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Research Article

Islamic Scientific Research: Its Importance in Serving Society and Mechanisms for its Integration

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Abstract. This research explores the effective integration of scientific, research into community service, emphasizing how Islamic scholarship can significantly enhance societal well-being. The study combines Islamic teachings with contemporary sciences such as psychology, technology, and environmental studies to address urgent societal issues. Utilizing a comprehensive mixed-methods approach, it assesses the impact of interdisciplinary research in real-world applications, demonstrating the pivotal role of combining traditional knowledge with modern scientific inquiry. Key findings highlight the importance of collaboration across different disciplines and the enhancement of community services through innovative research strategies. The study further argues for the advancement of knowledge by building on previous scholarly work, advocating for a dynamic

rather than static approach to academic research. It underscores the necessity of ongoing academic dialogue and practical application to foster a society that values both tradition and innovation. Recommendations call for increased support for interdisciplinary research initiatives and the establishment of more platforms for collaboration between Islamic scholars and scientists from various fields to foster a holistic approach to addressing contemporary challenges.

Keywords : Interdisciplinary Research, Community Service, Islamic Scholarship, Innovation, Collaboration.

INTRODUCTION

There is no doubt that scientific research plays a significant role in transforming societies, as it is based on creating and correcting knowledge and then disseminating it. All of this leads to the formation of a society that interacts with science and benefits from its results. For this reason, all countries seeking progress and development strive to create a knowledge society.

Countries have competed to develop scientific research and advance it, allocating substantial budgets for this purpose to meet the aspirations of their peoples and achieve their well-being. At the same time, they prove their presence in a developed world where new events occur that require appropriate study based on the nature of these events and the conditions they are undergoing, and the states of the international communities... It goes without saying that societies are no longer confined within geographical borders; instead, they have opened up to the entire world, have interactions among themselves, and are affected by events happening in the farthest corners of the world.

According to a study by J. Appleberry, knowledge doubled for the first time in the year 1750 since the beginning of the Christian era, then doubled every 150 years, then every 50 years, until it began to double every five years. It is estimated that by 2020, it will double every 73 days (Bruner: 2000:93). This estimation was during the researcher's time; how much more has knowledge advanced by now?! In other words, if he were to examine current advanced studies, he would state that development is occurring much faster than he had predicted. This means that knowledge is in constant evolution, and those who follow it realize that it is a powerful means to identify and correct scientific errors, not just stopping at the theoretical aspect but also caring about the critical side to reach self-criticism (García:2001:1:6:20).

On this basis, in our societies that aim to achieve social, economic, and political advancement while preserving Islamic identity and high morals, it behooves us to strive to achieve this, each according to his capabilities.

The field of scientific research has tremendous potential to uplift the state, and Islamic studies are fields that cannot be dispensed with, as they form an integral

part of the identity of the Islamic world. Therefore, it should have a strong presence in this construction, and be more integrated into its surroundings because the issues are renewed, requiring study and research for the benefit of society.

Based on the above, I preferred to study this topic, covering its aspects, highlighting the expected aspects of participation from it, and how to activate it so that it plays an effective role in social development. This is under the title: 'Islamic Scientific Research: Its Importance in Serving Society, and Mechanisms for Integrating it into Society,' structured into an introduction, two chapters, and a conclusion. The first chapter studies the importance of Islamic scientific research in serving society. The second chapter deals with the mechanisms of integrating Islamic scientific research in serving society.

Importance of the Topic

The significance of this research lies in its potential to influence societal progress through informed and ethically grounded scientific inquiries. It underscores the necessity of integrating Islamic values into the broader scientific discourse to address unique societal needs while preserving cultural integrity.

Problematic

Islamic scientific research has historically contributed significantly to the broader spectrum of global knowledge. However, in contemporary settings, it faces numerous challenges that could potentially hinder its effective integration and application within society. This research proposes to explore several critical questions:

Relevance and Adaptation: How can Islamic scientific research adapt to the fast-paced evolution of global scientific inquiry while remaining true to its ethical and philosophical roots?

Integration with Modern Science: What are the systemic and ideological barriers that Islamic scientific research faces in its integration with global scientific practices? How do these barriers affect its acceptance and utility both within Islamic societies and in the global scientific community?

Cultural Identity and Scientific Innovation: As Islamic countries navigate the balance between innovation and tradition, what strategies can be employed to foster scientific research that both advances technological and scientific frontiers and preserves cultural and religious identity?

The goal of this research is not only to address these questions but also to propose actionable strategies that could lead to more effective integration of Islamic scientific research into the global scientific community, enhancing its impact on societal development.

METHODOLOGY

The approach is analytical and integrative, aiming to combine theoretical insights with practical applications. The text suggests a structured examination of the topic divided into an introduction, two main sections, and a conclusion, focusing on the importance and mechanisms of integrating Islamic scientific research into societal development.

Section 1: The Importance of Islamic Scientific Research in Serving Society

Scientific research should play its role in serving society, which is why it receives significant attention and substantial funding in advanced countries due to their awareness of its crucial role. Today, more than ever, a nation's wealth or poverty is measured by the level of its scientific research. However, the paradox we observe is that most university professors who hold the title of "researcher" do not link their research to the local context, meaning they do not focus on studying societal issues. Instead, their work remains limited to theoretical aspects that show no impact on the society they live in or the practical benefits it could gain (Dkir: 1998: October 5-9).

There is no doubt that Islamic societies expect many things from Islamic scientific research, as it addresses their issues from an Islamic perspective. Islam is the fundamental pillar of society, so it is natural for it to concern itself with Islam's stance on local and global matters. Additionally, there is a need to elevate the Islamic knowledge level through various means, communicate with others—Muslims and non-Muslims alike—without violating Shariah, and convey the message of Islam in a suitable manner, positively influencing others.

Given that Islamic and Arab countries host people from various nationalities for work, representation, investment, study, or tourism, each with their customs, traditions, and religions, we realize some of the pressing issues Islamic societies face concerning how to deal with this diversity. Moreover, the emergence of deviant behavior in our societies due to intellectual and doctrinal deviations that have misled some young people by certain groups necessitates studying this situation and addressing it wisely through dialogue and direct engagement with this group.

In examining Moroccan society, for instance, we find a segment living abroad in Western or Arab countries, some holding dual citizenship or born outside Morocco. These individuals need our understanding of their conditions, communication, and understanding of their circumstances, particularly in the religious aspect and the practice of religion. It is crucial to raise awareness about the connection between Islam and scientific knowledge, collaborate with other scientific, social, economic, and psychological entities to study societal issues, and seek appropriate solutions. Additionally, the influx of tourists to Moroccan cities for various reasons requires research into issues that benefit them by disseminating and correcting Islamic knowledge, especially in the wake of the spread of Islamophobia.

Islamic studies departments and faculties of Shariah and Usul al-Din should play an active role in this regard. It is also beneficial to highlight the experience of the Faculty of Usul al-Din in Tetouan, which has formed partnerships with foreign universities and centers to open up to others, communicate effectively, and host students for three months from Russia starting July 2016, through a partnership with the Arab Cultural Center in the field of civilization (Tetouan Press: July:14:2016).

Furthermore, the entry of certain writings into the Moroccan market that distort the image of Islam needs to be addressed, such as the works of engineer Muhammad Shahrour, who attacks the Sunnah and misinterprets the Quranic rulings, spreading baseless claims despite his lack of expertise in Shariah sciences. Similarly, Dr. Muhammad Talbi, president of the International Quranic Association, who passed away this year, published corrupt opinions attributed to Islam and attacked the Sunnah, even claiming that alcohol is permissible according to the Quran and that sexual relations between young people outside marriage are permissible if consensual. These deviations require clarification to serve society.

Additionally, the internet and youth interaction with its content, which includes both good and bad, affect them. This requires awareness and intelligent handling before it worsens among the youth. It is noted that youth activity on social media surpasses that of institutions, necessitating that institutions wisely utilize social media to communicate with the youth, answer their questions, correct misconceptions, and provide Islamic knowledge, which serves science and the message of Islam. Otherwise, others will target the Islamic nation, spreading their agenda to corrupt the youth's beliefs and lead them astray, resulting in religious extremism due to their reliance on non-scholarly sources for understanding. We should not overlook that current knowledge platforms are controlled by others, with millions of users on platforms like Facebook, LinkedIn, and Google. These platforms create, monitor, and evaluate knowledge, generating substantial profits while the Islamic world remains dependent on or outside these platforms.

We also notice the absence of Arab scientific platforms like Google and others. Recently, however, a platform named "ARID" has emerged, aiming to create a network for Arabic-speaking researchers worldwide, fostering a collaborative scientific environment that serves the international community. This platform, adopted by the University of Malaya in Malaysia, allows individuals to create their own profile pages, featuring their CVs and all related scientific activities, facilitating communication in the field of scientific research. However, it remains a fledgling platform, having found its place in a non-Arab country, while Arab countries have neglected to create such platforms. Highlighting this issue may encourage governments to strive to establish platforms aimed at disseminating robust Islamic knowledge, exchanging expertise, and promoting scientific collaboration, all of which benefit societies. Additionally, the owners of these platforms could gain

significant financial returns depending on their reach. The following table illustrates the revenue of these platforms between 2020 and 2023:

Table 1. Social Network Ad Revenues Worldwide, by Company, 2020-2023

	2020	2021	2022	2023
Social Network ad Revenues (Billions \$)				
Facebook	85.96	117.92	116.61	116.6
Instagram (Meta Investor Relations)	24.00	47.60	51.40	54.2
TikTok (Business of Apps TikTok Report).	4.00	11.20	18.30	23.6
X (Twitter) (Twitter Inc Annual Reports)	3.72	5.08	5.20	4.4
LinkedIn (LinkedIn Business Highlights from Microsoft's FY23 Q4 Earnings).	8.10	10.30	13.80	15.0
Total Social Network ad Spending	125.78	192.10	206.31	213.8

On this basis, we should move beyond narrow thinking and take advantage of contemporary technological advancements to serve the world, not just a limited society within a particular country. Humanity needs what benefits it, and the Islamic nation is required to convey the luminous face of the Islamic message, correct its image, and fulfill the obligation of delivering the Islamic message, which remains the responsibility of Muslims. This call to Islam should be conducted in the best manner, as presenting the truth in a golden platter finds acceptance, while presenting it in a poisoned platter meets rejection.

The issues concerning Islamic societies are not limited to matters of purity but encompass all aspects of life, including individual and collective well-being in areas such as health, economy, interaction with others, education, and more, benefiting both Muslims and non-Muslims. In this context, we can establish university programs and conduct interdisciplinary academic research that brings together multiple specializations to serve a single topic. For example, programs related to the Sunnah and medicine, and agreements with entities interested in laboratory analyses, alternative medicine, psychotherapy, media, and others. This requires us to research and scrutinize our Islamic heritage, as what is based on the Quran, Sunnah, and the efforts of Muslims in this field is preferable to relying on foreign thought that may clash with religious constants. This does not mean we should not benefit from the contributions of other nations, but it is essential that we have a presence and an opinion on the issues at hand, not merely follow others.

In Qatar for example, the statistics non-Qatari residents (2024) coming in at 88.4% of the population and Qatari at only 11.6% of the population.

The official language of Qatar is Arabic, but English is prevalent in use as a second language.

The religious spread of the population residing in Qatar is split at roughly 67.7% Muslim, Christians at 13.8%, Hindu at 13.8%, Buddhist with 3.1%, folk religion <.1%, Jewish faiths at <.1%, other faiths 0.7%, and unaffiliated at only 0.9% of the population (Qatar Population 2024 (Live) (worldpopulationreview.com)).

With the movement and migration of individuals, understanding the other has become essential to achieve effective communication. Therefore, conducting research to understand others, their beliefs, and the backgrounds they come from facilitates knowing how to interact with them and the best ways to engage in dialogue effectively.

Looking at schooling in Qatar for the academic year 2021-2022, as shown in the following figure, we can observe the percentage of non-Qatari students in schools, which necessarily means their interaction with Qatari students. Everyone has their own background, which requires understanding the other to ensure effective communication and avoid conflicts. The table below illustrates their percentages by nationality and gender in both private and independent schools:

Table 2: Students by nationality and gender, type of education 2021-2022

	Public schools	%	Private schools	%
Qatari, Male	30237	23.95%	23725	11.85%
Qatari, Female	34765	27.54%	17092	8.54%
Non-Qatari, Male	30390	24.07%	82496	41.19%
Non-Qatari, Female	30864	24.44%	76928	38.42%
Total	126256		200241	

(edu.gov.qa)

In public schools, the distribution of students is roughly equal among all categories, reflecting a balanced gender and nationality mix.

In private schools, there is a significant majority of non-Qatari students (about 79.61%), which greatly exceeds the number of Qatari students (20.39%). Moreover, private schools have a higher proportion of male students compared to female students, especially among non-Qataris.

It is also possible to consult the statistics provided in the right of teachers at the primary, preparatory and secondary levels to find out their proportions at the level of nationality and gender in the year mentioned, which shows that isolation is inconceivable among them, and that communication imposes itself on everyone, as is clear in the table below:

Table 3. Students by nationality, gender, and the educational level 2021-2022

	Public schools				Private schools			
	Total	Mixed	Girls	Boys	Total	Mixed	Girls	Boys
Pre-Primary (Kindergarten)	68	10	30	28	258	251	5	2
Primary	114	4	55	55	207	192	8	7
Preparatory	67	-	33	34	142	128	8	6
Secondary	70	-	35	35	117	103	7	7
Overall Total	319	14	153	152	724	674	28	22

(edu.gov.qa)

Moving to higher education levels, we find that Qatar hosts students of various nationalities in its universities, studying side by side, both Muslims and non-Muslims. Therefore, one of the expectations from Islamic scientific research in the Qatari community is to address this situation by clarifying the boundaries of relationships between Muslims and non-Muslims, males and females, and the behaviors that may arise from non-Muslims. It also involves how to protect the Muslim community legislatively and intellectually, so that the youth do not fall prey to non-Islamic customs. This issue becomes more pressing when sending students abroad to non-Islamic countries for studies, as they need to know what is required of them religiously in a foreign land to avoid falling into deviant or misguided opinions. Pre-departure training could be beneficial.

Understanding the nature of dialogue between different parties with varying backgrounds necessitates research in this field, equipping the youth with sufficient knowledge to accept others while preserving Islamic identity. Islamic research that establishes this framework is essential to meet this need. Islamic affairs work on spreading Islam, and the Fanar Center in Doha hosts a significant number of foreigners, some seeking to learn about Islam and others whom Allah has guided to the right path. Some require dialogue sessions for conviction, which demands research to understand their thought processes and the best ways to engage in dialogue. What works for Europeans might not work for Asians, and so on. It would be beneficial to learn from new Muslims about these characteristics and how people from specific countries think.

Moreover, dialogue is also necessary with prisoners, regardless of their crimes, as they need awareness for rehabilitation. Studying their conditions and thought processes and helping them adjust their behavior or thinking is crucial. They need to be provided with intellectual, behavioral, and spiritual guidance to avoid deviant behavior or correct their views.

In the same vein, families of people with disabilities¹ need dialogue sessions aimed at boosting their morale, as they suffer due to the conditions of their children. This can lead to psychological distress, as individuals with autism, for example, live their unique lifestyle within their families. They may behave in ways that could expose them to danger on a daily basis and at all times, potentially leading to sleep deprivation and behaviors that are incomprehensible to those unfamiliar with autism. This means that those who engage in dialogue and sessions with these families, alongside specialists, must research this topic to understand it from one aspect, and learn how to handle these families in the sessions from another. Engaging with centers focused on this topic globally would be beneficial, starting with local associations and centers. In Tetouan, we find the Yahya Association for Autistic Children, a leading association in Morocco in the field of autism, and the Autism Persons Center in Tetouan, which the mentioned association manage administratively, educationally, and health-wise, alongside other associations in Morocco (Klaina: 2022:7:2), and in Qatar we find the *Shafallah* Center in Doha, and in the United Arab Emirates, the Kingdom of Saudi Arabia, and all centers worldwide. The goal of this interaction is to study the topic, meet with families, and participate in training the educators who look after autistic children, which could play a role in further improving their conditions. It would also be very beneficial for colleges with an Islamic character and departments of Islamic studies to promote a master's project specialized in autism from two perspectives: the psychological and the religious dimension, and to cooperate with all these bodies for the benefit of society. The same comment applies when it concerns the elderly who have been abandoned, and what entails studying their legal rights, and the duties of their relatives... and the chronically ill, and disabled, particularly as their psychological conditions may be deteriorated for some of them, requiring psychological support. It is essential not to forget the role of endowments in serving them, and the endowments in Morocco have known special care for them in the past, and it is required to revive that at the present time, not just within the boundaries of the state, but encouraging people through raising awareness about the importance of the topic and its returns on the individual and society. On the other hand, it is possible to conduct a study of the legal provisions of those in this condition, and to

¹ Islam has shown considerable care for individuals with disabilities, with numerous Islamic jurisprudence writings dedicated to this group. Charitable endowments (Awqaf) have also played a significant role in supporting disabled individuals. This is considered their right, and several scholars have written extensively on the rights of disabled individuals. For instance, Marwan Al-Kudumy (2004:18:2) discusses these rights in detail. Additionally, Nawab Ammar explores Islamic perspectives on special needs (2008:2 & 3). Moroccan society has historically been proactive in this area, establishing endowments for the poor, including the disabled and homeless, around the Mosque of Moulay Idriss in Fez (Al-Hawalah al-Isma'iliyah: 47:184). Properties, shops, and land were dedicated to these causes, showcasing a strong communal support system for those with disabilities (Al-Hawalah al-Isma'iliyah: 46:364).

collaborate with specialists in psychology, sociology, and other scientific disciplines related to the subject. In this same field come the jurisprudential research related to contemporary issues from cosmetic surgeries, organ transplants, and artificial insemination... These matters need cooperation between specialists concerning the legal and medical levels, to properly clarify the subject for the jurisprudential researchers to be able to reach the legal ruling. In addition, there is no doubt that the ruling on a matter is a branch of its conception.

We also notice a special interest in the field of Islamic studies at the level of precise sciences, such as in mathematics (Klaina: 2024:2:3), psychology (Haque et al: 2016:10:1), and software engineering. One of the researchers at Abdelmalek Essaadi University has focused on the prophetic Hadith in a doctoral thesis titled: (Towards Advanced Deep Learning Techniques to Uncover Relationships and Patterns among Narrators Names and Nicknames in Prophetic Hadiths). This research integrates Hadith studies with computational methods, employing word embeddings for analysis. A new, publicly available dataset, called Sanadset, has been developed to support this research. The authors introduce Narrator2vec, a method to analyze narrators in Hadith transmission chains. This model helps understand relationships between narrators and the structure of transmission chains (Mghari: 2024).

This openness to other sciences is required in all fields, which was characteristic of earlier Muslim scholars. They were knowledgeable in various areas of expertise, which is evident in their research, such as Ibn Jarir al-Tabari (died 310 AH), Ibn Hazm the Andalusian (died 456 AH), Ibn Rushd the Andalusian (died 595 AH) jurist and physician, among others. They present a bright image of Muslim scientific contributions, as they produced and developed knowledge through their encyclopedic expertise. One of the flaws of modern scholars is their narrow specialization, with many not understanding or knowing what occurs outside their fields. Therefore, collaborative work among researchers from different disciplines has become essential, along with the need to avoid repeating what has already been written. Instead, they should start from where previous scholars left off, not where they began, to advance knowledge and prevent it from becoming stagnant.

Hence, we see the weakness of many researchers who register doctoral theses at universities but fail to complete them for various reasons. For instance, in some universities, like Hassan II University in Morocco: for the 2014-2015 PhD student cohort, the dropout rate was 57%. For the 2015-2016 cohort, the dropout rate was 72.5%, and for the 2017-2018 cohort, the dropout rate was 70.5% (Données Université Hassan II de Casablanca: Octobre 2021:69) due to work pressure, knowledge level, lack of conviction in their chosen topics, among other reasons.

Additionally, universities with an Islamic focus and Islamic studies departments could propose a master's program specializing in autism from both psychological and religious perspectives. Collaboration among all these entities would serve society. The same applies to abandoned elderly people, addressing their

legal rights and the responsibilities of their relatives, as well as those with chronic illnesses and disabilities who often experience deteriorating mental health. They need psychological support, and the role of endowments in serving them should not be forgotten. Endowments in Morocco historically received special attention, and this should be revived, not just by the state but also by encouraging public awareness of the importance and benefits of this topic for individuals and society.

Researching the legal aspects of these conditions and collaborating with specialists in psychology, sociology, and other related fields is crucial. Sharia-related research on emerging issues like cosmetic surgery, organ transplantation, and artificial insemination requires collaboration between Sharia and medical experts to clearly present the topic to Sharia researchers for accurate legal rulings. Undoubtedly, understanding the nature of something is essential for judging it.

In the medical field, Islamic studies are not far off, as the books of Prophetic Hadith include a (Book of Medicine), and some scholars from our righteous predecessors dedicated books to this topic. Moreover, Muslims have excelled in this field. Therefore, I see it as very beneficial to encourage researchers to study these Hadiths, and to follow the efforts made by Muslims at various stages of history, and benefit from scientific discoveries (Klaina: 2024:7:3), in collaboration with medical professionals and laboratories. It is worth noting that many institutions worldwide care about alternative medicine. Collaboration in the field of mathematics is also relevant, especially since Muslims played a significant role in the service of mathematics due to its connection with legal issues such as inheritance and wills (Klaina:2024:2:3), among other precise matters.

Since Islamic studies encompass not only theoretical aspects but also knowledge, economic, political, social, and psychological dimensions, discussing the knowledge economy within Islamic studies is justified. This field has garnered significant attention and debate among researchers and investors, aiming to leverage the scientific capabilities of researchers to benefit the market.

This research emerged in the late 1950's and early 1960's, focusing on the growth of innovative industries and their economic impacts, as studied by Drucker (1959/1994) and Machlup (1962). The concept of a knowledge economy involves high skills and performance to compete globally, as recognized by OECD (1996) and Asia-Pacific Economic Cooperation (APEC) (2000). It highlights the integration of knowledge across sectors like software and healthcare, emphasizing the role of knowledge workers over manual labor (Bankes & Builder: 1992, Bolisani & Oltramari: 2012). The importance of managing knowledge to enhance community service and the synergy between technology, people, and knowledge to add value at various levels is also underscored. So, the knowledge-based economy is defined by representatives of the Organization for Economic Cooperation and Development as "economies which are directly based on the production, distribution, and use of knowledge and information" (OECD: 1996:7).

From the discussion above, the knowledge economy as understood here focuses primarily on the material aspect, overlooking the religious dimension! Therefore, when dealing with the subject with the aim of integrating scientific research that serves both the market and the community, it is essential to consider the religious aspect in all these dimensions and to ensure that both financial and non-financial transactions adhere to Islamic ethics.

For the advancement of the nation, it is crucial to care for the youth, as they are the future of the country. They need guidance to engage in Islamic scientific research. Establishing research groups where they participate and are trained to conduct academic studies in the Islamic field is possible. Encouraging and guiding a group of them to undertake Islamic scientific research, even if they are from non-Sharia disciplines, in coordination with specialists, creates an interdisciplinary approach. In this regard, Qatar University supports this aspect, encouraging students in scientific research and mentoring them to study societal issues, prioritizing interdisciplinary research involving students from various fields to exchange expertise (Qatar University: sites). Supervisors from multiple relevant disciplines guide these projects, with a dedicated budget to encourage students and professors, benefiting both society and students directly. The Qatar Foundation, through the Qatar National Research Fund, also supports scientific research with a substantial budget, inviting professors to participate with their scientific projects addressing societal issues, involving students in the research for hands-on training (Qatar Foundation: sites). However, the proportion of Sharia-related research is low, requiring more encouragement. This is a call for universities in the Islamic world to benefit from this experience, like Western countries with substantial budgets for scientific research linked to career advancements.

Through this view, I think I have pointed out some aspects that indicate the importance of Islamic scientific research in serving the Qatari society, and that it is irreplaceable, and has several areas.

Section 2: Mechanisms for Integrating Islamic Scientific Research in Serving Society

After establishing the significance of Islamic scientific research, the next step involves exploring the methods to effectively integrate it into serving society. The goal of research is to enhance societal development in terms of belief systems, intellectual growth, behavior, and knowledge. Therefore, it is essential to ensure that this integration becomes a reality by following steps that facilitate this process.

What are the mechanisms for integrating Islamic scientific research into serving society to ensure its effective utilization? How can we leverage the existing talents? How can we ensure the continuity of scientific contributions that benefit the nation in various ways?

Firstly, I will present my experience at Qatar University in developing the Islamic Studies program at the College of Sharia and Islamic Studies to achieve academic accreditation. I will then present my vision for development projects that could be carried out at other universities to serve the community and enhance the efficiency of students, researchers, and professors. A descriptive study was conducted on the current program at Qatar University, identifying strengths, weaknesses, challenges, and opportunities by detailing the courses offered to students, the realities of the professors in terms of their levels, academic degrees, and research, as well as the administrative staff and their numbers, to understand the proportion of duties assigned to each professor in teaching and mentoring. A detailed report was prepared for this. In 2017, evaluators were contacted to assess the current program, which involved interviewing professors, administrators, and students, reviewing the courses and assessment methods. Subsequently, the next phase involved contacting ministries and other governmental and non-governmental sectors to seek their opinions when preparing new programs for the college that meet market needs while also achieving a high level of student excellence. Meetings were held with everyone at the university, and a minimum standard was agreed upon for graduates to work in various sectors. Based on this study, multiple meetings were organized to establish new specialties and courses that conform to the agreed standards without any single entity having the sole decision-making authority over university development.

Secondly, in my humble opinion, it is time for collaborative efforts aimed at advancing the nation, planning accordingly, and developing a strategic plan to achieve the desired objectives. This can be accomplished through a strong institution dedicated to scientific outreach, promoting and disseminating research, and training the younger generation in the skills of Islamic scientific research.

This scientific institution should include the following:

I. Islamic Scientific Research Council: To advance Islamic scientific research and ensure it serves society, it is necessary to establish an Islamic Scientific Research Council. This council should include university officials in the field of scientific research, specialized researchers, representatives from the Ministry of Islamic Affairs, research centers and associations connected to Islamic scientific research and societal reality, representatives from Islamic and participatory banks (as referred to in Morocco), youth centers, non-governmental organizations concerned with societal issues, and prominent personalities in the country. The aim is to discuss emerging issues and highlight the priorities that need attention. It is natural that the opinions of a group are more valid than those of an individual, and they are more aware of their reality and needs. In this way, all societal actors contribute to formulating a coherent policy for Islamic scientific research.

This committee should meet quarterly at the university or another suggested location when necessary. Its work involves creating a topic bank for academic studies

that interested parties can contribute to by providing information or preparing the appropriate environment for Islamic scientific research. The focus should be on collective research efforts to address contemporary issues using modern technology and sciences.

II. Islamic Scientific Research Center: This center focuses on researching social issues from an Islamic perspective, developing the teaching of Sharia sciences, communicating with Islamic research centers worldwide, and positively engaging with the Western world. The goal is to benefit from what is useful, critique what does not align with the Islamic perspective, and seek alternatives. The nation should not dwell on past glories but continue advancing as our predecessors did, pushing the scientific movement forward until they became the leading scholars of the world. While the West has established research centers in Islamic societies specializing in Islamic world issues, it is crucial to think about establishing research centers and specialists to critically study the Western world and anticipate future developments. This area has been neglected by Islamic countries, yet it is vital for developing strategic plans to address problems faced by Muslims both within and outside the Islamic world, and to counter Islamophobia that distorts the image of Islam and Muslims.

III. Manuscript and Digital Source Center: This center facilitates access to Islamic knowledge, reducing the need for researchers to travel. Manuscripts can be obtained digitally alongside physical copies, with the possibility of exchanging digital copies with other centers. Having such a library enriches research and the library itself, as researchers can be required to provide a copy of their research and manuscript collections. The institution's role is to develop society by:

a. Disseminating Islamic knowledge: This involves not just publishing Islamic research but rewriting or summarizing it in a way that is accessible to the public, avoiding technical jargon. Once prepared, the content can be disseminated through various media channels and public lectures with opportunities for dialogue. This approach is like the French project "Que sais-je?" ("What Do I Know?"), which successfully made knowledge widely accessible.

b. Training the next generation in Islamic scientific research: Research cannot exist without researchers, and researchers need young people. Therefore, there is a need to cultivate an interest in studying Sharia and Islamic studies. This involves: 1. Improving the teaching of Islamic subjects in primary, middle, and high schools to create a desire among future scholars to pursue this path, smoothly transitioning from education to Islamic scientific research. 2. Presenting Islamic studies in the most attractive manner possible. University students at the undergraduate level should be encouraged to join research groups supervised by specialists to train them in conducting Islamic scientific research. Postgraduate students should be guided to

study societal issues with an Islamic research approach. This encouragement should be coupled with a budget for scientific research benefiting both students and professors, with participation in conferences involving collaborative work between students and their supervising professors, fostering a generation capable of conducting research and addressing real-world issues.

To train researchers in Sharia sciences, it is essential to offer postgraduate specializations that combine traditional subjects with contemporary societal needs, directly serving society by addressing researched issues, preparing theses, finding solutions, and responding to deviant writings.

c. Forming Partnerships: Partnerships can be established with various entities depending on the topics to be addressed, aiming for scientific collaboration or funding to cover the costs of Islamic scientific research. Examples include:

1. Ministry of Islamic Affairs: Partnering to study issues related to Da'wah and dialogue, print research, and co-finance Islamic-themed conferences.

2. Centers and Associations for New Muslims: Partnering to facilitate information about new Muslims, ease communication with them, provide intermediaries when language barriers exist, and deliver lectures based on their needs. This partnership aims to support new Muslims living in Islamic societies or abroad, monitor their conditions after returning to their countries, and conduct studies on how convert communities think to assist preachers in choosing the appropriate methods for each community.

3. International Centers for Interfaith Dialogue: Partnering to promote coexistence with others, such as the Qatar Center for Interfaith Dialogue, which aims to: "A. Serve as a forum for promoting a culture of peaceful coexistence and acceptance of the other. B. Activate religious values to address issues and problems of humanity. C. Expand the scope of dialogue to include life aspects interacting with religion. D. Broaden the dialogue circle to include researchers, academics, and those interested in the relationship between religious values and life issues. E. Serve as a hub providing scientific, educational, and training information in its field" (digid.org/about-us/). These goals align with the objectives of research in Sharia and Islamic studies faculties, making cooperation beneficial for Qatari society and beyond.

4. Centers for Autism and Special Needs: Collaborating with these centers and associations to benefit Islamic research in addressing societal issues, autism being a significant challenge faced by families and on the rise. Examples include the Qatar Centre for Autism and People with Special needs (qacsn.com/ar) and *Shafallah* Center for Children with Special Needs in Doha (shafallahautism.org/arabic/), and the Yahya Association for Autistic Children in Tetouan. The aim is to provide researchers with information on autism, allow them to observe sessions, and search for methods to integrate autistic individuals while engaging in dialogue sessions with their families.

5. Youth Centers Managed by the Ministry of Culture, Arts, and Heritage: Collaborating to address youth issues from an Islamic perspective, balancing Islamic values with global openness. Youth represent the future, requiring guidance to serve Islamic causes and develop critical thinking skills, avoiding extremism.

6. Family Affairs Entities: Collaborating to prepare studies and research diagnosing family conditions and the challenges they face, providing these studies to policymakers, researchers, and interested parties domestically and internationally.

7. Ministry of Justice: Collaborating to facilitate communication with prisoners to aid in their rehabilitation, study their conditions, and find suitable methods for their reform.

d. Encouraging collective research efforts by forming groups to study societal issues, edit heritage texts, or examine scientific issues from an Islamic perspective is vital. Establishing an information network for researchers to access data and participate in conferences and seminars is equally important. Creating an information network accessible to interested scientific bodies and civil associations facilitates communication with researchers for lectures or consultations.

e. Establishing an information network that facilitates researchers' access to information and enables them to participate in conferences and scientific seminars, and establishing an information network that can be accessed by those who desire from academic bodies and civil associations to communicate with researchers for delivering lectures or consultations.

f. Embracing government sectors and civil society institutions that incorporate graduates of Sharia and Islamic Studies faculties, aiming to benefit from their Islamic knowledge. On the other hand, it enables students to gain more experience, deal with their realities, and apply what they have learned without extremism, as extremism results from a lack of religious awareness.

g. Publishing a biennial evaluative report on the research level to introduce the results achieved, undertaken by the Islamic Scientific Research Council, provided to the responsible authorities at the university and council members, and published through all available means via visual, auditory, and printed media.

h. Ensuring the establishment of graduate specializations concerned with autism and other special needs, in partnership with relevant centers and associations. This interdisciplinary work integrates Sharia and Islamic Studies faculties with disciplines related to sociology, psychology, and science faculties as needed. According to the objectives set by the Yahya Association for Autistic Children in Tetouan, we find: '6- Exchange of experiences and expertise in the field of supervision, training, and management with national and international bodies through partnerships and agreements. 7- Conducting studies, research, and organizing lectures and seminars on autism under the supervision of specialists.' (Yahya association for autistic, vision). This means taking advantage of such a pioneering association in opening the mentioned specialization, ensuring children's

rights, where they are not subjected to unreliable tests or risks, and the responsible entity bears this responsibility. For this purpose, it is essential to provide a publication containing all data indicating the actions to be taken by the testing entity on the children and the safety of their impact, and the project must be submitted for approval.

i. The benefit of retired professors and the issue universities face is discarding them and their efforts, which falls under the waste of the university's resources with extensive experience in teaching and scientific research. It is proposed to establish a council of scholars consisting of professors who have reached retirement age but are still capable of contributing and guiding. This would allow the university to benefit from their experience and direct it for its benefit and the state's interest, at a time when some professors at universities have no relation to scientific research. They are counted among the university staff undeservingly, wasting their time in life's pleasures, or creating tensions within academic departments to secure a position for themselves.

j. Encouraging professors financially based on their scientific contributions, as the more they research and provide valuable studies, the more the university appreciates them both financially and morally. The lazy should not be equated with the diligent. Promotions should be based on this and not on seniority in teaching or union activities, as the primary role of a university professor is to conduct research and train students capable of research and serving the community. Moral encouragement of professors should be evident within departments and colleges, and the less qualified should not be preferred over the more qualified. It is essential to eliminate non-educational behaviors that harm universities and its academic standing, especially when such behaviors come from individuals who have recently started their academic careers and aim to overshadow those higher than them, whether in distributing courses or exhibiting reprehensible behaviors that could influence the level of scientific contribution.

Thirdly, our initiative to Develop Scientific Competencies to Keep Up with Innovation recognizes the fundamental role of human resource enhancement. This support is crucial for implementing innovative decisions and advancing technological capabilities.

Human resource development is essential in any advancement scenario, as it underpins innovation and decision implementation. Universities are thus urged to invest in their human resources, particularly within the domains of scientific research and technological innovation, to positively impact research quality.

The university management will commit to the following actions:

1. Promote the mobility of research professors between institutions nationally, and extend this mobility internationally through agreements, enhancing mutual recognition of academic programs and facilitating student and professor exchanges.

2. Create a professional development office to equip educational staff with the necessary skills for efficient output and encourage them to publish in high-ranking peer-reviewed journals, thereby boosting the university's global standing.

3. Support professors in mastering global languages to keep abreast of international scientific publications and encourage their involvement in national and international scientific projects, fostering a collaborative research environment.

4. Organize days dedicated to scientific, technical, and innovative research, recognize outstanding contributions, and support patent registrations.

5. Encourage participation in national and international conferences, enabling professors to exchange ideas and stay current with the latest research developments.

6. This strategy aims to foster a flexible, globally integrated research environment that responds to market needs while upholding high academic standards.

Fourth, in considering the openness of scientific research to global networks, it's crucial to acknowledge the integration with international research communities. This connection is essential for development and involves participation in globally funded project programs. The effectiveness of this integration is measured by the collaboration of researchers from at least two different countries on a scientific paper. However, global participation in such research is relatively low, with significant variations observed over time. Moreover, joint global productions are cited more often than national ones, indicating their broader impact.

The trend shows that basic research has a higher propensity for international collaboration. The size of a country's scientific community inversely affects its participation in global collaborations. Humanities and social sciences are less globalized compared to natural sciences. Non-English-speaking researchers and those from less scientifically developed countries face challenges in publishing their work in internationally indexed journals like WOS/SCI.

Therefore, I propose an openness to globalization in the field of scientific research and innovation, ensuring that the Islamic aspect and identity are reflected in these studies. The Islamic heritage is rich in contributions, which requires an openness to contemporary studies to benefit research. This enables researchers to have a comprehensive view, looking at the subject from multiple perspectives, not just a single viewpoint. It is essential to address contemporary issues and problems to find appropriate solutions, creating an environment of dialogue and coexistence with others. Studies conducted among diverse parties from different orientations are suitable for fostering this environment of dialogue and communication.

Ultimately, a comprehensive approach involving strategic planning, collaboration, and leveraging modern technology and scientific advancements is essential for integrating Islamic scientific research into serving society effectively.

CONCLUSION

This research rigorously investigates the integration of Islamic scientific studies into societal development, illuminating the expansive influence and potential of integrating Islamic principles into modern scientific inquiry. Addressing the problematic of underutilization and marginalization of Islamic academic contributions, the study highlights how Islamic scholarship can significantly enrich various scientific domains.

This importance is evident in the broad scope of Islamic research, which not only addresses Sharia-related matters but also examines the real-life situations of people to determine their permissibility or lack thereof. It also involves studying the psychological and health aspects of individuals and groups, while fostering an Islamic personality that embraces dialogue.

Furthermore, Islamic research extends beyond geographical boundaries, linking local, regional, and global contexts, and addressing contemporary issues from an Islamic perspective to safeguard the youth, whether within the country or abroad through scientific missions.

To integrate Islamic scientific research into society, I emphasized the necessity of establishing a Scientific Research Council to prioritize social issues without neglecting other academic topics. The council would also work on founding an Islamic Research Center to benefit both the university and the community, as well as a Manuscript and Digital Source Center to facilitate access to Islamic knowledge. Additionally, there should be a focus on disseminating Islamic knowledge, training the younger generation to serve society through Islamic scientific studies, forming partnerships with various entities to ease the preparation and practical application of research, and creating an information network for researchers, civil society, and government sectors to communicate. It is also crucial for civil society to embrace graduates from Sharia and Islamic studies faculties to foster a spirit of social work and gain practical experience. Finally, like any endeavor, self-assessment of the work prepared should be conducted every two years.

Key findings reveal the necessity of embracing interdisciplinary approaches and leveraging the expertise of retired academics to enhance educational and research outcomes. The study challenges the restrictive nature of overly specialized academic frameworks, advocating for a holistic educational model that encourages collaboration across various disciplines.

Based on these insights, the study recommends the establishment of frameworks to engage retired academics actively, the enhancement of incentives for researchers, and the reform of academic curricula to include a balanced integration of Islamic scholarship and modern scientific methodologies. These recommendations aim to foster an academic environment that not only preserves traditional knowledge but is also responsive to contemporary societal needs.

This comprehensive approach promises to elevate the academic and social impact of Islamic scientific research, ensuring it plays a pivotal role in the global academic community and societal advancement.

Based on the above, I recommend the following:

1. Establish postgraduate specializations that focus on issues of national and Islamic concern, such as autism and special needs, highlighting the role of the Faculty of Sharia and Islamic Studies is collaborating with other faculties to harness interdisciplinary expertise for the benefit of society.
2. Establish what is known as non-formal studies at the university, aimed at those who wish to study Sharia sciences at convenient times, with the possibility of making these available online, allowing anyone, whether within the country or abroad, to follow and revisit recorded lectures for better understanding.
3. Work on publishing booklets aimed at simplifying knowledge for the public, ensuring brevity and a smooth style.
4. Ensure communication with responsible entities and civil society to activate these proposals.
5. Encourage scientific research that addresses societal issues by allocating an appropriate budget.
6. Emphasize encouraging student researchers by involving them in research projects to create a generation capable of contributing and benefiting.

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