

An Analytical Study of the Religious Philosophy of the West

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Abstract

This article critically analyzes the rudimentary features of the religious philosophy of the west and the way it affects the human history and the society. The study aims to investigate the foundations of the western philosophy and the literature and how it differs from that of the East. It investigates that the problems of the Western writers and critics do not align with our contemporary issues. It finds that the western philosophy of religion is reflexive, restless, ambivalent, and it delights in experience and rebellion, the East seeks tranquility and stability to such an extent that it interprets every experience as rebellion. Comparing the both sides, it finds that East is traditionalist, while West is revolutionary. Moreover, the study finds that the modern Western literature is of Romani origin and it can also be called Normanism, because of its intermittent, individual and personal insistence, directness in the language of art and recognition of semi-transparent communication, tragic intensity in self-expression, and subject matter. It describes the concept of contemporary western philosophy of religion which revolves around the concept of enlightenment. The study concludes that the fact is that religion is the beliefs of common people and philosophy is the view of certain people.

Key Words: Philosophy, West, Islam, Religion, theology

Irresponsible of moral values

Rudyard Kipling's dictum: "Oh, East is East and West is West, and never the twain shall meet", faced criticism from intellectuals both in India and Europe, and there is no doubt the spirit in which he uttered these words. Despite of its being objectionable, his statement truly fits the situation because there are some fundamental differences in the national mood of the East and the West which cannot be resolved under any circumstances.

Modernity and Post-Modernity

In the West, trust is lacking, however, the philosophy of the East is based on the concept of trust. West welcomes experimentation and change, comparatively, East views experimentation and change with suspicion. If the temperament of the West is reflexive, restless, ambivalent, and it delights in experience and rebellion, the East seeks tranquility and stability to such an extent that it interprets every experience as rebellion. If the East is traditionalist, the West is revolutionary. These fundamental tendencies are expressed more openly in the arts of the East and the West. The music of the East is slow, generally unexciting and has a dreamy feel. However, the situation of West is opposite. The same is the case with literature. In Western literature, every era tried to understand and describe literary values anew and did not avoid vandalism in this regard, but the rules and ideas created in the ancient era were ruled by the East.

This study does not emphasize on the argument that the traditionalism of the East is better than that of the west. Instead of comparing the values of both civilizations, this study focuses on the point that Western modernism is actually a literary tradition, which redefines literary

values and ideals. The literature has obviously been somewhat different from its predecessors but fundamentally similar to its predecessors. Contemporary modernity comprises the barges of many unbelievable and unreliable concepts floating in an arbitrary direction. It is actually not separated from the spirit of the ancient tradition of the West. The Western mind has been familiar with the reversal of literary ideas and actions. However, the problems of the Western writers and critics with that of us in the contemporary era. There was no movement called modernism and not all new writers were greeted with ridicule or scorn. There was no need for any debate on the concept of modernity in the West, otherwise, it meant each epoch would formulate its own ideas. It is not that there have not been objections to new and old writers.¹

Readers of literature in the old age were few in number, so the number of the objections, but the language of Spenser and Milton was strongly criticized, and Shakespeare was criticized immediately after his reign and for a long time afterwards. Swinburne's poems were much maligned. In France, objections were raised against Baudelaire, and later all kinds of objections were raised against Rousseau and his like-minded people. Hardy's novels were criticized, Oscar Wilde's books were called immoral, Eliot would be called difficult and meaningless, etc. But all these examples of criticism are personal in nature. With the exception of Russian Romanticism, which according to French and German critics have given much attention to the criticisms of the Romantic poets and critics themselves against classicism. No movement was found in the West and remembered as 'modern'.²

Oscar Wilde is perhaps the first to use the word 'new' seriously in relation to literature, who wrote in his novel "The

¹ Lyon David: post modernity, open university press, Buckingham. Britain.1994, P: 7

² *Christian Philosophical Theology*, p.67

Picture of Dorian Gray (1891)" and according to him, the critics have different opinions on the value and quality, then it should be considered that the art is new. Eighteen hundred years ago, Oscar Wilde, when Longinus reinterpreted Greek literature as his own, he did not say that he was saying anything new. Even Horace and Quintilian before him did not claim to be new. When Bovalo explained his beliefs in French (which were called classical beliefs. Although they are not closely related to Greek ideas and actually formulated on the basis of Greek and Latin ideas, but they are different from both in 1674. He did not claim to be modern. When Philip Sidney wrote the book in Defense of Poetry in 1583, although he presented some changes to Aristotle's ideas, he also did not leave any idea of novelty. When Pope wrote his book on Criticism in 1711, even though he presented a somewhat personal view of classicism, he did not say that this view was valid for today and that it was new.³

Thus, an interesting aspect of Western theoretical criticism has been that the modern has never called the ancient abrogated or truly dated. Neither Pope, nor Dryden, nor Boileau, had the courage to cancel Horace, Quintilian, or Aristotle, and the writers or poets of antiquity, however different they may be from each other, as Aeschylus and SOPHOCLES (SOPHOCLES) was from VIRGIL and LUCRETIUS, considered old or unfollowable and exemplary. Although the so-called classicist poets and dramatists of France and England, from CORNEILLE to Dryden and Milton to RACINE, were by no means classical like the Roman writers, and the Roman writers themselves like the ancient Greek writers. were not classics, but one did not claim to abrogate the other. Now the question arises that when the tradition is so rebellious or the rebellion is so traditional, then why modern literature should be determined? And how can it be

said that the literature that we know and believe to be modern, when did it begin? Because if modernity is another name for rebellion or deviance, then deviance happened in every era. Therefore, we will say that modernity is not only the deviation but also the cancellation of the ancient. When this erasure of the ancient took place, the contemporary mind was not surprised, because in every era the writers came to say many new things, but in the eyes of the future historian of literature, this erasure was considered a wonderful and grand accident. Because before that, deviation and cancellation were not step by step. The only thing worth remembering is that this deviation and abrogation is not a unique accident in history and literature, the unique accident is that this abrogation was openly expressed and modernity came into existence.⁴

The image of Contemporary interest about Religion

When did this cancellation take place? In this regard, Eliot has presented his famous theory called "DISSOCIATION OF SENSIBILITY". In his opinion, at the beginning of the seventeenth century, the writer was no longer a living and alive part of the society and became a victim of the changed conditions and the new economic and political environment. He says, "The poet of the seventeenth century had at his disposal sources of consciousness and feeling with which he could absorb and digest any kind of experience. They were artificial, simple, difficult or surprising, just as their predecessors (capable of all these modes of expression at once) were. In the seventeenth century, a series of cognitive breakdowns began which we can never fix.

These words are from 1921. Later he did not lay the responsibility for this division of consciousness on Dryden and Milton as before. But he said that "if such a

³ King Edward , Cambridge Islamic text society. P,109

⁴ *Christian Philosophical Theology*, p.67

break did indeed take place, the reasons for it are too complex and deep to be explained in the terms of literary criticism." However, the breakdown of consciousness happened only in the seventeenth century.⁵

It is not easy to disagree with Eliot, but without disagreeing with this conclusion I cannot establish my views on the new literature. Eliot's statement is not correct in my opinion because even after the seventeenth century the literature of Europe was not very different from its predecessors and even where it was different, even there he was not fully aware of this difference. Rather, every writer Pope or Dryden considered himself a preacher of true classicism. Even in Pope's time (he died in 1744) the writer was a living part of his society, for better or worse, it was not a poor city. His belief in the literary traditions inherited from the elders was firm and his environment was also ready to accept and adopt him in every way.

But when we come to the Romani movement or the Romani revival, the whole picture of the fragmentation of consciousness comes into view. Until now, writers and poets considered themselves as members of the society. They were human beings like others, the difference being that they could compose poems or put their thoughts on paper in a more refined and elegant language than usual. They were anything but different. Goldsmith was also not outside the community. Dr. Johnson and David Garrick (DAVID GARRICK), although they were classmates, were of different temperaments, but they too had the ability to delve into the great labyrinth of London. When Garrick used his golden tongue to speak the magic of Shakespeare's magic pen on the stage, it seemed that he had just left us and would be right back. This is not the case with the writers and poets of the Romani revival.

Writers everywhere in Germany,

France and Britain are suddenly known as exiles and (OUT OF PLACE). Why did this happen? There is no place for this discussion here, but it is also important to point out how the victory of materialism made knowledge the slave of wealth. In the middle of the eighteenth century, the agricultural society of Europe fell silent for the last time. It was quickly replaced by a mechanized society whose values were not based on the sense of beauty and virtue and knowledge and art, but on efficiency, increase and expansion of material comforts. The result was that the poets and writers who were till now respected and important members of the society due to their beauty and virtue and knowledge and art suddenly became homeless. Now they started to realize that they are different from others. In my view, modern literature originates from here and the final division of consciousness takes place from here.⁶

These words of Rousseau are worth considering. In his autobiography, he says, "My temper and character were not modeled on any of the people I knew (i.e., those around me) but if I was no better than them." At least he was different from them." This feeling of being different is not limited to Rousseau. In the same period, Blake laid the foundation stone of the building of deviation and cancellation by saying that "this body built on the foundations of mathematics lives in logical memory, but the existence of a real living body is independent, not dependent on memory." GOTHIC is a living body." This reaction can also be seen in COWPER and COLLINS et al.

In fact, this abrogation of the archetype reflects the realization that his fans can only be those who are attuned to their surroundings. Blake was not in tune with his covenant, because it was different from the previous covenant, so different that the previous covenant was now

⁵ *Christian Philosophical Theology*, p.69

⁶ Davies, Brian. *The Reality of God and the*

Problem of Evil, London: Continuum, 2006, p.210

completely dead, so his poetic truths and convictions were dead as well.

It is important to pause here for a moment to reiterate that the Romantic Revival itself, which proclaimed the abrogation of ancient ideas, was nothing new. That is why this movement is called REVIVAL. The Romanticism movement has its roots in ancient Greek literature. The difference between romantic and classic is actually the difference in style. Classicism is outward looking and romanticism is inward looking. Every writer is both outward and inward. But these two trends are not fully balanced in anyone. Not even in Shakespeare. If the writer is dominated by cynicism, then his literature will be of a classical mood and if the situation is opposite, then the mood of the literature will be romantic."⁷

In the ancient Greek drama and lyrical poetry, the condition of understanding and explaining the inner mysteries of personality and the universe, and the unique mysterious pain and contemplation that surrounds its atmosphere, is the characteristic of Roman literature. In this way, the Roman literature of the Renaissance was the semantic offspring of the ancient Greek literature and the literature of the Romanic revival was not far from the literature of the second century, although the triumph of the human spirit and the successful attempt to solve the mysteries and beliefs and the elements of joyful imitation. They were the promoters of the social and intellectual atmosphere of the Renaissance and were prominent in its literature. By living, a strong philanthropy, drifting towards the common human level and naturalism became a manifestation. Along with this, introspection, the feeling of loneliness and the attempt to touch the cosmic tragedy and the thousand mysteries hidden in creation also became prominent. However, it is

worth noting that the rebellion that took place in the Renaissance was not aware of its rebellious status, the rebellion of the Roman revival was aware of its rebellious status, but in fact it was not a real and true rebellion, because in fact that tradition was shining in the new screens. The body which Black called Gothic (GOTHIC) and worshiped it was unacceptable even to Euripides of Greece, and the body which he called mathematical was even S. Kulus (AESCHYLUS).

The poet's feeling of being different gave birth to a feeling of loneliness and this loneliness came out in different ways. Even a careful poet like Wordsworth praised the poet saying that he is a human being like ordinary people but his power of feeling and power of observation are more intense than theirs. These words are reminiscent of Rousseau's historic phrase that I quoted above. Rousseau's BACK TO NATURE slogan produced two different results in Germany and England. Wordsworth invented the religion of naturalism, whose basic belief was that God, who is the ULTIMATE REALITY, shines in nature. In childhood we live closer to nature, thus closer to God, and as we age we move away from nature and thus away from God. This innocent concept of naturalism was to be destroyed in Wordsworth's lifetime by Darwin, Huxley and Russell Wallace, and a different concept of isolation was to be born. But Wordsworth was lonely because man had made wealth his god and was alienated from that nature which was his true passion..⁸

The Contemporary Western Philosophy of the Religion

Blake's whole concept revolves around the idea that a poem is as alive and full of personality as a tree, that a poem is not made, but is made, and at one place he says, "Art is the tree of life, Jesus is God, and

⁷ *The Reality of God and the Problem of Evil*, p.213

⁸ *The Reality of God and the Problem of Evil*, p.214

science." The tree of death." Here art and science have the same relationship as the mathematical body and the Gothic body.

Emerson in America and Coleridge in Europe, two priests of Romanticism, were greatly influenced by High German metaphysics. And Herder had a profound influence on German criticism and philosophy. Herder had kind of started the echo movement in Germany and introduced Romani writers to Shakespeare. His statement about Shakespeare's KING LEAR that the play is not an attempt to solve the mysteries of the universe but to "recreate the universe" became a beacon for Romani critics. Departing from Blake, but thinking along these lines, both Coleridge and Emerson almost came to the conclusion that poetry must have the movement and richness of life. Must be filled with the Spirit. In the words of Frank Kermode, "The work of art must have an independent life and being, and both its beauty and its being must be two names for the same thing. It should be like a tree. Here we are reminded of Blake's statement that "Art is the tree of life." Both Coleridge and Emerson were in agreement with Blake that form and subject are co-created and are two sides of the same face. Emerson did not go to this extent, but still he said that although the subject is created first and the subject later in the creation of the poet's mind, but in terms of creation time both are born together. Emerson believed that the thought of a lion is so alive and full of dynamism that like a soul or the soul of a plant, it has its own structure and it adorns nature with a new being. There is also the concept of a tree here. These words are from 1844 and it is difficult to say that the theory of art of our era is devoid of these concepts. I would say that the theory of art of our era is based on concepts.

Enlightenment:

The Romani revival movement saw and defined art in a different way. But not

all Romance literature was created at this high level. I have alluded to above, and given the example of Ugo, the practice of disorder and debauchery in literature which was the religion of Roman reaction, and which fostered much superficiality. Examples of irregularity and superficial deviance are more common in French literature, probably because the influence of traditional classicism on French literature was also heavier and deeper. Therefore, among the voices raised against Romanticism, French criticism was always at the forefront and still is today.

The book "Romanian Disease" written by SCILLERE is a severe and biased criticism of Romani writers. Most of the anger was directed at Rousseau. Rousseau said, "Romanism is revolution and Rousseau is Romanism." In response, one critic said that Rousseau's writings smelled of rotting corpses. Someone said that romanticism corrupted the human mind. A critic criticized Chatau Briand and said, "He was a liberal, or an anarchist, all his life." Both are the same thing.

A reaction against this LA MAL ROMANTIQUE (romantic disease) was necessary. This reaction was not so much against Shattobrien and Coleridge and Schlegel as it was against delusion. In his book, SEILLIERE mentions five distinct periods of the Romani movement. In his view, the first period was the Age of Enlightenment, which Rousseau began in 1761. This covenant was a return to nature and a reaction against classicism. The second period begins with the publication of Schlegel's book AESTHETIC LETTERS in 1795. He calls this period the period of exhaustion and boredom with life. The third period begins with the publication of Ugo's "Arnani" (1830). He calls it the "disease of the century" MALDUSIECLE. His death from the disease of the century is that the age was of a sick mentality and therefore its literature was also unhealthy.

The fourth period begins around

1860, which he calls the age of complacency and hopelessness. The important figures of this period are the French novelist Stendhal and the German philosopher Nietzsche. Hardy's name can also be placed in this list. The fifth period begins around 1890, which he calls the age of Verlaine and Oscar Wilde and calls it the age of "nervous disorder."

If we look carefully at this division, the first thing becomes clear that literature and that too the literature of a continent like Europe cannot be so easily divided into periods and histories. Secondly, the Romantic movement was not just a reaction against classicism, but much more, as I have made clear. The third difficulty is that, according to Seeley, the Age of Enlightenment ends in 1795, when Keats was born and Shelley was three years old, and Coleridge and Wordsworth's famous LYRICAL BALLADS were three years away from being published. It would be an exaggeration to say that the health temple elements of the Romantic movement had died out by 1795.⁹

When Kant defined the limits of reason, some branches of ancient sciences started to be condemned, among which theology is one. Ilm al-Kalam is the branch of philosophy in which beliefs are provided with rational foundations. Most philosophers up to Ghazali among Muslims and Kant in Western philosophy were actually theologians by current definition. In the dialogues we also find Socrates describing the similarities between the underworld and hell. Plato is considered the first creator of theology. Maulana Ashraf Ali Thanvi calls Plato the first "divine".

Adam René Descartes, the father of modern Western philosophers, is a great scholar of science. Even Kant's immense logic cannot completely break the argument

of existence. Christians have had more theologians than Muslims, but it is written in the history of philosophy that Scholasticism is the invention of Christian (medieval) philosophy. Because there was a time when Christian religious leaders were also philosophers. St. Augustine is known to students of philosophy as a philosopher.¹⁰

The intellectual evolution of the Enlightenment: At the end of the sixteenth century, the process of technology began in the West, which created a whole new kind of society and a new concept of humanity. Inevitably, this also affected Western perceptions of God's character and nature. The achievements of the newly industrialized and diligent West also changed the course of history. Other countries found it difficult to ignore the West. Since no other society in history has had such a situation, the West has faced some very new and difficult problems. For example, by the eighteenth century, Islam was the dominant world power in Africa, the Middle East and the Mediterranean. Used to be Although the renaissance of the West in the fifteenth century made it superior to the Islamic Empire in many respects, various Islamic powers were able to meet this challenge. The Ottomans continued their advance in Europe and the Muslims were largely successful in thwarting the Portuguese invaders and merchants. However, by the end of the eighteenth century, Europe had begun to dominate the world, and its every success meant that it would be impossible for the rest of the world to match it. The British had also established their own government in India, and people from all over the world had started settling in Europe. The process of Westernization had begun and with it the doctrine of secularism, which demanded

⁹ Roberson, Rusty (2016), "Enlightened Piety during the Age of Benevolence: The Christian Knowledge Movement in the British Atlantic World", *Church History*, **85** (2): 246,

¹⁰ *Encyclopædia Britannica*, Encyclopædia Britannica Online, Encyclopædia Britannica Inc., 2016, retrieved 13 June 2016

the freedom of God.¹¹

This evolution of modern Western thought is called the Great Western Transformation, as a result of which the West gradually succeeded in gaining political and intellectual dominance over the whole world. This ideological and political change was based on "rationalism". Freed from the need of teachers, churches and rulers, a purely rational analysis of the realities of life and human attitudes was called enlightenment. In the beginning, questions were raised about the relationship between man and God. Then the prophets and the inspired books were considered dubious and unreliable. In the end, Darwin described man as an evolved form of the beast. The author portrays this evolution in the following way: The lines along which modern Western thought has evolved are about to tear apart the unity of life. First of all, Descartes invalidated the unity of the existence of soul and matter. In his philosophy of duality, soul and matter are two permanent entities. "Lines went one step further and proposed the theory of the multiplicity of permanent entities. Now each "spirit" or essence was a universe in itself and had its own separate existence and was reflecting the whole universe with its own particular vision. Under the influence of "Lock and Hume" the importance of quantity and condition was increasing. The value was declining. The development of physics and mathematics accelerated this trend and as a result, the most important feature of Western thought, the return from 'yesterday' to 'component', is what modern writers call nuclear sensations. "As a result of this ideological trend, chaos and bigotry took place in every sphere of life. The concept of the world state changed from the concept of the

nation-state and the Roman Empire was divided into smaller nation-states. Religion and politics were completely separated from each other and individuality prevailed in politics. In economics, the trend of allocation and redistribution took place and the entire industrial and commercial development took place along these lines. Nationalism, secularism, individualism and industrialism are products of this mentality. The inevitable and logical consequence of this trend of Western thought was that there could not be a single theory of life that could create uniformity in all spheres of life. Atheism or secularism and racism were negative movements. They could not provide a positive way of life. That is why every sector has evolved on different foundations and different cultural lines and there is no unity in life. If the economy is moving in one direction then the society is moving in another direction. The style of politics is something else, the morality and culture is something else. In each case, they have seized it, despite obstacles we can scarcely imagine. " The modern chaos of European life is incomprehensible unless the above fact is well understood. The student of history is perplexed when he sees that in politics, in democracy, and in economics, industrial tyranny and atrocities against the workers coexist, and when he sees imperialism and libertarianism at the same time. The fact is that this contradiction is due to the fact that everyone has one thing in common, but there is no positive way of life that can provide complete guidance in the scientific and practical spheres while maintaining the unity of life.¹²

In this passage we present the philosophy of another great twentieth-century philosopher, Bergson. Hassan Askari writes of it: Has become

¹¹ Zafirovski, Milan (2010), *The Enlightenment and Its Effects on Modern Society*, p. 144

¹² Zafirovski, Milan (2010), *The Enlightenment and Its Effects on Modern Society*, p. 145

commonplace, which can be understood from the following paragraphs:

"Another philosophy is gaining popularity in the West these days. The names of which may be different, but the result of which is to eliminate the problem of confession or denial of God. This philosophy originated in England and there it is called "Logical Positivism". Is. So far in every country and in every age it has been a matter of course that a sentence has three essential components, a noun, a verb, a letter and it has been a fact that a noun signifies the name of something. But these people say that the noun does not indicate the thing, but every word and sentence is spoken in a specific situation. So instead of looking for meaning in a sentence, we should analyze the situation in which the sentence is spoken. Through this kind of analysis, they prove that whatever is said about the soul or God is neither true nor false, but meaningless.

One thing has become very important in the twentieth century. Time or philosophy of time. Science, philosophy, psychology, literature are everywhere attacked by the nature of time. It is said that the old theory of time is completely wrong. He presented the old theory of time in the form of a line or letter (Linear Time) ie time was divided into three different parts. The past, present and future and these three parts were separate. Therefore, the moment which became the past could not become the present or the future. In other words, he died every moment he was born. The new theory of time says that time is not like a line, but like a circle or circular time. The past, present and future are not separate, but exist in every moment. Time never dies. The purpose of all this philosophy is that time is not an external thing, but an internal thing. In other words, the nafs can give time whatever meaning it wants.¹³

The definition of innovation in the

Longman Dictionary is as follows: Opinions, ideas and actions, (especially political or religious ones) that most people think are unreasonable and unacceptable.¹⁴

Modernism:

Modernism means "consciously cutting oneself off from the past". Modernism is actually the antithesis of fundamentalism. The term is used for people who want to cut their relationship with the past. They like everything new, even if it is against Islam and they dislike everything old even if it is good and valuable. Such people blindly imitate the West. They like everything Western. And they dislike everything Islamic. They think every value of the West is modern and all the values and traditions of Islam are old. They think that following the Westerners is progress and following Islam is degradation. There is no room for it. The Prophet (peace and blessings of Allaah be upon him) said: In Islam, innovation of any kind is haram.¹⁵

The concept of innovation:

Western innovators see Islam as a major obstacle to the fulfillment of their aspirations. They cannot live a life overwhelmed by their luxurious nature and carnal desires within the framework of Islam.

Misinterpretation of Islamic ideologies and misinterpretation of words came to the fore in the Indian media through the Indian media, which mimics modernist Muslims and Western ideologies on a global scale. At present, there are two positions of Islam in the world The first is that from its ideological point of view it has existed to this day in its original form, which claims to be related to God in society and consequently to the establishment of the theological system, and the second is that it still exists in its original form. There are rules and regulations, divine rules and

¹³ Ibid, p, 246

¹⁴ Longman Dictionary Op.cit.p-485.

¹⁵ Whimster, Sam, and Lash, Scott. 1987.

Introduction. In Max Weber, rationality and modernity, eds. Scott Lash and Sam Whimster, 1-34. London and Boston: Allen & Unwin.

teachings, and traditions for guiding Muslims at every moment from birth to death, most of which are not necessarily optional. To me, Islam's first position is the West. The secular order is a "challenge" to the thighs, countries and the media, who want to eradicate dictatorship, oppression, investment, nudity, dishonesty and discrimination not only on paper but also in society. And the second status of Islam is a "barrier" for free-thinking and innovative Muslims, who own Luxurious nature and selfish desires cannot lead a life in the framework of Islam. As a result, the first class (secular rule of thighs, countries and media) have to accept the views and decisions of the scholars based on Islamic rules and principles. "Extremism" refers to the attack on the basic teachings of Islam and the "Freedom of Expression" justifying the pointing finger at the Prophet of Islam. And calls the armed struggle of some foreign Muslim organizations in the state and personal interests "Islamic Terrorism" ... and the second group (of modernist Muslims) Islamic teachings, ideologies. And by changing the rules, he calls the self-made interpretation of Islam "Reformation".¹⁶

I think the case of both these groups against Islam is a psychological case which justifies the criticism of Islamic ideology through the above words for the temporary relief of their problems and its self-made interpretation. The source seeks change and reform in Islamic ideology. The cure for this is now possible not with an apologetic understanding of Islam under the influence of media propaganda, but with the correct interpretation of these words with an explanation of the lesser forces of this class.

The modernist class studied that many people in the West call miracles superstition, so this class called all the miracles mentioned in detail in the Holy

Qur'an baseless and consequently called the whole Qur'an a poetic parable. Granted, but never thought that those who initially denied miracles used to call the very existence of God (God forbid) the worst kind of superstition, they also mocked revelation and prophethood, on the other hand never The class has not even noticed how fast new discoveries are emerging with the advancement of science and how fast they are bringing miracles closer to the human mind.

Due to their ignorance of Islamic teachings, the ignorant practice of giving three divorces to their wives has spread among the people. Of course, this practice is very wrong and illegitimate, which leads to many corruptions. Therefore, it was necessary to correct it, so that it would be well publicized that giving three divorces is a great sin according to shari'a, and that there would be no punishment for the perpetrator of such a sin. Can a sentence be imposed or not? Instead, the Westernized and modernist class solved the problem by refusing to count three divorces as three, leaving men free to say that no matter how many divorces they filed, it would not be recognized that three Divorces have taken place. Isn't there an example of this when you see an oppressed person being beaten and when the oppressed person calls you for help, you do not hold the hand of the oppressor, nor do you warn him against the oppression. Instead of telling the oppressed to keep beating, we will not admit that anyone has hit you. Think for God's sake! Is oppression of the oppressed stopped in this way?¹⁷

The modernist class observed that in some places the orphaned grandson was left helpless and helpless after the death of his grandfather. The class suggested a cure for his helplessness by cutting off part of his cousins' inheritance. Get it, but don't look at

¹⁶ Whimster, Sam, and Lash, Scott. 1987. Introduction. In Max Weber, rationality and modernity, eds. Scott Lash and Sam Whimster, 1-17.

¹⁷ Introduction. In Max Weber, rationality and modernity, eds. Scott Lash and Sam Whimster, 33-34.

it. If this series was started, then what is the fault of the orphan nephew and the orphan nephew that they are deprived of the inheritance of their uncles and aunts? Nor is it considered that the way to alleviate the helplessness of one person is not to rob other people's pockets by force. To help such beggars, in Islamic jurisprudence, "Kitab al-Nifaqat", "Kitab al-Wasiyat" and The "Book of Zakat" exists, and if these rulings are properly enforced, then the aid of such boxes is far better possible.¹⁸

A modernist class observed that the people of the West and our masters are calling jihad terrorism and mischief. This sect also called jihad terrorism and extremism in order to please their masters. Start with different interpretations.

A group of modernists saw that photography and photography were common in the West, so in imitation of the West, they excluded the image of the camera from the Shari'ah and prohibited image, saying that only the image of a living thing that was sculpted was forbidden. Be it in shape or made by hand, but don't think that the image of the camera is actually the same thing in modern advanced form.

The modernists saw that the people of the West liked the customs and use of the English language. They also considered it important to leave their national, religious and national language and give the English language a part of their society, which resulted in our society. There is a flood of English language everywhere and the use of words in our religious and national language is looked down upon.

The modernist class has come to know that those who adhere to Islam are ridiculed by the people of the West as fundamentalists and extremists. Inspired by their false gods, this sect disliked to follow

Islam completely and for this purpose did not refrain from denying the clear verses of the Qur'an and interpreted it in such a way that we have to walk with the world community and the world. Yes, we cannot live in the world apart from it and do not think about where the world gets lost and what kind of death comes from practicing the complete religion.¹⁹

A group of modernists saw that the beard on the face of a man was considered flawed by the people of the West and Orientalists, so they ignored the beard as an insignificant and sunnah practice and popularized such things among the people. Given that there is no Islam in the beard. However, if there is no Islam in the beard, then there is a beard in Islam, just as there is no Islam in other rules of Islam, but in Islam there are those rules.

A section of the modernist class saw the people of the West as disliked by those who wore hats and turbans according to the Sunnah, but they did not obey their masters and began to look down on them. But he did not realize the importance of his Prophet and Sunnah.²⁰

This class saw that our masters consider it an honor to wear a painted shirt and a robe. The obedient slaves did not spare any effort in imitating it and even made it obligatory in some departments and did not think that the narrow-mindedness of the nation which has this dress and its anti-Muslim sentiments. That is, when he conquered India, the dress of our Mughal Muslim kings, namely the turban and the special shalwar kameez, he dressed his khansams, his beers, his watchmen, and he gave them this Forced to wear clothes. Why did you do that Only to humiliate the Muslims and to show that we have clothed your kings with our servants, our butlers and waiters. This is the world of narrow-

¹⁸ Introduction. In Max Weber, rationality and modernity, eds. Scott Lash and Sam Whimster, 34

¹⁹ Introduction. In Max Weber, rationality and modernity, eds. Scott Lash and Sam Whimster, 35

²⁰ Warning, Rainer. 1982. Surrealistische Totalität und die Partialität der Moderne. In Lyrik und Malerei der Avantgarde, eds. Rainer Warning and Winfried Wehle, 481-519. München: Fink.

mindedness of this nation and praise be to Allah for the modernists. This is the world of open-heartedness. Their clothes are ready to be worn with great pride and great taste. Now if someone tells them that wearing this dress is against honor. So it is said that you are narrow-minded.

The modernist class observed that the people of the West considered it a matter of pride to have different types of hair on their heads. It also began to adopt the custom of English hair in imitation of them.

The modernist class has seen that the wives of our Western masters are free to keep and cut their hair and are not bound by any law or order. Therefore, it should also be allowed to Muslim women. Therefore, in their imitation today, Muslim women are sometimes seen suffocating and do not think that such women are cursed by Allah and His Messenger.

This class saw that in the West, sports and entertainment have been made the purpose of life and they are intoxicated in sports, oblivious to the idea of the Hereafter, so it should also be practiced in their countries Don't stay behind. Therefore, he devoted a large part of the country's income to this purpose and did not think that such things would increase or decrease poverty in an already poor country.²¹

The modernist class has seen women standing side by side with men in the West and women have been made a source of beauty and entertainment and are advancing in all walks of life. He also played a vital role in fulfilling this goal in his countries by imitating her and started exhibiting and installing images of women everywhere.

This class saw that in the West, like men, women reserve the right to divorce their husbands.)

I know that modernity is often spoken of as an epoch, or at least as a set of features characteristic of an epoch; situated on a calendar, it would be preceded by a more or less naive or archaic pre-modernity and followed by an enigmatic and troubling 'postmodernity.' And then we find ourselves asking whether modernity constitutes the sequel to the Enlightenment and its development, or whether we are to see it as a rupture or a deviation with respect to the basic principles of the 18th century.²²

This paragraph acknowledges that innovation often creates problems, as if innovation can be a source of problems for its proponents, and then highlights that innovation and progress are also the fruits of enlightenment. Are from When we look at the basic principles of the eighteenth century, the situation becomes clearer.

John Gray writes in a logical analysis of innovation and **Enlightenment:**

It's a mistake to think that modernization and the acceptance of Enlightenment values go inescapably together, that a society that's not adopted some version of the Enlightenment project has, for that reason, failed to become modern. There are modernizations, which have little to do with the Enlightenment project and there are unfortunately, even tragically in some cases, counter Enlightenment modernizations. So it's a great mistake to identify or equate or conflate becoming more modern with becoming more of an Enlightenment society.²³

We must keep in mind that innovation and enlightenment do not always go hand in hand and do not have to go hand in hand. It can be said that a nation which has not adopted certain aspects of enlightenment or has not succeeded in

²¹ Surrealistische Totalität und die Partialität der Moderne. In Lyrik und Malerei der Avantgarde, eds. Rainer Warning and Winfried Wehle, 481-519

²² at is enlightenment? The Founcult Reader, Newyork Pantheon Books.1984,32-50.

²³ John Gray ,Three Mistakes about modernity, p, 58

modernization. On the contrary, it is fair to say that a society that is very enlightened is also very innovative. It is as if every society that is enlightened is also an innovator, but a society that is innovative does not have to be enlightened.

Conclusion

The paper concludes that "Every covenant of religion was a covenant of rationality." The fact is that religion is the beliefs of common people and philosophy is the view of certain people. In the existence of religion there is the ability to satisfy the intellect before the heart and this whole task is the responsibility of knowledge. Science is one of the most important branches of philosophy. Among the Indian Muslims, Sir Syed Ahmad, Shibli, Abul Kalam and Iqbal in their own way made the beliefs easy for every intelligent person. Iqbal's "The Reconstruction of Religious Thought in Islam" is the most successful attempt made in our region, which saved the Muslims from regret and provided a rationale for their beliefs beyond Christianity. The people of science are angry about only one thing. They say that when we do not take help from religious cases, why does religion take help from our cases?

The truth is that religion has not only guided science at one time, but there used to be a time when scientific inventions, research and all the responsibility for their promotion and development were on the glory of religion itself. How many great pastors and priests, religious scholars and pioneers have been scientists themselves? Be it Judaism or Christianity, Islam or Hinduism. Religion and religious beliefs have served science for centuries. And these are the times when a powerful branch like "*Ilm Al-Kalam*" is entering every philosophy. My personal position is that if a new scientific discovery comes out and some religious minded researchers use it to confirm or support their beliefs, then it cannot logically be

proven that this practice is based on malice. . In other words, even if it is based on *badiant*, there is absolutely no science or logic that can confirm that *Mutkalam's* action was actually based on *badiant* and did not meet all the requirements of independent research.

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