be superseded; anthropologists and scholars of religious history insist that religious belief is closely related to human existence. This is emphasized by the famous saying attributed to the Greek historian Plutarch: "I have found cities

without fortresses, and cities without palaces and cities without schools, but there have never been cities without temples." So, how can August Comte's assertion to abandon religious belief in his philosophy, through which he had formed positivist philosophy, be logical? Scientists confirm that religiosity is central in human thought and conscience. Accordingly, scientific thinking should drive mankind towards the affirmation of the existence of Allah and the origin of knowledge, as Allah is the basic source of knowledge as He is the reliable source of certainty and provides facts unidentifiable by the limited human capacity. In this way, social knowledge is the first science that needs to clarify and recognize the facts surrounding human existence in terms of the characteristics of human nature; for instance, those which are difficult to detect according to the views of social positivist approach .

That are the source and tools of knowledge are limited to mankind, despite his limited perception and ability to recognize unseen facts. Philosophers have argued about the capabilities of the human mind and its limitations when learning facts; they answered the question "how", but ended up with the question "why", which is the question of purpose.

Al Tawheed Forum, quotes Newton in a scientific article entitled "Non-religious philosophy", saying "I have interpreted astronomical phenomena and tidal movement by the force of gravity, but I have not identified the cause of gravity itself. The question raised here is based on these confessions by scientists: do the limits of the human mind according to positivism overtake the answer and replace it with the question "what" when understanding phenomena because, as they claim, they did not want to consume their minds in searching metaphysics and tended to describe phenomena by means of each other, not through an interpretation that attributes them to origins and overall causes (2004).[1]

Based on the perspectives of the positivist cognitive approach in its view concerning religion and its banishment from the realms of science and knowledge due to the belief that knowledge and various phenomena must be attributed to social life, unlike the philosophers employing a mental approach who made overall principles ultimately return to the perceptions of society or the collective mind, this limited knowledge in studying perceived reality through experiment and induction.

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1 Al Tawheed Forum For further reading, see http://www.eltwhed.com) .

In the Islamic cognitive approach, researchers and scientists argue that knowledge is one of the central issues in human thought. Sources of knowledge are a basic foundation in knowledge discussions and scientific debate. Researchers and scientists consider that the dependence of Western knowledge, in general – and positivism, in particular – on mankind as the sole hub and source of knowledge is part of the crisis of the cognitive system in the West. Shareefand Al Naiem observed that the "crisis of Western knowledge firstly manifested in limiting knowledge to the world of witness and what is seen and observed such as things, incidents, events and phenomena, abandoning the unseen world, and belief in man and his abilities and the human mind was adopted as the only means, so knowledge has been limited to the seen reality, the sensible that could be subjected to inductive measurement, and experiment. Religious and ethical values had been dismissed (2007, p. 13).

Sharaf Adeen emphasized that the contribution by scientists from the Islamic approach expressed the importance of the integration of sciences, but it also sought hard work according to the Allah's mandate in the reflection and consideration of the methodology at every stage of knowledge production, which was the reflection and translation of the directives of the Quran, which urged thought and consideration. The Quranic discourse has called for universal knowledge through three approaches in order to conclude the underlying facts. Some of them can be subjected to experiment and testing and others can be inducted, including knowledge of certainty that must be believed under the revelation which cannot lie or be subjected to forgery (2009, p. 5).

In his series of articles about the cognitive integration of sciences, Rashidi dealt with its cognitive and methodological conditions. He discussed it in the context of comparing the positivist approach in sources of knowledge which are limited to "mind", "sense" and "experiment" and which are the adopted sources of knowledge in the framework of its Western approach. Revelation represents a major source in the Islamic cognitive approach; it even supersedes the adopted sources of knowledge as it is considered complementary to them or a clarification or guide for them. It also represents a base for connection between partial perception and overall perceptions provided by texts which reflect religion's view of the universe, humankind and the purpose of existence. In addition, the Islamic theory of knowledge does not exclude "intuition" and "spiritual taste" as sources of detection, even at the level of individuals at least (2016,p. 6).

- # The concept of unity of knowledge and cognitive integration: approaching the two perspectives

Scientists have touched on the importance of the unity and consistence of knowledge and the need for systematic reviews of the circulated human knowledge responsible for the production of science, and the importance of considering it in the light of divine unity and the unity of the universe and existence. Hunke referred to this the critical analytical reading of the relationship between science and faith: "now, we have to take into account elements and conditions of learning about nature including multitude, contradiction, unity and difference, however, all this leads to unity of human intellect as an example of divine unity. If this universe is an evidence of divine unity, humankind has to take the path of unity in spite of all differences, comparisons and constraints. Therefore, it is the structure of the wise mind in acquiring knowledge at all its levels which emphasizes unity of human intellectual structure and highlighting it as a unified form of knowledge" (p.95).

Hunke further added that these are the consequences of the age of enlightenment and awareness brought by this kind of duplicitous thought which originated from the Christian, Greek and Kartryzyh religions. These religions have extracted attributes of divinity with all their dimensions related to the physical world including infidelity and atheism, and even uprooted religious values. This has led to the uprooting of values that help to perceive the divine universe leaving nothing more than shallow and superficial reflections tinged with urgency, fear, emptiness and sticking to materialistic rationalism, which led to the dominance of nihilistic philosophy predicted by Nietzsche and caused the crisis which led to the end of that age. The question that arises is: What is the role of modern science in all of this?(p. 310).

There have also been epistemological critical reviews which strongly criticized the positivist approach, including the Frankfurt Critical School which is considered by many researchers as a reaction to the positivism of August Comte. It argues that Positivism was interested in describing phenomena rather than interpreting them, as it links interpretation to metaphysical thinking as well as dismissing the moral dimension in the research process. In his book *The Frankfurt School and Its Critics*, Tom Bottom recited criticism of Positivism for stating its inability to discover the self-interest that contributes to substantive

progress. He attributed this to the inherent failure in its methodological foundations and its failure to establish a strong link between knowledge, on one hand, and the true social processes, on the other. This observation represents a critical approach in another dimension of the crisis of positivist cognition (Bottomore, 2004, p. 10). In the Islamic cognitive approach, monotheism is the starting point of the search for the truth or knowledge in Islamic thought. The existence of Allah, His will and actions are the first foundations on which all objects, knowledge and their systems are constructed. This refers to another dimension of the concept of cognitive integration as a unity of knowledge that constitutes the rationale of its integration, as they are all associated with their single source, Allah, whether revealed to mankind by the common ways of revelation or whether He made it easy for man to discover, develop and acquire them by known adopted research methods. Zarwag argues that this stems from the Muslim mind being originally integrated in its purposes and harmonious in its parts, denies a bilateral nature of revelation, duplication of belief and thought, and the dialectic of religion and world. It does not make a barrier between material and spiritual matters, and does not separate the world from life. So, the Muslim mind freed itself from contradictions which featured positivism. The Muslim approach defines knowledge based on this illustration of the unity of knowledge as: everything illustrated by revelation, sense and experience (2014, p. 1).

This is unlike the UNESCO definition, which is: "any knowledge that has been subjected to sense and experience". This is contradictory to what is expressed by the positivist view of the origin of knowledge, as the positivist school had adopted the principle of separating religion from the world, separating the spiritual from the material. The Church promoted the idea of "render unto Caesar the things which are Caesar's and unto God the things that are God's". So, science and knowledge have grown away from Allah and are dependent on, and even maximize, only the human mind.

Malkawi has studied the parameters of the convergence of unity and the integration of knowledge and considered it as the study of a problematic issue with cognitive and epistemological dimensions. Malkawi observes: "saying that sciences are unified does not negate their integration and vice versa, but using one of the two concepts is related to the method of addressing. Therefore, unity of science is closer to describing the relationship between these sciences at the existential level and thus the addressing takes a theoretical metaphysical trend. On the other hand, integration is closer to describing sciences at the cognitive

(epistemological) level, and then the addressing takes a methodological, scientific and educational trend" (2012,P 2).

In his book "*The Absolute Truth*," Al-husseini wondered how the positivist materialistic philosophies have brought mankind and his thought, belief and knowledge into the jungles of secularism and atheism because those philosophies do not recognize the Oneness of the Creator. He addressed the issue of the search for absolute truth and the crisis of knowledge brought about by positivist materialistic philosophies in his book *The Absolute Truth*. As he says: "philosophy had failed in all ages to identify the Theory of Knowledge or the epistemological crisis of man. The Theory of Knowledge did not lead man to the absolute truth or the purpose of existence and creation let alone recognizing the Creator. Even Christianity and Jewish, like philosophies, have failed to provide alternatives to belief and religion, leading man to turn to intellectual trends and doctrines, particularly secularism and atheism" (1996, p.483).

Al Dagamin discussed aspects of what he described as the crisis of positivist social knowledge, arguing that it has been established under the philosophies of materialism and positivism ,which failed to accommodate the objectives of the higher planes of existence of mankind and the universe. There is also a lack of understanding and a failure to accommodate the realities of the unseen world from divine books and learning about prophets and messengers to acquire knowledge that the human mind cannot reach. "they know the outward of this world's life, but of the hereafter they are absolutely heedless: *(The* Holy *Qur'an*, 5:٢٥٧).

Based on the previous discussion, we can extract justifications for talking about the failure of knowledge and sciences resulting from this contradiction to delight man, spiritually and psychologically, but this has been seen as a cognitive debate and dialogue among researchers. However, this fact does not negate that there are positive trends towards making efforts for intellectual and methodological rapprochements to fill the gaps and to address the imbalance, which is described by some researchers of the field as a cognitive shift introduced by the Islamic approach through the cognitive integration approach, identified by some Muslim socialists as monotheistic knowledge, an Islamic formation of knowledge, or an Islamic rooting of social sciences and Islamism of knowledge. By whatever name it is known, it is an alternative method for positivist and materialistic knowledge. In this context, Abu Alfadl introduces the idea of monotheistic knowledge through her intellectual, epistemological and methodological

approaches. Here, Abu Alfadl quotes Saleh stating that: "the civilized intellectual project necessarily starts with the intellectual project which in turn starts with the cognitive level. Monotheistic knowledge combines basic rules and values brought by monotheistic religions. The most important characteristic of monotheistic cognitive thesis is that awareness of its rules, principles and values performs necessary functions for production of knowledge. It also exceeds philosophical perspectives on which positivistic materialistic knowledge of existence based including rejection of religious truth and faith and materialistic theory of existence as cognitive rules. It therefore represents the opposite and alternative knowledge of positivistic materialistic knowledge provided by the West" (2011,p. 266)

Highlighting the aspect of the unity of cognitive integration places other issues at the center of cognitive dialogue, issues associated with this aspect of the parameters of cognitive integration. It is the issues of recognizing the Oneness of Allah and the direct relationship of such recognition with the unity of existence and objects, and their requirements as known objectives imposed by the Creator, Almighty Allah. To acknowledge monotheism, it is required to act in accordance with the terms of monotheism and to learn the objectives of human existence and act accordingly, pushing knowledge in its sources, goals, purposes, nature and objectives towards the interpretation of this overall vision. This is reflected in the produced sciences and their applications of the output of scientific research, which sciences and output are also directed according to moral and ethical controls which protect them from falling victim to human fancies to give them the illusion of power and control over the universe based on the ability of the mind and the power of science and knowledge. Through such a philosophy and vision, the cognitive system which excluded religion and its values from the movement of scientific development was built and resulted in turning mankind into both the purpose and the means of existence. Bu Shair observes: "reference of values in Western positivistic philosophy was built on excluding metaphysics as they claim which is in fact exclusion of the whole religion as it sought to build knowledge on empirical and logical basis". Here, he cites Ludwig Wittgenstein (1889–1951):"everything in the world is as it is, occurs as it does, it has no value. Whatever happens, it is accidental, so there cannot be moral issues because issues cannot express what is higher. It is clear that ethics cannot be expressed" (Bu Shair, 2014,p.333- 334)

Thus, we note that such views by philosophers have formed the Western vision and its thesis and principles. It adopts a negative attitude towards values, raising questions over their feasibility in the age of science in two different trends. The first trend expresses the vision and philosophy of Enlightenment scientists and the subsequent eras that relied entirely on appreciating science and made it an alternative to religions and their values. The second trend is that of the scientists and researchers who raised the same question over the feasibility of values in the age of science, deploring the estrangement between them because it has led to the comprehensive global crises which have become a threat to the future of humanity: the predominance of the new technological presence has raised concerns due to its tendency to use force and subversion .

- **The scientific approach to the classification of sciences, its relationship with cognitive integration and its impact on the reality of social sciences**

We can also seek a further element of cognitive integration by considering the method followed by scientists and philosophers to classify sciences, especially when the classification of sciences is closely related to the scientific method. Classification aims to illustrate the limits of sciences and knowledge and their interrelationship. In his study entitled "Muslim scientists' classification of sciences", Mousa suggests that the term "classification" has two meanings: a logical meaning which is the process of the mind through which similarity or unity can be recognized, and a scientific meaning which is the process of ordering actual objects to represent abstract order. It is clear, therefore, that the philosophical order system is a concept of human knowledge that is introduced to explain and illustrate relationships between parts of knowledge. This concept is true for the first meaning, the logical meaning. The second meaning is intended for the arrangement of sciences in general and in particular. Alafarabi, 339 AH, noted this meaning as it appears in the introduction of his book *Calculation of Sciences*. He states: "we meant to calculate known sciences one by one, defining the whole of what each of them includes and parts of others included and the whole of each part" (1985, p. 1).

The large number of Muslim scientists who were interested in the classification of the sciences suggests that the classification of the sciences is one of the important issues for philosophers and scientists in order to organize their intellectual structure and views. Authors of encyclopedias also need such a classification in order to write down sciences for the

benefit of others. On the other hand, it shows a unity required by the human mind, as science was one at the beginning of history and Greek philosophy, a term that includes a range of human knowledge, both theoretical and scientific. People such as Pythagoras called themselves philosophers; others, such as Plato and Aristotle, had great knowledge concerning the science of their time. Accordingly, the correct classification of human knowledge helps to show the unity of science. It also gives us the necessary awareness of how to divide it into independent sections and how these sections are close to or far from each other. Although many centuries have passed, the classification of science is still necessary in order to write various encyclopedias. Note that the Greeks were the first to be interested in the classification of science based on the views of Aristotelians in this regard. Following the expansion of science and its branches, statistics appeared and then the classification of science.

- **AUGUST COMTE'S CLASSIFICATION OF SCIENCE**

Researchers who studied August Comte's work suggested that his classification of science depended on the gradation of science according to complexity, modernity, importance and degree of generality, so his classification evolved as follows: Mathematics, Astronomy, Physics, Chemistry, Biology and, finally, Sociology. He called them the "basic sciences" and every science is dependent on this sequence. In this context, the importance and difficulty of sociology emerges, as it is the most complex science in terms of its dependence on all the preceding sciences in the sequence (Hatim, 2010, p. 5).

In his book *The Formative Epistemology of Science,* Waqidi referred the criticism and views of Piagi on classification adopted by some sociologists, describing it as linear classification between sciences and considering it one of the reasons for a lack of dialectic perception of the actual relationship between sciences that have mutual influence. Piagi justified the vertical classification of sciences as focusing on describing an external structural relationship while the correct view is that the relationship between the sciences should be circular so as to show their mutual influence. Piagi considered the dialectical relationship with mutual influence as very important in social sciences because the theme is related to the study of the reactions of man as a living being interacting with his surroundings. On the other hand, they are sciences that are related to manifestations of adjustment and adaptation, which link man to his surroundings (such as the relationship between psychology and sociology,

where there is a transition from psychological interpretation to social interpretation, which means a transition from considering the behavior of the ego to the behavior of "we"). It is necessary to highlight the importance of linking psychological and social analysis, which represents the psychological and social conditions of human action. Consider the problems of socialization as an example, with the model of young people's delinquency. This is considered a social problem but, in the context of analysis, there is a need to refer to the developmental psychology which interprets how processes and concepts are shaped in children. We cannot ignore the role of adults in the social environment that affects a child's growth and development, both emotional and mental. So, there is a need for both psychological and social interpretation to understand the behavior of individuals and groups. (2010, p. 10)

The classification of sciences by August Comte places sociology in an advanced rank and makes it one of the important sciences. Comte is considered one of the pioneers of sociology and philosopher whose ideas have largely contributed to the formulation of the status of sociology in Arab societies, academically and professionally.

Bikary referred to one aspect of the approach of Muslim philosophers. He remarks that the "arrangement of sciences termed as classification of sciences was not a coincidence or absurd, but rather its origin ranged between bilateralism, traditionalism and creativity". This division also follows Greek philosophers such as Aristotle and Plato in their distinction of theoretical and practical knowledge. In addition, we find another criterion to classify science by Muslim philosophers mainly based on the concept of rooting where religion can impose its presence, as it often described many sciences as beneficial and it also considers some sciences as young. This is what Ibn Khaldoun dealt with in his book (AlMuqaddimah)as"the principle of approbation and condemnation was strongly present" (2010, p. 2).

We cite classification by IbnKhaldoun as an example of classification by Muslim scientists. IbnKhaldoun is considered one of the founders of social sciences. He believed that the criteria for classification should be according to mental and transitional knowledge. The mental sciences are wisdom and philosophy, which man reaches through his thought, and the transitional are religious sciences. So, we find that Ibn Khaldoun believed that sciences fall within legitimacies and the rest are in

line with wisdom and philosophy in order to distinguish the good from the bad.

The classification of sciences and the determination of their ranking in the real world, and the opportunity to find connections between the branches of science, entails more than determining interdependence; it extends to the fact of issues of concern for these sciences, which means that it reflects the association of realities of existence and phenomena of the universe and the correlation between them at this level.

Findings and Conclusion

We review the results of the study in relation to the questions that have been raised concerning the perspectives of cognitive integration in light of the analytical critical discussion in the two approaches.

▪ **How does the lack of cognitive integration in the parameters of sources of knowledge affect social sciences and their effectiveness?**

Many epistemological criticisms targeting positivist social knowledge have suggested that it has limited sources of knowledge relating to sensory experience. August Comte, founder of positivist social knowledge, was committed to the belief that positivist sciences would be the origin of proof-based faith. Comte excluded the ethics of Christianity from his cognitive philosophy, as he believed that they were an obstacle to scientific progress. This is considered one of the problems related to positivist knowledge which created a rift between religion and science.

Reviewing aspects of criticisms by scientists and researchers of the positivist approach in constructing positivist cognitive system, it is clear that it largely deals with two major issues: the exclusion of religion and religious belief from scientific thinking, and the limited nature of scientific knowledge and its sources.

The first issue relates to the exclusion of religion and religious belief from scientific thinking and the calling for a new religion of humanity, which made the relationship between knowledge and values dialectical. It removed science from religious and spiritual values, which the theory of knowledge sees as a basic issue related to the determination of the value of knowledge and its relationship with human life, and its association with their concerns and issues. Researchers argued about the dialectical relationship between values and knowledge. Mustafa criticized positivist knowledge in constructing knowledge, determining cognitive

philosophy as offering a qualified cognitive model to be the vital starting point for the movement of thought and philosophy and to be the organizer of values and practice. She showed reservations about the so-called "moral neutrality", which means the liberation of scientific research procedures from value provisions. She believes that values in science provide a driving and guiding force (Mustafa, 2010, p.19).

This relates to Hunke's praise of the Islamic approach to knowledge during the early ages of renaissance in Muslim society, as cognitive integration was achieved through synchronization and the overlapping of sayings and actions. She remarks: "application of science was the commandment of first hours for Muslims. This approach endured and maintained its development and prosperity as the motive for the establishment of the Islamic civilization which covered all areas. This matched the essence of the march of the Muslim Arab intellect and mind; it was even its the engine" (p. 140).

Alsamady agreed with this view in his study on new reflections on the relationship between knowledge and values. He observed: "the gap between knowledge and values leads to employing the results of scientific research in destruction as ways of their acquisition, learning and functioning are related to their reflections on behavior" (2006,p13).

The second issue concerns limited scientific knowledge and scientific sources and the fact that formulation depends solely on the observed part of the universe, which does not express the whole truth. Researchers and critics of positivist knowledge have disagreed with this because it does not lead to a knowledge that produces sciences able to control the universe and its resources in order to manage life's affairs; this represents only one aspect of the function. Instead, it is a knowledge that ignores knowledge of the Creator and His will, and knowledge of the metaphysical facts that cannot be obtained without knowledge of Allah.

Thus, we conclude that the positivist social approach has deprived knowledge of religious values and moral directives and has claimed neutrality and objectivity. This is considered to be part of the imbalance in the construction of the cognitive system, especially considering that social knowledge is concerned with human life and observing and interpreting social phenomena which cannot be separated from the cultural, moral and ideological contexts of human existence in any society.

Islamic Scientists emphasize that the underlying initial philosophy behind cognitive integration in general, and the parameters of its source in particular, are activating a principle of moderation brought by Islam, and then taking into account the integration of constituent elements of human existence. Monotheism considers sciences and knowledge in the unity of their objectives and complementary to their sources, which are revelation and the universe, as well as the importance of their integration in the employment of their outcomes to serve to resolve humanity's problems and issues.

- **How far does the relationship between unity of knowledge and integration have an impact on the ability of sciences and their practical function?**

We answer the second question in the context of the views and trends concerning the unity of knowledge, summarizing the views and criticism of researchers of the cognitive system in positivism. These criticisms include the lack of a comprehensive vision of the entire truth of the Creator and the universe which, in turn, leads to seeing divine unity and the unity of existence, the knowledge derived and the recognition of a real link between objects. This creates consistency and coherence between the elements of the universe. The problem with positivist philosophy and the resultant positivist knowledge is that nature and the observed part of the universe are considered to be the real existence, which is a denial of matters beyond the known universe, such as revelation and miracles or any other matter that may contradict the rules of nature. The consequences of this problem are an imbalance that relates to the positivist knowledge system in many ways; First, existential problems: the positivist knowledge system assumes a separate existence of the human self, standing alone in the real world. The objects, events and phenomena of the universe are controlled by strict rules of nature. The generality related to this is that it is supposed to be independent of time and context. Second, there are cognitive issues: it is assumed that the researcher is independent and that there is an underlying objectivity concerning the subjects of the study; that is, the researcher automatically abandons any values or other biases. Third, there are methodological issues: it is assumed that questions and assumptions that are the subjects of the study are tested practically under conditions of strict experimental control. The question here concerns whether there is a change or modification in assumptions. Such questions led successive schools under the approach of modern positivist philosophy to work on modifications to the positivist knowledge system in order to re-

draft post-positivism schools and Critical Dialecticalism, and others (Bu Shair.p. 314–315).

- **How is the interpretation of the scientific approach to the classification of science reflects knwolege integration?**

It is clear from reviewing the scientific approach to the classification of sciences that there are variation and differences among them in classification at the levels considered by the different views. As we have seen in the classification of sciences by August Comte, he was interested in arranging the dependency of sciences, which meant that every science was dependent on the one that preceded it in the ranking sequence. The importance of each science comes about according to its complexity and simplicity, and is based on the phenomena it studies.

Researchers of the Islamic approach considered the approach of Muslim philosophers and scientists, and observed that they adopted a balanced approach to the classification of sciences. This approach has characteristics described by some as being logical in arrangement, internal consistency, sequence of importance, relevance of content and their integration in terms of their dependence on each other and the unity of their direction in serving Islamic religious reality. However, what we have witnessed in most recent times in the reality of the application of science or research production is merely a drifting into the consumption of Western sciences and the employment of positivist social sciences. This has occurred despite the contradictions in its premises and philosophy – and its intellectual reality, belief and cultural demands and social sciences, in particular – which are characterized by privacy due to their relation with man and society. Kurdi (1998, p. 33) says: "the structure of social science interferes with the structure and systems of society (economy, politics, religion, culture etc.", as it represents a non-stop flow due to its adherence to the daily movement of life because it descends from the structure of the community which one of its most important elements.

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