

The Problem of Globalization in the Arkounian Thought

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ABSTRACT

It has become evident that issues of renewed consciousness, related to globalization, are connected to some troubling questions concerning Arab-Islamic Identity which is imposed voluntarily or involuntarily on the global thought, modernity, science and the different schools of thought in which the past is strongly reflected in the present. This situation necessitates redefining, deconstructing and criticizing the past in order to re-understand and digest it rational by the appropriate and accurate method of scientific view. This is carried out with the guidance of the new epistemic foundations which could reshape the role of the past in our lives, and stop the persistent questions about any epistemological or historical values. Yet, the majority of Arab thinkers, pioneered by Arkoun, who are concerned with contemporary Arab thought, believe that the road map to possess a rational and non-rational modernity requires starting with the completion of the precondition related to globalization, that pushes on reality: epistemologically, ideologically, interpretively, religiously and historically on the different levels of calling, reading, deconstructing, criticizing, and interpreting the heritage. In this paper I tackled Arkoun's vision towards the problems imposed by globalization.

Keywords: Globalization, Fundamentalism, Modernity, Arkoun.

1. INTRODUCTION

Thinking approaches varied concerning the reality of Arabs and Muslims, and they focus on a special theme of intellectual studies, which deals with the problem of heritage in the Arab contemporary thought, especially those studies that have been seen as major projects mostly focusing on the overall Arab-Islamic heritage. They analyze and absorb the pattern of the studies described as "critical" which aim at introducing readings and approaches in the heritage. Their advocates claim that they are deep, universal and authentic, because they have been, in their eyes, built and based on authentic well-established scientific and epistemological foundations that are capable of producing knowledge identical to its

subject matter.

This research comes out to shed some light on the already set up goals pinned on the mind of the researcher who seeks to manifest and interpret the epistemic foundations of the critical and intellectual project of Mohammed Arkoun. Arkoun's project was concerned with Arab-Islamic heritage, to acquire enough knowledge about understanding this thinker and how he addressed all the problems and issues raised by heritage. Among these was globalization in Arkoun's thought. As the matter of fact, the main guidance for such understanding for the researcher is the abundant researches and writings of Arkoun himself.

The researcher was not able procedurally to dig deeper in Arkoun's intellectual project without a close conceptual link between the problematic of the Islamic heritage that is live and holistic, and the complementary and inherent part in reality from this project that we mean: "Critique of Islamic Reason", noting that this linkage was

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accompanied by most of his theoretical discussions in most of his writings and thoughts, since they are two fields that together indicate the ancient and modern Islamic thought crisis. Therefore, it is not possible to draw the boundaries of his deconstruction critical theory in these two fields without this linkage because of its profound significance that brings confusion to the surface about the need to separate the historical knowledge produced, i.e. the heritage, and the historical product of this heritage which is the Islamic mind. This mentioned scheme of the relationship between the levels of knowledge, truth and approach requires its relationship with the problems of globalization to light all of its symbols from within the Islamic mind that produced this heritage.

In the past four decades, we have come to know many specialized studies in heritage. However, only few are valuable works. It is worth mentioning that the issue of heritage was in the era of the most prominent signs of the contemporary Arab thought, in parallel with the case of the Renaissance, progress and modernity. The intellectual debate reached its maximum when it challenged contradictive dualistic issues characterized mainly by heritage and modernity which addressed different topics and headlines, such as, "traditionalism and modernity" and, "heritage and renewing" inherited and newcomer. These dualistic issues preoccupied and ignited the Arab generation of renaissance, and ignited their minds, driven by European modernism and its manifestations of values of the Arab and Islamic societies. The researcher has found out that the purpose of these readings, provides his historical and scientific truth by being liberated from the closed constrained systems and all dogmatic interpretations which painted specific conditions about the fact of Islam and its heritage. These conditions are based on self-foundation and the special idea of globalization, which requires reforming the problematic concept of globalization, on the basis of deconstructive historical methodology that is comprehensive to heritage.

The problems of defining the concept of globalization:

Defining the concept of globalization faces special problems in the Arab Islamic societies. These problems are not faced in other communities. The most important problems are:

Firstly, the absence of the political balance of the nation; the Arab or the Islamic nation is not united by a state or political entity complies with the limits of the nation. In fact, the problems come from a number of countries, with legal sovereignty, which makes it ambiguous (Alshiyab, 2011).

Secondly, different perspective of globalization according to different trends and plurality. Anyway, the most important trends of these are:

1-nationalist trend: globalization has imposed new dimensions that, requires immediate attention, which imposes moving from nation-state phase that defends sacred national selfishness to a stage of comprehensive globalization, which means opening up of the whole world on its extensive and extended citizenship spaces, requiring a difficult and tough audits of local values and to religious incident heritage, class and national heritages which explain the divisions and violent adventurous confrontation made by nations and societies. In exchange for these major transformations Islamic fundamentalism is taking action confronting Western modernity, with a narrow and fragile thought without noticing the inevitability that was described by Arkoun as a "tough task". This forms the analysis of foundational texts in the light of contemporary science, to be dismantled from the inside with accurate scientific methodology. By the foundational texts, he means the foundations of religion and jurisprudence. Arkoun based his work on ancient Arab Islamic scientific and philosophical approaches started in the fourth century after Hijra., such as: "Alhuaml and Ahawaml" for Altawheedi, and "tjarob alo'mam" to the son of Miskawayh, and "alsaadah wa alesaad" for Abu Hassan Al-Ameri and the writings of Al-Mawardi, and the son of the Tafeel.(Arkoun, 2001: 41).

Hebrmas sees that fundamentalism is a recent phenomenon. He explains that how one uses this terminology as fundamentalist has a disapproving reality for fundamentalism. We use this provision "fundamentalist" to describe a special mind of a dogmatic position, it insists on imposing its own and causes and believes, though they are mentally far from being mentally acceptable (Hebrmas, 2003: 91). Then he adds, saying: "The fundamental trend of Islam today, represents a cover for political motives, and we have really not to overlook such motives that we face in the form of religious dogmatism. This explains the fact that some terrorists who have started a "holy war" were secular nationalists a few years ago, and If you looked at their biography you may find that the disappointment of the ruling national systems helped make religion today offers, from the self-perspective, a new language that is more convincing than the old political orientations (p:102). Then he indicates that the global terrorism has become radical for two reasons: the absence of realistic objectives, and the shameless exploitation of the fragility of complex systems. This vision, is comprehensive to the subject of fundamentalism as a concept, but does not tend to monitor fundamentalist and Taoism dogmatism in the veins of organizations and institutions, and the details of education, and guidance, to turn fundamentalism to a system within the educational, intellectual and developmental systems. He adds that fundamentalism was not mere terrorist cells, but became a general climate that poisons the atmosphere and stimulates the reproduction of serious terrorist viruses (p: 113-114).

It is understood that a philosopher of the size of "Habermas" discusses the fundamentalism in a passive not an active form as he is the son of the Frankfurt School and the last of its advocates who has been part of the conflict with the capitalism. This conflict makes social analysis always based on capitalism, the Western hegemony, or the market activity and the failure of Arab states. However, terrorism is as new as it is a recent

phenomenon, with ancient roots that date back to centuries of heritages, influence and aggravation. Accordingly, the phenomenon of fundamentalism is intellectually and ideologically old, but it has benefited from the recent rage in the field of media, weapons and mafia tactics. It is not modern in the sense that it falls within the scope of normal political phases or as an embryonic product within the capitalist empire.

2. Islamic fundamentalism trend:

It is clear that the phenomenon of fundamentalism in its Islamic edition lives a phase of fluctuation between growth and collapse. One remarkable aspect of this is that its recent rise witnessed during the past two years, quickly turned into trauma that broke the back of political Islam which was hurt publically as its logos are not motivating. In fact, talking about "fundamentalism" in its philosophical context becomes so crucial, especially, after people experienced the sour ruling of its movements. In any case, fundamentalism is similar to terrorism, extremism, violence in that they all fall within the domain of philosophy in of the sense that philosophy explains and exposes them into debate and accountability. In the context of the Islamic thought being linked to humanitarian concepts, Arkoun believes that happiness and the pursuit of salvation concepts occupied a position that is not simple in the selection and location. Anyway, behind the Islamic model, which has a prolific literature, past and present, "the issues of happiness and salvation manifestations refer to an existential [phenomena], I mean, models to form an intellectual, moral and spiritual human person" (Arkoun, 2010: 223). In this area, the mix and confusion made by the political movements in the modern era between afterlife salvation and this life salvation, in order to mobilize the masses in the political and social power struggles, expresses the truth about the rebound that rolled Muslim societies today. This is reflected on the word "jihad" which has been confiscated by the fundamentalist terrorist movements, a word that has long been the focus of the

mystical spiritual battle in the way of approaching God, and unifying with him (p: 225).

Arkoun believes that religion, which neglects creative intellectual diligence and constrained all of what is produced by mind becomes inevitably a dangerous instrument exploited by manipulative and oppressive people to cease fundamental freedom which is required by everyone in order to rise to the degree of humanism. Arkoun concluded that the humanitarian philosophy of democracy compensates as much as possible for the damage and the types of amputations suffered by the original tracks, and the creative forces of people who seek more entity and happiness and richer fittings consistently through his efforts to integrate into history and the world (Arkoun, 2001: 63).

Trucial Man with all of his human manifestations who is liberated from legitimate devastating violence, and who is capable of controlling domination and power instincts, necessarily needs stubborn loving and generous continuation for the humanitarian project. This project is the preservation of human achievements without ignoring, neglecting, or deleting anything from the acts and actions of all humanitarian actors and without reducing or increasing their values, as the word delayed the integration of the slaves in the human system and took the people into horrific wars for independence. It still hardly recognizes the right of integration for many categories, such as women, children, minorities, languages and sects in many different cultures. Humanism as viewed by Arkoun's project should be making it within the atmosphere of panic, pain, general crisis of values and fragile conditions; which is dangerous for the consumption thought, the deceptive realities, and repeated massacres; before the political mind without credible foundations and the moral chaos exacerbated by the floods of news and information (Arkoun, 2001: 71).

Because Habermas starts from a comprehensive critical theory, that addresses the concept within its surroundings, he dealt with fundamentalism within the

market tools, the frameworks of globalization, and the stimulators of the American expansion. When he analyzed the concept he draws the American hegemony, or the subject of humiliating the American consciousness towards Arabs (Habermas, 2002).

This analysis falls within the philosopher Habermas tools, which do not accept that fundamentalism to be within the intellectual framework (religious), as he linked it to the failure of the Arab nation-states, and the public frustration in the community. Therefore, Habermas believes that fundamentalism "is a recent phenomenon", and refers to the patterns of terrorism carried out by secularists in Europe. But this expansion in analyzing the Islamic concept of fundamentalism empties the phenomenon on the account of forcing causes of terrorism to seem from outside rather than inside. To make the fundamentalism acted not actor, which is the exaggerated risk that challenges the realistic analysis of the historical subject of fundamentalism and brings it within the market domain, the machines of globalization, and the buzz of domination (p: 53-57).

3. Islamic/ European cultural variation

The problem of the Islamic culture -as seen by Arkoun- is that it had only witnessed a little vitality and creativity, since the thirteenth century AD, but -as Arkoun believes, it witnessed a retreat, atrophy or impoverishment in many levels, in comparison with the classic history of the Arab-Islamic civilization period. The European languages and cultures have experienced completely the opposite phenomenon. This imposes on the Islamic renaissance an urgent task in the form of undertaking a critical and intensive review to the self, to accommodate shifts, globalization and modernity that imposes itself on us without being eligible to participate actively and effectively, and to know how to posit the effectiveness of creativity and innovation in Islamic contexts. Furthermore, carrying out this critical review is important to put an end to the ideal speeches prevailing Islamic culture, and the speeches of accusing the other

along the way, and considering oneself as a victim of this other constantly, in addition to the speeches of fundamentalist ideology, which rejects the most positive gains and the greatness of modernity, under the pretext of privacy or fundamental differences that are not determined yet, that which never took any legality.

Arkoun submits that: "the Islamic ideology has long historical and great intellectual references, as well as the wealth or the necessary human capabilities contributing to the search for a new cosmic philosophy for mankind; a philosophy of the problem of sharing enriched constantly through coherent practices of cultural and creative intervention" (Arkoun, 2001: 89).

4. Globalization: concept, goals and dimensions

Abdul Latif points out that globalization is a language. (Globalization) means making the world move in one direction controlled technically and culturally in the framework of one single civilization. This is the meaning defined by the European languages of the intellectuals for (Globalization) in English and in German. In French, they have expressed that by the term *Mondialisation*), and the word *العولمة* was put in Arabic denote this new concept (Abdul Latif, 1999: 58). A number of thinkers have talked about its concept goals and risks. *العولمة* is taken from the verb "Alima", if modernists should want to wander about the origin of the word they would say it comes from the word "Aalam" derived from the verb *awlām* youawlem awlamah according to the standard method of derivation in Arabic. The denotation of its concept idiomatically, according to Nayef Ali, indicates "a phenomenon that involved matters of politics, economics, behavior, social and culture" (Ali, 1997: 29), and those willing to integrate in that system, should adjust and adapt themselves towards it, its thinking pattern, its values and the way of thinking required by globalization. Idiomatically, it expresses two important developments: modernization, and interdependence. The concept is based on the tremendous advances in information technology, as well as the growing links at all levels in the contemporary

international scene.

Through reviewing literature of globalization, and the multiplicity of definitions, and the divergence of the different views about the concept, there are those who see it as a process of spontaneous natural evolution that reflects increasing gradual bonding of the world, and within this definition, the communication revolution which is based on the scientific revolution takes its effective role, in the sense that globalization is a spontaneous evolution where political forces, prevailing and dominant on the world, have nothing to do with it. In the same context, he says "globalization is a development process in the context of developments and the stages of humanity passes through, and he puts it in the hierarchy of the historical progression when consider a natural evolution of civilization since the oldest historical periods that witnessed revolutions and technical transfer from the first technological revolution which is called the Stone Age, the Iron age and agricultural, which began several thousand years BC" (Arkoun, 2002: 24).

Ismail Sabri, sees that there is a definition of globalization pointing out that it is a sort of work with a view to promote a certain pattern at the global level under the leadership of one specific power. There are those who believe that globalization is the independence of the will of all the forces, regardless of the importance of those forces" (Sabri, 1997: 47). This indicates that globalization is a process which acquired its autonomy from any other driving force. In this context, it is necessary to review a number of definitions of globalization in the Arab literature thought, where it was classified into two types: the one-sided definitions and the definitions of a comprehensive nature.

From the one-dimensional definitions: the one that is based on the economic dimension of globalization, which takes into account the standards of the stages of the capitalism system growth. Abdul Khaliq points out to this context in his article titled "the globalization of politics and political globalization". Sadik Jalal (2002) defines

globalization as "the era of deep transformation for capitalism for all humanity, under the domination of Central Powers and its leadership and control" (Jalal, 2002: 22). Al-Issawi and Sabri refer to the same idea explaining: "globalization is global capitalism in the post-imperialism stage. However, there are unilateral definitions with political nature, because there are those who equate globalization and Americanization" (Al-Issawi and Sabri, 1997: 47).

Aljabiri deems globalization as "just a mechanism of capitalism development, reflecting the will to dominate the world" (Jabri, 1998: 61). He believes that it, in this way, works to mainstream cultural pattern for a specific country worldwide pointing here to the United States of America. Al-Azm shares this vision as he believes that globalization is the deep obstacle of transformation of capitalism of all humanity, under the domination of central powers leadership, its control and under the rule of a global system for unequal exchange (Al-Azm, 2002: 22).

The definitions with the comprehensive nature collectively agree that globalization is a multi-dimensional process, including all aspects of life. The concept of globalization as seen by Atreesi exists in three overlapping levels: economy, politics, and culture. In Economics, Globalization is the economies that are open globally on each other, and it is the ideology and concepts of neoliberalism, which calls for mainstreaming of the economy and free trade, as a model of reference. They also call for competition and productivity values. In politics, it is a call for the adoption of democracy and political liberalism, human rights, individual freedoms, and it is a declaration to the end of the borders, and the integration of geo-political field" (Atreesi, 1998: 44). "In the culture, it is the unification of values about women and the family, about the desire and need, and consumption patterns in taste, food and clothing, it is the unification of the way of thinking, looking to the self, and to the other, and whatever expressed by behavior, this is

the culture that which globalization calls to consolidated" (Atreesi, 1998: 44).

From the important definitions given to globalization is one by some Western thinkers and politicians (Ronald Robertson) who define it as "it is a historical trend about shrinking the world, and increasing the awareness of individuals in this shrinkage". Whereas, (Fantoni Giddens) confirms that globalization "is a stage of the emergence and development of modernism, and intense social relations at the global level". While (Malcolm Waters), the author of "globalization" defines globalization as "all new things and developments that seek intentionally or unintentionally to the integration of the world's population in one global community". While (Kenshi Ohmae) defined globalization, as "a condition associated with all new developments, especially new economic developments, that drive towards a sharp decline in the geographic boundaries, economic, cultural, and social existing nowadays" (p. 45).

Ali points out that (James Rosnaw) believes that globalization is a social change to the better, which is the only way to humanity to get rid of bipolarity waste through opening up the world to each other, and the spread of knowledge, technological development, and increasing interdependence, and the balance between communities through trade and cultural exchange (Ali, 1999: 13).

We agree with Nasser's submission that globalization is the growing trend towards the internationalization of goods, ideas and capital in the world, as it means exceeding loyalty in its broadest sense, such as the loyalty to the country, or nation, or religion. To be replaced by new concepts and implications for loyalty; because globalization will lead to a decline in the role of the state, and its influence, and then abandoning its position to other institutions, such as the giant multinational companies and international institutions (Nasser, 2003: 98-99).

We believe that the formulation of a precise definition for globalization seems to be a hard issue, due to the

multiplicity of definitions, which mainly affected by ideological biases of researchers, and their attitudes towards globalization in rejection or acceptance, as well as the globalization phenomenon is an incomplete phenomenon, and a continuous process that reveals every day a face of it various faces. Anyway, it can be said that the essence of the process of "globalization" is represented by the ease of movement of people, information and goods between the countries on an international scale.

As long as there is a call for globalization from the United States, then it comes to be related to a call for the expansion of the American model to cover the whole world. Sammak emphasizes that this is what makes a thinker like Regis Debray believes that globalization as being called today, is a false globalization as its space, political, cultural and thought patterns are confined to the US pattern and it is as if what is wanted from globalization is the capitalization the world by capitalism (Sammak, 2001: 63).

In this regard, Gemayel says: the American decision-makers are involved in drafting globalization project by unifying the world through market capitalism depending on a variety of methods including the launch of wars, the use of violence and the threat of genocide among the people of Asia, Africa and Latin America taking advantage of the superiority of the war machine after the defeat of the Soviet Union, and the dependence of the economic and financial competitiveness of European and Japanese American military forces, because of the fragility of both Europe and Japan (Gemayel, 1997: 48).

It can be said that globalization is a process whose actors can be transmitted, whether materialistic or intellectual, from its local surroundings to the global surrounding. This is because it focuses in its early appearance on trade and finance, using advanced technical means in the field of communication and information technology, and the availability of the different means of moving goods and capitals to gradually

begin to cover other cultural, economic and political aspects of life.

The question arises here: Is globalization an objective movement and, consequently, inevitably imposed on us with no choice to us? Or is it self-policies that could be avoided, and we have an interest in avoiding it?

Ghalyoon and Amin believe that "globalization is a new structure to normalize the existing world in order, on the arrangements, merits and sites drawn by the combination of objective historical factors that human societies have no choice. In addition, it could be based on its own independent motivators that are not directly subjected to the control of any forces or individual comprising these communities. This motivator with its relative autonomy is the scientific technological revolution, which is not independent of man, as it already had the terms of the humanitarian act, but do not receive the same act as the act of the will and consciousness" (Amin and Ghalyoon, 2002: 25). The main issue in the social studies field is not related to the discrepancy between the objective and subjective and between structure and the social actors but the nature of the relationship between them. This relationship may be dynamically characterized by interaction and mutual influence and finally leads to creativity and control of the self over the subject and controlling it without canceling it. It may be rigid that it leads to a blind submission to the objectivity of the structure, and the death of the actor, or the lack of its role and impact, because of the inability to control the objective reality.

In other words, the scientific and technical revolution embodied today, mainly, in the information revolution, and the revolution in communications, is based on the electronic industry. There are even who called us the electronic age. At the same time, it is not possible to understand what globalization led to so far, and what it will lead to from new arrangements, global organizations, disparity in growth, or in locations supported by the world

order, if we consider what is happening as a necessity dictated by only a technological revolution, without having any choice but to obey the order and reality and accept them. This means that globalization is the result of scientific developments, and technical objectivity that stems out from the logic of competition between countries and companies, and the fruit of the will of the elites, the ruling states, in the exploitation of these developments to achieve the objectives related to social, political and economic interests. Therefore, the world would become one social, political, economic and cultural circle, where one world economic system would predominate, based on the free exchange of goods, services and capital. If we move to the cultural aspect, globalization aims, as seen by Abd al-Khaliq, at the cultural unification of the world through the transmission of ideas, information, attitudes, values and tastes with less restrictions, obstacles, and controls. It calls for the adoption of democracy, political liberalism, human rights and women's rights (Abd al-Khaliq, 1999: 82).

I think that the spread of globalization has led and will lead to the Islamic loss of identity, nationalism, patriotism, and necessarily to the disorientation of religious culture, nationalism, patriotism, by being dissolved in the other. It will also deepen the economic and scientific gap between the Western world and the Third World countries which will be converted to globalization appendixes of the capitalist economy within the role determined by these countries. Therefore the speech about independent development and building self-things becomes difficult.

Nevertheless, daily life shows us that the things that have led to the spread of globalization in the Third World countries vary in their influence. The most important of these: the knowledge gap, technical and industrial excel, and the centralization of the global capital in the industrialized countries. This is in addition to the comprehensive revolution in communications. In return, the third world is suffering from the absence of real

development at all economic, political and social levels with low production volume, per capita income, the absence of public and personal freedoms, the absence of political participation the continuation of the traditional role of the state in authoritarianism, the acquisition of the majority of the national income, the high indebtedness of these countries, high rates of unemployment in the labor force, and the increasing economic gap between social classes, and the erosion of the middle class. All this led to poor resistance to the winds of globalization and to the lack of interest of the citizen to defend the identity that became just an individual's affiliation to a certain state, and no longer means the rights of the citizen.

The truth is that the engagement of these countries in globalization, does not mean but the intensification of the economic, social, and political crisis in the light of the imbalance of power in favor of the Western countries, at all levels.

As a result, the engagement in globalization, in the present circumstances, for the countries of the third world, will only lead to more dependency and marginalization of these countries. Thus, we see that the only way to cope with globalization and to minimize its devastating effects is: to achieve economic, social, political development, independence, be self-reliant and to give our children more freedom and more social, political, and economic rights. Hence, the Arab community, should be working hard to achieve economic unity between its countries, and the removal of economic and cultural barriers.

5. Globalization and Muslim self: Arkoun point of view

Muslim's ego occupied a central issue in Arkoun's intellectual project especially that he had personally suffered from the problem of self-definition in the various stages of his life; as he is that of Berber descent from Algeria. The otherness remained following him as a Muslim, and did not leave him ever after his stability in France and obtaining French citizenship, and after holding senior academic centers. In fact, the restrictions

remain the same: (you are something else! Your name is Muhammad, and you are Muslim). From here, the trip of Arkoun in the search for the self, started which is of course Islamic not Arabic; because Arabism has situated him outside its framework. Salafi Islamists considered him infidel and called him a Westerner. Therefore Arkoun stamped his books as Islamic as his criticism was directed at Islam, and Muslims; which means that he considered Islam to express his subjectivity; because even if he tries to criticize this self or to dissolve from it, he could not. This is because the other, represented by the West, remains describing him as Muslim. Thus, Arkoun had to fight in both fronts at once; in defense of his human identity and the Islamic one which he intended to give modern implications to make it understandable for the other, as well as rereading the self within the present in all of its complexity to be able to participate in the contemporary civilization, and make Islamic identity understandable for the other. From here, the criticism of Arkoun arose to the Orientalist approach that counted the East including Islam a topic not a self, projecting all the negatives aspects, which are opposite to Western self-positive aspects, on Islamic thought and which considered the Eastern thought to be backward. This means that there is a correlation between self-backwardness and intellectual-backwardness and being passive and silent. Arkoun tried through His research to prove that this historical disparity is due to historical reasons and factors, and is not linked to the characteristics of the Eastern or Muslim self.

Orientalism as seen by Arkoun is a speech about Islam or rather a speech from Western invention aimed at the application of rationality to Islam, and therefore he is affected by ethnic central tendency emphasized and understood within the historic frame it was born in" (Arkoun, 1996: 246). Orientalist Studies as seen by Arkoun remain below the neutral cognitive level for many reasons, such as: "old colonies, Christian missionary have directed talents and acts of Orientalists" (p: 256). The

emotional motivations and ideology of Orientalists had clearly overcome the great cultural project to be conducted, which is exploring the Arab and Muslim area, in an orderly scientific, authentic and innovative way (p: 250).

Arkoun criticized Orientalists in that their work remained a prisoner of the descriptive experimental, the narrow topics and scattered and fragmented studies, and deprived of any coherent program, and free of any post-explanatory or any practical goal to benefit the communities examined by their studies.

Therefore, Arkoun introduced the Applied Islamic project, which aims to use all Western scientific methods and the critical spirit to the study of Islamic thought, in order to bridge the knowledge gap between the human and rational classic Islamic era and the contemporary Islam, on one hand, and to re-connect it with the current global modernity on the other hand, in order to give a substantial modern Islamic identity. This will enable them to participate in today's global track, give it its privacy, and make it go beyond the closed fundamentalist ideology that isolated Islamic thought from the stream of progress and modernity, and detained Islamic thought in outdated historical argument.

Arkoun Has emphasized, when criticizing Islamic reason, the role of ideology in determining the path of Islamic thought throughout history by the alliance of political power, and religious scholars who took advantage of the Quranic text to serve their goals, and to strengthen the sovereignty of the state (Salihu, 2006). Indeed, Arkoun does not care about the essence of the truth, but for the mechanisms of its work, and its impact on the political and social track, throughout Islamic history; which means that the mind is a horizontal movement, that targets human from beginning to end. The reason in Arkoun's thought: "I do not mean the mind or the philosophical concept of Islam and Christianity which was inherited from the modern Platonic and Aristotelian which is the eternal power informed and enlightened by

the effective mind that controls humanitarian acts and forces in a sophian way, but I mean the changing climate and cultural environments of advanced power and ideology, subject to historical power" (Arkoun, 1979: 43).

Arkoun Shows that mind is characterized by the multiplicity of approaches: "the mind that was used by Hasan Al-Basri, is not the mind, which was used by Ibn Khaldun, and the mind which was used by Ibn Khaldun is not the same as that used by Mohammed Abdo" (Arkoun: 1992: 241). He refers the concept of the mind to the self-concept, and the man who is the primary focus of his attention, and the main focus of his understanding to the "I" and the other.

Arkoun criticizes the fundamentalist mind by being closed against itself, and its negative impact on the Islamic reality, either politically or socially throughout history. At present time Arkoun (1979) attributes the rigidity of Islamic thought to the control of fundamentalist thought which opposes mind on the Islamic intellectual scene. He gave illustrative examples of this including Al-Ghazali's response to philosophers and Ibn Taymiyyah's response to logicians (Arkoun, 1979: 43).

The truth is that the Arkounian project seeks to achieve modernist Islamic identity that believes in the human central position in the universe, and his authority in the framework of thought, history, and society. An identity that is far from being closed, tolerant, and different from Western modernity, which proposed the death of God, and the death of man. It is an Islamic modernity, which has its roots in Islamic thought, and do not surrender to Western axioms of modernity. Therefore he says (1992) "we cannot say that man dies in absolute terms, or if the death of God is absolute. This statement does not make sense as it is messy and hollow nihilism, and neither Muslims nor Arabs, need it. There are patterns of sanctification that disappear and die with human patterns that made them dominate and live, but God's constant reference, and as an indication of the absolute are alive and do not die" (Arkoun, 1992: 266). Because

modernity as a renewed human consciousness itself, cannot afford an ethnic or geographic boundaries, Arkoun (1992) believes that "modernity is not exclusive to the West or the East and Modernity may exist in any era and among all people, and humanism is not exclusive to Europe and the West as Orientalism tried making us think" (Arkoun, 1992: 164). Arkoun has confirmed that there is an Islamic modernity; as the history of Islam knew an important bright stage which reached its climax in the fourth century AH. This stage has had maximum intellectual freedom, and the highest ranks of the scientific knowledge. He gave examples as Aljahez, Altawheedi, and Miskaway Mu'tazila, and various other teams that have conflicted the main pillars of Islam and went against them.

Arkoun stresses bearing down on the Islamic State being closed on itself, and not communicating with other nations, or not living. He also criticized that they did not excel in liberal theories that resisted constants as what Western modernity does today. Arkoun (1992) believed modernity, in its Islamic form represented by Altawheedi, has surpassed Western modernity which he considers superficial; because Western modernity does not try to study the conditions of communication and dialogue between humanitarian philosophical theory, and the political and moral practice (Arkoun, 1992: 263).

As long as it doesn't do this, then its humanity is incomplete or untrue. Arkoun's criticism of Western modernity stems from his emphasis on the opened Islamic identity. He does not call for dissolving in the other. He calls to identify oneself, engage on to form I the Muslim that commensurate with the spirit of the age and its requirements and get out the Islamic world of its failure crisis. This is to open the way for the creation of an Islamic society that is rationally open to the other, instead of building fences by dogmatism by contemporary Islamic movements supported by the ruling political power in the Islamic world. movements that aim not to achieve great goals to human goodness or the favor of

Muslim but to maintain its influence, and its own interests contrarily to the interests of the Muslim people and competing with them.

If Muslims wanted a shine heritage, be sure-footed, able to face other heritages, and not melted in those heritages or depending on them, Arkoun believes that they must abandon two things: firstly: break with the philosophical heritage, and ration that prevailed in the classical stage. Secondly: rupture with Western modernity, science, and modern western curriculum. In that he says: "We are forced to engage on two fronts not in one front: to revive relevant philosophical and rational heritage that prevailed in the classical stage correcting the horrible delay compared to European civilization" (Arkoun, 2004: 288) Islamic renaissance must be based on two pillars: paying attention to the internal freedom, and engaging in self-interest as if the conflict is with the outsider world (p: 291).

Islam and modernity:

Arkoun concluded that to achieve reconciliation, between Islam and modernity, and between Islam and present, this will require a critical comprehensive screening for the heritage, away from narrations, and the control of imagination, which is based on the centrality of the self in that Islam is the only truth, the only religion which expresses the will of God (Alshiyab, 2010). This means self-criticism and openness to the other. Furthermore, he believes that contemporary Islamic culture must necessarily take secularism. This does not mean to Arkoun the separation of religion from state, although he rejects the argument of religion linked to state in Islam, because that was the result of specific historical circumstances. In addition, the Islamic state throughout its history were not religious but state ruling families and political forces tried to dye itself with legitimacy because of the absence of popular legitimacy. Arkoun proposed that the secular approach is a method of thought, and life. It is the attitude of the spirit fighting for possession of the

truth, or to reach the truth, namely identifying the fact properly. This is knowledge that goes in accordance with mental and intellectual harmony or an appropriate vehicle to be delivered to the other without conditional restrictions (Arkoun, 1996: 15).

Arkoun defended the need to pay attention to the diversity within Muslim societies, and to be open. As the collective memory of Muslims resulted from the interaction of languages, different races within the Islamic religion entered the circle and had an influential role in shaping the cultural, social and political life in the Arab Islamic state. These components have ambitions, demands and needs that are being ignored (Arkoun, 2008: 104). Arkoun said: the nation is a living and appointed reality not abstractual that eliminates the variability and diversity within this nation. Identity must be understood as a reality of living which is appointed, not by mathematical calculation, or the removal of the least elements in favor of the most, whether it's on the ethnic level, cultural, linguistic, religious, or at the level of social values. It must be an image that reflects this diversity, mixture, and necessarily respects the privacy; because "the ideal scenario for the nation is cut from the true realism of social forces in every human society" (Arkoun, 2011: 85).

Stripping the concept of the nation makes it something utopian that overlook from above the realistic communities, their people, and the perceived livelihood. If the vision of the ideal nation gathered faithful people under the name of Islam, as he points out the true historical and sociological groups have different collective memories, and undifferentiated ideological references; because of the vulnerability of ethnic, cultural, and political factors. Indonesian nation is not the Pakistani nation nor Arab or Amazigh or Kurdish or Turkish or Persian" (Arkoun, 2010: 182). So the utopian concept of the Islamic identity seems in Arkoun's vision difficult to define, and inapplicable in reality, contrary to the requirements or Islamic keys; because "diversity was

recognized by Islamic conscience as one of the ways of integration among the people and communities of the Islamic nation "(Arkoun, 2006: 171). But the central modern countries, that see that the differences in cultural expressions, social organizations must be erased in order to build a homogeneous nation, confiscated the right of diversity within the Islamic nation despite the differences in this perception with "open Islamic metaphysical identity that accept all forms of human expression" (Arkoun, 2006: 171).

The future dialogue for quality methods to contribute to the global culture, the establishment of cultural dialogue culture to accommodate with the gains of civilization without making concessions to one party at the expense of another, is an issue of complexity and requires diligent effort, the attention of the parties, and a will of overtaking. Among the most important principles that must be taken into account for the efficacy of communication:

(A)Self-criticism/ self-esteem:

Masrahy asserts that the subject of self-criticism occupies an important place in the work of Arkoun, as it emphasizes the importance of self-criticism, changes a lot of positions, assesses reality objectively, and recognizes the negative aspects of its history, to be active in continuing with the present rather than standing still down pending on emotional reactions (Masrahy, 2006: 175).

In return, self-return to be positive cannot be done but after updating tools of thought and foundations, or rather an intellectual revolution that establishes for a mind who believes in its relative acquaintances, and agrees to the multiplicity of visions, and these are the =most important advantages of this dialogue- according to (Masrahy, 2006: 176). From the faces of self-respect to itself to be proud of what it presented to humanity, and to have sense of confidence in the strength and values.

(B)The criticism of the other and the respect for each other:

Almasrahi (2006) confirms that the Arkonian text criticizes the West's view of Islam, through the criticism of research, and the criticism of the narrow-mindedness of Orientalists' methodology in not employing methodologies applied in the study of Western heritage in the study of Islamic heritage, because the revision of the methodology -in his view - makes difference in the results and the positions of the West from Islam, considering it is link to the positions of what Orientalists offer (Masrahy, 2006: 176-178). The dialogue of civilizations assumes respect for others, and this requires knowing real facts, especially in light of the amazing evolution of communication tools that provides a wealth of information.

(C)Directing the conflict to serve the ego and the other, to promote the concept of intolerance, and to respect the differences and diversity.

(D)Dedication to the concept of (difference) instead of the concept of corresponding culture

Ibraheem believes differences are not intended to call for a break with the other, and with the past as it requires the development of a new fundamental different factors in conscious, to do cultural self-feeding, and to engage in dialogue on equal terms with the other, in an accountable, cognitive and systemic manner, in order to benefit from it, rather than complying with it (Ibraheem, 2004:8).

The development of alienation science":

Some scholars suggest this term which was needed because of the dominance of alienation, standing against Orientalism, which aims according to Abdullah Ibrahim (2004) to decode the historic node between the ego and the other, the elimination of dual-core and parties and the Western centrality, and the redistribution of significant centers and rebalancing human culture (Ibrahim, 2004: 603-604).

Arkoun believes that the progress of civilization and Arab and Muslim culture and their historical achievements represent a comprehensive contrast to the

philosophy of colonial globalization and regulations of the downturn values that encourage the disintegration and decay, and then stay on their approach against the values, ideals, and principles of Arab and Islam (Arkoun, 1993: 27). This occurs at the time the Islamic thought is facing a serious challenge in the name of globalization, the secular local forces get proud and receive moral and material international protection in the name of freedom, democracy, and human rights. (Arkoun, 1993: 272). NGOS, backed by the West, spread out and fight the Arab and Islamic cultural identity, and raise a lot of questions about the systems and the Islamic legislation regarding the relationship between women and men, "and the issues of Muslim women to head prayer, and drive cars, and enter the political arena, where they have forgotten that Islam has avenged and respected, and gave her leadership positions, while Europe was rambling in darkness (in the dark Ages). Back then, Europe benefited from the Arab and Islamic civilization where they learned a lot. While now demanding day and night, secretly and openly, governments and parliamentary councils to issue laws in accordance with the charters of United Nations and international law on human rights, which were developed by the developed world, and never been applied even in their own countries, but sold to Arabs and Muslims away from Islamic regimes and legislation (Arkoun, 1993: 272).

Many of the wars that broke out, and claimed the lives of millions of people, were not but for greed and personal purposes, under the pretext of defending human rights, democracy in order to defend faith, and the protection of civilizations and other flimsy reasons. The million Armenians, 10 million Russians, 0.3 million Cambodians, as well as the death of thousands of people of Armenian and Rwandan and the millions of Arabs who were victims of What is called Arab spring-as well as what happened in Afghanistan and Chechnya and Africa, were victims of cultural and religious and ethnical conflicts.

Arkoun (1995) calls to correct the path of

globalization morally. Arkoun's renaissance project is based on what has been called "methodological pluralism" -as we mentioned- that takes advantage of all sciences, including biology, neurobiology, genetics, to understand the psychological and social developments. Renaissance needs to call neurobiology to understand the psychology of intellectuals and religious movements, from the perspective of nervous human (Arkoun, 1995: 31) Arkoun believes that the chaos raised by life and biology, pushes to the need to refer to the religious morality, where we can find many things in Torah and the Bible, and we can rebuild it. "The collapse of ideologies, and the challenges posed by the experimental sciences on political and legal mind, ethics and philosophy, has supported the need for solutions derived from traditional religions" (Arkoun, 1995: 35).

True globalization, desired is: "continuing historical project of modernity with grievances, and the repair of the track" (Arkoun, 1995: 40). So we accept globalization on the condition that we correct its tracks which stems from the monotheistic religions and religious ethics. But what is the role for the Indian, Chinese, and African? And were not the ethics coded centuries ago? What made the man turn his back on that? Arkoun converts political and social issues, and the issues of war and peace to the ethical issues, and calls for the dialogue of civilizations and religions and intolerance.

This humanitarian discourse does not find responsive advocates of globalization, because of issue concerns the prevalent interests and choices. Therefore, liberalism would not retreat from its expansion no matter how loud the ethical voices are. However, Arkoun refuses the deviations of fundamentalist jihadist movements, sunk in superstition. In addition he refuses the anomalies of globalization's and modernity, dumped in desires and pleasures, and the it's chase after infinite earning and profit.

In short, he calls for the enlightenment of Islam on the one hand, and to make modernity and globalization,

which is its extension with more humanity and spirituality, on the other hand. In this way I can understand his thought, at least. He does not want to be a moral preacher, giving lessons to people, as we may understand. He just wants to accurately identify new jobs posed by rising powers that do not resist globalization on contemporary Islam.

What are these new jobs Or rather, what are these new situations that force capitalist globalization of fundamentalist movements to be taken to address them? They might be summarized as follows: you should be aware that contemporary Islam continues his mission to ensure social masses, who are excluded, the paradise of modernity, consumption, individual freedoms, and well-being which are confined only to rich elites, I say, continue to ensure that their hope of salvation even if it is virtual. He feels with a great hope away from its tragic reality, the reality of deprivation, poverty and hunger. This great hope secured by fundamentalist movements of the masses all over the Arab and Muslim world, mixes several things, among them: the eternal salvation in the hereafter, and the reward of the day after which compensates for the deprivation in this transitory world.

Among them also, the possibility for a Muslim to rise to the moral and personal dignity in his intimate meeting with his Creator the Merciful, which has been long focused on the clear verses of the Koran. Among them also, the believe in the possibility of achieving justice on this earth by the charismatic Islamist personality on the way of Alkhumaini or else which is the alternate for Imam Mahdi, who has long dominated the Islamic awareness for generations. Finally we recall Muslims believe in violent jihad that they obey God's commands And carry out his will, as fighting a holy war to topple all the Pharaohs contemporaries who came out on the law of God spreading chaos and corruption on earth. In this sense, we understand their hatred to Shah of Iran, or Sadat etc. (Arkoun, 1995: 79-82). At this level, Akron understands the content of the current major confrontation raging

between the forces of globalization, and the forces of violent fundamentalist Jihad.

Globalization and social cultural overlap:

The concept of globalization, which Arkoun wants is a social cultural concept that allows the function of psychological, social, and cultural integration through dialogue and free interaction which is always a manifestation of Islam from its beginnings until these days.

To achieve globalization in our modernist Islamic heritages, Arkoun believes that the contemporary Islamic nation, thought and culture of the Islam should work on resolving internal problems (self), such as: terminating or reducing the conflictual relationship between rival Islamic groups as Sinni, Shiites, Kharijites, Ismailia, Ebadiah, Sufism, and other Islamic sects that all claim to be right, who run a monopoly to control other groups' affairs, the relationship of this group with the countries, and its relationship with other Islamic groups, and God (Arkoun, 1996: 186). There are also significant differences within the nation, a nation of the right religion itself; any differences between the believers themselves, the most important of these: the differences between the free man and the slave, and between men and women.

If we look deeper on the structure of the Islamic nation as a whole, we find visible differences; the Islamic State included in its shores, groups which do not fall under the term of believers. The Muslim community has known "people of the book" who have "dhimmi" status who are protected by the Islamic state, and the polytheists who are not guaranteed to be protected by the Islamic law (Arkoun, 1996: 187).

Finding creative solutions based on reason, and human rule to these problems is necessary to achieve the modernist Islamic ego. This ego, seeks to lead human toward reality surviving or salvation in a globalized thought. Arkoun criticized contemporary Islamic political movements; he asserts that they do not represent the Islamic peoples, nor do they seek to achieve their goals,

and do not reflect their hopes and aspirations. They came out from an ideological position and their main concern is basically to justify interests and desire as they do reflect only the needs or aspirations of certain classes or groups of the society; racial, religious etc." (Arkoun, 2011: 87).

In addition, the role of the political and social Islamic ideology is confined only to the theoretical frame; i.e. their views are only theories. It is thus inconsistent with the scientific method; because it is fraught with emotion to a large extent, therefore, it will not lead to a self-centered position because of the presumption of validity of its requirements priori, but not the validity of the other's requirements.

In addition, Islamic and Arab countries as he sees are unable to absorb the tremendous population growth in their communities, and meet the needs of this stream flowing from the younger generations (Arkoun, 2004:175). Political regimes abandoned its duties towards the poor; because they are busy with a monopoly on legitimate violence more than they are busy with the acquisition of a modern democracy. In addition to the dependence on the support of allied Western countries more than their reliance on local political forces which led to a growing economic and social division between luxurious minority and the crushed majority who suffered poverty. This does not mean to say, that the middle class has disappeared, but it has deteriorated slowly and will remain below the level of the most legitimate ambitions (Arkoun, 2004, p. 176).

Since this status dominated and its effect spread out, (Arkoun, 2004) called to the reintegration of marginalized groups into the general history of the Arab and Islamic societies, as Muslims are required to meet the new demands of Islamic societies, and that a comprehensive solution is the only way to liberate human Muslims from foreign and internal domination and hegemony of the state and the Islamic fundamentalist movements, and through the establishment of critical thought on both sides (Muslim and Western), as the critique function is absent

in both parties. The Social imagination, which is a set of common perceptions among people or other categories of people, is dominant at both ends. Western public in general and private European in particular, have negative pre-judgments, about the ancient traditions of Islam, and Muslims. They have (the west) an Undecided skeptic suspect image about Muslims and do not trust them at all; it's often an aggressive image towards all Muslim aspects. It is prejudiced and rooted through centuries that are difficult to be erased (Arkoun, 2004: 19). On the other hand, the Islamic social imagination has the same role: the West is the enemy, the infidel and the cause of all the ills of the Islamic nation.

It was concluded by Arkoun that the European thought, is not purely rational as it presents itself, i.e. rationality is not what directs Western politics, Western public opinion. The European imagination, including the legacy of hostility to Islam, and a long history of conflict is central to Europe in that it controls the direction of the European public and official thought, (Arkoun, 2011: 87). Although Western modernity has opened up and allowed the emergence of other systems other than religious order, it has many times, exposed itself as the only reality and absolute system in this world (Arkoun, 2011: 333).

Arkoun thinks that the scientific progress made by Europe was not accompanied by moral progress at the same level. The West, which boasts the humanitarian tendency and calls for human rights should not be deceived so much, as this humanism "remains superficial and formal which is not practically applied on the ground, as evidenced by the lack of sensitivity to the pain if a person was an immigrant alien, or even for European rights if one is poor in a modest popular environments. In addition they are addressing the issues of colonialism by either silence or by paying tribute" (Arkoun, 2011: 192).

When the Soviet Union collapsed from its geopolitics superpower, the United States exercised its hegemony over all the world powers, or all the forces of globalization. Therefore all people and new nations of the

Third World felt the pressure dominating them more than ever, and this is what is hampering their efforts to freedom, and the national unification (Arkoun, 2004: 156-157).

Today no one is talking about the right of the weak peoples to self-determination any longer; it is replaced by humanitarian assistance to the people who suffer from the risk of massacres, Interior playoffs, linking those countries with the International Monetary Fund. Thus, we find that the humanitarian aid policy, the right of peoples to self-determination and human rights have become mere hollow slogans of its content, "it is used to hedge the ideology of those who use the processes of globalization to their advantage, and to achieve their goals of a search for more profit, expansion and to control new markets" (Arkoun, 2004: 157).

Knowledge which was formed within boundaries of the Western modernity, and technical progress has been used in good ways as used in evil ways. Knowledge is not innocent to the extent that we perceive. The structural violence, which tends to become a permanent global character, is one impact of globalization or one of the accompanying aspects of globalization. Violence is contrary to what is alleged by Western media, it is not only coming from the hands of extremists and fundamentalists, but from the west, and their allies, too. Furthermore, the violence of Western globalization is worse Because of the strength of the brute forces of West" (Arkoun, 2011: 190).

All social groups regardless of size these days seem to be subjected to the mechanisms of change, mutation, and evolution, either toward merging and complexity, and more power and a tendency to dominate, or towards disintegration. This increases weaknesses which could lead up to the full vanishing point" (Arkoun, 1992: 132).

When Arkoun realized that the pillars of globalization policy are: the domination that does not carry any ethical dimension, the plundering of the wealth of the poor countries in the third world, and increasing poverty rates,

in addition to making these countries depend culturally and economically on Western countries, he called for the solidarity of the Western countries with the countries of the third world, and to assist them in resolving the political, economic, and social problems to achieve the idea of the wide citizenship to become universal; to include all humans without exception, to treat them on an equal footing in order to get out from the cycle of violence and counter-violence, and to abandon politics that is based on pure power without any moral sense (Arkoun, 2011: 338).

The foundations for universal ethics of human nature works to reduce disparities and gaps between several visions of the world built on the common system of values, and the adoption of critical thought on both sides; because critical thinking reviews itself by itself for being right or wrong; it allows to abandon previous thought which is assumed to be correct then proven wrong. Moreover, to get rid of the legendary legacies, the effects of imagination and ideological thought that move both parties and control them.

Conclusion

If we look carefully and judged by heart what Arkoun wrote in his books about globalization, we will find out that he was not against globalization as he was known but rather, we will find that he is hostile to the movements of Islamic fundamentalism, who worked on the mummified Islamic thought, and entered into a long coma. The absence of their influence in the course of time made them an easy prey to various world super powers. Globalization, which Arkoun calls for is the globalization, which stems out from the modernist thought, based on anthropology, critical thinking, scientific methods, in order to fortify the Islamic nation against external forces. Globalization that is based on respect for pluralism in various manifestations: ethnic, cultural, and social within the general Islamic framework, and work to integrate them with each other through mutual and equal dialogue

where the most important priorities of the citizenship is not to belong to a state or nationalism, but to be a citizen before everything; with citizenship rights; that is equal to the others from your nation of different places and categories.

He is ambitious to an Islamic identity on the ground, i.e., as they are in reality, and not to look over identity from above, ignoring its people's requirements, attitudes and various social structures. It should not exclude any society components or cancel it, and to be in a relation with the other that is based on the cosmic ethics he called for.

Although Arkoun called to be influenced by globalization, but he refused the globalization that means domination, and the confiscation of other identities and cultures, and wealth, and he suggested an alternative to ensure the interest of both parties, particularly the Islamic world, and this alternative is built on two main ways: the cooperation of the developed countries with the Third World and the expansion of the concept of citizenship enforced in the West to become cosmic; that includes all human beings, without distinction of race, religion or homeland.

We have said previously that Arkoun's criticism was directed to both parties to budge the reality toward a

horizon of human thought that respects human dignity, and to make human rights, modernity and secularism more meaningful realistic and real, and not a formality.

He believes that reducing the impact of globalization on the Muslim world is not mediated by rejection or through the ideological criticism against it; because it is a controlling phenomenon that imposed itself by different forces. Therefore, and according to Arkoun, Islamic state will never be established unless it achieves the following: firstly, creating a comprehensive scientific technical renaissance and introducing modernity into political life. Secondly, achieving a radical change in the state's relationship with its citizens and the consolidation of democratic life. Thirdly, the application of human rights of women and children and the creation of an intellectual revolution that transforms the Arab human image about himself and his self and his relationship with the society and the state to be liberated from all the intellectual material restrictions that restricted his mind and thought and his ability to innovate, making human the center of thought and its source and purpose. Finally, creating an educational revolution in order to let their children achieve these goals at all levels.

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إشكالية العولمة في الفكر الأركوني

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ملخص

لقد أصبح واضحاً أن مشاكل الوعي الجديدة والمتجددة المتعلقة بالعولمة ترتبط ببعض الأسئلة الفلقة التي تعنى بالذات العربية الإسلامية، إذ لا يزال اعتقاد أغلب المشتغلين بالفكر العربي المعاصر، وفي مقدمهم أركون، هو أن الطريق إلى امتلاك الحداثة العقلية وغير العقلية، يتطلب ابتداءً إنجاز الشرط المسبق المتصل بموضوع العولمة، الضاغط على الواقع: معرفياً وإيدولوجياً وتفسيراً ودينياً وتاريخياً، وذلك على مستوى (الاستدعاء والقراءة والتفكيك والنقد والتأويل والمنهج)، لأن هذه المستويات من الفهم من وجهة نظر هؤلاء، تُعدّ حدوساً من الاشتراطات النظرية والفلسفية، لكل استراتيجيات مقارنة للأشكاليات التي تفرضها العولمة، وإرساء أسس علاقة صحيحة معها، وامتلاكها معرفياً، وتعالج هذه الدراسة وجهة نظر أركون حول المشكلات التي فرضتها العولمة.

الكلمات الدالة: العولمة، الأصولية، الحداثة، أركون.

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