

# **Abstract: Approaches to the Study of Contemporary Social Sciences in the Islamic World**

In the Islamic world, social science often falls within the dichotomy of Tradition and Modernism. So, tradition-related sciences are studied under the headings "thought", "reflections" or "social philosophy", while modern sciences are examined under headings such as: "opinions", "theories" and "scientific schools".

In this paper, the above classification falls under one category of social science or modern consciousness in the Muslim world, which is organized into a fourfold classification, as follows: This classification is based on two open dichotomies, namely:

First dichotomy:

- A. Knowledge which reached Islamic countries in the modern ages as a result of some cross-cultural and civilizational interaction between the Muslim and western worlds.

B. Knowledge rooted back in the ancient Islamic history. This type of knowledge – just like the previous type – is divided into different sections and categories based on the different geographical and historical incubators of evolution.

Second dichotomy: It falls under the first dichotomy, and each of them is divided into two sub-divisions depending on whether they are to be studied independently without any intervention or outside influence, or in context taking into consideration its active interaction with its surroundings.

The first sub-division, i.e. the knowledge permeated through the Western world; is converted – in view of this dichotomy – to one of the following forms:

- A. It seeks to adopt to the different geographical context; without any attempted intervention or influence on the margin of authority of modern science,
- B. It's subject matter is studied within the context of a wide range of new geographical environments. It also develops a new reading of the ancient history of the new geographical context, in order to create its new historiography.

The second sub-division concerns the historiography of the Muslim world,

and it operates as follows: The first, stays still when reviewing their old scriptures. The second, maintains active, effective and creative interaction and communication with science and modern mindsets. In this context, each of the knowledge streams and disciplines operates in its own way, and the Islamic revolution comes partly as a result of this model (pattern) of interaction within philosophic and mystic circle of knowledge, and partly as a result of the jurisprudence of the Muslim world.