

# Islamic Identity in Light of the Challenges of Modern Cultural Globalization: A Glimpse into the Thought of Mohammad ‘Abed Al-Jabiri

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ملخص ملف العدد

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This essay discusses the concept of Islamic identity in light of the challenges of modern cultural globalism through two approaches:

First, it inspects the attack on the Islamic identity by the founders and proponents of globalization. The essay aims to demonstrate the particularity of the Islamic identity and how it has preserved itself and expressed itself as a global identity. This essay discusses the challenges which cultural globalization –which aims to eliminate cultural diversity and the historical particularities of identity- has imposed. This essay also clarifies that Muslims have preserved Islamic identity throughout Islamic history through the high values which Islam Recognizes and have also transformed the Islamic identity from a doctrinal theory to historical conduct. This essay also touches on Islamic identity in light of the cultural terrorism exercised by globalization, especially when globalization has striven to Americanize identity.

Second, this essay approaches the issue of Islamic identity and its Relation with the West in the thought of Mohammad ‘Abed Al-Jabiri, an Arab intellectual. It provides a critical examination of his concept of Islamic identity, especially his discussion on the Relationship between Islam and Arabism. In his discussion on the Relationship between the Islamic identity and the West, Al-Jabiri examines numerous topics Related to Islam and nationalism, and we find that Al-Jabiri leads us to a form of historical blindness when he compares between Islam and nationalism.

Islamic identity in light of the challenges of modern cultural globalization: a glimpse into the thought of mohammad ‘abed al-jabiri

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performed by the West through its soft instruments (media, cinema, and so forth) to dominate the minds of Muslim youth and to facilitate a comprehensive cultural subordination. This essay strives to present cultural solutions –so as not to Remain at the level of mere intellectual theorization- for cultural problems which the Muslim self suffers from. These solutions are Represented by Re-reading our intellectual heritage according to concepts and mechanisms which are the intellectual product of our own civilization, and this is done through an epistemological estrangement from the contemporary other who wants us to be slaves to him, and another epistemological estrangement from our heritage which has transgressed in instruments and concepts.

# The Problem of Identity and the Attempt to Alienate the Self from its Roots

Hana Al-Jazr

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This essay discusses the problem of identity and its Relation with the other who strives to alienate it from its self, to form a new apparel for it which does not suit its past nor is appropriate for its future. The essay first monitors the moment in which the self becomes aware of its political, social and economic weakness upon becoming acquainted with the other who Represents -at the same time- the political opponent and cultural hope in a luminous future where we can become Reacquainted with the self we lost when we lost our cultural principles.

The West has considered the Muslim self an entity which should be exploited and subdued through numerous means. Among these means is direct imperialism or globalism which has created in our modern Reality several means to dominate the self and distort its image, Resorting to trigger ethnic, sectarian, and Regional identities in order to weaken the Muslim self and its principles. Additionally, the West has striven to implement intellectual Westernization through a class of Arab intellectuals. These intellectuals Raise the banner of the West's ideological theories and have immensely contributed to searching for solutions to the Revivalist problems of the self according to the other, but without taking the cultural heritage into consideration to move the still waters in its texts by trying to bring about new solutions to new problems, to discover mechanisms and instruments which aid us in escaping from our backwardness.

This essay also exposes the mechanisms of hegemony

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## Islamic Takfirism: The Suicide of the Self and the Terrorization of the Other

Najaf Ali Mirza'i

The most dangerous identity depicted by Takfiri movements is the presentation of Islam –despite its long history of security, peace and tranquility- as a legal code which espouses killing and criminal action, and the presentation of the Prophet of Islam as one who approves of violence, aggression and murder. This is the highest form of treachery committed by these terrorist movements against Allah, Islam and the Prophet of mercy and humanity.

It is clear that during all of its phases, the takfiri personality has suffered a defect in psychological balance at the level of the self which commits these crimes. When one loses personal honor, shame and disgrace take its place, and the ground becomes ready for a person to commit all major sins and become involved in discord and turmoil.

The importance of this essay lies in the fact that it analyzes and criticizes a topic which is extremely sensitive and perilous at the same time. This topic has historical roots, and it is revived with all its harshness in every time and place. Its roots are traced to the understanding of Religion and Religiosity from one aspect, and to a certain fiqh (jurisprudence) which originated in Islam due to a misunderstanding or even deliberately in the takfiri opinion on the viewpoint of Religion toward the other. This requires analysis, precise scholarly surveillance, and a methodologically objective examination, placing aside the intense anger toward the crimes committed by these violent and misguided groups.

# Interpretation of the Self in Modern Islamic Thought

Yousef Ashlahi

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This essay strives to uncover the Reason behind the intellectual interest in the self within the Rhetoric which has furnished the modern Arab and Islamic context. The purpose is to clarify the Reason behind the preoccupation with the self as a preoccupation which has not molded its view on the self in a phenomenological or ontological manner to the extent that its new thought has striven to contribute to facilitating a practical preoccupation. What we specifically mean is the search for outlets which may Revitalize the self existentially and breathe life into the “collective cogito” in a manner which makes the existence of the self a matter of consideration in the present which it is attributed to.

Due to the fact that the intellectual interest exceed every theoretical or practical limitation, our preoccupation in this essay only examines a certain aspect among a number of intellectual Representations which consider the self, namely the practical Representation which is concerned with the intellectual outlet that can Remove it from forgetfulness and existential stillness and Revitalize its vital existence. Has the intellectual endeavor succeeded or has it only contributed to consolidating the gap between itself and the Reality which it has occupied itself with?

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Under the main heading **The Issue of Identity: The Self and the Other**, this edition of *A'-Hayat A'-Tayyiba* examines the topic of Islamic Identity. A group of scholars and specialists have tackled this topic in four main essays, featured in the following order:

➤ **Scholarly Reviews**

- 1- Divine Knowledge: A Comparison between Ibn Arabi's Al-Futuhāt Al-Makīyya and Eckhart's Complete Works

➤ **Observatory of Life**

- 1- Post-Modernism: A Critical Analytical Approach on the Concept and Experience

➤ **Synopses of Essays on the Central Topic**

- 1- Summary in Arabic
- 2- Summary in English

## Order of Essays in the 47th Issue of A-Hayat A-Tayyiba, Year 25, Fa2021

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- 3- The Manifest Existence: A Comparison between the Thought of IbnArabi and Lao Tzu