



THE CURRENT PLIGHT OF ISLAMIC AND THE EMERGING WESTERN PHILOSOPHIES

(An Analytical Research)

Dr. Muhammad Sajjad

(Assistant Professor), Department of History and Arts and Social Sciences,
University of Education Lahore

Dr. Muhammad Muavia Khan

(Ph.D Islamic Studies)

Dr. Shazia Ashiq

(Lecturer Islamic studies GSCWU BWP)

Abstract:

In this article, at the beginning the crucial situation of the Muslim has been analyzed. The historical events of Crusades, Tataris and Muslims are also the part of this writing. After this, it has been elaborated that what were the motivational appraisals by which the generation of Tataris had been impressed and embraced Islam. The enmity of Jews and Christians has been interpreted in the light of Quran. The factors of emerging Western philosophy are also the part and parcel of this analytical research. Actually, Islamic philosophy was established and organized in the hands of the ruling Islam in the post-Islamic period, then it influenced other philosophies as well and the Islamic philosophy itself was influenced by other philosophies in the course of its arrangement. Jewish philosophy is remarkable. Islamic philosophy found a very important place in Judaism, and through them these ideas were transmitted to the Christian world. Moreover, this article consist introduction, Research Questions, Methodology, Conclusion and Suggestions.

Key Words: *Muslims, Jews, Christians, Tataris, religious philosophy and crusades*

Introduction:

Islamic way of thinking is an improvement in reasoning that is described by originating from an Islamic custom. Two terms generally utilized in the Islamic world are some of the time deciphered as reasoning *falsafa* (literally: "philosophy"), which alludes to theory just as rationale, arithmetic, and physics; and *Kalam* (actually "discourse"),



which alludes to a pragmatist type of Islamic religious philosophy. Islamic way of thinking alludes to theory delivered in an Islamic culture. Islamic way of thinking is a conventional term that can be characterized and utilized in various manners. In its broadest sense it implies the world perspective on Islam, as got from the Islamic writings concerning the formation of the universe and the desire of the Creator. In another sense it alludes to any of the ways of thinking that thrived under the Islamic realm or in the shadow of the Arab-Islamic culture and Islamic development. In its tightest sense it is an interpretation of Falsafa, which means those specific ways of thinking that most mirror the impact of Greek frameworks of theory, for example, Neo-Platonism and Aristotelians.

Research Questions

The basic questions which would be inquired, analyzed and investigated critically are as:

- What is the current chaos between the Islamic and the Western Religious philosophies?
- What are the possible impacts on the human beings?

Research Methodology

Although, there are four main types of Research approaches as Quantitative, Qualitative, Pragmatic and Advocacy, but the Qualitative research approach is used in this research paper.

Data Description

The challenges to Islamic civilization happened more than once, even in the hands of the Crusaders and Jews, and in the hands of the Tatars. The tatty teddy heart that the heart of the earth trembled and whose freshness sprang from north to south and east to west, whose horses were plowed with people, and the country trembled. The conquerors, whose bravery and brutality made the most beautiful cities of the Islamic world a pile of dust, whose monarchy, where not only the Islamic world, but China, Russia and Europe, were not plundered.

So it is not that such a mischief and such a breakthrough did not come before the Ummah, and the Ummah has not passed through this calamity as before; surely the Ummah has crossed the river of blood. What was not tomorrow is certainly there today, and the tribulation that did not happen yesterday, is certainly happening today. The

Crusades and the Tatars dominated centuries ago were merely military victories over cultural values, which impressed Muslims and people of other religions, but they were empty of cultural power, such as the Tatars who had nothing to give them. The system was not but a bad of faith, whose military force was gathered by a young man named Tumjan and put them on the path to conquer the world and subvert Islam. Recognizing that his sword had subdued every sword, and that their iron was cut by every iron, it was a civilized nation that soon lost its conquerors.¹

For this reason, Quran says:

"لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا
إِنَّا نَصَارَى ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ"²

In the enmity of the believers you will find the hardest Jews and the polytheists, and close to the friends of the believers you will find those who said that we are Christians." This is because there are scholars and monks inside them and they are not arrogant.

This was in those days, but now mostly American and European prominent leaders have become the puppet of Jews and Israel. The USA president, Donald Trump's policies and his hikes are evident of the above claim.

It is undoubtedly a memorable event in history that the entire nation of the Tatars (almost) converted to Islam, not surprisingly, because of the triumphs of civilization, a living civilization that, although not brilliant and passionate, was still a success. The atmosphere had put a lot of warmth and softness inside it, the same kind of malice and uncontrollable softness, and the history of the rocky bodies that impressed them, and in history pages, there were six million people in one branch of the Tatars.³ This was also the miracle of Quran and the teachings of the last prophet of Allah . Hazrat Abdullah bin Masood said that the Prophet (peace and blessings of Allah be upon him) said:

"سِيَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ"⁴.

Abusing a Muslim is misconduct and its murder is unbelief.

According to the above hadeeth, to say a Muslim simply to say good-bye is a big sin, and to kill him unjustly is considered disbelief. This standard of honor is not only for Muslims but it is for non-Muslims as well. Islam has given equal honor to all humanity in honor and wealth and wealth.

Hazrat Abdullah bin Amr reported that the Holy Prophet (peace and blessings of Allah be upon him) said:

"مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا⁵."

Whoever kills a contract (non-Muslim citizen) will not even smell the scent of paradise, though the scent of paradise is felt for forty years.

But it happened during the Crusades, the crusading nations were living in a wild life away from civilization, then they could not stay militarily anywhere, the other being vacant from the dominant civilization on the Muslim Ummah, Could not be culturally and intellectually influenced. That is why, the Quran pointed out in Surah Al-Maidah as:

"وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ تَخَلَّوْا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ- وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ- لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنِ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ"⁶

"And when they (the Ahle kitab) come to you, they say, " We believe. " Are hiding You will see most of them that they are on the verge of abolition, abuse and fornication. What is worse is what they are doing. Why don't their scholars prevent them from speaking of sin and eating them forbidden? How bad is the movement they are doing".

Today's problem is quite different from yesterday and today's situation is more grim than yesterday. Today the competition is not just militarily against a dominant nation, but also from a dominant civilization. It is no coincidence that almost a century ago, the Ummah became the watchman of Europe. At the time of the martyrdom of Sultan Tipu, more than seventy percent of the world was in the hands of the Muslim Ummah, and not even fifty years after the martyrdom of Hazrat Sultan Shaheed, the area was reduced to five percent. Not enough, and a century ago, it was as if some places were indirectly under the influence of Islam. As much as they could return financially, they looted the Islamic world, and they could not return, which they also returned to their local paying servants. This "white storm" evacuated the countries of the Muslims. The west did this because they are not only the enemy of Muslim but even they make fun of Muslim religious signs as mentioned in Surah Al-Maidah:

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا بَيْنَكُمْ هُزُورًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ- وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هُزُورًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ- قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ"⁷

"Believers, do not make friends with those who have made your religion a joke and a game, among those who were given the Book before you and not the disbelievers. And fear Allah if you are believers. And when you preach for prayer, they make it fun and playful, because they are people who don't understand. Say: O People of the Book! You are only making us angry that we believe in Allah, and that which has been sent down to us, and that which has been sent down before, and most of you are disobedient.

This is the background in which Allah has made this final decision about the Arab Book of the Peninsula:

"قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ".⁸

"Fight the people of the Book who do not believe in Allah, do not believe in the Day of Judgment, nor forbid that which Allah and His Messenger have forbidden, and do not make the religion of truth their religion. Fight them), until they become overwhelmed and pay their living and become subservient."

Anyway! If the matter was up to the militants, it was something that absorbed the nation and the young people like civilized Tatars, it was not difficult to build a magnificent building of monotheism on the bones of Christianity, but the trouble was that now The sons of Europe brought with them a new civilization, a living civilization, a dominant thought and thinking, they were throwing off all their old clothes and leaving behind their religion. Their modern civilization was full of the uncanny influence of the material. It made the capital vibrant and purposeful, and the maximum pursuit of happiness and happiness had become their leader. The immense and unconditional freedom, which removes from the Divine One, (whether the slave of the self, of course) creates, his submissive vision, the sword of democracy in one hand, and the goddess of capital in the other hand, the desire on his head. The endless syrup and the desire for endless capital to achieve them was the rider. The urge to fulfill the never-ending desires of the few days of life in the world was and still is all of his passions. Then they wished the patriarchy that, in their icy and cold continent, they had no means to do all this, and so they did our land, and then what happened was very Terrible happened, but that would have been enough, there was still something.⁹

In addition to obeying Allah Almighty in the Qur'an, obeying the Prophet (peace and blessings of Allah be upon him) has also been declared a requirement of religion, and through a number of verses the Quran has made it clear that the Prophet's position is that

he is only a messenger. And the messages are not just, but also helpful and submissive. And just as it is necessary to obey the commands of the Holy Quran, it is necessary to follow the instructions and rules of the Prophet, as stated in the verse of Surah Al-Imran:

«فَلْأَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ»¹⁰

Say: "Obey Allah and His Messenger. So if they turn away, then surely Allah does not love the unbelievers. "

At the same time, the Prophet (peace and blessings of Allah be upon him) has been declared as the standard and authority for determining the intention of Allah in the Quran and the verses of the Qur'an, as stated in the verse 2 of Surah An-Nisa:

«مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا»¹¹.

"Whoever obeys Allah's Messenger, then he obeys Allah and whoever goes back, then We have not sent you to be responsible for them."

1- This shows that there are three clear conditions for the Prophet (peace be upon him):

2- They are to transmit the commands of Allah to mankind.

3- The commands of Allah are the source of the information and the authority to interpret them.

And at the same time, they themselves are a subordinate and the same.

Even if at one point, any of the words or actions of the Prophet (peace be upon him) seem to be in contradiction with the apparent meaning of a verse in the Holy Qur'an, his explanation should also be sought from the Prophet (peace and blessings of Allah be upon him). As stated in the tradition of Bukhari Sharif, according to the tradition of Bukhari Sharif, Imam A'ishah asked the Holy Prophet that you say that the excuse that is calculated is to be punished, while the Quran is intended. That he who is accountable of Jesse will gladly return to his family. It appears to be a contradiction in the meaning of the Qur'an and the interpretation of the Prophet, but the question was asked of the Holy Prophet, and what the Prophet (peace be upon him) said in response to it, was found to be the intention of the Qur'an.¹²

This is why after the death of the Prophet, the companions of the Prophet (peace and blessings of Allah be upon him) believed that they believed in the Qur'an as well as the Sunnah and Hadith as a permanent cause and source of religion. He also argued in the Sunnah and Hadith, as Imam Behaqi al-Sunnan quoted in reference to Hazrat Memon ibn Mehran in al-Qabri (vol. 3, p. 4):

"ان ابا بكر كان يقضى بكتاب الله، فان لم يجد قضي بسنة رسول الله، فان لم يجد سال المسلمين، فان اخبروه بقضاء رسول الله قضي به، فان اعياه ذلك دعا رؤوس المسلمين وعلماء هم، فان اجتمع رايهم على الامر قضي به" ¹³.

"The successor of the Prophet the first Caliph Hazrat Abu Bakr Siddiq used to make decisions according to the Qur'an when any problem arose. If they did not find a solution to it in the Holy Qur'an, then it would have been in their knowledge that the Prophet (ﷺ) would have decided accordingly. And if there was no judgment of the Holy Prophet in his knowledge, he would have asked the Companions and if he had informed them of the decision of the Holy Prophet, he would have decided accordingly. And if, despite all efforts, no intention of the Prophet (peace be upon him) had been found, the scholars and the great people would gather and consult them and decide according to which they agreed. "

Similarly, according to the tradition of Muslim, when asked about the belief in the destiny by Hazrat Abdullah bin Umar, he said that I have nothing to do with those who do not believe in destiny and as a proof of this Prophet's statement. Cited the rhetoric in which you have included these believers in your description of faith. ¹⁴

It is clear from this that the Sunnah of the Prophet (peace and blessings of Allah be upon him) was regarded as a permanent argument in both cases, and the Hadith and Sunnah were argued as sources in the Quran.

"اذيب اليهم فخاصمهم، ولا تحاجهم بالقرآن فانه ذو وجوه ولكن خاصمهم بالسنة قال له: يا امير المؤمنين فانا اعلم بكتاب الله منهم، في بيوتنا نزل، قال: صدقت ولكن القرآن حمال ذو وجوه، تقول ويقولون، ولكن خاصمهم بالسنة، فانهم لن يجدوا عنها محيصا" ¹⁵ "

"Go to them and discuss with them but do not argue with them in the Qur'an, because the words of the Qur'an have different meanings, rather than discussing the Sunnah with them. Hazrat Abdullah bin Abbas said, "O Amir al-mu'minin, I know the Qur'an more than them; it has landed in our homes (ie, they cannot overcome me in the discussion of the Qur'an)." Hazrat Ali said that you are right but the Qur'an has



possibilities. If you state one meaning, they will extract the second meaning. You have to argue with them on the basis of Sunnah because they will not find a way to escape from them. "

Obviously, the words, sentences and phrases of any word have the potential to have different meanings, and this is natural, so determining the meaning of any one of those possibilities requires an authority that has different meanings and determine one of the probabilities. As regards the Quran, this authority belongs to the Holy Prophet, therefore, Hazrat Ali asked Abdullah bin Abbas to speak on the basis of the Prophet's Sunnah so that he could not mislead the apparent potential of the Holy Quran. An example of this is that in the current era, there is usually more than one interpretation in any part of the country's constitution, and constitutional experts continue to offer different interpretations of the constitution in relation to these provisions, but for this The final authority is considered to be the High Court or the Supreme Court, and the interpretation made by the Regular Authority is the final interpretation of the Constitution.¹⁶

Therefore, the leading Christian preacher of the period, Reymundus Lullus, who served missionary services for the Christian feast in Tunisia and other regions for half a century, expressed these fears in words:

"If Nestorian Christians are included in their ranks and Catholics are made Christians, then all the saints (Muslims) can be easily destroyed, but there is also the fear that if these Tatars are inspired or inspired. Due to Shari'ah Muhammad's acceptance, it would pose a serious threat to Christianity. "¹⁷

This fear eventually came to the fore and the Tatars not only accepted Islam but also became the armistice of Islam. So, disappointed with the military battle, the way of inviting Muslims to Christianity and having intellectual discussions with them. Was adopted for which Raymond Liles invited the church

"The study of theologians should be used as a spiritual crusade."

So, Raymond Liles made Tunisia his spiritual crusade, established seminaries for the study of theology, heated the debate with Muslim scholars, and after half a century of constant vigil, he was assassinated in Tunisia.¹⁸

Along with this, another Christian intellectual has also been described as a beacon. Both of them could not draw the general intellectual and religious environment of Christianity, but they laid the foundation for the rational movement of the study of



theology, and also set the goal of "spiritual crusade." - However, in the sixteenth century, which was the century of the Papal Rome challenge but monopoly challenged by Martin Luther in the interpretation of the Bible and the beginning of the Protestant sect, the movement exploited a new crue and showed this possibility. Granted that if Christianity could rebel with ancient religious traditions through the restoration of theology and religious structures, then Muslims have no problem repeating this experience. And if this rebellion is successful, Muslims can be cut off from their academic past and molded into new molds, and the defeat of the military field can be turned into a victory for the intellectual field.¹⁹

Historically, we see that within the next half century, after the death of Martin Luther, the Mughal king of India, Akbar, tried unsuccessfully to introduce a new religious structure called "Divine Divine". , Was a model of the same kind of restructuring that was successfully implemented in Europe by Martin Luther and its founding Protestant sect. But before the strong intellectual tradition of Islam, the strength and power of Akbar Badsha could not be overcome and the wind of Akbar's departure from the scene of the King was revealed by the balloon of 'Din-e-Allahi'.²⁰

It is a separate point of contention that in the purpose of which Martin Luther succeeded in Europe, why did not the king succeed in India, while Martin Luther was a common religious leader and Akbar king of India The king of Bajravat appears. But this is not our topic at this time because we are talking about a new era of movement in which the policy was adopted that instead of wasting time trying to subvert Muslims in debates and debates, Create a movement that will make the religious authority suspicious for a thousand years, and, like Christianity, be reformed in Islam, reform mind and religion. An inspection of which we saw in the case of Lord Macaulay, the British intellectual who founded the country's new system of education after the British East India Company's rule over India, that I had studied such a system. Through which if a Muslim does not become a Christian then he will not remain a Muslim.²¹

That was and is still the goal of the movement. Undoubtedly, the professors have rendered valuable services in the study of the Islamic sciences, and to admit these services in the academic context would be unjust and disgusting, but in terms of purpose, there is a difference between the academic services of the professors and the education of Lord Macaulay. Don't see. However, in the case of consequences and consequences, like Akbar King, he is not able to achieve the desired goals, as the decisive majority of Muslims not only in the Indian subcontinent but all over the world are connected with their national



religious tradition and academic continuity. Is as it was two centuries ago, and the result of Western efforts to break the Muslim faith in the fort is still nothing but the West itself.²²

However, some Muslim intellectuals have certainly been impressed by the various objections raised by the scholars in this regard, and in their view the simplest prescription to protect Islam and the Prophet Islam from the objections of the modern Western mind, suggests that such objections in the Hadeeth The premise of the hadeeth to be rejected is to be rejected. In the last few days, some of the companions of the Prophet discussed the age of Ummalmumnine Hazrat Ayesha during his marriage and said that we should reject all the traditions of the Hadeeth which are related to the Prophet's life in today's world, especially in the West. And since the West considers the marriage of Kim Sunni to be objectionable, the tradition of Bukhari Sharif should not be acceptable to us, in which it is stated that at the time of marriage, Aisha was six years and nine years at the time of departure.²³

Nonetheless, a large number of scholars have declared the goal of their intellectual struggle to create doubts about the scientific past of Muslims; especially the Hadeeth of the Prophet and the Sunnah and for this there is continued scientific, research and study work. - But instead of surrendering to the Christian religious leadership of Western Europe, he encountered it with all the courage in the field of scholarly and research, and overall he seemed successful in blocking the path of research and reasoning. The reason for our refusal to accept the Hadeeth is that we have mentioned in the above line and this is why it has been given the most emphasis by the scholars, but the efforts of the Muslim scholars are very valuable. They have protected the majority of the Muslim Ummah from being suspicious of the Hadeeth and the Sunnah, and apart from a limited number of constituencies, the Ummah with regard to the Hadeeth and Sunnah has recited almighty heart on its ancient position and tradition.²⁴

The religious, political, scientific, and moral, even aesthetic branches of this enlightened movement flourished. This movement, in particular, took on the responsibility of liberating the human mind from belief and theology, so theology and the church were challenged. Then all the institutions of the ancient system joined it. All kinds of ideas and concepts were examined and carried out for scientific research. In the beginning of the eighteenth century the term freelance came into English literature and in that century a large number of people called liberals were born.²⁵

Effects of liberalism on Educational Institutions



European thought centers on free thinking and ideas continued to grow in education. In particular Oxford University's science school and later educational institutions established at Oxford University and other cities remained its center. This affected the people who belonged to the highest sections of the society and elected nawabs and military officers. These young minds, which had awakened the spirit of research and liberation action, did inspiring work over the next few years, and left a name for themselves in the history of the political development of human freedom and thought.²⁶

Effects of liberalism on Freedom Movements

When John became King of England, the liberation movement had caught on with the military officers, nobility, landlords and the public. That is, mentally the masses understood this movement at its absolute best, and the people were ready to do any work for their rights and for their freedom at any time. Later on, after King John's arrival, the atmosphere became a little smoother and people's demands started to feel right. The Nawabs and class chiefs presented the Magna Carta in 1215. The parliamentary system operating in the world is derived from the British parliamentary system, which began with the signature of King John on the Magna Carta in June 1215 and took its final form in 1275 and 1295. The Magna Carta Treaty, and other similar manifestos that have gained fame in history, are the result of the liberalism movement.²⁷

Effects of Liberalism on the freedom of various Countries

Freedom of thought and philosophical interpretations began. Which were later taken by Russo and Burke. In the nineteenth century, Hegel and a few other gentlemen exerted power, and its practical results were evident in the nineteenth century. It is true that in the seventeenth and eighteenth centuries the result of the spread of these libertarian ideas was that the United States Declaration of Independence, the French Revolution and other rights were passed. All this came about because of the movement of liberalism and enlightenment.²⁸

The Negative Effects of Liberalism

Though Western society has progressed a lot, it has since become a movement against any kind of ban, which is not a calm step. Freedom of imagination is the main reason for the rapid development of philosophy in the world. In the beginning, this movement had raised its head only to liberate the minds of the masses from the nonsense of religion and the so-called boundaries, but over time, this liberation took the form of



mental anarchy. And now enlightenment means that man should be free from all sorts of restrictions irrespective of religion or society. The practical implication of this liberalization was that everything that came before, no matter how many aspects of authenticity and utility within itself, rejected it and said something unique and new to it, Is the biggest argument.²⁹

Such traditions and values are also being encouraged at the government level to make society more secular and liberal, resulting in obscenity. The tragedy is that such traditions are not a healthy activity for society, but rather a move towards thinking and thinking of animals and sexuality. In fact, the whole idea of "enlightenment" that we have borrowed from celibacy is also being used to paint it.

Feminism is one of the main goals of Enlightenment to establish its influence in society. This movement also arose from the West and today echoes of its happy slogan are heard in Muslim society. In response to the hateful treatment of women in Western society, the feminist movement began.

The liberation of feminism in Europe began in the immediate aftermath of the French Revolution. The idea of equality for the French Revolution was not a concept for Morden. Their slogan of equality offered was limited to the political rights of free and wealthy men. In 1784, a member of the French Revolutionary Assembly Condorcet demanded that women be included in the rights of citizens. As a result, he was declared a rebel and hanged.³⁰

The way the freedom struggle was exploited by Western women, now their next target is Muslim women. As a conspiracy, the influence of Islam and femininity is being eroded by women's turning to femininity. Faith, beliefs, actions and attitudes are logically aggravating and increasingly affecting. The nature and mood of a woman is changing and the foundations of her real place are beginning to change.

Right now this so-called movement is seeing an increasing trend of sedition in Muslim society. The damages of free-form masculinity are being exposed every day to the exploitation of women. In addition, the flood of fashionistas is also a picture of the negative effects of liberalism.³¹

The media, radio, TV, newspapers and magazines and movies are being used to spread misleading ideas and ridicule Islamic values and ridicule them, and they are all a must for liberalism. By calling Muslims' religious values and strong faith fundamentalism,



new generations are trying to defame the old generation's faith and faith. Film stories and their characters, trying to take advantage of the curiosity of our young people, are trying to keep them in a way that ends with the difference between good and bad. When the purity of the soul and the vitality of the faith become diluted, the distinction between human and animal is eliminated. The hurricane that is being blamed on culture in the name of modern media is having a very poisonous effect on our society.³²

In some of our dramas and programs influenced by the West, it is normal to hear and show subtle phrases, immoral dialogues and unwanted scenes. In the race to adopt liberalism and secularism, our social and moral structure is doomed. In our society, the freedom of motherhood is being called liberalism. Whether secular education or promoting our cultural values, the promotion of liberalism has all played a very negative role in shaping our society. This is because the main reason for the withdrawal of religious and moral character at the societal level is the tendency of "liberalism" and indifference.³³

Conclusion

We can sum up that there are two types of modern civilizational affiliates, one holder and the other victim, holders are natives of these countries and civilizers of this civilization, so their case is difficult, though not impossible, though they are not of us. Technology and science have combined tours, and not just bridging the gaps, eliminating them in the middle, but we still have so much to hate and avoid. Defense and rescue can do very well, and the truth is that the Qur'an has given us so much in this matter, and the condition, emotions and ambitions of these people can Clearly stated to us that no matter how much and whether to remove their name, does not matter how interpretations for this failure is his destiny. What he has done to the Muslim nation is so clear and intuitive that he cannot be released without being hated and hated. The only crime is that, after crossing the seven seas and pouring a river of fire and blood, they occupied our lands, and took away all the internal and external treasures. And a lively contest with this civilization and its holders was possible. Therefore, the battle of the Ummah at this time is bilateral. On the one hand there is a concern arising from the direct elements of European civilization, from their modern technology and modern explorations, while on the other hand it is from the intellectual influences of Europe that is ready to be ours, even in our own home. After the defeat of Christianity in the West as a religion, modern philosophical ideas were born of modernism, post-modernism and the atheism of the social sciences. These atheists have a long historical background. Throughout the history of Islam, Islam has not faced the difficulties Europe has to face because of their false beliefs. One of the most significant problems was the terrible differences between religion and science. Religion collided with



science with such ruthlessness that the church burned many scientists alive because they were against their book. The shocking tyranny and chauvinism of the current church caused a stir throughout Europe. Except for those whose interests belonged to the church, everyone began to hate the church and in this zeal of hatred and hatred, they unfortunately tried to overthrow the whole system of religion... so out of anger. They became rebels of the Divine Guidance.

Suggestions:

- The Muslim Ummah and its leaders should realize the western policies critically.
- They should follow the message of Quran and Seerah logically.
- The whole Muslim public should understand the ways of behavior, religious and economical philosophies of the West and then make efforts to bring positive, constructive and revolutionary changes in their localities.



References

- ¹ Bhatti, Abdul Rasheed, *Political Thoughts of Shah Waliullah* (Lahore: Tayyab publishers ,2018)p.117.
- ² Al-Nisa, 5: 82.
- ³ Abu'l-Qasem, M. , *The Ethics of al-Ghazali* (New York:New York university press,2004) P.54.
- ⁴ Bukhari , Muhammad bin Ismail, *Sahih Bukhari, Kitabul Eman*,(Lahore: Maktabah Rehmania Urdu Bazar) Hadith no.48.
- ⁵ Sahih Bukhari, *Kitabul Jizya*, Hadith no. 2995.
- ⁶ Al-Maida, 5: 61-63.
- ⁷ Al-Maida, 5: 57-59.
- ⁸ Al-Taoba, 9: 29.
- ⁹ Bhatti, *Political Thoughts of Shah Waliullah*, p.139.
- ¹⁰ Al-Imran, 3:32.
- ¹¹ Al-Nisa, 4:2.
- ¹² M.M Sharif, *History of Muslim Philosophy* (Lahore: Pakistan Philosophical Congress 2001) , 321/1.
- ¹³ Behqi, Abu Bakar Ahmad bin Hussain, *Sunan ul Kubra* (Beirut: Darul Kutub Al-ilmiah, 2002, 4/3.
- ¹⁴ Ibne Taimiah, Taqī ad-Dīn Ahmad ibn Taymiyyah, *Iqtiza ul Sirat ul Mustaqeem*, Darul-Fazeelah, Sifatul Safwa.com, p. 549/1.
- ¹⁵ Jlalul-Deen, Abdul rehman Siyouti Allama, *Al-Ettiqaan fi Uloom ul Quran* (Lahore: Idarah Islamiyat, 1982)210/1.



-
- ¹⁶ W. James, *Varieties of Religious Experience* (United States: Longmans, Green & Co,1902) p.163.
- ¹⁷ Philip Schaff, "*History of the Christian Church*" (Hendrickson Publishers, Inc.; 3rd edition July 1, 2006), 433/5.
- ¹⁸ *History of the Christian Church*, 435/5.
- ¹⁹ Mubarak Ali, *Europe Ka Urooj (The Rise of Europe)*,(Lahore: Fiction House,1999) p. 65
- ²⁰ The Rise of Europe, p. 65
- ²¹ Pumphrey, 'Avenger, Mutant, or Allah: A Short Evolution of the Depiction of Muslims in Marvel Comics', *Muslim World*,2016, No.106,4, pp.781.
- ²² The Rise of Europe, p. 65.
- ²³ Neal, Arthur G. *National Trauma and Collective Memory: Extraordinary Events in the American Experience* (London: M.E. Sharpe, 2005) p.153.
- ²⁴ 'Avenger, Mutant, or Allah: A Short Evolution of the Depiction of Muslims in Marvel Comics', *Muslim World*, 106, 4, p, 787
- ²⁵ Ramadan Gohar, *Afkar e Iqbal aor Roshan Khayali* (Thought of Iqbal and Enlightenment),(Lahore :Maktaba Goher Punjab Govt. Employees Society,2001), p.21.
- ²⁶ Afzalur Rahman, *Shakhsi Azadi* (Personal Freedom),(Lahore: Feroz Sons, 1993) p,321.
- ²⁷ *Shakhsi Azadi* (Personal Freedom) p, 322.
- ²⁸ *Shakhsi Azadi* (Personal Freedom) p, 255.
- ²⁹ Siddiqui ,Abdul Hameed, *insaniat ki Tameer e Nao aur Islam* (Reconstruction of Humanity and Islam),(Lahore: Islamic Book Trust, 1990) p, 22.
- ³⁰ Rafiq Chaudhry, *Musawat e Mard o Zan* (Equality Mardunzin),(Lahore:Maktabah Quraniat , 2013) p,17.



ISSN Online: 2709-7625

ISSN Print: 2709-7617

Vol.4 No.3 2021

³¹ *Musawat e Mard o Zan (Equality Mardunzin) p,18.*

³² *Musawat e Mard o Zan (Equality Mardunzin) p,22.*

³³ *Gohar, Afkar e Iqbal aor Roshan Khayali ,p,23*