An Assessment of the Islamization of Human Sciences Using Communication and New Media

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Abstract--- *Islamization of Human sciences is much debated area in the Islamic intellectual discourse which do not works in the contradiction to modern sciences but ally with it. The efforts are going on to integrate the Islamic knowledge into the modern human/social science in order to promote Islamization. This paper is based on the assessment of the contributions of Muslim social scientist in the related field by studying need, prospects and challenges of the Islamization of Human Knowledge. The analysis of related literature depicted that Islamization of Human sciences is needed in the modern society in order to promote and preserve the Islamic Civilization. Many efforts have been made by various Islamic sociologists all over the Muslim world to introduce and integrate Islamization of Human sciences into societies. They have established educational institutions and introduce curriculum and courses related to Islamization of human sciences. Islamic sociology is one of the initiatives of those efforts to realize the Malaise of the society through Islamic Perspective and how to solve these problems in the light of Quran and Sunnah. Despite great work done by Muslim social scientists, some impediments are there such as lack of training and education to integrate the curriculum based on Islamic ideology. Socio-cultural, political, economic and religious problems are also creating hurdles in its way to progress. It is recommended that Muslim Ummah should unite on one paradigm and ideology to promote Islamization of Human Sciences in the contemporary world.*

Keywords--- Islamization, Human Sciences, Communication, New Media.

I. INTRODUCTION

It Islamization of Human Knowledge is a very wide perspective in the toady's Intellectual discourse on Islam and modern sciences. Many attempts have been made since the last decade to translate the idea of Islamizing Knowledge into concrete forms of activities such as publishing monographs and textbooks, and to create institutions that provide similar academic programs to further the cause. Two major scholars, Syed Muhammad Naquibal Attas and the late Isma'ilRaji al-Faruqi, were among those who were at the forefront of the initiative. Both of them tried to define and explain the problem and the theory through their works. In addition to these two scholars at the time, other Muslim scholars like Abrhaim Ragab and the current Muslim social scientists namely Jamil Farooqui, Aslam Hanif also contributed to promoting the Islamization of Knowledge in modern social sciences.

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Before moving into the discussion on a particular aspect, the ideas of Islamization, Islamization of Knowledge and its application of Human Sciences with special regard to Islamic Sociology must first be understood.

Generally, Islamization is known as a process to Islamize the society with respect to faith, belief on the Islamic principles and its application on the individual and the society as whole. In the contemporary world of human sciences, Islamization can be understood as the process of gaining education based on the Islamic objectives and methods as well as later on to transform it to the whole society. In this regard Islamization is also known as "da'wah" which was also the mission of Prophet Muhammad S.A.W. (Abdallah, 2013). Islamization of Knowledge is further elaborating the concept of Islamization into the intellectual discourse. The originator of the contemporary theory of Islamization of Knowledge (IOK) is identified as a Malaysian scholar Syed Muhammad Naqib al Attas.

II. OBJECTIVES OF THE STUDY

Following are the some of the objectives of the study:

1. To examine the need of the Islamization of Human sciences in Muslim World

2. To explore the current prospects of the Islamization of Human sciences with Communication.

3. To highlights the challenges facing by Muslim Ummah in order to integrate Islamization of New Media .

III. METHODOLOGY

The study is conceptualized by using secondary data consisted of books and journal articles related to the topic. Broadly, Muslim Social Scientist such as Al-Faruqi, Al-shariati, Jamil Farooqui, Abrahim Ragab and Abu Suylaman were taking into consideration for developing comprehensive understanding of the Islamization of Human sciences. Some published work by different authors was also included in the study as reference.

IV. DESCRIPTION AND ANALYSIS
NEED FOR ISLAMIZATION OF HUMAN SCIENCES

To understand the need of the Islamization in social sciences, it is necessary to know the history of the transformation of the Islamization of knowledge at the outset. It can be traced from the time period of Islamic civilization which plays a significant role in constructing social structure composed on Islamic and Quranic principles of life and established an Islamic society. The basic intention of Islamic civilization was to promote peace and justice in the society which is the foundations of Islam. In order to develop a well-built Muslim ummah, number of ancient Muslim philosophers (such as Imam Ghazzali, Shah Waliullah, Imam Razi, etc) contributed their knowledge and potentials to formulate approaches of Quarnic epistemology which was needed to reorganized Muslim societies (Choudhury, 1999).

Unfortunately, the golden period of Islamic knowledge was starting to its decline with the advent of western civilization in 15th century. The western scholars started to build their own intellectual base by adopting the knowledge and contributions of Muslim scholars from different Muslim institutions, due to which Muslim scholars lack motivations to quest for the knowledge. After the 18th century till the 20th century contemporary Islamic

movements were started in many countries such as Turkey, Persia, Iran, India etc to unite the Muslim to save the Ummah and Islamic Knowledge (Barzinji, 1999). But that time period did not lay down any improvement in the declining image of the Muslim Ummah, as the ideology which they adopted was not focusing on the actual crisis and the movements did not incorporated the interests of all Muslim Ummah. Furthermore, some other movements by youth was started to establish some concrete approaches to incorporate the Islamic knowledge in the western discourse which resulted in the founding of International Institute of Islamic Thought (IIIT), 1981 in United State of America. The institute instantly started its work on Islamization of knowledge and with the passage of time; various conferences have been organized in different parts of the Muslim world to address the issues related to Islamization of knowledge and explored different methodologies to incorporate the Islamization into Human Sciences (Ahsan, et al, 2013).

NEED FOR ISLAMIZATION OF COMMUNICATION KNOWLEDGE

The focal points of the Islamization of Knowledge

The Islamization of knowledge is based on the following focal points:

1- Practice knowledge-based activity from an Islamic point of view (discovery, collection composition and publication).

2- To include all the different theoretical and applied human activities and sciences in order to form within an Islamic framework.

3- To ensure that the capacity of the Islamic mind, thinking, and process is compatible with the Ummah (Muslim nation) needs and challenges.

Education and gaining knowledge, the Muslims own identity and moral as well as religious values are dismissing. The problems of all this crisis is grounded in intellectual prospects due to which a rich gap exists between revealed and acquired Knowledge (Ahsan & Ullah, 2013).

Generally In the earlier 20th century, when Muslim nation feel liberated from the colonial rule, they have been motivated to revive the Islamic philosophy and integrate into the contemporary world of human sciences. With the continuous struggle of the Muslim thinkers, in late 20th century, the principles of scientific research have been aligning with the principles of Islamic Social Sciences. Due to this, Muslim and non Muslim researchers have taken interest in researching Islamization of scientific Knowledge (Nadvi, 2013).

Al-Ismail Farooqui describes three major elements of the process of Islamization of Knowledge process cited in (Ragab, 1999);

a) Need critical assessment of the methodologies, research finding and theories in the light of Islamic worldview.

b) Current need of 'UMMAH' and assessment of modern sciences.

c) Develop synthesis of Islamic legacy and modern sciences.

In this regard, Islmail Farooqi discussed twelve steps to recognize the basic methodology of Islamization of human sciences in his book titled "Islamization of Knowledge: General Principles and Work Plan" based on the five objectives:

1. To master the modem disciplines;

2. To master the Islamic legacy;

3. To establish the specific relevance of Islam to each area of modem knowledge;

4. To seek ways for creative synthesis between the legacy and modem knowledge;

5. To launch Islamic thought on the trajectory this leads it to fulfillment of the divine pattern of Allah.

Al-FaruqI further outlines twelve steps through which one has to go in order to achieve the aims of the work plan and the goals of Islamizing modem knowledge. The steps are: mastery of the modem disciplines, discipline study, mastery of the Islamic heritage, mastery of the Islamic heritage, establishment of the basic importance of Islam to the disciplines, critical evaluation of the modem discipline, state of the art, critical evaluation of the Islamic heritage: The State-of - the-art, Survey of the major problems of the Ummah, Survey of human problems, Creative analyzes and syntheses; Recasting of disciplines under Islam: University textbook; Dissemination of Islamic knowledge. These steps ensure the understanding and mastery of the disciplines by Muslims as they grown in the West (Hashim, 2000). Gradually adhering importance and acceptance as it has reached to it clears vision and pathway. He discussed two pathways to promote IOK;

a) Islamization of social Science and

b) Reforms of Islamic Sciences.

For al-Attas the process of Islamization of contemporary knowledge works in two steps:

1) Isolation of Western elements and key concepts from existing body of knowledge.

2) The combination of Islamic elements and key concepts into it.

He reiterates that "knowledge must be imbued with Islamic elements and key concepts after being separated from each branch of it by the foreign elements and key concepts.

The progress in going on toward achieving these milestones but still more work is needed to generalize its methodology or work plan among the Muslim contributors. Furthermore, to promote Islamization of human sciences, various strategies and projects have been designed by Muslim intellectuals in different Muslim and non Muslim countries as well. In lieu of that, the International Institute of Islamic.

The aim of these institutions is to achieve that level of educational excellence which restores the dynamic and progressive role of the Muslim Ummah in all disciplines of knowledge and intellectual dialogue. The basic motives behind establishing Islamic centers and universities are to transfer the Islamic oriented learning and research in such a way which will create unity and justice among Muslims. The focus of reforming university curriculum is to

practice knowledge based activity (such as research, seminar and conferences) by keeping Islamic perspective in mind.

Following are the some general principles of the Islamic universities to promote Islamization of Human Sciences:

a) Integration of Quran or Islamic perspectives into the contemporary human sciences.

b) Develop critical thinking and assessment of modern social sciences, their system, methods and theories. Reform them according to Islamic Ideology

c) Recognize the good traits of Islamic perspectives in other sciences by comparing different disciplines.

d) Explanation of Islamic perspectives, theories, values, norms, ideas and school of thoughts in modern curriculum.

e) Promoting and generating intellectual discourse on Islamization of Human Knowledge.

V. CONCLUSION

In the Islamization of knowledge, co-temporary social sciences are mixed with Revealed knowledge, which is the need of today's Muslim community around the globe. In this regard, the paper has discussed certain paradigms to integrate Islamization of knowledge into contemporary sciences. Islamization of Human sciences is progressing toward introducing the Islamic perspectives in all disciplines of the modern sciences by developing relationship and connection between the two. Under the umbrella of Human Sciences, Islamic Sociology is also an attempt to study society and its problems in the light of Islamic principles, which is not perceived as the liberation from modern sciences but integration in it.

VI. CHALLENGES FOR ISLAMIZATION OF NEW MEDIA

Historically, dominant religious institutions have rigid normative boundaries, especially where gender is concerned. Through the media, technology and globalization may have generated what would be considered "unorthodox" religious beliefs and viewpoints on gender and its pre-existing structures. Focusing my point on Islam, today's media outlets have certainly affected the voices of different genders and possibly their positions, creating a "modern Islam" better adapted to the environment and world views. Nevertheless, it should be noted that the media has continually provided wider space and reach for religious authority and religious political power, as will be further clarified in this book review. This remains a challenge to capture the opposing positions that the media play due to gender and religion.

In a media analysis of gender and Islam, is it enough to look at the role that social media plays in emphasizing women's voices in religious debates and see that as a novelty only made possible by technological advances? The voice of women in religion has always been inherent and prevalent in growing up a Muslim, in a fully Muslim household, in a patriarchal Muslim majority country with Shari'a2 mandated judiciary and constitution. Many of my personal values and religious views are derived from the teachings of my mother, grandma, aunt, and school

teachers in my female religion. Social media may have made it easier to connect the voices of women in Islam (e.g. weekly halaqas3, Qur'an recitation sessions, religious seminars, etc.)

This could be seen as a better case study which explores the role of media in a Muslim society on gender performativity and gender roles. These are a few news articles on issues related to gay marriage in Islam and the acceptance of homosexuality as a whole.

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