

CrossRef DOI of original article:

1

Yasser Konsowa

2

Received: 1 January 1970 Accepted: 1 January 1970 Published: 1 January 1970

3

4 **Abstract**

5 The writings and views on Islam and modernity varied. There are who believe that Islam has
6 its modernity, which in some aspects corresponds to the modernity of the West, and there are
7 those who argue that Islam is superior to Western modernity. In general, there are two trends,
8 the separation of Islam from modernity, and the link between Islam and modernity.

9

10 **Index terms**— islam, modernity, heritage, religious reform, alhakimiyy, al-jahiliya.

11 **1 Introduction**

12 Islam is a religion, while modernity refers to the set of great transformations that Western society has experienced,
13 as it moved from an ancient era to another that differs from it in everything. Islam began with the mission of the
14 Prophet and formed its concepts and knowledge system over the next 5 centuries. There were Arab and Islamic
15 personalities who existed in the third century AH, the ninth century AD, they generated intellectual stances and
16 produced creative stances of modernity. However, since the sixteenth century, Muslims have closed in the face
17 of successive discoveries and innovations, and have remained isolated from every renewed thought, and thus a
18 separation from modernity occurred. Therefore, the Islam we live today is the Qur'an and the Sunnah according
19 to the understanding of the predecessors until the 5th century AH.

20 As for modernity, Western society began to establish it since the sixteen century AD. Western thinkers were
21 able to discover what had been produced and composed in literature and arts in the era of the Romans and
22 Greece after the Catholic theology imposed on them not to look at that period of history in culture and thought.
23 In addition, Western civilization was able to create its own system that posed challenges to the Arab personality
24 on all levels so that the Arab finds himself surrounded by the questions of his time and he must answer.

25 Consequently, Modern Muslims have attempted to provide Islamic answers to the challenges brought about by
26 European colonial expansion. They emphasized that Islam and modernity are in agreement and tried to reconcile
27 the Islamic faith with the values of modernity. However, religious thinkers have argued that modernity is an
28 invitation to destroy language, tamper with heritage, and attack religion and values in the name of modernization
29 and renewal.

30 Thus, the problem of Islam and modernity has emerged, and it is a complex intellectual problem that has
31 sparked heated debate and discussion in the modern era and is still continuing in one way or another. In this
32 paper, I will discuss the group that criticized the idea of modernity and stigmatized it with foreign thought or the
33 infidel west and the other group that followed the conciliatory approach by dropping the concepts of modernity
34 and searching in history for the origins of modernity and democracy.

35 **2 II.**

36 **3 Modernity in the Arab Mind**

37 We often confuse the products of modernity with the concept of modernity itself. What is modernity? Ibn
38 Manzur said in Lisan Al Arab that the linguistic concept of modernity is the antithesis of the old. Modernity is
39 linked to the new and everything that is not old, and therefore modernity is derived from the updated things and
40 opinions that were neither known nor common. This term is used either for praise, which denotes the openness
41 of thought, knowledge, and liberation from imitation; or used to indicate a mistake, as it denotes recklessness
42 and drifting behind everything new without looking at the past. (1) Regarding the term modernity, it is one
43 of the most important terms that have raised a lot of controversies because it is a confusing and complex term;
44 however, I will provide some definitions.

45 Modernity is the openness of all individual and social spaces to what is new and what is achieved through
46 the rapid progress of sciences and technologies. And because it is linked to everything new, its time has been
47 compared to the time of pioneering explorations. (2)

5 B) THE STORY OF THE INCOMPLETE REFORM

48 In terms of principles, Abdullah Al-Aroui believes that the concept of modernity was deduced from the
49 development that took place in Europe, and it revolves around the following concepts: the authority of the
50 individual, his freedom, his right, and his control over nature. And the components of the concept after modernity
51 has occurred are individualism, rationality, freedom, democracy, and scientific or secularism in the sense of modern
52 science. (3) Muhammad Sabila talks about the term modernity, saying that it refers to a philosophical and
53 intellectual structure represented in the West by the emergence of humanism with its philosophical connotation,
54 which gives man a central value and a basic reference in the universe. As well as the emergence of a strict
55 instrumental tendency in the field of knowledge and work together, as modern technical sciences and modern
56 humanities arose based on strict rational criteria. (4)

57 4 a) Modernity as a shock

58 A vast mass of French historians and Egyptian modernist intellectuals argue that modernity in its western
59 connotation did not blow its winds on the Arabs and Muslims until the nineteenth century and a little before it
60 at the end of the eighteenth century during Napoleon's campaign against Egypt, where French artillery sounds
61 woke Arabs from their long historical slumber to confirm their historical delay compared to the Christians. (5)
62 The Islamic consciousness was subjected to a terrible psychological shock after the entry of modernity into the
63 Arab and Islamic countries. After some elements of this modernity were transferred for the first time from its
64 European context to our countries, a clash occurred with local cultures and traditional social structures, because
65 the transfer took place suddenly and without preparation. (6) The Egyptians were fascinated with Napoleon's
66 modern army, which was the source of inspiration for Muhammad Ali, who in turn was inspired by culture and
67 enlightenment to establish modern Egypt during the nineteenth century.

68 Muhammad Ali established European-style schools in Egypt, in which the sons of rulers and officials learned,
69 and he sent to Europe many scientific missions that borrowed a lot of Western sciences, customs, and traditions.
70 And it began to create a new scientific movement, where education went beyond Kuttab al-Qarya (the Village
71 brochures) to Al-Azhar Al-Sharif. (7) Rifa'a al-Tahtawi (1801_1873) went to France on one of these missions to
72 receive modern sciences. He said that Islamic countries need Western countries to gain what they do not know
73 and bring what they do not have. Moreover, the Franks saw that Muslim scholars knew only their Sharia and
74 their language, that is, the Arabic language. But they admit to us that we were their teachers in all other sciences
75 and that we were ahead of them. (8) When al-Tahtawi returned home, he realized what the revival needed, so
76 he made an organized translation movement, established Al-Alsun School, and gave a new life to education and
77 journalism.

78 5 b) The story of the incomplete reform

79 The desire to reform Al-Azhar has existed since the days of Muhammad Ali and began to be realized during
80 the era of Ismail, and Sheikh Muhammad al-Abbasi al-Mahdi, the sheikh of al-Azhar at that time helped him
81 to reform. Thus, the reform movement had a presence in Egypt before it knew anything about Jamal al-Din
82 al-Afghani and before he came into contact with its youth. And when Al-Afghani came to Egypt, young people
83 thirsting for knowledge gathered around him. (9) Jamal Al-Din Al-Afghani (1838_1897) was an effective factor
84 in the philosophical renaissance in Egypt through his call for religious and scientific reform in addition to the
85 call for the upliftment and unification of the Islamic world in the face of the European invasion, within the
86 framework of the religious renewal movement that restores religion to positive action in the reality of Egyptian
87 life. This role is highlighted by Malik bin ??abi (1905 ??abi (-1973) by saying, Al-Afghani was a man with
88 a unique culture, and perhaps this culture motivated the educated youth in Istanbul, Cairo, and Tehran, and
89 they are the young people who will be among the leaders of the reform movement. (10) Al-Afghani realized that
90 the Islamic world needs to understand the reality of the Islamic religion as it needs to take from the civilization
91 of the West in a way that fits with the spirit of the age. Consequently, his movement was an eastern Islamic
92 movement with a tendency to the West, but with a belief in the East, its heritage, the unity of its peoples, and
93 its traditions. (11) Muhammad Abdo, after meeting with his teacher Jamal al-Din al-Afghani, contributed to the
94 establishment of an Islamic renewal intellectual movement in the late nineteenth and early twentieth centuries.
95 He is one of the advocates of reform and the modern Arab Islamic renaissance who contributed to liberating the
96 Arab mind from the stagnation that afflicted it for centuries. Muhammad Abdo says that the nature of Islam
97 rejects the persecution of science in its true sense and that the early Muslims did not torture, burn or hang the
98 holders of cosmic sciences. However, aren't Muslim scholars today enemies of rational sciences and modern arts?
99 (12) Muhammad Abdo focused his efforts on reviving the Egyptian nation from its slumber and liberating it to
100 work on spreading public enlightenment, spreading moral education, and reforming traditional social systems to
101 keep pace with the demands of modern life. Moreover, Abdo attacked the tendency to take Western opinions
102 superficially, devoid of insight. He indicated that the people of ideas among us who want our country to be the
103 same as the countries of Europe do not succeed in their goals and harm themselves by making their efforts go
104 to waste, and harm their country by making projects in it on an incorrect basis. The project will fail in a short
105 period and it will be worse than it was before. He emphasized that those who want the real good of their country
106 should direct their interests to perfect education and spreading it, as the reform of the country's educational
107 systems makes other reform aspects easier. (13) He stated that Islam will never stand in the way of civilization,

108 but it will purify it from its harm. (14) However, after Muhammad Abdo, two currents emerged, one of which
109 is a conciliation movement influenced by Muhammad Abdo, seeking to reconcile Islam and modernity. The
110 other is the Salafi stream, which calls for breaking the connections completely with modernity that established
111 Jahiliya (ignorant) societies. Now, I will first address the group that separates Islam from modernity. c) Western
112 Modernity: Definite Jahiliya (ignorance) and clear infidelity Religious thinkers believe that modernity is a term
113 that refers to the transformations that took place in the West in the last era of human history. And that this
114 modernity revolves around the human being as opposed to the culture that revolves around God. They argue
115 that modernity is the spirit of Western civilization that is compatible with it and which is different and contrasts
116 with Islamic culture and the culture of the west in the medieval ages. (15) Thus, they think that the shift from
117 the centrality of God to the centrality of man was the most prominent difference between Islamic culture and
118 the cultural traditions of the West and its modern civilization.

119 Consequently, they claim that it is not possible to present a modernist reading of Islam because that contradicts
120 the nature and texts of Islam. Therefore, they called for religious renewal and believed that this renewal is not
121 like modernity, but rather rejects it.

122 The Islamic thinker Muhammad Emara (1931_2020) believes that Western modernity denies religious
123 constants and declares a direct and severe break with them, or through interpretation that empties religion
124 of its content. While the Islamic vision works to meet the needs of development, changes in reality through the
125 path and mechanisms of renewal that protect the constants and restore vitality to the assets with change, renewal,
126 development, and creativity in the branches that keep pace with the developments of reality and life. (16) Amara
127 criticizes the current of Westernization and Western modernity, saying that this current made the universe and
128 worldly reality only, not Al-Ghaib, the source of true knowledge and true science, and made reason and experience
129 alone without transfer and conscience the approved methods for obtaining knowledge. (17) According to Emara,
130 Islam has its unique philosophy in looking at the universe, the human position in this existence, and the scope
131 of human freedom in this life. It is a philosophy that cannot be reconciled with the positivism on which the
132 modern European Renaissance and its contemporary modern culture were based. Man in the Islamic vision is a
133 creature of God, and in this, the Islamic vision may be consistent with the Western Religious position. However,
134 Islam returns and separates from it when it decides that God is not just a creator but the creator, guide, and
135 mastermind of this universe and this man. (18) Therefore, Emara believes that reform is taking place through
136 Islam and not through the secular Western civilizational model that broke into the world of Islam during the
137 modern European invasion.

138 The Saudi Islamic thinker Awad Al-Qarni says that when modernity began to creep into some newspapers
139 and between the lines, we sought early and before many and began to contemplate it and closely examined and
140 studied it until we realized its background, so we do not get accused of rushing to confront it. We learned a
141 lot about its dimensions and the ideologies hidden between its lines, the demolition of our heritage, and the
142 isolation of our past from our present. If we had known that this modernity is authentic in its orientations
143 and sublime in its aims, we would have been at the forefront of those who receive it and celebrate it. It would
144 have taken precedence over other literary schools. But we found that the grave is what it deserves, so we dug
145 a trench for it, erected a monument on it, and wrote on it the cemetery of modernity. (19) Thus, according to
146 religious thinkers, the Western secular vision liberates the homeland from religion, from slavery to God, and from
147 adherence to the supremacy of divine law, claiming that religion is for God and the homeland is for all. This
148 vision, which isolates the heavens from the earth and limits the divine action to a certain scope, is the modern
149 and contemporary expression of the pagan Jahiliya (ignorant) vision (20) Even though this Jahiliya vision does
150 not deny the creation or the creator of this existence, they deserved descriptions that (they do not know), and (do
151 not reason) because they saw that God's work stops at creation only. They made idols the masterminds they turn
152 to if they want war or peace, travel or decision, and other measures of life. This is the Western philosophy that
153 states that the world is self-sufficient and that man is self-sufficient and that the world is managed by selfcauses.
154 Man is the master of the universe and there is no authority over his mind except for the human mind alone.
155 Human freedom has no ceiling or framework governed by revelation or a law brought by heaven (21) Therefore,
156 if Jahiliya is the concept that indicates the pre-Islamic era, religious thinkers and Islamists use this term to refer
157 to modern societies that have the same ideas as the pre-Islamic era.

158 **6 Al-Jahiliya of modernity according to Abu Al-Ala Mawdudi**

159 The Islamic scholar Abu Al-Ala ??awdudi (d. 1979) the founder of Jamaat-e-Islami in Pakistan believed
160 that in Jahiliya, corruption appears in the manifestations of sexual fanaticism, extreme patriotism, dictatorial
161 nationalism, capitalism, and class conflict between the elements of the nation. And that in the Jahiliya society,
162 the divinity of humans is imposed on humans, and the relationship of humans to humans is severed.

163 Mawdudi said that the Islamic nation has been dominated by a demon from the Jahiliya, and it was subjected
164 to various kinds of harm, which appeared in many of its morals and actions, such as disregarding the provisions
165 of al-Sharia, daring to disobey, the enslavement of God's servants, excessive desires and extravagance for the
166 sake of pleasures, rushing vices, and fleeing from ethics, and virtues. (22) Mawdudi criticized modern Western
167 civilization, saying: Modern civilization has made people think that everything brought by religion, whether it
168 is a belief in God, the Last Day, revelation, or the message is subject to doubt and there must be something
169 to prove it true, otherwise it must be denied and discarded. On the contrary, everything that the professors

9 A) THE SHOCK OF MODERNITY FOR SAYYID QUTB

170 of modern sciences and arts bring is worthy of acceptance and approval. This new style of thinking has had a
171 profound and comprehensive impact on the system of thought, study, and research in Western countries. (23)
172 He argued that the hostility in the west to religion and its men did not stop at the Christian religion and its
173 church, but rather religion itself became a target for their hostility. It became one of the prevailing ideas among
174 the advocates of new sciences and those who raised the banner of modern civilizations that religion in itself is a
175 kind of scam, which cannot be proven before the rational test, as its beliefs were built on blind submission and
176 without argument or proof. They isolated religion from every branch of the new life system and narrowed it to
177 the scope of personal belief and individual actions. Moreover, they made one of the basic principles of modern
178 civilization that religion has no right to be exposed to politics, the economy, and other elements of social life
179 because social life should not be led by religion. The Jahiliya civilization is based on the freedom of man and
180 not being bound by religion or responsibility towards anyone. On the contrary, Islamic civilization is based on
181 the belief in Al-Hakimiyya (governance) for God, the belief in the Last Day, and the acceptance that the human
182 being is a slave and responsible in the hands of God. (24) Mawdudi criticized the doctrine of renewal in his era,
183 stressing that people, due to their naivety, believe that everyone who comes with a new path is Mujaddid, and
184 they give this title, especially to those who take the initiative to reform the condition of the Muslim nation from
185 the material point of view if they find it retreating. However, renewal is not about seeking material means of
186 Jahiliya and confusing Islam with Jahiliya (25) He stated that the correct renewal is the purification of Islam
187 from every part of the Jahiliya, and then working on the revival of Islam free of Jahiliya as far as possible.
188 Consequently, the Mujaddid is far from reconciling with Jahiliya and becomes unwilling to see any of its effects
189 in any part of Islam, no matter how trivial. The Mujaddid must be at ease in his heart for the teachings of Islam
190 and be a true Muslim in his viewpoint, understanding, and feeling, capable of distinguishing between Islam and
191 Jahiliya even in the details of matters. (26)

192 Mawdudi claimed that the only system that can deal with the issues of human life and its practical problems,
193 and can stand in the face of the torrent of communism, and at the same time bestows on man the peace of heart
194 that communism is devoid of, is the system that can be established based on Islam alone.

195 He said that, since the dawn of its history, Islam has led man in his relationship with civilization, in addition
196 to establishing for itself a specific and independent civilization. The instructions of the hadith and Quran were
197 valid for implementation in the seventh century, and they are also valid for implementation in this twentieth
198 century, and they will remain so for thousands of years, God willing. Additionally, no one can point out anything
199 that makes Islam invalid or incapable of leading mankind in this sophisticated civilized age. Whoever sees that
200 Islam is deficient in this regard, then he must specify for us something in which he found Islam incapable of
201 directing. (27) Al-Mawdudi points out that we have benefited greatly from the beneficial aspects of the new
202 Western sciences, but he believes that the moral harms are much more than the benefits.

203 7 III.

204 8 Caliphate and Modernity

205 According to Al-Mawdudi, the caliphate is a right for everyone who accepts al-Hakimiyya (governance) for God
206 and believes in the supreme divine law that came to them from God through his messengers. This is what
207 makes the Islamic caliphate democratic, in contrast to tsarism, papacy, or theocracy, as the West knows it.
208 However, in the system that Western men express as democracy today, the public or the people hold the position
209 of al-Hakimiyya. As for our democratic system, which we express by the caliphate, the public in it is only the
210 bearers of the caliphate, not al-Hakimiyya itself. Just as the government is formed in their republic to manage
211 the affairs of the country and it changes according to public opinion, so our democracy Volume XXII Issue VII
212 Version I 14 () demand that the government is not formed and does not change except by public opinion. But
213 the difference between us and them is that they think their democracy is absolutely free, and we believe the
214 democratic caliphate is bound by the law of God. (28) According to Mawdudi, if the state is a caliphate from
215 God Almighty and its legal sovereignty is recognized, then its validity must be limited within the limits that
216 God Almighty has set for it. Therefore, it is not permissible for the state to go beyond these limits in any case.
217 Likewise, the state's obedience is conditional on its obedience to God and His Messenger, and the state is not
218 allowed to demand people to obey it if it is ceased from obedience to God and the Messenger. (29) For Islamists,
219 the Islamic State now has become a call for the establishment of a global state that seeks to rule the world
220 through Al-Dawah and jihad. However, this state, which the Islamists aim to establish, represents nothing but
221 a reaction to the attack of Western civilization. (30) Thus, we can see that the Islamists promote the existence
222 of a separate, independent, and universal Islamic ideology attributed directly to God.

223 9 a) The shock of modernity for Sayyid Qutb

224 Sayyid ??utb (d. 1966) had traveled in the thirties of the twentieth century to America on a training mission,
225 not a study, and he took a negative attitude, rejecting all aspects of American life. He showed his respect for the
226 material and scientific achievements of the West, but he saw that this civilization had failed because it destroyed
227 everything that humanity had done in formulating spiritual ideals and human beliefs, it did not pay attention
228 to the human aspect of man. Rather, it was based on matter alone and neglected the affairs of the soul. Thus,
229 Qutb demanded that the Egyptians be proud of their traditions and heritage and not run after the rickety West.

230 (31) By 1959, Sayyid Qutb had crystallized a new strategy based on religion, he argued that the Islamic situation
231 today is facing a situation similar to the situation that human societies were in when Islam came for the first
232 time in terms of Jahiliya (ignorance) of the Islamic faith, and what is required, then, is to re-educate the Muslim
233 Brotherhood on the basis of this new idea. (32)

234 Qutb stated in his book in the shadows of the Qur'an that Jahiliya is not a past period of history, but Jahiliya
235 is every method in which human beings' slavery to humans is represented. This characteristic is represented
236 today in all curricula of the earth without exception. In all the methods espoused by humanity today, humans
237 take from people like them the concepts, principles, values, and laws, and this is Jahiliya with all its components.

238 (33) Therefore, Qutib said that the crossroads between Islam and the rest of the curriculum is that people in
239 the Islamic system of life worship one God alone, and they receive concepts, values, regulations, and laws from
240 him, while in all systems, they worship different gods and lords instead of the one God. They receive concepts,
241 values, regulations, and laws from human beings like themselves, and by doing that, they make them lords and
242 grant them the right of divinity while they are human beings like them, slaves like them. (34) Qutb said that
243 we call these systems in which people worship people "Jahiliya systems". No matter how numerous its forms,
244 environments, and times, it is based on the same foundation that this religion came to destroy and to liberate
245 human beings from, to establish on earth one divinity for people and to free them from the worship of servants to
246 the worship of God alone. The Islamic approach that emanates from this religion is not a historical system for a
247 period of history, nor is it a local system for a group of people in a certain generation, or a certain environment.
248 Rather, it is the fixed approach that God has accepted for the renewed life of humankind, so that this life may
249 revolve around the axis that God has accepted. (35) Moreover, there is no obedience in this approach to a human
250 being unless he is an implementer of God's law, entrusted on behalf of the group to carry out this task, and
251 he cannot legislate by himself because legislation is a matter of divinity alone. (36) Consequently, Sayyid Qutb
252 believed that people either live according to God's method completely and be Muslims, or they live by any other
253 method of the human condition and be in Jahiliya that this religion does not know. He stated that when people
254 are converted to Islam and when the Islamic method becomes a reality in their lives, they move from a low,
255 misguided stage to another sublime and great stage, and they do not realize this shift until they become true
256 Muslims, and establish their whole life on the Islamic path. All humanity is in a blind Jahiliya unless it is guided
257 to this approach. (37)

258 We can note that the Qutbism belief does not place itself in the face of Christianity, Buddhism, or the
259 Brahmins, but rather, in the face of political and economic systems, capitalism, and communism. He argued
260 that Western civilization is no longer fit for human leadership because Western civilization was first based on
261 the deification of the mind in the Age of Enlightenment, then the deification of matter, then the humanity of
262 man was overthrown by Darwin, and turned into a sexual being according to Freud, and his history was traced
263 back to the economy by Marx. (38) Qutb links these ideas with the manifestations of alienation in contemporary
264 European society.

265 Therefore, we can realize that Islamists expounded Islamic ideology based on the supremacy of sharia and
266 the sovereignty of God against secularism and democracy. Mawdudi and Sayyid Qutb developed their respective
267 theologies of the sovereignty (al-Hakimiyya) of God and supremacy of sharia to counter the idea of the sovereignty
268 of the people and the nationstate. (39) Now, we can notice that the problem of this current that rejects modernity
269 in whole and in detail and then isolates it completely from Islam remains the problem of making the cognitive
270 separation from the world a kind of practicing worship and rituals and ruling by the Quran in which modernity
271 is not mentioned, and therefore modernity becomes a sign of infidelity and atheism. At the same time, another
272 current is trying to present an approach or reconciliation between the origin of religion and its openness to the
273 new (modernity) and presents its justifications for finding ways to reconcile. Thus, this current tries to mitigate
274 the total rejection of modernity, and we have to read the views presented to realize what kind of struggle is still
275 being practiced in the intellectual arena.

276 10 b) How do we modernize heritage?

277 Should we try to integrate and reconcile with Western modernity? Can modernity be accommodated within our
278 Arab-Islamic model?

279 This team believes that Islam is not opposed to modernity, but the exegetical reading of the Qur'an is an
280 obstacle to progress. Therefore, they argue that the clash is between the current civilization that we benefit from
281 and our heritage.

282 Muhammad Arkoun an Algerian scholar (1928-2010) said that Islam in itself is not closed in the face of
283 secularization, and in order for Muslims to reach the doors of secularization, they must get rid of the constraints
284 and psychological, linguistic, and ideological restrictions that pressure them and burden them. They must restore
285 the link with the historical reality of Islamic thought in the first four Hijri centuries. (40) Arkoun refers to a
286 movement of intellectuals known as the Mu'tazila, which existed between the second and third centuries AH; this
287 group posed the problem of the creation of the Qur'an. He stated that their mere recognition that the Qur'an
288 is a creature represents a unique attitude towards the phenomenon of revelation, that it represents a position of
289 modernity in the second century AH or the eighth century AD. In addition, this innovative theological position
290 taken by the Mu'tazila would have opened a new field of knowledge capable of generating critical rationality
291 similar to the rationality witnessed in the European West starting from the thirteenth century, had it not

10 B) HOW DO WE MODERNIZE HERITAGE?

292 been for the opposition of orthodoxy in the fifth century AH, especially at the hands of Al-Qadir Caliph. (41)
293 Accordingly, Arkoun believes that Arabs and Muslims, in general, suffer from a break from their creative heritage
294 in the classical era, and European modernity more than two centuries ago, which makes the situation of Muslims
295 difficult.

296 He suggested the importance of adopting the intellectual position in order to study Islam within the context of
297 modernity. He said that we have to analyze heritage entirely critically, not to belittle its value and importance,
298 but rather in order to dismantle it and explain the reason for its emergence and formation according to the way in
299 which it was raised and formed, and why it played its role as it did in societies in which the Islamic phenomenon
300 dominated. (42) Accordingly, Arkoun called for critical reviews of heritage, and believed that the first stage that
301 should be accomplished is to re-read the exegetic reading of the Qur'an today, or rather define the conditions
302 for the validity of such a re-reading today. (43)

303 He called for putting what was inherited in the interpretation of the Qur'an into question, in order to realize
304 what the Qur'anic discourse really says. He said that my reading of Islam or my interpretation of it will not be
305 a dogmatic reading that deletes everything else, as this traditional reading is the one that was imposed by force
306 by the heritage, and focused on one space and obscured another space. On the contrary, we want to launch a
307 dialectical reading of the historical social space. (44) Therefore, Arkoun dismantles the traditional view that has
308 been established for hundreds of years, to replace it with a new theory based on the latest findings in the human
309 sciences of rationality, methodology, and deep understanding.

310 Abdul Majeed Al-Sharafi, a Tunisian thinker, believed that benefiting from modern curricula has become, in
311 the current circumstance, an urgent necessity, and it is not a mental luxury, as some imagine.

312 Al-Sharafi says that the system established by successive generations of Muslims was valid for traditional
313 societies and has its counterparts in other ancient non-Islamic societies. Its borders have now become apparent
314 and they are unsuitable for the conditions developed in the West, first, and then in the rest of the world.
315 Therefore, it is necessary to search boldly for a radical alternative to it that guarantees the dual fulfillment of
316 the principles of religion, not its literal historical interpretations, and the values of modernity. (45) Therefore,
317 he said that instead of sticking to the literalism of the texts, we should search for their deep meanings in order
318 to preserve their spirit and the goals they aim at. If most of the texts in our heritage had a jurisprudential
319 approach, which is the approach that organized life in society, while life in our time is organized based on a
320 situation that is subject to development, modification, and improvement, we no longer need the organizations of
321 the predecessors because they were made for a time other than ours and circumstances other than ours. Then, at
322 the end of the Volume XXII Issue VII Version I 16 () analysis, they are human jurisprudence (ijtihaad), even if
323 holiness has been added to them when they have become old. In addition, nothing prevents us from turning away
324 from its details and its subsidiary provisions, and from practicing jurisprudence appropriate to our conditions,
325 with which we preserve the necessary social cohesion and at the same time preserve the freedom of individuals
326 that cannot be compromised by any pretext. Thus, we bear our full responsibility and be worthy of the trust
327 that was presented to the heavens and the earth, so they were apprehensive about it, and man carried it. (46)
328 Accordingly, Al-Sharafi believes that heritage is a commodity belonging to the past and must remain in the past.

329 While Muhammad Abed Al-Jabri a Moroccan philosopher (1935-2010) believes that modernity does not mean
330 a rejection of heritage or a break with the past as much as it means rising in the way of dealing with heritage to
331 the level of what we call contemporary, in the sense of keeping pace with progress at the global level. He said that
332 when the prevailing culture is a heritage culture, the discourse of modernity in it must turn first and foremost to
333 heritage, with the aim of re-reading it and presenting a modern vision of it. Thus, the trend of modernity with its
334 discourse, methodology, and visions toward heritage, is, in this case, a trend to the wider sector of intellectuals,
335 even to the general public, and thus achieves its mission. The path of modernity for us must start from the critical
336 regularity in the Arab culture itself, to stimulate change in it from within, and therefore modernity means in this
337 regard the modernity of the approach and the vision. The goal is to liberate our perception of heritage from the
338 ideological and emotional lining that gives it a general and absolute character in our consciousness and strips it of
339 its relativist and historical character. (47) Thus, he says either we deal with our reality with Western concepts as
340 they are and drop them as readymade templates, and this is now rejected, or we deal with it only with heritage
341 concepts and this is repetition, or we create another world of concepts and this is what we have not reached until
342 now. Therefore, we must keep benefiting from the achievements of contemporary thought and trying to adapt
343 and control it instead of falling under its control. (48)

344 Fadl El-Rahman a Pakistani scholar called for rediscovering the historical, methodological, and contextual
345 message of the Qur'an so that contemporary Islam could respond to modernity with a vibrant and dynamic faith.
346 He considered that although the development of contextual Quranic jurisprudence for the reconstruction of Islam
347 involves risks, this task must be accomplished because the future of Islam in dealing with modernity depends on
348 it. He said it is necessary to understand the meaning of a particular saying by studying its historical situation.
349 Certainly, before reaching the study of certain texts in the light of certain situations, it will be necessary to
350 develop studies that cover the comprehensive situation of society, religion, customs, and institutions, that is, to
351 the whole of life as it was in the Arabian Peninsula on the eve of Islam, especially in and around Mecca, including
352 the study of the Persian/Byzantine wars. (49) Moreover, He indicated that the historical interpretations, though
353 they will help us greatly, should be judged by the understanding we have gained from studying the Qur'an itself.
354 (50) Fadl al-Rahman believes that Muslims have become to a large extent captives of their historical creatures,

355 whether they are laws or institutions. Thus, he believes that in order to set the human race on the right path,
356 we must transcend the greater part of historical Islam and rediscover the true Islam that is always present and
357 tangible in the Qur'an. It is the challenge that Muslims must face for the benefit of the entire human race.
358 (51) Mustafa Akyol a Turkish writer says that the term Islamic enlightenment does not mean a comprehensive
359 adoption of the Western enlightenment, which has its dark sides such as Eurocentrism, racism, the burden of the
360 white man, or the illiberal secularism that has developed in France in particular. Rather, I am talking about
361 finding the enlightenment values, which are reason, freedom, and tolerance in the Islamic traditions themselves.
362 Fortunately, those values do exist in Islamic traditions, but they are often just unsown seeds, forgotten tracks,
363 or even muffled voices. The great paradox of history is that these muffled voices were more influential in another
364 civilization, the Western world. (52) Thus, Akyol believes that the values of modernity already exist in Islam
365 and that they only need to be rediscovered.

366 The Moroccan thinker Taha Abd Rahman criticized the various philosophical visions that raised the issue
367 of modernity in contemporary Arab thought, and at the same time, unlike religious scholars, he was not satisfied
368 with demolishing and undermining the views calling for modernity, but rather presented the alternative to it,
369 which he called Islamic modernity.

370 He saw the necessity of establishing local modernity which is Islamic modernity as an alternative to European
371 modernity. He said that we must search for modernity as values, not for modernity as reality. The reality of
372 modernity exists and we do not deny it, we relate to it, imitate it, copy it, and so on. But it is not the imitation
373 of this reality that will lead us to the desired modernity, as we must search for those values that reality is a
374 realization of. Moreover, in order to deal with Western modernity, we have to start from what we can share with
375 its people, and the first common thing between us and them is the possibility of creativity, as they have proven
376 that modernity is creativity, so we should be creative like them. We have to get our creativity back from our
377 ancestors, as they did from the Greeks and the Athenians, to be modern. (53) However, Taha Abd al-Rahman's
378 call to establish an Islamic modernity makes us ask a question: Do you want to be part of the world or do you
379 want to be a world on your own?

380 At the end of the discussion on how to reconcile Islam and modernity, it may seem that many of the advocates
381 of modernity have called for its reception as it has existed in Europe, but most of them criticize its transmission
382 and application completely in our Arab Islamic society. They talk about special modernity and reject the
383 universality of European modernity. They emphasized the need to take into account the Western historical
384 context of modernity and to distinguish it from the Arab context in order to avoid the local rejection of what is
385 external. In general, they suggest new paths other than the ancient understanding mechanisms to reconstruct
386 religious thinking.

387 11 c) Are we ready to accept modernity?

388 I would like to point out that just as opinions differed about the relationship of Islam with modernity, so did
389 predictions about the extent of Arab readiness to accept modernity.

390 The Algerian thinker Malik Bennabi indicated that Civilization is not the accumulation of products, but rather
391 the thought, ideals, and values that must be produced. Our mistakes mustn't stop us from marching toward
392 the original civilization. (54) Bennabi said that the renaissance of the Islamic world is not in the separation of
393 values, but in the combination of science and conscience, between nature and metaphysics so that it can build
394 its world according to the requirements of its goals. In addition, we can notice that the Islamic world is on its
395 way to modernizing itself thanks to the modern values that it has acquired. This mixing between spirit and
396 matter that is now slowly taking place will undoubtedly be accelerated. (55) Mohammed Arkoun says that
397 today, Muslims are content with saying that the Qur'an exists and it contains everything and tells us everything,
398 and by citing and reciting the verses of the Qur'an they imagine that they have solved all problems. Therefore,
399 we are immersed in a complete ideological environment and there is no serious or sound thinking in such an
400 atmosphere that dominates the Islamic world, and therefore secularization seems completely impossible in such
401 an atmosphere. (56) The writer Nabil Odeh says that in the East, we are still living in our past. All our shouting
402 about our heritage and civilization is a disguise of the truth and deception of the soul. We are still stuck in the
403 inherited correctness, and the picture seems dark, but the picture was no less dark in ancient Europe before the
404 beginning of the Enlightenment. (57) Finally, for answering this question, we can say that modernity is not a
405 field of action that we can accept or reject; it is a process of participation in one world that discusses a general
406 problem.

407 We stand outside the boundaries of modernity and think twice: do we accept or reject? As usual, those
408 standing outside are only spectators, without taking part in expressing an opinion on the problems that are
409 being raised. The question is whether we are ready to participate first, regardless of the different points of view.

410 IV.

411 12 Conclusion

412 Muslim thinkers have sought to prove the negation of the relationship between civilizational backwardness and the
413 Islamic faith, presenting evidence from history that indicates civilizational progress with the Islamic faith, as was

12 CONCLUSION

414 the case in the Abbasid civilization. Where the Christians, Jews, and Sabians contributed to this civilizational
415 renaissance, and great scholars, writers, and philosophers emerged from them.

416 Due to the absence of knowledge and new thought, it was believed that the Islamic mind is unable to open up
417 to modernity, and even Muslims thought that modernity and the sciences it produced were the product of the
418 West and suitable for them only, and considered it an alien thought.

419 Moreover, religious thinkers believed and argued that everything that the West brings is haram (forbidden),
420 and therefore they completely rejected modernity accusing it of Al-jahiliyya. However, beginning in the seventies
421 of the twentieth century, and to achieve the dream of achieving an Islamic state, Islamists began to engage in
422 political action, justifying their dealing with democracy with the idea of shura in Islam.

423 Finally, the debate between Islam and modernity still exists. There is a call for getting rid of the fear that
424 prevents us from possessing modernity in the sense of engaging in it as a cosmic experience that represents the
425 outcome of the common human experience, not just a European adventure that we must stop at its borders and
426 watch.

427 Volume XXII Issue VII Version I 18 () ¹

¹Islam and Modernity: A Relationship Predicament or a Dilemma of Absence?

428 [Ibid] , Ibid . p. 37.

429 [Ibid] , Ibid . 24 p. 25.

430 [Ibid] , Ibid . 102 p. 204.

431 [Ibid] , Ibid . p. 10.

432 [Ibid] , Ibid . 42 p. 45. (Ibid p)

433 [Ibid] , Ibid . p. P126.

434 [Ibid] , Ibid . p. 17.

435 [Hassan and Basit ()] , Abdul Hassan , Basit . *Jamal Al-Din Al-Afghani and his Impact on the Islamic World* 1982. p. .

436 [Khatami et al. ()] , Muhammad Khatami , Religion , Heritage , Modernity , Development , Freedom , Nahdet Cairo , Misr . 1999. p. .

437 [Manzur and Al-Arab ()] '2. Noureddine, Muhammad. Modernity and Communication in Contemporary Critical Philosophy'. Ibn Manzur , Lisan Al-Arab . *Part One* 2005. p. 110. (Dar al-Kutub al-Ilmiyya. second edition 1998)

438 [Mawdudi and Al-Ala ()] *A Brief History of the Renewal and Revival of Religion: The Reality of Muslims and the Way to Advance them. Lebanon, House of Modern Thought*, Abu Mawdudi , Al-Ala . 1967. p. 162.

439 [Abidi ()] *Abdullah Al-Aroui's approach to the concept of modernity, mominoun without borders for Studies*, Saeed Abidi . 2017.

440 [Al-Jabri et al.] Mohammed Al-Jabri , Heritage , Beirut . *Center for Arab Unity Studies* 1991, pg. 16 48. *Ibid*, p. 358.

441 [Mawdudi] *Brief History of the Renewal of Religion*, Mawdudi . p. . (loc.cite)

442 [Rahman ()] *Dialogue is the thought horizon. Beirut. The Arab Network for Research and Publishing*, Abdel Rahman , Taha . 2013. p. 106.

443 [Qutb ()] *Fi Zilal al-Qur'an*, Sayyid Qutb . 1992. Dar Al-Shorouk. One p. P577.

444 [Qutb (200)] *Fi Zilal al-Qur'an*, Sayyid Qutb . 200. p. 199.

445 [Berry ()] *Islam and modernity through the writings of the modernist Islamic thinker, Fadl al-Rahman*, Donald Berry . 2013. Beirut. p. 34.

446 [Islam and modernity, key issues and debates. Edited by Muhammad and others ()] *Islam and modernity, key issues and debates. Edited by Muhammad and others*, 2009 p 252. Edinburgh University Press.

447 [Shukri] *Islam and Modernity, Modern Time Magazine*, Muhammad Shukri . p. 40.

448 [Adams] *Islam and Renewal in Egypt*, Charles Adams . p. 291.

449 [Adams ()] *Islam and Renewal in Egypt, translated by Abbas Mahmoud, Cairo, The National Center for Translation*, Charles Adams . 2015. p. 264.

450 [Rahman ()] *Islam and the necessity of modernization. Translation: Ibrahim Al-Aris, Fazal Rahman* . 1993. Beirut, Dar Al-Saqi. p. 16.

451 [Abdo] *Islam between science and civilization*, Muhammad Abdo . p. 133.

452 [Abdo] *Islam between science and civilization, Cairo, Kalimat for translation and publishing*, Muhammad Abdo . p. 114.

453 [Mawdudi and Al-Ala ()] 'Islam in the face of contemporary challenges'. Abu Mawdudi , Al-Ala . *Abu Al-Ala, Mawdudi. Tadwin the Islamic constitution. Beirut. Al-Risala Foundation* Ahmed Al-Hamidi, Dar Al-Qalam (ed.) 1980. 1981. 24 p. 25.

454 [Arkoun] *Issues in Criticism of Religious Reason, How do we understand Islam Today? Translated by Hashem Saleh*, Muhammad Arkoun . Beirut: Dar Al-Tali'a Publishing. p. 212.

455 [Al-Qarni ()] *Modernity in the Balance of Islam: Islamic Perspectives on the Literature of Modernity, Giza, Hajar for Printing and Publishing*, Awad Al-Qarni . 1988. p. 131.

456 [Emara] *Our future between Islamic renewal and Western modernity*, Muhammad Emara . p. .

457 [Emara ()] *Our future between Islamic renewal and Western modernity. Cairo, Al Shorouk International Library*, Muhammad Emara . 2003. p. 11.

458 [Al-Sharafi and Majeed (ed.) ()] *Religion and Questions of Modernity*, Abdul Al-Sharafi , Majeed . Abdul-Jabbar Al-Rifai (ed.) 2015. Baghdad. p. 125. Center Drasat for Philosophy of Religion Studies

459 [Akyol] *Reopening Muslim Minds. Translation: Hossam Shalaby and others. Review: Ahmed Reda. bayt alhikma, Mustafa Akyol* . p. 9.

12 CONCLUSION

480 [Al-Tahtawi ()] *Rifa'a. Takhlees Al-Abriż fi talkhis bariz. muasasat Hindawi for Education and Culture*, Al-Tahtawi . 2011. Cairo. p. 15.

482 [Sabila ()] Muhammad Sabila . *Defense of Reason and Modernity*, (Morocco) 2005. Zaman Publications. p. 22.

483 [Younes] *Sayyid Qutb and Islamic Fundamentalism*, Sherif Younes . p. 204.

484 [Younes ()] *Sayyid Qutb and Islamic Fundamentalism. Cairo, Dar Taiba for Studies and Publishing*, Sherif Younes . 1995. p. 194.

486 [Arkoun] *Secularization and Religion*, Muhammad Arkoun . p. 94.

487 [Arkoun ()] *Secularization and religion. Beirut. Dar Al-Saqi*, Muhammad Arkoun . 1996. p. 59.

488 [Nabi] *The destination of the Islamic world*, Bin Nabi , Malik . p. 169.

489 [Nabi (ed.) ()] *The destination of the Islamic world, problems of civilization*, Bin Nabi , Malik . Abdul-Sabour Shaheen (ed.) 2002. Damascus, Dar Al Fikr Al Contemporary. p. 49.

491 [Qutb ()] *The Future for This Religion*, Sayyid Qutb . 1988. Cairo, Dar Al-Shorouk. p. 9.

492 [Amin] *The Pioneer of Egyptian Thought: Imam Muhammad Abdo. Cairo, the Supreme Council of Culture*, Othman Amin . p. 94.

494 [Nabi ()] *The Renaissance terms. Translated by Abdel Sabour Shaheen*, Bin Nabi , Malik . 1986. Damascus, Dar Al: Fikr Publishing. 92 p. 159.

496 [Mawdudi and Al-Ala (ed.) ()] *To Islam again*, Abu Mawdudi , Al-Ala . Abu Al-Hassan Ali Al-Hasani Al-Nadawi (ed.) 1951. p. 85.