

COMPUTER TECHNOLOGY - ITS SOCIAL IMPACT

By:

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Abstract:

It is not difficult to get computer professionals to agree that computers have a significant impact on society. It is rather more difficult to get them to agree on *why* computers impact as they do. It discusses several characteristics of computer technology that may be at the center of the effects. It is intended that this list become a focal point around which the design of new technology can revolve in order to anticipate the social consequences of a new product and mitigate any potential negative effects it may have on society.

Traditionally, courses that deal with computers and society issues focus primarily on enumerating the various ways in which computers impact society. This is done by listing categories of topics such as privacy,

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1986; vol.5:2, 1988; vol.10:1, 1993; vol.10:3, 1993;
vol.12:3, 1995; vol.13:1, 1996)

- 45- Most of the stuff, in the above-mentioned points: 1-12,
is adapted from: Isma'il R. Al-Faruqi & Abdullah Omar
Naseef, pp.15-20, (see ref. # 27)

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- 43- Imam Abu Zakariya Yahya-ibn-Sharaf al-Nawawi, Riyād al-Salihīn, English tr., Muhammad Saghir Hasan Masumi, Gardens of the Righteous, (Islamabad: National Hijra Council, 1992)
- 44- Limitation of this article has not allowed presenting a comprehensive strategy. For details on this important topic, see: (i) Akbar S. Ahmed, (see ref. # 2); (ii) Isma'il R. Al-Faruqi & Abdullah Omar Naseef, (see ref. # 27); (iii) Seyyed Hossein Nasr, The Islamic Worldview & Modern Science, (Islamic Thought and Creativity, vol. 17, 1996, p.12); (iv) Naumana Amjad, Discourse between Science and Religion: The Way-out, (Islamic Studies: 39:1, 2000, pp.91-101, (Islamabad: Islamic Research Institute, International Islamic University); (v) A.K. Brohi, A Faith to Live by (Islamabad: National Hijra Council, 1984); (vi) National Hijra Council, Islamabad & International Institute of Islamic Thought, Pennsylvania, USA, (KNOWLEDGE FOR WHAT?, proceedings & papers of the seminar on Islamization of knowledge, 1986); (vii) Usman Bugaje, Contemporary Muslim Response to the Challenge of Knowledge: Separating the Grain from the Chaff, pp.43-69, (ENCOUNTERS: vol.2:1,1996) (UK: Islamic Foundation, Leicester); (viii) American Journal of Islamic Social Sciences (AJISS), USA, (see: vol.3:2,

- University, Jeddah, 1981), pp. 13
- 32- Ibid., pp.13-14
- 33- Ibid., p.14
- 34- Isma'il R. Al-Faruqi & Dr. Abdullah Omar Naseef, eds.,
Social and Natural Sciences: The Islamic Perspective,
(UK: Pub., Hodder & Stoughton for: King Abdulaziz
University, Jeddah, 1981), p. 13
- 35- al-Qur'an: 28:68; 13: 31; 21:33; 32:9; 23: 12 & 13
- 36- al-Qur'an: 2:28; 51:21; 2:246-248; 37: 142, (there are
many more references of similar kind)
- 37- al-Qur'an: 4:163; 40:78; 23: 51&52; 4: 150 &151,
(there are many more references of similar kind)
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(there are many more references of similar kind)
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substance of the Holy Qur'an arranged topic wise,
(Islamabad: Islamic Research Institute, International
Islamic University, 1996)
- 42- Muhammad Junaid Nadvi, INDEX OF QUR'ANIC VERSES

- 25- Was, a Professor of Islamics at Temple University, Philadelphia, USA. A world-renowned Palestinian-American scholar, assassinated with his wife in USA, 1986. For his biography & works, see: John L. Esposito & John O. Voll., *Makers of Contemporary Islam*, (New York: Oxford University Press, 2001), and also see: Isma'il R. Al-Faruqi & Abdullah Omar Naseef, eds., *Social and Natural Sciences: The Islamic Perspective*, (UK: Published by Hodder & Stoughton for: King Abdulaziz University, Jeddah, 1981), p.8
- 26- For detail see: Isma'il R. Al-Faruqi & Abdullah Omar Naseef, eds., *Social and Natural Sciences: The Islamic Perspective*, (UK: Pub., Hodder & Stoughton for: King Abdulaziz University, Jeddah, 1981), pp.8-10
- 27- Isma'il R. Al-Faruqi & Dr. Abdullah Omar Naseef, eds., *Social and Natural Sciences: The Islamic Perspective*, (UK: Pub., Hodder & Stoughton for: King Abdulaziz University, Jeddah, 1981), pp.11-15
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- 13- Adam Kuper & Jessica Kuper, eds., The Social Science Encyclopedia, (Pakistan: Reproduced by Services Book Club, 1989), p.784
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- 19- Ralf Dahrendorf, Former Director, London School of Economics & Political Science.
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- 3- *Ibid.*, see foreword, p.7.
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- 7- Elgin F. Hunt & David C. Colander, *Social Science*, (USA: Macmillan Publishing Co., 1987), p.4
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unless we heed the wake-up call, the world will soon pass us by and treat us as a lost tribe. We have to regain the lost spirit and habit of inquiry and analysis, reform and regeneration, to get out of threat of moral chaos and intellectual state of unconsciousness and weakening. Therefore, it is the responsibility of the political leaders, thinkers, philosophers, and scholars of the Muslim Ummah to ponder a strategy for social sciences inspired by Islam that could save their destiny in this world and the Hereafter. The attempt for Islamization of contemporary social sciences of the 21st century will create a peaceful and harmonious future of today's global village. The verdict of Qur'an is very clear and loud in this regard.

﴿إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بَقِيَ حَتَّىٰ يَغْيُرُوا مَا بَأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ

سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ﴾ سورة رعد آية 11

“Verily, never will Allah change the condition of a people until they change what is in themselves, but when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides him any to protect.”

(Al-Qur'an 13: 11)

the Communist World. However, the Muslim community is in a dilemma to deliver solutions for many of the challenges, especially in the field of social sciences. Solutions can be explored, understood, and secured within creative and scientific principles, constructed on the foundations of Islam. The principle grooming, can only be accomplished through the guidance of the Holy Qur'an and the way of the prophetic models.

Education is the only way to achieve this goal. Unfortunately, the secular-materialistic ideologies of the Western and the Communist World are invading the Muslim World. In order to achieve quick intellectual and material progress, the Muslim World has accepted these secular-materialistic systems of education and tried its best to blend the Islamic system with them. However, this compromise has proved to be horrifying, because Faith and Secular-Materialistic ideologies cannot be synthesized.

The problem is acute in the sphere of social sciences, because these sciences not only influence the individuals in their personal thought and action but also influence the whole society. They create a complex environment of economics, political science, and social infrastructures, which are difficult to alter, modify or remove. It is high time to substitute the secular-materialistic concepts by Islamic concepts and built up an Islamic infrastructure to replace the already entrenched secularist system.

The Muslims are living in an interdependent world of accelerated changes. Our time is moving so fast that

determine those issues of the Ummah.

Bibliographical surveys, topically systematized anthologies for each problem or area within the discipline, Analytical surveys or articles dealing with the historical development of the problem or discipline, or with the contemporary state of research, should be prepared by the experts, for use by the less advance in the field. This is the speediest way out for extending the frontiers of Islamic knowledge. Preparation of textbooks for teaching in the Muslim institutions is the next job ahead. A textbook is ineffective without a trained teacher, or a teacher whose loyalty is elsewhere, and whose Islamic-vision and knowledge is deficient. (45)

Conclusion

Today's global scenario has changed by Allah's will. It is not possible for the Man to reverse, what Allah has willed. However, the faithful's can still acquire the guidance of Qur'an and Sunnah and play a vital role in maintaining peace in the world and can lead all the humanity if they demonstrate unity, faith, discipline, and wisdom. Because, Islam is for all times and for every part of the world. If the Muslims understand this, then there will be fewer misunderstandings among them.

The Muslims occupy a unique position between the two conflicting ideological groups: the liberal West and