Influences of Contemporary Western Thought on Biography of The Last Prophet Muhammad (PBUH)

Tasadduq Mahmood
PhD Scholar, Islamic Studies Department, Punjab University, Lahore:mahmoodtasadduq1982@gmail.com

Abstract

When Western philosophy started its journey, the direction of energy was completely opposite to theism, but in the beginning, they continued to bathe naturalism with theism, but naturalism continued to prevail over theism. Even the imagination of God and the imagination of everything that is beyond the physical world completely disappeared from them, science became synonymous with naturalism and the faith of the philosophers was founded on that which cannot be measured and weighed. Coins have no reality. The West does not mean a geographical region, but the name of commitment to a coherent system of ideology and ideas is the name of the West. This commitment has made the geographical boundaries of the West meaningless and has also made the non-Western regions in the uniformity of their values and ideas. The basic principles of the West are freedom, equality and development. Based on these three principles, the concept of the West is based on the concept of man, man alone and man standing on his own. Currently, Western thought and civilization refers to the ideas and value systems that started from ancient Greece to modernity and post-modernity and its other sub-schools have appeared in the case. The 20th century began with enormous challenges for mankind, along with the emergence of forces that were setting a new direction for the world by confronting these challenges. The West presented materialism as the last resort of humanity and resorted to various anti-humanist philosophies. Countless manifestations of Western colonialism in the World War.

Keywords: Western Thought, Bioghraphy of Muhammad, influence

What is Western ? Does it refer to a geographical region or is it the name of commitment to a consistent system of ideology and ideas. This commitment has made the geographical boundaries of the West meaningless and non-Western. Regions have also been assimilated into the unity of their values and thoughts and made their own part. The basic principles of the West are freedom, equality and development and it is based on the concept of human being. The inevitable result of isolation and separation is the autonomy of man, which is opposed to slavery. At present, Western thought and civilization refers to those ideas and value systems

that started from ancient Greece to modern times. have emerged in the form of modernism and post-modernism and its other subsidiary schools.

The 20th century began with enormous challenges for mankind, along with the emergence of forces that were setting a new direction for the world by confronting these challenges. The West presented materialism as the last resort of humanity and resorted to various anti-humanist philosophies. In the First World War, countless manifestations of Western colonialism , the rise of communism and the killing of countless people, Hitler [1] and Mussolini [2]. Promotion, the use of atomic bomb against Japan for the first time in the world, in the first half of this century, the scars on the forehead of humanity that have not been seen before became visible. In the first half of this century, the scars on the forehead of humanity became visible which were not seen before. When the political power of the West was defeated and defeated, the countries of Asia and Africa gained freedom, but the mental slavery did not end. There were bloody wars in Korea, the Suez Canal[3] and Vietnam,[4] and humanity was constantly on the brink of destruction.

The Evolutionary Journey of Western Thought

Maulana Syed Maududi writes in his book Tanqihat while shedding light on Western thought.

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Rene Descartes (1596-1650)[6] on the one hand strongly believed in God and believed in the constant existence of spirit with matter, On the other hand, he was the one who started the explanation of the physicist on

[1]As the absolute dictator of Germany and the self-appointed commander of his army, Hitler conquered such vast parts of Europe, Asia and Africa as is unprecedented in history.

[2]The founder of fascism and the prime minister and dictator of Italy .

[3]A city and port in eastern Egypt with the Suez Canal at its southern end.

[4]A country located on the east coast of the Indo-Chinese Peninsula. It was invaded by France at the end of the 19th century.

[5]Maududi, Syed Abul Ali, Revisions,(Islami Publishers, Delhi, 2009) p 11

[6]French philosopher, scientist and mathematician born in Turin, France.

the mechanistic method, which later became materialism. Spinoza Benedict (1632-1677) [7]made no distinction between matter, spirit and God. In the 18th century, John Toland, David Hartley, Feuerbach Ludwing Andreas(1804-1872)[8], Rousseau and other such liberal philosophers were born who took the path of declarative atheism and materialism reached its peak in the 19th century. Focault Micheal(1926-1984)[9] and Comet Auguste[10] (1798-1857) declared the existence of every object to be invalid except for its properties.

The movement of rationalism started in Europe with Copernicus, (1473-1543)[11] Galileo Galilei,(1564-1642)[12] Spinoza, etc. When the reaction against this movement started Locke , George Berkeley(1685-1753)[13] and Hume David(1711-1776) [14]opposed rationalism and the movement of empiricism came out. Immanuel Kant also opposed rationalism to a certain extent and defined the limits of reason, but then Hegel , George (1770-1831) [15]opposed this way of thinking and adapted rationalism as a reaction. There was a reaction against this way of thinking. Nietzsche, Friedrich Wilhelm (1844-1900)[16] and Schopenhauer, Arthur (1788-1860)[17] opposed rationalism. Karl Marx and Darwin adapted rationalism again and science is based on reason.

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[7]Dutch rationalist philosopher and religious thinker who is considered the most modern preacher of all time.

[8]German philosopher who replaced religious psychology with orthodox religion and formed one of the early German materialist philosophies.

[9]French philosopher who sought to demonstrate that truths considered eternal about human nature and society change over time.

[10]Kant lists the great secular saints in the Positivist Calendar.

[11]A Polish jurist and astronomer who became an important and fundamental figure.

[12]Italian physicist and astronomer who, with the help of German astronomer Hans Kepler, created the scientific revolution that culminated in the work of English physicist Isaac Newton.

[13]He presented theories about matter in his books, according to him, matter does not exist.

[14]Scottish historian and philosopher who influenced two schools of thought: skepticism and empiricism. In his view, reality is merely a stream of impressions whose causes are unknown.

[15]German idealist or objectivist philosopher who is one of the most influential philosophers of the nineteenth century.

[16]German philosopher, poet and classical linguist who was one of the most influential and provocative thinkers of the 19th century.

[17] German philosopher who is known for his philosophy.

Even in the 20th century, we see actions and reactions in support of both opposition and adaptation to rationalism. Bradley Francis Herbert (1846-1924)[18] was a rationalist but Bergson (1859-1941)[19] was an anti-rationalist. Bertrand Russell (1872-1970)[20] was a rationalist and Jean-Paul Sartre (1905-1980) [21]was the opposite of rationalism. One does not become extremist by bending to one side, but by being influenced by both intellectual trends, the mood of the nation becomes moderate.[22]

Foundations of Western Development

Scientific progress in the West is owed to three basic movements of renaissance, movement of reformation and movement of enlightenment, and these three movements are basically the basis of the West without religion and the claim of human-centeredness. Achieving certainty is the basic need of human consciousness. Can the consciousness get this certainty simply by the ability of the intellect or depending on the phenomena? Intellect carries with it two constant compulsions: continuous search and not allowing anyone to rule over oneself. Self-seeking does not allow the intellect to confirm certainty and certainty, and because it does not accept the command of any authority over itself, the intellect considers all the things and realities that are beyond its scope of understanding to be impossible. Despite being a prisoner of time and space, it is phenomenal and metaphorical, while the Self-righteousness is beyond all limits and dimensions.

Modern Western concept epistemology

After the renaissance and the reform movement, the modern western concept of epistemology[23] came to the fore, under which the research and discoveries of scientific sciences and then social sciences such

[18]An English philosopher of the absolute objectivist school of thought who based his ideas on Hegel's thought and considered the mind to be more fundamental than the material in the universe.

[19]Nobel laureate French philosopher, a follower of intuition who proposed a theory of evolution based on the spiritual dimension of human life, which had a wide impact on many points of view.

[20]Nobel Prize-winning English rationalist and philosopher known for his work in mathematical logic and social and political campaigns.

[21]The French philosopher, dramatist, novelist and political analyst is the most prominent and influential exponent of existentialism.

[22]Agha Iftikhar Hussain, Dr., A Study of the Causes of the Decline and Decline of Nations, Lahore, Majlis Traqi Adab, 1992, Page. 104

[23]A branch of philosophy that deals with philosophical problems related to theory of knowledge.

as archeology, anthropology, etc., which developed on the same lines of scientific sciences, created innovation in the traditional methods of research. Where archeology took part in the discovery of the ancient knowledge heritage, the interest of western researchers to learn about other civilizations and tourism also showed their work. Where the new researches and discoveries had other effects, the distance between the founders of the civilization and their followers was reduced. As a result, they are closer to them.

While this new research has introduced the Islamic world to many rare scholarly books such as Saheeh Hammam bin Munabba, Musannaf Abd al-Razzaq and Musannaf Ibn Abi Shaiba, etc. By bringing a style of discussion, the style of research that is prevalent in the world today is to look at Islam in the light of non-Islamic sources and it is being accepted. On the contrary, it has become part of a permanent academic discipline in the West. In this non-Islamic scholarly heritage of Seerah, there are both right and opposition debates about Seerah and its related aspects. On the one hand, the teachings of the Holy Prophet There are debates about the rightness of it, there is also an attitude of denial.

In Islamic science, the status of this non-Islamic scientific heritage is not higher than Israel science. In this sense, it is not possible for a Muslim to consider non-Islamic sources as primary instead of secondary and try to understand Islam in the light of this non-Islamic scholarly heritage and accept the results obtained from it. This method of deriving and using it is better.

• Whatever is in conflict with Islamic teachings and various aspects of the Prophet's life should be left out.

• Those who have been confirmed by Islamic literature should be accepted.

The Israeli literature that is neither in favor of Islam nor against it, the right attitude towards it is what the Holy Prophet Muhammad (PBUH) has said about it.

Rasulullah sallallahu alayhi wasallam said,

La tusadiqu o people of the book and la tuqazibuh.[24]

Do not confirm or deny the People of the Book.

Leading Western thinkers

[24]Bukhari, Muhammad Bin Ismail, Sahih Bukhari, Ma Yajuz Min Tafsir al-Tawrah wa Ghirha from the Books of Allah in Arabic and Ghirha, Hadith Number 7542.

Western writers are basically the owners of two types of temperament and mind, this mental product is a reflection of their thoughts. It is an expression of delirium and hostile attitude against Islam. The second type is those writers who, instead of expressing prevailing religious bias when writing on the biography, admit the facts about the Prophet of Islam in a slightly positive way. In this category, they are Western writers. There are also researchers who express moderate and positive views about Islam and the Prophet of Islam in an independent and objective manner. Thus, there is a long list of pioneers and representatives of these two classes, but if we mention specific people, they are These are

Raymond Lull, Montgomery Watt (1909-2006) William Myer (1799-1860), Spengler Oswald (1880-1936)[25], Snooker, Gronje, Joseph Schacht, Huntington, Fukuyama, Thomas Carlyle (1795-1881), [26]Hoffman (1931-2020), Murad Wilfred, Gibb Hamilton Alexander Ross Keen Gibb (1885-1971), Joseph Shelhood, Voltaire, Kremer Alfred von Kremer (1828-1889), Philip Kurri Hattie (1886-1976) Arnold Thomas Walker (1864-1930) Arnold Brown, Henrietta Brown (1829-1901), Ross, Arbury, Clinton Benet, Michael Cook, I Inmund, Jerome Xavier, Joe Dennis, William Carey, Canon Cell, W. Gould Sack, CG Fender, William Smith (1846-1894) William Robertson Smith, Charles Leo Part, James Monroe, EM Vere, Margoliouth (1858-1940) David Samuel Margoliouth, Maxim Rodinson, George Szell (1897 -1970), Edward Henry Palmer (1840-1882), Wheeler, Derrida, Michel Foucault , Jean Bard Lord, Julia Kristeva , Borges, Han Pamuk, () Bernard Louis (1916-2018), Sidney H Griffith (1938), Michael Philip Penn etc.

Maulana Abdul Majid Darya Abadi divides Western researchers into two groups. First, the priests and their open dirty hands, secondly, common writers and masters of the pen. The second group is further divided into two groups, some of them are those who openly call the Prophet of Islam, the Prophet of Islam. There are some who consider themselves to be the epitome of justice, tolerance and impartiality, as if they highlight the brighter aspects of character in comparison to the first group. He has been described as a great reformer and successful thinker of his time, but at the same time, he has expressed such a sad opinion about

[25]German philosopher who, based on his extensive studies in mathematics, science, philosophy, and art, created a philosophical system that offered an explanation of the history of human culture.

[26]Scottish essayist who proved influential in social criticism.

the style of the divine teaching revealed to him, i.e. the style of the Holy Qur'an.

Disparate and disjointed sentences , disjointed from each other , repetition of the same thing over and over , confused speech , complicated and confusing. No European can afford to the read entire Qur'an unless it is a duty. [27]

Apart from that Karen Armstrong, one of the moderate western writers, wrote valuable works about different world religions, especially inspired religions. What is the cover of the story of rise and fall?

Here are two well-known and famous books on the biography of the Prophet, peace and blessings be upon him, by Karen Armstrong.

Muhammad: A Biography of the Prophet

Muhammad: Prophet of Our Time

These biographical books can be presented as the representative writings that indicate the Western thoughts and ideas in the turbulent beginning of this century. Therefore, these biographical books were not only accepted in the eyes of the Western nations but also He was also appreciated in the academic circles of Muslim countries.

In fact, the biography of the Prophet (peace and blessings of Allah be upon him) is not just a biography of a person, but it is a very important, interesting and useful story of the beginning and evolution of a civilization, a country and a nation, and the message of God, each line of which is a reservoir of wisdom. The biographers continued to benefit from this wisdom according to their own needs. Not only the secret of the good of the hereafter lies in it, but also the solution to the depression and insecurity in the world. Because biography writing is not just a process of researching the past, but to speak the commands of Allah in today's chaotic era. And the primary source for achieving universal peace and harmony in the world. Karen Armstrong writes.

The historian and thinkers of the time believed that learning about the prophet's struggles to make the world of God audible in the seventh century would help them to preserve his spirit in their own. From the very start, writing about the Prophet Muhammad was never a wholly antiquarian pursuit. The process continues today. [28]

As an advocate of interfaith dialogue, has felt the responsibility to bring the people of the West closer to the people of Islam, to introduce

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[27]Darya Abadi, Abdul Majid, Sultan Ma Muhammad, Lahore, Makkah Books, Sun, Page . 100

[28]Karen , Armstrong , Muhammad : Prophet of Our Time , Page No : 71

Islam and the Prophet of Islam in a positive and comprehensive way. Karen Armstrong writes.

But I realized that many Western people had no opportunity to revise their impression of Muhammad , So I decided to write a popular accessible account of his life to challenge this entrenched view.[29]

The author has fully defended the Islamic teachings while introducing the economic system of Islam and mentions the critical behavior of the people of the West.

One of the most remarkable aspects of Muhammad was his isolation. He knew about Judaism and Christianity but his knowledge was very limited. Unlike the prophets of Israel , Muhammad was not working towards the difficult monotheistic solution with the support off an established tradition which had its own momentum and insight and could provide ethical guidance that had been hammered out ever centuries.[30]

Unlike her predecessors, Western writers, Karen attributes the religious and social achievements of the Prophet of Islam to his unique status and God-given abilities and acknowledges them in these words.

If we could view Muhammad as we do any other historical figure we would surely consider him to be one of the greatest geniuses the world has known. To create a literary masterpiece, to found a major religion and a new world power are not ordinary achievements. [31]

Karen acknowledges that in contrast to the social hierarchies found in Christianity, Islamic society fostered an attitude of absolute equality and equality in terms of rights and duties. These social values not only had important fruits for the newly born Muslim Ummah of Madinah, but also in the present era, they can be the prophet of brotherhood and love and reconciliation in societies divided by class and economic disparity.[32]

In addition, Thomas Carlyle is also recognized as a fair-minded historian among eastern scholars and biographers. By choosing the Prophet as a hero, he did not put it as a new trend, but also gave it speed and speed. Somewhere he calls him Son of Wilderness Deep-hearted. Somewhere Genuine man, somewhere The brother of us all and somewhere The veritable Son of our Common Mother.

He draws a pleasant picture of the simple life of the Holy Prophet, praises his depth and summarizes the teachings of the Holy Prophet in a

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[29]Karen , Armstrong , Muhammad : A Biography of the Prophet, Page No: 92
[30] ibid , Page No : 53
[31]Karen , Armstrong, Muhammad : A Biography of the Prophet , Page No : 53
[32]ibid , Page No: 229

very simple but touching style. It is true that Carlyle at the beginning of the sermon for the Prophet - inspired, went on to describe his message as Heaven's message, but his rhetoric and eloquence cannot compensate for his elaborately dubious statement about revelation.[33]

Philip K. Hattie has written of his famous book that there is nothing offensive in his interpretations, and that if he can be criticized, it is only that it is uncritical.

Indeed it might be criticized for being uncritical.[34]

In his book Knowledge and Faith, the well-known Western researcher Derrida shows Islam in the concept of duality, using the term "Islam As Brother & Islam As Others" and ridicules the contradiction. According to Derrida, the three Abrahamic religions, Judaism, Christianity and Islam, are not the religions of the book because of the fact that these three are blessed with revelation, but because of their external ceremonies and characteristics, but at the same time, they are, according to the author, on the clear uniqueness of Islam. He also emphasizes and writes mentioning the favor of Islam for the Europeans.

For , We Europeans, a phrase Derrida employs with not completely convincing irony , Islam brings out the worst in us and it is precisely this process that Derrida finds so necessary to our self understanding.[35]

As if Derrida needs Islam, but because of his post-modern ideas and being a supporter of pluralist ideas, Derrida also insists on multiple Islams, which is against the spirit of Islam.

In the same way, the conclusions drawn by Maxim Rodinson from the study of the biography of the Prophet ﷺ are as follows. Regarding the revelation revealed to the Prophet ﷺ, Maxim Rodinson has said that it was a mystical experience or a delusion. Hallucinations, or emanations of his own being. In another place, he writes that the appearance of revelation was a voice, a sensory phenomenon.

In this context the factors affecting India and Indian thought can be well understood as the background of the reform movement in India was the changes taking place in England. New ideas of society emerged. The industrial revolution brought the lower class in competition with the feudal

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[33]Thomas ,Carlyle, On Heroes, Hero - worship, and the Heroic in History, Oxford University Press, London , 1904, Page No : 189

[34]Hattie, Philip Kurri , Islam and the West , The Anvil Series , 1962 , Page No : 61

[35]Ian Almond , The New Orientalists , London , 2007, Page No : 59

lord, this class brought new moral values to support and protect their interests. The most important of these moral values was work, the greatest religion of man. God has been replaced by country and country service, these values gave birth to liberalism. That is why when the situation in India was examined from this point of view, it was admitted that the human mind is the same everywhere. Therefore, if it can be changed in England, it can also be changed in India. Through this process of change, not only the mind should be changed, but the institutions and traditions should also be changed. Indians should be freed from landlords and priests so that people are freed from superstitions which will result in freedom and self-reliance in the individual.[36]

As India was colonized, it was concluded that socio-economic reforms were necessary for the development of India and the British could succeed only when British culture was brought to light in India and adapted to new values Be molded.

Utilitarianism,[37] which emerged in the nineteenth century, also influenced the British administrators and their attitudes in India. Under the influence of utilitarianism, they evaluated the traditions and institutions here on the basis of their utility in modern conditions. Can they contribute to the development of the society? So the British came to the conclusion that to make the Indian society developed it was necessary to rid it of superstitions., should be freed from pastism and scientific thinking should be developed because in the present state Indian civilization is useless.

The third movement that affected the society of England was the religious movement of Evan Jellican, which became popular in the eighteenth and nineteenth centuries as a result of the French Revolution. He presented the religious beliefs in such a way that it affected the lower class people in order to curb the revolutionary ideas among the masses. His main point was that the individual should be useful to society. These changes in England also had an impact in India. William Bentinck (1774-1839), Macaulay Macaulay, Thomas Babington (1800-1859) and Metcalf (1785-1846) were the biggest advocates of social and social reforms in India. They wanted to make society on the Indian model by ignoring the traditions and values of India. For this purpose, it is important to get the support of the middle class of India and give them Reforms should be made. The reforms should not be social and social, but should also enlighten Indians with technological innovations.

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[36]Metcalf, T . : The Ideologies of the Raj , Cambridge 1995, Page No : 29
[37]ibid , Page No : 34

In the early days of the East India Company, the strategy was to avoid interference in the religious affairs of India, rebellion and disorder, so it should be avoided. It was considered necessary and another major benefit was to eliminate the religious difference between the people and the government. The issue of interference in religious matters was the effect of the religious movements that were active in England. After the success of the Methodist and Gellican missionaries in England. Now they wanted to make India the center of their operations and believed that their moral condition could be improved by making India Christian. Charles Grant believed that Christianity was the solution to all the problems of India, that it would remove the evils of Hinduism such as casteism, idolatry, Brahmin supremacy and superstition, and their poverty due to their sins. It will go away.[38]

According to Charles Grant

Christianity does not insist on changing the government, it does not threaten politics from a moral point of view. [39]

The most reliable and famous example of this moral improvement is Sir Syed Ahmad Khan . Syed Ahmad Khan was the owner of a sensitive nature and the unspeakable condition of the Muslims was unbearable for him. He jumped into the field but had an independent nature. According to Hali

They have not been fully educated in any way, ancient or modern. Incomplete education is the nakedness of the material and scientific sciences, the habit of haste and insistence on opinion and the lack of metaphysical consciousness, especially Traveling to England and staying there for seventeen months had put his heart and mind on a new path. His eyes were dazzled by the apparent brilliance of the West, the youth of modern science and industrial development, the superiority of Western civilization and ideas did not give him the opportunity to look at the weak aspects of Europeans. On his return from England, he It is clear from what he said that the love of the people of the West had found a place in his heart. On his return from England, Sir Syed Ahmad Khan openly expressed that

"All the religious and worldly virtues that should be in a human being have been blessed by God Almighty to Europe, especially to England." [40]

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[38]Hutchins, F.G.: The Illusion of Permanence: The British Imperialism in India , Princeton , 1976, Page No : 12-16

[39]ibid , Page No .13-14

In fact, Sir Syed was shouting the slogan of following and imitating nature. Sir Syed Ahmed Khan was so impressed by nature that he did not shy away from calling even Allah the Almighty.

God's religion is our religion, God is neither a Hindu nor an Nickname Muslim, nor an imitation, nor a religion, nor a Christian, nor a Jew, He is a ripe and unripe nature.[41]

Sir Syed Ahmad Khan writes in Al-Khutbat al-Ahmadiyya fi al-Arab and Seerah al-Muhammadiya.

According to the true Islam, each person has the freedom to reflect on the commands of the Holy Quran and follow the guidance found in it. There is a mujtahid.[42]

After the opposition of Taqlid, Sir Syed Ahmad Khan targeted the exegetical efforts of the Salaf commentators. He openly opposed the commentators and commentators and wrote articles in Sir Syed.

Only the Book of Allah i.e. the Quran was safe from all calamities, but the commentators did not show mercy to it either.[43]

Sir Syed writes in more detail about Quranic sciences.

The development of science itself was to settle this matter that the goal of the Holy Quran was higher and better than that and it was not at all expedient that God should present such a delicate problem to camel herders whose knowledge and experience did not support development. He would put people in trouble by explaining what was meant and destroy moral education, which is the real purpose of religion, by putting it into such precise problems.[44]

After the Qur'an, the exemplary actions of the Prophet ﷺ and the sayings and sayings of the Prophet ﷺ are solid and authentic sources, but Sir Syed adopted the practice of denying the hadiths and declared. All scholars of hadith agree that hadiths are narrated in meaning and not in words, so the words hadith are imagined by the last narrator from whom he

[40]Panipati, Sheikh Muhammad Ismail, Travellers, London, Majlis Tarqee adab, Lahore, 1961, page 185

[41]Sir Syed Ahmed, Essays Sir Syed, Lahore, Majlis Tragqi Adab, Volume 15, Page 147

[42]Sir Syed Ahmad, Khutbat al-Ahmadiyya fi al-Arab and Seerah al-Muhammadiya, Lahore, Muslim Printing Works, p. 182

[43]Sir Syed Ahmad, Essays Sir Syed, Lahore, Majlis Tragqi Adab, Volume 7, Page 319

[44]Sir Syed Ahmed, Last Articles (Compiler: Imamuddin Gujarati), Lahore, Co-operative Printing Press, Page No . 48

narrated it. Therefore, arguing with hadiths and narrations of Seer is simply futile and useless for us.

After getting rid of all of them, only the Holy Qur'an remains reliable, but in the Holy Qur'an, heaven and hell, angels and jinn, miracles of the prophets, ascension and miracles in the events of the Messenger of Allah, peace and blessings be upon him, etc. Therefore, numerous metaphysical facts and irrational debates have been described in the Holy Quran itself, which are not confirmed by science, so now Sir Syed denies or interprets these debates as false and presents the theory of divine work and divine speech.

Under the ideas of Divine Work and Divine Word, Sir Syed tried to subordinate the divine revelation to human reason, because the Divine Word is the commands of Allah Almighty through which God communicated His will to man. He removed it through the practical examples or sayings of his Messenger ﷺ, therefore, there cannot be two opinions in the Word of God. . Now it is left to God, he himself is not a rationalist, but man discovers the hidden and hidden factors in the phenomena of the universe by thinking and pondering with his intelligence and knowledge, which is devoid of certainty and full of the possibility of error. , change and change in scientific theories is a witness to this. But Sir Syed Ahmad Khan writes on the contrary.

Now we have two works in front of us, Work of God, i.e. God's work and Word of God, i.e. God's word, i.e. Quran. Or the work of God and the word of God can never be different, if they are different, then the work of God exists which cannot be denied. Therefore, the so-called Word of God must be false. Na'ood Allah Minha, so it is necessary that the two should be united.[45]

That is, if there is a conflict between the Qur'an and science, Sir Syed is not ready to give up science, even if he has to give up the Holy Qur'an. In fact, Syed Sahib agreed to accept Islam as wrong, but he did not agree to call the observation wrong, that is why he explained the existence of jinn and angels, the birth of Jesus without a father, the miracles of the Prophets, peace be upon him, physical ascension, the seven heavens and the earth. Therefore, every such religious fact which is confirmed by imitation and is not observed or is unacceptable to the science of the nineteenth century is not only denied but mocked and mocked, thus

[45]Sir Syed Ahmad, Essays Sir Syed, Lahore, Majlis Tragqi Adab, Vol. 2, P. 206

denying the explosion of the sky on the Day of Judgment. He writes about angels.

When there is no base, you will sit on the ground.[46]

Sir Syed Ahmed Khan knew very little English and was not very familiar with modern western sciences, philosophy and science because these sciences were not part of the curriculum during his student days. But the power of faith in Islam led him to a thorough study of Islamic thought and its history to revive the tradition of rationalism which had reached perfection within a century of the rise of Islam and which Muslims Had been forgotten for seven hundred years. Sir Syed Ahmed Khan tried to prove that religion is based on reason, religion cannot be separated from reason. Religion cannot become such a burden that the intellect cannot bear because it will be against the intention of God.

Conclusion

An important objective before Sir Syed Ahmad Khan was to bring religion closer to philosophy and science and to prove that religion is not against reason. Ancient philosophers and Muslim scientists also tried the same, which was renewed by Sir Syed Ahmad Khan. Sir Syed could not benefit from western philosophy and science but his way of thinking was very modern. This is Sir Syed's theory of nature and spirit of rationalism, which he overruled Sunnah, Fiqh, Hadith, and Tafsir. Dr. Muzaffar Iqbal writes while throwing light on the thought of Sir Syed. In his attempts to re-interpret Islam to accommodate modern Western Science, Ahmed Khan exposed his weakness in both domains of knowledge. He was severely criticized by the ‘ ulama’ for the lack of qualifications to interpret the Quran and Hadith and shallowness of his knowledge of Western Science and its philosophical underpinnings was apparent from his own writings. He had no training in any natural science or in philosophy of science and he had never finished his traditional education.



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[46]Zafar Iqbal, Conflict of Islam and Modernity, Lahore, Idrah Alam wa Danesh, 2014, page 267