Islamization of HUMAN SCIENCES

Second Edition

Editor
MOHD YUSOF HUSSAIN

IIUM Press
Contents

Preface to the Second Edition vii

Chapter One: Islamization of Human Sciences: Problems and Prospects 1
Mohamed Aris Othman

Chapter Two: Islamization of Knowledge: Commitment, Challenges and Opportunities 9
Mohd Yusof Hussain

Chapter Three: Definition and Classification of Knowledge 17
Louay Safi

Chapter Four: Al-Fārābī’s Theory of Knowledge 21
Osman Bakar

Chapter Five: The Qur’ānic Perspective of Human Sciences 27
Jamil Farooqui

Chapter Six: Islamization of Knowledge: The Role of Muslim Scholars 49
Mohd Yusof Hussain

Chapter Seven: Approaches to Islamization of Knowledge: A Review 63
Abdul Rashid Moten

Chapter Eight: The Methodology of Islamizing Human Sciences 87
Ibrahim A. Ragah

Chapter Nine: A Comparative Analysis of the Conceptions of al-Attas and al-Fārūqī 115
Roshani Hashim and Imron Rossidy
Chapter Ten: Towards An Islamic Sociology 141
Jamil Farooqui

Chapter Eleven: Islamization of Communication 181
Mohd Yusof Hussain

Chapter Twelve: Islamization of Communication: A Critique 195
Mahmoud M. Galander

Chapter Thirteen: Approaches to Islamization of Knowledge: 219
The Case of Psychology
Mohamed Mokdad

Chapter Fourteen: Reconstructionism, Revisionism and 237
Anamorphosis: Reclaiming of History
of Muslims
Ataullah Bodgan Kopanski

Chapter Fifteen: Islamization of Language: The Case 263
of Malay
Mohd Yusof Hussain

Chapter Sixteen: Towards Islamic English in Speech and 275
Writing
Haja Mohideen Mohamed Ali

About the Contributors 289

Index 293
Chapter Eleven

Islamization of Communication

Mohd Yusof Hussain

Students of communication in Muslim countries have been following a curriculum base on the American model. They have been required to refer to books and other references written by American authors. A number of their senior professors and heads of departments were also trained in the United States. Upon graduation these students have acquired a broad-base knowledge on modern communication – its concepts, theories and principles. However since the source of this knowledge is American it is culture-bound, base on assumptions of American scholars and may not reflect the situation and reality in the Muslim World.

For more than thirty years no Muslim scholars has questioned the culture-bound edness of these concepts, theories, models, ethics, and principles. However in the 1990s when the Islamization of knowledge movement was actively discussed in academic circles Muslim communication scholars especially those in the Department of Communication International Islamic University Malaysia began to question the universal truth of this knowledge and whether this knowledge reflect the Islamic conception of truth.

This chapter discusses the need to Islamize knowledge about communication that we get from the West. To make clear the reasons for this need we will first trace the beginning of communication studies in the United States and the adoption of its model by Muslim countries. We will close with a discussion on what in communication has to be Islamized and the methodology of Islamizing communication.