Islam «Soluble» in Modernity and Technology

1*Mourad M.H. Henchiri

1* mourad@unizwa.edu.om

Abstract-- *Breaking definitively with all condescending Orientalism, we show that there is a true philosophy in the land of Islam, between religious wisdom and political theology. Here, the nature and characteristics of Islamic philosophy (or philosophy in Islam) seem to be an inexhaustible source of questions that intrigue, at least since the nineteenth century, thinkers and specialists in the Muslim field. Today, they continue to motivate researchers eager to provide another answer to this familiar question: "What is Islamic philosophy? Thus the problems range from the very rightness of this name of "Islamic, Arab or Islamic philosophy", to the practitioners and exercisers of this science / activity, the philosophers, the mystics and the wise, through the contents that it can be classified under such a heading. In this research paper we highlight the impact of Islam within the IIUM and the Malaysian community [1].*

Keywords: ICT, Islamilization, Digitization, mobile computing

Introduction

Referring to the book "ICT AND ISLAM" we see in this long tradition specialist who, since the Orientalism of the nineteenth century until today Islam has worked and remodeled the fundamental concepts that served as a basis for building the Islamic field. The methods of analysis and the approaches adopted to study this tradition, - And by tradition it is crystallized besides in the three names given for an overview of the opinions of the specialists of this field on the names by which one can and one must call philosophy in the land of Islam - have undergone evolutions and changes over the course of history so that we can identify trends and approaches for a succinct study of these trends. First, there is the Orientalist tendency, represented mainly by the work that tries to minimize the eminent role played by Arab philosophy.

The history of philosophy as a transitory and transient period between Greek philosophy and Latin scholasticism are but a reflection of this orientalist attitude towards the world history of science. For the proponents of this trend, philosophy died in the land of Islam, under the attacks of Abu Hâmid al-Ghazâlî (m.1111), the famous Algazel medieval texts which, in his Tahâfut al-falâsifa (L ' incoherence of the philosophers) accuses the philosophers of heresy because they support three theses, incompatible with the foundations of Islam. According to the Orientalist tendency even Averroes (m.1198), which she considers as the last Arab philosopher, was not able to redress the status of philosophy in Islam.

The connection between mystical experience and deductive science takes place at identifiable moments in the history of Islamic thought: the last chapters of alIshârât wa t-tanbîhât (Book of Instructions and Remarks) by Avicenna (d. 1037) dealing with the question of mystical experience, the colossal work of Ibn 'Arabi (m.1240), the Andalusian mystic who elaborates a kind of mystical speculative science, and the illuminative method of Suhrawardi (m.1191), which introduces mystical experience into philosophical intellection [2].

The late currents of philosophy operate a harmonization of speculative knowledge and mystical experience; to use the author's words, "the irfan, or wisdom and integral science, will be the speculative philosophy which aims to unify all or part of its theoretical contributions in a synthesis which will envelop the legacy of *falsafa*, of the *hikma*, and especially of the "illuminative" philosophy, the ontology and the mystical anthropology of Ibn Arabi, as well as its mode of exegesis of the Qur'an, finally, the system of correspondence established between the world of the divine Book the world of man and the cosmos"[1, 2].

When we pose the problem from the Western point of view. The real question is about the value that Muslims give to their dogmas. For the vast majority of them, in Europe and elsewhere, the Koran is the word of God, revealed to men for their salvation. Unlike the Bible, which was written by men, the Quran is untouchable, unmeasurable, and no one can go against it [3]. The idea that one could refute this fundamental dogma seems inconceivable to most Muslims, who root their faith in classical theology, that which was established from the Koran, the *sunnah* (the tradition) and the *fiqh* (jurisprudence) after Revelation.

Thus, Islam can be compatible with modernity, if it is unloading, it is true, verses that pose problem. Starting with those who advocate corporal punishment and those who keep women in an inferior status. According to sharia law - Koranic law - the share of a woman in the inheritance is lower than that of a man. It is no longer tolerable today. It is also necessary that Muslims renounce polygamy (which is the wish of the Qur'an, sura "Women", verse 3) and proclaim very clearly that the holy war, *jihad*, conducted in the name of God, does not is no longer an obligation in Islam, claiming that neither Jews nor

Christians are enemies. This question is important because it refers to Muslims the perception that we can venerate God in many ways.

Children's Education in the Qur'an and Sunnah

Versuses in Qoran that described the children are numerous;

The pious child:

"My lord grant me a godly child. The Holy Qur'an (Surah 37, verse 100)

"The godly child is an odor among the smells of Paradise. The noble Prophet (saw)

Good manners:

"Respect your children and teach them good manners. The noble Prophet (saw)

"Be the best in your speeches so that they (children) hear the best answers. Imam Ali (as)

"The Noble Prophet (pbuh) greeted children and adults. Imam Ali (as)

"He who is insolent with his child when he is little, will disobey him when he is grown up. Imam Hassan al-'Askari (as)

Love to children:

"Love your children and be kind to them. And if you promise them something, hold on, because they see you as their only means of sustenance."

"He is not one of us who is not fond of his children!"

"He who has a child has fun with him. The noble Prophet (saw)

"A man said to the Prophet Mohammad (saw):" I have ten children and I have never accepted them. The Noble Prophet (saw) replied, "What can I do for you, if Allah has taken away his mercy." Imam Ali (as)

"Allah, worthy of Majesty, gives His Mercy to the man who has a great love for his child."

"Moussa (as, ie Moses) said:" O my Lord! What is the best action with you? The Lord answered him: "Love for children, for I have given them a natural disposition to my Oneness, and also their community will return to My Paradise with My Mercy."

"Allah will forgive a servant if his love is ardent towards his child." Imam Dja'far as-Sadeq (as)

"Be good in your life with kids and adults. Imam Rezha (as)

"The Prophet (pbuh) arose when Hassan (as) and Hossein (as) presented themselves to him. Imam Hassan al-'Askari (as)

Have fun with the children:

"He who has a child has fun with him. The Noble Prophet (saw)

"He who has a child that he also becomes a child (in his presence). Imam Ali (as)

Justice towards the child:

"They have a right on you, that you are just to them, as you have a right over them, it is that they are devoted to you. The noble Prophet (saw)

ICT's contribution to the development of the knowledge based society

"ICT is the driving force of the knowledge-based society"[1], this saying proofs that in order to be exploited, disseminated, reused, the information must be structured, not in the order of speech (this is not the purpose here) but in that of its elements.

But this structuring was not built by object (bibliographic data) but by profession (economics, sociology and history can explain this apparent paradox).

Thus, information is data, stored material traces, from a stone stele to silicone crystals in a hard disk. They perpetuate signs (words, images, sounds, electronic bits). The data persists. Also, information is messages, information in motion, intended for a receiver capable of interpreting it and distinguishing it as signifying from among all the signals. They circulate through space and address someone.

The role of technology in religious communication and in the cultural growth of society

Man has always tried to leave carved or written traces of his activities, his knowledge, his discoveries, his history.

It is interesting to dwell on how, over time, man has gradually sought and found new technologies for writing and therefore for transmitting his thoughts, identity and knowledge to others. In this regard, the book "DALLA SELCE AL SILICIO - History of communication and mass media" (by Giovanni Giovannini, ed. Libri Sheiwiller, 2003) is interesting, in which the author traces the evolutionary path of communication from the flint of the Sumerians and from the papyrus of the Egyptians to the first alphabet of the Phoenicians; from the Gutenbergian invention of printing to wireless electricity (telegraph, telephone, radio, television) and chip silicon, the heart of the computer, one of the major protagonists of a new and tumultuous transformation that has radically changed the way of communicating and live among men.

Development

Even the cultural and religious world is not indifferent to the evolution of communication technologies, as evidenced by the growing number of sites and digital tools whose purposes and applications are to facilitate and multiply the diffusion in society of different religious knowledge and practices [3].

An interesting survey on "God on the Internet - New technologies open new avenues for the spread of the Gospel" was published in January 2007 in the USA, by Father John Flynn on the website of the international news agency ZENIT. Among the innovations reported, the possibility of downloading the daily hours liturgy on mobile phones and PDAs, a service considered useful and important by many priests in Italy. The first site in Italy to have designed and implemented this service is MARANATHA.

More recently, on the other hand, the news "High Tech Prayer with electronic rosary" appeared on ALICE web, a normal MP3 player with the rosary prayers memorized for each day of the week.

Also on the side of prayer and the Islamic religion there are new developments, in particular that of the "Islamic mobile phone" reported in February 2006 by Prof. Enzo Mario Napolitano as part of the "Ethnic" research project on the relationship between marketing and Islam. In his article, Prof. Napolitano explains that the Islamic cultural e-commerce site www.islamicbook.com offers its users the Islamic telephone Ilkone 1800, "a GSM cell phone designed specifically for the mass of Muslim believers who do not want to give up combine technological progress with religious ethics. In addition to all the normal prerogatives of a normal mobile phone, the device, equipped with a 65,000 pixel screen, offers a series of functions that allow customers to best exercise the duty of prayer:

from the full text of the Koran, complete with an English translation and search engine, to calls to prayer synchronized with Mecca, Medina and Cairo; from the Ramadan calendar to the compass which, wherever you are, allows you to determine, in over 5,000 locations, the position of Mecca ... ".

Still on the side of Christianity you can find on the internet the description of an innovation called "Digital Breviary" which consists of an e-book mainly dedicated to the Holy Scriptures and to the most important liturgical and doctrinal texts of the Catholic Church.

Conclusions

Science and technology find their highest meaning and their maximum effectiveness when they are put at the service of man, improving the quality of life.

This applies not only from the point of view of comfort, facilities and physical health, but also of the overall well-being of the person, and therefore of the serenity, interiority and spirituality of man.

The fact that the world of religions is looking with growing interest at the development of new information communication technologies for the improvement of their own purposes and institutional missions represents not only a new opportunity for growth for the whole society but also an opportunity to ennoble the technology itself giving it new contents and a new facilitating role for the clarification of the different cultural and religious identities and to open the way to a true dialogue and peaceful coexistence between people.

References

[1] ICT AND ISLAM Prof Fauzan IIUM Press, Malaysia

[2] Holmes, B (2005). Employability and lifelong learning, 'ICT professionals' Information society policy link workshop Brussels, retrieved on February 23, 2007 from: http://wwwdictionary.bnet.com/definition/knowldge+worke.html

[3] Using Information And Communication Technology (Ict) To Enhance The Teaching And Learning Of Arabic And Islamic Studies In Nigeria Abdullahi Yusuf Usman, Journal Of Teaching And Education, Cd-Rom. Issn: 2165-6266 :: 2(3):353–368 (2013)