

A Brief Analysis of Emerging Religious Philosophy of the West

Dr Muhammad Sajjad¹

Aziz ul Rehman²

Abstract:

This is the study of the emerging western religious philosophy. Here, the word West has been employed as a term that is representing a particular mindset of people either they live in any corner of the world. Actually, the West is the blend of some particular set of beliefs, superiority, views, and customs. Some of these views and customs are related to a particular religion but mostly they seem their own mental creativity. All these are the subject of this paper.

Key words: *culture, religion, West, philosophy, civilization*

Introduction of Religion:

Religion literally means the path or the way. The substance of the English word Religion is banned from the Latin word religio.³ Similar to Webster's definition of Religion in the English Dictionary, the meaning is given in the English language dictionary of the dominant national language, as follows:

The process of recognizing supernatural power as an authority for obedience, honor, and worship; this feeling or spiritual attitude of those who recognize such authoritarian power and express it in their life and manner; The process of being performed; a specific system of believing and worshipping one or more gods or one or more gods.⁴

In other words, in the religious traditions of a particular area, there is a way for people to see and understand the universe. For example, in agricultural societies, there is a god of rain, while in nomadic societies there is hunting. It is not correct to say that religion caters to the spiritual needs of the people in their respective area. On the contrary, it should be said that the religion of a people in a region that imposes restrictions, restrictions, rules, rules, etc. to fulfill their spiritual requirements is called religion.

Definition of religion is not as easy to define as it appears in the Holy See. The main reason for this is that religion is not one-dimensional. The first concept with the name of religion goes to our religion, because religion is formerly a historical feature of us. The major religions of the world are part of human civilization, and along with these great religions are

¹. MA Eng, M.ED, PhD Islamic Studies, Fazil Jamia Umar bin Khattab Multan, Lecturer, The Best College Bahawalpur ctsc3ldn@gmail.com, +923006863944, <https://orcid.org/0000-0002-0883-5913>

². Assistant Professor, Department of Arabic, The Islamia University of Bahawalpur

³ R.G. Collingwood, Religion and Philosophy (London: MacMilan and Co. Limited, 1916) p.5

⁴ ibid, p.7

small religious groups that have their own characteristics and whose religious uniqueness cannot be ignored. Therefore, it is somewhat true for a religion researcher to say that we can find religion within religions. At the same time, different trends occur in every religion. When we call a person religious, it implies that he is strictly obedient to those rules. Who are associated with the religion in which he grew up and whom he consciously or unconsciously accepted. This means that on the one hand religion refers to certain beliefs such as belief in existence, belief in the Hereafter, belief in punishment and punishment. On the other hand, it is expressed in performing certain forms of worship and fulfilling moral dignity. But if we look more deeply at religion and our eyes are not limited to the religion in which we are born, and then we also have a keen sense of the differences that arise in historical religions. And even with these partnerships that exist in different religions despite these differences, then the question arises as to what is the element that is common to all religions, and which in turn can lead to this manifestation of religion, where The concept of the Absolute is fundamental (such as Judaism, Christianity, and Islam) and also the manifestation of which is based on mere non-personal truth and which is only possible to be globally expressed (such as Buddhism), the name of religion.⁵

Philosophy of faith is that the philosophical examination of the themes and ideas concerned in religious traditions moreover because the broader philosophical task of reflective on matters of spiritual significance as well as the character of religion itself, various ideas of God or final reality, and also the non secular significance of general options of the cosmos (e.g., the laws of nature, the emergence of consciousness) and of historical events (e.g., the 1755 Lisbon Earthquake, the Holocaust). Philosophy of faith additionally includes the investigation and assessment of worldviews (such as profane naturalism) that are alternatives to spiritual worldviews. Philosophy of faith involves all the most areas of philosophy: philosophy, philosophy, worth theory (including ethical theory and applied ethics), and philosophy of language, science, history, politics, art, and so on.⁶

Western society: An overview

Controversial views and ideas of Western society

Western society is based on various pleasant and unpleasant changes that have occurred since the inception of Europe. It has not always been a victim of academic and intellectual crises, which could never provide a rational basis, nor could it stick to a fixed

⁵ Religion and Philosophy, p.7

⁶ ibid, p.20

ideological life, but in its formation, Western thinkers were always fed up with contradictory ideas. And the idea of dispersed imagination has been the basis of life.

The church was ruled in the West before the seventeenth century, at that time the clergy were speaking, all the nations from Italy to Scotland were under influence. The Christian people were in the worst ignorance; the church was confusing them with hundreds of myths and receiving big gifts, even giving them permission to go to heaven and certificates for big bribes. On the other hand, the empowered people of the society had open freedom to oppress the masses and all this was being done in the shadow of distorted religion, so the dangerous series of public opposition and revolt began.

In response to this darkness, the Rationalist Movement emerged and there was strong criticism of the superstitions spread by the clergy, who made the facts of the clergy and religious circles open to the public, towards the church. From these vigorous attempts were made to stop these critics and their allies by harshly oppressing them, historians say that some three million people were brutally murdered and a large number burned alive. Such atrocities led to a sharp increase in hatred and hatred, which led to another concern in the form of Enlightenment, and the establishment of a modern society. It was founded on the foundations of religion such as Modernism and Secularism, followed by the liberal ideas of humanism and liberalism promoted by the immediate slogan of humanity's freedom and equality.⁷

Humanism and Denial of God

These ideas are also of fundamental importance in the formation of Western society, while all these ideas are based on immoral ideas. Here pleasure and contentment are termed the real purpose of life; they start from here to deny God, or any supernatural forces and to bring into existence a society where moral values (Moral values). There is no need for any guidance and no need for guidance. One of the theorists, Western thinker Jack Gracie, writes about humanism: "From the beginning of humanism, it is here that there is no God, no spirit, nor any non-material forces that need access. There is no invisible force that can guide us and make us aware of our news and commandments, nor is there any other entity that can give us a comfortable life, or its support."⁸

Irresponsible of moral values

Summarizing humanism, a Western novelist Dan Koontz writes in his famous book "Intensity novel": "The sole purpose of our existence is to satisfy the desire and the self-consciousness; there must be no moral value." Nor should the imagination of good and evil

⁷ Davis, Stephen T. *Christian Philosophical Theology*, (Oxford: Oxford University Press, 2006) p.131

⁸ *ibid*, p.133

and right and wrong, especially in Marx and Inglis's manifesto, say that "law, morality, and religion are all deceptions of economic prosperity, under whose guise it is Many interests are hidden".⁹

Modernity and post-modernity

When humanism developed and its ideas prevailed in response to the Church's chauvinism in Western society, the movement for modernism came into being in the post-World War II, inviting the formation of a society in which human beings By rejecting the spiritual life altogether, their material desires and self-consciousness were deemed above God, the Hereafter, the moral values and all the matters of this tribe, leaving only the sciences and rational imaginations, thus forming modern society Implemented, but modernity did not yield a viable moral system, followed by post-modernis m), which is believed to have begun, post-modernism is actually the name of the conditions and crises that arise from the social, economic, moral and mental transformation of modern society on a very weak and unstable basis. And this change took place after modernization; hence it is called Post Modernism. See for details.¹⁰

Subsequent modernity strongly rejected modernity, and modernity was not only responsible for the serious social and economic crises that arose in society, but humanism was also strongly opposed and the thinkers of post-modernism were concerned. Deceived as a fraud and started to cancel.¹¹

That is, Western philosophers such as Levi-Strauss, Barthes, Follett, and Le Cain, rejected humanism as a philosophical fraud. See for details.¹²

Postmodernism constitutes a society in which all kinds of ideas are equally important, no one needs to deny anyone's views; post-modernism unanimously believes that: "All ideas The concepts and all the values are equally important, so they believe in each one."¹³

The image of Contemporary interest about Religion

According to a report in the Daily Jang Lahore February 8,2017 state lawmakers in the US state of Virginia have rejected the suggestion to engrave the words "We trust in God" on a commemorative coin. It is reported that the state is preparing to issue a silver dollar to honor and honor the "Red Indian" of the ancient inhabitants of the United States, with a picture of the wild buffalo in God We Trust. Trusted words). The silver memorial has been

⁹ *Christian Philosophical Theology*, p.133

¹⁰ Lyon David, *Post Modernity* (Buckingham.: Open University Press, 1994) P: 7

¹¹ *Christian Philosophical Theology*, p.67

¹² King Edward , Cambridge Islamic text society, P. 109

¹³ *Christian Philosophical Theology*, p.67

proposed to be distributed in Sikh schools as well, but members of the state Senate have rejected the draft law on distributing motto in public schools. In this way, the Constitutional concept of separation of the state and the church in the United States has also disputed the essence of God, the news commentator said.

In the United States Constitution, God, the Bible, the Church, and religion are excluded from any personal relation of the individual or their interference in the affairs of the State and on the basis of which any State, legal or collective matter is regarded. The mention of religions is not liked there but is legally discouraged. Americans say that by interfering with God, the Bible, the church and religion in collective affairs, citizens are denied the right to freedom of expression, sovereignty and their own decisions, so religion and its relations are limited to the personal affairs of the individual. It should be left to the sole and sole authority of the society to decide on state and collective affairs, and whatever decision the majority of the society may take on any matter, should be considered as the end. The same philosophy and concept is called secularism, and this philosophy is not only the basis of most governments around the world, but also the philosophy and concept behind the UN Charter and the UN Rules and Decisions on Human Rights.¹⁴

We generally try to give "secularism" the idea of "non-sectarian government" in the sense that secularism is based not on the negation of religion but on one. The supremacy of another sect on the sect is to be stopped so there is no problem in accepting it. But this is merely a deception and has nothing to do with the actual fact, because the philosophy and system in which the name of God and the words of trust are not merely symbolic can be accepted even in a mote, To say that he does not negate religion or any of its foundations, but merely advocates tolerance, is nothing but deception.

This issue can be viewed from another angle as the demands of the United Nations, secular countries and human rights organizations from the Muslim countries in relation to collective systems and customs and those that are facing them. The agenda so far has not only included issues of sectarian tolerance, but also demands that the state system be completely unrelated to religion and religious values and are part of the agenda and the unconditional powers of parliament and the legislature. The concept of declaring public representatives as a final authority is the only way to exclude religion from state discipline.

The news also mentions "Red Indian" whose coins are being issued for praise and honor. The "Red Indians" are native and ancient inhabitants of the United States. When

¹⁴ *Christian Philosophical Theology, p.69*

Columbus discovered the United States, the United States was not an uninhabited continent, it was already inhabited by humans, even now it has been investigated that Arabs and Muslims had arrived in the United States long before Columbus, but in that period Andalusia Due to the collapse of the Islamic State and the crusade of the Crusaders in the US, Christian Europeans, rather than Muslims, were captured and then the United States became the country of European settlers, even the original population of the United States. Red Indian, "anonymity" and gradually expelled the entire system. The "Red Indian" still exists in the United States but has no part in the American system. They are considered second-class citizens and instead of giving them legitimate rights, they try to woo them by issuing "commemorative coins" for their honor and dignity.¹⁵

A poll showed that for the first time in the UK more than half the population said they had nothing to do with religion.

The National Center for Social Research surveyed close to 3,000 people, suggesting that 53% of the population showed themselves "transnational" last year.

Even among those aged between 18 and 25, 71% of the population does not believe in any religion.

The bishop of Liverpool has said that God and the Church are "still relevant" and calling themselves evil does not mean that they are atheists.

Religious trends in the UK are steadily declining, according to data from the BBC.

In a similar survey conducted in 2017, 31% of British citizens said they had no religion.

A recent survey showed that nearly two-thirds of young people and young people do not believe in religion, though 75% of those who were above 75 years of age said they believed in religion.

Tasmin, a 26-year-old journalist, attends a secular gathering in London every other Sunday. He told the BBC: 'I am not religious at all. I like that society is moving towards this without being religious. '

He said those on occasions when religion has traditionally taken on importance, such as death or marriage: 'I rejoice with my friends or share grief together.'

Another member of the gathering was raised by Mitsuki as genocide, but now he calls himself an atheist. "Many religions have good fundamentals, but some religions take them in

¹⁵ Davies, Brian. *The Reality of God and the Problem of Evil* (London: Continuum, 2006) p.210

different directions, which I disagree with."¹⁶

The most dramatic change has occurred in the people of the Anglican sect, and by the year 2000, their numbers have fallen by half.

Roger Harding of the National Center for Social Research says these figures should be considered by every religious leader.

"These declining numbers have forced some religious leaders to think about what steps they should take to support a changing society."

However, this is a glimpse of England and America's "Godless system" which is being tried to impose on the whole world in the name of international philosophy and the world system, but Muslims who believe in the eternal and universal teachings of the Qur'an and Sunnah And because of the religion, this dream will never be able to achieve its goal of interpretation.¹⁷

The Contemporary Western Philosophy of the Religion

Before writing this chapter, we need to explain why we are going to do this work and how much we need to write about this topic today. If this need has arisen, then why? The answer is that in today's tempting age when people are deprived of academic research and believe in hearsay, the scope of Islamic thought is being limited and everything But in the guise of European thought, the cross is being called Western civilization. Islamic civilization is being declared unsuitable for the requirements of conservatism and modernity, and modern intellectual aggression is being launched against it. In such a situation, it becomes necessary that conservatism and Terms and ideas such as Enlightenment should be made very clear so that the Western concept of terms like Enlightenment and Conservatism, evolution, history and the truth of purpose can be revealed so that no one can have any misunderstanding about this thought and become well aware of the reality. I introduce some of the Western terms and the Western ideology with reference to them, including the Western concept of Enlightenment, Moderation, Extremism, Modernism, Globalization, Fundamentalism, and Modernity, their literal meaning, beginning and What were the evolution and goals? What is the difference between them? Different How have scholars presented their views on them?

The concept of Western enlightenment

Enlightenment: We will now write in detail below about the definition of enlightenment, the Western concept, and evolution.

Definition of Enlightenment: While praising Enlightenment, the author of Longman

¹⁶ *The Reality of God and the Problem of Evil*, p.213

¹⁷ *Ibid*, p.214

Dictionary writes:

The state of understanding something clearly or the act of making someone understand something clearly.¹⁸

The process of clearly understanding something or explaining something clearly to someone is called Enlightenment. In the next few lines, Enlightenment is further explained with the words:

A period in the eighteenth century when many writers and scientists believed that science and knowledge, not religion, could improve people's lives.

Enlightment:

"A period in eighteenth century when many writers and scientists began to argue that science and reason were more important than religion and tradition."¹⁹

Enlightenment is a source from which moderation emerges and extremism is its reverse, the source of which is dark ideology. It also became clear that enlightenment and moderation are in fact two sides of the same coin. Furthermore, it became clear that the Enlightenment was in fact a rejection of religion. The West calls the period before the seventeenth century the Dark Ages, because it was a religious age, but seven scholars in our West are unable to understand what religious enemies of Europe are calling the Dark Ages. It was in fact a Christian religion, while Christianity cannot be applied to Islam in any way. At the same time, it is important to clarify the fact that, according to statistics, the religious era before the seventeenth century was hundreds of times better than today's enlightened Europe, and that Islam is different from any other religion in Europe. Comparing it to thought is like showing a lamp to the sun.²⁰

The intellectual evolution of the Enlightenment: At the end of the sixteenth century, the process of technology began in the West, which created a whole new kind of society and a new concept of humanity. Inevitably, this also affected Western perceptions of God's character and nature. The achievements of the newly industrialized and diligent West also changed the course of history. Other countries found it difficult to ignore the West. Since no other society in history has had such a situation, the West has faced some very new and difficult problems. For example, by the eighteenth century, Islam was the dominant world power in Africa, the Middle East and the Mediterranean. Used to be Although the renaissance

¹⁸ Longman Dictionary, p, 342

¹⁹ Roberson, Rusty (2016), "Enlightened Piety during the Age of Benevolence: The Christian Knowledge Movement in the British Atlantic World", *Church History*, **85** (2): 246,

²⁰ *Encyclopædia Britannica*, Encyclopædia Britannica Online, Encyclopædia Britannica Inc., 2016, retrieved 13 June 2016

of the West in the fifteenth century made it superior to the Islamic Empire in many respects, various Islamic powers were able to meet this challenge. The Ottomans continued their advance in Europe and the Muslims were largely successful in thwarting the Portuguese invaders and merchants. However, by the end of the eighteenth century, Europe had begun to dominate the world, and its every success meant that it would be impossible for the rest of the world to match it. The British had also established their own government in India, and people from all over the world had started settling in Europe. The process of Westernization had begun and with it the doctrine of secularism, which demanded the freedom of God.²¹

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

²¹ Zafirovski, Milan (2010), *The Enlightenment and Its Effects on Modern Society*, p. 144

individualism and industrialism are products of this mentality. The inevitable and logical consequence of this trend of Western thought was that there could not be a single theory of life that could create uniformity in all spheres of life. Atheism or secularism and racism were negative movements. They could not provide a positive way of life. That is why every sector has evolved on different foundations and different cultural lines and there is no unity in life. If the economy is moving in one direction then the society is moving in another direction. The style of politics is something else, the morality and culture is something else. In each case, they have seized it, despite obstacles we can scarcely imagine. " The modern chaos of European life is incomprehensible unless the above fact is well understood. The student of history is perplexed when he sees that in politics, in democracy, and in economics, industrial tyranny and atrocities against the workers coexist, and when he sees imperialism and libertarianism at the same time. The fact is that this contradiction is due to the fact that everyone has one thing in common, but there is no positive way of life that can provide complete guidance in the scientific and practical spheres while maintaining the unity of life.²²

Enlightenment Renaissance and Secularism:

Many scholars have written about the revival of the Enlightenment and described the stages of its development. Explaining some of them, Professor Khurshid Ahmed writes something like this: Enlightenment Enlightenment There is a well-known term in history which means that all matters should be resolved on the basis of reason instead of revelation. The Hereafter and the spiritual aspects are irrelevant and the real field of work is only this world and its affairs and Resecularism is an essential part of it. Secularism is the antithesis of the concept of life which advocates the organization of world affairs on the basis of knowledge and values acquired through religion and revelation. To say that secularism is merely a matter of religious tolerance or dealing with minorities is an indication of ignorance of both politics and history.

The Renaissance Renaissance is described in An Encyclopaedia of Religions by Vergilius Ferm as follows: "The wave of scientific and aesthetic awakening, which can be said to have begun in the 5th century. The Renaissance was characterized by a revolution, the key point of which was secular humanitarianism in which human and worldly values were recognized without any religious or ecclesiastical justification.²³

²² Zafirovski, Milan (2010), *The Enlightenment and Its Effects on Modern Society*, p. 145

²³ *The Enlightenment and Its Effects on Modern Society*, p. 146

The concept of secularism is described in the same encyclopedia as follows: Secularism is a specific form of utilitarian, human ethics (presented by G. J. Holly Oak: 2-9), which, without any reference to religion, applies only to human intellect, science and He wants the betterment of man through collective discipline. Since secularism is central to all of these terms, it seems appropriate to make a few more references to reinforce its meaning.

Victor Hictz, a professor at Havaford College, Pennsylvania, USA, writes in his article in the Social Sciences Encyclopedia:

"Secularization means removing religious beliefs, rituals and a sense of community from the moral life of a society. In a secular society, day-to-day affairs are carried out without any divine intervention. It was, in fact, a philosophy of enlightenment that gave real power to secular thought. "This theory claims that society should be based on the moral principles that are based on the universal nature of human collective life only on a rational basis. The result is that the rational principles of collective poetry have generally been presented as antithetical to faith-based religious traditions. In Volume IV of The Oxford Encyclopedia of the Modern Islamic World, Charles DA Smith explains the meaning of secularism in these words: The term secular means that which is not religious. It is derived from the Latin word *saculum*, which initially means time or race. Later, he became known for all matters which had nothing to do with the attainment of Paradise, that is, the affairs of this world. Secularism is based on the historical experience of Europe. It meant: the gradual separation of all aspects of life and thought from any relationship with religion or ecclesiastical guidance. "²⁴

Objectives of Western Enlightenment: Presents a few objectives of modern Western civilization, based on which an attempt is made to popularize European thought.

Philosophy of materialism:

Philosophy of materialism means two things. The first is a special metaphysical (or more literally physical) theory which is the mechanical concept of life and the second is the moral theory of materialism. According to the first theory, nothing is real in the world except matter, even the consciousness and intention of man is the charisma of electronics and molecules, and to understand this universe there is no need to turn to anything other than the laws of nature. According to the moral theory of materialism, which is really the logical consequence of the metaphysical theory of materialism, if man needs anything, it is only the satisfaction of bodily needs. So the thing to consider is what fulfills these needs. There is no value in anything else. The purpose of human endeavor can only be that which is directly or

²⁴ I. Bernard Cohen, "Scientific Revolution and Creativity in the Enlightenment." *Eighteenth-Century Life* 7.2 (1982): 41-54.

indirectly a source of pleasure and benefit.²⁵

Atheism: The inevitable result of materialism is atheism. If matter is everything, and if this universe is created spontaneously, then obviously there can be neither a creator nor a moderator of the universe. Then when there is no Creator or Nazim by Allah, then a question arises as to the reckoning of deeds and their reward and punishment. Thus, after the domination of the mechanical concept of life, relatively few people in the West are truly convinced of God. Due to the predominance of secular ideas in spite of their immense love for their religion, they do not have much influence on any way of thinking other than prejudice and bigotry from other religions and could not change the normal course of life. Sovereignty is human. If this world was created without a Creator and no one is its owner and creator, then it is useless to mention any entity from which any kind of guidance and guidance can be expected. Therefore man is his own master. He can formulate the rules as he wants and break the rules as he pleases. By guiding the intellect and adhering to its principles, the masses can prosper.²⁶

Nationalism: Nationalism is a spirit that fills the lack of a collective goal and ally after the demise of religion. In the Middle Ages, Christianity was a unifying force in Europe. Because of this partnership, the whole of Europe was considered a unity of political division. But after the total annihilation of religion, the nation became the real unity. According to this belief, the nation has the same status as the shari'ah in religion. The nation is innocent of error and forgetfulness. It is not possible for presidents to slip and make mistakes. All people belong to him and obedience to him is obligatory. He has the right to decide whatever he wants. The first and last loyalty of an individual is only for the nation and its shortcomings are no less than disbelief. The result of this thinking was that different nations and countries drew small circles of their political domination and colonialism. It became almost impossible for them to think beyond their limits. They rejected everything that did not belong to their homeland. This nationalist mentality has grown to the point where nations have refused to accept the high values that have come from a foreign land, which God's holy servants have from time to time presented, and which have benefited any one nation or country. Security was not the goal, but the welfare of all mankind.²⁷

The Theory of Animal Marriage: The meaning of this dangerous philosophy is that shame and modesty and chastity, which man has so far regarded as valuable attributes, are all

²⁵ "Scientific Revolution and Creativity in the Enlightenment, p.41-54.

²⁶ Ibid

²⁷ . ibid

extra that change with time. His status today is nothing more than the myths of the past. These are the golden nets that are made for women. Women should break their rotten ropes and be free. Women are equal to men in every way. They should be equal partners in the race of life. It is unnatural to be confined to family duties. Sex is an animal passion, the fulfillment of which does not require any special arrangement, nor does it provide evidence of the different roles of husband and wife. The effect of this false philosophy was that at first the grip of marriage was loosened, then the trend of general apathy towards marriage began to grow and finally the strong building of the family system was reduced to dust. The desire for children gradually cooled down and the birth control movement weakened it even more. Descendants are a means of keeping family heads strong. As it declined, the family system became even weaker. The effects of its destruction on human society can be divided into two parts:

- A) General neglect of training and care of children.
- B) Gender of pomegranate.

Let's take a look at the Western thinker and proponent of the Enlightenment, Kant's views on the Enlightenment in which he presents his views

Christian views on fundamentalism:

The term radicalism is essentially a Christian term used in the late nineteenth and early twentieth centuries. Many misconceptions about the term fundamentalism will be cleared up with the help of various English dictionaries and Christian traditions and the correct background of its use will be revealed. It is important to know something about the West before that because our subject is "the West and Islamic fundamentalism". Obviously, the West is not used here in the general sense. It is neither a direction nor a limited geographical region. The term West has also been used as a term under the subject. Therefore, the term Western is being introduced very briefly first.²⁸

European nations with common institutions and traditions located on the west side of Asia and significantly different from the East. It is as if the West is not the name of a particular direction or direction, not of a particular region or country but a particular culture, culture and Is the name of the unit of culture, to which most of the countries belong to the west of Asia. The West is the name of the political system in which secularism, democracy and human rights are key, ie the system of government of these countries is democratic. And in them, freedom of speech, human equality and human rights are very important and it is

²⁸ Postmodernism and education P, 34-45

also propagated. In these countries, religion has nothing to do with the state, ie the church and the state are two completely separate institutions.

All the information about radicalism that comes from English dictionaries, traditions and other sources is that radicalism is the name given to the Protestant American Christian movement in the West, which dates back to the 19th and 20th centuries. Is a period between and the Christian sects who believe in the word bible. Before moving on, it is necessary to explain here what Urdu alternative to radicalism should be used. If the dictionary is to be believed. Probably the best translation would be this. As some people have used the same word in their writings as an Urdu alternative to fundamentalism.

However, this alternative did not find common ground and was replaced by radicalism, although the general concept of radicalism is that adherence to and adherence to certain basic principles does not include the concept of worship. The language is also used in the sense of worship or fanaticism, so the use of radicalism as an alternative to radicalism seems to be correct, and since it has acquired a common practice, it seems appropriate that the basis Worship should be accepted as an alternative term for FUNDAMENTALISM.²⁹

Fundamentalism: The belief that all biblical statements and words are true. A movement of Protestant Christians in the United States that considers such beliefs necessary for Christianity and opposes modernity.

Another dictionary defines fundamentalism:

Fundamentalism: A movement of American Protestant Christians in the United States that began in the early twentieth century as a reaction to modernity, which not only treats biblical innerrancy as a matter of faith and morality but also historical authenticity. Gives and considers it necessary for the Christian faith.

The literal meaning of FUNDAMENTALISM that emerges in the light of the above literal interpretations is that fundamentalism is the name given to beliefs in which all the statements of the Bible are literally accepted and not interpreted in any way. There was an American movement that grew up in Protestant Christian denominations in the United States in the early twentieth century and was a staunch opponent of Christian modernity. The Encyclopdia Britannica explains the following under fundamentalism:

The American Protestant movement that originated from the womb of the Alpine movement in the 19th century and literally interpreted Christianity, the return of Jesus, his birth from the womb of the Virgin Mary, his resurrection after the cross and his sacrifice.

²⁹ Postmodernism and education P, 34-45

Fundamentalism emerges as one of the modern trends in American religious and secular life in the twentieth century. It is represented in the late twentieth century by various church associations, academics, institutions, and organizations with specific interests did.

The concept of Western modernity

Before defining the concept of modernity, it is necessary to mention another important term here so that the West can clarify the concept of modernity, which is called progressivism.

If the progressives are those who want progress in science and technology, then Islam is completely in their favor. The Qur'an is full of such teachings. Those who have mastered various fields of science and technology. The Qur'an has made it obligatory for Muslims to have a group of experts in every field of knowledge, otherwise they will have to be accountable to Allah on the Day of Resurrection.

If progress is taken to mean that every idea and thought is adopted without any criticism and it does not matter whether that idea or thought is haraam or halal, like or disliked, against Islam or in favor of Islam I have no place in the salutation of this kind of progressivism. Islam does not like any development devoid of values and wants every development that is in accordance with and in accordance with Islamic values.³⁰

One of the Western terms is modernism or modernism. It means "consciously pulling oneself out of the past." Modernism is in fact the antithesis of radicalism. The term is used for people who They want to get rid of their relationship with the past. They like everything new, even if it is against Islam and they dislike everything old even if it is good and valuable. Such people are blind imitation of the West. They like every western thing and dislike Islamic thing. They find every value of the west modern and all the values and traditions of Islam are old. They think that following the westerners is progress and following Islam is progress. Degradation: There is no room for such innovators in Islam. The Prophet of God has said: In Islam, all kinds of innovation are forbidden. Every fabrication is disliked.³¹

Modernity is thus a new term derived from Western thought and philosophy. But more than this term, it is the name of a particular attitude, style, way of thinking, a particular style and context in which the intellect is considered the imam and all things are tested and filled in the light of the intellect alone, even divine revelation, The essence of God and the

³⁰ Giroux, H. A. (2009). Towards postmodern education (M. Giriyaqi, Trans.). In L. Kuehn (Ed.), From modernism to postmodernism (A. Rashidian, Trans., 7th ed.). Tehran: Ney.

³¹ O'Connor, D. J. (2010). The nature and scope of educational theory. In G. Langford, & D. J. O'Connor (Eds.), New essays in the philosophy of education. International Library of the Philosophy of Education, Routledge, first published, 1973.

essence of the Prophet are also tested only on the test of intellect. Metaphysical questions are answered in the form of two and two fours, like mathematics. Therefore, the second step of desire in the impossible quest to discover the mysteries of the infinite universe through rational forces is always hanging in the gap of science and philosophy. Modernity insists on literalism. It considers the words of Qur'an, Sunnah and Hadith to be confined to Arabic dictionary and Arabic idiom and time and place and it does not give importance to the Prophet's action. Modern interpretations require new interpretations of the Qur'an and Sunnah because the ancient interpretations were made only in the Arab social context. That is not applicable today. Thus modernity denies the universality of the Qur'an and Sunnah. Modernity is overwhelmed and overwhelmed by the dominant trends of its time. It considers philosophy and science to be the peers of its religion, and even higher, and judges religious teachings in its light. She considers philosophical and scientific discussions to be rational. In the past, the intellect was greatly influenced by Greek philosophy, and now by the dazzling and materialistic development of Western civilization. It sometimes denies certain beliefs and ideas, sometimes distorts, sometimes interprets and sometimes reinterprets. It is limited to temporary life and lifestyle. Man's material demands, material resources, development, welfare, high standard of living, blood and games, linguistics, maximum engagement and engagement in the colors of life are his special fields of interest which he conquered the universe and progress (development). Gives a beautiful name. He has no interest in the moral and spiritual existence of man. The Hereafter, Death and Resurrection are not even at the lowest level in its subjects. There is also a purely religious form of modernity, which, despite acknowledging the Qur'an and Sunnah as the source of religion, transplants communism, socialism, the Western welfare system, etc. into Islam, due to its complete ignorance of these ideas and philosophies.³²

The real face of secularism:

All over the world, Islam is being insulted in the name of freedom of expression and efforts are being made to eradicate the religious bigotry of Muslims by launching a movement of religious secularism against religious bigotry. Muslims also have the misconception that the promoters of this movement, from India to the Western world, are themselves secular and not attached to their religion, while the ground reality is the opposite. The target of this movement is only Islam and Muslims while they are very violent in their own religious ideology, culture and customs. Here are some examples of their religious

³² Ozmen, H. A., & Crawer, M. S. (2006). The philosophy of education and postmodernism challenge: A field for the recog p, 345

violence and persecution:

On September 8, Muslim women in France were forced to remove their headscarves, saying that it was a special religious identity and symbol against secularism. Sheikh Azhar Syed Tantawi also called this unwarranted ban the right of the French government. Said that the French Government has the right to issue.³³

But Muslim scholars under Western influence did not see that there were no restrictions on other religious symbols. It is a fact that the French government did not ban the Christian cross which they wear around their necks. Nor did it impose any kind of ban on the Jewish hat Skullcap. What kind of secularism is this?

After understanding modernity, the study of modernity becomes easy in one way and difficult in another way. Easy because it is a continuation of modernity and difficult because it is a unique movement of its kind. The basis of modernity. The supremacy of the positive sciences was evidenced by evidence, evidence, reason, etc. The scales of modernity. If one thinks that modernity is in any way different from modernity, then it would be a misunderstanding. What is the manifestation of the last few decades in which human history of civilization has come to an end in a sense. So in the modern era, all the stones of the edifice of civilization have been washed away and all dreams of absolutism and universality have been shattered. Now it has been replaced by a degree of redundancy, meaninglessness, meaninglessness, dissatisfaction, apathy, malice and insufficiency. The matter started with language and then modern thinkers used language, which is the source of expression of meaning. Denied status. No word has any meaning, so no idea, no emotion has any meaning. Therefore, some point of view, some thought, some conversation, some thought, some desire. As a result, the West was engulfed in a great senselessness. The flood of meaninglessness swept away civilization, history, culture, traditions, religion, social institutions, the state and state institutions.³⁴

So what is the name of modernity? This question still remains. So modernity is a contemporary movement. It is very strong and fashionable. Besides, it is not clear what this call is. In fact, being clear is not one of its attributes. Not only this. That explanation is not the style of this movement, but in fact this movement is acting contrary to explanation. So there seems to be no modernity; no principles, beliefs or articles of faith. Nor does it have a manifesto. Based on which one can say with certainty that one can recognize this movement.

³³ Ozmen, H. A., & Crawer, M. S. (2006). The philosophy of education and postmodernism challenge: A field for the recog, p, 347

³⁴ Poorshafei, H., & Arian, N. (2009). Postmodernism and its implications in religious education. Islam and Educational Researches, 2, 5-60.

This movement and its concepts, I think, are as light as ether that they can be grasped correctly. It is impossible to bring.

Madan Saroop, in his book *Poststructuralism and Postmodernism*, explains the views of Jean-Francois Leo Tard, a well-known thinker associated with the movement.

"In philosophy, therefore, modern thought is particularly influenced by Nietzsche. Michel Foucault, Jacques Derrida, Jean-Fran is Leuthard, and Deleuze, among others, begin their critique with Nietzsche."³⁵

So modern thinkers also criticize the Frankfurt School style of critique of modernity. The foundations of modernity are based on the superiority of reason. Leu Tard and other postmodern thinkers challenge the superiority of reason and science and The monopoly of reason and every great story are specifically targeted. In *The Postmodern Condition*, Leutard has sharply criticized universal knowledge and the fundamentals and structure based on reason. According to Leuthard, the superiority of knowledge is being challenged in the modern age. In the modern and post-modern age, knowledge has been used by mature states and institutions for their own purposes and has been used as a selling point. Knowledge for knowledge has no place here. All information is commercial in this modern age and is becoming more commercial. In the modern age, computer language and economics is a condition of prosperity and prosperity.³⁶

In modern times, the machine has ruled and will continue to grow and there will be no room for individuals in institutions. There are two types of knowledge in traditional society (1) scientific sciences and (2) great narratives or stories in which myths, metaphors, literature , Art, etc. Scientific knowledge cannot traditionally be called complete science because it is always in competition with another type of knowledge, namely, descriptive knowledge. Scientific knowledge is a language game that does not tolerate any other language game and wants to destroy it. While the fundamentalist science does not try to surpass the scientific knowledge and does not turn to the search for any evidence. Therefore, it does not accept the great narrative or story of the modern age, but it consists of small subtractions that over time. It is formed and disappears. Leuthard believes that in modern times the interest of man in the whole of reality has ceased and now there are discussions and debates on broken issues scattered here and there. For example, discussions on human rights, Or talk about humanity, environment, etc. Now these stories, such as human rights, environment, etc., are not part of

³⁵ Poorshafei, H., & Arian, N. (2009). Postmodernism and its implications in religious education. *Islam and Educational Researches*, 2, 5-60.

³⁶ Poorshafei, H., & Arian, N. (2009). Postmodernism and its implications in religious education. *Islam and Educational Researches*, 2, 5-60.

any big story or story, such as whether the universe is spiritual or material, or God or not, etc., but are small units of problems or matters.

An important feature of the postmodern era is that all kinds of claims of authenticity are being turned into rhetoric. And there is a kind of exaggerated speeches on issues which have no logical basis. Leonard believes that in this modern age, different kinds of language games are going on at the same time, none of which can be completely ruled out Appropriately. Leonard seems to be influenced by Wittgenstein here.³⁷

Conclusion

It can be said that Western concepts of God have ranged from the detached transcendent demiurge of Aristotle to the pantheism of Spinoza. Nevertheless, much of western thought about God has fallen within some broad form of theism. Theism is the view that there is a God which is the creator and sustainer of the universe and is unlimited with regard to knowledge (omniscience), power (omnipotence), extension (omnipresence), and moral perfection. Though regarded as sexless, God has traditionally been referred to by the masculine pronoun. The greatest challenge to belief in divine goodness has been the fact that evil exists, or more recently, the amount and type of evil rather than the mere fact of it. The problem is lessened if it is acknowledged that divine goodness does not require that each creature always be made to experience as much happiness as it is capable of experiencing. Reasons may include, for example, that: it is impossible that all creatures collectively experience maximal , or that there is some higher good than the happiness of all creatures or that some forms of good are manifested only when certain types of evil exist or because God's favor is undeserved and not given in response to merit, it cannot be owed and God cannot be faulted for not giving it.

³⁷ Tajik, M. (2004). Epistemology crisis in the globalization period, globalization proceedings, opportunities and challenges of Iran's education system. Tehran: Research Center for Strategic Studies Education Organization. P, 126-39