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Circuit Quality Pattern of Moral Lifestyle in Modern Life

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Abstract

SUBJECT AND OBJECTIVES: In contemporary life, we live in a world teeming with modern changes that have occurred in all fields and aspects of life, which is a natural product of the developments reached by the human mind and of modern technologies that accompanied the scientific, technological and information revolution that the world witnessed since the beginning of the twentieth century until the present time. Where we find that there are many radical fluctuations in the ways of living compared to the old ways.

METHOD AND FINDING: The concept of the culture of living reflects the individual's attitudes, values and general vision of the world. Therefore, this term is concerned with the continuity and development of life and with the self and with the new concepts of culture that are in line with the identity of the individual, according to the community system and the imposed trends, which limit the individual's choices in the way of life and thus what he can adopt to be reflection of his person in the environment. This culture falls according to the general vision of life, and the general framework in which the individual or society sees the world and this vision is often linked to existence and its essence, values, feelings and morals.

CONCLUSION: The culture of living is often associated with either a religious, political or economic orientation, the renaissance of knowledge. What is rejected in behavior, path, and thought in peacetime becomes an acceptable situation in difficult times, producing a new aspect of the culture of living.

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Introduction

In addition, the lines that link the identity of the individual with the rhythm of daily life, which are an indication of the nature of a life culture, have become blurry in modern societies. Some believe that the main focus of the culture of contemporary life is consumption and associated behaviors, which create new, unrealistic possibilities for the concept of identity.

It is no secret to everyone that the materialists believe that human was created from matter alone, and that he is governed by the same laws that govern other material bodies; however, the Quran sees human as a two-dimensional creature. He has his physical and tangible aspects that can be analyzed, and he has other aspects above nature that are not perceived by the senses,

but we perceive them by their effects. They are two inseparably complementary dimensions.

The material aspect is represented in scientific and practical development in investing in nature and preparing the requirements for human well-being. As for the moral aspect, it is represented in religion, values and morals that regulate the connection of human to himself, Allah and nature.

Allah has mocked the nature of human and revealed to him some of its secrets and established for him laws and provisions to deal with them and ordered him to strive and progress within the framework of a divine goal behind his life path.

Progress is a means to reach the correct lifestyle, to achieve tranquility and security, transcendence and real development, in science, industry, economics and politics, which are the

material and sensory dimensions of Islamic civilization and the concept of development and progress is an aid and a catalyst for movement and becoming. Every analysis of the concept of continuous progress, lifestyle, social work and way of life, whether material or moral, is of great importance.

The development in the scientific and economic fields is achieved within the care of lifestyles, and in view of the rich Islamic civilization, in addition to the interest in the role of families in life, the Islamic world has the ability to be at the top of development.

(Chapra, 1995)

Benefiting from natural capabilities and technology, and in brief, material wealth, in terms of capabilities, means, and things, is entrusted to the real and correct utilization of human wealth, and at a time when this human wealth has

performance, efficiency, and impact, and to know how to take advantage of time, income, and capabilities, and if you take advantage of it, then you can have a greater level of efficiency than a few resources.

Rich countries in terms of possessing internal resources and natural sources, as soon as they lose an appropriate lifestyle, will suffer from a waste of energy balance, a decline in production and efficiency, and poverty in terms of wealth and capabilities. They were able to manage their affairs and become in the refineries of those countries.

In light of these huge advanced industrial wealth and energies, what shapes the personality of human and gives him eternal happiness is his moral dimension. Therefore, human must put his material dimension at the service of his spiritual dimension, and this

can be achieved by developing all the constructive capabilities in human and by curbing all the destructive capabilities that lie in him. The most important aspect of it is the human soul.

The meaning and the sublime purpose is what constitutes the personality of the human being and keeps him immortal. The progress of human for the most part, is due to his spiritual characteristics, and through the soul he is able to distinguish between right and wrong, good and bad, but from a biological point of view, people do not differ from each other very much. Good and bad people do not differ in terms of physical composition; but from a spiritual point of view, the first is above material existence, and the second is closer to the animal.

Everyone in the community thinks about how to improve and add meaning to their daily

life as each person's need to set a goal and shape a lifestyle is a prerequisite for achieving inner harmony and a sense of contentment.

The civilization of contemporary human is in dire need of Islam today, because today it is lost among the morale that does not have objective goals for its movement, rather it is cut off, as it is among peoples who carry the values that qualify them to manage human society, but they lack the factors of urbanization, and between materialistic, civilized peoples far from Human values control the fate of human life on earth, bring about destruction by nature and absorb its resources with great greed to satisfy its lusts. In the loss of both, the nation is no longer a nation and civilization is a civilization. (*Peccei, 1981*)

In this article, we have tried to portray the realistic modern lifestyle between materialism and the search for meaning, and to show what Islam can offer to save the civilization of contemporary human from destruction. And how can a person change from his material lifestyle to one that is able to nourish him spiritually. And the meaning in life, where to go?

Problem Statement

The danger that threatens humanity in the present age is not that this civilization as it is said, released freedom for human thought; rather, the danger comes contrary to what is said, from the fact that it weakens human thought by placing it under the pressure of deadly animal lusts, and contemporary civilization has mastered and exaggerated in its deepening.

The dynamism of the world of business is fraught with turmoil and it has become completely impossible for a large number of people to use their intellectual and moral energies freely, calmly and focus, and to respond to their instinct that Allah created them with moderation and balance. Then the loss of the moral aspect became a prominent defect in the life of contemporary man.

The modern way of life uses material, technical and artistic development and everything related to human well-being, comfort and advancement through its control over nature, and it is measured by specific and tangible topics. As for culture, it is used to express the moral development in behavior, lifestyle, way of working, thinking, feeling, and the weight of morals in shaping a situation for human

life. With the absence of culture, from this point we proceed to depict the aspects of modern urban life and the contemporary civilizational crisis. *(Tweed and Sutherland, 2007)*

It is noticeable that the spiritual aspect of human life has received very little attention in contemporary civilization. On the contrary, it exaggerated in strengthening the instinctive side in human to the point of losing his balance and humanity.

On the other hand, with the self, and with the new concepts of culture that are in line with the identity of the individual, according to the community system and the imposed trends, which limit the individual's choices in the way of life, and thus what he can adopt to be reflection of his person in the environment. *(Child, 1997)*

This culture falls according to the general vision of life, often associated with either a religious, political or economic orientation, the renaissance of knowledge. What is rejected in behavior, path, and thought in peacetime becomes an acceptable situation in difficult times, producing a new aspect of the culture of living. *(Breines et al, 2000)*

Manifestations of Contemporary Life

A number of ways of communication and direct communication between people, as this includes means and programs for visual and audio communication, which helped shorten distances and abolish barriers and borders that separate people, and give them the ability to communicate at any time and within a few seconds, and within a very simple cost that does not exceed

the cost of connecting to a network Internet, or calling by landline or cell phone. Unlimited use of the Internet, as it has become a major tool for exchanging information and files between people, which facilitated work in different organizations, and contributed to reducing efforts and costs.

This network also made it possible to provide a huge amount of information, data, facts, and images, which increased the ability to Learning in a short time, and at a minimal cost. Online shopping, where we find a large segment of people who meet their needs by purchasing online, especially in light of the increase in websites and electronic companies.

Achieving a high level of well-being, through the emergence of rapid means of transportation, high wages, attention to health, and raising

the standard of living in general for individuals. We find that modern life has negatively affected social life and family relationships, not to mention the neglect of the spiritual and moral aspect of human life, in light of the crowding of daily programs with professional plans and projects, especially with the expansion of investment and the expansion of business volume, as this led to an increase in daily working hours, and accompanied.

This significantly increases work requirements in terms of mental and physical effort. (*Ostrom et al, 2010*)

Modern Lifestyle

There is no doubt that awareness of the culture of living has become for everyone, including individuals, families and societies, who believe that they are keen to

improve their lifestyle, starting with the health and nutritional aspect, which has become the focus of many sessions and discussions between friends, and in the visual, audio and print media, and ending with the environment and its safety. Albeit to lesser degrees.

Societies have also begun to realize the need to pay attention to the lifestyle, which sometimes is a direct factor in losing the spirit of optimism and immersing itself in a monotonous and gloomy life, such as suffocating traffic that limits human energy, or working long hours, including weekends, so doctors are advised to monitor individuals for a pattern. Their livelihood is to learn the causes of their suffering and diseases, starting with some food products that are not compatible with their bodies, to the noise and hustle

and bustle of the places in which they live or go.

Where human life faces several problems related to the external environment, such as work, relationships with others, feelings and instincts, and attempts to adapt. It is a form of escape. What helps a person to overcome his circumstances that are often controlled by his subconscious, is to reconsider values, perceptions and motives, to get out of the weight of feeling inferior in front of himself or others.

This lifestyle title entered American culture three decades ago, as American politicians sought to export their various goals by introducing the American lifestyle, without relying on the political style. Ideologies and reservoirs of thought create a style and a way of life that is consistent with it. If the lifestyle in a society is in harmony with its

intellectual buildings, then balance and stability will be achieved in society.

The concept of lifestyle and culture of life, refers to a number of topics in multiple environments, such as the family, housing, type of clothing, style of consumption, work, in addition to individual and social actions. We have not clearly advanced in the real way of life, nor have we developed like the first section, in the field of science and industry, and the like, as the culture of life is affected by our analysis and interpretation of it, as each goal we set for life will achieve a special style and pattern.

Western Civilization in the Way of Life and the Contemporary Civilizational Crisis

The contemporary civilizational crisis is represented by the absence of someone who combines civilization and culture

at the same time and takes the initiative in the technical and moral fields, and creates a natural balance between them.

The world today is between huge religious and philosophical cultures; but they do not possess a large degree of modern civil factors, and civilized, uncultured countries that are unique in self-determination of peoples impose their social behaviors and their political and economic systems on them, although these peoples possess self-civilized energies which actually exist, not by force that qualify them to be in The position of leadership and contribution to solving the problems that plague contemporary societies.

Therefore, human society is neither barbaric without culture nor primitive without civilization, and its current crisis is in combining civilization and

culture and finding a natural balance between them. This crisis arose from the decline of material civilization, which was a combination of the two.

There is some state that follows material civilization without having a belief in a specific principle, and perhaps they can reach progress outwardly; but the endless losses of the humiliation of tradition will cause them severe damage, and uproot their roots.

In contrast to these imitated countries, there are countries that have chosen the teachings of monotheism, in contrast to material civilization, and those will find real progress, at all levels, and will build the deep rooted civilization as well, which expands their thought and culture in the world, in fact we do not have a conflict with the West; but on the basis of Research and investigation confirm that no

nation can reach any result as a result of imitating.

Material culture is by its nature an aggressive culture, and under the pretext of any evidence, it spreads in any country, and gradually it destroys the identity and culture of that state.

The progress of material culture is an outward progress, but in its interior and reality, the lifestyle mixed with the materialistic and unknown identity.

Western politicians, by expansion of the means of art, especially the arts of cinema, seek to build tastes and promote their lifestyle in other societies. In the projects presented and relying on sociologists, psychologists and historians, they search for weaknesses, especially in peoples, and by knowing the ways to dominate it, they recommend filmmakers to produce special films for it, so officials and citizens in this field should take

care of their authentic culture and their country. (*Faulkner and Fred, 2017*)

The separation of lifestyle from beliefs and religion, or in other words, the creation of secularism, is one of the most important achievements of the global power system, which is not limited to the United States, and in this logic the Western culture itself changed, from an aggressive culture to a popular culture, when many Americans live outside the borders of the United States, America depends on them for success as a strategic depth, at a time when it has failed militarily and politically, as by dyeing the culture an American color, they will subjugate many people in the world.

Spengler, one of the leading contemporary German philosophers and a specialist in civilization studies, says: The cycle of any civilization cannot exceed a

thousand years, and this means that Western civilization had begun the stage of spiritual decline by entering the stage of stagnation and material comfort, which he called the civilization stage. That precedes the collapse and demise of civilization.

Thus, civilization is the giving and spiritual prosperity as it passes in its first role, while civilization is the stage of old age and senescence and the loss of civilization's immunity, its spiritual components and its moral values". (*Farrenkopf, 1991*)

Ibrahim al-Haidari says:

"Spengler looked at the peculiarities of nations and peoples and considered that any civilization is a closed circle that is not linked to any civilized communication, and therefore it is not taken from others or given to others, and thus he

canceled the importance of civilized communication”.

It is a consensus judgment by specialists on different scales.

Whereas Edgar Morin says:

“The rule of today technology is destroying every cultural peculiarity. Thus, the West produced, for the first time in history, the elements of its own annihilation because of decay and weakness, in other words because of (the will to demolish). Where industrial civilization caused (the uprooting of civilization) is synonymous with adventure and death. (*Duncan Baretta and Markoff, 2009*)

This is an interesting fact. material thought, because of its technological development and great scientific discovery, made

it saturated with materialism and empirical logic, and it began to deal with reality on the basis that everything is yours is false until proven correct by experience, and thus questioned its values and moral principles, then stripped of it when it was unable to Prove it by experience.

The result that we reach is that the crisis of Western civilization is not a crisis of urbanization, but rather a crisis of morals, morals and religion.

Imam Khomeini says:

“Society that has abandoned moral and spiritual values and has plunged into the swamp of corruption is growing more and more unhappy day after day. Because material progress and wealth alone do not make human happy”.

The Western situation can no longer be called Western

civilization because it lacks the moral leadership that represents the basis of civilization.

Ibrahim al-Haidari says:

“The reality is that the crisis of Western civilization does not stem from the negative evaluation of civilization, nor from the misery of industrial civilization and its intellectual and philosophical system, but from the fate of Western civilization, which turned it into a miserable plastic city in a consumer society that grinds human and strips him of all his energies creativity, as it strips him of his spiritual and moral values”. (Duncan Baretta and Markoff, 2009)

We can mention here options to get out of the current crisis:

- The First: Civilized suicide, an option rejected from the ground up; but it may become an inevitable result if the material civilization becomes intolerant of its materialistic ideas and does not address its reality. In the late eighties, the Soviet Union went through the same stage that the West is going through today, and Imam Khomeini at the time took the initiative to call for Islam to fill the moral vacuum that communist societies were suffering from; but Gorbachev looked at the material side of the deteriorating conditions of the Islamic world and said: If in Islam is what is useful for them to fix their reality. He did not

pay attention to the fact that his moral crisis can be cured in Islam, and the Muslim crisis is material and civil, and the result is that he preferred civilized suicide.

- The second: a return to religion, which is the natural solution to get out of the crisis; but material governments refuse to do so for certain reasons. A number of Western thinkers themselves have warned of the danger of this contemporary civilization.

Jerry Foley says:

America needs a spiritual and moral rescue if it does not want to perish in the twentieth century.

- If we assume the possibility of cultural exchange, to what extent

will Western civilization and others care about Islamic solutions?

- How much of the Islamic Sharia will apply?

The truth is that the reality of Muslims does not encourage others to follow the example of Islam, and if we want to present Islam as a civilized model, we must change our reality first.

Wajih Kawtharani says:

Now in the West they are complaining about technology because it created pollution and turned human into a machine and created human that is, it made him something like all other things.

This means that the West is grumbling even about the civility that remains for it after moving away from religion, as it is really looking for a way

Salvation that balances the requirements of the soul and the body with the utmost precision, and looks to Islam as a reality, and this was stated in the statements of some of them.

The French thinker Dubrocabe says:

The danger lies in a civilization that is deeply materialistic. For this same civilization will result in a loss of balance, if the education of souls parallel to the tyranny of materialism is unable to find the necessary balance.

Lord Snell says:

We have built a harmonious building considering its external appearance, referring to the material achievements of contemporary civilization; but we have neglected the essential requirement of an innate element in our

life, meaning the soul. In the well-being of the body, but the soul left us in poverty and emaciation.

As for Islam, it seeks to achieve a balance in human life between these two elements, between the inner and the outer, between the soul and the body, and his teachings respond to the spiritual needs of human to purify himself and to reform his individual and collective material life together.

Charles, the British Crown Prince says:

We want to learn from Islam, the understanding of life and the way to deal with it after Christianity was unable to do so. (Vitkus, 1999)

Modern Lifestyle and Urbanism

The dear Islam secures all the requirements of the human

being. They are concerned with Islamic ethics, rational questions, and Islamic practical behavior in a qualitative and intense manner. The outcome of this effort will be the basis of planning and a building for the teachings of future generations.

Building culture in society, and its important role in reducing social dangers, is possible through the collection of religious and Islamic sciences. Providing an approach to a lifestyle that is compatible with Islamic theories removes many problems and challenges.

The life of Islamic societies today is more than a manifestation of their identity, it is influenced by the atmosphere of websites, which promote the material way of life, and by noting the wide discrepancy between this style and the structure of Islamic

culture, it will lead to creating a set of challenges.

The difference between culture from an Islamic point of view, and what is different from it, lies in the style and way of life in Islamic culture extracted from monotheistic thought, i.e. the Quran, and the Islamic practical system based on Sharia and biography.

As for the non-Islamic culture, the culture and way of life are taken from the sum of social theories and the individual practical system, which is the law, and by noting the methods presented in the Islamic religion, the individual according to the style and lifestyle, the closer he is to the Islamic lifestyle, the more successful he is in society, and his advanced effort in Caring for piety, justice and the rights of others. (*Hourani, 1989*)

Without paying attention to the basic rules of the lifestyle, and going to their origin, we will face the problems of excessive and negligent analysis, the changes must be in the cosmic vision, and then the path will be paved for the lifestyle.

If we consider development at all levels to be the meaning of modern Islamic civility, then this civilization will have two parts: Real and mechanical, in which the lifestyle is the real part.

As for the mechanical part, it is about the topics that are raised today under the title of dimensions of progress, such as science, invention, the economy, politics, international considerations and the like. Islam believes that prudence, morals, and rights are the foundations of the original and true culture, as we must take care of them seriously and effectively, otherwise Islamic

progress and modern Islamic civility will not be achieved.

A contemplation of the glistening history of the clear Islamic religion, and in particular the period in which we witnessed the Islamic scientific civilization, clarifies how to use the original Islamic thought in life, and also scrutinizes the view of Islam about the accumulation of science, benefiting from the civilizations of other countries, not imitating them, and paying attention to moral matters.

In the various dimensions of life, all of this contributes to the creation of Islamic civilization, and in light of this, in the contemporary world today, it is necessary to take into account, that when we apply Islamic teachings completely, in all dimensions of human life, it is possible through this to create the Islamic pattern Hadith, and following the formation of

modern Islamic civilization, and when this is achieved, all the peculiarities of morals that are contrary to the progress of society and Islamic civilization should be removed from life, and therefore by benefiting from real science, as well as benefiting from the scientific experiences of other countries, away from harm from the element tradition, and rooting its knowledge, can lead us in the scientific field, set an example for all countries, and promote our culture and civilization.

Moral Life in the Quranic Perspective

In the Glorious Quran we can also read the two-dimensional human in many verses with references to both the material and moral dimensions in the human being. on her. Here, too, the external world is distinguished from the human soul, and it has an indication

that souls are essences existing in themselves, different from what is felt from the body, which remain after death a perception, and an indication of the superiority of the spiritual dimension, the trends and capabilities of the human soul.

Where he put in it the innate formative tendencies, which is the search for the truth of the soul and work in what raises it to the ladder of virtue; but, on the other hand, if he does not pursue that pursuit and surrender himself to material prosperity only, his destructive potential will have the opportunity to develop and grow, and accordingly he will be at the bottom of the low.

The existence of these conflicting tendencies in human is what put him to the test, and it is the freedom of will that human possesses and the talent for learning that make him a responsible creature.

While this material life is a ladder to the spiritual life, it is self-evident that the earthly life does not mean the earth, the sky, etc., as these are among the creations of Allah.

What is meant by worldly and mundane matters is to be restricted to material affairs only, so a person should not be limited to worldly affairs, and not preoccupy himself with material matters so that he forgets the purpose of life, which is getting closer to Allah, except that a person should not neglect the material aspect, otherwise one will not find Ride for this spiritual journey.

The importance of material life lies in the fact that it is just a stage of transition, so one should not think of it as an end in itself, even if a person is provided with material means, it is only because they are necessary for his integration morale.

Allah Almighty created creatures to worship Him and seek His pleasure. Worship in its most general meaning includes everything that brings human closer to Allah. Therefore, a person should know what increases the acceleration of this movement and what prevents it.

Spiritual life, from the Islamic perspective, is that life in which a person adapts himself to the divine command with the aim of being close to him. The reprehensible reappearance, and Imam Ali said:

“What I fear for you is two qualities: following one’s desires and prolonged hope. As for following one’s desires, it turns away from the truth, and prolonged hope forgets the Hereafter”. (Nahj al-Balagha, Sermons 42)

Therefore, a person must purify himself and struggle with his desire for material pleasures. The great result of self-purification is the growth of an important state called piety, a condition in which a person advances towards Allah under the leadership of his pure thought.

This is why the Quran sees piety as the basis for one's development and integration, and it is the criterion of superiority over All other creatures, and thus is the spiritual life, a life full of contentment and closeness to the presence of the Mighty King Allah. *(Ali, 2010)*

It is clear from what we have discussed that the lifestyle includes all aspects of the human being from his birth to his death, whereby a person has a special style on the basis of it, either taken from a certain thought or, with the

passage of time, it has become a reality in societies.

Human civilization with all its material and moral manifestations needs care and planning. Contemporary civilization As for the lifestyle, it is an Islamic style that is extracted from the clear Islamic religion, where this style should be implanted in the depth of society, and on the basis of which society advances.

Islamic countries should give serious attention to the manifested Islamic religion, and abide by its commands, so that they can create a special pattern in life, and this pattern itself will prevent deviant methods, and inevitably in order to obtain this matter it is necessary to earnestness and perseverance, first on the part of the officials and finding solutions Infrastructure, and secondly from the people's side and through cooperation

and coordination with the state, then such a matter can be found and the problems arising from the incorrect material lifestyle also can be removed, and according to the authentic Islamic method, modern Islamic civilization can be made an example for other countries, and for this reason it can be titled Suggestions and solutions, including:

- Knowing the damages, and the cause of stagnation and lack of progress in the lifestyle and culture of life.
- Inviting scholars and thinkers, from the seminary and university, as well as the intellectual and political elites, to discuss the means related to culture, education, youth and the problems contained in this field.
- Knowing the damage caused to families as it is an essential part of the lifestyle.
- The officials of the state and culture in the society should form various collective working groups and specialized committees whose purpose is to research the dimensions of the lifestyle that are commensurate with the conditions of life today in society, and to present their visions about the necessities and programs of access to the Islamic way of life, and the relentless pursuit to know the damages and problems and search for ways to treat it.
- Finding a governing formula in the field of knowledge of the

damages and problems in the way of life.

- The Ministry of Education, the Ministry of Science, the Ministry of Technology, and the Ministry of Culture, as the main institutions concerned with this issue, and to address them to the youth segment and the general community, can play an influential role in this issue. (*Ref: Hourani, 1989*)

Holding educational workshops for students and students, on the family and the culture industry, through websites, is one of the most important cultural measures to move towards the Islamic way of life.

Instilling the way of life among students in childhood has a greater impact, and even this subject, by going to textbooks, can form a more

ground for interest, to which the schools of our country illuminate the best refuge.

Perhaps the development of a comprehensive document for the Ministry of Science, the use of the title and concern for the way of life, and the removal of existing problems and complexes, will chart the future of the country.

The scientific and religious elites, in order to root the way of life, must form the ground for explaining the characteristics and importance of this type of lifestyle.

Conclusion

Muslims stand before a great historical opportunity to re-enter the civilized experience, for the following reasons:

- The moral vacuum prevailing in the civilized world and its need for human support.

- The Islamic world includes the most important strengths, such as: owning two-thirds of the world's oil reserves, more than one-fifth of the world's Muslim population, an important strategic location, and intellectual and spiritual wealth.
- Complaining about administrative and moral corruption, the spread of selfishness and the human society's need for psychological and social reassurance.
- The strong desire for Islam, especially by the oppressed woman who, in material civilization, has turned into a tool for amusement and trade.

These and others are all factors that increase the importance of the Islamic role in the coming civilization; moreover, the return

to civilizational leadership has a price, and its price according to the theory of the famous historian Toynbee in *Response and Challenge* is responding to and overcoming the fateful challenges facing humanity today.

Toynbee believes that every civilization arises from a specific challenge, so if the response to this challenge is successful, then the civilization progresses and flourishes and in turn generates another successful response; however, the response itself presupposes the existence of a mental and scientific level in the human being, according to which he can provide answers to the challenge of the environment and nature.

As for Islam, it is the most perfect of the heavenly messages it came in order to arrange the entire human issue with its material, spiritual and moral aspects, and to place in

the hands of human beings the final formula for the divine conception of the universe in which lies the keys to the aspired humanity in this world and the hereafter.

From this angle, those who try to besiege Islam in spirituality seek to Where they do not feel that the message has been emptied of its function and converted to another version of Christianity, which lacks the divine wisdom for which Islam was revealed.

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