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The Assessment of Confrontation Modernity Approach in Contemporary Political Interpretations: Emphasizing the Views of Sayyid Qutb and Abu al-A'la Mawdudi

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The process of confrontation and confrontation between the Islamic world and the West has historical roots and has been in various dimensions over the centuries and has emerged and flowed in various forms of intellectual, cultural, political, economic and even military. One of the most important consequences and fruits of modernity was the change in the relations of religion and society, which led to the increasing role and social influence of religion in Muslim social life. At the same time with introduction of modernity in the Islamic world, various approaches to modernity were formed. Confrontation with the West is one of the important approaches toward the new Western civilization that some Islamic scholars and commentators have a negative approach to, in such an assumption that the new Western civilization lacks spirituality and also is in contrast to the Creator of existence. This has made the theory of return to Islam the only solution to Islamic societies' crises, reconstruction and challenges. This study, using descriptive-analytical methods, in exposing the modernity with its foundations and factors of formation in contemporary political interpretations from the perspective of the two scholars of the Islamic world, Sayyid Qutb and Abu al-A'la Mawdudi.

Keywords: *Modernity, Confrontation with Modernity, Political Interpretation, Sayyid Qutb, Abu al-A'la Mawdudi*

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Introduction

The history of confrontation between the Islamic world and the West can be examined in two main periods. The first period was the confrontation between Islam and Christianity that continued until the late 15th century. During this period, Christianity was in a passive position, and Islam was in the superior position because of its dynamism and depth. But in the second period, with the emergence of Renaissance and modernity, the West invasively entered the field and exposed Islamic countries to political, military, economic and cultural onslaught. During this period, modernity weakened the role of religion in society and increased the emphasis on secularist and scientific ideologies. However, new ideologies could not solve the crises of Islamic societies. The weaknesses and inefficiency of these ideologies in the face of social crises have convinced many Muslim scholars to present a new formulation as a model for managing Islamic society and resisting Western modernity discourse. In this context, political Islam and social Islam are considered as two important examples of Islamist discourses that, through the acquisition of political power and the establishment of religious rule, try to build social structures and institutions based on Islamic principles and to exhibit the ability to resist Western modernity and manifestations of Western civilization. Although the discourse of political and social Islam, in contrast to competing paradigms, is the central signification of Islam, in practice, different outputs and approaches have been adopted against Western modernity and invasion. In this respect, confrontation with the West is one of the main approaches toward the new Western civilization. In this approach, the concern of Islamic commentators is to preserve Islamic faith against the invasion of alien culture, which is associated with materialism, atheism, and the elimination of religion from the social arena. For this reason, in the confrontation approach, fatwas on the elimination of modernity and Western civilization are issued, and Muslims are advised to repel it by all means. The purpose of this study is to answer the question "How can we evaluate the contemporary political interpretation of confrontation with modernity?" The question will be answered by examining the theories of two important scholars of the Islamic world, perceiving their reasons for their opposition to modernity and ways to deal with this Western phenomenon and various factors in rejecting Western culture.

Concepts

1. Approach

An approach means to turn, pay attention, accept, and welcome. It also means approaching and dealing with a problem, position, or way of thinking about

them (Anvari 2002: 3765). In *Moein Persian Dictionary* the term approach (*ruykard*) means nearing or when the primary phase of the goal is achieved. The term also means an approach to reach the subject and hypotheses.

2. Modernity

The concept: modernity comes from the Latin word *modernus,* which means the updated and modern sense that was first used by the Romans in the late fifth century. This concept refers to modern Western civilization and its difference from traditions. Some historians believe that there is no confrontation between tradition and modernity and seek to coordinate old values with new conditions. After the Renaissance and the Age of Enlightenment, it influenced the modernity of life, technology, urbanization, prosperity, and the view of man and the world, including rationalism, achievements, material and intellectual advances, and the development of communication and information tools (Gardner 2007: 78; Berman 1994: 14).

3. Political Interpretation

"Political Interpretation" is a combination of the two words—interpretation and politics—each with different definitions. In this regard, interpretation means discovering the intentions of the verses, especially the political purposes that the interpreter must separate from the other purposes such as educational, economic, legal, etc. Others believed that political interpretation is related to concepts such as faith, disbelief, justice, cruelty, and jihad. This kind of interpretation gives the Holy Qur'an a political view and tries to pursue reform and change in the existing social and political situation.

The View of the Confrontation with Modernity

The opposition approach to modernity, especially in the Islamic world, is a threat to Islamic faith and religious principles. This thought sees modernity as a system of thought and culture that contains elements such as atheism, materialism, utilitarianism, and human-centered standpoint that are in absolute conflict with Islamic teachings. In this view, modernity is regarded as a western and perverse phenomenon against revelation principles. which not only confronts with God but also with all religious concepts (Ghanbari 2004: 20).

The most important concern of confrontation is protecting Islamic faith. In fact, opponents of modernity believe that the entry of this culture into Islamic societies can weaken religious beliefs and disrupt divine teachings. They see modernity as the cause of God's removal from all aspects of life, so that God

completely abandons human life and modern man engages himself in other material and worldly matters (Nasr 2001: 168; Cahoone 2002: 94; Berman 1994: 67; Qutb 1997: 139). According to this view, the concept of naturalism and secular views in modernity lead to the monotheistic teachings of Islam and to the creation of new Gods in human life. From the perspective of the opposition, modernity, instead of reinforcing human relationship with its Creator, weakens this relationship and replaces it with human and worldly powers, contrary to Islamic civilization and lifestyle. According to the Holy Qur'an, "God bless you one. There is no god but He, the most beneficent and merciful" (Baqara: 163). What is formed on the unity of God and the religion of Islam is the best alternative against the gods on earth. From the Islamic point of view, the entire universe and all beings are not only under the dominance of the sacred essence, but God has a continuous presence in human life (Qutb 2007: I/322).

Moreover, the negative reactions of confrontation thinkers toward the West and Western civilization also stem from the fact that they consider it an atheist God and corrupt. This view sees the West as a degenerate cultural heritage from ancient Greek and Roman civilization to contemporary secular civilization, which is in conflict with Islamic principles, as a result, many Islamic scholars and thinkers who think within this theory believe that the acceptance of Western culture will cause a cultural crisis and disintegrate Islamic identity in the Islamic world (Qutb, M. 1994: 91). Finally, in the view of confrontation thinkers, Western civilization cannot be liberated from its cultural captivity. They see the West as a civilization in the clutches of materiality, utilitarianism, and nihilism that lacks true and spiritual freedom. In general, they emphasize the necessity of rejecting modernity and Western culture, because it is considered not only as a threat to Islam, but also a threat to human freedom and identity (Qutb, M. 2004: 15).

The Views of Sayyid Qutb and Abu al-A'la Mawdudi on Confrontation with Modernity

Achieving the utopia is one of the oldest human aspirations. In the thoughts of the wise and philosophers, the formation of an ideal society has been put forward as a way of perfection and happiness. This ideal society has historically been displayed in various forms (religious, secular, civilized, and unreligious), sometimes contradicting each other. In contemporary times, the "civilized" society is the cause of many human societies, although the perceptions of it are different due to the difference in intellectual foundations. These differences have a great impact on how this society is realized. Muslim scholars have also presented a variety of views on the "civilized" society, which

refer to the views of the two personalities of the Islamic world, Sayyid Qutb and Abu al-A'la Mawdudi.

1. Sayyid Qutb's View

Sayyid Qutb (1906–1966) is one of the most effective contemporary scholars and a pioneer of the school of thought in favor of returning to the original Islam, which has gone through various intellectual changes from atheism to radical Islamism. As Sayyid's political and religious thoughts are of interest to researchers, his views on civilization have not been considered, but rated as the most important. In this section, the theory of Sayyid Qutb on modernity is evaluated.

1. 1. The Ignorance of Western Civilization

Sayyid Qutb's most important effort is to pursue a hostile approach to Western civilization and culture and to try to revive the early traditions of original Islam. In his thinking, there are two concepts of civilization that are completely opposed to each other. One is the true civilization based on Islamic society grounded in divine religion and sovereignty (Qutb 2007: II/1019–1020). The other is false civilization that is formed in a non-religious path and is based on a secular approach and based on the foundation of "materiality". Non-religious societies that have accepted the rule of the incorrect are the symbol of the ignorant society that inherited their system of life from Greek and Roman ignorance (Qutb 1982: 120). Sayyid Qutb knows the ignorant society is in conflict with Islam according to the noble verse of Al-Maida: 50. He introduces the ruling man over the others as a sign of ignorant society. In fact, Sayyid Qutb regards the ignorant society as an example of humanism in which humanity and divinity are given to man, and that man is worshiped instead of God (Qutb 1982: 457–458). According to this attitude, ignorance is not limited to a specific time and place, but is a situation that may exist in any period and place. Therefore, whenever people leave God at any time and place and turn to atheism other than the religion of God, they are in ignorance at that time and place (Qutb 1982: 457). Sayyid Qutb, in the interpretation of the verse of the noble verse: A'raf: 157, considers Western culture to be inhumane and ignorant. He believes that although Western civilization and culture are materially advanced and amazing, in moral and human dimensions it is catastrophic and has declined to a low and animal cultural level. One example of this animalism is the use of women covered by freedom, not human freedom, and his liberation from slavery (Qutb 2018: 137). In addition to that, in the translation of noble verse, An'am: 44, he sees his observations of American

society. He points out that the people of that society are immersed in prosperity and materiality, but live like cattle and far from humanity and spirituality (Qutb 2007: IV/101).

1. 2. Modernity and Opposition to Religion and Spirituality

Sayyid Qutb believes that Western "modernity", by emphasizing science and technology, leads to the failure of Islam, the discredit of religion, and the elimination of spirituality from the life of Muslims. He believes that this dependence not only brings no prosperity and no prosperity to Islamic society but also leads it to serious crises. From his point of view, the achievements of modernity are not only relaxing, but also promoting material values and ignoring religious and human principles, which are in conflict with divine guidance. Sayyid Qutb emphasizes in the interpretation book *Fi Dhilal Al-Qur'an* that modernity is completely in conflict with religious and spiritual teachings, which are mentioned below:

A. Religious and civilized societies consider human dignity and ethics to be high values (Qutb 2007: II/106–107), while modernity emphasizes materialism and the authenticity of matter and does not pay attention to human and spiritual values (Belk 1985).
B. Sayyid Qutb considers civilized society based on the sovereignty of God and the implementation of divine law in which true freedom is achieved. In a civilised society, according to (Baqarah: 30), Man as the Caliph of God on earth, is the agent of the realization of divine will and the discovery of the secrets of creation (Qutb 2007: II/86–87). But in the school of humanism, human reason replaces the faith in God (Yahya 2006: 50; Rajabi 2001: 87; Ghanbari 2004: 28). According to Hobbes, human desires are overwhelmed by his actions and the role of reason is purely instrumental. Beyond Hobbes, Hume has also attributed ethics to the desires (Arblaster 1998: 206; Cresson 1984: II/530).
C. Sayyid Qutb emphasizes the importance of the family in Islamic society and believes that moral education in the family plays a key role in the civilization of the next generation (Qutb 2007: II/109–111). But Western modernity and lifestyle by promoting anti-religious thoughts, weaken the status of religion in the family and expand it. This leads to the decline of moral values and the collapse of the family (Gardner 2007: 115).

From the sum of what has been said, Sayyid Qutb had specific views on Western civilization and modernity. He believed that Western civilization,

based on secularism and materiality, was ignorant, unlike Islamic civilization based on divine sovereignty and religious principles. He regarded Western civilization as a cruel and inferior society because of the ignorance of human spirituality and ethics. Sayyid Qutb also viewed modernity as a threat to religion and spirituality and described it as a decline in religious and moral credibility in Muslim societies. In his view, modernity not only brings no material prosperity but also causes mental and social crises. In his view, Islamic civilization must be based on Islamic law and moral values instead of modernity.

2. Abu al-A'la Mawdudi's View

Syed Abu al-A'la Mawdudi (1903–1979), a prominent Pakistani Muslim thinker, considers Western civilization to be completely different and contradictory in relation to Islam. He considers Islam a comprehensive, complete and capable religion to run society and believes that Muslims should not follow Western civilization because the theoretical and intellectual foundations of the West are incompatible with Islam and must be criticized. Mawdudi strongly criticized secularism, nationalism, materialism, democracy, and so on, which are the basic components of modernity, which are briefly examined below.

2. 1. Secularism

Mawdudi seeks to introduce a comprehensive Islamic attitude that matches human needs with the criticism of Western civilization and secularism. He believes that Western civilization contradicts Islam theoretically and intellectually, especially in relation to the separation of religion from politics that is crystallized in the form of secularism. According to this attitude, religion must be abandoned from the public sphere and has no role in the administration of social, political and economic affairs. Mawdudi disagrees with this view and believes that such a distinction not only questions the truth of religion, but also loses the meaning of human life. From Mawdudi's point of view, if God does not exist, worship and religious affairs will be meaningless. But if God exists, all human relationships must be adjusted on the basis of divine religious and ethical principles. Mawdudi considers Islam a complete and comprehensive religion that is capable of directing all aspects of human life and Muslims do not need to follow Western civilization (Mawdudi n. d. a: 36–38).

2. 2. Nationalism

Mawdudi criticizes nationalism in the selfishness, which describes itself as independent of divine sovereignty, and considers it a kind of ignorance.

In this view, man is the focus of social and individual affairs instead of God, and this thinking toward the individual and society allows them to determine their responsibilities regardless of divine will. He believes that this approach depends on human interests and restricts ethics and values to human interests, which ultimately removes society from the divine truth and the true meaning of life and ultimately contradicts the divine and spiritual truth (Mawdudi 1954: 10–16).

2. 3. Materialism

Mawdudi criticizes Western civilization in general from a religious and philosophical perspective. He believes that in appearance, Western civilization shows itself as religious and believe in Christianity; but in the interior, he considers it to be contaminated with idolatry, disbelief and atheism. In his view, this civilization in its depth lacks the beauty of rationality and real science and is based on materialism and utilitarianism. In fact, Western civilization offers only a scientific and rational figure, but in fact, its essence lies in secularism and opposition to religion. He emphasizes that the new science, which has grown in the context of this civilization, seeks to know existence regardless of its Creator. These sciences focus solely on material causes and pays no attention to the spiritual and divine dimension of the world (Mawdudi 1997: 12–13; Amarah 1987: 125–144).

2. 4. Democracy

Mawdudi criticizes Western democracy and believes that in this system, political power seeks more people's satisfaction than God. He says that democracy is mainly based on secular principles and rejects religion's interference in political and social decisions. According to him, in Western democracy, laws and decisions are in the hands of a small group of society that focus more on their own interests than the interests of the masses. In Mawdudi's point of view people in this system are deceived, and their participation in political decisions is only appealing and has no real impact (Mawdudi 1997: 34). In contrast, he proposes the "divine democratic" or theo-democracy system as an alternative to Western democracy. In this type of system, government and legislation are in the hands of God, and all political and social decisions must be made on the basis of divine and religious principles (Mawdudi n. d. b: 98).

In general, reflection on Mawdudi's ideas shows that in the critique of modernity, the most important aspect of their components is the lack of presence of God in the social realms and limiting it in individual life. In contrast, Mawdudi introduces the religion of Islam as comprehensive and complete in

all areas for human life. According to the noble verse (Yusuf: 40) God is present in all areas of human life and no one other than God has sovereignty and governance unless it is in accordance with divine commands. Elsewhere, the Holy Qur'an states in Ali Imran: 154: the ruling is only for God, and human must implement these rules. This thinking is very different from Western civilization thinking in which humans have the right to apply laws and regulate their life programs without God's presence. Therefore, Mawdudi, citing the verses of the Holy Qur'an, considers the essential principle of Islamic political philosophy to be that human beings have no individual and collective right to rule, legislator, and exercise the power of the others. No one, even the prophets, is allowed to issue a command and order in advance. Sovereignty and legislation are only for God, and he is the only one who issues commands. Therefore, Mawdudi considers the task of the legislature in Islamic rule as "legislation" not "law-building" (Mawdudi 2013: 27–28).

The comparison of these two views shows the fundamental differences between Islamic civilization and Western civilization. Islamic civilization is based on faith in God and revelation and considers all areas of life under the supervision and guidance of God. However, in Western civilization, religion is personal and has no effect on public and governmental decisions (Khadouri 1995: 75).

3. Basics and Factors of Confrontation with Modernity

3. 1. Basics

In general, proponents of confrontation with modernity consider the conflict and opposition of Islam with modernity basically and evaluate this conflict in terms of epistemology, ontology, and anthropology, which are explored below.

3. 1. 1. Epistemological Basics

There is no doubt that throughout the history of human understanding of facts and phenomena was different, such as sense, intuition, reason, revelation, and emotions. Any exposure to modernity also requires a detailed understanding of its intellectual and philosophical foundations. Therefore, since the emergence of modernity, Islamic scholars have tried to identify it with different approaches in various aspects of epistemology, ontology and human-science. Islamic scholars believe that modernity in Western epistemology is based on empirical experience and science, which specifically emphasizes feeling, experimentation and observation. This approach is typical, especially in the face of religious views that use revelation and reason as the sources of knowledge (Nasiri 2004: 65–76; Khalili 1978: 106). Opponents of modernity,

such as Sayyid Qutb, believe that Western science and technology weaken the religious and spiritual values in Islamic societies. In comparison, in the Islamic and divine view, knowledge is obtained through the Qur'an, tradition, and mystical intuition. In Islamic epistemology, it is justified and gives humans a way to achieve divine guidance, while Western democracy uses humanism and experimentalism as its main foundations (Nasiri 2004: 65–76). In general, these two views have fundamental differences in how to understand the truth and its use in society.

3. 1. 2. Ontological Basics

From the perspective of confrontation, there are fundamental differences between modern Western and Islamic ontology. In the ontological section, modernity believes in materialism and sees the facts only within the framework of the physical and visible world. Whereas in Islam, the emphasis is on the presence of God and the idealistic perspective. In other words, in Islamic philosophy, the world also focuses on immaterial and spiritual aspects, which is ignored in the modern perspective. In the eyes of many modern-day scholars, there is no news of metaphysics and the world of Divine or the unseen. Whatever it is and is the source of the work, it is the world of physics and material (Hamilton 1998: 38–40). In general, on an existential for a modern human the unseen world is unacceptable, and if it is accepted, it reduces it to a personal emotion and desire. Because the non-material is not visible and tested, it is not available. So, Hobbes restricted the world to material existence and denied the interference of metaphysical force in the material. Lagrange and Laplace were among the people who believed that the differences in the solar system were solvable and there is no need for God to interfere (Golshani 2008: 4). In short, in the ontology of the modernity culture, existence and universe are in nature and emotion. And there is no definition and uniqueness beyond that (Khalili 1978: 106). In the eyes of anti-modernity scholars, there is a confidence in the existence of God and its role in the nature and life of man. Also, the universe is not only created by the sacred essence, but God has a continuous presence in human life (Schuon 1998: 110). However, critics of modernity, such as Sayyid Qutb and Mawdudi, saw Western civilization as a rebellion against God and religion, and believe that this civilization has dealt with extremist materialism and usefulness by abandoning God and spirituality (Qutb 1990: 139).

3. 1. 3. Anthropological Basics

Islamic anthropology and Western anthropology are two different approaches, each of which looks at man from their own perspective. In Islamic

anthropology, man is considered from two dimensions of instinct and nature, and it is emphasized that God determines laws to guide man. The true happiness of man is in following these laws and ultimately in the happiness of the Hereafter (Khosrowpanah 2005: 158). In other words, Islamic anthropology considers man to be a creature of God and sees man as part of a divine system whose ultimate goal is to achieve divine perfection and prosperity. In this approach (Khalili 1978: 106), Western anthropology has an individualistic approach to man. In this view, man is an independent being that is capable of analyzing and recognizing the universe. In this approach, man is introduced as a self-sufficient and autonomous creature and does not require divine supervision or guidance (Zamiran 2003: 14–16; Arblaster 1998: 55). Western anthropology mainly relies on human reason and experience, and we are confronted with a concept of human being in modern times for whom has the centrality of existentialism. Therefore, the difference in the theoretical and philosophical foundations of the two perspectives has led to differences in their attitudes and approaches to various social, ethical and individual issues.

3. 2. Factors of Conflict with Modernity

The emergence of modernity has made its relationship with religion an important issue in scientific and religious circles. Opponents of modernity believe that modern civilization has led to the devaluation of religious values and even nihilism in society. As a result, many Islamic scholars who consider preserving religion are opposed to modernity, and these oppositions can be divided into infrastructure and superstructure.

3. 2. 1. Infrastructure Factors

From the perspective of the modernity oppositional thinkers, it is a process that not only leads to religious decline but also brings about social and individual problems that must be resisted in their view. The most important criticism and underlying factors of the approach to modernity are as follows.

3. 2. 2. Denial of Divine Facts

Sayyid Qutb and Mawdudi have some kind of critique of Western civilization and modernity, believing that this civilization, because of the separation of God from the center of existence, causes spiritual irrationality and human deviation from its true purpose. They believe that only by accepting God and divine law, one can have a meaningful life and harmony with one's nature and existence.

Sayyid Qutb believes that in Islam, unlike Western civilization, God is at the center of existence and everything is under divine will and laws. This view is contrary to the Western secular approach that separates God from the center of existence, in which man considers himself free from dependence on God and spiritual law. Emphasizing the principle: "there is no God but Allah", Sayyid Qutb recognizes God as the main focus of human life and believes that man must be subject to divine will. In this thinking, the Shari'a is considered a guide to harmonizing human voluntary life with his nature. This idea gives man a spiritual aspect that seeks to follow divine law to achieve true happiness (Qutb 1999: 26; Qutb 1966: 128–130).

Mawdudi, like Sayyid Qutb, considers the contradiction of religion and modernity to the secularist spirit of Western civilization, which, in his view, focuses solely on material and tangible issues. In other words, Western civilization is mainly on the material and rational aspects of life and there is nothing to do with the tangible and empirical affairs. This approach, which is a kind of humanist, is not only religious but anti-religious, because its basis ignores the belief in God and spiritual principles (Mawdudi 1980: III/40–44).

3. 2. 3. Humanism instead of Godliness

From the perspective of the opposition to modernity, in the pursuit of self-knowledge and knowledge of divine truth, man is one of the most important goals. In their view, this knowledge is not merely subjective, but it requires a kind of emotional transmission that gives man toward God. According to this, the opponents of modernity embrace the basis of modernity and believe that man has become self-sufficient within the intellectual framework of modernity. This self-sacrifice burns the modern man with a fire that has been burned (Mawdudi 2013: 24).

3. 2. 4. Lack of Spirituality

Ignoring the spiritual and heavenly dimension of man and existence is another drawback of modernity's opponents, which is on modernity and the modern world. The opponents of modernity interpret this negligence and the turn-away from spiritual truths as "uprising against the high world", which results in modern man considering the earth to be his home and imagining life as a home business that is free in what he wants. Such a man (modern man) lacks a sacred understanding and is immersed in the servitude of the low-level nature. Sayyid Qutb considers Western civilization as a non-spiritual existence, because of its demonic spirit, so it does not save man; rather, it enslaves him (Qutb 1982: 15).

3. 3. Superstructure Agents

Along with the infrastructure factors, there are also some superstructure factors that the scholars of modernity have used to criticize the intellectual foundations of modernity. These factors are:

3. 3. 1. Weakening the Religion

Sayyid Qutb believes that modern modernity and civilization seek to transform the religious and spiritual values of society and replace them with modern values, which leads to immoral and non-religious societies. He believes that Islam in the past saved the ignorant society from corruption (Qutb 1982: 1–13). But modernity has again weakened religious values and has led to the collapse of moral and social foundations (Ibid.).

3. 3. 2. Promote Fundamentalism

The term Fundamentalism means the foundation, the basis, and return to religious principles (Dekmejian 2004: 24). The term was first used in the early twentieth century among American Protestants and emphasized the authority of the sacred texts (Khosravi 2006: 24). Jews, Buddhists, and Hindus emerged who jointly opposed modernism and its values. These movements called for life based on religious principles and the reconstruction of society based on religious values (Berger 2001: 288; Khosravi 2006: 28).

In Western thought, fundamentalism is often associated with negative concepts such as extremism, opposition to democracy, and rationalism, and most Islamic movements are accused of extremism from this perspective. However, different Islamic perspectives include a wide range of intellectual tendencies that cannot be considered fundamentalist. Islamic fundamentalism is in fact opposed to Western Westernism and globalism and overlaps with a postmodernist perspective (Behrouz Lak 2004: 23).

Opponents of modernism believe that this process promotes fundamentalism, because modernism does not accept opposition worldviews and is in fact the most fragmented and extreme ideology (Qutb, M. 2004: 53). Therefore, modernism and fundamentalism are a two-sided coin (Ibid.: 283).

3. 3. 3. False Freedom

Opponents of modernity believe that concepts such as freedom and human rights in Western culture have a human nature, and that the modern man imagines himself free, while he is in fact suffering from his desires. Human rights

in modern culture are based on secular principles and cannot be pervasive. But in Islam, human rights are defined within the framework of man's responsibility to God (Qutb 2007: 110). Sayyid Qutb believes that true freedom is realized only in Islamic society, and in ignorant societies people are not indeed free, but in slave-and-master relations. Freedom in the thought of Sayyid Qutb is the liberation from the constraints of ignorant society and non-godly worship, and in Islam, freedom means obedience to God.

Conclusion

The research data came to the conclusion that in Islamic societies the oppositional approach to modernity is based on the view that, modernity is a serious threat to Islamic faith and religious principles. This view sees modernity as a Western intellectual and cultural system that contains elements such as atheism, materialism, utilitarianism, and human-centeredness, and contradicts Islamic teachings. The oppositionists of modernity believe that the introduction of modern culture into Islamic societies can oust God from human life and weaken human relationship with the Creator. They see Western civilization as a civilization based on materiality, utilitarianism, and nihilism that lacks true and spiritual freedom and contradicts Islamic values. As a result, this approach emphasizes the rejection of modernity and Western culture, and it is a threat to Islamic human freedom and identity. The confrontation with modernity in Islamic thought, especially in the epistemological, ontological, and anthropological foundations, is well-founded. In these views, Islam fundamentally opposes modern Western approaches and believes that Western philosophies, such as empiricism and materialism, are not capable of providing human happiness and perfection. From the epistemological point of view, the main difference is in the sources of knowledge; while in modernity, especially in the West, science and experience are recognized as the only valid sources. In Islam, revelation and reason are identified as the main tools of cognition of truth. In the realm of ontology, modernity only focuses on the material and tangible world; Islam, with its emphasis on the immaterial dimension of human existence and the world, believes in the existence of God and its effects on the universe. This difference is particularly evident in the unseen and metaphysical discussion that has no place in modern thinking. At the level of anthropology, the Islamic attitude is based on the belief in divine guidance and man's adherence to the laws of God, while Western individualist anthropology considers the human being an independent and autonomous being. These differences lead to fundamental differences in attitudes to social, ethical, and individual issues, and indicate the principled separation between the two worldviews. Therefore, the confrontation with modernity from an Is-

lamic point of view is deep and complex not only in epistemological aspects, but also in the foundations of ontology and anthropology, and these two global approaches are fundamentally different in understanding the truth, human life, and its ultimate purpose, in addition to the contrast of the views related to the opposition of modernity with Western civilization and its characteristics. Opponents of modernity, including figures such as Sayyid Qutb and Mawdudi, believe that the emergence of modernity has undermined religion and spirituality in society. They believe that the process of secularization, which is prevalent in Western civilization, removes man from communicating with God and spiritual truth. These changes toward approach to the world have lost the spiritual identity of man and the weakening of morality, and ultimately led modern man to a superficial and material understanding of life and the world. In this regard, modernity is particularly characterized by attributes such as the denial of divine realities, humanist self-knowledge instead of godliness, lack of spirituality. Also, opponents of modernity also point out that freedom in modern societies, especially in the West, is not true freedom, and in fact, man is in thrall to his desires, while in Islamic thought, true freedom is in the obedience to God and observing religious principles. These criticisms indicate fundamental concerns about the negative effects of Western civilization on the religious and spiritual identity of human beings and emphasize the need to return to religious and spiritual principles in order to achieve true bliss.

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