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YOUTH, DIGITAL CULTURE & INTELLECTUAL DECLINE AN ISLAMIC ETHICAL ANALYSIS

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Abstract

This article explores a major problem facing today's youth: they are losing their ability to reflect and think critically, even though they carry the "Library of Alexandria" with them. From an Islamic perspective, we see this as a shift from "Iqra" (اقرأ) (Read/Reflect) to mindless scrolling. We look at how continuous notification leads to "Ghaflah" (غفلة) (heedlessness), which compromises the calm and concentration "Khushu" (خشوع) needed for both worship and education. The Islamic tradition of Hifz (memorization) and internalizing knowledge is contrasted with the "Google Effect," which claims that relying on phones leads to memory loss. We also examine how social media algorithms encourage youth to propagate rumors without adhering to the "Tabayyanu" (تَبَيُّنًا) (verification/investigation) mandate found in Surah Al-Hujurat. We also discuss the perils of squandering time on "Laghw" (لغو) (vain talk), which is forbidden to believers. The conclusion of this essay makes the case that while technology can be helpful, it must be utilized with "Digital Taqwa" (God-consciousness). We provide methods to assist young people in becoming active seekers of "Beneficial Knowledge" (علم نافع) rather than passive consumers of content, so that their minds continue to serve their Creator rather than being enslaved to algorithms.

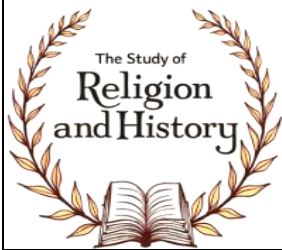
Key Words: Critical Thinking, Ghaflah, Digital Taqwa, Tabayyanu, Beneficial Knowledge

Introduction

Technology is now an essential component of our lives. Smartphones, social media, the internet - none of these tools now help the younger generation born and raised in the current technology era; instead, they form an essential component of the lives of the young generation. However, the question here is where technology is leading the younger generation - to the doors of opportunities or jeopardizing the moral and intellectual well-being of the nation's youth. Digital media has shrunk the boundaries of the world; simultaneously, it has created enormous intellectual challenges before the younger generation.

“Digital Addiction” and Inattention are the most prevalent problems faced by the current youth generation. According to Harvard University experts, social media use has been found to impact the same area of the brain as substance abuse. The youth generation who fall victim to this kind of addiction were originally technology users but became the technology tool. The endless pursuit of likes, comments, and shares has led the youth generation astray from their actual goals in life, and they find themselves lost in their minds and impacting their intellect and creativity.

Rise in superficial knowledge and decline in the habit of reading pose a completely new challenge for intellectuals. The impact of the internet on the habit of reading books is adversely affecting, although it is responsible for the availability of information. Instead of searching in-



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depth knowledge, the youth these days are searching for crumbs of information, which appear on the computer screens. Secondly, a lack of intellectual ability is revealed by the dissemination of information without verifying it. Roman Urdu on the internet is adversely affecting the language abilities of the youth. The youth neither know how to write in Urdu nor in English. Though the negative effects of technology cannot be ignored, the positive implications of technology, like educational sites, online libraries, and literary blogs, are dividing the youth from their culture and values. Thus, in the modern age, it is the need of the day to manage such a dual-edged weapon wisely. In the presence of such an invasion by technology, it has become the need of the day for the youth to retain proper intellectual guidance and make such technology raise their intellect instead of enslaving it. This essay explores the notion that technology is not a negative force; it becomes so when it is being ably misused.

Mental challenges

Lack of deep thinking

The widespread use of digital technology has caused a profound shift in young people's cognitive abilities, which is mainly marked by a decline in their capacity for deep thought and a shift towards processing information superficially. The ability for prolonged, contemplative thought—often referred to as "deep work"—is increasingly being replaced by a state of continuous partial attention as digital platforms place a higher priority on conciseness, visual stimulation, and quick content delivery.¹ Prominent digital media critic Nicholas Carr contends that the internet actively rewires the brain's neural pathways rather than just serving as a passive conduit for information. As a result, the fragmented nature of online engagement fosters a "skimming" mentality, which makes it challenging for young minds to engage in the linear, solitary processing necessary for critical analysis and deep reading.² Because social media algorithms are designed to take advantage of the brain's dopamine reward system, this cognitive fragmentation is made worse. According to research, the instant satisfaction that comes from "likes" and notifications activates the same brain areas as substance abuse, resulting in a feedback loop that deters the tedious, slow effort needed to solve complicated problems.³ Additionally, the "poverty of attention" theory, which was first put forth by Herbert Simon, contends that an abundance of information invariably results in a lack of the attention needed to process it.⁴ Due to the constant barrage of decontextualized data and "fake news," today's youth frequently lack the critical framework necessary to verify information, which causes unverified content to spread quickly without critical examination. The consumption of transient digital content has replaced traditional book reading, which in the past encouraged patience and logical sequencing. This has led to a decline in linguistic precision and the capacity to form complex arguments.⁵ This failure to think deeply risks turning a generation of potential

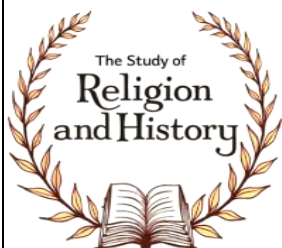
¹ Newport, C. (2016). *Deep work: Rules for focused success in a distracted world*. Grand Central Publishing.

² Carr, N. (2010). *The shallows: What the internet is doing to our brains*. W. W. Norton & Company.

³ Tamir, D. I., & Mitchell, J. P. (2012). Disclosing information about the self is intrinsically rewarding. *Proceedings of the National Academy of Sciences*, 109(21), 8038–8043.

⁴ Simon, H. A. (1971). Designing organizations for an information-rich world. In M. Greenberger (Ed.), *Computers, communications, and the public interest* (pp. 40–41). Johns Hopkins Press.

⁵ Jean M. Twenge, "Trends in Book Reading and Screen Time," in *iGen: Why Today's Super-Connected Kids Are Growing Up Less Rebellious, More Tolerant, Less Happy and Completely Unprepared for Adulthood* (New York: Atria Books, 2017), 55–60.



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innovators into passive consumers of algorithmic feeds. They may become disconnected from the meaningful intellectual engagement needed for societal progress.

Social Pressure

The term social pressure—sometimes referred to as peer pressure (or conformity)—describes a force that compels people to adopt the same behaviors, beliefs, and values as those the member of their community/social group inherits from others. Numerous current sociological studies reveal that people possess a primal drive for acceptance from society. This drive frequently overwhelms individuals' ability to use reason and judgment; an individual may choose to accept the ideas or opinions of the crowd, rather than trusting their own assessment on issues. In journals such as the *Journal of Personality and Social Psychology*, many articles focus on concepts such as "herd popularity" and "normative social influence", which indicate how the fear of social rejection influences decisions that lead people to spend excessive amounts of money on "stuff", engage in behaviors consistent with trends without consideration of appropriateness, and engage in unethical actions.⁶ Modern mental health crises in men and women are greatly attributed to this societal pressure, such as through anxiety and stress relating to debt, with many trying to keep up a facade that is acceptable to society and at the same time is financially draining and mentally exhausting.

However, over 1400 years ago, Islamic teachings recognized this psychological vulnerability and included the negative pressure from society as one of the factors preventing an individual from achieving spiritual and truthful integrity. The Quran clearly states that people are not to blindly follow societal customs or the previous way of their ancestors if those customs are not based on sound reasoning and/or the instructions provided by Allah through His Prophets. . Speaking in the context of **Surah Al-Baqarah**, Allah dispraises people who are rendered passive by their society:

"وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ"⁷

“And when it is said to them, 'Follow what Allah has revealed,' they say, 'Rather, we will follow that which we found our fathers doing.' Even though their fathers understood nothing, nor were they guided?”

It is obvious that the Quran refutes the claim that “everyone does it” to justify doing the wrong thing. Moreover, people who are strong enough to resist the wrongs of their societies are deeply glorified in the Quran. In **Surah Al-Ma'idah Verse 54**, a trait of a real believer is identified as:

"وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ"⁸

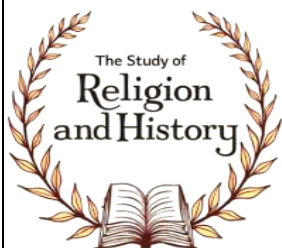
".and they do not fear the blame of a critic

Here again comes the emphasis on resisting "blame" or criticism—the same sort of fear invoked by sociologists as the key to conformity.

⁶ Deutsch, M., & Gerard, H. B. (1955). A study of normative and informational social influences upon individual judgment. *The Journal of Abnormal and Social Psychology*, 51(3), 629–636.

⁷ Al baqarah:170

⁸ Al-Ma'idah : 54



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The Hadith, or prophetic traditions, elaborate more on the effects of the surrounding social environment. Indeed, the Prophet Muhammad (PBUH) argued that the character of a person can be highly affected by the people he keeps company with. In "Sunan Abu Dawud" he stated:

"عن ابي هريرة ان النبي ﷺ قال الرجل على دين خليله فلينظر احدكم من يخال" ⁹

"A man adopts the religion of his friend. So every person should think about whom he wishes to be his friend."

This is in line with recent discoveries within psychology about "peer groups" and how, to a degree, our associations influence us to behave in certain ways. Peer pressure to be materialistic reaches a point beyond endurance if we are amongst materialists.

In the Prophet's (PBUH) words, therefore, it is forbidden for him who fears Allah "to be a 'Yes-Man' or a conformist with no moral character." While Junadi, in **Jami` at-Tirmidhi**, reported him saying:

"عَنْ حُدَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا تَكُونُوا أُمَّعَةً، تَقُولُونَ إِنَّ أَحْسَنَ النَّاسِ أَحْسَنًا وَإِنْ ظَلَمُوا ظَلَمْنَا، وَلَكِنْ وَطِنُوا أَنْفُسَكُمْ إِنَّ أَحْسَنَ النَّاسِ أَنْ تُحْسِنُوا وَإِنْ أَسَاءُوا فَلَا تَظَلَمُوا" ¹⁰

"Do not be a conformist (Imma'ah) saying: 'If people do good, we will do good, and if they do wrong, we will do wrong.'"

In conclusion, unchecked social pressure undermines individuality and moral clarity, according to both Islamic texts and modern articles. Islam views it as a spiritual weakness, whereas contemporary science views it as a source of psychological distress. The answer is to change one's emphasis from seeking other people's approval to seeking the Creator's pleasure.

A decline in resilience and perseverance

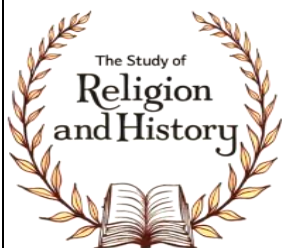
A definite lack in the ability to remain resilient and persistent is observable among the populace in the current generation and technological development trends in the world today. To remain "resilient" or "rebound" from adversity or challenges is the psychological ability to "bounce back." But current studies on behavior level out the lack in this ability to rebound or bounce back. This is attributed to the recent rising trend known as the emergence of the "Instant Gratification" factor. A certain "psychological muscle" to overcome the struggle or delay is being depleted due to the predictive ability to instantly gratify the soul through technology. In the first-ever comprehensive research on the concept "Grit" to succeed in one's aims in life, there is less skill to accomplish the objectives; the ability to keep trying is essential to succeed. But among the recent trends among teachers and experts to consider is the emergence of the generation lacking "distress tolerance," where the slightest setback in education or career goals will propel the individual to manifest alarming anxiety and hopelessness before giving up in dismay because the individual does not possess the internal strength to carry on. By redefining what "being" means in essence, Islam, which is firmly rooted within the laws of "Fitrah," or human nature, solves this issue with a very effective cure. "Struggling is a fundamental element of life meant for spiritual perfection, while in real life, struggle often represents a failure in social systems." The idea of having a life free from problems is flatly contradicted by the Quran's teachings within this context. In **Surah Al-Baqarah**, Allah says:

"وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ" ¹¹

⁹ Sunan Abu Dawud :4833

¹⁰ Jami At-Tirmadhi:2007

¹¹ Al-Baqarah :155



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“We shall certainly test you with fear and hunger, and loss of property, lives, and crops. But [Prophet], give good news to those who are steadfast.”

This specific portion of the Quran instills "Sabr" (steadfastness) into a Muslim's mind. By "Sabr," there is involved action in the context of struggle rather than mere endurance. The above-mentioned portion of the Quran makes evident within its teachings that to attain divine rewards within this life, "Sabr" or "Tasabur" (steadfastness) is necessary.

"The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again." This is the opinion in a famous hadith cited in Sahih Al-Bukhari,

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ مِنْ حَيْثُ أَثْنَتْهَا الرِّيحُ كَفَأَتْهَا فَإِذَا اعْتَدَلَتْ تَكَفَأُ بِالْبَلَاءِ وَالْفَاجِرُ كَالْأَرْزَةِ صَمَاءٌ مُعْتَدِلَةٌ حَتَّى يَفْصِمَهَا اللَّهُ إِذَا شَاءَ"¹²

in which the Prophet Muhammad (PBUH) compared the hypocrite and the believer using the examples of a cedar tree and the fresh tender plant.

This is a perfect example of the psychological meaning of the concept of psychological resilience. And in psychological terms, psychological resilience is the talent or the capacity to come back or spring from the difficulties or challenges faced in life: stress, failure, grief. Thus psychological resilience is the absence of rigidity. Islam also prohibits the weakness of giving up. According to **Sahih Muslim** ‘the Prophet said:

"عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ أَحْرَصٌ عَلَى مَا يَنْفَعُكَ وَاسْتَعِينُ بِاللَّهِ وَلَا تَعْجِزُ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا . وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلِ الشَّيْطَانِ"¹³

“A strong believer is better and is more lovable to Allah than a weak believer... When one of you has a setback, he should not say: ‘If only I had done such-and-such.’ But he should say: ‘What has Allah decreed will have happened has happened.’”

Misinformation and intellectual ambiguity

We find ourselves in a period commonly hailed as the "Information Age," but under scrutiny, this age has evolved into the "Age of Misinformation." Though the internet and social media have brought information to the people, this very technology has also brought about the "Intellectual Ambiguity Age," in which the truth has become uncertain, as the difference between truth and fiction becomes harder to differentiate. Today, this trend can be seen to be radically true, supported by a groundbreaking study conducted by Soroush Vosoughi, et al., under the Massachusetts Institute of Technology, where the team discovered that in every kind of information, fiction spread “significantly faster, farther, deeper, and more widely than the truth.” All this can be primarily attributed to the concept of “Confirmation Bias,” whereby people are only open to information that confirms what they believe, despite its validity.

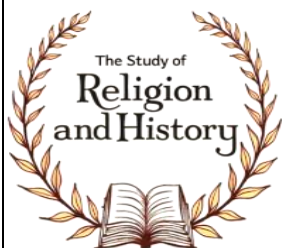
Islam has been the antidote to the "Post-Truth" problem for the last 1400 years through the "golden" principle of "Tae-hyun " (Verification). The Quran has set forth a challenging framework for information consumption to ward off intellectual chaos. In Surah "Al-Hujurat" ‘Allah says,

"يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ"¹⁴

¹² Al Bukhari:5644

¹³ Sahih Muslim:2664

¹⁴ Al-Hujurat:Verse 6



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"You believers, if there come to you from within your community people who spread tales, you should report the truth and examine carefully (verify the news), that you may restrain worldly want from people, in case you fail to do the right thing and regret over what you have committed."

This particular verse draws one's attention to the seriousness of the problem of the dissemination of unchecked information, not just as an intellectual mistake, but rather as an injustice, which may inflict harm on people. In addition to that, the holy Quran forbids "Zann" (ظن)(Conjecture/Assumption)in surah **Al-Najm** Allah Says:

"وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا"¹⁵

“Conjecture can never be a substitute for the truth.”

The intellectual confusion of the current post-truth period has, in fact, arisen out of conjecture and assumption, in which rumor takes the place of fact.

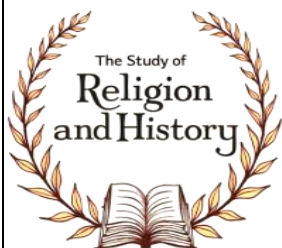
The Prophetic traditions (Hadith) further enforce the concept of "Intellectual Integrity." The Prophet Muhammad (PBUH) equated the casual spreading of hearsay with lying, setting a high bar for truthfulness. In Sahih Muslim (Introduction, Narration 5), the Prophet (PBUH) stated: "It is enough for a man to prove himself a liar that he narrates whatever he hears." "A Hadith that holds a very strong commentary on the 'Share' culture prevailing today, where information is shared blindly, is the following from the Islamic tradition)" - 'Inam was asked, "How can the heart of a believing servant be free from doubt?" He replied, "It becomes so when he is 'Intellectually Clear'...When a person receives every bit of information scrutinized, he becomes the breeding ground of 'Shukook'-doubt, resulting in the deficiency of Iman."

Ethical and Moral Dimensions Challenges

In many respects, we are living in a period that sociologists commonly refer to as the period of "**Moral Relativism**," where any consensus about absolute truth gives way to attitudes of subjectivism relative to questions of right and wrong. A more significant challenge with which contemporary ethics is confronted is what has come to be referred to as "**Ethical Fading**." The term "Ethical Fading" was coined by Ann Tenbrunsel and David Mesick, two researchers who have written extensively on this subject in the *Academy of Management Review*. What their research details is that within contemporary decision-making-particularly at the business and social level-ethical dimensions of decisions tend to get taken out or "fade" from consciousness. This happens because people immediately categorize decisions as purely "business" or "pragmatic" in choice and not moral, which allows them to conduct themselves in an unethical manner and still feel they are good people. This is cognitive dissonance at its finest. Morality will be situational and, at times, sacrificed on the altar of convenience or profit. In turn, there is a complete breakdown of trust and complete disintegration of social cohesion.

The solution to this moral crisis offered by Islam is the implementation of the System of **Absolute Morality** (Akhlāq) which is not inclined to the judgments of humanity. The holy Quran points to the underlying reason of this flux of morals not in the lack of intelligence but in the concept of the elevation of one's own desires to the status of a god (Hawa). In the holy Quran/ Surah Al-Jathiyah, Allah puts forth a disparaging criticism of this concept of deeming one's desires as a superior goal to be followed over morals:

¹⁵ Al-Najm:53:28



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"أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ عَشْرَ غِشَاةٍ فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَتَذَكَّرُونَ"¹⁶

"Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge."

Moreover, the issue of "Ethical Fading" is also resolved in Islam through the etiquettes of "Taqwa (God-consciousness)" and "Ihsan" (Faith Excellence). Unlike formal human laws which focus on external conduct, the etiquettes of Islam focus on the internal affairs of the human heart. A Muslim is made aware through education that morality is not just legalistic, but also pertaining to the soul. This moral excellence can only be achieved through the internal spiritual warning system. This was exemplified in the definition coined by the Holy Prophet Muhammad (PBUH) as universally accepted morality through his reliance on the internal spiritual warning system. This was exemplified in **Sahih Muslim**, in which the Holy Prophet Muhammad (PBUH) said:

"عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ فَقَالَ الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ"¹⁷

"Righteousness is good conduct, and badness is that which wavers in the heart and which you dislike being made known about."

Conclusion

However, examination of the state of social pressure, the role of resilience in overcoming such pressures through the spread of misinformation, and ethical dilemmas indicates that a state of grave crises exists within the human situation. Actually, the modern sciences of sociology and psychology have excelled in diagnosing the illnesses. We understand the presence of the "drive to conform through Normative Social Influence," the depreciation of our endurance level through "Grit," and the ease by which our intellect and ethics are swayed by "Confirmation Bias" and "Ethical Fading." Yet despite the diagnostic analysis and the tools provided by science through these studies, the prescription or cure cannot be merely scientific; it must be transcendent. This is where the role of the theology of Islam enters not as an antagonist but as an addendum because it fills the gap in the needed immunity in the human situation to overcome these modern crises.

The joint response to these piecemeal questions will be encapsulated through the Islamic "Istiqaamah" (Steadfastness) philosophy. While the threat of "Herd Mentality" is espoused by the discipline of sociology, the Holy Quran establishes the idea of the "Ghuraba" (Strangers). The Prophet Muhammad (PBUH) has also recognized the truth that to resist the pervasive decay and adhere to "Ethical Excellence" and "Intellectual Excellence" would result in the individual being an outcast among the masses. This concept was described in the famous "Sahih Muslim" when the Prophet Muhammad (PBUH) said:

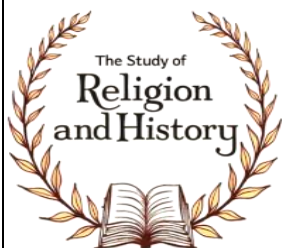
عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "بَدَأَ الْإِسْلَامُ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ"¹⁸

"Islam began as something strange, and will revert to being strange as it began, so give glad tidings to the strangers." The Hadith has therefore transformed the concept of social isolation into an honorific trait rather than being categorized under the prism of "Social Deficiency" in the form of "Peer Pressure" as perceived in Modern Society.

¹⁶ Al- Jathiyah :23

¹⁷ Sahih Muslim:2553

¹⁸ Sahih Muslim:145



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Actually, the remedy for the “Decline in Resilience” and the challenge of “Misinformation” is also covered in a concise manner in the, “Surah Al-Asr” Allah swore in this brief surah, saying:

“وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ”¹⁹

“Mankind is in loss, Except for those who believe and do righteous deeds and advise each other to truth and advise each other to patience By time, indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”

These are the issues, which are being directly addressed by this surah, namely, The “Advising to Truth” is a remedy for the issue of “Misinformation,” which argues for a “Verification (Tabayyun) through Conjecture,” and The “Advising to Patience” is a remedy for the issue of “Decline in Resilience,” which calls for a “Grit for resistance to the culture of Instant Gratification.”

In the end, it comes down to the integration of knowledge. As explained in the quote from Malik Badri in the article "The Dilemma of Muslim Psychologists," we have to acknowledge the weakness in our behavior as seen in the empirical observations of modern science, but we should seek our strength in the revelation of God. This is because a society that depends solely on the power of its intellect will one day fall into the pitfalls of "Moral Relativism" and into the depths of despair. Success (Falah) will only be attained in the use of the instrument of the modern world with the "Internal Compass" of Taqwa (God-consciousness).

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¹⁹ Surah Al-Asr:1-3