The dialectic of the ego and the other at Hassan Hanafi

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Abstract:

The problem with Hassan Hanafi's vision stems from the thought that deals with reality, and the project is in fact a reaction and a solution to two mistakes. Interpretations conflict, so it is necessary to consider psychological awareness as an accumulation of time, necessitating an understanding of reality according to the understanding of the unity of history, and the second mistake is to invent a previous theory based on the inherited and the transmitted, or a modern theory that agrees between the inherited and the transmitted, while the project of heritage and renewal goes beyond all these problems to explain reality and its components scientific theory.

Keywords: The dialectic, Hassan Hanafi.

Introduction:

The problem with Hassan Hanafi's vision stems from the thought that deals with reality, and the project is in fact a reaction and a solution to two mistakes. The first is to search for solutions within reality and satisfy its needs, disregard the old psychological inventory as one of its components, analysis away from the psychological feeling is the lack of an objective vision, interpretations may conflict, therefore, it is necessary to consider psychological awareness as an accumulation of time, positive understanding of reality according to the understanding of the unity of history. The second mistake is inventing a previous theory based on the inherited and transmitted, or a modern theory that reconciles the inherited and the transmitted, while the Heritage and Renewal project goes beyond all these problems to explain reality and its components with a scientific theory (1).

Transfer and creativity are two foundations that deal with the axes of the heritage and renewal project. They are governed by time, place and thought, on the basis of civilization and history, despite the contradiction of the source in the first and second axes, however, they are both subject to transfer, as the transfer takes place either from the old or from the other, which is the heritage of the self and the other, so that transportation is the basis of the mind. The imbalance in the absence of reality that forms the basis of creativity, the ego is a competitor to the other, and the absence of reality is an integral part of the contemporary ego, therefore, he creates with the ego an imaginary party that ends with the struggle to divide the ranks, and create competition between the enemy brothers (2).

The first requirement: the impact of Westernization on the Arab renaissance

First: The Arab identity

The issue of identity, according to Hassan Hanafi, was related to facing alienation, and it varies according to the severity of colonialism, and the colonized societies went to prove identity in exchange for heterogeneity as a means of

resistance, and the ego in the face of the other, and originality in the face of modernity, which transforms the ego into the other, and therefore cultural dualism is the cause of alienation It is more widespread in the upper classes than in the lower classes, according to the economic factor (3).

The policy of Great Britain was based on two principles, the first being the Indian developments, as it looks with a thousand considerations at the Islamic spiritual solidarity between the Muslims of the Indian interior and their brothers in all the Islamic countries, secondly it is keen to perpetuate friendship with the countries located on the Indian geographical road (4).

The only permanent interest of the West is interest, which was revealed by Britain's position of not rejecting the establishment of a unified Arab nationalism in the movement of Sharif Hussein in the twentieth century AD, despite Zionist pressures and the Balfour Declaration, but securing the Suez Canal aroused the ire of the British side that went to sponsor the Baghdad Pact and pushed the governments of Iran and Pakistan Turkey and Iraq (5).

The tasks of philosophy are based on three foundations (justification, interpretation, and change), and the first suggests betrayal and hypocrisy, as it defines philosophical thought in providing justifications for accepting the choices of reality, even if the task is limited to interpretation, the task of the philosopher is mixed with the task of the natural scientist whose job is to explain phenomena. As for the task of the philosopher Successful is looking forward to the future, looking ahead promising, and finding ways to reach the best by avoiding the defects of the past and the shortcomings of the present (6).

Because of the ambiguity of the relationship between the ego and the other, and the relationship between the national heritage and the Western heritage, and the heritage of the ego is like the heritage of the other in relation to the contemporary ego, Hassan Hanafi demanded the establishment of the science of Westernization to confront the universality of Western culture, and in it achieving the goals of this culture and its control over the parties according to its centrality, leads to anti-national culture , To create a conflict between the newcomer and the old heritage, and from here arise cultural duplication, and errors with regard to the old heritage is the tendency towards the removal of national culture and a sense of shame, shame or ignorance, and imitation, sedition and catching up with the passengers of the West (7).

Malik bin Nabi blamed Orientalism for the realistic crisis that is not related to thought, belief and politics in Islamic thought only, but rather the decline of Islamic reality and its civilizational backwardness in a specific historical period. The most prominent of them was Western Orientalism, which made the Arabs feel inferior and negative, and set up imaginary intellectual clashes that pushed Islamic thought to confrontation according to the dialectical approach, in dealing with useless issues, as the Islamic intellectual movement was paralyzed in service of colonial policies and their goals. The intensity of control stems from the lack of research studies of Orientalist thought, which helped weaken the Islamic reality with the inability to confront the Orientalist attack (8).

Reality is in dire need of restoring and developing identity and laying intellectual and spiritual foundations, and this can only be done through philosophy, and pride in the extrapolations of reason, civilization and existence, and the meanings of freedom, justice, progress, self, existential value and time, and following up the effectiveness of the historical society associated with concerns about progress and justice (9).

Or has philosophy deviated from the purposeful systematic question, and creativity has deviated from its existential and cognitive dynamism? Especially after the departure of the great commentator Ibn Rushd, until the philosophical giving stopped creativity, and aspiration to find solutions in the way of removing obstacles, so that the Arab-Islamic imagination would continue to look at its past with fascination, and be a prisoner of the dark ages, and evoke the innovations of its predecessors such as Al-Farabi, Ibn Sina, Nasir al-Din al-Tusi and Tash Kabri. Zadeh and others (10).

The crisis is present in the reality of contemporary Arab societies, revealing a static and collapsing reality. Giving priority to the way of intellectual analysis is to highlight reality and express it at the same time, and according to the rule of vulnerability and influence between thought and reality, so that there is a dialectical relationship between them, in the way of explaining causes and causes. The contemporary Arab crisis is emerging between its conflicting currents according to external factors (11).

These factors, described by Dr. Zaki Naguib Mahmoud, are the worst and most effective in the Arab reality, which have restricted contemporary Arab thought with shackles and shackles. Active and free to achieve the promising hope, there is no building or development except after fertilizing the land and establishing an intellectual institution capable of rising after stagnation (12).

Hassan Hanafi believes that the existing problem according to the ancient heritage and according to the modern approaches consists of two parts, either dealing with the heritage according to sanctification and emotion in contemporary consciousness, or according to the Arab imagination through the presence of symbols and moral values, which originated in the ascetic past, which is a pragmatic approach to accept the bitter reality (13), this is how the heritage imposes itself on reality in contemporary intellectual awareness, and contemporary Arabs are successors to the ancients, which necessitates the existence of the past in the present, so rational dealing is determined, and the possibility of subordinating thought to realistic rationality is diminishing, and it is the expression of consciousness and the unconscious (14).

Abdullah Laroui goes on to say that misery is an awareness of the decadence and backwardness of the present and its achievements, and it is a reality that cannot be escaped from, and agreement on the concerted efforts of nationalists and Islamists, and acceptance that renaissance does not arise except through Arab thought, which is self-evident, that adopting another civilization and consuming its products Without participating in development and progress, this is the state that expresses misery, and the new renaissance does not mean reviving the past and restoring the previous

civilization, and it is not possible to reproduce the achievements of the past, even if the contemporary culture is similar to the previous culture in certain aspects, but the difference lies in the essence (15).

Reading the modern heritage is not an intellectual escape in the Arab consciousness from the previous heritage that imposed its sanctity only, and lived as a fantasy in contemporary Arab thought, but rather it is an escape from Westernization, according to the fact that the heritage is not what we got from the ancients locally, rather the heritage was mixed locally and externally (16).

This is what prompted Western thought to consider the East, from Egypt to China, as unchanging and unaltered, and it is a perception based on the existence of a time that preceded the existing Western civilization, and which lagged behind a lot. Those who visited the East looked at it with astonishment and astonishment, because life in the East is similar to the life of the elders of the Children of Israel and their prophets described in the Book of Genesis, but what does not change is the Arab desert society and not the urban society (17).

Ibn Khaldun differentiated between the generations in the way of living, and the generations converged on interests and cooperation, according to necessity, collecting a pension, giving what is necessary for luxury from the increase in food and clothing for decoration, expanding homes and establishing cities and cities for urbanization, to increase the conditions of luxury that lead to elegance, and they were They tend to process food, provide kitchens, choose luxurious clothes, and transform crafts from strength to action (18).

The intellectual persecution that shackles the scientific mind with the dogmatism of traditional texts, and the thinker is determined between two positions, either fear because of the holiness that surrounds the heritage, or weakness in the personality of the intellectual who takes shelter behind the sacred text, and leaves conditional objectivity for any successful research, and perhaps the comprehensive historical approach between what was presented His Nicholas Copernicus and Galileo (19), and what Nasr Hamid Abu Zaid was subjected to in criticizing religious thought as an Islamic heritage, which led to curbing the vitality of the mind and judging intellectual production on the one hand that adopts a certain ideology, is nothing but a rejection of the other opinion, and the Arab scientific renaissance is negatively affected (20).

Second: The problem of alienation

Hassan Hanafi believes that every civilized position includes three concepts: the inherited, the newcomer, and the place of creativity, vowing to find a science that corresponds to the science of Western Orientalism on the basis of presenting a vision based on his studies, which is a branch of the second axis based on studying the West from the position of the contemporary ego, and from The position of backwardness, dependency, and imitation to the position of development and creativity that enables Arab thought to wage the bitter struggle imposed by the West, and to confront the alienation to which the private has been subjected. The ancient and future heritage, and highlighting the reality itself (21).

The interrelationship between the first and second axes is based on the problem of Westernization, which is based on two pillars, the ignorance of the Arab awareness of its ancient ancient heritage, and the shortness of European culture and looking at it with fascination and dependence, which generated two positions between rejection and acceptance (22).

Alienation in the language: What Ibn Manzoor mentioned: meaning: "Exile from the country. And alienation means remoteness(23). The term came in Mukhtar Al-Sihah: and the West: distance. And the West by annexation, alienation, alienation, and alienation: exodus from the homeland (24). The term also implied many connotations, according to its time course, and it became used in various cognitive fields with variable connotations.

Westernization in terminology: is the transfer and imitation of the Western style in some or all fields, in form or content. The supremacy of the Western cultural model over contemporary cultural models, and the characteristics of Westernization are urbanization, education, and participation in the means of communication and political participation (25).

And if the term is in this sense, then man, according to the theory of Platonic ideals, is far from the real world, by describing a person while he is in a dark cave far from his world, which is the world of facts, so knowledge was remembered and ignorance was forgotten in Plato's philosophy (26).

Alienation comes in the legal sense in the sense of abandoning property to the other completely, just as alienation in medicine came in the sense of mental disorder that makes a person alien to himself, his society and his counterparts, but in philosophy it refers to the alienation of a person from his essence, and he descends from the position in which he should be, so the alienation It is fanaticism, distortion, and displacement from the right situation, and the real history of alienation with Hegel and Marx, and some of his references were mentioned with Hobbes and Rousseau, so that the term in the Christian religion comes that man was removed from his essence when God Almighty expelled him from Paradise in the first sin as a reason for man moving away from his first place (27).

Westernization seeks to stand in the way of the struggle for the goal of freedom and independence of thought, in accordance with the creation of a tolerant climate between foreign influence, and between defeated countries under the pretexts of humanity, universality, and human rights, in order to consolidate a new thought of modern concepts and values linked to admiration for Western thought, according to studied plans and stages of time and space. A minute, for a new generation that bears hostility to values, principles and concepts, denying them and asceticizing them, raising doubts disguising religion, language and thought, heading the West to understand nations, currents, ideas and culture and influence them, which is a clear and diagnosed trend (28).

Westernization is associated with Christianization or what is called missionary and Orientalism, and the Westernization movement is one of the most dangerous plots that appeared to confront Islam in the fourteenth century AH (29).

Annunciation in the language: brings good or evil, so the absolute good news comes with good, or it is restricted so that the good news comes with evil (30), and if it comes absolute as the Almighty says: "They have good news in this life and in the Hereafter" (31), and if it comes restricted as the Almighty says: "So give them glad tidings with torment painful" (32).

Proselytization raised suspicions that it was hiding behind sublime actions, at a time when the United States covered half the world with missionaries and worshiped iron, gold and oil, and France seeks, with a secular approach, to protect clerics abroad, and opposes religious freedoms at home and fights the Islamic veil, and the expelled followers of Christ from within. They are her friends abroad, and Italy, which has set up hostility against the Church and detained the Pope in the Vatican, supports the monks and missionaries (33).

As for Orientalism in the general theory, it examines the history of ancient, middle, and modern relations between the East and the West for the sake of cultural and spiritual communication, between the civilizations of ancient peoples that were historically different, and between ancient civilizations and the need for the continuity of civilizational existence, to build bridges of knowledge exchange, which is a behavior established by humanity in The way to revive the stages of civilizations, to help get out of the intertwined civilizational crises, which are in the interest of the East and the West and civilized communication between peoples (34).

The romantic vision of Marx's Orientalism emerged when the views inherent in economic and social concepts prevailed, and it reflects the standard classical image in Marx's words: the vision of generation and revival, the first is the annihilation of Asian societies, the second is laying the foundations of Western materialism in Asia, and the first is destroying the second, and perhaps it means destroying the foundations of religions Spiritual, especially since most Asian peoples condemn it (35).

The science of Orientalism, according to the German orientalist Rudi Barth, is a term that specializes in philology in particular, and Orientalism is a word derived from the word (orient), which is the radiance or the rising of the sun, and it is the science that studies the eastern world, and the term dates back to the Middle Ages, and even to the periods of antiquity Middle Eastern, and when he moved with the political events from the Mediterranean to the north, the term remained applied to the countries of the eastern Mediterranean (36).

Serge Latouche says about Westernization in his book (The Westernization of the World), the title of the chapter (The Rise of the Irresistible West): The Crusaders' Revenge: General Gouraud came on his way to the tomb of Salah al-Din al-Ayyubi after sharing the spoils of the Ottoman Empire in the Treaty of Versailles, and Salah al-Din carries the image of the conqueror of the Crusaders. To make fun of his grave and hit him with his foot, addressing the grave! Here we are back! It is the tendency of the white man to control the world, and hegemony was not limited to the war side, but rather included other aspects, such as proselytizing, opening markets, satiating them with raw materials, searching for new lands, and spreading foreign labor, in the desire and tendency for colonial domination (37).

Westernization seeks to change thought and control the perceptions of Arab thought, the absence of Islamic civilization, the civilizations of other nations, and the dominance of European civilization, which led to the creation of generations bearing hostility and hatred of Islamic and Eastern values, and the establishment of Central European thought according to its centrality through which nations are directed (38).

The second requirement: the science of surprise

First: The concept of surprise

According to the vision of Hassan Hanafi and the call for activating the science of Westernization, because Orientalism helped the European ego to make the Arab ego an object of study, by defining the circumstances and civilizations that enabled it to occupy a leadership position, and Westernization is the opposite of Orientalism, aiming at a reciprocal process in attitudes between the Arab ego and the Western ego , reflecting the stereotype upside down, according to the transformation of the Western ego into a subject of study, so that the Arab ego is the study of the other, and to untie the complex of the Western ego and a sense of greatness so that the debate between the ego and the other turns from the controversy of the West and the non-Western to the controversy of the non-Western and the West (39).

In the same context, the vision of Muhammad Abed al-Jabri unites with Hassan Hanafi in that the goals of Orientalism in the European context are to rob the ego of the other, to exclude it and turn it into an object. The European ego, according to his self-awareness, is achieved through the other, and this is the role that Orientalism played (40).

The goal of astonishment according to Hassan Hanafi's vision and anticipation of the future, in the way of confronting European hegemony and acquisition, by returning to the depths of the mutual relationship, and subjecting it to comparison, when the West appeared in the seventeenth century AD, at the time of the victory of scientific thought over religious thought, revealing colonial goals and trends Ideology at all levels, and with it the loss of neutrality and fairness, based on the beginning of the science of Westernization recently, and Orientalism began at the time of the disintegration of Arab civilization, and therefore the beginning of the science of Westernization is a scientific, fair and impartial beginning, and does not seek hegemony but to restore balance, achieve freedom and prove identity in exchange for Orientalism, and better The means of defense is attack (41).

The West tried, according to its plan and the previous colonial operations that took place in Algeria and Egypt, to fragment Islamic thought, so that the setback in the year (1967 AD) and the Nakba in the year (1947 AD) were the fruit of those plans, as the links of this scheme branched out, including with the missionaries who settled in Beirut Cairo and Istanbul, including the year (1860 AD), which a group of orientalists referred to as acts of alienation, including the British orientalist Hamilton in his research titled "The Destination of Islam" in the year (1930 AD) and the Protocols of Zion in the year (1892 AD) (42).

(The past future) is the phrase put forward by Muhammad Abed Al-Jabri, because peoples, governments, and individuals look forward to anticipating the future, looking through its horizons, and knowing its events before they occur, and

not through astrology and divination. Modern, by extrapolating and studying phenomena, searching for the actors in them and explaining their causes and the relationships between them (43).

Concepts of modern man overturned according to the scientific revolution. Theoretical science sought to understand the world, while practical science sought to change the world. Then governments tended to expand automated production, invest scientists, and pay attention to steam and electric power. Scientific reference also sought to liberate itself from religious reference in Europe. , which called for a multiplicity of intellectual trends, which prompted Bertrand Russell to say: The experimental tendency led to the growth of individualism, which led to a multiplicity of philosophical trends, and its evidence is Descartes and Hume (44).

The science of Westernization seeks to confront European centralism, reveal the way in which it was centered, and return it to its natural size, which it captured according to political aggression and control of the global media. , down to eliminate the duality of the center and the periphery and restore balance (45).

The Greek heritage was aligned with the Arab-Islamic heritage in the days of the era of translation in the Abbasid era, according to the centrality of translation created by translators, and the huge amount of Greek scientific and philosophical works were translated into Arabic, when translation was a science in itself (46).

The Arab philosophers created a philosophy that is compatible with the philosophy of the coming Greek heritage, and it is a general position that did not take the coming culture as a whole, but rather rejected Aristotle's metaphysics and accepted his logic, and rejected the likes of Plato and accepted his republic. Arab scholars also rejected Greek literature and accepted its philosophy, according to what was translated in the second century AH, And writing began around the center. The Arab-Islamic civilization was characterized by religiosity. They explained and interpreted the newcomer in order to rebuild thought and contain it, working with the mind in it, so they increased and decreased according to the need and increase, so they left us an authentic heritage to which the external arrival joined (47).

Previous civilizations before Islam contributed to the advancement of humanity, and the truth is that the Islamic civilization was central and disciplined within the limits of the Islamic religion, and as for the Greek civilization, which contained the masters of global thought, and produced various sciences and knowledge, but it descended at the hands of its scholars such as the virtuous city of Plato, and the strict rationing of the military class (48).

The East was accused of the prostitution of utilitarian sciences, unlike the Greeks who sought knowledge for the sake of knowledge and mental pleasure, according to the Egyptians, Babylonians, Persians and Indians who sought knowledge for the sake of industries that provide them with raw materials such as raw materials for construction, agriculture and treatment Greece(49).

The emergence of Islamic civilization, whether in the fundamentals of religion and the sciences of wisdom, or in the fundamentals of jurisprudence and the sciences of Sufism. Scientific thought is from the canonical religious constraint, as it is the formation of the same environment, and among its characteristics are the beginning

and the end, development and end, renaissance and collapse, and it can be studied (50).

Orientalism in Europe is a scientific subject that is considered a special chair in universities, just as political systems tend to pay actual attention by governments and parliaments, and to provide the necessary capabilities for this science, as the German orientalist Rudy Bart asked his question: Can the eastern world establish a science for the study of Christian thought? It is called the flag of the West or Westernization, and it was not the first claim of Hassan Hanafi, but Dr. Muhammad Rahbar called in the years (1957-1958 AD) at the Islamic Conference in Lahore and Hamas to establish this flag (51).

Hassan Hanafi believes that the West is created for four sources, two declared and two unannounced, the first of which is the ancient East and the European environment, and the other two sources are the Greek and Roman sources, and the reason for adopting a position of silence towards the two unannounced sources is the dominance of the two declared sources, to give the character of original genius creativity, as if Greece emerged from itself without civilization introductions (52).

The stereotypical image of the European orientalist and historian of European civilization, with the presence of two tributaries of European consciousness, namely the Greco-Roman and the Judeo-Christian, and the European consciousness that links the Jewish Christian heritage with the Greco-Roman immigrant, and the absence of European reality from the scene of the formation of the current European civilization, so that the image of the logic of the project of heritage and renewal is applicable to it, which It was formulated by Hassan Hanafi, and through the centrality of the connection created by the European consciousness, to the Bible and the Old Testament, as an introduction to the New Testament (53).

The vision that Hassan Hanafi gives to the European consciousness, which was formed by the force of expulsion from its center, and distinguished from the Islamic civilization, which was formed on the basis of central attraction, the purely historical structure of European consciousness, based on the currents of formal idealism and empirical realism (54).

Criticism of the Holy Books arose through what he presented to Singh, and therefore the heritage is the component of the Bible, not the other way around, and the source of the Bible is the historical heritage, which is what distinguishes the Arab-Islamic civilization with a central formation, and between the centrifugal one of the European Christian Jewish civilization, as it is without the dimension of religion Christianity, so that the controversy between the two civilizations emerges, and the Bible is derived from the historical heritage and later on the Christian religion and expressive of it (55).

Muslims criticized the Torah, including Ibn Hazm Al-Andalusi (456 AH) in the story of Abraham's marriage, peace be upon him, to his sister, and the controversy took place between him and Ismail bin Yusuf, the writer known as Ibn Al-Nagrali (56), which is only a reference to the Muslims' objection to the distortion that entered the Torah and not the original text Where the Old Testament describes the prophets and accuses them of reprehensible things.

It is noticeable in the modern criticism of the Holy Books by the most famous Islamic scholars in the West, namely von Graf (1866 AD), Wellhausen (1876 AD) and Kunhill, and Spinoza is the first to deal with criticism according to modern scientific methods, determining that the books were not written by the Prophet Moses (peace be upon him), but Ezra is the real author of them, then the scholars turned to studying the texts of the Old Testament from a critical point of view, so that the university professor at the University of Paris, Jean Struck, was the first to study it after Spinoza in (1753 AD), and after him a book by J. Ebenshorn in (1779 AD), and studies continued after that in the study of the texts of the Old Testament, proving the multiplicity of its sources (57).

Second: The emergence of European civilization

The approach between Hassan Hanafi's vision of identity, Huntington's thesis on the clash of civilizations, and the upcoming cold wars is a war of cultures, according to the reappearance of symbols in the perception of peoples, and among its evidence is what the Russians did in their sanctification of the new flag and the transformation of the Soviet Union into a federation. The demonstrators left Sarajevo in 1994, raising the Saudi and Turkish flags, in the American and Mexican homes, raising flags to demand free education, and inverted American flags in search of identity achieved in the ethnicity of peoples. The enemy is necessary to lead to the enmity of civilizations, and the phrase of the narrator Dion: "If we do not hate what we are not, we will not be able to love what we are" (58), and "the survival of the fittest" (59), which is an expression of the dialectic of the ego and the other (60).

Perhaps it can be said that Huntington's thesis is not characterized by originality and creativity according to its rules, as it is based on a part of Darwin's theory, which is the book The Origin of Species consisting of fifteen chapters, and the third chapter includes the title (The Nature of Controls for Increase), and this increase is controlled by three factors, namely Measuring competition, climatic effects, and preventing the number of individuals (61).

The absence of the traditional competitor, and competition to establish identity, values, customs, social institutions, and the general climate of peoples. These factors direct attitudes and prevent the multiplicity of global centers of power through defining the four alliances, and establishing international community organizations that serve the alliances of the centers of power to face challenges (62).

America was able to push the Iraqi regime in the name of "Arab nationalism" (63) to enter into a fierce war against Iran. Has the Arab brother entered the embarrassment of victory with the Islamic space or with the Arab horizon? The end of the crisis was not with the end of the October War in the year (1973 AD), but the calamities continued, as Beirut was occupied in (1984 AD), the siege of Libya, the Palestinian uprising in (1987 AD), the ascension of Iraq on the horse of the losing horse, prompted by the global center, and the occupation of Kuwait in (1990 AD), and the union of some Arab countries with the United States of America to end Iraq, after the end of the Cold War, and remove the traditional rival from the international arena, so that America sits on the center stage, and tends to search for legitimacy for the capitalist system (64).

Hassan Hanafi questions the innocence of the concepts launched by the center being intellectual and their reality political and suspicious intentions announcing the victory of the center, especially after the defeat of socialism, "making the parties feel defeated" (65), and preoccupying the parties with precious civilization and defending the cultural imagination, and the union of Islam and Buddhism to keep Muslims away from the elements of power and the authority of science reason, and the end of history by declaring the need for global leadership of capitalism (66).

Muhammad Abed Al-Jabri's vision of the center and the periphery from a security perspective, and a new classification that must be made according to the center, the periphery, and the semi-periphery. The most important thing is the security of the center, and global security is determined by four factors: the return of the phenomenon of superpowers, the return of liberal capitalism, the union of global power centers, and the activation of the role of organizations for society international (67).

Hassan Hanafi divides the history of Islam into three stages, each stage seven hundred years, and now we are living at the end of the second stage, so that the beginning of the third stage is the second golden age of the stages of Islamic civilization, and it is a golden stage similar to the first golden stage that began in the first Hijri century in terms of development and creativity (68), and this prevents intellectual duplication, encroachment on reality, and robbing the job of another generation to come (69), moral strength, population, natural resources, interdependence between Asia and Africa, and existing relations are factors that qualify third world countries for leadership after the end of European civilization, and the shift from Westernization to originality and intellectual liberation (70).

It seems that the horizon of the future portends a cultural and civilizational conflict, at a time of disintegration of the word and divergence of visions in the Arab world. The most important question is: Are the necessary conditions available for the contemporary ego to compete with other civilization culturally? At the time of the Arab regimes that live in isolation with their people, according to sectarian and factional programs, and the absence of government programs that guarantee the dissemination of knowledge and science, and at the same time the high cost of private education, which portends frightening ignorance, and is there a new renaissance similar to the renaissance of Muhammad Ali in Egypt? Perhaps it can be said that in light of the unification of temporal authorities towards negative internal crises, it necessitates the need for developmental progress in the cognitive aspect away from the effectiveness of government policies (71).

The third requirement: Arab discourse and ideological influence
First: The concept of ideological linguistically and idiomatically

The concept of ideology is a language, as Dalj came in Lisan Al Arab, and Dalj: It is the course of magic, and dalj: the course of the whole night, and dalj, dalj, and dalj: the last of a fox: and the hour from the end of the night, and the verb dalj, and daljwa: they walked from the end of the night, and daljwa: they walked the whole night, and before dalj: from the beginning of the night to the end, meaning the whole night, if it is said, I inserted: that is, I walked from the beginning of the night to the

end of it (72), and Ibn Duraid supported him in his crowd. The "theft is the course of the whole night, and it has two subjects, that the people are breaking in when they walk from the end of the night, and the people are breaking in when they cut off the whole night"(73).

And in Al-Sahih al-Jawhari, "The people walk, if they walk from the beginning of the night. Aquarius walks by The head of the well to the basin until it empties it into it, and it has been inserted, and that place is a roller coaster and a roller coaster" (74).

It came in Al-Taj by Al-Zubaidi: Al-Dalj: "The one who transports the milk, when the camels are milked, to the lids, and he has been milked. The bartender is massaged, and he is massaged by the dam, a bucket by the dam, and the massage therapist is like Muhsin and Abu the massager of al-Qunfudh, because he massages all night long" (75).

Conventionally with living languages, and it is alien to it, in French it means the language of ideas, and the Germans used it in the concept of method and method, and in the French language it is an alien word, and what is worth noting is that the Arab writers were not able to translate it satisfactorily, and as for the phrases that match it in the Arabic language , intellectual system, belief, mentality ... etc., it is close to the word da'wah in Islamic sciences, and it cannot be replaced by the word ideology, and the word spread in the Arab world despite the lack of etymological weight for it in our Arabic language, and it is usually called on the formed parties to say: that a party carries a certain ideology (76).

The term ideology appeared in the eighteenth century AD, coined by Destutt de Tracy, to express the science that looks at ideas. The term has undergone many transformations, including to denote and express empty analysis of abstract meanings far from reality. In general, the term has been used in politics, law and philosophy. Religion and morals belonging to the superstructure of society are an expression of the infrastructure of social facts and various economic and material phenomena. Then they became an indication of doctrines inspired by governments or parties, and they are tributaries for deriving opinions and positions (77).

Hassan Hanafi deals with ideology according to the German understanding, as a method and approach that must be followed, provided that it is close to reality, and according to the spread of contemporary ideologies that transcend reality, which is clear and highlights the situation, and this situation does not negate the contemporary according to the lowness. The problem of originality and modernity has emerged, and it must be drawn With clear features between a dispersed class, whether local or borrowed, among a dispersed group, in order to reach a solution to the existing problem of radicalization and alienation, which may continue for subsequent generations if the heritage and renewal project is not expected to affect and write for its continuity (78).

Therefore, the description of ideology is a double concept. Either the descriptive ideology that expresses the level of the researcher and his expressions that correspond to reality is based on loyalty and honesty, or that the researcher does not express reality, and therefore the reality does not appear correctly according to the

researcher staying on one level, not distinguishing between the truth. And falsehood, so that ideology is removed from the special meaning, and it remains an empty and unnecessary word if it is not subject to the critical phenomenon that distinguishes the concept of ideology from other concepts such as: thought, mentality, belief, religion, philosophy, ..., etc. and does not erase it (79).

George Tarabishi divides the Arab discourse into three stages, the stage of renaissance discourse, the post-World War II discourse stage, and the contemporary Arab discourse stage after the defeat of (1967 AD), because of the problem of originality and modernity framed by three borders, which are the local reality, the regional reality, and the global reality. The first contains various contradictions, and the second is technological progress due to the large population and their number, and the third is that the developed world is constantly advancing, at the same time the late one is constantly lagging behind. The dialectic of national culture and global civilization is based on it. It is subject to analysis, and our analysis itself is subject to ideological obsession, which is a clear indication that the concept of ideology contradicts the concept of science according to the above paradoxes (80).

Arab discourse, according to Muhammad Abed Al-Jabri, is far from neutral, and the question arises: To what extent can epistemological analysis be avoided by drifting behind ideological obsession? Arab research in heritage is subject to thought and not mere research, and criticism is far from impartiality, because of the use of heritage to build national identity, it is not an understanding of heritage, so heritage must be separated from us in the way of impartial study of reality, self-building, and development of reality in the study of the national heritage that In Arab thought, it tends to renaissance, and in Western thought, technological progress or keeping up with and rebuilding the structure (81).

Second: Ideology and the modern crisis

The ideology of Hassan Hanafi is linked to revolutionary theology at its various levels, according to what he formulated in his book From Creed to Revolution, as the first part according to which the science of fundamentals of religion is reconstructed, being the authentic and most dangerous Islamic science among Islamic sciences, revealing the progress of philosophy and filling the theoretical deficiency, and it is capable of extending reality With a modern ideology, it includes theology (revolution, land, liberation, development, and progress), and the truth is included in it, which is why it is called al-Fiqh al-Akbar. The human character of religious beliefs, and the transformation of their centrality (82).

He also believes that Islam is a revolutionary thought for the Islamic peoples in order to prove the national and personal identity, affirm the ego in front of the other, and consolidate authenticity against alienation. As the guarantor to stand in the face of Western dilution, and the role of the Muslim thinker in transforming the content of Islam into a social and human creed capable of serving the revolution according to reformist thought, it requires two factors: boldness of legislation and self-confidence (83).

The thinker's job is to revive the revolution of change through theorizing, in order to reveal the true reality, and to give a clear and realistic picture outside of

justification, which is considered hypocrisy. The way of rejection and protest is to highlight the presence of the thinker, and the basis of thought is rejection and revolution, and in it is the honor of the word that necessitates moving away from hypocrisy, as thought is distinguished by revolution, because the forbidden restrictions are unable to contain it, which gives it the ability to remove the duality of the national personality (84).

At a time when Mahmoud Amin al-Alam diagnosed the defect of Arab thought on the basis of abstract generalization or narrow experience, leading internal and external factors to the incompleteness of nationalism among the contributors to a political, historical, geographical or linguistic unit, which led to the omission of political, economic and social realities, at the level The private or the general, and the credibility of that Islam, which is a basic division of ideological participation, for the Arab faith is not Islam, and the fault is the interpretation of ideology with ideology, describing Islam with different applications between the Islam of the text, the Islam of ijtihad, and the Islam of rituals and rituals, i.e. the Islam of texts, or the Islam of culture and civilization, or Islam is the force in justifying its political legitimacy (85).

The advanced ideology of Hassan Hanafi, which is characterized by giving alternatives to change according to the sincerity of the thinker, and transforming the original science from its dangerous level to presenting an ideology to society that reaches the achievement of the desired hope, has turned into a crisis according to the contemporary reality itself. Yes, it has caused a cognitive movement at the level of scholars, but it was rejected. And it was a reason for adherence to other ideologies with its diagnostic vision, so ideology became a justification far from reality, and Karl Marx sometimes described it as a distortion and falsification of the truth in the way of justifying authoritarian positions. With this description, it was associated with the bourgeoisie by maintaining its control over the oppressed class, while Sorel linked it to the myth because it expresses Revolutionary aspirations, they do not only analyze reality, but seek to change it. (86).

Ibrahim Ghalioun identifies the rational ideological imbalance based on identifying science and reason, describing science as a partial dynamic of the mind, and therefore partial effectiveness is unable to contain realistic problems, and turns into an exclusionary ideology, as science turns into ideology and ideology into science, and turns into a justification for the abolition of every possibility Intellectual pluralism, and the rational vision denies and does not recognize the richness, richness, and renewal of means of thinking and awareness, and the exclusion of political and social ideology, at a time when the legitimacy of ideology stems from the mind's response to other needs outside the scientific and technical framework (87).

The meaning of ideology is divided into two types of private thought and general thought, and the first is evident in the writing system of the author, and these ideas clarify his belief in himself and others, perceptual or non-cognitive, while the second is considered models of the system of comprehensive or prevailing ideas of society, which are among the richest and most complex social concepts (88).

The contradiction in the conflict between religion and science in the Christian and Islamic milieu is that Christian scientific thought, in the first place, arose in conflict with churchmen, armed with scientific discoveries, as was the case with Copernicus in the year (1500 AD) and Zecalus (89), as for the second stage, it dealt with the premises of faith (90), but on the Islamic side, scientific thought was revealed from the beginning on the premises of faith (91), without scientific production being an independent mind (92), since religion and science are two social situations, the conflict has shifted from the ideological parties to the social conflict that those ideologies attract (93).

According to the vision of Muhammad Arkoun, the Arab Islamic countries were forced to adopt the alternative Western model in political, social and economic organizations. The necessity of this adoption is in line with securing and meeting the needs of the growing population, so it was described as a negative ideology in terms of the incompatibility between it and reality and its problems (94).

Tyranny is rationally justified as long as it emanates from a pagan ruler or a worldly sultan, as they are students of this world, and it is based on denying rights, but what is not justified is the tyranny emanating from those who cling to the afterlife, and who call for a discourse of tolerance and love as a title for the heavenly approach, and according to the vision It is based on holiness and their being messengers of peace, which necessitated analyzing the nature of religion and its men, and highlighting the underlying causative aspects such as illegal desires and aspirations (95).

Through the meanings of tyranny, such as coercion, submission, surrender, contentment, contentment, and fear, and between revolution, liberation, the left, history, and man, Hassan Hanafi distinguished between heritage and religion, to depict heritage away from religion, and heritage is the legacy of a previous group in a certain period and included religion in it, so that religion is part of the heritage and not Heritage is part of it, so religion can be developed and renewed on the basis of being a human heritage, and the same religion is not available, but heritage is an emerging civilization because of time and place (96).

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