Development Communication within Maqasid AlShariah Framework: Some Preliminary Ideas

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Abstract: *An attempt is made in this Submission to examine Development Communication within the context of Maqasid al Shariah "higher goals of Islamic Law "with a View to complementing the comprehension and wider application of the concept. The compatibility of the two concepts seems to be congruent as their intents and dimensions are identical. It is hoped that the questions this paper sets out to address would open the door for more researches and discourses among scholars. Development communication was, in the early 1960s, part of the need to bring development to the third world societies. Early scholars believed that governments should invest in communication infrastructure and utilize the mass media institutions to create a climate of change for the farmers and the low income earners. The traditional barriers were regarded as factors that inhibited changes. Daniel Lerner himself said that Islam was a religion that was stopping progress in the Middle Eastern societies. This study would examine some of the tenets in development communication and would argue that Islam is a religion for progress Islam wants Muslims to be progressive. Development Communication seen within the context of Maqasid al Shariah would provide a clearer picture on and about Islamic principles and the type of progress the religion wants its followers to attain.*

Keywords: Development Communication, Maqasid Al Shariah, Media, Third World Countries

1. INTRODUCTION

The general discourse on Development Communication appears to have taken a loose direction much against the reality needs of third world societies. This is a paradox as development communication or its wider concept, development, was to bring to the farmers and the poor a higher standard of living much to the level of progress enjoyed by the developed world. Early Scholars like Daniel Lerner and Wilbur Schramm attributed the under development of the third world to the culture, low education, and traditional way of doing

things. They argued that a change in Culture or the withdrawal of "traditional" beliefs would be necessary to bring about development. Islam, to them, had little role to play in the development of a modern society. Today, development theories, including the views on communication development, have been proven inadequate to address the underdevelopment of the third world countries.

There were several lessons that could be learned from the ill-conceived ideas on communication and development, henceforth the need for structural improvement to bring about changes to the farmers and the general society. To the Muslims, there is missing component of development itself. Development could be achieved without becoming westernized. The principle of communication when applied can serve development communication more than any model so far proposed, as decency, accuracy, importance are the prepared element for the transmission of information (04:148).

In an attempt to deconstruct this generalization and showcase how Islam is not only supporting development but institutionalized machinery that ensures the well-being and development, this paper posits the cannel to be seen through sharia legal frameworks (Maqasid al shari'a as one of such frameworks). Maqasid al Shari'a a has the capacity to address the unfolding realities of Muslim societies. It is flexible, comprehensive and all-encompassing to accommodate the yearnings of a modern world. its mechanisms pave in no small measure the way to accept new skills and innovation. Its able to filter any innovation that tampers the fundamentals and essential pillars of faith. Locals are always encouraged to strive to positively change their societies for the better.

According to Lerner (1958), traditional society was non-participatory people were deployed by kinship into communities isolated from one another and also from the center. Their views were limited to their physical horizon. A good explanation to this phenomenon is the role played by Islam in making Arabs at the forefront of world civilization while other were primitive during the Jahiliyya period. Eventually Islamic civilization rekindled the renaissance in the western world. Major ills now, according to Khalid 2012 included family planning equal status for women, responsible sexual relationships, adult literacy prevention and control of HIV/AID. The Maqasid-based development communication paradigm suggested by this paper shows how these social ills could be overcome especially in the lslamic world where religious values play a great role in reshaping people's attitudes and legal framework thus providing platform for regulation.

Available literature on development communication lacks academic relevance to View the concept from an islamic perspective. In some developing countries, it has proven that the manifestation of lslamic values and norms embedded within development is successful to bring a progressive development (Amin et.al, 2015). Despite the importance of religion in the

multi-dimension approach I n understanding development, the conceptual frame work using maqasid al shari'a based principle is still lacking. This is therefore an attempt to marry the concept of development communication, with the concept of Magasid al Shari'ah which primarily revolves around social justice and the real well-being of human kind, irrespective of their race, religion or geographical affiliations.

The main objective of this paper is to situate development communication within the *aqasid* context and suggest ways to foster the transformation of the third world countries. Although it has been argued by the critiques or the claims made by the development communication pioneers, that media alone are yet hot enough, yet little thinking has been done to guarantee the needed change in the third world societies until structural changes are Implemented. This paper adopts the IRT *Maqasid* index or Ali & Hasan's *Maqasid* al-*Shari'ah based* Development index (2014), in coming up with the model. Further research on the subject-matter would refine the workability of the model to measure the impact of development Communication with well-defined dimensions and indicators. The *Maqasid*-based development model advocates for the need of the said economic factors to be nurtured by religious values, spiritual guidance and regulations if meaningful development is to be achieved in human society. Communication should therefore play its role in the dissemination of *Shari'* a compliant information to the general public and facilitate diffusion of innovation and skills among common man (farmers) and the ummah.

Development Communication: Trends and Terrain
The concept of development communication was introduced during the cold war when the western powers had intentions to bring development to third world societies. Communication scholars such as Schramm Wilbur, Lemer and Everett Rogers conducted academic researches to that effect and saw that the role the media and communication could play a vital role in bringing about development in these societies. Criticisms by other scholars reared its head that media alone is not enough. Structural changes driven by economic factors were needed as much as other factors that were not highlighted. The intersection between Maqasid al Shari'ah and development communication can go hand-in-hand in helping the world toaddress the nagging socioeconomic crisis.

Discussions abound on the role of the press including the role of transnational news agencies and media in reporting about the events in Third World societies and the developed world. MacBride UNESCO Report shades more light on the prevalent inconsistencies, domination and transnationalisation in the world communication order. To buttress this point further, there are varying concepts of news values and the roles, nights and responsibilities of the journalists (MacBride 1984: 15) and the trend world over is the western model that characterized what to be reported as news. The hope was that new order would be born to make world communications free, balanced and development oriented. Long before MacBride Report,

which attempted to suggest modalities for new world communication order, a scholarly work of Wilbur Schramm, veteran academic and communicator, could be regarded as Contributing to development communication Commissioned by UNESCO, Mass Media and National Development Thus:

"This study forms the part of the continuing effort of the United Nations and Unesco to help develop the mass media of communication. A new impetus was given to this effort when, in 1958, the General Assembly of the United Nations called for a "program" of concrete action" to build up press, radio broadcasting, film and television facilities in countries in process of economic and social development. To draw up the program and assess the resources required."

asic assumptions of development communication according to this work are and not limited to the role of information in national development, mobilizing human resources, ethics and responsibility. In the 1964 conference held in East West Center in Honolulu, organized by Schramm and Lerner there was high hopes among the stakeholders that the potentials of Mass Communication would break the vicious cycle of ignorance and poverty and uplift the standard of living in the underdeveloped world. Now what success did development campaigns recorded so far? is there any visible and significant impact seen, felt or witnessed in the developing countries? To what extent did communication practitioners or mass media outlets comply to apply the development communication in the discharge of their duties? Are governments of the developing nations serious in setting up the required communication infrastructure? Findings of the International Development Research Centre on some selected African countries; Senegal, Uganda, Kenya shows the need for ICT infrastructure to be set by governments if meaningful development is to be realized in these countries. Areas that need urgent but serious commitment of stakeholders include and not limited to models and level of compliance.

Islamic Communication Model/ Theory and Goals of 1slamic Law
Islamic Communication Model revolves round the effect of the message that originates from the sender so long as the communication of whatever level or category contradicts the sublime goal of the law, that very communication process or output should be discouraged Thus, the best model for human communication in Islam is that which benefits the sender and the receiver In another word, Islamic communication model is an effect-based model.

The word falah and its derivatives have been used according to Chapra (nd) 40 times in the Quran. Another word fawz, which is a synonym for falah has also been used 29 times along with its derivatives. With this premise, it is clear that life in general has a purpose and human action has to be geared towards achieving that purpose whether it is material or spiritual or both as such every human endeavour whether social, educational, economic, or Spiritual, must have a purpose. Therefore, the art of communication, whether verbal, interpersonal,

intercultural or mass communication, should has a purpose, which is the attainment of falah, well-being what this means is that Islam recognizes the key components that bring happiness and the satisfaction of human needs. This is what Islam addresses under the generic term Maqasid al shari'ah (Goals of Islamic law).

Objectives of Communication iIn Islam

Objectives of Islamic communication do not differ in their nomenclature with communication functions in the Western perspective. The difference come in the substance process should aim at altering or rather cause change in knowledge, attitude and behaviour. In order to positively affect changes in the one of the afore mentioned areas, communication has to be guided by the following verses as proposed by Gwandu (2013)

i- *Qaulun Sadeedun* (Word of Reason) Allah SWT says "Let them, therefore. Keep theirduty to Allah and let them say the right word" Q4:9, Allah SWT says Believers! Take Allah as a Shield, and say the right thing in a straight forward way Q33: 70

ii- *Qaulun Baleegun* (Words That Penetrate Minds) Allah SWT says "it is they of whom llah knows what is in their hearts. So tuen aside from them, and admonish them and speak to them with regards to their own selves in effective words" Q33:32

iii- *Qaulun Ma'arufun* (Words of kindness) Allah SWT says "And speak to the words of kind advice" Q4: 5 also Allah SWT says "and speak to them kind words Q4:8 and youshould speak decent words in a dignified manner Q33:32

iv- *Qaulun Kareemun* (Words of honour) Allah SWT says " And speak to them noble word" Ql7:23

v- *Qaulun Layyinun* (Polite Word) Allah SWT says "But speak to him a gentle speech, maybe he pays heeds and he fears" Q20:43-44

vi- *Qaulun Maisoorun* (Absorbing Word) Allah SWT says And if you turn away from them seeking the mercy from your Lord that you hope for, even then speak them a kind word Q17:28

vii- *Qaulul lati hiya ahsan* (Best of Word) and say to my servants that they should Speak only what is gracious, for Satan (is keen to) provoke discord among them, Satan indeed is an enemy to the people, disuniting (one another) Q17:53

Functions of Communication in Islam

Functions of Islamic communication do not differ with the Western ones. The difference comes in the substance and details. Communication always feeds people with useful information covering every aspect of their lives: social, political, environmental to mention few. The main function of communication therefore, is to acquaint people with the cultural variation so to be able to appreciate other peoples way of life and as such embrace mutual coexistence. Allah SWT says "O mankind, We have created you from ale and female and made you peoples and tribes that you may know one another. indeed the most noble of you in the sight of Allah is the

most righteous of you. indeed Allah and knowing acquainted. Hujurat:13

To clearly see how lslamic communication fulfills its objective and function, study of the Prophet Muhammad exemplary life in the light of the individual functions and objectives is imperative.

Information Function: The mosque of the Prophet on whome be peace served as an information center. The Prophet SAW made the mosque an orientation center, court, school and a community management center. Ibn Qayyib gives a detailed account of he setting up of Madina community in his book Zadul Ma'ad min hadyi Khairil ibad. For more details one can refer also to the Professor Akram's book Madinan Society at the 7ime of the Prophet.

Educational Function: Education is a communication activity/ process of social interaction that involves the teacher and student. It is a give- and- take process and it is always reciprocal with feedback. This process aims at changing behavior through acquainting student with knowledge, experiences, positions, thoughts and societal values that help him to adopt to the community he is living in. It is through this process that cultural heritage is transmitted from one generation to the other. Islamic communication as well strives to educate the young generation so to uphold their duty to their Creator and to their societies.

ociological Function: Communication as vehicle for social interaction, paves way for behavioral changes and cultural assimilation. Opinions, views are always harmonized through communication process. Communal development therefore, depends in no small measure upon how successful a particular society is, pertaining the inculcation of the required attitudinal changes attuned to the development parameters. In Islam therefore, sociological function of communication is always rein forced by the lslamic social welfare package which produces an egalitarian society where the needy has his stipulated share in the wealth of the rich as they lived together socialize together, they develop a more harmonious community embedded by love and affection.

Political Function: The political awareness of any nation depend upon the effectiveness of means of communication by the power brokers. Effective communication guarantees good relations between the leader and the led. Good communication contributes towards the formation of positive public opinion. Image making and correction of propaganda against the nation without communication, no diplomatic relations could be achieved. The Prophet on whom be peace employed different means and types of communication different levels of communication to pursue his mission. He used both covert and overt call in Mecca, interpersonal and group communication. He employed his minbar to reach his target public. He delegated his companions to extend his message. Mu az bn Jabal emissary in Yemen is a typical case in sight. The Prophet SAW Wrote epistles to leaders of tribes and Kings inviting them to islam.

Ideological Function: Communication serves ideological and religious functions. The Prophet SAW used communication to propagate the religion as we have seen in the previous subheadings

Conceptual Background of *Maqasid al Shari'ah*

Maqasid al Shari'a (Higher Objectives of lslamic Law) is perhaps the best clue to explain the overall position of Islam towards any concept, initiative, innovation or contemporary issue today. With the end of the early Islamic period, Muslim scholars came to sense that a rift had begun to emerge between the teachings and principles of lslam and Muslims daily reality and practices the most important means by which scholars sought to restore the intimate contact between Muslims and the Quran was to study the objectives of Islam, the causes behind Islamic legal rulings and intentions and goals underlying the shariah, or Islamic Law (IIIT Books-in Brief). The term Maqasid according to Auda (2008) refers to a purpose, objective, principle, intent goal, and end behind Islamic rulings for a number of Islamic theorists it is an alternative expression to People Interest" Masalih However different conceptions regarding the scope and dimension of Maqasid among scholars do exist.

Maqasid al-Shari'ah and Concept of Development

Development has been variously defined, discussed and interpreted among scholars. Twenty in century witnessed the unprecedented development crisis emanating from the rampant wars and conflict, colonialism, invasion of less influential nations by the stronger ones, population explosion, endemic outbreak of diseases, human right abuse, unemployment, illiteracy, child

nd maternal mortality to mention a few. To deal with the development crisis that bedevil the entire human kind there is the need to address the social justice and equal distribution of resources among human race which hitherto manifested in the Qur'anic conception of the mankind as family (Hujurat 49: 13) in a world where well developed affluent nations control the entire global resources due to their superior scientific and technological powers. To further expound the salient features of development among muslim scholars, let consider the views of some Western scholars. D. Lener (1958) equates development with modernization and westernization: WW. Rostow (1960) equates it with the economic development R. Gable (1976) equates it social change and Marx (1907) equates it with a classless society Walter Rodney (1973) in his book; How Europe Under develop Africa provided similar but more comprehensive conception of what development should be.

Islamic scholars and Maqasid specialists tried to survey the Holy Qur'an and identify its higher goals, intents and purposes it sets to achieve for the betterment of the entire mankind. Here are some of them ilustrated by Auda (2008):

Rashid Rida (d. 1354AH/ 1935 CE) surveyed the Quran in order to identify its Maqasid, which

included reform of the Pillars of Faith and spreading awareness that Islam is the religion of pure natural disposition, reason, knowledge, wisdom. proof, freedom, independence, social, political and economic reform and women's rights.

Tahir ibn Ashur(d. 1325 ah 1907 CE) proposed that the universal maqasid of Islamic Law is to maintain orderliness, equality, freedom, facilitation, and the preservation of pure natural disposition (fitrah)

Muhammad al-Ghazaliy (d. 14l6 AH 1996 CE) called for learning lessons from previous fourteen centuries of lslamic history which included justice and freedom in maqasid at the necessities level

Taha Al-Waniy (d1354AH/1935CE- 1437AH/2016 CE) also surveyed the Qur an to identify its supreme and prevailing maqasid, which are, according to him the oneness of God (tauheed) purification of the soul (tazkiyah), and developing civilization on earth (Imran).

Yusuf al-Qardawi (1345AH/1926 CE-) also surveyed the Qur'an and concluded the following universal magasid, preserving true faith, maintaining human dignity and rights, calling people to worship God. Purifying the soul, restoring moral values, building a strong Islamic nation, and calling for a cooperative world.

Each of the aforementioned effort by these scholars demonstrates a degree of concern by the Qur'an over the developmental issues. This has further reiterates the universality of the message of the Qur'an *"You have not been sent for the entire mankind but a mercy"*

Chapra in Yusha'u (2013) observes that one of the indispensable ways to realize this goal (spiritual and material wellbeing) is to promote the falah or real well being of all people living on earth, irrespective of their race, color, age, sex or nationality. What this means is that lslam recognizes the key components that bring happiness and satisfaction of human needs. In view of the above, Auda (2008:27) opines

suggest "human development to be a prime expression of maslahah (public interest), in our time, which maqasid al-shari 'ah should aim to realize through the Islamic Law. Thus, the realization of this maqasid could be empirically measured via the UN human development targets according to current scientific standard. Similar to the area of human rights, the area of human development requires much more research from maqasid perspective. Nevertheless, the evolution of purposes of Islamic Law into human development' gives human development targets a firm base in the Islamic world, instead of presenting them, according to some neo literalists, as a tool of western domination"

Of special interest to this paper is the definition or rather a United Nations adopted conception of Human Development, so to be a basis for measuring the extent to which scholars of Maqasid Al-Sharia adequately cover it. Unlike the previous conception of development by Western Scholars, United Nations Development Program's (UNDP) conception goes beyond

the economic growth. UNDP used an index Human Development Index (HDI) of more than 200 indexes to measure development. This include measures of political participation, literacy, life expectancy, access to clean water, employment, standard of living, gender equality among others. Recently contemporary islamic scholars worked out modalities and came up with Maqasid Development index that embedded those socio-economic and spiritual dimensions of human well-being. Notable among these attempts are IRTTT Working Papers, islamic Vision of Development by Umer Chapra and The integrated development index (i-dex): A new comprehensive approach to measuring human development by RM Amin. We shall now see how Islamic worldview complements the conventional conception of Development with far reaching foresight.

Applying the views of earlier scholars to the more contemporary context, Chapra (2008) states that hifdh al-nafs involves the achievement of the following-
1. Dignity, self-respect, brotherhood and social equality
2. Justice
3. Spiritual and moral uplift
4. Security of life, property and honor
5. Freedom
6. Education
7. Good governance
8. Removal of poverty and need fulfillment
9. Employment and self-employment opportunities
10. Equitable distribution of income and wealth
11. Marriage and stable family life
12. Family and social solidarity
13. Minimization of crime and anomie
14. Mental peace and happiness

Maqasid al Shari'ah Based Development Communication Paradigm (MDCP)

The ultimate goal of development communication is to facilitate social development in the developing nations. Social development therefore falls within the armpit of magasid al hari'a and one of its major vehicles. The higher objective of Islamic Law known as maqasid al shari 'a is for the betterment of human kind. The shari 'a (Islamic Law) is flexible and dynamic to accommodate the demand of time and space. The Islamic social system or welfare package is the best model to guarantee an ideal egalitarian society where the less privileged is not left to suffer in penury. The society and community are saddled with the responsibility to take care to the destitute when incapable to cater for his family. The higher goal of Islamic Law Is the attainment of free and prosperous world as always aimed by development communication theories and practice. By closely studying of the survey on the Qur'anic verses conducted by the above mentioned maqasid scholars one would appreciate the degree of concern accorded by the Qur'an to development of human kind; freedom, independence, social, political and economic

reform and women's rights. preserving true faith, maintaining human dignity and rights, calling people to worship God, purifying the soul, restoring moral values, building a strong lslamic nation, and calling for a cooperative world.

United Nations should employ the maqasid al sharia in complementing the development Communication in the developing countries especially to gain the acceptance to Mustim nations. 1his paper will therefore suggest a new paradigm for development communication.

We chose to adopt IRT axiom or Ali & Hasan's Maqasid al-Shariah based Development Index (2014) in coming up with Maqasid-Based Communication Paradigm due its methodologyin measuring development in a real life situation with what it called MS index and indicators fully representing MS dimensions. This would pave way for more deeper discourses over the development in a communication which takes into account sanctity of life with its associated values, protection of mental health from intoxication and alcohol that cause havoc to the stability of third world nations to mention but few from the higher goals of Islamic Law Jayaweera (1987) argues vehemently in his book Rethinking development Communication that:

What is unique about the experiences of the past decade is that in both development and communication the reality has eroded the paradigm of the 60's and 70's. Rogers was already saying this in 976. But since then, many things have happened both in the development field and in communication. Today, our theory is no longer adequate to compass the reality, and we need a new understanding One of the major task of development communication as argued by Schramm (1964) is the economic development that requires a social transformation. And a social transformation is basically set of transformation of people to be educated, informed attitudes and values to be changed, human relationships, customs, social behavior to be reviewed and rethought.

Economic development in these countries requires that farms be more productive Maqasid Based Communication Development Paradigm has a great deal of contribution in complementing the yet unfinished task by the old paradigm. All communication activity should and only focus on that which serves the Higher goals of Sharia i.e human well-being or falah. As such irresponsible practice of journalism and the Mass Media be discarded this could be achieved through five axioms embedded in information dissemination practice. Let

s therefore collaborate on these axioms to have a better understanding of the development communication based *Maqasid al Shari'ah*

Wealth protection axioms
Transfer: Development Communication should prioritize the social welfare and care for the less privilege through zakat and Sadaqat in case of Muslim communities and through

charitable organizations in case of the non-Muslim societies. Resources are transferred from an individual

and the government above the poverty line to an individual below the poverty line using whatever collection mechanism, be it tax, levies and the likes.

Intergenerational Transfer: Mutual coexistence must be promoted for national integration by the available communication channels. Any programme, view, opinion or information that could split or incite disintegration between citizens should be avoided at all cost.

Exchange: Economic activities of the third world should be interest free. MS index should decrease whenever money is borrowed/lent on interest (Riba). By this the dubious monetary transaction between developed and underdeveloped countries would be decreased in favor of infrastructure, health and education project.

Spending: If spending increases in extravagance or unwanted consumerism (israf or Tabzeer) then MS index should decrease in value. In case of moderation (iqtisad) in spending in halaal and Mubaah goods and services then MS index should increase in value.

Earning: If halaal earning increases then MS index should increase and if earning through haraam means (like gambling. hoarding, less-than full measurement (tatfeef, riba, etc) increases then MS index should decrease.

Accumulation: If wealth accumulates with regular payment of Zakat and Sadaqat then MS index should increase and if wealth accumulates without any payment of zakat then MS index should decrease.

Risk: if risk of loss of wealth increases then MS index should decrease
Fairness: if there is fair access to earning then MS index should increase.

Life Protection Axioms:
Security Development Communication should serve the enhancement of public security as a matter of utmost importance in the higher goals of Shari 'a Law. MS index should increase when life security increase.

Health: MS index should increase if there is an access to health facilities. Time use and leisure activities: MS index should increase if time is better utilized in Shari'a compliant activities. Entertainments should be shari'a bound in case of Muslim communities and culture bound in case of non-Muslim communities. hysical fitness: MS index should increase for easy and affordable access to sports andfitness facilities.

Intellect Protection Axioms:

Fairness: MS index should increase if there is fair access to learning tor all.

Harmfulness: MS index should decrease if there is an easy access to activities harmful for intellect.

Practice: MS index should increase if religious knowledge is turned into practice.Education: MS index should increase with the level of education.

Research: MS index should increase for useful and applied research.

Faith Protection Axioms
Non-Muslim Communities could adopt whatever faith deems appropriate to them Prayers: MS index should increase for easy access to Masjid for daily prayers

Umrah/Hajj: MS index should increase with affordability for performing Umrah/ Hajj.Fasting: MS index should increase for convenience in fasting during Ramadhan.

Zakat: MS index should increase for easy access to zakat collection payment.

Religious education: MS index should increase with easy access to quality Islamic education.

Time spent: MS index should increase for time spent on religious education and programmes or time spent in Masjid.

Ghuloo/ Excess: MS index should decrease for exceeding what is required

Posterity Protection Axioms
Marriage: MS index should increase for easy and affordable access to marriageFamily life: MS index should increase for happy family life

Solidarity: MS index should increase if children spending time with their parents and grand parents

Immorality: MS index should decrease for access to immoral activities Mortality: MS index should decrease for child mortality in family

Home: MS index should increase for mother staying at home for upbringing children

Time spent: MS index should increase if children spent time in *Shari 'ah* compliant activities.

Respect: MS index should increase for respect of parents.

Religious practice for kids: MS index should increase if children memorizing part or whole of the Qur'an and going to Masjid.

2. CONCLUSION

This paper discusses, albeit in brief, the two concepts; Development communication and Maqasid al Shari 'ah. Areas of concern by both concepts were highlighted in the discussion; common grounds of operation were equally expounded. Development Communication within the context of *Maqasid al Shair'ah* could serve in a more concrete sense; development projects millennium development goals, sustainable development, social marketing. at least in the Muslim nations. Drivers of social change embedded in religious values particularly in slam if

incorporated in communication planning could help change people's attitudes towards their responsibilities, their societies and towards acquiring new skills and innovations. The IRT axioms adopted by this paper proposes a new *Maqasid-* Based Communication Development Paradigm (MCDP). MCDP provides a new clue into clearer and better comprehension of Development especially in Muslim nations/societies and equally open a fresh academic discourse on the way forward to policy makers, communication planners and media outlets regarding the yet unfinished task before Development Communication.

The argument we would put on record is the need for a spiritual understanding of development communication. Economic development alone is not enough to fulfil the spiritual needs of individuals in society.Whatever programmes or action under the concept of development communication, should, at the final end, be made positive for the human society. The axioms that we provided should serve to create sovereign leadership and an *ummah* that need to forge ahead for their own betterment. Development must not be external driver, but must incorporate the attitude, the needs and the knowledge, and positive behaviour of those affected and to be affected by change. The western concept of development is locked in the linear change with a model from outside own society. A maqasid al shariah development communication would take the positive ideas from abroad but will place emphasis on the initiative and needs of the ummah within. Such an adoption will mean a change but a within a continuity without breaking the Islamic values that the farmers and the ummah would like to maintain and cherish.

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