

Basic Elements Of Modern Civilization And Islamic thoughts -An Analytical Study

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Abstract

In this research paper, the basic elements of modern civilization are to be presented as a research review and the resulting effects and results are to be described in a research style. The research style of this paper will be narrative. It has been known that after the exclusion of religion from the affairs of life, the question arises that despite all its flaws, religion plays an important role in keeping different classes and groups of society united. In the absence of religion, which the thing would provide a guarantee of unity among the various units of the society. To fill this gap, the concept of nationality was given. Therefore, nationalism or nationalism (also known as patriotism or patriotism) is a belief that is believed to fill the lack of a common cause and unifying factor among different countries after the end of religion. According to this belief, the nation has the same status as the Sharia (prophet) in religion. The nation is free from error. It is not possible to slip and make mistakes. All people are his property and their obedience to him is obligatory. He has the right to decide whatever he wants in any matter. The first and last loyalty of an individual is only for the nation and failure in it is no less than disbelief. The result of this way of thinking was that it became almost impossible for different nations and countries to think beyond the boundaries of their political domination and colonialism. The main points of this research are that the readers will get knowledge.

Keywords: Phylosophy, Commandments, Islam, Modren Approach, Scriptures, Islamic Ideologies,

Introduction:

The light or darkness of a civilization is actually the result of its principles and beliefs, moral values and social institutions. These are the basic elements whose collective name is civilization. Some of these elements are effectors and some effectors. The elements that are influential actually form the structure of a specific civilization of a period and in this sense these elements are called the movements of a specific period. Among the basic components of modern

civilization can be added the following five things.

- ❖ Materialism
- ❖ Secularism
- ❖ Democracy
- ❖ Nationalism
- ❖ Free Sexuality Theory
- ❖ Islamic Perspective

These are the five elements, which support the lofty and magnificent edifice of modern

civilization, and these are the electric lamps from which the eye-searing light emanates. These five elements are briefly reviewed in the following lines.

➤ **Philosophy of Materialism**

The philosophy of materialism means two things.

First: A particular metaphysical (Meta Physical) theory or in a more correct sense physical (Physical) theory which consists of a mechanical (Mechanical) concept of life.

Secondly: The Ethical Theory of Materialism

According to the first theory, nothing is real in the world except matter, even the consciousness and will of man is due to electron and atom. Therefore, there is no need to look at anything other than physical laws to understand its stubbornness.

According to the moral theory of materialism, which is actually a necessary result of the metaphysical theory of materialism, if a person needs something, it is only to fulfill physical needs. Therefore, the thing worth considering is the one that fulfills these needs. Apart from this, nothing else has any value. The goal of human endeavor can only be that which directly or indirectly leads to pleasure and benefit. Therefore, the result of this way of thinking is that the common and average man of Europe today, whether he believes in democracy or fascism, capitalist or cooperative, physical laborer or mental laborer, he has one religion. That is the worship of material progress. His purpose in life is to make life as easy, pleasant and comfortable as possible.

This flood of materialism is rapidly engulfing the world (including Muslim societies) and the situation is becoming worst and tragic. Feelings are being crushed. Machines and devices are dissolving virtues such as love and elegance into puffs of smoke. The race for luxuries and high standards of living has exhumed the cremation of

high human values and brutally trampled moral principles have been. Simplicity has left everywhere and has taken with it the essences of modesty, loyalty, love and sincerity, relationships are breaking and families are disintegrating. Technological devices have become a substitute for parents and other relationships. Appearances, hardships and unnecessary extravagances have made life more difficult and more difficult as well as shallow, contrived and hollow. The colors, charms and sparkles of life have dazzled the eyes so much that man has forgotten himself and has forgotten his creator and owner by getting lost in them. Sati over materialism has made the self into an ILA (god), the knowledge of God has become a dream and an idea, and the situation is that religious people in Muslim societies, in general, and the new generation of those families, in particular, are being swept away in the flood of materialism. They are not even aware of what they are doing! Where are they going! Except for a few acts of worship, the spirit of religion is leaving our lives. The religion that was revealed to suppress self-control and selfish desires, today its leaders are also worshipping the self. Allah Almighty declared the only purpose of the birth of humans and jinn to be His worship, but the present age has found God in the form of self and He is being worshiped so sincerely that even Satan is jealous.

➤ **Secularism Review:**

The inevitable consequence of materialistic thinking is ladinism. If matter is everything and if this universe has been created by itself, then it is obvious that there can be no creator and no controller of the universe, then when there is no creator or controller, then the calculation of actions and their reward and punishment. No question arises. Therefore, after the dominance of the mechanical concept of life, relatively few people in Western countries believe in God in the true sense. On the contrary, a large majority confess God with their tongue, but this confession

has no effect in their practical life. Does not even appear.

Secularism, which is generally translated into Urdu by the word Ladinity, is not just a term but the name of a thought, thought, ideology and system. In addition, it has no single color but many styles. Sometimes it completely denies the religion and sometimes it partially acknowledges it. Total disobedience and rebellion is one form of secularism, then making religion a personal matter is another form of it. Accepting religion at the individual level and rejecting it at the collective (economic, political and state) level is the modern style of secularism. Apart from this, dividing life into boxes and circles and allocating "some for Caesar and some for the Church" is also the result of the same thought and concern.

In fact, secularism is the experience of the West, which has been adopted by the Western societies after centuries of conflict that is why all the states of the West have adopted it as a state policy. Western thinkers and philosophers including Descartes (1650 AD), Bacon, John Locke, Richard Budden, Gladstone, Thomas Paine and Robert Owen etc. are noteworthy in providing intellectual food to this system. . These are the people who rejected the revelation and reconstructed the society on purely rational and sensual basis. Then the French Revolution created a new world that was separated from religious traditions. This is the reason that after this new system, the majority of people were painted in the color of materialism and ladinism. While the French Revolution played an important role in removing religion from society, Martin Luther's ideas and thoughts also played an important role in promoting secularism. In the present time, this ideology has gained such a great promotion that the governments of America and European countries have not only recognized it as the basic ideology in state and political affairs, but also to promote it and enforce it in the whole world. A repressive policy has been adopted to do

this. So it has become common in many countries. Regardless of politics, the influence of this ideology has become so dominant in the social and intellectual fields that in the present era, enlightenment and secularism are considered inseparable. The biggest weapon of secularism is that religion is considered a private matter. It should be limited to the private life of the individual. In addition, the entire collective life should be formed purely on the basis of human reason. Therefore, under this thought, religion was banished from all institutions of the state, such as politics, economy, education system, etc. In addition, they are being built on secular foundations. This ideology is being spread in such a systematic manner that its effects are clearly being felt in third world countries and Muslim states as well.

➤ **Democracy Review:**

Another necessary consequence of the philosophy of materialism is the sovereignty of man. If this world has been created without any creator and if it has no owner or master, then it is useless to mention any such entity from whom we can hope for any kind of guidance and leadership. Therefore, man is his own master. He can make the rule as he wants and break the rule as he wants. But now the question was that there is a great difference in the views of different men. Whose opinion is accepted? If the authority is recognized, whose? In response to this, an imaginary object has been discovered, which Rousseau proposed as the general will. In this way, the concept of man's sovereignty practically became the concept of people's sovereignty. It means that the people of a nation are free from all restrictions in their desires and choices. They can make whatever they want to be halal or haram for themselves. No code or rule of religion and morals can stand in the way of their decision. Because the real strength of a state depends on its people. Therefore, it was concluded that the sovereignty should also belong to them. The most

important aspect of this philosophy is that it has abolished the concept of separation of the ruler and the subject. Now the people are both the rulers and the ruled.

At first glance, this concept appears to be expedient and the human intellect seems willing to accept it, but this theory, which is explained in the veil of pleasant words, is not the same in terms of its reality as it is described. According to Professor Khurshid Ahmed

"Apparently, this theory seems very reasonable. Due to this, the people got relief from the oppression of the kings. They were given the right to take all kinds of measures for their own betterment. However, even after giving the sovereignty in the hands of the people in this way, the real sufferings of humanity did not end. The reason for this is that public opinion is just an illusion. Despite the election and referendum, the opinion that is actually implemented is either that of a dictator or a few people in power."¹

This aspect of democracy is positive in that the common man is also involved in the government-making process in some degree (although this participation is only up to voting and there are many ways to influence that opinion). Tactics are used) but when the details and details of this system are shown, it is known that it is a matter of "eating and showing off ivory". The procedure of elections in this system is such that a common man of the middle class, no matter how intelligent and intelligent he is and sincerely wants to serve the country and the nation, first of all, he cannot even think of participating in the elections and if he has the courage to do so. Even if he does, he

cannot win. In contrast, a man of the privilege or fatha class who has accumulated piles of wealth by using legitimate and illegitimate means does winning. That is why there are those who criticize him even in the West. . London University Professor Alfred Cobban in his book *The Crisis of Civilization* and Cambridge University Professor A.C Ewing in his book *The Individual, The State and World Government* severely criticized this system. Who is

In addition, in developing countries or fatah, its principles are still kept in mind to some extent, but when it comes to third world countries, it adds so many flaws that it can be called another form of dictatorship. . The noble class of the world in the name of democracy is doing the injustices that were done by the kings of the olden days, the same injustices and excesses today. A strong nexus of wealth and power has been created in which the reality of the common man is no more than a helpless spectator. Democracy is presented as a sacred cow from above. In addition, in his praise, the hinges of earth and heaven are mixed in such a way that opposing him or saying a word against him is considered a great crime. There is no doubt that despite all the defects, this system of monarchy and absolute It is still better than al-Ananit but the flaws and weaknesses within this system itself cannot be ignored in any way.

Islam likes democracy to the extent that the principle of consultation is found in it, but it strongly disagrees with the principle of Western democracy that every man's opinion will be of equal importance. In addition, on the basis of character, he distinguishes between the ranks of people, so the Holy Qur'an says:

"Say, can the knowledgeable and the ignorant be equal, those who understand are those who are wise."²

In another place, it is said:

"Indeed, the most honorable of you in the sight of Allah is the most pious of you."³

As if according to the Qur'an, the opinion of the learned and the ignorant, the virtuous, the righteous and the wicked cannot be equal, but democracy is "one man". Based on the principle of one and one vote, the opinion of a thief, dacoit, ignoramus, miscreant, and miscreant is given the same importance as that of a scholar and a person of good character and high character. . As far as the candidates are concerned, Islam disqualifies any person who is a seeker of a position and harbors his greed within himself, but in a democracy, a man is not eligible for a position. Not only presents himself but works day and night for it. Spends wealth. In order to prove himself worthy of that position, he combines the hinges of earth and heaven in his praise. In addition, he does not hesitate to use legitimate and illegitimate means to achieve success. Because of this, the defects and evils that arise in social life are so obvious that they do not need to be explained. Then, as far as legislation is concerned, democracy empowers the representatives of the majority to pass whatever law they want and to abolish whatever law they want at the expense of the majority. It is the result of this that in some countries the law of same-sex marriage has been approved. But Islam does not allow a large majority or its representatives to amend the law as they wish or pass any law they wish. Rather clearly declares:

"There is no command but Allah, He declares the truth, and He is the best judge."⁴

Therefore, the law that will be approved will be created within the realm of divine commandments.

In the light of these objects, it is necessary for the Muslim world to consider democracy as a current coin and instead of blindly adopting it, keeping in mind the spirit of Islam and the requirements of the present age, make concrete changes in it and make it common among them. do

➤ **Nationalism Review:**

In the Middle Ages, Christianity was the unifying force of the different countries of Europe. Due to this cooperation, the whole of Europe was considered as a unity despite political divisions and other differences. But Christianity had long since lost its original form, and in its place what was called the heavenly religion was a collection of irrational illusions and unnatural practices. Apart from these illusions, every new thought of apostasy and every new idea was considered as disbelief. So when the Renaissance began in Europe, the Christian religious leadership broke the mountains of persecution to block its path. The leaders of Christianity imposed severe punishments on all those who protested against the ignorant notions. According to an estimate, the number of condemned people of the Church is not less than 300,000 of them, about 32,000 people were burned alive. Among those who were burned alive is Brono (1600 AD), a scientist and physicist whose biggest crime according to the Christian religious leaders was that he believed in other worlds and populations besides the planet. Similarly, the famous physicist Galileo (Galileo d. 1642) was also sentenced to prison because he believed that the earth revolved around the sun.

These heart-wrenching cruelties of the Christian religious leadership caused an uproar throughout Europe. Except those whose interests were connected with the Church, all began to hate the Church, and in this passion of enmity, unfortunately, they determined to change the whole system of religion. In the beginning, the fight was being fought against the religious people of Ayash and bigots, later it started against the Christian religion and after that against every religion. These free-thinking and modernist people did not have enough patience, consideration, intellect and ability of ijtiḥad that they could distinguish between the original religion and those who misrepresent the religion. He did not consider it appropriate to think that to what extent religion is responsible for these

hateful incidents and to what extent it is the personal desires and ignorance of those who take the name of this religion. Therefore, in anger, they rebelled against God's guidance. As if due to the stupidity of the church people, an emotional conflict began in the fifteenth and sixteenth centuries, in which feelings of hatred and stubbornness flowed into pure atheism (denial of God).) fell on the way.

After the expulsion of religion from the affairs of life, the question came up that despite all its flaws, religion plays an important role in keeping different classes and groups of society united. In the absence of religion, what is the society? It will provide a guarantee of unity between different units. The concept of nationalism was given to fill this gap. Therefore, nationalism or nationalism (also known as patriotism) is a belief that is believed to be the collective objective and uniting factor between different countries after the end of religion. According to this belief, the nation has the same status as the Shariah (prophet) in religion. The nation is free from error. It is not possible to slip and make mistakes. All people are his property and their obedience to him is obligatory. He has the right to decide whatever he wants in any matter. The first and last loyalty of an individual is only for the nation and failure in it is no less than disbelief. The result of this way of thinking was that it became almost impossible for different nations and countries to think beyond the boundaries of their political domination and colonialism. They considered everything that did not belong to their homeland as wrong. This nationalistic mentality increased to such an extent that the nations stopped accepting those high values which came from a foreign country which were presented by God's chosen servants from time to time and which were not intended to protect the interest of any nation or country. Rather, those whose purpose was the good of all human beings.

The pages of history are filled with the bloody mentions of the negative effects that these ideas caused. Even today in the whole world, the mutual war and conflict, opposition, antagonism and inconsistency are found in the bottom of it. Allama Iqbal has appointed this passion as the biggest idol of the modern age

Homeland is the greatest among these fresh gods

What is its veil is the shroud of religion.⁵

❖ Free Sexuality Theory

The implication of this dangerous philosophy is that modesty, chastity, and chastity, which man has so far regarded as valuable qualities, are things that change with the passage of time. In today's era, their status is nothing more than legends of the past. In fact, these are beautiful traps that have been prepared for women. Women should break their old ropes and be free. Women are equal to men in all respects. They should be equal participants in the race of life. To be engaged in domestic duties is unnatural and a waste of one's potential. As far as sex is concerned, it is an animal instinct which requires neither special arrangement nor Must be married. Just as man is free to fulfill his other natural desires, there should be no restrictions in fulfilling this desire. Two people (man and woman) can satisfy their sexual desire whenever they want with mutual consent, it is their personal matter. Religion or society should not object to it.

If we look at human history, women have always been exploited. In ancient times, women were confined to the four walls of the house by placing a cloak of sanctity on her and were restricted to the four walls of the house, and she was not given the opportunity to use her abilities even while living in the natural circle. Considering him as inferior in comparison, all kinds of cruelty and abuse against him were considered permissible. It was an extreme. Now compared to that, the modern civilization has gone to the other extreme. Denying the difference that has been

created between women and men, declaring them equal to men in all respects, bringing them to stand by the side of men. Given. Completely ignoring the difference in the temperament, psychology and responsibilities of men and women, the woman has been taken out of her natural circle and turned into a shama mahfil. Through euphemisms and deceptive slogans like 'freedom' and 'equality', he is burdened with additional responsibilities as well as domestic responsibilities. The woman has been adorned in advertisements by making her semi-naked or almost naked. Encouraging opportunities for women to display their beauty in mixed events are being provided to satisfy lust and sexual feelings. Because of this, on one hand, her feminine beauty is being destroyed and on the other hand, her chastity is being scratched and all this is being done in the name of women's rights.

The effect of this false philosophy of animal marriage was that at first the grip of marriage was loosened, followed by aversion to marriage.

became common and the strong edifice of the family system collapsed. The desire to have children also started to fade and the birth control movement weakened it even more. If it decreases, the family system becomes even weaker. The impact of its destruction on the Western society can be estimated from the following writing of the modern thinker Alex Carrel (d. 1944):

"The biggest mistake that the present society has made is that it has trusted madrassas over the family for education. Today's mother leaves her child at nursery school only to save as much time as possible for her work, for indulgence, for frivolous artistry, and for playing bridge or going to the cinema. Thus engaged in a kind of useless busyness. This way of life completely destroyed the family system, under the influence of which the child learns so much" ⁶

This philosophy of animal marriage has destroyed the family system on the one hand, it has shown the way of unrestrained sexual

freedom under the colorful veil of returning to nature. He taught people in a very interesting way that free love is a requirement of nature. These restrictions on marriages etc. are merely artificial and are reminders of dark periods of history. The result was that every hotel, every park and every neighborhood in Europe became a center of immorality. This is an open fact that needs no proof.

The world under the influence of communism, especially Russia, also suffered from this disease. In a communal society, sexual immorality was not considered against communal values. Therefore, moral values were completely lost there too. Due to these conditions, Mrs. Hudson Shaw, a famous expert in physics, says while making a general comment on the West.

"The walls of the building of our civilization are about to fall. Its foundations have weakened and its beams are shaking. It is unknown when this entire building will be demolished. We have been seeing for the past several years that people are no longer in favor of adopting disciplinary measures. The only way for it to remain is to ban the free intercourse of men and women"⁷

The terrible consequences of sexual immorality in the West have also made the intellectuals of the West

It has forced me to think. The speed with which this storm is approaching the eastern countries is showing its initial effects here as well. Before this flood engulfs our civilization and (God willing) the ways of return are closed, it is necessary for us to wake up from the dream of neglect and make every possible effort to block it at all levels.

➤ **The process of change in society:**

Social change is a universal process that occurs in all societies of the world at all times. All societies accept each other's influences. It is a clear fact that from ancient times to modern times, different societies influence each other. If it becomes prominent, this society begins to influence others

politically, socially, economically and intellectually. The modern era is the precursor of many changes. Many changes taking place in western countries have affected the world.

In ancient times, Egyptian civilization influenced societies around the world. About two and a half thousand years ago, Greek civilization dominated the world thanks to the thinkers and conquerors of Greece. After that, the Roman Empire built its social system largely on the basis of Greek ideas. Fourteen hundred years ago, when Muslims dominated the civilized part of the world, Islamic civilization was born from the meeting of different Arab and foreign societies, which remained the dominant civilization of the world for twelve hundred years. The dominant factor in this civilization was the teachings of Islam.

If we examine the important changes that took place in these different periods, it will be known that the dominant forces influenced the defeated forces in all spheres of life and as a result the customs, literature, clothing, lifestyle of these nations. Every sphere of life was badly affected by the way of living, cultural values, laws of peace and war, manners of urban life etc.

The scientific revolution took place in Europe as a result of the 400-year-old Renaissance movement. Westerners have established their dominance over the entire world due to the development of their science and technology in a few centuries, which is still present today with full climate. In addition to scientific development, Western civilization during this period influenced the societies of the world politically, socially, economically and intellectually, the effects of which can be clearly seen around the world.

How do societies change?

There are many reasons why societies change. The main reasons are as follows:

- **The learning process:**

Learning is an ongoing process in all societies. One society is ahead of another in one field and another society in another field. Scholars of these societies continue their journey in search of the best through comparative studies and as a result contribute to the development of their society by learning from other societies. An interesting example of this is the Orientalists of the West. Scholars of this class are experts in the sciences of the Eastern nations and continue the process of improving their societies by learning from the people of the East in various fields.

The people of knowledge in a society play the most important role in the learning process. These are the people who lead their society towards better directions through their research and study of other societies. In the early centuries, Muslim scholars learned Roman and Greek sciences and translated them into Arabic. After that, many generations of Muslim scholars and intellectuals made significant additions to this knowledge thanks to their knowledge and research. Due to this intellectual superiority, Muslims existed as a superpower in the world for about twelve hundred years.

The people of Europe continued to go through a dark period during this time and their status in the world remained as conquered nations. When the process of learning started again with him, he translated the books of Muslim scholars into his own languages and started learning new sciences. After that, they increased this knowledge so much that the wheel of time began to rotate in the opposite direction and the Europeans became dominant in the world and the Muslims became defeated. In the two great wars, Europe destroyed a large part of its strength. After that, the era of the rise of America began, which is a continuation of the Western domination of the world.

The main reason for the power of the people of the West was that they invented ways to convert matter into energy, which revolutionized human life. In the last two hundred years, countless

things like railways, telegrams, light bulbs, telephones, airplanes, motor cars, televisions, medicines, medical devices, computers and the Internet have been invented, which have changed the entire life of man. In the field of social sciences, he has done immense academic work due to which concepts like democracy and welfare state have come to the world.

In the last twenty-five years, thanks to the intellectual progress of the people of the West, there have been such means of communication in the world, due to which the world has become a global village.

In the present era, as a result of learning the same sciences, Asian countries have also achieved a remarkable position in the world. The rapid development of China and India in the last ten to fifteen years has surprised the world. All this is the result of the learning process.

- **Political factors:**

Political factors play a very important role in social changes. When the political dominance of the Muslims was established in the world, it was the compulsion of the world to study the religion and culture of the Muslims and make changes in their lives accordingly. This is exactly what happened to the Muslims during the period of Western domination. So, as soon as the people of the West occupied the Muslim areas, the process of adopting their language, way of life, sciences and civilization started among the Muslims. The same process continues in the countries of the Far East and their societies are also becoming westernized.

An important factor in political factors is the political conditions of other nations. Until the early twentieth century, Europeans were the dominant political force in the world. Because of two successive major wars, Europe's hegemony was broken and replaced by the United States and the Soviet Union. In the latter half of the twentieth century, these two forces have been

decisive in influencing the societies of all other countries of the world. This status has been achieved only by America in the early 21st century. Although the academic tradition of Europe is alive and well, it does not have the same impact on the world as the American academic tradition. The reason for this is America's political dominance over the world. It is quite possible that after a few decades, China will be in a position to compete with the United States, but at present, the political dominance of the world is enjoyed by the United States.

- **Economic factors:**

When a nation is economically developed, its dependence on knowledge increases. Societies produce talented individuals who contribute to the intellectual development of the nation. Such an accident rarely happens in nations that are in the vicious circle of poverty.

Developed nations provide aid to poor countries and also invest in these countries to increase their wealth. Initially, capital flows from rich countries to poor countries, but as soon as these projects in poor countries start making profits, capitalists begin to withdraw their profits, causing wealth to flow from poor countries back to rich countries. It seems to be towards

Along with capital, multinational companies from rich countries bring their culture to poor countries and start influencing the cultural values of these countries through advertising and other matters, resulting in many social changes in poor countries. There are a clear example of this is the westernization of society in South Asian countries due to the efforts of western multinational companies.

- **Natural factors:**

Man's natural environment has profound effects on his society. We see that the great ancient civilizations of the world were born on the banks of rivers or seas. Rarely has a major civilization flourished in snow-capped mountains or hot

deserts. During the Muslim period, the civilization that started from the main cities of Arabia, Mecca and Medina, reached its peak in Damascus and Granada of Banu Umayyad and Baghdad of Banu Abbas. After the fall of the Abbasid regime, the cities of Bukhara, Samarkand, Nishapur, etc. in Central Asia became the center of Muslim knowledge and civilization. The same thing happened with Cairo, Delhi and Istanbul. Even in the western world, the most developed cities are considered to be those that are located near rivers and seas. Examples of these are London, New York and Paris.

As these cities are connected to the rest of the world through means of transport and communication, the process of change in them is rapid. The process of learning from other societies is faster in them than in the rest of the cities, and they change quickly. Cities that are located away from central locations have a relatively slow pace of change but are following developed cities in their trends.

Some important changes of modern times

The rapid development of science and technology has led to many changes in modern times. Following are some of the important ones.

➤ **Increase in the use of intellect:**

Ancient man rarely used his intellect. Only exceptionally intelligent people used reason and even they avoided its use in many cases considering reason as limited. A clear example of this is the field of religion. In religious matters, it was assumed that God was running the world with the help of many deputies who themselves possessed divine attributes. Many stories were created about these deputies and they were worshiped as deities.

Jewish, Christian and Muslim nations have a long history of prophets. Prophets (PBUH) advised their followers to use common sense. The Holy Qur'an repeatedly calls for the use of reason. This is the reason why in the early history of the

followers of the Prophets, peace be upon them, there is a clear use of intellect in every matter.

When the later generations of these followers were influenced by the philosophies and concepts of other nations, intellect became a second-class thing among them and its use came to be considered bad. Especially among Muslims, criticism was considered a forbidden tree and imitation was adopted as a great value. This attitude was not limited to religious matters only, but the same attitude was adopted in worldly matters as well, the result of which was that Muslims gradually fell behind compared to other nations.

On the other hand, the people of the West adopted a rational way of thinking as a result of the Renaissance and Reformation movements. He adopted an attitude of research instead of imitation in all spheres of life. Instead of accepting any opinion simply because it is the opinion of a great sage or scholar, he adopted the method of examining it and comparing it with other opinions. Newton disagreed with Aristotle and Einstein, as a result of which they progressed and advanced in the field of knowledge.

In the modern era, where the people of the West have influenced the Muslims in many other fields, this change is also coming to the Muslims. Now Muslims have also started thinking, pondering, looking at previous opinions and concepts from a critical point of view and the use of reason is increasing among them in every matter including religion. If we only examine the hundred years of intellectual history of the Muslims of the subcontinent, it will be known that the number of intellectuals among their scholars is constantly increasing.

The end of ancient philosophy and the scientific way of thinking:

Ancient Greek philosophy greatly influenced Muslims. The method of this philosophy was to assume a few concepts (postulates) as

fundamental and declare them sacred and uncritical. After that, the grand edifice of philosophy would be built on the basis of these concepts. An example of this is the concept of "Heulia" which is described in the early books of philosophy in the curriculum of Dars Nizami and on the basis of which a grand edifice of philosophy has been erected. Metaphysics has gained a special status in philosophy.

In the modern era, the scientific way of thinking has reduced the importance of metaphysical philosophy and increased the importance of the problems of practical life. The main reason for this was that the basic concepts (postulates) of philosophy were proved to be wrong and baseless. When the foundation of a building is destroyed, it cannot stand. In the modern era, the subject of science is no longer what are the attributes of God. The more important issue for him is how to get energy for living so that the energy crisis in the world can be overcome? How to change the political system into a welfare state? How to establish an economic system based on justice and fairness?

The imagination of the mind was highly valued in the ancient philosophical method. A few things were taken for granted and the principles taken out of them were made into philosophy. Modern scientific thinking has given primary importance to observation. Now things are judged and believed not on the basis of mental imagination but on the basis of physical observation. The change that the revolution of science has made in human thought in the present age is that what is said should be said on the basis of experience and observation and not on the basis of assumptions and speculations. The revolution that has come in the present age has come from the study of the facts of nature. Everything from the bicycle to the airplane and from the electric lamp to the big industrial factories is running on the basis of natural facts. This revolution is the dominant revolution of the present time. It has affected all

aspects of life. This has also changed the style of speech in the present time. For thousands of years, man has been trying to turn iron into gold based on mysterious processes, but he has not succeeded. Now discovering the facts of nature, he is turning iron into machines that are more valuable than gold. In such a situation, it is quite natural that today's man considers the facts that are proved on the basis of nature to be the most important. The progress made by today's man has been made on the basis of facts, therefore, today's man gives importance to only those things which are proven on the basis of facts.

- **Stability and variability:**

The interesting fact in this regard is that the pattern of change in human life is such that along with change there is an aspect of stability and permanence. Change comes every moment but continues to manifest itself without affecting the underlying reality. For example, take the human body and its essence. The observations of science tell us that changes are taking place in the human body system every moment. Every fiber of a child's body changes until they become young. Even after that, this series continues. Even in a certain period every time the human body completely changes and becomes a new body. But in this change the basic system remains the same and each person's basic personality, his 'ego', remains the same. The same situation is defined by Nicolai Berdyve with these words.

- ❖ **An overview of the Islamic perspective:**

In this modern age, it is also important to review the Islamic philosophy that shows us a proper way. Which is as follows

"Human nature is the name of changelessness in the veil of changes"⁸

And Bergson has expressed this as follows:

"We change, but our basic reality does not change."⁹

The same is the case with trees, a tree completely changes its flowers and leaves in a certain period. Changes take place in his life, but no change changes his essence, but remains in harmony with it, as if every being has a basic color that prevails in all situations and that is its individuality.

This is the law of nature which continues in every sphere of life. In the social and cultural life of man, we also

This seems to work. On this basis Allama Iqbal said:

"We should not forget that life is not just change, there is also an element of stability in it. Therefore, in this movement moving forward every moment, man cannot ignore his past. We can say the same thing in other words. I would like to say that since life moves forward carrying the burden of the past, we should not forget the values and merits of conservative forces in whatever map of change we have established in the Jamaat. do" 10

From the above discussion it is clear that:

- Not every change is good. What is needed is not just change but change in the right direction.
- Merely following the ways of the times cannot be a means of development for an individual or a nation.
- The predominance of something does not mean that it is necessarily good and right, or that it is invincible.
- The principle of inevitable development is a false principle which is not supported by history.
- The nature of change of time is very important and the scope of change is very limited. Change is not in the foundations, only in the branches and outwards. There is no possibility of any change in human nature, the basic laws of the universe or the method of guidance and error.

- Life is not only the name of change, but it is established by the balance of both change and stability, and a healthy system can be the one that establishes a complete balance in both aspects.

In the light of the above facts, it becomes very easy to understand the issue of changing times from the point of view of Islam.

❖ Islam and change

Islam is the name of the guidance of God which He has sent from time to time to guide mankind through His chosen servants called Prophets and Messengers and which we have received in its final and complete form through Hazrat Muhammad ﷺ. It is the code of life which is completely based on the principles of nature and through it man can achieve both worldly and hereafter success. This is the absolute law of life. This law is not made by man but by God. It is forever and ever and cannot be changed.

Allah's words do not change. "11

"And there is no one who can change the words of Allah."12

"There can be no change in the structure created by Allah. This is the true religion, but most people do not know it."13

"So you will not find any change in the way of Allah. "14

These verses of the Holy Quran are very clear and clear and are sufficient to prove that the religion of God, His commandments and laws are eternal and cannot change due to the change of times only. . Change must be made in time, not in God's law.

This is the reason why the Holy Prophet ﷺ called innovation (initiating something new which has no basis in the Qur'an and Sunnah) as misguidance and advised to avoid it:

"And avoid new things (in religion) verily every new thing is misguidance."15

If this issue is carefully considered, every corner of thought and view testifies to the fact that there is neither need nor room for any change in God's law. In addition, the reason is very clear. The change of time has an effect on the law that has been made by man. Human thought is bound in the chains of time and space. She does not know all the facts of past, present and future. With a limited knowledge, she takes one thing as true today, but tomorrow when circumstances arise which she had no idea existed before, she is proved wrong. But God has always been and always will be. His knowledge covers everything. The imprisonment of time and place has no meaning for him. How is it possible for the law which is from such a God to be limited with a specific time. It is not possible for the knowledge of God and the law given by God to ever become old and irrelevant. It will always be as fresh and relevant as every new morning!

The second thing is that this law of God basically clarifies the reality of guidance and misguidance and describes the principles and the values on which the changes of time, the rise and fall of civilizations and the coming and going of months and years are determined. No effect. It describes the principles of nature and the law of nature is established.

The third important fact in this regard is that the Qur'an and the Sunnah give principled guidance, provide the foundations of individual and collective life and establish the basic institutions that must be maintained in all times. The change of time and place has no effect on these things. These principles are immutable and changing them would be against the law of nature.

Due to these reasons, there is absolutely no possibility of Islam being changed according to the change of times.

This is what is known from the study of the history of prophets and saints. Every prophet was sent in such circumstances when the corruption of the times had reached its climax and the river of

life was flowing in the wrong direction. But no prophet tried to change Islam according to the customs of the time. They were not influenced by the color of the age but got busy in trying to paint the age in their own color and eventually overcame it with the color of Allah. In the Qur'an, Allah describes this fact as follows.

"It is He Who sent His Messenger with guidance and the true religion to make it prevail over all religions, even though the polytheists dislike it."¹⁶

Guidance and religion are the truth so that the prophets prevail over all the other systems and methods of the world. The religion of God is not to change it according to the customs of the time, but it is to change the time according to it and to gain a position of dominance and authority. The polytheists, infidels and hypocrites only have the heartfelt desire to change the religion according to their will, but God makes it clear that their displeasure cannot be considered at all. Religion must be achieved and its rule must be established over time.

The life of the prophets is a witness to this fact. The people of Hazrat Nuh (a.s.) kept on refusing and rebelling. For nine and a half hundred years, he called for the right religion, but even for a single day, he did not agree to change the religion according to the requirements of the time. His call remained that:

"O my people! Serve Allah, you have no god but Him."¹⁷

Abul Anbiyyah Ibrahim (peace be upon him) gave invitation to many major centers of civilization of his time, but nowhere did he adapt the religion according to the requirements of the time. He endured the sufferings of fire and exile but did not allow religion to suffer. The people of Hazrat Lut (peace be upon him) were suffering from severe moral evils, but seeing the custom of the time, he did not change his religion but rebelled against the time. Hazrat Hud (peace be

upon him) called upon his people to follow the immutable law of God instead of adopting the methods. Hazrat Salih (peace be upon him) did not make any concessions for the leadership of his people and did not tolerate any reduction in religion to please them. Hazrat Shoaib (peace be upon him) did not change his religion by accepting their cruel economic system for the sake of the economic development of his nation, but invited them to complete obedience. This has been the method of all the prophets. Instead of accepting the system that was running from east to west during the time of the Holy Prophet and changing himself and his religion accordingly, he declared it to be an irregular system.

The Holy Prophet (peace be upon him) did not understand the demands of the times and instead of reconciling with them, he fought against all its evils. Your blunt response to those who suggested bowing to the times was:

"By God, if they put the sun on my right hand and the moon on my left hand and ask me to leave this invitation in exchange for the sun and the moon, I will never leave it, until either Allah rejects this invitation." Make it successful or I will die in this way" 18

It is no longer the way of the prophets to bend to the times and change the religion of God to please people. They are messengers of truth and struggle to change the trend of the times by presenting their dawa.

If they adapt to the times, then there will be no possibility of welfare and reformation of humanity.

References:

¹ Khurshid Ahmed, Professor, Religion and Modern Times, Department of Writing, Compilation and Translation, University of Karachi, 2016, p. 101

² Alzmer 9:39

The best example of following this method of the Prophets is seen in the life of the trained Companions of the Holy Prophet. The map of Arabia suddenly turned upside down after the Holy Prophet (pbuh) announced the veil from the world. Rebellions arose from all sides, new prophets arose. Many tribes refused to pay Zakat. Even some of the great Companions were worried about this situation and people started giving the opinion that for the sake of expediency of time, the tribes should be lenient and the requirements of the time should be taken into consideration. However, the one who knew the Prophet's mood best, i.e. Hazrat Abu Bakr (RA), his answer was this:

"By Allah, it is my duty to do what I have seen the Messenger of Allah do and not deviate from it even an iota." Even if the dogs and wolves of the forest enter Madinah and carry me away, I will not stop doing what the Messenger of Allah has ordered me to do." 19

He also said:

By Allah, if those who refuse to give Zakat refuse to give even a rope for tying camels, which they used to pay during the time of the Messenger of Allah, then I will fight them! By God, I will surely fight with people who differentiate between Zakat and Salat.

Following the Sunnah of the Prophet is the glory of Islam. If the way of the age conflicts with the way of the Prophet, then he is a liar in his claim of faith who abandons the way of the Prophet and follows the way of the age.

³ Al-Hujarat 13:49

⁴ Al-An'am 6:57

⁵ Bang-e-Dara, pp. 171/187

⁶ Khurshid Ahmed, Professor, Religion and Modern Times, Department of Writing, Compilation and Translation, University of Karachi, 2016, p. 105

⁷ IBIN

⁸ Khurshid Ahmad, Professor, Religion and Modern Times, Shuba tasneefo Taleef, University of Karachi 2016, p.141

⁹ Khurshid Ahmad, Professor, Religion and Modern Times, Shuba tasneefo Taleef, University of Karachi 2016p. 142

¹⁰ Muhammad Iqbal, Dr., Formation of Modern Islamic Theology, Translator: Syed Nazir Niazi, Bazm-e-Iqbal, Lahore, 1958, p. 257

¹¹ Jonah 10:64

¹² Al-Naam 6:34

¹³ Alrom 30 : 30

¹⁴ Fatir 35:43

¹⁵ Sunan Ibn Majah, chapter of following the Sunnah of the Caliphs Al-Rashdeen Al-Mahdiyan, No: 42, 1/15

Al-Asaf 61:9

¹⁶ Al-A'raf 7:73

¹⁷ Khurshid Ahmed, Professor, Religion and Modern Times, Department of Writing, Compilation and Translation, University of Karachi, 2016p. 148

¹⁸ Khurshid Ahmed, Professor, Religion and Modern Times, Department of Writing, Compilation and Translation, University of Karachi, 2016p. 149

¹⁹ Khurshid Ahmed, Professor, Religion and Modern Times, Department of Writing, Compilation and Translation, University of Karachi, 2016, p. 150