

Rise and Decline of Islamic Civilization & Cultural Identity in Historic Perspective and Role of Muslim Thinkers in Rebuilding Process

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Article Info	Abstract
<i>Article History</i>	<p><i>The perception of civilization commenced because of the time when the first guy landed on this planet. Almost all of the international locations participate in constituting the civilization history, but contribution varies among distinct international locations. Civilization is an extension of the eminent public concept that' encouraged through the entire development of abilities and is declared with eagerness to chase the revel in where in several religions in addition to ethnicities should contribute. The capacity foundations upon which the civilizations are shaped at the side of their have an effect on at the humankind are the distinguishing elements among diverse civilizations. Based upon those genuine observations, Islamic (or Tawhidic) civilization relies upon the oneness of Allah SWT, that's in entire contradiction to any race or ethnic-primarily based totally civilization. This kind of outstanding racial in addition to ethnic groups such as Persians, Africans, Chinese, Arabs, Malays, Turks, and Indians at the side of different smaller organizations followed Islam and took part in the established order of its civilization. Furthermore, Islam in no way hesitated to analyze from the civilizations of the sooner instances and integrating their learning, culture, and technological know-how into the worldwide opinion of its own, till or until they 'rein opposition to the Islamic principles. Undoubtedly, according to the ancient evidence, at some point of the technology of darker ages, amidst 700-1200 A.D, skilled through Western civilization, Islamic dynasty prolonged from Middle Asia as much as the areas of Southern Europe. Arabic Muslims and residents particularly appeared scholarly knowledge, and that they drastically participated in arithmetic in addition to technological know-how. Numerous ancient works executed through Greek and Roman human beings had been translated into the language of Arabic, additionally the scientists prolonged the one's ideas. However, the ancient glories of Islamic civilization have appeared to be jubilated through many countries within side the cutting-edge period, without thinking about the causative forces and motivations that introduced as much as the triumphs of Islamic civilization. And different international locations are recognized to relegate, if now no longer overlook, the factors at the back of the decline and downfall of it. That is why this studies have been carried out to explore the determinants and foundation of ascending and descending of Islamic civilization below the effect of worldwide mind and educational responses to the ones effect of the Muslim scholars.</i></p>
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Introduction

Considering the ancient facts, the narrative of Islam consists of groups belonging to numerous variable races, cultures, literature, histories, ethnicities, languages, and myriad interpretations which can contradict one another. The graduation of European colonialism introduced approximately a catch 22 situation of huge proportions within side the Islamic globe. For the Muslim thinkers, academic, and spiritual scholars, it becomes obtrusive that European countries are influential sufficient to surmount and mollify the Islamic subculture due to their extra artillery and technology. Nevertheless, the disaster has become now no longer simply associated with politics or technology. Yet, that catastrophe become additionally social, cultural, and economic, due to the fact the imperialism of European countries familiarized such frameworks and institutions which introduced alongside them an in-depth array of demanding situations for the historic Islamic global reviews and ideologies on variable matters. For example, European imperialism introduced the concept of secularism together with the idea that authority, law-making potentials, and capabilities, the willpower of right from evil, is set up neither

with the aid of using God nor with the aid of using the non-secular institutions that declare to interpret the need of God, butt's miles set up below the effect on of the consensus among humans as articulated with the aid of using the states' institutions. Moreover, Interventionism gave an upward push to Christian proselytizers, worried to achieve the gain of the possibilities to disseminate their non-secular ideals within side the altruistic guard of the colonist country. These proselytizers, collectively with the Western students of the sooner eras who learned about Islam in colonialist patronage, supported the idea that doctrines, concepts, and practices of Islam, which include Jihad, Shariah, polygamy, and veil, have been evidence that Islamic ideals make it the retrograde religion, discordant with the advancement and expansion. That is why it was their duty to head on board to immediately Christianize in addition to humanize colonialist issues and manual them toward success. In the humanizing purpose of European colonialism, Islamic societies confronted energy that changed into very effective that would alternate them as in line with their very own choice, through utilizing brute navy institutions probably, if needed. For several Muslim societies, spiritual, political, and cultural disparagement they confronted due to the expatriate rulings induced the quandary of devotion because of the cause that spiritual values provoked contrary to the historical certainties¹The history of Islam reveals the political successes as a whole, simply with little exceptions together with the instances of invasions with the aid of using Mongols in addition to Crusaders, as much as the 18th century, taken into consideration specially in line with the perspective of Sunni Islamic college of thought, adhered with the aid of using the bulk of Muslims around the world. These triumphs may be embodied with the aid of using the relentless extension of Islam as a faith for the complete globe. This dogmatic triumph which lasted for numerous eras have been inferred within side the phrases of theology: it turned into demonstration that God preferred Muslims, blessing them with out of the ordinary successes around the world due to their trustworthy obedience to God's orders. The new-determined supremacy and the discernible strength of the Western countries in the nineteenth and twentieth-century generated an uncomfortable impact among numerous Muslim groups and that they began out wondering that is probably something that went beside the pointing the course of the beyond times, triggering involved queries. Such as, became now no longer the forfeiture of Muslims supremacy in the globe as an indication of God's relinquishment in the direction of them as they stopped following God's instructions rightly? How need to Muslims react in the direction of the questions raised upon their identification in addition to faith? What might be the viable motives of failure in the political in addition to monetary domains? Followers of secularism accused historic analyses approximately Islam, its establishments, and contributions that they made in the political representations for the tribulations confronting Muslim groups. They believed that secularism might cause modernization. By emulating the European countries, they have been driven via way of means of the concept that Islamic groups might get better their forfeited dignity in the globe. In contrast, conservative non-secular scholars- the Ulamaa claimed that emulating the western countries isn't a solution; contrarily the European life and ideals are a deadly toxin for Islamic groups. in line with the ones Ulamaa, the Muslims have been in the country of hopelessness as they were given distracted from following the real instructions of faith as defined via way of means of the preferred Sunni leaders of ninth and tenth centuries, the creators of the four primary disciplines of Sunni holy law. In order to abide by the teachings of the past religious scholars, it is important for them to return towards the right path- *Siraat-ul-Mustaqem*, and then, might be, God would favor them again.

Basic Problem of the Research

The study of Islamic civilization and effect of worldwide thoughts upon it's far a gateway for exploring the exclusive domain names of amusing and extraordinary diversities that classifies the Islamic global through reading the active interface regarding spiritual theories and programs alongside their economic, literary, political, social, and creative backgrounds athwart time in addition to space. Alongside the publicity closer to newfangled contents, this study is designed to equip the reader with the paraphernalia for reading and inspect critically concerning the truth that analyzing the cultural traditions of different religions collectively with that of analyzing Islam could be very important. In such a wider aspect, this takes a look at is concerning the analysis of faith with inside the educational perspective. The essential floor of this take a look at expertise is constructed according to with the subculture- is as pertinent to research the traditions of Christians, Buddhists, Hindu, or Jewish as it's far applicable to take a look at approximately the ones of Islam. For the right popularity approximately the contribution performed through faith in any human society, the studies competes, we must additionally take into account evocative summaries of spiritual theories and programs and visualize them in the shape of dynamic in addition to energetic traditions which can be constantly changing according to with the backgrounds and conditions in their devotees. Finally, these studies will provide the readers with large expertise concerning the getting to know approximately Islamic subculture generally, the effect of the world wide mind on it, and the education al reaction of Muslim students on it.

Objectives of the Research

The appraisals for this study basically focus upon the duration of the Islamic tradition among past due nineteenth and in advance, twentieth-century when a few main Muslim intellectuals endorsed the vision of modernity in the areas of Central East in addition to the Indian subcontinent. These Muslim thinkers significantly analyzed the conventional genesis of various aspects of Islamic ideologies including prison frameworks, additionally, they added revolutionary methods for the translation of the Holy Scripture Quran and the extra informants of Islamic jurisprudence. Some of the important goals of executing this study includes:

- Understanding about the Islamic culture
- Analyzation of the impact of Global thoughts (imperialism, colonialism, Christians) on Islamic culture
- Comprehensive overview of the Academic responses of Muslim scholars regarding the changes occurred in Islamic culture under the influence of global opinions

Research Methodology

For the execution of this study, numerous studies techniques have been implemented. Descriptive evaluation has been applied for the unique knowledge of starting place and fundamentals of Islamic lifestyle and its factors which renders it precise from different non-secular cultures. Critical evaluation has been hired to get an idea of the effect of a diverse worldwide cultural factor of perspectives upon the lifestyle of Islam. The modifications in the ideology of the Islamic lifestyle because of the intervention of different cultures have additionally been analyzed. Lastly, the educational reaction of Muslim thinkers had been evaluated to those modifications. Recommendations have additionally been penned for the Muslims to help them in going through and tackling those worldwide challenges. Also, for the Muslim pupils that how they could play their role in making Muslim worlds stay determined on the right path commanded by Allah SWT.

Islamic Culture and Global Thoughts in Historic Perspective

In the post-colonialism era, the Muslim groups have seen the quest for convincing and jurisprudential interpretations of Quran and Sunnah, the Holy texts of Islam, relevant to several topics such as globalization, unfair monetary advancements, ethnic pluralism, industrialization, speedy societal transformations, and spiritual pluralism. All the modern interpretations collectively with the reactionary interpretations had been positioned forth at some stage in this quest. Politically, the fall apart of ideologies like communism, socialism, and capitalism for the shipping of monetary in addition to social justice have provoked a few paramount queries concerning the challenge of Islam in the globe. Consequently, Islam has sometimes been identified now no longer simply as a framework of morals, ethics, non-secular beliefs, and practices, however, because the political dogma highlighting the realm; a dogma to be able to clear up all of the problems confronting contemporary Islamic world. Like Reza Aslam properly emphasized in his e- book titled *No God however God: The reinterpretation of Islam*, “Islam has been petitioned to authorize in addition to toppling governments, for the merchandising of republicanism collectively with protecting the authoritarianism, for justifying monarchies, theocracies, and oligarchies”. Also, he highlighted that the exponents of each authority simply understand themselves because the in reality Islamic established order, normally legalizing their established order through referring to their particular comprehension of the United States based in Madinah through Hazrat Muhammad SAWW. As a consequence, he underpinned, “...the nation hooked up with inside the call of Islam isn't primarily based totally on monolithic ideology. Actually, numerous states around the world are there that may bed is tincture as Islamic states, no matter numerous variations amongst them.... Also, they consider themselves because the attainment of an appropriate of Madinah, however, do not forget others as a despicable violation of that standard”.

According to the intellectual chronicle of the Islamic world, the evolution of political Islam is taken into consideration as a cutting-edge prodigy and, therefore, is obviously entrenched of their enjoyment of colonialism and post-colonialism era. The Muslims that are trying to find to construe Islam in the attitude of political dogma, recommend a cliquish international opinion that defies the lifestyles of pluralism or various interpretations. These Islamists are essentially liberal or ahistorical in comprehending the exposition of spiritual scriptures consisting of Quran and Hadith and record sue to the fact they envision a great beyond all through which the Muslims finished natural Islam. Often, they apprehend themselves through indicative outside signs for instance get dressed in addition to physical well-being.

In accordance with the historic angle of Islamic culture, it has struggled plenty to fight the demanding situations it faced due to the fact twelfth century and onwards, as much as the end result of the Abbasid dynasty; however a unique language with the brand new dynasty of the Ottomans, the downfall visibly sustained at the same time as looking ahead to the final decline and resultant inactivity in 20th century. Few intellectuals like Sand up deemed that declivity started in the eleventh century and continued onwards. Several different thinkers espoused the ancient angle of the downfall, directing to a persisting and innovative scientific practice beyond the fifteenth and sixteenth century, by the masterpieces of Ibn-al Shatir, Ali Kuşçu, Taqi al-Din, Ulugh Beg, and al-Birjandi, and studied awesome paradigms. Similar became the case for different arenas, like philosophy, noteworthy ideal theosophy of Mulla Sadra; mathematics, noteworthy the creations of al- Qalasadi in addition to Al-Kashi; medicine, noteworthy the creations of Ibn al-Nafis, Şerafeddin Sabuncuoğlu, and Mansur ibn Ilyas; and the social sciences, noteworthy Muqaddimah with the aid of using Ibn-e Khaldun (1370), declaring that even

though technological know-how became getting declined in Maghreb, Al-Andalus, and Iraq, it continuously flourished in Syria, Egypt, and Persia. Still, decline with inside the medical overall performance become claimed with the aid of using numerous Islamists. However, the reason sin the back of the declination have been left unobvious not withstanding numerous tries of locating it with the aid of using infinite ancient in addition to modern authors. Yet most important principles concerning the declination reasons encompass: political maladministration at some point of the tenth century and onwards, after the generation of early Caliphs, overseas engrossment via way of means of the incursive forces in addition to colonial supremacies (Crusaders in 11th, Mongol dynasty in 13th, Reconquista in 15th, European imperial dynasties in nineteenth-century), alongside the commotion in fairness version based at the outstanding idea of Asabiyah (escalation and decline of culture) proposed via way of means of Ibn-e Khaldun, which factors in the direction of the deterioration being majorly due to political as properly of economic factors.

In the Indian subcontinent region, the drive of Modernism began as a consequence of rebellion attitude by India in 1857 and 1858 when the Hindu soldiers and Muslim soldiers started a drive to upheaval the British forces. However, the forces of Britain curbed the rebellions brutally, due to with uncountable Indians lost their lives and property.

In this traumatic perspective a Modernist front-runner arose, Sir Sayyed Ahmad Khan (1817-1898). He becomes strongly prompted with the idea that so that you can be triumphant the colonial Indian subcontinent, Muslims have to comply with the route of being unswerving to the British. Moreover, he found out that the satisfactory method for Muslims is to exercise the Western fashion training device to deal with the British class. He recounted that the Western perspectives aren't in essential dispute with that of Islam and studying the herbal sciences could honestly now no longer opposes the Islamic ideology. From this angle, he espoused an inexpensive and circumstantial slant to the translation of the Quran because according to his view, Islam lodges historical vicissitudes. For the advertising of his opinions and providing the youth Muslim with a better educational system of Western-origin, he struggled for and in the end set up the Anglo-Muhammad an Oriental College, which in destiny converted into Aligarh Muslim University. The technique of Sir Sayyed Ahmad Khan became recommended by several outstanding figures in the Indian-Muslim network and based on the Aligarh movement. Among its proponents had been many good-sized literati who penned poetry in addition to Urdu prose to unfold their thoughts. Most superb among the one shad been Altaf Hussain Hali (1914) who authored the famed poem titled Madd via gaze-i Islam, "The Ebb and Flow of Islam," highlighting the historic successes of Islamic lifestyle together with the despondent grade of Muslims of that era; a unique writer, Nazir Ahmad (1912) whose literatures like Mirat al- Arus "The Bride's Mirror," centered upon the need of schooling for girls of the society; and Mumtaz exceptional advent Huquq-ul Nissan, "The girl's rights" helps males and females equality. Probably, the maximum rational collaborator of Sir Sayyed became Chiragh Ali (1895), who now no longer simply defied old style Islamic regulation device, however, found out the style of hadith, the debts of acts and sayings of Prophet Muhammad SAW, extra controversially to be absolutely fabricated. Sir Sultan Muhammad Shah Agha Khan III (1877-1957) became every other good-sized economic in addition to highbrow supported of Aligarh University. Also, he became the Imam of the Ismailia department of Shia College of thought. He exploited his non-secular understanding to set up a social, instructional, and financial revolution in the subcontinent with a long way reaching results.

In the context of discussed Islamic modernity, it is noteworthy that it is a difficult drive, not being monolithic because it is constituted of many branches, some of which are maybe in contradiction with each other. Islamic globalization or modernization surfaced as a concede between the activism of Western standards, based upon secularism and rejection of these standards, motivated by religious teachings. Numerous Islamic intellectuals were there, who did not belong to outmoded religious class, and they put forth an effort to bring together the fundamentals of the religion of Islam with the modern-day beliefs for example, nationalism, rationality, contemporary western style learning procedures, constitutionalism, scientific inquiry, women's rights and many more. These leaders grappled very hard for redefining Islam according to the leading Western standards and for demonstrating the capability of Islam in adapting towards the contemporary global concepts that Muslims confronted when their communities got modernized². Another important step taken by the Muslim intellectuals was that they practiced the mechanism of self-criticism among the Muslim Ummah in order to analyze the reasons of their downfall, as self-analyses and self-criticism are the integral techniques of Islamic modernism. Moreover, the Islamic thinkers developed such Islamic interpreting ways that billeted modernism. The Ulama caused major hindrances, through their traditional and old-fashioned methods of rendering Islam, for the Muslim modernists in the way of Islamic reinvigoration according to the contemporary global concepts.

Jamal ad-Din al-Afghani (1838-1897) was a prominent Muslim modernist, who established a clique of influential disciples. He endorsed the concept that Islam, properly inferred, exists as a sociopolitical ideology as well as culture possessing the top-notch values as compared to that of the Western culture. Also, according to him these Islamic values could be a source of politically uniting the Muslims with variable nationalities as well

as ethnicities in contradiction to the European imperialism. From this perspective, Jamal ad-Din Al-Afghani is mostly recognized as the father of pan-Islamism. Moreover, he was very much in favor of adopting the modern scientific learning, which according to him was highly needed for the Islamic civilization to survive against the assault of European culture. He was the one who held Ulama responsible for the deterioration of Islamic culture, by stifling self-regulating and cogent thoughts. Also, he claimed Ulama to be the real opponents of Islam³. Moreover, Afghani associated the Ulama to a “a very narrow wick on top which is a very small flame that neither lights its surroundings nor gives light to others”⁴. Furthermore, the status of Ulama as the only supreme interpreters of Islam, was questioned by Islamic modernists. Muslim intellectuals declared that the access to Ijtihad is never limited. According to them, the conception about taqlid, obeying or following the interpretations made by Ulama, are just getting promoted by the Ulama themselves just to reinforce their dominance and supremacy, also to overpower the interpretations and point of views of others. In accordance with this point of this, Islamic modernity was an absolute categorical revolt in contradiction to the Islamic conventionality, and exhibited a bewildering correspondences with the illumination of the 19th century⁵. As anticipated, Ulama responded to these attacks on their supremacy by the modernists too kindly and by utilizing their outdated forces upon the people to combat in opposition to the visions of modernists by asserting their protagonists to be apostates, kafirs, and agnostics⁶.

An Egyptian Muslim intellectual, Muhammad Abdu (1849-1905) was among the most leading disciples of Jamal ad-Din al-Afghani. Together with Al-Afghani they created a fleeting ledger titled “*Al-Urwah al-wuthqa*”, that strenuously contradicted European colonialism, also it asked for the reformations and accord in Islam. From the perspective of his knowledge and learning in the traditional education about Islam, Abdu exhorted innovative ways of interpreting Quran and the Sunnah of Hazrat Muhammad SAWW that was even more suitable to the contemporary contexts. Certainly, for Abdu, interpreting Quran and Sunnah was a zestful and vibrant procedure in which revelation as well as motives were to be proportionate. According to his opinion, denying the scientific realities or the significance of prudence equates the perpetrating a terrible transgression⁷By distinctive feature of his faculty rank at the leading learning institution, Al-Azhar with inside the Sunni areas, he effectively encouraged his college students who joined him from a ways flung regions including Malaysia, Indonesia etc. additionally, he championed his ideologies in his chronicle titled “Al-Minar” (the Symbol of Hope), that became appreciably construed in diverse areas of Islamic world. Abdu introduced approximately positive adjustments on this chronicle with the help of Muhammad Rashid al-Rida (1865-1935), who became now no longer simply his disciple, however additionally a famed biographer. Whereas Rida, much like Al-Afghani in addition to Muhammad Abdu, demanded rendition of Holy Quran collectively with the correspondence of Islam with medical knowledge, rationality, and modernism, in due path he changed into greater traditionalist in addition to pivotal of the developing secularism throughout the societies. Rida espoused that the Muslims music the paradigms of the sooner Islamic communities, the Salafi, setting up the substructure for even greater clamorous motion of Islamism, the Islamic fraternity that became to broaden in the future. Qassim Amin (1863-1908) is every other distinguished persona in the clique of disciples connected with Jamal A-fghani and Muhammad Abdu. He became the main determine a few of the Muslim Modernists as he additionally requested for identical ladies rights, eradication of seclusion, in addition to identical contribution network affairs, via their approach to education.

The end of the 20th century viewed the termination of the rule of European Imperialism. As a result of 2nd world war, a community of forces that had empowered the European rule over Asia in addition to African states has become unstable. Consequently, the drives for political independence thrived with inside the regions, which claimed themselves to be authoritative and impartial states. Despite the end result of European political supremacy, the brand new states nevertheless constantly were given encourage men through the colonialist's legacy. This effect may be decided of their inherited political, legal, and monetary institutes. Certainly, consistent with the excerpts of Vali Nasr, “the colonialist's legacy is critical in delineating of the variety in addition to cohesion of variable tryouts with the formation of state in Islamic world”⁸.

Future Prospect

The Islamic civilization and culture was founded historically (straddling from 7th to 17th century) governing the globe in proximity to an epoch. It changed the world in its golden age i.e., 8th to 12th century; and became universal, highly progressive in every life domain education, sciences, technology, democratic ideals, as well as

technology of that period. Islamic civilization basically refers to the advanced as well as transformed form of Human community possessing high cultural standards of morality, industry, government, and science⁹. Exclusively Muslims are required to behave in a civilized way among their own communities as well as with other communities of different cultures, faiths, and customs. Cooperatively, Muslims should endorse and support global success and civilization to the entire world and humanity. Without applied civility, civilized globalization is not possible, especially when there exists clashes and disputes among different civilizations. History speaks of many such civilizations that existed without any clash in spite of having my civilization and cultural differences as illustrated in “La Convivencia” in Muslim Spain since the start of 8th up to late 15th century. Therefore, civilizations cannot be deemed as unitary elements; there exists authorized and unauthorized, current as well as crosscurrent ideas in every civilization. However, every civilization is an active plural element¹⁰.

Intellectuals collectively with historians from the whole globe have declared moreover that Islamic tradition and scientists made amazing participations in reviving the modern-day western cultures thru the European Renaissance and improvements eras. The Western countries back to their first-rate primeval Greek concepts with the assist of the translations in the Arabic language of Greek intellectuals current with inside the Islamic world. The offers of primitive Muslim tycoons like Al-Razi, Ibn-e Sina, Ibn-e Rushd, Al-Kindi, Al-Farabi, and Al-Ghazali collectively with different scientists and pupils made contribution with inside the reasoning in addition to rationality that rendered western medical understanding likely and supplied the sample of crucial analysis that in the end caused the restructuring of West [Sadeh, Roy Bar. "5 Islamic modernism between colonialism and orientalism." *The Muslim Reception of European Orientalism*: 103.]. Therefore, Islamic civilization now no longer simply contributed to the revival of technological know-how and literature in the west however to the highbrow trials to the theological techniques of Christians as well. Muslim prodigy of round thousand eons had swung into the modern-day interval sand throwback from the golden generation of the Muslims. Islamic tradition has been going through deterioration from the 16th and 17th century and its bottom most receding tide got here with the fragmentation of the Ottoman dynasty, “the Sick guy of Europe” in the starting of the 20th century. Since then, the countries of Muslims were suffering difficulty to come to be advanced countries. It actually does now no longer imply that Muslims were given dis advantaged in their Islamic tradition, however, it definitely suggests that each civilization clearly in addition to traditionally rises and declines, and similar to the alternative worldwide civilizations and cultures, Islamic civilization and tradition too had suffered positive ameliorations and deteriorated with time, due to numerous inner in addition to outside parameters- the deteriorating degree of topics in the Islamic countries has now no longer been due to the genetic motives or simple cultural requirements. The civilization of western countries tracked Islamic requirements of civilization for around 5 hundred eons and people civilizations of western countries delivered extra progress in each form of manner for the duration of it very own amazing rise, of that we should be pretty proud of. Science, industrialization, character rights, assets rights, faith, organization, gender equality, philosophy, art, technology, democracy, private freedoms, the guideline of thumb of law, humanism, economics, civil rights, music, even colonialism that own entire on stability, moreover modified the arena for the betterment, however, the advent of the brand new and converted lifestyles parameters with trials and critical troubles are going through us today. It is clear through historic proof that each civilization has contributed to the development of increase, decline, and revival or renaissance. In the existing times, the western countries also are going through every other deteriorating segment simply just like the previous historic cultures and civilizations that still suffered increase and deterioration in their very own cultures.

Furthermore, in the current scenarios, the situation of the entire humanity across the whole globe has hastened into monetary knock-downs, turmoil, and threats of conflicts of cultures, Muslims civilization ought to be inspired into contributing its ancient in addition to optimistic part (with the assist of affection, tolerance, and patience) but all over again in the modernizing globalized global in a manner non-violent manner. The spirit of meta-antiquity, for now’s that the lifestyle and civilizations will simply thrive in addition to live to tell the tale relying upon the principle sin their innovative ideas and nonviolent synchronicity. As oriental in addition to occidental societies sophisticate their notions, their enclosures, and renowned that they no greater require to battle or face each other in the wars. A global-extensive civilization (of affection, patience, and tolerance) could be very suitable for today’s age and we can simply then adapt the non-violent destiny, in addition to uniting the entire humankind right into an international fraternity alongside brotherhood. Principally and the most component that we want to do is a Muslim kingdom in the modern situation ought to explore, organize, and defend the upcoming length of our personal civilization with the assist of ongoing debates in addition to discussions with the visionary Islamic intellectuals and insightful students throughout the whole globe. We ought to rejuvenate our energy, self-confidence, and the route being civilization and lifestyle. Our purpose is the

activity of useful surroundings owning the insightful intellectuals and thinkers on the major authority can percentage their knowledge, additionally, bring together their destiny visionaries to persuade others.

Conclusion

The westernization has laid a bad impact on Muslim civilization. Muslims are regarded to neglect approximately their very own civilization standards and standards. It is obvious thru the manner they get dressed up, they socialize with different people, and they eat, among such a lot of others. Currently, we're dwelling in the globalization generation and media has made those influences attain the Islamic world. According to Islamic civilization, Muslims have to put on modest in addition to sleek garb. However, western countries do now no longer pay a lot of interest toward modesty and decency of their style and garb patterns to a lot extent. Therefore, the girls in such countries are placed on skimping clothes. However, they do now no longer allow the Islamic girls to place on scarves or some other head covers. And they constantly emphasize this freedom. Muslim Ummah is going through mediocrity complicated which in the end has directed us toward considering them being better than us. The tenets and ideas of western countries are integrating into the Islamic groups and they may be getting unfold like a heart place without thinking about their poor consequences. It is a not unusual place perception in the minds of Muslims that to turn out to be civilized they want to undertake western civilization standards. That is why it has to turn out to be essential for the Muslims to teach the adolescents approximately the actual essence of the Islamic way of life and the approaches of Islamic lifestyle so that they will now no longer get deviated from their actual cause of lifestyles and they will turn out to be capable of keeping their actual Islamic identity. Muslims may be contemporary-day and civilized in a real Islamic experience at the identical time. Identification of cultural expects could be very essential in the Islamic world. Also, for the Islamic countries to take a preemptive element in the birthday party and communicate of its very own civilization. Islamic countries need to create non-secular in addition to cultural territories using the latest strategies and social media platforms alongside the conventional networks. Some Islamic intellectuals have promoted the goal of internationalization in addition to globalization. These systems had been revolving around the Muslim world. It is the obligation of the Muslims to unite with each other and shield the state's sovereignty. Our movements are essentially keeping our independence. By no manner lesser than that. It is essential to word that folks that induced economic, social, and political troubles that we're confronting via way of means of now are much like the ones of the colonialists. In that respect, we want to teach non-Muslims approximately Islam and Muslims approximately different faiths to set up mutual know-how and tolerance. To gain this end, we invite and inspire sharing of diverse perspectives, partnership with different non-secular and cultural businesses and we prepare academic sports together with seminars, lectures, and dialogue panels, all of which encourage and remove darkness from us in our enterprise to satisfy our mission.

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