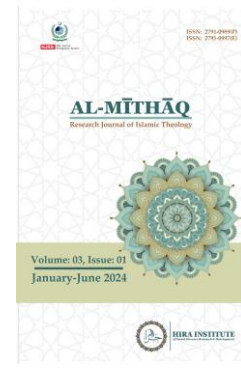Article QR

Intellectual and Cultural Challenges Confronting the Muslim Ummah, Causes and Remedies:
A Research Study in the Context of Muslim Society

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Abstract:

Contemporary Muslim societies encounter myriad challenges, both domestically and internationally, which have entangled them in a web of intellectual dilemmas. At present, the Muslim *Ummah* finds itself grappling with ideological challenges across various sectors, including politics, religion, and social spheres. As the rapidly changing world presents new realities and globalized phenomena, it becomes imperative for Islamic societies to navigate through intellectual pitfalls and steer themselves towards the path of prosperity. Particularly, preparing the youth to confront these challenges is crucial to address the diverse issues prevalent in Islamic societies, especially in Pakistan. By fostering unity amidst differing ideologies, eliminating the scourge of sectarianism, and aligning with the evolving world, the foundational pillars of Islamic societies should be strengthened to withstand the intellectual storms and prevent any harm to the edifice. Muslims of the present era have been grappling with issues for over a century, and their struggle against these issues dates back to the latter half of the nineteenth century. At that time, Muslim leaders commonly believed that the root cause of our problems lay in the political dominance of Western nations. It was thought that if Western political hegemony were to end, then all our problems would also be resolved. This objective was achieved after the Second World War. Subsequently, all Muslim regions were freed from Western political domination. However, the problems of Muslims remained unresolved. They persist to this day, with undiminished intensity. This research article delves into the contemporary intellectual and cultural challenges confronting the Muslim *Ummah*, focusing on their causes, factors, and potential remedies. It provides a brief overview of the prevalent intellectual and cultural issues affecting Muslim societies and discusses the implications of these challenges, particularly in the context of Muslim society. The article aims to elucidate the nature of the intellectual challenges encountered by contemporary Muslim societies and explores strategies for addressing them effectively.

Keywords: *Intellectual Challenges, Culture, Pakistani Society, Contemporary, Muslim Ummah.*

Introduction

Modern Muslim societies have encountered numerous challenges over the past century, largely due to the influence of Western civilization. These challenges span political,

economic, social, and cultural spheres. To regain prestige, Muslims can extend invitations to non-Muslims to embrace Islam, recognizing knowledge as a potent tool to overcome competing civilizations. Collaboration among scholars of religion and politics is vital, with a shared goal of countering Orientalist propaganda aimed at destabilizing Muslim countries. Muslims must prioritize unity, akin to a harmonious family, and reject sectarian divisions within the religion, as emphasized in the Quran and teachings of the Prophet Muhammad ﷺ.Despite geographic proximity, many Muslim nations lack physical unity, highlighting the importance of collective adherence to Islamic principles and the Prophet's guidance to resolve societal challenges effectively.

Causes of Intellectual Problems Faced by Muslim Societies

Muslim societies are currently facing intellectual challenges both internally and externally, and at present, the Muslim *Ummah* finds itself ensnared in a whirlpool of intellectual challenges affecting various aspects of life, including politics, religion, society, and other spheres. The rapid changes in the world, events, ground realities, and globalization have exposed Muslim societies to intellectual turbulences. It is imperative to navigate Muslim societies away from intellectual storms and towards the path of safety, especially by preparing the younger generation to face these challenges head-on. It is essential to foster harmony among diverse factions, eradicate sectarianism, and fortify the foundations of Islamic society in light of the evolving world, so that the structure of society remains resilient against intellectual tempests.

Muslims have been grappling with issues for more than a century, and their struggle intensified from the latter half of the 19th century. Muslim leaders believed that the root cause of their issues was the political dominance of Western nations. They hoped that once Western political dominance ended, their problems would also cease. This belief was fulfilled after the Second World War. However, despite the end of Western political dominance, Muslim issues persisted and remain unresolved to this day.

The fundamental reason behind the intellectual challenges faced by Muslim societies is not merely political but stems from the triumph of modern industrial civilization in the West. Despite the demise of Western political dominance, the conquest of modern industrial civilization continued unabated, granting Western nations unparalleled industrial strength. Consequently, Muslim intellectuals assert that their primary deficiency lies in industrial backwardness. They argue that they must develop industrial prowess like other nations; otherwise, their fortunes will not change. However, industrial advancement alone is not the solution to their problems because time does not stand still; it continues to progress.

Today, Muslims face various challenges in political, economic, industrial, cultural, and intellectual domains. These challenges are not unprecedented; similar circumstances have confronted the Muslim *Ummah* throughout history. Therefore, it is essential to examine how the *Ummah* coped with such challenges in the past and how they countered them. The answer lies in history's illumination, which reveals that success was achieved through the propagation of Islam's persuasive power. In the midst of the 13th-century A.D., the Mongols inflicted unprecedented damage upon the Islamic world. Although the Mongol barbarity and bloodshed appeared invincible, Islamic persuasive power eventually subdued the Mongol nation. ʿAllāma Iqbāl has alluded to this fact:

> If Iran is erased, the intoxication of wine won't vanish,The Kʿaba won't be
> turned into an idol-house by the Tatar's victory, but from the tales of the
> proud Tatars, they became custodians of the Kʿaba. [1]

The present era is characterized by extraordinary transformations, giving rise to new challenges that were not present in ancient times. It is imperative for the Muslim *Ummah* to address these challenges with comprehensive efforts, as otherwise, they cannot secure their place in the contemporary world nor fulfill their role effectively. This is not a trivial

matter but rather a crucial one. Understanding it deeply requires a broad perspective. It is necessary to discover positive opportunities so that better religious possibilities can be illuminated. The reality is that the difficulties Muslims face today are undoubtedly artificial. This is the stage where the journey of Muslim progress has stalled. Muslims today feel as if their path is blocked from all sides. However, in this world, no one's path is ever completely blocked. Sometimes, due to their own foolishness, people close their own path. The progress of nations lies in knowledge and skill; success is illuminated by the lamp of education, and the secret of nations' success lies in the knowledge and practice of Quranic teachings, which are divine guidance:

يَرْفَعِ اللَّهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۔²

Allah will raise the ranks of those who have been given knowledge. Allah is aware of what you do.

Weaknesses of the Muslim *Ummah*

The Muslim *Ummah* is presently grappling with numerous weaknesses, leading to significant intellectual and cultural challenges on a global scale. Below, we delve into the intellectual and cultural weaknesses plaguing the Muslim *Ummah*. If we assess the weaknesses of the *Ummah*, they can be summarized under seven points:

1. Regional, Racial, and Linguistic Divisions

The first weakness is the perception among some groups within the Muslim *Ummah* that their identity is based on racial, regional, and linguistic characteristics. They take pride in identifying themselves as Bengalis, Afghans, Iraqis, Egyptians, Syrians, Indonesians, etc. They often prioritize their regional language over their national language, and in some cases, they even downgrade Urdu, which holds a significant place in Islamic traditions, in favour of a language spoken by a limited group of individuals. This divisive mind-set, inherited from colonial powers and other ideologies, has permeated the Muslim *Ummah*, making it vulnerable to further fragmentation and sectarianism exploited by enemies. Despite being trapped in this web, the Muslim *Ummah* remains oblivious to its confinement. Whether in Iraq, Iran, Turkey, Pakistan, or Afghanistan, the practice of dividing one sect against another and one linguistic group against another continues, with many local individuals also contributing to this divisive act.

2. Dependence on Exploitative Economic Powers

The second weakness of the Muslim *Ummah* is its dependence on exploitative economic powers. These are the same economic powers that have inflicted harm on various segments of the Muslim *Ummah* through loans, making them economically enslaved. The Muslim *Ummah* perceives dependence and reliance on these powers as a means of salvation for itself. Such reliance on exploitative powers is a clear sign of foolishness, short-sightedness, and ignorance on the part of the Muslim *Ummah*, expecting goodness from others after entrusting them with their interests.

3. Reliance on Enemy for Military Power

The third weakness of the Muslim *Ummah* is its reliance on enemies for military assistance. Despite the extraordinary cost of modern technology, as long as the Muslim *Ummah* does not trust its own resources in the military field, it will remain subject to colonial powers. Today, published figures about Muslim countries show that if forced to fight, they lack sufficient weaponry for more than ten days. Military equipment is mostly obtained from Western countries, and without obtaining these, modern war machines cannot function. Despite having military and nuclear power,

such dependence on others weakens the military strength and atomic power of the Muslim *Ummah*.

4. Mental Slavery of the Ruling Class

The fourth and one of the most important weaknesses of the Muslim *Ummah* is the mental, intellectual, and spiritual slavery of the ruling elite. The ruling classes not only have blind faith in the intellectual superiority and dominance of Western powers and Western thought but also, in their minds, anyone who disagrees with their ideology is not a resident of this world and should not be allowed to stay in this world. Their slavery is not limited to mere thought and system but they also confirm their belief in Western religion and spirituality through their actions. Consequently, on specific days, they celebrate some festivals and believe that Islam is free. They also believe that the jurisdiction of Islam is limited to the mosque. They even desire to secularize madrasahs associated with mosques so that troublesome individuals can also be expelled from there. In this way, they want to create a non-governmental education system that does not produce individuals with moral strength, dignity, self-respect, and faith through either secular or religious education.

5. Dominance of Self-serving Political Elites

The fifth weakness of the Muslim *Ummah* is the undue domination of incompetent and self-serving political elites over it. The fundamental characteristic of the Islamic political system is the selection of trustworthy, knowledgeable, and pious individuals through public elections based on freedom of choice. Unfortunately, it must be said that in any one country of the Muslim *Ummah*, leadership is not in the hands of individuals who adhere to Islamic principles wholeheartedly. A significant reason for this weakness is the ignorance, illiteracy, naivety, indifference, selfishness, and the willingness of the masses to grant power by voting for incompetent individuals or by participating in this process through other means. Certainly, the use of wealth and deception for votes is a sinful means, and those seeking power are committing this crime, but the people are not without blame either. Therefore, those who have come to power through this forbidden means, whether through bribery, equal participation in fraud, or misuse of voting power due to temporary interests and affiliations, and as a result, have subjected themselves to poverty, humiliation, and subjugation, while major culprits are indeed political cunning, it cannot be denied that a significant portion of them are not involved in this crime.

6. Educational Decline

The sixth weakness of the *Ummah* is its educational decline. When a survey is conducted of the countries of the world, the Muslim *Ummah* appears to lag far behind in the field of education. While government statistics highlight this fact, the reality is that not only in higher education but also in basic education, the Muslim *Ummah* trails behind all other nations. This weakness needs to be addressed immediately, and the solution is quite simple. If 7 or 8 percent of the total national income is allocated to education and used efficiently, the Muslim *Ummah* can lead in the field of education worldwide within ten years. Another contributor to this educational backwardness is the lack of a uniform educational system. Currently, several parallel educational systems are operating in the Muslim world. Even in Pakistan, at least three educational systems are prevalent in every street. On one hand, there is the government education system, which is inadequate, incomplete, and lacking in the ability to fulfill the educational needs of the country and the

nation. On the other hand, there is the traditional religious education system, which prepares menial workers for the poor class and creates manpower for the traditional religious services of society but is ineffective and unsuccessful in meeting the national and societal needs and providing new leadership to the *Ummah*. A third calamity is the private educational system, under which external educational institutions are producing a new generation whose thoughts and actions do not reflect the emotions and aspirations of the *Ummah* and as a result, control of society's leadership and various sectors of life is slipping into the hands of those who are strangers to Islamic civilization. In this entire system, the Islamic personality and Islamic civilization are absent. This is a weakness that cannot be overcome without eliminating it and implementing the correct Islamic system.

7. Institutional Decay

The seventh weakness of the Muslim *Ummah* is its institutional decay. Our institutions, which have been sustaining the existence of the Muslim *Ummah* and facilitating its progress for fifteen hundred years, we have dismantled one by one after weakening them consecutively. Although the focus has been on the law, justice, and the state primarily, the situation does not stop there. The condition of other societal institutions of socialist society is also deteriorating. Whether it is the institution of endowments (Awqāf) or the institution of education, which used to contribute to public welfare and development alongside the state's responsibilities, or a family institution, we have not spared any in providing protection. Today, the way families are being disintegrated and the manner in which, under the guise of women's rights, Western ideologies are being adopted instead of Islamic teachings, is a clear example of the decay of institutions. We have disconnected the institutions of taxation and judiciary from our society and thus, having freed ourselves from ethical constraints, we have fallen prey to aimless wanderings. Whether it is the administration of a mosque or a council, the judiciary, or the institution of Islamic jurisprudence, we are engaged in building a secular society under the guise of a socialist society. Without eliminating this weakness, the process of progress cannot move forward.

Addressing the Intellectual and Cultural Issues of the Muslim *Ummah*

At present, the Muslim *Ummah* is facing numerous intellectual and cultural challenges. After briefly assessing some key challenges confronting Muslim societies, we seek solutions in the light of the *Qur'ān* and *Sunnah:*

1. Unity and Potential in Various Issues

Muslim societies face various internal challenges within Islamic states, stemming from different jurisprudential issues that have been exacerbated by rigid adherence to certain interpretations and sectarianism. While these issues may seem legal or subsidiary in nature, they have led to polarization and groupings within the Muslim community. The solution lies in leaders of all schools of thought recognizing the seriousness of these issues and promoting collaboration over differences. Instead of emphasizing disagreements, efforts should be made to enhance commonalities and jointly strive to clarify the true essence of Islam. Collective efforts should be made to counter the propaganda spread by orientalists and anti-religious forces, leading to shared endeavours at all levels and reducing animosity while fostering affection. Committees comprising moderate scholars should be established to reduce divisions and promote unity, with continuous deliberation to timely resolve emerging issues. In Muslim countries, measures should be enforced to curb internal divisions, corruption, and the spread of sectarianism, while those who seek to harm the interests of the *Ummah* should

be identified and exposed to the entire community for transparency and accountability. Although the teachings of Prophet Muhammad ﷺ advocate moderation and peaceful coexistence, unfortunately, Muslims today are divided among themselves due to their failure to adhere to these teachings. Various sects and groups among Muslims are at odds with each other, often resorting to behaviour contrary to Islamic principles. Disagreements in matters of opinion are natural, but escalating them to the point of conflict and strife is condemnable. Differences in opinion existed even during the time of the Prophet ﷺ and the rightly guided caliphs, but they were always resolved peacefully, based on reason and wisdom. However, engaging in constant disputes and accusations of heresy or disbelief is far from acceptable. Numerous teachings of Prophet Muhammad ﷺ and the discussions of the righteous scholars have addressed this issue in detail.[3]

Imām Shāfiʿī says that *mujtahids* should not say to each other that you have made a mistake or that you are on the wrong side.[4] Because when one side of the *mujtahids* does not reject, then the one who does not reject is also rejecting. Therefore, it is better for a person to advise others with gentleness and kindness. If they accept, it is better; otherwise, they should not engage in argumentation or slander. *Imām Mālik* said, "Dispute and argumentation in knowledge removes knowledge from the heart of a person." [5] *Muftī Muḥammad Shafīʿ* has said something very commendable regarding this matter:

> The debate and discussion that is currently taking place with regard to matters of *Ijtihād* and differences in jurisprudence have been made the basis of religion. Mutual warfare, dispute, and mutual abuse have ensued as a result. This way of behaving is undoubtedly in complete opposition to the command 'And do not dispute', and is in complete contradiction to the *Sunnah* of the Companions and Successors. In the history of the Muslim community, it has never been heard that those who hold different views based on *Ijtihād* were condemned in this manner.[6]

As is happening nowadays. Today, it is necessary for the heirs of the Prophet ﷺ to create understanding and harmony among themselves by acting upon his teachings.

2. The Necessity of Sectarian Harmony

In today's era, the challenge facing Muslim societies is the specter of sectarianism. The decline, subjugation, and downfall of the Muslim community are caused by their internal divisions, conflicts, sectarianism, and factionalism. Therefore, there is a need for the entire Muslim nation to unite without any ideological or methodological differences, to strive for unity and consensus, and to eliminate all forms of discord, division, and sectarianism. Efforts should be made to achieve unity and harmony among them, as commanded by Allah:

وَاعْتَصِمُواْ بِحَبْلِ اللَّهِ جَمِيعًا وَلاَ تَفَرَّقُوا۔[7]

> And hold firmly to the rope of Allah all together and do not become divided.

The Holy Qur'an has made a special mention of the *Ummah* and their differences before the Muslim *Ummah*.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَّاحِدَةً فَاخْتَلَفُوا[8]

> And those people were one nation, then they fell into disagreement.

The Prophet (ﷺ) has also strictly prohibited disagreement:

وَلَا تَخْتَلِفُوا فَإِنَّ مَنْ كَانَ قَبْلَكُمُ اخْتَلَفُوا فَهَلَكُوا۔[9]

> Do not dispute among yourselves, lest you lose courage and your strength departs.

وَاِنَّ هٰذِهٖ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً وَّاَنَا رَبُّكُمْ فَاتَّقُوْنِ.[10]

> And indeed, this, your religion, is one religion, and I am your Lord, so
> fear Me.

Therefore, turning away from the Book and the *Sunnah*, and the divisions and sectarianism among yourselves, result in the failure and weakness of the *Ummah*, as guided by the Almighty.

وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَه وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِيْحُكُمْ.[11]

> And obey Allah and His Messenger and do not dispute and (thus) lose
> courage and (then) your strength would depart; and be patient. Indeed,
> Allah is with the patient.

It is essential for all individuals of the Muslim community to be united among themselves with mercy and compassion, and to be unified together like the body is with its various parts.

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَالَّذِيْنَ مَعَه اَشِدَّاۗءُ عَلَى الْكُفَّارِ رُحَمَاۗءُ بَيْنَهُمْ.[12]

> Muhammad ﷺ is the Messenger of Allah, and those who are with him
> are firm against the disbelievers, merciful among themselves.

And the prophetic tradition (*Ḥadīth*) states: "The example of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever.[13]

Another saying of the Prophet is:

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا " ثُمَّ شَبَّكَ بَيْنَ أَصَابِعِهِ.[14]

> Believers are like a single structure, each part strengthening the other.
> Then the Prophet Muhammad ﷺ intertwined his fingers (meaning he
> placed the fingers of one hand between the fingers of the other hand,
> illustrating unity).

Colonial powers have planted their agents within the Muslim community, who, under the guise of fostering patriotism and nationalism, identify and exploit susceptible elements within society to carry out their agendas. These internal agents clearly promote and propagate divisive ideologies and schemes. At times, they raise issues of race and ethnicity, at other times, they spread discord through language, and sometimes, they exploit religious sentiments to foment sectarianism. They conglomerate trivial matters to create new factions. Once factions emerge, sectarianism spreads like poison through the veins of the community.

The Islamic world and Pakistan are going through extremely sensitive times. Although every Muslim's heart is filled with the fervour to do something for the revival of Islam, the grim reality is that divisions are deepening within the Islamic world. On the other hand, disbelief aims to eradicate the intellectual identity of every Islamic country. It employs various modern weapons to undermine the ideological foundations of the Islamic world. Sometimes, it pits Muslims against Muslims in the name of nationalism, and at other times, it introduces customs, traditions, and practices under the guise of culture into Islamic society, thereby eroding the foundations of Islamic culture and society. Immorality is being promoted. In Pakistan, some modern women have said, 'My body, my choice,' while a Muslim woman's body is a trust. Its protection is her responsibility. Such vulgar discourse is being propagated in Pakistan.

Unity of the Muslim *Ummah*

If we look at the map of the world, it becomes apparent that most Islamic countries are geographically connected to each other. However, it is extremely regrettable that there is no unity among them in religious and political matters. Today, Muslims all over the world are suffering from the consequences of being distant from Qur'ānic teachings

and from their disagreements and divisions among themselves. Despite having foundational principles such as belief in one God, one Prophet, one *Qur'ān*, one *K'aba*, and one creed to unite the *Ummah*, they are still plagued by various forms of animosity. Some are driven by ethnic tensions, while others by linguistic and regional conflicts. Due to these tensions, the *Ummah* has fragmented into pieces, making it easier for enemies to exploit. In such circumstances, it is imperative for Muslims to seek guidance from the Quran and the Prophetic traditions to foster unity, consensus, and solidarity among themselves. The *Qur'ān* has declared Muslims as brothers, as guided by the verse:

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَ اتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ.[15]

> Indeed, Muslim brothers are brethren. So make peace between your brothers and fear Allah that you may receive mercy."

Similarly, Prophet Muhammad ﷺ said:

الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ[16]

> A Muslim is a brother to another Muslim. He should not wrong him, nor should he hand him over to (his enemy) when he is being wronged, nor should he lie to him, nor should he belittle him."

Another place it is mentioned:

الْمُسْلِمُ أَخُوالْمُسْلِمِ،لَايَخُوْنُهُ وَلَا يَكْذِبُهُ وَلَايَخْذُلُهُ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ عِرْضُهُ وَمَالُهُ وَدَمُهُ .[17]

> A Muslim is a brother to another Muslim. He does not betray him, nor does he lie to him, nor does he forsake him in times of need. The honor, wealth, and blood of a Muslim are sacred to another Muslim.

Today, Islam and the Muslim world are facing unprecedented international threats and challenges, which are advancing towards the Muslim world like a storm and tempest, seeking to encircle and exploit it in every possible way. Therefore, the urgent need for unity in the Muslim world to confront these challenges has never been greater than it is today.

Globalization and the Muslim *Ummah*

It is an undeniable historical and eternal fact that Islam has provided humanity with a complete religion and a permanent system of civilization. It has provided an exemplary and eternal code of life, and it has given rise to a philosophy of life that has organized profound and unchanging patterns of civilization. The ideal effects of Islam have been established in every region and every nation of the world, resulting in the recognition of a universal system of life that guides humanity in every aspect and corner of life. Thus, Islam has entrusted humanity with leadership and guidance in the realms of religion, society, politics, economy, culture, civilization, ethics, and human life.

Islam is a universal religion and eternal way of life, while the Muslim *Ummah* is an undivided nation, without distinction of race, color, or nationality. The Prophet ﷺ put an end to all non-Islamic and inhuman discriminations by declaring every human being, whether Arab or non-Arab, black or white, as the offspring of *Ādam*. He established the entire humanity as a brotherhood and the Muslim *Ummah* as one body, one nation. This colour of equality and fraternity is the manifestation of religious equality and the global unity. The spirit of Islam has bestowed upon humanity a concept of brotherhood, community, and the welfare of humanity, the example of which is insufficiently presented by the entire human history and religions. However, the concept of *Ummah* and nation is solely based on Islamic brotherhood, community, and religious unity. This perspective has highlighted the concept of *Ummah* unity and has established the Prophet's community as a universal nation.

Thus, it can be said that the principle of Islamic globalization was formulated, which

led the entire *Ummah* to strive for unity, and the service and welfare of humanity became its foundation.[18]This is a universal religion, "Islam," and the characteristic of the universal *Ummah*, "Muslim *Ummah*," is that in the present era, at the beginning of the twenty-first century, the principles of dominance and oppression, tyranny and exploitation, colonialism, and economic hegemony, based on the doctrines of the Crusaders and the spokespersons of Zionism in Europe and America, were presented to humanity. They are the "New World Order" and "Globalization.[19]

Global imperialism and Zionism are the two weapons through which they want to enslave the whole world in the name of globalization. This global conspiracy is particularly directed against Islam and the Muslim *Ummah*, and it is a conspiracy against humanity as a whole.[20] The purpose of global imperialism is nothing but economic exploitation on a global scale. It is part of global efforts to spread an economic and cultural hegemony aimed at subjugating humanity. According to the International Encyclopaedia of Business Management, it is a pattern of global outreach and expansion to further economic interests. However, it is important to note that escape from globalization is not feasible for the *Ummah*. Therefore, it becomes a significant responsibility on the shoulders of diligent scholars to make the community aware of the harms caused by globalization and to guide Muslim societies on how to benefit from globalization. Similarly, they should also address and provide solutions for the challenges arising from it.

Summary of Discussion and Results

Contemporary Islamic societies face internal and external challenges, and at present, the Muslim *Ummah* is ensnared in intellectual challenges related to politics, religion, society, and other aspects of life. In the face of rapidly changing world, circumstances, ground realities, and globalization, it is imperative for Islamic societies to navigate them away from intellectual deviations and steer them towards the path of safety. Particularly, preparing the younger generation for these challenges is crucial so that they can address various ideological issues in Islamic societies, especially in Pakistan, by promoting harmony between different sects, eliminating sectarianism, and aligning with the changing world while keeping Islamic foundations intact. It is the responsibility of diligent scholars of the *Ummah* and Islamic scholars to strengthen the foundations of Islamic societies, so that the intellectual storm does not cause harm to this structure. And this responsibility rests on the shoulders of the striving scholars of the *Ummah* because they are the heirs of the prophets, and Islamic history testifies that whenever intellectual evils have attacked nations and societies, it was these very scholars such as *Ibn Taymiyyah*, *Sheikh Sirhindī*, and *Shāh Waliullāh* who emerged and by facing these challenges, made it easier for Islamic societies forever. Even today, these societies look up to scholars, *mujtahids*, jurists, and Islamic scholars to fulfil their responsibilities and do their share of work in purifying societies and making the journey of Islamic unity triumph towards the destination of Islam.

Suggestions and Recommendations

Addressing the intellectual problems faced by Muslim societies requires a comprehensive approach that involves various stakeholders, including religious scholars, educators, policymakers, and community leaders. Here are some suggestions and recommendations to tackle these challenges:

- **Promote Critical Thinking:** Encourage the development of critical thinking skills among the Muslim youth to analyze and evaluate information critically. This can be achieved through educational reforms that prioritize critical thinking and problem-solving skills in curricula.

- **Foster Dialogue and Debate**: Encourage open dialogue and constructive debate within Muslim communities on various intellectual issues. Create platforms for discussion where different perspectives can be shared and debated respectfully.

- **Combat Ignorance and Misinformation:** Counter ignorance and misinformation with education and awareness campaigns. Provide accurate information about Islam and its principles to dispel misconceptions and promote understanding.

- **Empower Women:** Empower women in Muslim societies by promoting their access to education and opportunities for intellectual growth. Gender equality and women's empowerment are essential for the overall development of Muslim communities.

- **Engage with Modernity**: Encourage engagement with modernity while maintaining Islamic principles and values. Muslim societies should adapt to the changing world while preserving their cultural and religious identity.

- **Invest in Education:** Invest in education at all levels, from primary to tertiary, with a focus on quality and relevance. This includes improving school infrastructure, training teachers, and updating curricula to meet the needs of a modern society.

- **Promote Religious Tolerance:** Foster a culture of religious tolerance and pluralism within Muslim societies. Respect for diversity of thought and belief is essential for social cohesion and harmony.

- **Support Research and Scholarship:** Support research and scholarship in Islamic studies and related fields. Encourage scholars to address contemporary issues facing Muslim societies through rigorous academic inquiry.

- **Address Socioeconomic Inequality:** Address socioeconomic inequality and marginalization within Muslim communities, as these factors can contribute to intellectual stagnation and radicalization. Promote social justice and equitable distribution of resources.

- **Encourage Civic Engagement:** Encourage civic engagement and participation in public life among Muslims. Empower individuals to contribute positively to their communities and advocate for change through peaceful means.

By implementing these suggestions and recommendations, Muslim societies can begin to address the intellectual challenges they face and work towards a more prosperous and enlightened future.

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