



DA'WAH AND INTELLECTUAL CHALLENGES OF POSTMODERNISM

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Abstract

It is the effect of postmodernism philosophy that interest of modern man is limited to his own feeling, emotions and practical issues. For modern man, life is all about the issues and its solutions and discussions of thought, ideas and ideologies are just unpractical theories and have no role in shaping practical life and solving problems. To modern man principles, ideas, norms, rules and regulations are past traditions, therefore some thinkers have called the present age the "Age of Non-Ideology". Postmodernism philosophy is more dangerous and harmful than modernity. In modernity, principle was compared to principle, arguments were compared to arguments, while post-modern philosophy denies principles and arguments from the beginning. The one who denies the existence of an argument or an ideology so it is a difficult task for a person to persuade him to an ideology or a religion. The struggle for modernized man is based on proving the universality and usefulness of Islam and Islamic system on rational and philosophical grounds. However, the way to persuade a postmodernism man is to pay full attention to the practical side of Islam instead of the theoretical side and to prove the strong and inseparable connection of Islamic rules with the practical life of man, moreover, the disadvantages in practical life for neglecting Islamic rules should also be explained. So it is the responsibility of the leaders of the Ummah to present Islam as a practical system, rather than mere ideologies. It is the most important need of the hour to compete these great contemporary intellectual challenges.

Key words: Postmodernism, ideologies, modernity, universality, philosophical, intellectual challenges.

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Introduction

There have always been people in human societies who denied religion and God, but from the womb of modern materialistic progress and scientific inventions a global movement of atheism has arisen. Atheism is the denial of all religions on earth. Atheism is the absolute denial of religion, God, and any superior being. For atheists, the world of metaphysics is an illusion. The universe is just the name of being and feelings. The invisible, metaphysical and spiritual world does not exist. These are all human superstitions and ideas. According to an academic estimate, atheism is the most popular ideology in the contemporary worldⁱ, and every day thousands of people are adopting the ideology of absolute denial of God and religion. With the invention of the Internet and social media, the temptation of atheism has turned into an organized and cohesive movement. There are numerous atheist websites, forums and social media pages and groups on the net that include millions of people. The biggest target of today's atheists is Islam, because other religions are limited to their places of worship, and in the eyes of their own believers, their religions are unable to meet the needs of the contemporary world. Islam is the only religion in the world that offers the most comprehensive and perfect solution to the problems of humanity even today. As the biggest obstacle in the way of atheism, the cannons of atheists are completely aimed at Islam and are targeting Islam on the basis of new doubts, objections, unauthentic and false Ahadith from history and biography of the Prophet Muhammad (ﷺ). There is an urgent need today for a systematic and coherent response to modern atheism.

Modernism:

The West has been enslaved by the clergy and the church for centuries. In the sixteenth century, Martin Luther started a strong movement against this confinement, which later took the form of a permanent school called Protestantism. This was followed by various movements against the Church and the papacy, and from the cradle of these movements arose a universal movement of modernism. The so-called Western philosophers paved the way for modernism on rational and philosophical grounds, and various philosophies of living came into being in the Western world on purely rational grounds.- The comprehensive title of all these philosophies is modernism in which the common denominator was to make the modern man a champion of maximum freedom and autonomy. Thus the modern Western world formed a system of life based on the three basic principles of freedom, equality and development, which gave birth to capitalism, liberalism, Western democracy, the Universal Charter of Human Rights, the social sciences and other modern systems of life.

Postmodernism:

The philosophy of postmodernism came into being in response to modernity. The pioneers of modernity formed a universal system based on freedom, development and equality and tried to impose the system of modernity on the whole world through coercion, force, power, greed and deception. For those who believe in modernity, the principles of modernity are now a universal truth and people of every region, nation, religion, color and race of the world must adopt the system of modernityⁱⁱ. In response to this tyranny, the ideology and philosophy of postmodernism came into being. According to the pioneers of postmodernism, there is no such thing as principles, ideas, traditions, values, truth and reality in this world, nor is there any universal truth and absolute reality in this world. All these things are extra, and to be extravagant means that truth, reality and truth and goodness are concerned only with individual likes

and dislikes. Everyone's truth, goodness and right is different. Therefore, the concept of universal truth is just a claim and a myth.

Islam and Postmodernism:

The theory of the addition of truth is a false theory from an Islamic point of view. Islam is convinced that the facts derived from the human intellect are certainly superfluous and not beyond doubt. To this extent, postmodernism is in harmony with Islamic thought. But according to Islam, the facts that are the source of divine revelation are final and definite. Their partial interpretations (in which human understanding and human intellect are involved) may be additional, but their clear meanings are final and definite in every respect. Throughout this debate, Islam's approach is very moderate, balanced and appealing to reason. In this view, there are answers to the questions raised by postmodern thinkers and there is no room for the contradictions that exist in postmodernism. The vastness and time of the universe is infinite and the human intellect cannot comprehend the infinite. Therefore, his observations are relative and the conclusions drawn on the basis of these observations are also additionalⁱⁱⁱ.

Information obtained through human senses is often misleading. The stars are tiny particles visible to the naked eye, but in reality many of them are larger than the Earth and the Sun. This shows that even visible facts do not have to be facts. They can only be a shadow of reality or a delusion. The deception of the senses is known by the intellect, and the deception of the intellect is known by some means which is beyond the intellect (ie, divine revelation)^{iv}. The discussion of Imam al-Ghazali and Ibn Rushd on the question of causality is also worth reading^v. The first important feature of human thought is that it must have the effect of error and limitation of knowledge. On the contrary, the glory of unlimited knowledge and correct knowledge is very prominent in divine thought. In what comes from God, you will never find anything that contradicts a proven scientific fact at any time, or about which it can be proved that some aspect of the truth has disappeared from the eyes of its author. - - - Their (scientific assumptions) are as likely to be wrong as they are to be correct, and very few assumptions and theories can be identified in the history of science that have not ultimately been proven wrong^{vi}. The view of Islam is that the source of true knowledge (or ultimate and definite truth) is the essence of the Almighty. He has given man as little adventure as he wants with his knowledge

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ.^{vii}

Verily, Allah is the One from whom nothing in the heavens and the earth is hidden.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ.^{viii}

He knows what is before them, and He knows what is hidden from them, and people cannot possess anything in His knowledge except what He Himself wants to give them.

There is no doubt that apart from revelation and Prophethood, the Prophet (ﷺ) has the same intellect in things outside of Prophethood as the common man and in which there is always the possibility of ijtihaadi error. According to Shah Waliullah, this is the second type of ijtihaad in which even the Prophet may be mistaken that his focus is not on revelation and inspiration of Prophethood but on human knowledge and experience^{ix}.

It is clear from this discussion that apart from the facts prescribed by divine revelation, all claims, whether they be scientific principles or mathematics and logic, or matters related to economics and politics or sociology and sociology, are superfluous.

Postmodernism as an obstacles for Dawaah:



It is the effect of postmodernism philosophy that interest of modern man is limited to his own feeling, emotions and practical issues. For modern man, life is all about the issues and its solutions and discussions of thought, ideas and ideologies are just unpractical theories and have no role in shaping practical life and solving problems. To modern man principles, ideas, norms, rules and regulations are past traditions, therefore some thinkers have called the present age the "Age of Non-Ideology". Postmodernism philosophy is more dangerous and harmful than modernity. In modernity, principle was compared to principle, arguments were compared to arguments, while post-modern philosophy denies principles and arguments from the beginning. The one who denies the existence of an argument or an ideology so it is a difficult task for a person to persuade him to an ideology or a religion^x. The struggle for modernized man is based on proving the universality and usefulness of Islam and Islamic system on rational and philosophical grounds. However, the way to persuade a postmodernism man is to pay full attention to the practical side of Islam instead of the theoretical side and to prove the strong and inseparable connection of Islamic rules with the practical life of man, and the disadvantages in practical life for neglecting Islamic rules should be fully explained. It is the responsibility of the leaders of the Ummah to present Islam as a practical system, rather than as mere ideologies. It is the most important need of the hour to compete these great contemporary intellectual challenges.

The ideas of secularism, atheism, modernity and post-modernism originated in the West and spread from the West to the rest of the world. These philosophies influenced every religion and system in the world- a large segment of life in the Islamic world was influenced by these modern philosophies, especially those who studied in Western educational institutions or in the schools of Muslim countries built for this purpose^{xi}. The result of these philosophies, especially the impression of modernity, was that a large section of the Islamic world began a series of cuts and bruises in order to harmonize Islam with these modern ideologies. According to the current situation in the religion of Islam, change, transformation and disintegration took place at both total and partial levels. Proponents of partial or total change, modification and reform in Islam are called modernists. Someone considered the hadiths as an obstacle to harmony, then he cleared his hands on it, someone touched on Islamic terminology, someone felt the need to change the political system of Islam according to the modern liberal political systems, So someone took the initiative to change the jurisprudence of Islam and presented the theory of the status of a command which has a definite and unanimous prohibition like usury. A thinker smashed the Islamic system of chastity, So someone targeted the family system of Islam. Some felt the need to change the jurisprudence of jihad, while others targeted the Islamic system of purification and benevolence. Since the biggest obstacle in the way of these modifications and changes was the strong relationship with the religious scholars and the predecessors, the narration of the predecessors and the traditionalism of the ulema spread, insulted, opposed and ridiculed the orthodox ancient scholars in every possible way and started a series of jokes. These modernists considered the greatest obstacle to the decline of Muslims in the world today to be the religious scholars and the interpretation and understanding of Islam that has been going on from generation to generation, in the seminars, sayings and writings of these modernists, the praise of the West, the correctness of the Western system, its usefulness, the frustration about the future of the Muslim world, the problems and objections to the unanimous rules of Islam and Islamic history and the forefathers of the Ummah. Contempt will appear. In the writings and speeches of modernists, there is an abundance of words like renewal, innovation, revival, and reform, harmony with the times, ijtihad and the like. In their views, the reason for the decline is the insistence on the true form of religion, and from the day when the way to change and modification in religion was opened with time,



Muslims will join the race of progress and reach the ascension of progress^{xii}. Modernists were born in every region and every country of the Islamic world, but it would not be out of place to call the subcontinent, Turkey and Egypt the centers of modernists.

Responsibilities for Islamic Scholars:

Competing these great contemporary intellectual challenges is the most important need of the hour. Since the scholars of the ummah are the inheritors of the prophets (ﷺ) according to the hadith, a heavy responsibility is placed on their shoulders. Our scholars requires tireless work in five areas:

Perfect influence in Islamic sciences:

The main problem of today's scholars is that the Islamic sciences are full of complete expertise and perfect talent, due to which the intellectual problems of the present day cannot be ruled out. Today, there is a need to develop talent in Tafsir, Hadith, Fiqh, Usul Tafsir, Usul Hadith, Usul Fiqh and other disciplines according to one's abilities. A complete grasp of the Islamic sciences is the only satisfactory solution to the problems and objections of the present age. For this, where significant changes are required in the curriculum, madrassas should create an atmosphere in which students have access to other sources other than textbooks, and an incentive for external study.

Study of the history of differences and ideas:

It is also very important to study the history of different sects and individuals and groups with different ideas that have emerged in Islamic history. In particular, for the rejection of these sects, a detailed study of the various methods, methods of denial of the forefathers of the ummah should be done. In pursuit of tribulations, different sections of the ummah adopted different styles based on their own understanding and ijtihad.

The method of the narrators was different, the style of the theologians was different, the method of Sufism was different. Then the styles of valuable personalities within them were different. It is important to be aware of all these so that the existing fitna can be guided towards a useful solution.

Familiarity with Western thought and philosophy:

The genealogy of all contemporary intellectual errors is in one way or another similar to Western thought and philosophy, so a research study of the West is also very important. In this regard, one should be aware of the history, evolution of Western ideas and the various changes in them due to circumstances and causes. Unfamiliarity with the West sometimes creates confuses rather than solving intellectual problems.

Study of the revival and intellectual movements of the Islamic world:

For almost the last five hundred years, the Islamic world has been in decline and the West has been on the path of progress. In this regard, various intellectual and revivalist movements arose in different parts of the Islamic world with the aim of restoring the lost place of the Muslim Ummah. A detailed study of these movements is necessary. Must be familiar with the circumstances of their founders, the tides of the movements, the ups and downs and the reasons for failure or success. In order to deal with the present intellectual challenges, it will be easier to avoid these mistakes and not to repeat the same mistakes due to which our intellectual and scientific movements have been failing for hundreds of years.

Familiarity with modern writing and speech styles and modern sciences as needed:

The problem with our scholars today is that they are unfamiliar with modern speech and writing techniques. According to today's idioms, language, terminology and the intellectual level of the modern generation, they are unable to communicate and understand the religion of Islam. They are not accustomed to their style, which further increases the distance. In addition, modern sciences, especially modern sciences, politics, economics and social sciences, should be studied as much as necessary,



because ignorance of these modern sciences sometimes leads to mistakes in understanding the problems of the modern generation and contemporary intellectual views. The members of the madrassas and the sincere modern educated people who have a passion for the religion of Islam should come up with a common understanding curriculum which will help them to get acquainted with the basics of these sciences and ideas as much as necessary.

Conclusion

The ideas of secularism, atheism, modernity and post-modernism originated in the West and spread from the West to the rest of the world. These philosophies influenced every religion and system in the world- a large segment of life in the Islamic world was influenced by these modern philosophies, especially those who studied in Western educational institutions or in the schools of Muslim countries built for this purpose. The result of these philosophies, especially the impression of modernity, was that a large section of the Islamic world began a series of cuts and bruises in order to harmonize Islam with these modern ideologies. According to the current situation in the religion of Islam, change, transformation and disintegration took place at both total and partial levels. Proponents of partial or total change, modification and reform in Islam are called modernists. Competing these great contemporary intellectual challenges is the most important need of the hour. Today, there is a need to develop talent in Tafsir, Hadith, Fiqh, Usul Tafsir, Usul Hadith, Usul Fiqh and other disciplines according to one's abilities. It is also very important to study the history of different sects and individuals and groups with different ideas that have emerged in Islamic history. The genealogy of all contemporary intellectual errors is in one way or another similar to Western thought and philosophy, so a research study of the West is also very important.



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