# INFLUENCE OF WESTERN THOUGHT ON MUSLIM SOCIETIES

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**Abstract:** Western thought predominantly makes a distinction between the religion and the worldly affairs; hence it forms the foundation of Western civilization. The Muslim world is dependent on the West for all the intellectual as well as material needs. Therefore, Muslim societies are highly vulnerable to Western thoughts based on secularism, individualism, humanism, feminism, and freedom, etc. This research paper focusses on understanding the phenomena influencing the Muslim minds through the intellectual and materialistic streams and is nurtured through the attractions lodged in technology, recreational avenues, economic opportunities, and social justice. The paper will benefit those who stand influenced by Western thought without understanding the underlying factors uncovered herein and will help us to interact with the West through constructive dialogue, encounter the negativity through the indigenous solution and avert intimidation. In this study, analytical research methodology has been adopted with a qualitative approach.
**Keywords**: Westernisation, western thought, modernization, knowledge, technology, domination, influence, intimidation

## Introduction

"The thought is not static, it is dynamic and unfolds its internal infinitude in time like the seed, which from the beginning carries within itself the organic unity of the tree as present fact"[1]. The interaction of Western and Islamic thoughts is based on history, and it is not a missionary journey, a travelogue, a reform movement or a passion for human development, etc. The most fundamental dynamics of this interaction are the dialectics of victory and defeat and power. The interaction between the West and Islam has been on the edge of the sword, however, the tip of the pen is the edge of that edge West enjoys. The result of this long historical interaction is the complete conquest of Muslim civilization and Western domination, which in the contemporary era daily experienced by the Muslim societies and individuals. It is intuitive, and does not require any logical or scientific reasoning to recall the expressions like crusade in post 9/11 environment. Given the western ambition of domination, the worse is the lack of realization of experience of defeat and domination in any of our thoughts. The situation is the same even today, the only difference being that Greek philosophy has been replaced by Western thought and philosophy, which is called the philosophy of humanity, the philosophy of human rights, the philosophy of freedom of thought and opinion and the philosophy of individual freedom. This thought and philosophy has engulfed a large part of the world, but Islam is the biggest obstacle in its path and the Muslim Ummah are facing adversities for refusing to accept this thought and philosophy.  This experience is the main source of Muslims defeat and the continuation of Western domination. Under this influence, many of us still think that the colonialists came to teach us a poem by the poet Wordsworth or to teach the art of writing an English petition and undertook development, that was neglected by the Muslim rulers of India. Therefore, it is important to identify the ways and means through which these thought are creeping into our societies to avert the impact of these thoughts.

Western thought predominantly makes distinction between the religion and the worldly affairs; hence it forms the foundation of the Western mind-set and Western civilization. The Muslim world, in slumbers today, is dependent on West for all the intellectual as well as material needs, thus is being fed with western ideas in all forms and substance.  Therefore, the Muslim societies are highly vulnerable to the Western thoughts based on secularism, individualism, humanism, feminism and freedom etc. This research paper focusses on this important issue to understand the phenomena influencing the Muslim minds to avoid the dominance of these thoughts which are found to flow through the intellectual and materialistic streams and are nurtured through the attractions lodged in technology, recreational avenues, economic opportunities and social justice, riding on the wave of modernism.  The paper identifies that our modern apologetics as well as the staunch opponents are equally helpful in

advancing the western thoughts. Both mind-sets, ready to accept or reject any thing that comes in the name of modernization will benefit from the study, as both stand influenced by the Western thought without understanding the underlying factors uncovered herein and will help us to interact with the West through constructive dialogue, encounter the negativity through the indigenous solution and avert intimidation.

## Literature Review

The books on western thought and impacts on Muslim societies are generally published in the west with orientalist frame of mind. However piece meal studies and researches on factors promoting western thought have been found authored by Muslim scholars. Which have been the major source of analysis in this paper. Pakistan though is viewed as a paradox by secularist, because of its ideological foundation but the secularism is trying to find space in the country, according to Humeira Iqtidar and David Gilmartin's research Secularism and the State in Pakistan: Western desire to dominate the world of Islam is visible in Calash of Civilization by Samuel P. Huntington. The book "Islamic Ethics of Technology: An Objectives (Maqasid) Approach by Amana Raquib tries to broaden the scope of the Sharia to deal comprehensively with the ethical questions and dilemmas that arise during a postmodern technological culture due to the absence of well-defined religious-ethical ends. Ibn-e-Hijjar Asqalani declares the moral values as blessing, which stand threatened. According to Col. Ghulam Jilani, in his article, "Baz Ikhlaqi Iqdaar Ka Zawaal Aur In Ka Ilaj" published in Daily Pakistan on April 11, 2016, media is responsible for the downfall of moral values in the society. Faiza Shah in her article titled "Rise of NGOs in Pakistan and their harmful impact" published in Herald, 11 August 2016 writes, Many academics feel NGOs are actually part of the neo-liberal agenda to roll back the state, open international borders for globalized commerce, deregulate labor markets to make hiring and firing easy and push all service provision into the hands of the private sector. According to Saad Eddin Ibrahim, "Countries that have poor human rights records are frequently the same countries that have poor records in other aspects of economic, social, and political development. This assertion applies equally to Muslim and non-Muslim countries.

## Research Methodology

In this study, delimitation has been effected to only the ways and means of inflow and influence of western thought through analytical research methodology, adopted with qualitative approach. The views of various authors with regard to western thought have been kept in mind while analysing the way the western thoughts are influencing Muslim societies. The mean adopted by the west and the modernists have been the focus of our analysis to formulate response and guidelines to protect our society from the influence of western thought.

## Ways for Influence of Western Thought

**Desire to Dominate:** Samuel Huntington in his famous book Clash of Civilization writes, "To be successful you must be like us, our way is the only way. The argument is that the religious values, moral assumptions and social structures of these (non-western) societies are at best alien and sometimes hostile to the values and practices of industrialism". This sounds like a suggestion but actually reflected the desire of global domination by western values. There are two types of dominance and supremacy; one is psychological and moral domination, the other being political and material domination, that will be discussed in western context subsequently.

- Firstly, the domination is achieved through develop of western nations as intellectual powers that other nations believe in the western ideas and its beliefs are capable of brainwashing and molding the mentalities of others. The West, thus leads the others to follow in civilization, knowledge, research and values, deeming everything else to be false.
- Secondly, the Western nations have become so strong in terms of its material powers that the others cannot maintain their political and economic autonomy against it, and either wholly or partly, take over the resources and override their decision making.

**Intellectual Domination by the West**: Modern and Western ideas, practices and institutions entered Muslim societies under the shadow of colonialism. So, it can be understood that initial modernization of Muslim societies took place under the conditions of defeat, subjugation and cultural domination. Simply put, the "desire of the Westernization" of Muslims is synonymous with defeat and slavery, and interference with the intellectual activities of Muslims brought them to a passive mind. The main issue in subjugated Muslim societies was the issue of westernization being accepted in the face of oppression, and not through the understanding of the West. This led to the question of the religious legitimacy of this desire. The need for modern religious interpretations (Revivalism) also arose from here. The political oppression of the society has been decisive in the ancient and modern interpretations of our religion. The law of necessity has given religious legitimacy to every action and necessity has replaced the truth and falsehood. In these circumstances, the religious legitimacy of the western life style is also coming to the fore voluntarily. Now this process of westernization is almost free from religious justification, because the oppression of the state of affairs has removed religion from the position of justification. With the obsession of livelihood, power and culture, the desire of the West has found its own legitimacy outside the religion, if the need be, but for the most part, it has lost its need. As a result, the traditional tenets of religion have gradually faded into history, with the most important being the religious and cultural notions of

truth and falsehood. The modernists have already established the assumption that Western civilization is derived from Islamic teachings, and we are being prepared to put an Islamic sticker on everything that comes from the West.

**Colonial Experience of the World:** It was initially Spain and France, followed by United Kingdom in the past, while United States takes the control of the globe after end of Cold War. The experience of the West's bloody domination is not limited to Muslims, but is universal. On the basis of abstract humanitarianism, every defeated society has sought to understand Western domination and the whole civilization behind it in order to find its own means of survival and ways of resistance. Many African, Latin, and Asian societies that had no significant scientific tradition have produced extraordinary literature in their understanding of Western civilization, and have sought to give a perspective to this dominance. For Muslims, the defeat of action and intention is obvious in the history and social experience. But the complete and universal defeat of the mind with a glorious and long scholarly tradition is astonishing. One extraordinarily amazing thing, that human history is unable to exemplify, is the reaction of Islamic society to Western domination. The biggest notion that came out of the Muslims is that the modern West is born of their past. This thought reflected complacency on the part of the critics of West and formed basis of acceptance of western thought by the modernists in favour of westernization.

**Confusion between Modernization and Westernization**: The recent history by Philip Hoffman (Why did Europe Conquer the World) described West; "a thousand year ago these countries were poor, violent, politically chaotic… hopelessly backward. There were no cities, apart from Cordoba, but it was part of Muslim world"[2]. It was through trade and commerce that their voyages across the world introduced them and their modernization of trade and industry along with their thought and values to the other societies. The most damaging line of thought in the other societies is the one, which has confused modernization with westernization, hence asking for adapting the Western values and practices in wholesome manner, disregarding own beliefs and values. Thus, westernization is now an automatic process in our societies, going beyond the reach of our will and mind, and only subject to necessity. Regrettably, there is no contemporary Islamic state that is truly politically and psychologically sovereign. Where they have political stability and self-determination, they are not free from mental slavery. Their schools, offices, bazaars, associations, homes, and even their bodies, testify to the fact that they are ruled by the western thought, culture, sciences and arts. The Muslim rulers think from the minds of the West, view with the eyes of the West and follow the paths of the West. Whether they are conscious of it or not, this assumption is imbibed in their minds that standard of true and false lies in the western values and norms. Right and wrong, honesty, civilization,

morality, humanity, manners, quality etc is understood exactly what the West has set. It is not far that Muslims start to examine their religion, beliefs, ideas, culture, norms and their ethos on the western standards. They are satisfied rather feel proud of whatever meets standard of West that disapprove either consciously or unconsciously those things, which do not meet this standard and make efforts to somehow pull it up to Western standards.

**Western Ownership of Modern Knowledge:** Mental superiority and dominance are actually based on intellectual thought and academic research. The nation that moves on this path becomes the leader of the world and the imam of the nations, and its ideas prevail over the world. On the contrary, is the one left behind in this race has to become a follower. It does not have the strength in its ideas to maintain its ascendancy over the minds. As long as the Muslims were moving forward in the field of research and Ijtihad, the other nations of the world followed and respected them. Islamic thought prevailed over human thought during the period. The standards of Islam with regard to good and evil, wrong and right were consciously or unconsciously recognized by the entire civilized world. The world deliberately or reflexively adapted its thoughts and practices to the same standard. But when the thinking and research ceased in the Muslims, they stopped to reflect and discover, as they sat exhausted in the path of ignorance and thoughtlessness, and resigned themselves from the guidance of the world. Western nations, on the other hand, went ahead and began to work with the forces of thought 'to discover the secrets of the universe and to find the treasures of the hidden powers of the nature. Resultantly western nations became the leaders of the world, and Muslims had to bow before them, as the world earlier bowed in front of Muslims. The Western culture boasts of its scientific progress as a superiority in values. According to Dr Michael Berliner of Ayn Rand Institute, "the truth is what can and should be related on the basis of values that describe them. Western cultures objectively superior to others because of its superior values, including life, logic, individualism, progress and science"[3].

**Muslims in Slumber**: For four hundred to five hundred years, Muslims slept contentedly on the bed of their elders, when the western nations engaged in their work. Subsequently, the Western power within a century, dominated the entire globe. As we woke up from the slumber, we found Christian Europe was armed with both a pen and a sword and were ruling the world with both powers. The force of the sword, the power of reasoning, the support of scientific evidence and the ideas that came from the West with deceptive beauty, was accepted by the lethargic minds. The old religious faiths, moral principles and civilized constitutions, which were established on the basis of tradition were swept away by the powerful flood of western thoughts and ideas. Some of the nations that clashed with the West had no permanent civilization of their own, so were not strong enough to retain their traits in the

process. There were others, who in their principles, were not much different from that of the westernization. All such nations were easily adapted to the colour of West and there was no fierce clash of cultures. But the case of Muslims was different, as they owned a permanent and complete civilization, which maintains its full control and dominates all walks of life, both in theory and practice. The basic tenets of Western civilization have been in opposition to Islam, thus these two cultures collide with each other, and their confrontation is having a devastating impact on the Muslim faith and life style. But the Muslims are lagging in the modern knowledge and we need to overcome the conflicts and division among the Muslims. As Ibrahim Kalin wrote in Daily Sabah, "Only a handful of universities in the Muslim countries make to the world's top one or five hundred list. The number of scholarly and scientific output in these universities and research institutes is negligible"[4].

**Materialistic Progress in the West:** It is so unfortunate to say that in the century in which this new civilization reached its zenith of materialism and atheism, all Islamic countries, from Morocco to the Far East, experienced the political dominance of the West. Muslims, even today are being attacked both by the Western sword and the pen together. Those minds, who are overwhelmed and terrified by the economic progress, scientific development and political domination of the Western powers, found it difficult to avert the impact of the Western thought and science and its culture. In particular, the condition of these Muslim nations which have historical experience of colonization, was even more critical. Western knowledge is not purely higher education, but it also impacted the minds of young generations, being mentally overwhelmed by the western thought. Their mind-set was moulded in the West and their hearts accepted the influence of Western culture, thereby could not create the critical view. They judged right and wrong as per western perspective and adopted only right that was suggested by western mind-set. It was not possible for them to be able to think freely and form an opinion with their own personal conscience. This has resulted in the situation, where the foundations of Islamic societies have been shaken. The mould of the mind-sets based on the Islamic way of thinking and understanding has deformed. The structure of the mind that thinks in the Western way, makes it to believe in the principles of West. So the principles of Islam cannot fit in this mind-set thus leading to rise of various doubts and promotion of these doubts should not be surprising in for the Muslim societies.

**External Coercion and Internal Division in Muslim Societies**: In the coercive atmosphere of the desire of the Westernization created by defeat, colonial domination, subjugation and slavery, our social sciences adopted a generally hostile attitude towards the West and particularly divisive internally within the society. This attitude eroded our fundamental distinctions from Western society and made mutual sectarian distinctions extremely strong

and incomprehensible. We have not been able to retain our basic cultural distinction in knowledge, because we spent more efforts in attaining the internal sectarian distinctions, which was fuelled by British policy of 'divide and rule' in colonial Subcontinent, hence, we have landed ourselves in the present circumstances. The distinctions on which we based religious sectarianism, now seem to be completely irrelevant to our historical and psychological situation in the deepening Western domination. It is not difficult to see that on the basis of religion, only such scholarly activity is now meaningful which can immediately justify everything in the West without hesitation. And surprisingly, our religious scholar still can't move beyond an emotional response to this situation. He does not know what are the means and resources for the formation of knowledge in the modern age, or how capital and the forces of political action are formed, and how they act with the culture and education at the forefront. The slogans to change society are heard after a while, then we fall asleep and issue this declaration as a religious obligation that what all the West has taken, actually belonged to us. But we are no longer interested in the question of what happened to us and how it happened and who did what and how ?. Because of this inferiority complex, we have been able to see only those aspects of Westernization that can be said to be "taken from us", and have become oblivious to the very existence of the basic and existential ideas of Western culture creeping into our society.

**Intellectual Stagnation of Muslims:** According to Samuel Huntington, "religion is a central defining characteristic of civilizations"[5]. In this context, the identity of Muslim thought holds the ground in the face of Christian civilization, because the latter has discarded religion's role in social life. There is no doubt that the majority of Muslims still believes in the authenticity of Islam and wants to remain Muslim. But the minds are turning away from Islam, being influenced by Western ideas and Western culture, and this deviation is increasing every day. Regardless of political dominance, the academic and intellectual influence of the West has dominated the mental space of the entire world, and it has changed the angles of the eyes in such a way that it has become difficult for the viewer to look and think in the Islamic way. This pattern will stay, until the free thinkers are not born among the Muslims, through a modern Renaissance. The old Islamic thinkers and researchers can no longer afford to compete as the world has moved on. Though Islamic thought carried universal, moderate, rationale, tolerant, integrated and balanced approach, it is no longer possible to revert back to the destination from which it has passed centuries ago. The potential to become the leader of the world again is only possible through thinkers and researchers in the Muslim community who, with the power of thought and research and exploration, can defend against the influence of Western thoughts by exposing its foundation. That warranted acquisition of modern knowledge,

following the true path of the Prophet ﷺ through ijtihad (independent reasoning) and establishing mutually beneficial political framework that caters for social justice in the society. As long as there is no realization to the fact, the

## Means of Domination

As discussed earlier, Muslim youths (whether girls or boys) are fast coming under the influence of Western civilization in their quest for modernization, and in the process, their bondage with religion is becoming weaker. However, to see the problem in its correct context, we must understand how the extraordinary influence of Western civilization comes into effect. Three drivers of the Western civilization are notable in this regard; thoughts and ideology, technology and military power and recreational activities going beyond moral limits.

There are five aspects of westernization, which inspire a young man with the glamor attached. On the one hand his mind is convinced of the rational superiority of the West, and on the other hand, the rapid and ambitious phenomena of Western technology, media and academic environments draw him towards the happily pursuit of new entertainment interests. All the aspects of Western culture deserve the attention to understand the impact of Western contemporary thought. In this regard, both analysis and cognition must be true with a practical behaviour. It is generally claimed that the magic of Western thought and philosophy is now broken and that the minds of Muslims are free from the intellectual influence of the West, hence, no further effort is needed in this regard. This impression may not be true as there is increasing exposure of Muslim societies to contemporary western thought through media (5$^{th}$ generation warfare ) and other socio-political instruments, which aim at demonizing Islam, its ideals and Islamic values. The exposure of Muslims to the Western thought is enhanced through the globalization of knowledge and values that come with progress and development of technology, media and academic curricula. Here are various means of inculcating Western thought into Muslim minds and societies.

**Academic and Intellectual Vehicle**: The Muslim youth is being attracted to the Western education institutions and local education system is also adapting western thought in the garb of modernization. Therefore, it is important to understand the influence of contemporary thoughts, hence, two facts deserve further attention: Firstly, in spite of the opposition and criticism of the Western thought, no alternative thought has so far been able to influence the global academic world. The change is not restricted to social sphere but also impacting the religious thoughts, injecting doubts, which find space in the absence of well-structured religious contents in our academic curricula. The criticism of Muslim scholars on Western civilization has undoubtedly affected Muslims and given freedom to the minds of Muslims from the slavery of

Western thought to an extent. But today's ordinary non-Muslim people are generally unaware of these criticisms of Muslim thinkers. Therefore, he has not been impacted by any of these criticisms as it is not seen as response but a reaction. After realizing this phenomenon, it is imperative for Muslim intellectuals not to confront the criticism of the West within the Muslim community, but also to inform the non-Muslim world of their views and prove the ineptness of Western thought. On the other hand, it is important for them to present Islamic thought in a systematic way, to fill the gap that has arisen because of the West's intellectual decline. In the face of a non-Muslim world, Islam of this manifestation will come as a challenge to the false ideas of the West.   This will enable Muslim youth to overcome the psychological superiority of  the West that comes through various means.

        The second fact that needs to be noted is that despite the promotion of literacy and the development of education, the trend of serious study in the letter and spirit among young people has not increased, and has rather decreased. As a result, there are fewer people in the new generation of Muslims, who are aware of the critical writings of Muslim scholars and thinkers on Western thought. Due to various influencing factors, the minds of ordinary Muslims have to be cleansed of doubts about Islam. This is important as many of the modernists are injecting alien ideas to neutralize the popularity of religious movements in this change of intellectual environment, which has not resulted from any serious scholarly studies. Muslim youth needs to fathom the hollowness of Western thought. If they are not attracted to the study of Islam because of their prejudices and other engagements, there are no such collective programs and discussions being organized, where the main ideas of the West can be discussed and their culpabilities as well as feebleness can be explained. This is important to bring clarity to the Muslim minds that have been indulged in to confusion**.**

**Role of Technology**: Brian Green from Markkula Centre of Applied Ethics said, "A good use of technology is one which improves human physical, mental, spiritual, and moral well-being. It helps people become healthier, more educated, more loving of God and neighbour, and better at making moral decisions"[6] On the other side, from materialistic point of view, in simple terms, the purpose of technology is to eliminate redundancies[7] i.e. the need for human labour through useful and efficient utilization of the resources of the universe to make more wealth and happiness. In the last few centuries, technology has evolved mostly in the Western world. Thus, the meaning of "useful and efficient" is understood to be what the Western world perceives. Half a century ago, when the environmental crisis did not arise in the West, efficient use of resources was considered to be an invention that could reduce human drudgery and carry out the work required with speed and better efficiency. When the environmental crisis arose and the problem of

scarcity of natural resources arose, the West also added a third feature in the definition of useful and efficient technology, that the technology should not lead to an increase in the environmental crisis and affect the balance of nature. This alteration in the definition of technology has just been done in principle. However, its requirements are not being taken into account as long as the technology is being promoted, and serving the capitalism.

According to the Islamic point of view, all three of the above potentials are required of the technology. The technology should be able to minimize human labour, performs work faster and maintain the balance of the natural environment. But these potentials are not enough, and two additional features are required. Firstly, the methods adopted to provide the technology must be within ethical boundaries and secondly the use of the technology should also be subject to the moral boundaries, though morality has become relative in the West.

Today's world is unfamiliar with both of these latter conditions. But for Islamic temperament, adherence to these conditions is inevitable and it is the job of the Muslims to present the above principles to the world. In addition to presenting the principle, Muslims must also identify and elaborate the ethical boundaries according to our understanding of Islamic instruction, intellectual and human experience in relation to the provision and use of technology. Among the topics commonly discussed in Muslim religious circles, the topic of "technology and moral boundaries" is seldom included, as common Ulema are unaware of the Technology to the very basics. This topic is not discussed with deliberate preparation involving youths in these discussion as it is important to them both from academic and practical aspects. In today's world, Muslim youth are exposed to modern technology at every step. Unfortunately, unethical approach of West to the technology in the name of freedom of expression is leading to proliferation of immorality and impurity in Muslim societies. On such occasions their attitude needs to be mature enough and capable of making a good use of the device rather than being a slave to the technology. Therefore, we according to Amana Raquib[8], need to broaden the scope of the Sharia to deal comprehensively with the ethical questions and dilemmas that arise during a postmodern technological culture due to the absence of well-defined religious-ethical ends.

**Recreational Magnetisms:** According to the Western concept, human life consists of only two types of activities: maximizing wealth by utilizing the world's resources more and enjoying the wealth and this life. Apart from these two objects, if the Western people are convinced of anything else, it is related to both. For example, information acquisition and capacity building are directed towards improvement of the use of resources or exercise to maintain the health and fitness so that the body can enjoy recreation. That is

entertainment and a few things need to be brought to the forefront in more details in this regard:

Firstly, the Muslim youths should understand that within the boundaries, both these activities (pursuit of wealth and leisure) are in themselves not only legitimate, rather are one of man's indispensable engagements, but these are not the very purpose of life. The fact is that the purpose of a person's life is a refinement of his personality, which results in well-being of the humanity. It is important for a person to be refined and to pay attention to the fulfilment of his or her needs as well as their human duties. Human duties can be described under two basic titles: the total submission and worship of Allah and the performance of rights of humanity and compassionate treatment.

In the context of leisure activities, it is pointed out that Islam is convinced of universal values. These values like modesty (HAYA) or purity and purity of chastity as well as modesty have a fundamental place in the Islamic frame of reference. It is to be noted that the common perception about 'Haya' is relating to the clothes & the body, nonetheless it is found in our attitude, behaviour and dealings. Ironically, in Western culture, there is no special value for chastity and purity or 'haya'. As a result, many of the entertainment activities, influenced by this culture indulge in indecency and hitting at the very social fibre of the society. The Muslim youth should know that he or she cannot participate in such activities which are unversed with moral bounds worthy of human beings. Unfortunately, some still fall prey to these activities to avoid being labelled as "stereotype" or "uncultured". There is extremist attitude among Muslims that want to prevent young ones from legitimate entertainment as well, therefore, draws criticism to the religion, pushing the young minds away from the religious teachings.

**Receding Relevance of Religion:** While the West has lost its interest in the religion, the concept of 'hallal' (permitted) and 'haram' (prohibited), morality, accountability in hereafter and chastity and "haya" has transformed and has become victim of freedom and human rights. The myth is also propagated that Muslim youth has no attraction for dry and tasteless subjects related to religion. But we must know that there is indeed a great attraction within Islam as it carries the concept of wellbeing of the humanity. However, what makes these concepts of Islam attractive is projected as restrictive by secular and modernists. Islam calls for a wholesome change, that begins with a revolution in oneself and its scope extends throughout human life. This message of revolution invites human beings to travel in the desired direction, which is viewed with contempt by secular minds within Muslim societies, who term it retrogressive movement. In essence, it is the journey from darkness to light, from slavery to freedom, from uncertainty to trust, to hopelessness to optimism, from fear to certainty, from grief to tranquillity of heart and depression to sanguinity. The fact is that the invitation for the

revolution in Islam holds immense fascination for all saner souls and especially for the young generation. However, we need people with knowledge and character to lead the revolution in development and projection of Islamic thoughts in the contemporary environment. On the basis of a point of view, God promises the believers stability in both the world and the hereafter. Quran says, "Allah is the Protector of those who believe. He brings them out of darkness into the light. And those who follow the path of disbelief, their supporters are the helpers. And they drag them from the light to the darkness. These are the people who go to the fire, where they will live forever[9]''. Some of the modernists and all the secular scholars are projecting the theme of religion being retrogressive and outdated, hence non-compatible to the modern times.

**Media:** Thanks to the information revolution that has taken place in the recent past. In any region of the world, in the blink of an eye, everyone on earth becomes aware of the happenings in any part of the world. With the passage of time, the media world has come to be within the reach of common man, who with just a single movement of the hand, can travel to any region of the world, thus remains aware of its current situation. With the passage of time, the media has become such a powerful medium of connectivity at the global level.

This has also initiated a battle in the field of culture and civilization through electronic, print or social media. The attack is directed to the socio-cultural, religious and aesthetic values of the Muslim countries, which reflect threat to their integrity and dignity. While the international media demonizes Islam under the garb of freedom of expression, labelling it with extremism, fundamentalism and terming Islamic values as retrogressive and incompatible with the modern times, the question arises as to whether the Pakistani media is really upholding its high position in defence of national identity or advancing contemporary thought. The print, electronic media and films have impacted the thoughts from child watching cartoons to women working at home or even smarts phone has access to the mind of a tribesman grazing sheep in the far flung areas of Balochistan. The Western media, think tanks and various institutions have been injecting variety of themes that have negative impact on the modern Islamic societies. The Islamic eastern culture is considered to lose its traditional importance; hence it is important to repeatedly call to the basics i.e. Quran and Sunnah. Half-baked religious ideas floating around on social media are even more damaging as these are not viewed with much contempt by young generation. A short clip may lead to confusion in the minds with regard to Islamic concept of life, thereafter, proving supremacy of Western culture. Our dramas and entertainment programs instead of upholding our culture and social and religious values, are promoting Western and Hindu culture through the dramas of foreign and neighbouring countries aired on our

channels. On the other hand, in our own drama, they are parodying the concept of marriage and divorce and promoting extra marital relationships, which is totally against our religious and social values. Be it electronic media or print, pornography and nudity are on the rise and the situation could turn more serious. It has become a source of social chaos and turmoil according to Col. Ghulam Jilani.[10] Social media is considered to be the most effective means of communication and its negative effects on society are much more than the other forms due to accessibility and reach. Besides attacking the moral and social fibre, it is also a source of hatred in sectarian context thus a cause of sectarian problems, mutual anarchy and disruption of domestic life. The people are so engrossed in social media that they don't have time for their close relationships, thus weakening the social bondage. The sixth generation war is taking the toll in all fields of life.

## Secularism and Democracy:

Historically, the relationship between the West and the Christian world has been so close that Western friendship or anti-Western sentiment has generally been interpreted as Christian friendship and enmity, while th West has consciously sought to distance itself from Christianity since the 16th century. Opinion, democracy, individualism, materialism, positivism as its ideological basis and capitalist thought as  basic ideology and identity in the routine to dedicate a part of a day a week to the life spectrum as a whole. The separation and distance between worldly affairs and religion and other matters was presented with such repetition in scientific and practical terms that even people living outside the West, despite all their "religiosity", practically fell into this dilemma of life. Pakistan though is viewed as a paradox by secularist, because of its ideological foundation but the secularism is trying to find space in the country.[11]

The point here is simply that some intuitive aspects cannot be overlooked when discussing the common ground between the two forms, be it dialogue or debate with the West. The spirit of the idea that the West is confused with lies in limiting "religion", so secularism does not generally say that the Creator of the universe, the Lord of human beings and the Lord should be completely denied, but that is the only way to achieve this goal. May the scope of Allah be limited to mosques, churches and temples. Whether a Muslim or a Christian or a Jew, he can go to his synagogue on his appointed day and time and do whatever he wants, but the rest of the week, be it business or politics, society or cultural activities, in all these matters "religion" Don't have the power to interfere. This distinction between religion and the world is the basis of the Western mind and Western civilization. This is what we call secularism, which should not be confused with atheism. Secularism is the basic disease whose toxic effects have permeated Western civilization and every sphere of life in the West and now this poison has become a part of its life so the West

cannot even realize its own internal disease, eating its social roots in the name of democratic values  and freedom. The Muslim societies are also following democratic norms of the West, which primarily emanates from secularism and are being promoted through various means and NGOs have been used as an effective vehicle for this purpose.[12]

## Conclusion

The dilemma of the present Muslim societies is that some people who study Western thought and philosophy even start talking about accepting some of its values and essence. The scope of concern warrants to keep an eye on the overall situation of Muslims, to look for the tribulations and evils, to constantly consider their causes and factors, to point them out, to draw attention of  the people concerned. It is important to note that the spheres of reservations and needs have been different in every age and there have been conflicts between them in every age. It is understood that nothing new can happen that would harm the religion, and the realm of necessity is to respond the new problems and requirements that arise with the passage of time. The intellectual infighting is not a new problem for us and no new effort is needed to find a way out of it. We have faced this problem before and our forefathers have dealt with it very well. Today it is important for us to learn from the past and try to follow in the footsteps of these elders to meet the challenges of the new world. This situation first occurred to us when Greek philosophy and logic had infiltrated our ranks and created an atmosphere of scepticism about beliefs. The situation is the same today with the only difference being that Greek logic and philosophy has been replaced by Western thought and philosophy, which is called the "philosophy of humanity", the philosophy of human rights, the philosophy of freedom of thought and opinion and the philosophy of individual freedom. This thought and philosophy has engulfed a large part of the world, but Islam is the biggest obstacle in its path and the Muslim Ummah is facing hardships by refusing to accept this thought and philosophy. It is necessary to refuse to accept this thought and philosophy by getting acquainted with this thought and philosophy and mastering it but also gaining a grip in its language and terminology. The response and rejection is just as important, so it is the responsibility of the scholars and theologians to take care of it. It is suggested that in principle one should understand the scope of hierarchy of Western thought and any thought or principle that is against the texts of the Qur'an and Sunnah and for that we have to give up some of our accepted principles and laws, then it is undoubtedly intimidating and can't be allowed.  But if there is something that came to us and is now obsolete and does not affect our religious beliefs, then it is not right to call it acceptance or intimidation. It was actually ours that we gave up and the West adopted, now should it be left just because the West has adopted it? I think we have to work with moderation and balance and it is by no means a matter of justice to call

the re-adoption of things that have been part of our teachings and are now considered obsolete in our society. However, we must maintain a flexible attitude towards the Western plans and the concessions being asked by the modernists and not tolerate any bargaining or tolerance towards them.

## Recommendations

It is suggested that in principle one should understand the scope of hierarchy of Western thought. Following is recommended:

- Any thought or principle that is against the texts of the Qur'an and Sunnah and for that we have to give up some of our accepted principles and laws, then it is undoubtedly intimidating and should not be allowed.
- It is the responsibility of the scholars and theologians to spread the awareness, if there is something that came to us and is now obsolete and does not affect our religious beliefs, then it is not right to call it acceptance or intimidation.
- We should work with moderation and balance and it is by no means a matter of justice to call the re-adoption of things that have been part of our teachings and are now considered obsolete in our society.
- We should maintain a flexible attitude towards the Western plans and the concessions being asked by the modernists and not tolerate any bargaining or tolerance towards them.
- The Government (PEMRA) should develop a code of conduct for the media to guard and promote Islamic values.
- Code of conduct for use of technology especially internet and social media also needs to be developed to protect the society from the ills of western culture being spread through these means.
- NGOs, especially those funded by foreign sources, should be monitored effectively for their agenda, ways and means to avert the promotion of western thought.

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