

PRIMITIVE APPROACH OF ISLAMIC STATES: A CHALLENGE TO MUSLIMS

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Abstract

This is a work that sorts out a few challenges faced by Islam and Muslims in the modern world; referencing global Islamic representation and acquiring knowledge as key goals. It has been seen that misinterpretation of Islam by the Western media and the Western ideologies incorporated by the addition of western civilization are major challenges faced by Islam and Muslims today. The issue of sectarianism, downfall in the socio-economic power of Muslim nations, and the primitive approach of the Islamic states were found as major factors of the problems of Muslim Ummah. Therefore, to conclude the report it is proved that the main reasons for these problems are not the religion but the behavior of some Muslims and non-Muslims is responsible for the catastrophic condition of Islam and Muslims. Few suggestions have been made at the end in light of the teachings of Islam to solve these problems.

Keywords: Modern World, Muslims, socio-economic, non-Muslims, current problems.

INTRODUCTION

The Islamic culture reached its zenith during the 17th and 18th centuries, but, the 21st century has witnessed a significant transformation. Islam and the Muslim community are currently encountering several difficulties across multiple domains, including media manipulation and societal disdain. Societies characterized by a very small Muslim community tend to encounter a journalistic portrayal of Islam, which consequently leads to the development of misconceptions about the religion among individuals who do not identify as Muslims.

The Islamic State faces significant challenges that extend beyond global

concerns. These ideas traverse various domains, including social, religious, political, and economic spheres. Diversity is a pervasive phenomenon in the global context, as it pertains to the establishment of cohesion among disparate factions that challenge regional, national, or religious affiliations. The decline of the Muslim community commenced in the 18th century subsequent to a prolonged era of prosperity and progress.

Islam played a pivotal role in catalyzing centuries of socio-economic and technological progress inside the Muslim world. The diffusion of Islam facilitated the establishment of justice and fostered socio-economic progress, had a positive influence on several developmental aspects. The primary factor contributing to this advancement was the inherent nature of the human being. According to a verse from the Holy Qur'an, it is said that the alteration of a people's circumstances is contingent upon their own personal transformation (13:11). Islam has demonstrated a comprehensive commitment to the well-being of individuals, encompassing moral and spiritual aspects, while also undertaking significant reforms across various societal institutions. The individuals assumed the role of the caliphs of Allah. The aforementioned phenomenon involved the substitution of tribal affiliation with religious affiliation, and the expansion of the notion of individuality to encompass the concept of the ummah.

In the last fifty years, Muslim nations have encountered various factors, one of which is the effect of numerous extremist ideologies on political Islam. The role of Islam in the progress of Muslim societies has been widely acknowledged. However, it is important to critically examine if Islam can also be attributed as a contributing factor to their collapse. Certain boundaries are surpassed in order to advance specific ideas, prioritizing particular groups with ambitious objectives. This study examines the obstacles encountered by Muslim nations, with a particular emphasis on the external or global elements as well as the internal or local variables that contribute to these issues. The topic at hand presents a number of challenges that warrant careful consideration and analysis.

CHALLENGES

The identification of successful techniques to problem-solving is of utmost significance. These challenges can be described as follows:

MISCONCEPTIONS

Undoubtedly, the global adoption of Islam is a noteworthy phenomenon, necessitating attention to *da'wah* activities. However, it is crucial to acknowledge that prominent misrepresentations and misunderstandings surrounding Islam have significantly influenced this development. The interpretation of Islam has often deviated from its fundamental principles and teachings, resulting in its current perception as a religion associated with terrorism and cruelty. The emergence of these misconceptions has led to certain war-torn factions advocating for a contrasting society governed by Islam, in opposition to the principles of Islam. Various outlets disseminate inaccurate notions of Islam and Muslims in the Western world, and the majority of researchers feel that the media significantly influences these occurrences.

The contemporary portrayal of Islam in the Western media is subject to strong criticism and condemnation. Muslim individuals with beards who travel to Western nations often undergo increased scrutiny and are frequently included on watch lists due to perceived security concerns. Muslim individuals who go on journeys to Iraq or

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Afghanistan are perceived as potential threats to global peace. It is crucial to highlight that Hollywood has perpetuated negative stereotypes of Islam and Muslims by the portrayal of them as adversaries in its films. In contemporary American society, there exists a tendency to associate Muslim identities with acts of terrorism, so undermining and stigmatizing the Islamic faith among individuals who possess limited knowledge and understanding of the religion. In these films, individuals employ the sacred phrase "Allah u Akbar" throughout their portrayal as terrorists, a declaration commonly utilized in Islamic religious practices.

During the previous year, an incident was discovered wherein an act of terrorism was potentially being planned during the Hajj trip. This occurred when an individual who did not adhere to the Islamic faith participated in the sacred Ihram and engaged in the Jamrat session of the Hajj Ibadah. This statement suggests that the peaceful demeanor of Muslims has allowed for acts of deception and upheaval targeting the Islamic identity. The dissemination of inaccurate information regarding Islam and Muslims through this act has resulted in a significant proliferation of such misinformation, thus leading to heightened instability within the global Islamic community.

This perspective is incongruent with the principles and tenets of Islam. Islam promotes the virtues of patience, advocates for ethical conduct, and fosters an environment of peace and togetherness. The UK Commission on British Muslims and Islamophobia produced a study in June 2004 titled "Islamophobia: Issues, Challenges, and Action." According to the report, the pervasive discrimination against Muslims and the bad portrayal of Islam have significantly contributed to the marginalization of UK Muslims within society.

WESTERN CULTURE VOID

One fundamental distinction between Islamic civilization and Western civilization lies in their respective objectives: Islam strives to build the Kingdom of God on Earth, whereas Western civilization seeks to establish the Kingdom of Man. In the former scenario, the limitations of human behavior are defined by the boundaries set forth by Allah. Conversely, in the latter scenario, the very concept of limits is rejected. The first perspective emphasizes the importance of preparing oneself in the present life for the afterlife. On the other hand, the second perspective's understanding of the afterlife is uncertain and subject to doubt. The existence of divergent perspectives within Islam has engendered significant issues for both the religion and its adherents. Additional issues arise from the intersection of Islam/Muslims with the modern era.

There exists a considerable proportion of Islamic scholars who exhibit a deficiency in their engagement with contemporary literacy practices, while another segment demonstrates a lack of enthusiasm towards harnessing the advantages offered by modern technology. The limited English proficiency among a significant proportion of Muslim intellectuals poses challenges in comprehending the scholarly contributions originating from Western civilization. Undoubtedly, the integration of Western technology with Islamic teaching approaches emerges as a pivotal necessity in the current day.

THE LACK OF PROGRESSIVENESS IN THE ISLAMIC CREED

The Islamic faith continues to rely on the perspectives of intellectuals from the early Islamic era. The scope of human psychology and philosophy, as well as technology

progress, exhibits significant limitations. The current discourse surrounding the permissibility of incorporating Western technology within the framework of Islamic jurisprudence is insufficient. The perspectives derived from the existing technologies are rooted in antiquity and hence necessitate mandatory reassessment. Indeed, the demands of computer generation significantly diverge from those of the abacus generation.

THE CHALLENGES FACED BY MUSLIM RESEARCHERS

One of the primary concerns faced by Muslim researchers, scientists, and scholars in the contemporary era revolves around the task of delineating the parameters and objectives of Islamic science, while also elucidating its distinctive methodology. This problem arises due to the inherent disparities between Islamic science and its modern counterpart, which predominantly stems from the foundations of Western civilization, along with its associated cultural and moral systems. In the current day, Muslim scholars encounter the task of maintaining a harmonious relationship with modern science, which predominantly stems from Western intellectual and cultural foundations. This association has been identified as a significant contributor to numerous challenges faced within the Muslim world. In contrast, Islamic science encompasses distinct belief systems and perspectives on God, culture, society, and community. Nasr argues that a comprehensive understanding of Islamic sciences is contingent upon adherence to the principles drawn from the Quran, the primary source of revelation. Any study of these disciplines conducted without reference to these principles would be limited in scope and lacking in depth.

On the contrary, Western science can be seen as a manifestation of the Western ethos, rooted in the intellectual culture of the Western world. In the domain of psychology, academics who identify as Muslim hold distinct perspectives within this area. The theories formulated in psychology from a Western perspective regarding human nature, which are of human origin, have the potential to misguide our understanding. Religion and the concept of the human soul are not typically seen as influential factors in the analysis of the human psyche by scientists. Instead, scientists predominantly rely on scientific methodologies to comprehend human nature. However, it is important to acknowledge that scientific approaches may not encompass all dimensions of human behavior.

A Muslim researcher may hold the belief that Islam provides comprehensive coverage of human nature, and as such, they integrate this perspective into their work. The author places significant emphasis on the concept of free will, a notion that is often overlooked in Western ideas due to their predominant focus on genetics and environmental influences as significant determinants of human existence.

FINDINGS

It is evident that the Muslim World necessitates thorough and extensive reforms.

RECOMMENDATIONS

Several ideas to address the aforementioned difficulties pertaining to misconceptions about Islam and Muslims are outlined below:

1. In the contemporary day, adherents of Islam are compelled to explore strategies for reconciling the authentic principles of their faith, rooted in Islamic doctrine, with the cultural and intellectual milieu of the Western world.

2. *The Quran and Sunnah consistently forbid acts of terrorism. The current responsibility lies with Islamic scholars to prioritise the promotion and reinforcement of these teachings among both Muslim and non-Muslim individuals.*
3. *The global community is increasingly seeking knowledge and understanding of Islam and its legal principles, necessitating an urgent requirement to enhance the quantity of Islamic scholars and undertake further research to advance Islamic Laws and jurisprudence.*
4. *Certain Islamic creeds necessitate adaptation in order to align with the constantly evolving global requirements. In order to mitigate misconceptions and misdirection among Muslims, it is imperative for a researcher of the Islamic faith to possess the capacity to judiciously blend Islamic methodologies with secular knowledge.*
5. *Muslim individuals should perceive themselves as representatives of the Islamic faith on a global scale. It is crucial for them to exercise caution about the use of hate speech, even during challenging circumstances. It is incumbent upon all adherents of the Islamic faith to effectively convey and propagate the teachings and customs of Islam through verbal communication and behavioral manifestations.*
6. *Researchers, irrespective of their field of study, are obligated to adhere to the teachings of Islam in order to address issues for the betterment of humanity and to seek the satisfaction of Allah.*
7. *There is a need for contemporary Muslim scholars and researchers to undertake a reassessment of the Islamic creed, including Islamic notions in conjunction with Western media.*
8. *The establishment of a Council of Muslim scholars is strongly advised as a means to address the evolving jurisprudential challenges faced by diverse Islamic communities, with the ultimate goal of fostering the advancement of Islamic principles and practices.*
9. *Societies with technical proficiency should extend their support and educational efforts to other Muslim communities, with the aim of fostering a harmonious integration between Western culture and Islamic civilization, while ensuring the preservation of authentic Islamic teachings and customs.*

CONCLUSION

Every historical period presents distinct challenges, dilemmas, and problems, which implies that Islam cannot evade the contemporary obstacles it faces. The concerns examined in this study indicate that these challenges primarily stem from the outdated nature and lack of awareness within the Muslim Ummah. Islam places significant emphasis on the notion that the advancement and well-being of the Islamic faith are contingent upon the growth and evolution of its community in accordance with the requirements of the contemporary age. Moreover, it can be argued that the Western media has made a detrimental impact on the global perception of Islam. Hence, the Islamic identity has undergone a deterioration; yet, Muslims possess the capacity to restore the authentic essence of Islam and its societal acceptance, thereby enabling its resurgence in a refined form. This would enable Muslims to attain a state of tranquillity by adhering to the principles and teachings of Islam.



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