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The Criticism of Western Modernity
Abdel Wahab El-Messiri as a Pattern

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Abstract

This study aims to show El-Messiri's project in presenting Western imbalance in the perception of the idea of modernity in all its aspects of knowledge and civilization. El-Messiri, with his deconstructive approach, wanted to criticize and analyze modernity and re-read it. However, modernity calls for multiple and different interpretations of the same concept, where there are many meanings, readings, and different understandings and connotations. Moreover, diversity and difference in understanding are essential deconstruction statements that Al-Messiri used in his creative and discretionary paradigm. We concluded from this study that El-Messiri's critique of Western modernity had opened new horizons for understanding concepts and terminology. In addition, the latter has been developed by him to create a new paradigm called "Islamic humanism", which has accurate readings independent of our fanatical cultural and religious background that makes it more open.

Keywords: Western modernity, Critique, El-Messiri Project, Paradigm, Islamic Humanism

الملخص

تهدف هذه الدراسة إلى إظهار مشروع المسيري الذي ابرز الاختلال الغربي في تصور فكرة الحداثة بكل جوانبها المعرفية والحضارية. أراد المسيري بنهجه التفكيكي نقد الحداثة وتحليلها وإعادة قراءتها. إلا أن الحداثة تستدعي تفسيرات متعددة ومختلفة لنفس المفهوم ، حيث تتعدد المعاني والقراءات والمفاهيم والدلالات المختلفة. علاوة على ذلك ، يعد التنوع والاختلاف في الفهم من عبارات التفكيك الأساسية التي استخدمها المسيري في نموذجه الإبداعي والتقديري. نستنتج من هذه الدراسة أن نقد المسيري للحداثة الغربية فتح آفاقًا جديدة لفهم المفاهيم والمصطلحات. بالإضافة إلى ذلك ، فقد طور هذا الأخير من قبله لخلق نموذج جديد يسمى "الإنسانية الإسلامية" ، والتي لها قراءات دقيقة مستقلة عن خلفياتنا الثقافية والدينية المتعصبة مما يجعلها أكثر انفتاحًا.

الكلمات المفتاحية : الحداثة الغربية ، النقد ، مشروع المسيري ، النموذج ، الإنسانية الإسلامية

Résumé

L'objectif de cette étude est de présenter le projet d'El-Messiri qui a montré le déséquilibre occidental dans la perception de l'idée de modernité dans tous ses aspects de culture et de civilisation. El-Messiri avec son approche déconstructrice a voulu critiquer et analyser la modernité et la relire. Cette dernière fait appelle des interprétations multiples et différentes d'un même concept, où il existe de nombreuses significations, lectures, et différentes compréhensions et connotations. En outre, la diversité et la différence de compréhension sont des énoncés de déconstruction essentiels qu'Al-Messiri a utilisés dans son paradigme créatif et discrétionnaire. Nous avons conclu de cette étude que la critique d'El-Messiri de la modernité occidentale a ouvert de nouveaux horizons pour comprendre les concepts et la terminologie. De plus, ces derniers ont été développés par lui pour créer un nouveau paradigme appelé "humanisme islamique", qui a une lecture précise indépendante de nos origines culturelles et religieuses fanatiques qui le rend plus ouvert.

Mots clés : Modernité occidentale, Critique, Projet Al-Messiri, Paradigme , Humanisme islamique

CONTENTS

Glossary of Terms

al-'almāniyya1 al-juz'iyya: Partial Secularism.

al-'almāniyya al-shāmila: Comprehensive Secularism

ḍīq: Narrowness. A term El-Messiri uses to characterize the Western paradigm.

al-ḥadātha: Modernity

ḥulūliyya: Immanence.

insān Human being or humanity.

al-insāniyya al-islāmiyya: Islamic Humanism.

al-insāniyya al-mushtarika: Common humanity.

Ijtihād: Interpretive engagement.

*al-ithnayniyya :*Dualism. Two elements fundamentally opposed and in eternal conflict.

Jawhar: Essence.

ma ba'd al-ḥadātha: Postmodernity.

al-mādiyya: Materialism.

*masāfa :*Space.

Mufāriq: Transcendence (of God).

munfaṣila min al-qīma: Value-free.

Namūdhaj : Paradigm.

al-nisbiyya al-islāmiyya: Islamic Relativism

qīma /qiyam: Value(s)

*raḥāba :*Breadth. The hospitable (metaphysical) spaciousness of the Islamic Humanist paradigm.

*rūḥī :*Spiritual.

al-ṭabī'a: Nature.

al-ṭabī'a al-bashariyya: Human Nature.

al-taḥāyyuz: Bias.

Tajāwuz: Transcendence (of humanity).

tawḥīd: God's unity; monotheism.

al-thuna'iyya: Duality. Two elements in dynamic interaction.

wiḥda al-wujūd : Pantheism.

waḥīdiyya: Monism.

Introduction

Background and Research Problem

Some intellectuals and researchers who returned from the West did not have a project, vision, or awareness of their goal because the West influenced them and they returned empty-handed to their countries. They did not provide their nation with anything new. However, they were involved in ideological projects that complemented the process of Westernization and expanded the circle of Orientalism. Edward Said and Abdel Wahab El-Mesiri are Authentic Arabic, unlike other researchers who initially had a vision and project and provided scientific services to their culture after completing their studies in the West. They are the few models who used their knowledge to liberate Eastern consciousness from the dominance of fascination with the West. We believe that they founded, with their various projects, an introduction to the "science of Occidentalism" they created a nation's civilization and carved its identity. Moreover, the most beautiful and profound human experience of intellectuals in our Arab world is the experience of El-Messiri, which provided an accurate, practical representation of Edward Said's sayings about the intellectual. In his fascinating book "My Intellectual Journey: On Seeds, Roots and Fruits", we discovered that he tells it in its accurate human and scientific details.

Abdel Wahab El-Messiri (1938-2008) was among the promoters of intellectual philosophy in contemporary Arab thought that manifested in the modernist project, which required the establishment of novelty based on reason and religion.

Introduction

This research provides a study of his critics of Western modernity. It tracks El-Messiri's critical analysis of the modern Western civilization and his formulation of a new modernity, which has the principles of humanism and a reference to Islamic laws.

This thesis turns an eye to El-Messiri's intellectual project and his legacy. It presents and explores his critical narrative of Western modernity and his alternative vision.

In his intellectual project, he criticized Western modernity. He showed that Western concepts do not always express a specific meaning but often carry dimensions that their owners do not declare, hidden within ideological backgrounds. This is a new attempt that he made to find out the ambiguous meanings in Western discourses, to reveal the repressions of their promoters, who are constantly working to deliver it to the recipient in a hidden way.

In light of the research mentioned earlier, this thesis probes the following primary research question:

How was El-Messiri's vision toward Western modernity?

This main question is itself investigated through the following secondary questions:

- Why is western modernity a problem?

- What conception of human beings does El-Messiri's critique target?

- What options and conceptions that El-Messiri defends or presents to humanity as an alternative to western modernity?

- Did El-Messiri propose new ideas to preserve man's humanity compared to other thinkers?

Research Aims

A presentation and discussion of El-Messiri's critical will be the central purpose of this study. The principal aim of the present thesis will provide and help to shed light on the dark side of modern Western civilization and give an alternative vision. The study argues that El-Messiri's modern and intellectual project is considered an essential addition to criticism to open future horizons for his civilized project.

The Hypothesis

Al-Messiri started from the teachings of Marxism until he reached an Islamic identity that enabled him to create a civilized project that preserves the humanity of man. He can develop a criticism that establishes his credibility as an authentic representative of an Islamic activist.

The hypothesis that will guide our inquiry is that El-Messeri can criticize Western modernity and present an alternative humanitarian project that provides new solutions compared to other thinkers.

The Reason for Choosing the Topic

Choosing this topic is not dependent on Western thought or culture. Still, it is necessary to contribute, even with a little, to highlight the problems that arise around the issue of modernity.

Methodology and Tools

This study is in the fields of literary criticism and sociology.

This study's delineation of "postcolonial theory" should be clear: we are interested in postcolonial theory as it has emerged in the humanities (including history) and its influence on sociology in the United States.

The postcolonial theory is strongly presented in this thesis, which deals with colonialism, post-colonialism echoes, race and inequality, ethnicity, identity, and a worldwide structure, just as sociology does. In addition, a large part of postcolonial theory has been intended to assess, rethink, and analytically reconstruct the historical formation and dilemmas of modernity. Sociology was founded upon the same goal. Nevertheless, the purpose of the present study is to regard postcolonial theory in the humanities. This is of principal interest here partially. In addition, we used a mixed approach, historical, descriptive, and Analytical approach.

We used library research to collect sources and literary reviews that are relevant to our research field, including archival materials and conversations with El-Messiri's students and colleagues; we have reviewed a broad series of media, books, and articles authored by El-Messiri, some un-translated, which we have directly studied, newspapers and journalistic media that imitate on El-Messiri's life and heritage, including opinion pieces, obituaries, televised interviews, and documentaries.

Introduction

Structure of the Thesis

This study attempted to show El-Messiri's project, whose goal was to highlight the failure of the modernity project, and how El-Messiri was able, in his deconstructive way, inspired by the West, to show us the extent of the loss of modernity in its human aspect.

The thesis consists of a body of three chapters (in addition to this introduction, a conclusion, a glossary of terms, and a list of selected appendices).

During this study, we have divided this research into three chapters; the first chapter is the conceptual chapter, through which we identified the central concepts included in the thesis (Critique, Modernity). They needed a deep study, explanation, and historical analysis to simplify and clarify them

As for the second chapter, we introduced our writer and thinker, Abd al-Wahhab El-Missiri, how he started in the field of criticism, and how he was able to be unique in creating a new way that gave us an accurate and neutral interpretation and analysis of the modernist project. In addition, how he showed us that this project did not rise to be a civilized project that serves human interests. As for the second section, we explained what El-Messiri called" the anti-human Western model." El-Messiri considered this model (Western paradigm) and the cultural invasion a hostile paradigm to humanity. In addition, we presented racism, feminism, homosexuality, and Zionism as paradigms of Western modernity.

Then, in the third section, we presented how Al-Messiri proved that the West and Western civilization are material civilization that dominated the world because of the imperialism imposed by force on all countries. He also stressed that compound paradigms should be used to study phenomena, especially human phenomena. It is necessary to cover all

aspects of the phenomenon, economic, social, and even cultural, which gives us complete coverage of all study aspects. Nevertheless, we showed how El-Messiri devoted much of his attention to analyze bias. He rejected the myths of objectivity and subjectivity and replaced the terms: subjective and objective with; more explanatory and less interpretative.

Modernity separated from value has primarily led to the annihilation of humanity by excluding all what is moral, human, and aesthetic. Thus, made Western modernity has an atheistic dimension. In addition, it denies everything that is transcendent and melts into absolute materialism.

As for the third chapter, we introduced the alternative vision of Al-Messiri, which has to be linked to the concept of human nature and common humanity so that we can determine an aim of modernity other than production and consumption. New modernity must widen its horizons to include the material and the moral, the physical and the spiritual.

Limitation

There is a sense in which Western modernity and material changes are associated with globalization and late capitalism. Moreover, Zionism and secularism cannot be avoided and impact the lives and reflections of people worldwide. Nevertheless, it is one that we will not resolve in this thesis. Moreover, our thesis covers modernity from the Enlightenment era till the beginning of post-modernity. We focused only on Western modern American civilization because our thinker's life was related to American society.

Literature Review

In the study of Hajaj Ali, he explained how El-Messiri's structure of the duality of immanence (Western modernity) and transcendence (Islamic monotheism) is based on the critiques introduced by Eric Voegelin and Zygmunt Bauman. On the other hand, while Bauman saw the role of critical theory as a modest comment on human experience, El-Messiri and Voegelin revealed the supremacy of immanence in Western modernity by contrasting it with Islamic monotheism, the Christian humanistic legacy in that order. The critiques presented by Al-Messiri and Voegelin reach their high point when modernity is compared to a form of heretical Gnosticism. (Ali.HAJAJ, 2011).

Eric Voegelin is another theorist of the crisis of modernity. His crisis is a crisis in how modern societies stand on the reality of transcendence. Voegelin subscribes to an ambitious version of the secularization thesis – that is, the thesis that modern philosophies take the extravagant form that they do because they think that they, and they alone, can fulfill the expectations of human salvation that were aroused by eschatological religions, and which those religions proved themselves (in the modern view) incapable of satisfying.

Modernity rejects the reality of transcendence. Indeed, Voegelin gives us a leading example of a mid-twentieth-century critic of modernity whose critique of modernity is inspired not by Heidegger but by Plato. Perhaps one could say the same about Leo Strauss, but Voegelin takes Platonic metaphysics seriously in a way that Strauss certainly does not. (Voegelin, 2014).

In the second study of Hajaj Ali in his book titled: "Mapping the Secular Mind," .he thoughtfully examines issues of reason, rationality, and secular materialism, to search how

these mental perceptions, or ways of mapping the world, have affected human communication and sociological progress. It does this by comparing and contrasting the ideas of El-Messiri. and Zygmunt Bauman, one of the world's foremost sociologists. In the last few decades, a surfacing Western critique of modernity has inspired Muslim intellectuals to develop new ideas, images, terms, and concepts that state their positions on the tendencies of secular modernity, its transformations and consequences, and how it manipulates perceptions of reality. (Ali, 2013)

Moreover, Eben explores two comparisons. The first is a comparison across time and involves the juxtaposition of a prominent nineteenth-century Islamic "modernist" and the critique of modernity by an influential twentieth-century Islamic fundamentalist thinker.

The second is a comparison across cultures and involves juxtaposing this Islamic fundamentalist critique and many Western theorists similarly critical of the modem condition. Such reassessments should be understood in terms of a dialectical relationship to "modernity," which entails not the negation of modernity but an attempt to abolish, transcend, preserve and transform it simultaneously (Euben, 1997).

Helen Elizabeth Mesard Stuart, in her research, identifies and tracks the commitments, virtues, and values shaping El-Messiri's critical analysis of modern Western civilization and his formulation of an Islamic humanism and developing analytic tools for thinking about the vital discourses of El-Messiri's predecessors, peers, and interlocutors both inside and outside the Muslim world.

In developing his critique and his alternative Islamic humanist vision, El-Messiri integrates a wide range of discursive threads, from the Traditions of Islam to Marxism and

Introduction

German social theory, to British and American Romantic poetry, develops a framework for reading and analyzing comprehensive critical analyses of Western modernity that numerous writers have put forward in the past century (Mesard, 2013).

In a study by Alain Touraine, in his criticism of modernity, he indicated that modernity tends to adopt a new school, which is the sociology of action. He took the idea from the American sociologist Falcot Parsoner. He reached the complete separation of society.

Touraine describes how various parties have questioned modernity based on the idea of reason. He recognizes this as a problem but rejects accepting human diversity as a solution because accepting differences would also be accepting intolerance and conflict. He also rejects postmodernism, which he views as an exhaustion of the same modernity. Moreover, redefining modernity as a relationship of tension between mind and self is far from the concept of modernity, which has entered the stage of collapse (Alain, 1992).

In his study of the book titled *Epistemological Bias*, Edited by Abdelwahab El-Messiri, Alison Lake explores and criticizes an issue widely accepted in the Muslim academic world as an essential and defining aspect of theoretical knowledge despite being a western philosophy of science and thought. This is the dominance of philosophical positivism and a near-total adoption and unquestioned acceptance of paradigms, terminologies, and research models that are, in fact, alien to the socio-economic-religious realities of the Muslim world. So, how credible are their application and viability?

For El-Messiri, the question of bias in methodology and terminology is a problem that faces researchers east, West, north, and south. However, it confronts Third World

intellectuals with exceptional keenness. Although they write in a cultural environment with their own specific conceptual and cultural paradigms, they nevertheless encounter a foreign paradigm that attempts to impose itself upon their society and upon their very imagination and thoughts. Moreover, to establish a new science, ideally suited for the purpose, with its mechanisms, methodologies, and points of reference to deal with epistemological biases and open up the gate of *ijtihad* concerning them (El-Messiri,2006).

This thesis presented Al-Messiri's critique of modern Western civilization and the alternative view proposed by our thinker, creating an Islamic version of modernity. Also, we will base on the idea that it is possible to correct problems of Western modernity by adding humanistic elements to the abstract concept of modernity. Moreover, we combine what is modern and human by taking the positives of modernity, avoiding its negatives, and taking religion as a definitive reference. This is a formulation of a new modernity, which we can transform into a civilized project in reality.

Chapter One: Background of Critique and Modernity

1.1 Introduction

First, we divided this chapter into two sections; the first section is an introduction to critique and its definition by many researchers (Foucault, Kant, and Butler). Secondly, we explained critical theory and its development. Moreover, the role of the Frankfort School and Habermas. In addition, for the second section. We analyzed modernity, its definition, and the difference between modernity, modernization, and modernism. Finally, we tracked the history of their emergence in modern Western civilization.

1.2 The Meaning of Critique

The etymology of critique has been traced to the meaning of the crisis in ancient Greek, both terms stemming from the last crisis (Koselleck, 1988). Elaborating on this connection, Wendy Brown writes:"krisis refers to a specific work of the polis on itself – a practice of sifting, sorting, judging, and repairing what has been sent by a citizen violation of polis law or order" (Brown, 2009).

1.2.1 Kant, Foucault, Butler

From Kant, the term acquired a technical meaning, not restricted to the everyday notions of criticizing or even simply analyzing something, identifying its problems and weaknesses.

Critique means identifying the preconditions, capacities, and limits of human reason, agency, and judgment in the Kantian sense. The critique method was meant to enable reason to establish its independent authority by identifying the architecture of reason itself.

The modern concept of critique was arguably influenced most powerfully by Immanuel Kant. He began from a flexible adoption of Marmontel's already broad idea critique and then broadened it further. Accordingly, Kant writes in the Critique of Pure Reason (1781/1787) that "our age is the genuine age of critique, to which everything must submit," and he explicitly includes here "religion" and "legislation."(Forster, 2005).

Kant famously published three "Critiques": the Critique of Pure Reason (1781/1787), the critique of Practical Reason (1788), and the Critique of the Power of Judgment (1790). Despite the in principle, quite a broad character of his concept of critique just mentioned, his critical focus in these works is not really broad but instead limited: he is interested here in what is a priori in human cognition and indeed, in the end, still more narrowly, in determining the possibility and the boundaries of a scientific metaphysics (Forster, Kant, and Skepticism, 2008).

Critique, for Kant, is employed as a highly sophisticated, theoretical, and scientific method of engaging with frameworks for organizing information. It is an activity that enables us to understand what and how we can confidently claim to know the basic principles of morality. In this sense, critique would emerge as a pre-moral activity (Neiman, 2004).

The critique is necessary since its role is to define the conditions under which the use of reason is legitimate to determine what can be known, what must be done, and what may be hoped (Foucault, 1994).Foucault goes on to focus his account of the connection:

"The critique is, in a sense, the handbook of the reason that has grown up in Enlightenment, and, conversely, Enlightenment is the age of the critique (Faulkner, 1977).

Foucault's understanding of critique – is that which prompts us to investigate who we are, what we might achieve for ourselves, and what we wish to become. Foucault's characterization resonates with the language of multiple modernities (al-Azmeh, 1993).

El-Messiri himself describes his task as one of developing alternative modernity, which we will discuss further in Chapter three.

Judith Butler explores and extends Foucault's analysis, providing a needed elaboration on the sense of "virtue" in his presentation of critique and implicitly answering the challenge that her style of philosophical analysis is incapable of contributing to any value-based project – unable, that is, of making judgments and substantive claims about what is right or good. By reflecting on Foucault's usage of virtue as a lens through which to revisit the concept of critique, her piece titled: What is Critique? Provides a rich alternative conception of the nature and task of ethics as a field of inquiry.

Butler explains that it does expand the horizon of moral experience to include multiple kinds of relationships to norms, rules, and authority. Critique is the practice of investigating those possible relationships (Butler, 2002).

Critique takes as its subject matter the conditions that must be in place for judgments to be made. In this sense, critique is one of everyday normative or otherwise evaluative judgments. This makes critique seem to be an activity directly contrary to ethics investigations. Building on Foucault, she clarifies and elaborates further:

"The principal task of critique will not be to evaluate whether its objects – social conditions, practices, forms of knowledge, power, and discourse – are good or bad, valued highly or demeaned, but to relieve the very framework of evaluation itself (Butler, 2002).

Critique started with questioning the demand for absolute obedience and subjecting every governmental obligation imposed on subjects to a rational and reflective evaluation.

Michel Foucault and Judith Butler have portrayed critique as a kind of practice. Moreover, they characterize that practice as one whose subject matter is the human agent and the difference between what we are and what we might become.

1.2.2 Critical Theory

The critical theory emerged in Germany in the 1920s with the establishment of the Institute for Social Research in Frankfurt in 1923. Known as the Frankfurt School, the group emigrated to France, then to the United States in the early 1930s until 1941, when it closed down. The decision to leave Germany was made as early as 1930 due to the rise of the Nazis to political power and the increasingly difficult situation faced by a group of intellectuals, predominantly Jewish. Among its members were Max Horkheimer, Theodor Adorno, Herbert Marcuse, Frederich Pollock, Franz Neumann, Leo Löwenthal, and Eric Fromm. In 1934 the group was permitted to establish their Institute at Columbia University in New York. After the war, in 1950, it was re-established in Frankfurt, where it attracted new members such as Jürgen Habermas and Alfred Schmitt (Douglas, 1990).

The term "critical theory" was initially coined and used by Horkheimer in 1937 to describe the school's academic program. Horkheimer became director of the school in 1930, succeeding Carl Grimberg, and directed it away from its initial emphasis on orthodox, scientific Marxism. Under Horkheimer's influence, the Institute's journal Zeitschrift far Sozialforschung became the mouthpiece for a more humanistic, philosophical Marxism, shifting the frame of reference away from focusing on the economy and exploitation toward a critique of culture and a concern with alienation (Douglas, 1990).

In his article "Traditional and Critical Theory," first published in 1937, Hork-Heimer explains that the term derives from the critical function of Marxist theory as a form of opposition to bourgeois society. This was the crucial dividing line between traditional and critical theory. Whereas the conventional view sought to reproduce the relations of capitalist society, critical theory sought to subvert or undermine them. It was fashioned to

expose or bring to light the fundamental intrinsic contradictions by critiquing the reproduction processes from the outside (Horkheimer,1972).

It is important to note that Critical Theory, as literary critics understand it has a separate history from that of the Frankfurt School. However, somehow, there is an intertwining of these histories in the 1970s. Critical theory in literary criticism was initially active in the 1960s against the New Criticism prevalent in Anglo-American literary theory from the 1920s to the 1960s.

New Criticism sought to read literary texts from a purist standpoint sans considering the external circumstances that contribute to the writing of texts, especially the socio-historico-political contingencies that make up the texts, e.g., biography, the intention of the author, and the response of the reader. This insular attitude towards texts separated the New critics from a newer breed of literary theorists who emerged in the 1960s.

The latter theorists attacked the New critics for their lack of attention to literary texts' poetic and political dimensions. These anti-formalist theorists incorporated elements from structuralism, semiotic and linguistic theory, Lacanian psychoanalysis, post-structuralism, deconstruction, and neo-Marxism. Perhaps, more examples of the anti-formalist approach, especially the marriage of literary and political criticism, which appeared in recent decades, are found in the writings of Edward Said, Frederic Jameson, and Terry Eagleton (Horkheimer, 1989).

1.2.3 Contemporary Critical Theory: Habermas

Habermas was a part of the second generation of Critical Theory. Habermas's Critical Theory went beyond the theoretical ancestry of the Frankfurt school. It became more life American pragmatism, which holds that any idea's meaning and truth function in its practical outcome.

Habermas's work in Critical Theory was concerned with two main issues: developing a justification for the normative dimension of critical social theory and the problem of establishing a connection between the theory and political practice. The Frankfurt school carried over these problems (Roderick, 1986). The first of these troubles dealt with what counts as a rational criticism of society. In contrast, the second is directed at how these criticisms can be used to build other rational societies.

Habermas dealt with three kinds of knowledge: empirical knowledge, which is technical or scientific; Hermeneutic or interpretive knowledge, which is interested in human understanding and cooperation; and critical knowledge, which is focused on freeing humans from societal assumptions.

Habermas acknowledged that science cannot be value-free and that those who study society are part of its subject matter. Critical theory, to Habermas, unmasks the distortions, representations, and politics embedded in our knowledge and speech (Nickerson, 2022).

In conclusion, critique is an ethical practice. Practical moral criticism goes on all the time, often conducted in a most helter-skelter, contradictory, and intellectually incoherent way.

Some contemporary critics may want to insist that ethical criticism is irrelevant. Still, moral criticism's century-long rejection in the academy is matched in scope only by the ceaseless talk about ethical issues inside and outside the academy.

The persistence of these issues as foci of constant and passionate controversy leads to ethical criticism's irrelevance.

We may not always know how to live with it, but we cannot live without it. Ethical criticism cannot be evaded by epistemological relativism.

1.3 The Meaning of Modernity

One of the most enduring, passionately debating subject matters of philosophy since the eighteenth century is the subject matter of modernity. The debate on modernity is about the substance, essence, character, quality, norm, and standard of a given period called "modern." It consumes the philosophical sentiment of our epoch and epitomizes the intellectual concerns of our time.

1.3.1 Modernity

The concept of modernity is not merely a concept of time but also an idea of quality. It connotes the quality, condition, and property of a given period called "modern." From modern philosophers' advocacy of Enlightenment, an age of reason and the rule of knowledge and science, to present philosophers' debates on the possibility, condition, and value of universal reason, universal justice, and universal truth, the rule of law, human rights, constitutional democracy, global justice and cosmopolitanism, the discourses of pre-modernity, modernity, and post-modernity consume more passions and energies of philosophers from the eighteenth century to our time.

However, it is generally agreed that 'modernity' refers to a robust set of cultural, political, economic, and spatial relationships that have fundamentally influenced social life, the economy, and the use and experience of time and space.

The general characteristics of these relationships include an emphasis on rationality and science over tradition and myth; a belief in progress and improvement; confidence in human mastery over nature; a focus on humanism, individuality, and self-consciousness; a close association to the birth and development of market" capitalism ": and a firm reliance upon the state and its legal and governmental institutions.

Modernity is best grasped as a set of relationships that have been assembled in contextual and situated ways and assumed much of their influence through their capacity

to affect change in often divergent and geographically diverse contexts. While frequently contested, the geographical reach of modernity is practically limitless. It has become a globalizing phenomenon, and its impact on culture and human consciousness has become immensely powerful. (Linehan, 2009).

However, the concept of modernity showed multiple understandings and definitions since its birth and later on through the continuing discussion. On a purely theoretical level, two couples exemplify different interpretations of the same ideas of modernity within the West itself, undermining the idea of integrity and autonomy of the concept itself.

The first one is represented by Charles Baudelaire's cultural/aesthetic modernity and Max Weber's societal/cultural modernity. Baudelaire, defining modernity as an overcoming process, exalted the present as the authentic newness, aestheticizing it into civil society's art and new forms of passion and heroism (Khalid M,2009).

For Weber, modernity derives from a purely means/ends rationality, incapable of giving meaning to the world it shapes. Therefore the primary outcomes will not be the Enlightenment rational utopia but the iron cage of economic and bureaucratic control (Khundmiri A,2001).

Thus follow two understandings of modernity: one in which culture is redeemed through the aestheticization of the present and the other where culture is fragmented by societal modernization.

The second couple regards Jurgen Habermas and Michel Foucault. Habermas describes modernity as an incomplete process in which the pessimistic Weberian outcomes can be avoided through a more sustainable balance of rationality, seen as an agency with

different forms. Foucault instead sees modernity as unrecoverable. The power/knowledge network in which the rationality of the society is embedded tends to reproduce the same social order that allowed it to rise (Mitchell T, 2000).However, Peter Wagner described modernity as different interpretations of autonomy and mastery, or "the double signification of modernity," which should be understood as an interpretative pattern, generally held beliefs or societal self-understanding. As Wagner puts it:

> "Modernity is the belief in the freedom of the human being—natural and inalienable, as many philosophers presumed—and in the human capacity to reason, combined with the intelligibility of the world, that is, amenability to human reason. In the first step to concreteness, this basic commitment translates into the principles of individual and collective self-determination and in the expectation of ever-increasing mastery of nature and ever more reasonable interaction between human beings" (Møen, 2012).

These were often seen as universal principles that entailed a universal normative commitment and a functional superiority because of societal differentiation and the emergence of industrial production, market systems, and rational administration. This re-theorizing of modernity through interpretations of autonomy and mastery prompts two primary variations of modernity, one affirmative and the other critical.

Talcott Parsons, the main protagonist of modernity, claimed that the United States was the most prominent example of modern society because of its commitment to individual autonomy, its democratic collective autonomy, and its superior functional differentiation, which led to efficiency and extensive mastery over nature.

This structural-functionalist theory of modern institutions was regarded as an outline of the ultimate modern society. There was no acknowledgment that this outline of

current institutions was only one of many interpretations of modern principles. (Møen, 2012).Therefore, until recently, the word 'modern' was utilized to point to the contemporary in general; all art is modern when it is made. It must be said that these concepts: modernism, modernization, and modernity, are linked to each other, but their sense and applications are not the same (Linehan, 2012).

Moreover, Frederic Jameson identifies these distinctions and considers modernity a new condition historically. According to him, modernization is the procedure via which one can reach modernity. Modernization is also a response to both methods' situations. Similarly, modernism is a reaction that can be aesthetic and philosophical-ideological, which can either be negative or positive (Linehan, 2012).

Surrette asserts that to be modern does not necessarily mean to be post-classical. Nevertheless, in a modernist view, it is to have exceeded the record of past events, ascended into an immediate influence in the field of knowledge, and fulfilled modern history in that way (Surrette, 1993).However, Linehan states that Marshall Berman considers modernity a branch of experience unique to each person or awareness that occurred due to a confrontation with the vortex caused by modernization. There is a particular state or quality triggered by modernization at the personal or social level that modernity sees in the people who witnessed or went through sharp uprisings. The state of modernity for Berman is of its particular traits. According to him, modern life has its specific environment, with very different features that firmly belong to itself and are not similar to traditional ways of life. According to Linehan's concept, the modern world has specific qualities such as absolute power but lacks good qualities, fleeting, ephemeral, contingent, and fragmentary (Linehan, 11).

1.3.2 Modernization

Modernization is a concept derived mainly from the classical texts of sociology, especially the works of Marx Weber (Habermas, 1972). Jürgen Habermas described it as a bundle of cumulative and mutually reinforcing processes to the formation of capital and the mobilization of resources, the development of the forces of production and the increase in the productivity of labor, and the establishment of centralized points of political power and the formation of national identities. It also reinforces the proliferation of rights of political participation, urban forms of life, and formal schooling; to the secularization of values and structures (Habermas, 1972).

Modernization processes also contain individualism, positivism, materialism, literary, secularism, liberalism, the notion of development, nationalism, and imperialism. The other methods of modernization connected with materialism and the progress of the society were the development of industry on an extensive scale and the rise of class distinctions (Mirsepassi, 2000).Daly Nicholas suggests that literature and later film have a significant role in making modernization easy (Daley. Nicholas, 2004).However, Peter Nicholls affirms that the shifts in the twentieth century in America are probably best described by Ralph Waldo Emerson, although he is a mid-nineteenth-century poet and critic. The new continents are built out of the ruins of an old planet, and the new races are fed out of the decompositions of the forgoing. Therefore, contemporary arts destroy the old (Daley. Nicholas, 2004).

According to Linehan, modernization went on to mold centuries that followed up the twentieth century and after, despite the belief of critics that modernization started in the sixteenth century or seventeenth century (Linehan, Thomas, 2012).

1.3.3 Modernism

In his definition Faulkner Peter, modernism is all the different trends of art that emerged in the twentieth century. The concept of modernism should be used cautiously, especially if the reason is to assist readers in perceiving modernism (Faulkner, 1977).

Faulkner has referred to Graham Hough's book, *Image and Experience*, to sustain his claim that it takes time for modernism to acquire a name. In his book, Hough Kenner asserts that there was a rebellion between 1910 and the Second World War in English Literature similar to Romanticism which emerged a century ago. Still, it did not have an exact name (Faulkner, 1977).

Davies also considers modernism as the adversary of tradition. Davies furthermore puts his argument forward about the position of religion in society, and he raises a question about whether religion can resist and preserve itself for a long time, especially in Europe. This question is also increased because of all of the changes in the twentieth century (Davis. Alex, 2007).However, David Bradshaw believes that human behavior did not change in 1910, although Virginia Woolf asserts that many changes occurred in 1910.

 Bradshaw justifies his words by saying that in the last age (nineteenth century), nothing significant happened in the world, except for the death of Nietzsche. Also, in the twentieth century, what happened was that Freud's book, Interpretation of Dreams, was in print in Germany (David, 2003).Moreover, many things gave rise to modernism and the changes in this period, beginning with Charles Darwin's Evolution. This evolution became very famous, to the point that Bradshaw says that he replaced Charles Dickens for his reputation, and people were talking about him everywhere.

Darwin explored the law of the development of organic nature. Marx later found out the direction of development of human history, as stated by Friedrich Engels at Marx's 'graveside in High gate ceremony in London in 1883' (Sheppard, 2000).

Theological modernism, which effectively started in Germany in the nineteenth century, is dependent on various things such as the Enlightenment, biblical criticism, the philosophy of the nineteenth century, and both Victorian and Romantic liberal and progressive ideology (McCool, 1989).However, Technology and science are two crucial aspects of modern humans' lives; one cannot neglect their influence on modern humanity (Sheehan, 2002).Nevertheless, modernism was used to refuse religion, as modernists think that religion is old and can no longer address the problems of humanity (Caldarola, 1982).In addition, modern human beings, like humanists, reject the existence of God. They have also mislaid their faith in God's power, searching for an alternative to religion.

Modern humans change religion with human philosophies about their understanding of life and everything else, which is not religion as if religion is wholly discarded from modern humanity's world. Therefore, if modern humans live in a way that accepts anything in society but not religion, how can religion remain an integral part of modern humans when it was so significant in the past? Tradition and religion are two intertwined parts of human life. That is why Davies believes all the elements of tradition define religion and enable its survival (Davis. Alex, 2007).

Conclusion

There is a consensus that modernity is wholly linked to the idea of the enlightenment movement, which starts from the idea that man is the center and the master of the universe. He needs only his mind, whether in studying reality, managing society, r distinguishing between the good and the bad. It is the basis of thought, the source of meaning, truth, and value.

Technology is the primary mechanism in harnessing nature and reformulating it to achieve human happiness and benefit, and the mind is the only mechanism to reach knowledge. However, let us examine modernity more closely. We will find that modernity is not just the use of reason, science, and Technology, but rather the use of reason, science, and Technology separate from value, 'value-free", and this dimension is vital to the Western modernity system. Thus it becomes hard to judge something. It is impossible to distinguish between good and evil, justice and injustice, between what is essential and relative, and finally between man and nature or man and material. However, as much as modernity is powerfully associated with order and development, the human experience of modernity can be unsettling and unpredictable. Thus, modernity is often an event layered with complexity, contradictions, and diversity.

Modernity is then an endurably influential and instrumental force. Still, one alternative between order and chaos is built upon a series of contradictions and paradoxes that are perhaps symptomatic of the nature of human transformation itself.

Chapter Two: El- Messiri's Critique of Western Modernity

2.1 Introduction

We divided the second chapter into three sections. Firstly, In the first section, we introduced El-Messiri (his biography and beginning) and how his life and outlook moved from western secularism to Islam. Secondly, we explained what El-Messiri criticized about the modern Western civilization (the American civilization). Moreover, how does he consider the cultural invasion an echo that we have to deal with its consequences. Moreover, how this modern Western civilization is hostile to humanity. Finally, we presented how El-Messeri pointed to the western paradigm, how racism, feminism, and homosexuality are impacts of modernity, and how they are central to his analysis of Zionism. In addition, we explained the bias of western modernity under materialism and processes of rationalization.

2.2 El-Messiri's Autobiography and Beginnings

El-Messiri was born in Damanhur, Egypt, and graduated with a BA in English literature from Alexandria University in 1959. He received a master's degree in English and comparative literature from Columbia University in 1964 and a Ph.D. in the latter field from Rutgers University in 1969

2.2.1 El-Messiri's Autobiography

He has been a professor emeritus of English and comparative literature at Ain Shams University, Egypt, since 1988. He was also a University lecturer at King Saud University, Saudi Arabia (1983–1988) and Kuwait University, Kuwait (1988–1989), and a professor at the International Islamic University Malaysia. He is considered one of Egypt's most famous thinkers and well-known among Arab scholars (Cherif, 2014).

El-Messiri's significant areas of research included: Jews, Judaism, and Zionism; secularism and prejudice; Western culture and contemporaneity; literary theory and comparative literature modernism and postmodernism. His outlook is chapped from western secularism to a modern Islamic vision throughout his life.

El-Messiri published several articles about his ideas, including "Chosen Community, an Exceptional Burden" and "A People Like Any other." He has also written for children (El-Messiri, 2021).

2.1.2 El-Messiri's Beginnings

El-Messiri made his rounds with membership in several parties in his teenage years. He recalls:

"I joined the Young Egypt Party for a few days, after which I moved on to the Muslim Brotherhood movement. When the revolution took over in July 1952, I found it logical to join the 'National Guards' and the 'Liberation Front'… In the mid-fifties, I joined the Communist Party in which I remained until 1959" (El-Messiri, Rihlati Alfikriya Mina Albothour Ila Aljothour wa Athimar, 2000, pp. 8-9).

During this latter period of his communist years – from 1955 until 1959 – El-Messiri attended Alexandria University. During this time, through his studies in English literature, he became absorbed with another set of formative elements. After college, El-Messiri traveled to the United States, where he would spend the better part of the next two decades. This was a significant period to be an observer in the United States, and El-Messiri was deeply impressed by the particularities that he discovered during his time there.

He wrote of what appeared to him to be a culture in moral decline, and much of his analysis is focused on the discourse of sexual liberation that gained prominence in the 1960s. This, combined with the perception that this vast and diverse nation was quickly becoming shallow and homogenous, in informed his particular characterizations of American culture as deeply and troublingly materialistic It may be argued that El-Messiri was shaped more dramatically than others by the events in the decades after the construction of the state of Israel. He became immersed in work as an expert on Zionism and Judaism over the next several decades.

El-Messiri spent the better part of the 80s and 90s researching and writing his Encyclopedia of Jews, Judaism, and Zionism (mawsū'a al-yahūd wa al-yahūdiyya wa al-ṣuhyūniyya). This work also earned him several vital professional associations and roles.

His work caught the attention of journalist Muḥammad Ḥasanayn Haykal and subsequently secured him a research position with the Ahram Center for Political and Strategic Studies in Cairo. During the 80s, while researching and writing the Encyclopedia, El-Messiri spent time in other parts of the Arab world, including Saudi Arabia and Kuwait. However, he resided full-time in Cairo for the last two decades of his life (Arab-American, 2008).He becomes increasingly invested in the politics of Egypt. Particularly beginning in 2003, with the American invasion of Iraq, and with the approach of a presidential election in 2005. El-Messiri devoted himself to political protest. These are some of the elements shaping his life and career and the conversations he engaged in.

El-Messiri grew up in the later years of colonial rule, and he witnessed Nasser's Free Officers Revolution as an adolescent. Then, he completed his education during the years of the modernity period and optimism of the nationalist period; he came to maturity as an intellectual in the shadow of "the defeat;" He reached the autumn of his years during the American military invasion of the Muslim lands.

Western modernity has presented itself to many Arab and Muslim intellectuals as a foreign imposition. El-Messiri's criticisms of and challenges to Western modernity are akin to those expressed in much Romantic literature. He explains that he was perhaps most influenced by the study of imagery in this genre and period of literature. In reading the Romantic authors, he noticed the prominence of specific images and metaphors recurring throughout the texts – particularly the organic and mechanic. He found that the Romantic writers effectively used these as tropes to evoke responses to the rapid modernization of the world and the subsequent fragmentation or deconstruction (tafkīk) of human life.

The Romantic writers also informed El-Messiri's conception of Humanism. Many of the authors that El-Messiri cites seek to rescue or redeem humanity from the perils of modernity, carving out a space for distinctively human life in a world that remains untainted by the encroachments of modern industrial technology and mass culture.

We would also like to suggest that the genre itself shaped El-Messiri's thinking and writing, including his narration styles, the cosmic proportions of his sketches, the evocations of human potential, and the quest for narrative unity. El-Messiri begins to confirm this when he writes:

"My study of literature helped make me aware of the irreducible complexity of the man and, therefore, the need for complex paradigms as an analytical tool for studying human phenomena. Literature seems to be the only specialization that still deals with man as a human being and a complex whole that cannot be reduced to one or two natural elements" (El-Messiri, Rihlati Alfikriya Mina Albothour Ila Aljothour wa Athimar, 2000, p. 185).

El-Messiri's emphasis on humanity as characterized by wholeness and complexity resonates with the tenor of the Romantic era. However, El-Messiri also brings his critique to the inside of the Romantic imagination to understand its problems and identify its

valuable resources. The Romantic period was part of what El-Messiri calls "modern Western civilization. In his dissertation, one can find some hints of the direction that El-Messiri's thoughts on Humanism and tradition will take. The project compares two great romantic writers: William Wordsworth and Walt Whitman.

Although both writers' work centers on the theme of nature, El-Messiri argues that they imagine the human relationship to nature differently. For El-Messiri, this difference has a significant impact on ethical reflection.

Although the poetry of Wordsworth and Whitman were important in El-Messiri's early career, his most profound and sustained engagement with Romantic literature can be found in his treatment of The Rime of the Ancient Mariner.

El-Messiri raised an interesting question in the opening of his critical analysis of the poem – the translation of which into Arabic he conducted and published El-Messiri felt that the Mariner went through the same journey as he did, having been seduced by materialism and a will to know, committing a crime against the sacred, and then being redeemed by a recognition of the "unseen." The protest that he finds in the poem (against several trends that confront him and his part of the world) is a protest that is rooted in Coleridge's Romantic Humanism – an impulse against what El-Messiri considers to be the dominant paradigm of modernity, characterized by materialism and instrumental rationality.

El-Messiri's relationship with Romanticism provides a model for engagement with modernity that is both gracious and critical. This exemplifies his sense of Islamic Humanism.

The Anglo-American Romantic tradition and the European social and critical theorists played a vital role in developing El-Messiri's Humanism as a visionary-constructive and critical project. However, El-Messiri's Humanism is not simply a

synthesis of his readings in the Western literary and philosophical tradition. It is substantially informed by his understanding of and commitment to Islam.

Between what is referred to as the new Islamic discourse and the Frankfurt school, which consisted mainly of Marxist Jews, and whose most prominent figure, Herbert Marcuse, presented radical solutions inconsistent with an Islamic worldview.

Perhaps scholars have seen El-Messiri as an Islamic intellectual because of his role in founding Al Wasat Party and the introduction he wrote to the party program in 2004.

It is not surprising that El-Messiri confirms in this introduction that the political program of AlWasat belongs to the new Islamic discourse and that it is based on the Islamic point of reference.

However, this Islamic referentiality (al marjieeyah al Islamiyah) has no specific features, and one can hardly differentiate between it and humanist Marxism. All that the reader can understand is that the point of reference is unlike comprehensive radical secularism, which creates a value-free world; unlike the Sharia, which guides people in their conduct and their public and private life, encouraging the freedom of faith, and human self-respect (El-Messiri,2009).

This understanding of al marjieeyah al Islamiyah does not distinguish between it and Judaism, Christianity, Buddhism, or even Marxism.

2.1.3Marxism in El-Messiri's Thought

El-Messiri finds in Marx a model for a critical stance towards several vital elements of modernity and modern society that do not thereby destroy the points of reference by which we may make explicit moral judgments. With remarkable approval, he provides a clear and extended discussion of what Marxism provided for him in the passage that follows:

" I think it was humanist Marxism that saved me from nihilism, lack of direction, and the post-modernist celebration of the death of Man or transforming Man into mathematical equations. (There is within Marxism an extreme materialistic trend that is in contrast to the humanist tendency; I, however, was a student of humanist Marxism and never fell into the trap of abstract scientific 'laws. 'Perhaps, I was attracted to humanist Marxism because of the paradigm embedded in my consciousness and imagination that does not regard Man as a natural material being but envisions that there is one law for Man and another for things and animals. This paradigm may have religious roots, for it refers to a world beyond the world of matter). Furthermore, Marxism was supported by other tendencies inherent in me, like the denunciation of injustice and exploitation. Over and above, Marxism provided me with a solid critical foundation from which I could view my Egyptian bourgeois environment. Later on, when in the United States, it did the same for me in my new American setting and so I was not – like many of my generation – overwhelmed by what I saw and was not enchanted with consumerism and the desire to acquire more and more goods and objects. Through Marxism, I kept my critical and analytical perspective, my independence from my surroundings, and my ability to see these surroundings not as a series of details, but as an integrated whole, a web of relationships" (El-Messiri, Autobiography, 2005, p. 143).

Marx's project inspired El-Messiri in the Frankfurt School of Critical Theory. The Frankfurt School thinkers have a parallel relationship to Marx's thought as that which El-Messiri comes to model. They view Marx as having provided not a methodological model or another version of a theory modeled on the positive sciences but rather a critical method – a methodology for reflecting on and relating to knowledge itself.

2.2 Cultural Invasion and the Onslaught of Modernity

2.2.1 Cultural Invasion

One of the central concerns driving any critique project is the perception that thought itself might be or become the primary source of ill in society. Since thought is the way of identifying and remedying problems, This stress is evident in thinkers from Kant to El-Messiri. In his book "The World from a Western Perspective," Al-Messiri, discussed a significant methodological and intellectual issue because Since the end of the eighteenth century, the so-called "cultural invasion" began, which is the attempt of Western man to impose his models on the peoples of the world. They are models that have proven helpful in the Western world in the economic and the political fields, but they have dark and destructive sides in other areas.

Every society has its biases, but what happened is that many peoples of the world began to abandon their prejudices stemming from their historical, human, and existential reality, began to adopt Western prejudices and began to view themselves from the West's point of view.

The term Cultural Invasion (al-ghazw al-thaqāfī) and associated terms (secularism, globalization,…) have been used to name this predicament and a variety of related perceptions. In this section, we reflected on this theme as an essential part of the background of El-Messiri's work and that of several uses similar to his critical reflection.

In his introductory survey of trends in contemporary Arab thought, Ibrahim Abu-Rabi' offers a representative narrative of the Cultural Invasion that has profoundly shaped Arabs' and Muslims' reflections in the past half-century. He writes:

" The Arab world needs Western science and technology to develop further. However, Western science cannot be imported without cultural and ethical values. It is a well-known fact that the West used culture and ideas to colonize the Third

World during the imperialist phase. That is why Orientalism, missionary work, and similar activities flourished. Classical imperialism was sustained by the physical presence of its troops overseas; physical and mental conquest went hand in hand. The situation is somewhat different in the age of neo-imperialism with its rapid advances in technology. The intellectual and cultural integrity of small nations is endangered. Today, cultural invasion through advanced technology leads to the following conclusions: besides being ideological, Western culture was to subdue the means of criticism and rationalism in the Third World. In our case, it is aimed at Arab and "Muslim reason," attempting to make this "reason" oblivious to its unique and glorious past" (Abu-Rabi, 2004, p. 181).

Elisabeth Kassab points to the specific historical usage of the theme of the cultural invasion when she explains, "whereas the Nahda fought against Western military invasion and the revolutionaries in the 1950s fought against Western economic hegemony, contemporary thinkers want to fight Western cultural invasion and hegemony, seeking desalination against them in a passionate identification with the 'authentic turath'." (Kassab, 2010).

The role that such terms play in El-Messiri's writing is typical: the entry or infiltration of foreign elements (including everything from foods, clothing, furniture, and technology, to terms, ideas, arguments, and values) threatens to undermine or destroy particularities of aces or traditions.

The history of the term Cultural Invasion and the family of similar expressions is not identical to the history of the relationship between "the West" and "the Muslim world." If there were to be such a history, it would be a history of the concepts themselves. "Western modernity" and the "Muslim world" are enduring artifacts of a confluence of multiple records (Edward, 1978).

Ajami explains that according to Kishk, "cultural invasion" was named the "third crusade." He quotes Kishk's explanation:

"The third crusade picks up where the second left off: it accommodates itself to political independence; instead of using armies, it seeks to penetrate the Muslim's mind and rearrange it. Once the Muslims accepted the 'supremacy of the West, not just material supremacy but cultural and spiritual supremacy, the Muslim's resistance would collapse; he would become like an open, defenseless city, vulnerable to every plunderer and invader" (Ajami, The Arab Predicament: Arab Political Thought and Practice Since 1967, 1981, p. 62).

New technologies, new economic relationships, new social processes, and new political developments are all characteristics of globalization which is a hidden face of the cultural invasion. However, Central to Huntington's thesis in The Clash of Civilizations is the assumption that the post-Cold War world would arrange into regional alliances based on religious beliefs and historical attachments to various "civilizations." Identifying three main groupings, Western Christianity(Roman Catholicism and Protestantism), Orthodox Christianity(Russian and Greek), and Islam, with additional(influences from Hinduism and Confucianism, he predicted that religio-political barriers would severely constrain the progress of globalization. The result will be a "multipolar world." Huntington's view contests markedly from those who prophesied a standardized, homogenized global culture (Watson, 2020).

There is, nevertheless, considerable ethnographic evidence gathered by anthropologists and sociologists that refutes this model of civilizational clash and suggests a rapid diffusion of religious and cultural systems throughout the world instead. Islam is

one case in point. It constitutes one of the fastest and most accessible -growing religions in the United States, France, and Germany—supposed bastions of Western Christianity.

However, before the end of the 20th century, entire arrondissements (districts) of Paris were dominated by Muslims, and the majority of the French citizens were born and reared in France.In addition, Thirty-five percent of students in the suburban Dearborn, Michigan, public school system were Muslim in 2001, making the demand for ḥalāl ("lawful" under Islam) meals at lunchtime a significant issue in local politics.

By the beginning of the 21st century, Muslims of Turkish origin constituted the fastest-growing sector of Berlin's population. Moreover, in northern England, the old industrial cities of Bradford and Newcastle had been revitalized by the immigrant of Pakistani and Indian Muslims who immigrated during the 1950s and '60s (Watson, 2020).

2.2.2 The West as an Invasive Culture

Many authors describing the West – including El-Messiri – emphasize the intensification of desires that feed materialism, consumerism, hedonism, and hypersexualization. Within the broader discourse on globalization, writers conceive of the spread of Western values, particularly capitalism, in terms of the commodification of everything. This is accompanied by the perception that Western culture threatens virtue or value.

El-Messiri frequently points to a "value-free modernity" that fails to develop evaluations on the essential goods other than (material) productivity and efficiency (El-Messiri, 2010). Although El-Messiri agrees with other thinkers that Western modernity presents itself as a troubling and potentially destructive force, he does not agree with those who conclude that resistance requires a staunch commitment to an ideal of cultural purity.

We need to place his thought on critical projects that complicate the picture of an invasive West.

El-Messiri sounds an early alarm because if we ignore the gravity of the civilizational invasion that undermines us from the inside and the outside, and destroys our identity, our civilizational forms, and our knowledge and value systems, perhaps it may be possible for us to survive not as a coherent entity with a specific identity, but as an outer shell without value (El-Messiri, Alalem min manthour gharbi, 2001).

2.2.3 Western Modernity is a Paradigm Hostile to Humanity

"…Perhaps our fears of the modern age spring from our knowledge of the sequence of modernization and its consequences. We read the Western press and study Western society. The non-specialists hear of drugs and crime, and the specialists read about the crisis of meaning and alienation. When we move towards the modern era, we do not move with much optimism. Our knowledge of what happened there and the enormous price to be paid somewhat dampens our enthusiasm. We can only throw a strange look that reveals sorrow… » (El-Messiri, Rihlati Alfikriya Mina Albothour Ila Aljothour wa Athimar, 2000, pp. 224-225)

In this opening passage. El-Messiri was not content to only throw a strange look at Western modernity. He sought to understand the " sequence " logic of modernization. In what may seem like an inevitable move toward the modern age, his audience might be equipped to avoid some of its negative consequences.

Modernity has led to reification and alienation. Those who grew up under the two systems: capitalism and socialism, caused the transformation of humans in these systems into one-dimensional human beings, and under these circumstances, the rates of rationalization increased, the values disappeared, And the critical mind is capable of transcendence until a human has become a one-dimensional being (El-Messiri,2006).

Ironically, El-Messiri did not generate any paradigms from the Islamic tradition! Rather, he introduced three major paradigms that have been introduced in western

discourse a long time ago: immanentism, comprehensive secularism, and functional groups.

A new Islamic discourse in this narrative does not go beyond the critique of the current condition and is a commentary on the human experience. Such a critique must remind the consequences of modernity, western colonization, and the birth of Zionism and its atrocities in Palestine and neighboring Arab countries. Suppose religion is the primary identification of western critique of modernity. In that case, El-Messiri" s discourse is Jewish, Christian, and even atheist. In other words, El-Messriri" s discourse does not represent a unique Islamic discourse. Instead, it is a form of cultural critique in which all critics can participate in the face of all modern ideologies that advocate global markets and neo-colonial strategies.El-Messiri conceives of the Enlightenment as "the philosophical basis of comprehensive secularism." (El-Messiri, 2002, Vol.1, p.290).

El-Messiri's critique of the Enlightenment has much in common with the brutal attack launched by twentieth-century historiography against the materialists in general and Julien Offray de La Mettrie (1709-1751).

2.3 Paradigm and Bias in El-Messiri's Thought

2.3.1Paradigm

The modern Western cultural paradigm, utilitarian and rational-materialist, is the paradigm underlying most knowledge, sciences, and attitudes. It manifests itself in human terminology, hypotheses, research methods, and procedures. Adopting such language or practices without the requisite consciousness of their implicit epistemological dimensions necessarily leads to the unconscious adoption of their underlying assumptions.

This materialistic model is the most dominant because Western imperialism has successfully conquered and divided the world and, consequently, internationalized its

cultural paradigm, imposing it on numerous societies through force, enticements, and natural dissemination. This has led to the misconception that this Western paradigm is universal (El-Messiri, 2013).

A paradigm is an abstract mental picture, an imaginary construct, and a symbolic representation of reality that results from mental reconstruction and deconstruction.

The mind gathers some features from reality, rejecting some and keeping others, rearranging them in order of priority, and corresponding to reality. The model can exaggerate those elements it deems essential and underplay all others. Each paradigm is epistemological with intrinsic and fundamental criteria, beliefs, hypotheses, and answers (El-Messiri, 2013).

Al-Messiri used the word paradigm close to the word theme, which means the abstract and central idea in a literary work transcends the entire job in it and all its parts and gives it its essential unity and links between its various elements. He used the word close in meaning to the term "ideal pattern" as an analytical tool used by Max Weber.

The ideal pattern is not a fact or a scientific law but rather an analytical tool that aims to isolate and highlight some aspects of reality to be perceived and discover its effect in reality.

We choose to formulate a hypothetical model like a small image that we imagine corresponds to the relationship that constitutes the phenomenon and gives it its specificity. This is imperative for both daily human perception and for conducting any research.

To analyze human behavior, we must reach the perceptual model that determines their perception of their conditions. Then we abstract it and use it to explain their behavior, and this is what we call the analytical paradigm (El-Messiri, 2002).

In his book In Defense of Man (*Difa ani insane*), Al-Messiri addressed a methodological problem: the need to use compound paradigms to explain human

phenomena and avoid reductionist paradigms. Compound paradigms are models that are not sufficient with one element in explaining phenomena but rather take into account several factors, including political, social, economic, and even cultural features and cognitive dimensions. Furthermore, because the complex analytical paradigms are multi-dimensional and multi-level, they can cover most study aspects (El-Messiri, 2002).

2.3.1.1 Racism as a Western Paradigm

El-Messiri links materialism, rationalism, and processes of rationalization to racism (ounṣuriyya), against which, he claims, he was fighting one of the central "battles" of his intellectual journey.

Materialism, and more generally, the imaginative transformations of (ḥulūliyya, Immanence) emphasize humanity's empirical, genetic, and biological components (which El-Messiri contrasts with the spiritual, psychological, historical, and cultural). Moreover, rationalism emphasizes usefulness and productivity. The coupling of these elements enabled a strong association between physical characteristics and particular forms of social order – differences in the latter being characterized as deficiencies inextricably linked to the former. (Mesard, 2013, p. 162)

El-Messiri argues that these associations are made possible by the Western paradigm. Moreover, he claims that racism is born of the Eurocentrism of the modern outlook – the view that the lessons, truths, and values that formed out of the Western historical experience are universal and valid in all eras and places as standards and norms: If we analyzed the Western human sciences, we would find – as could be expected – that they are rooted in a Western perspective on the world and based on Western historical experience. However, the Western man claims that this perspective is "universal" and "valid in every time and place (El-Messiri, 2006).

El-Messiri even finds the racism of the Eurocentric outlook in the work of Marx and Engels, whom we today associate with liberationist and anti-imperialist theories. He argues that these thinkers viewed the stages and developments of European history as the necessary model for the rest of the world, thereby unwittingly justifying imperialist policies in Africa and the East (El-Messiri,2006).

El-Messiri's understanding of racism is central to his analysis of Zionism, which, he claims, has attempted to transform Jews into a people connected primarily by natural and material elements (such as blood), over and against the plurality of histories, practices, and regional, cultural particularities of the Diaspora. His work on the subject of Zionism highlights fundamentally different conceptualizations of community lying behind the often conflated terms "Judaism" (as a family of culturally, historically, and even religiously diverse peoples) and "Zionism" (as a modern, nation-state ideology).

El-Messiri argues that, whereas Judaism has coexisted with many different religions and cultures across the region, Zionism is an ideology of racial superiority and exceptionalism modeled on European and American racial ideologies. He describes the Zionist vision of the state of Israel as one of "existing in Asia and Africa but not of them." (El-Messiri, 1975).

Furthermore, he draws parallels between the discriminatory policies of Zionism toward Arabs and those of Whites toward Blacks in both the United States and South Africa. His Autobiography includes several heartrending observations and anecdotes about the socio-economic hardships and overt forms of discrimination suffered by African-Americans – conditions that were particularly egregious during his time in the United States in the 1960s and 1970s. (El-Messiri, 1977) .

El-Messiri does not offer a well-developed theory of race or the conceptual and institutional operations of racism. However, his recurrent references to and anecdotes of

racism are significant. They signal that his critique of Western modernity is rooted in concerns far more extensive than those relevant only to Muslims or Arabs.

2.3.1.2 Feminism as a Western Paradigm

Until the late 1960s, man, with his humanity, was a frame of reference for the movements of that era by separating boundaries between man and nature and assuming the existence of a central, normative. Human reference, and a common human nature, to which these movements appeal. However, the rates of human material rationalization increased after that. So society and human beings were reformulated within the criteria of material benefit and economic feasibility, according to El-Messiri (Al-Rifai, 2017).

El-Messiri continues that these changes moved man from the center to the margin and replaced him with goods and things. This materialistic view expanded to include all aspects of life until any human work became framed as the work that one does for monetary wages in the public life in particular; This, in turn, excludes motherhood from being a valuable legal work, as well as raising children and other household chores, because they are unpaid jobs, so that many women enabled this concept after it leaked into the subconscious in the recent past. Hence, every homemaker became asked about their work. She replied shyly, "She does not work but sits at home (El-Messiri, 2010).

Thus, man has disintegrated and transformed from man, the center separated from nature to man, the material margin united with nature and dissolved in it, and who derives his value judgments according to its standards. Easily called "feminism" or shortened to "feminine,"; Because these two words do not permeate the concepts behind the dense term that carries several meanings, especially since these terms are neither innocent nor neutral, as they take the genes of the culture of the societies in which they grew up. They hybridize other communities with these alien inheritances.

El-Messiri views the feminine movement as acknowledging the significant differences between men and women and thus proceeds from the dualism of the "woman" and the other "man" in itself, with the absence of a standard reference between them. Therefore, the woman is self-centered, refers to herself, and seeks to achieve herself outside any social framework, as if she is in a state of eternal cosmic struggle with the self-centered man.Thus, the feminist movement turns into:

A movement revolves around the idea of identity after it revolved around the idea of social and human rights for women.

Thus, according to El-Messiri, it is not surprising that advocates of feminization are putting forward a revolutionary program that calls for a reformulation of history, language, symbols, and human nature itself. It is also not suspicious that some hospitals in the United States hold training courses for men with plastic bags placed on their stomachs that transmit specific vibrations to them so that they feel the feelings of their wives during pregnancy and childbirth because, according to the perspective of movement, a man does not become pregnant or give birth, so he cannot feel the pain, sorrows, and joys of a woman during pregnancy. And the moment of birth! (El-Messiri, 2010) .

The one-and-dual vision of the conflict reaches its catastrophic climax when the female decides to turn her back on the other male to ultimately turn away from him, as she is the only reference for herself, declaring her complete independence from him at all levels. Then lesbianism becomes the final expression of solid oneness, which is the only natural thing available for a woman who refuses to assert her common humanity, which can only be achieved within a social and historical context; as one feminist said: "If feminism is the theory, then lesbianism is the application (El-Messiri, 2010) .

After the woman transforms from a human being into material being that is interpreted within the framework of matter so that the woman does not refer to herself but to matter, the next stage comes, which is her equalization with the man in all aspects; Its role is not different from his; Both are materialistic people, and the one that combines them is materialism, not humanity, materialism that does not care about the masculinity of the male and the femininity of the female. It is a law that does not care about privacy or duality. This multi-centered world does not pay attention to external and internal differences; It is a fluid world, as Zygmunt Baumann describes, centerless. This necessarily leads to the emergence of the one sex or the middle sex between the two sexes, called "Unisex" (El-Messiri, 2010).

2.3.1.3 Homosexuality as a Western Paradigm

In a video by El-Messiri about the epistemological vision of homosexuality in the West, he begins his talk with an explanatory statement on sexual relations in the West, where he decides (when you see the pattern of sexual relations of the peoples of Western civilization, make sure that this pattern has nothing to do with sex only, and we cannot explain it in isolation from the cognitive dimension to the peoples of that civilization.

This vision came to me when I was studying at an American university; the pattern of relations between young men and women was intertwined and open, without any restrictions. Temporary relations between the sexes were allowed without the slightest problem.

Despite that, not a day went by without hearing about not a few incidents of rape, which caused many of us to panic and required some precautions to stay in the university dormitory. These incidents made me wonder about these crimes and their justification.

What is the reason that makes some individuals commit the crime of rape at a time when relationships can be established without the slightest problem?

I discovered that it has nothing to do with sex by examining this phenomenon. Still, instead, there is a doctrinal and epistemological vision behind these incidents, which drives them in the first place, and that the process of sex itself is just a simple detail in these incidents. An example can be included that illustrates this situation related to the Roman civilization, where a person would eat until satiety, then go to an adjacent room, put his finger in his mouth and vomit, then return and eat again. This phenomenon has nothing to do with satiety, which is the purpose of eating food but is originally related to an integrated vision of the universe and human life, linked to pleasure and sensuality. Moreover, that man is the only material embodiment of the philosophy of nihilism surrounding Western peoples, where the purpose is absent; This leads a person to indulge in lust to express his fear and loss of meaning for his existence.

Thus, El-Messiri links this interpretation with the phenomenon of homosexuality in the West and stresses the importance of understanding what is going on in homosexual relations away from the sex itself, as the subject is linked to a complete cognitive view of the West.

El-Messiri predicts an increase in homosexuality in American society; he said

"In my doctoral dissertation, I predicted this case of homosexuality in American society, and I called it (Protestant homosexuality). This name caused a kind of a shock to many of my Ph.D. supervisors, as they are of the same sect. But my response was shocking to them, as I explained that if the orientation in Western civilization is towards pleasure, then sex with the female is prohibited because this will lead to a relationship with the other." (El-Messiri, Manhajiyat ataamol ma

45

algharb, 1994).This relationship imposes a pattern of giving and take and the presence of children sometimes, as it represents a social dimension. It also means a kind of stability in relationships other than transitory relationships. If the matter is the orientation towards pleasure, The inevitable result will be homosexuality (El-Messiri, Manhajiyat ataamol ma algharb, 1994).

2.3.1.4 Zionism as a Western Paradigm

There is a similarity between the imperialist epistemological vision and the Zionist vision. The first considers the white (Western) man the center of the universe. Zionism made the Jews a chosen people, which means that they enjoy absolute rights that deny the rights of the other and abolish all moral and value systems, except for the ethics of power. Perhaps the most prominent aspects of similarity between the two visions lie in the fact that they are based on "exporting problems abroad so that the rest of the world pays the bills of European progress, and the Zionist solution in this sense is an imperialist solution based on exporting the Jewish echo to Palestine to solve Europe's problems, and employing the human element in its favor. Western imperialism established the Zionist state to become a base for Western colonialism and owed it to its survival, as it is a functional state affiliated with Western imperialism.

Zionism did not stem from the reality of the members of the Jewish groups in the world. Still, it is a formula imposed by Western civilization in the era of its renaissance and the beginning of its colonial experience to deal with Jewish groups. The ideology itself and its cultural and intellectual origins. Zionism has adopted all these ideas of the nation-state and moved within its framework, establishing a relationship with the fascist and Nazi regimes, so it is impossible to see the Zionist movement and then understand the Zionist discourse outside this framework.

When Hitler took power in Germany in 1933, he adopted a racist ethnic policy as the official policy of the German state. At that time, secret contacts began between the leadership of the Zionist movement and the Nazis, and these contacts remained hidden for a long time after the end of World War II. Zionism established a relationship with Nazism to save the lives of Jews from Nazi persecution on the surface. The truth is related to establishing a Jewish state in Palestine and forcing the Jews to immigrate. There is no doubt that the Nazis wished to get rid of the German Jews, just as the Zionist movement wanted to benefit from some Jews who were willing and able to establish a Jewish state in Palestine. Therefore, the two desires converged on one goal in which the rest of the Jews, who are the vast majority, were victims.

It must be clarified that the Zionist phenomenon is closely related to Western civilization and is a natural outgrowth of Western colonialism. However, the term Zionism was not used until the 19th century, but it is nevertheless used to refer to some conflicts in Western history.

Al-Messiri formulated a framework of knowledge that he called the "comprehensive basic Zionist formula," which is part of a silent contract between Western civilization and the Zionist movement regarding the Jews of the world: an organic, untouchable - beneficial people - transferred outside Europe to Palestine to be employed in its favor within the framework of the functional state that became a framework for dealing with the Jews and The Jewish echo.

There is another preamble in a Jewish religious formula, the "fundamental, comprehensive, Jewish, Jewish formula," which expresses the Zionist consensus and aims to contain the Jewish human substance. It states that "the world is the exile" and that the Jews constitute "one organic people" that must be removed from the exile - It is an organic

people, a pariah - to Palestine, the "Promised Land." The goal of the transfer is not to get rid of the Jews and establish a functional state but to reform and normalize the Jewish personality. The place to which the Jewish people will be transferred has also acquired an internal meaning, as the land becomes the only land suitable for salvation (Presbyterian, socialist, or liberal).

To sum up, the "basic comprehensive Zionist formula" and "the basic comprehensive Zionist Jewish formula" form the basis of the silent contract between Western civilization and the Zionist movement, according to which the Zionist organization is committed to evacuating Europe from its Jews, or at least from the Jewish human surplus, and settling them in Palestine. That the West protect and support them, ensure their survival and employ them for its benefit. (El-Messiri, Asohyouniya Wa Algharb, 2003).

2.3.2 Bias

Human life consists of gestures, behaviors, incidents, and thousands of other taken-for-granted acts. Apart from involuntary functions such as breathing and sleeping, any action is a significant outcome of a conscious or unconscious choice and reflects a person's identity and perceptions. For example, through the eyes of a society or individual, inner defeat can transform everything into a sign of downfall. In contrast, for another society or individual, inner victory transforms the same objects into signs of triumph. Such an example is a demonstration of significance and variance of bias.

In his introduction to a collected volume on the subject of bias in the social sciences, El-Messiri explains the fundamental problem of bias; he writes:

"The question of bias in methodology and terminology is an echo that faces all researchers east, West, north, and south; however, it confronts Third World intellectuals with exceptional keenness. For although they write in a cultural

environment that has its own specific conceptual and cultural paradigms, they nevertheless encounter an alien (foreign) paradigm which attempts to impose itself upon their society and upon their very imagination and thoughts" (Elmessiri A. , 2013, p. Introduction).

Throughout the 1990s, El-Messiri devoted much of his critical concern to analyzing epistemological bias. In 1995, this effort culminated in publishing a two-volume work entitled *(IshkÉliyat al-taÍayyuz: Ru.yah ma.rifiyyah wa-da.wah lil-ijtihÉd* (The problem of bias: An epistemological vision and an invitation for ijtihÉd). The third edition of this work includes a long introduction entitled Fiqh al-taÍayyuz, in which El-Messiri explained the dynamics of bias, rejected the myths of objectivity and subjectivity and replaced the terms .subjective. And .objective. with the terms .more explanatory. and .less interpretative,. thus interpreting a continuous process of ijtihÉd (generative and creative interpretation).

El-Messiri also called for a new science that does not aspire for complete control of human phenomena and does not dismiss metaphoric language's ontological and epistemological dimensions. El-Messiri repeated this view in a recently published volume in English entitled Epistemological bias in the physical and social sciences (2007).

Biases shape paradigms and inform methods or approaches to acquiring and organizing knowledge (in Arabic, he uses the term for method or technique is manhaj). Which reflect features of the paradigms from which they emerge and are not neutral. El-Messiri represents several contemporary Muslim intellectuals when he argues that the methods of the modern physical and social sciences "[express] a system of values that define the field of investigation and the direction of research, and which very often determine their results in advance (Al-Messiri, 2013).

This capacity of perception and judgment patterns to over-determine cultural, social, and political realities seems to get at the heart of what El-Messiri's work of critique explores and aims to remedy (Milbork, 1991).

Conclusion

It can be said that most of the advantages of the Western civilizational paradigm are linked to its disadvantages. The rational management of institutions and society is related to the rule of the quantitative and bureaucratic paradigms. Respect for human rights is connected to the absolute individual, homosexuality, feminism, and achieving social security are linked to imperialism and racism.

Hence the importance of what we call total criticism, i.e., the study of the entire theoretical structure of the Western paradigm in its interrelated parts and its totality. The process of complete criticism aims to sort out the contents of Western knowledge to isolate what is specific to the West from what is fit to be universal and expresses common humanity.

El-Messiri discovered the hidden face of Western modernity. It lives under the slogan of "survival is for the strongest," where he sees that Darwinism is nothing but a product of the secularism that appeared in the modern era.

Darwinism does not accord any consideration to man or God; Darwinism excludes all moral values and principles.

El-Messiri introduced critical sociology that underlines the dark side of modernity, stressing that modernity has transformed the man into a bundle of biological functions, economic needs, contractual relationships, instincts, and sexual drives. In place of this materialism and secularization

The materialistic vision of Western modernity was characterized as a critical deconstruction based on what was presented. It was revealed that Western modernity has an atheistic dimension and denies everything that is transcendent and melting into absolute materialism.

Modernity, which relied on absolute materialism, has given birth to various manifestations of racism, the transgression of the female, and the spread of homosexuality. Moreover, Zionism and its damage to the entire world; all these facts are indications of an end of this civilization.

Modernity separated from value has primarily led to the annihilation of humanity by excluding all that is moral, human, and aesthetic.

Chapter Three-Alternative Vision (Islamic Humanism)

3.1 Introduction

We divided this final chapter into four sections. First of all, in the first section, we presented alternative modernity, in which our thinker explained that what is required is a 'new modernity' that adopts science and technology but does not discard values or human purpose. It is a modernity that makes full use of the mind but does not strike the heart dead. Moreover, it develops our materialistic existence but does not deny its spiritual dimensions, and it lives the present without denying heritage. This is no doubt a difficult task, but it is not impossible. Secondly, we presented in the second section the formulation of humanism and how the human is the most central pillar in humanism. Thirdly in the third section, we explained human nature and common humanity, how El-Messiri defended human nature as a central analytic concept that enables us to make certain kinds of judgments, and how El-Messiri generated another idea: common humanity.Finally, in the last section, we presented transcendence in Islamic humanism and how humans rise above natural and material forces.

3.2 Critical Interface

Al-Messiri thinks that the first step towards this alternative modernity is to separate modernity from consumerism and the concept of materialistic progress. Instead, it has to be linked to the idea of human nature and common humanity to determine an aim of modernity other than production and consumption. The same thing applies to the concept of progress. Its horizons must be widened to include the material and the moral, the physical and the spiritual. In this way, we can realize the enterprise of alternative modernity, and we can achieve progress without losing our balance with ourselves and with nature and without destroying our planet. (El-Messiri, Autobiography)

He recognized a need to reimagine what the human being is in relation to God and nature. This recognition comes into focus through his critical engagement with Western modernity. El-Messiri does not explicitly separate and labels his critical and approving projects. Still, the term he introduces, Islamic Humanism, names the set of substantive commitments that inform his critique of Western modernity and his vision for his readers in the broader Muslim world. Islamic Humanism will be the focus of the present chapter.

El-Messiri's reflections on human nature and his linking of Islamic Humanism to a "new modernity." He rejects simple programmatic accounts of modernity, Islam, and human beings about nature and history. He seeks a "complex paradigm" (namūdhaj murakkab) that accommodates a complex understanding of human nature.

Any alternative philosophical project must reflect the consciousness of this level of crisis by developing an alternative logic, including different vocabularies and metaphors. El-Messiri became increasingly aware of this as he reflected on and developed his critique of American society.

He writes:

"It was necessary to use words like 'loss' (ḍayā') and 'alienation' (ightirāb) to understand this phenomenon. It was necessary to use terms that have nothing to do with the world of (material) economics but are closely related to the world of spirit (al-rūḥ wa al-maʿnawiyāt). Also, as an ultimate point of reference, 'human nature (al-ṭabīʿa al-bashariyya) as opposed to absolute relativism and what ensues of liquidity indetermination and inability to judge. It is noteworthy that Western human sciences reject the idea of human nature itself, as it is deemed a form of permanence (al-thabāt) in a world that was supposed to be liquid and fluctuating" (El-Messiri, 2005, p. 202).

An alternative project must invoke a concept of human nature to combat the relativism that underlies his diagnoses.

Further, the concept of human nature is necessary to have any genuine ethics at all. He explains : "the absence of the concept of human nature… transforms man into a being incapable of making judgments" (El-Messiri, 2005, p. 202).

He elaborates on this point:" Within this paradigm [of immanence] and in the absence of standards, one cannot 'judge' anything or distinguish between what is good and evil. To judge anything outside us requires a philosophical basis containing a degree of absoluteness that transcends (mutajāwuz) the laws of matter and motion and through which we may develop moral and intellectual criteria that would enable us to judge and establish distinctions (El-Messiri, 2005).

El-Messiri suggests that a philosophical outlook that designates a unique conceptual space for the human being is necessary for ethics. His statement also implies that reference to a transcendent realm (something fundamentally different (mufāriq) from the world of nature and matter) is a precondition for ethics. At the very least, transcendence is a precondition for the kind of ethical project necessary in this historical moment. It is in this sense, then, that Humanism must be Islamic. Islam provides a theological paradigm or imagination that can orient thought in this way.

In describing what Islamic Humanism must accomplish, what I have outlined above is the interface of Elmessiri's negative and constructive projects. It will be helpful to summarize the primary objectives and features that I have just introduced before discussing the formulation of Islamic Humanism in detail. An ethic of Islamic Humanism must:

✓ Develop analytic categories that reflect the distinctive historical experiences and cultural values of El-messiri's primary readers, students, and colleagues.

✓ Grapple with the problems and contradictions internal to Western modernity, without rejecting it wholesale.

✓ Negotiate tensions between "tradition" and "modernity."

✓ Negotiate the demands of particularity and universalism.

✓ Enable the study of human nature, neither reducing the human being to a set of natural laws nor denying that any judgments, rules, or generalizations are possible.

✓ Reflect consciousness of the relationship between epistemology and ethics.

✓ Refer to a transcendent realm (something fundamentally different from the world of nature and matter.

For El-Messiri to develop Islamic Humanism – for him to make this paradigm visible and clear – he must tell you the story of his intellectual life and his wrestling match with the different phases of Western modernity, the part that tells you what is wrong with the Western paradigm – take form without the successive moments when El-Messiri's commitments and moral resources come into view. As he describes it, "the decisive factor that led to my conversion from the narrow world of materialism to the broader world of faith in man and God was the gradual crystallization of the paradigm lying dormant in my subconscious and its transformation into the dominant paradigm (Elmessiri, 2005).

3.3 The Formulation of Humanism

There are many different versions of humanism: secular or religious, existentialist, pragmatist, classical, romantic, etc. It would require a more detailed discussion. El-Messiri does not provide a detailed discussion of his humanism in relation to others. However, his Islamic Humanism shares with other versions the premise that human existence and human action are distinct and (potentially) good. In some cases, "humanism" signals that a

particular philosophical inquiry project prioritizes ethics, which is meant the way human beings live together.

El-Messiri's Humanism also carries this sense. While there is anthropology implicit in any philosophical outlook, for any humanism, an account of the concept of 'human' is the essential pillar Versions of humanism differ over the character of this underlying anthropology. Fundamental to the outlook of Islamic Humanism is the primary claim that there is something that sets human beings apart from the rest of the natural world, which is not subject to the change and flux of natural processes and ever-multiplying postmodern narratives (Mesard, 2013).

3.4. Human Nature and Common Humanity

The term "humanism" has become somewhat discredited in recent decades of the failure of 20th Century ideologies and suspicion of any political or social project built around an idea of stable human nature. Indeed, much recent scholarly discussion has been focused on the problems associated with essentializing humanity through the concept of human nature, mainly when defined by the faculty of "reason." Whether and how we should define and characterize "the human" is at the heart of much contemporary ethical debate, and El-Messiri pits his work against those wary of referring to any human essence.

This does not, however, mean that he disregards their concerns. El-Messiri tries to accommodate concerns about essentialism when formulating his concepts (Mesard, 2013).

3.4.1 Human Nature

For El-Messiri, humanism and ethics themselves depend on the assumption of a stable human nature. Thus, the first significant philosophical move I wish to discuss is his defense of human nature as a central analytic concept. He writes:

"I believe that denying the existence of an enduring human nature constitutes a conscious effort to escape from metaphysics and [from] belief in something

beyond/behind matter. However, it is also an unconscious effort to flee from the very idea of ethics (al-akhlāq)." (ALMESSIRI, 2006, p. 197).

In effect, EL-Messiri argues that the denial of human nature is irresponsible. It is an effort to avoid the features of reality from which our responsibilities and duties derive. Being bound to claim about humanity generates binding claims about what human beings ought to do and become.

El-Messiri explains that the concept of human nature is central to a project such as his because it enables us to make certain kinds of judgments (El-Messiri, 2005).

Man, he argues, needs a center or framework – a source of stability –While a powerful and stable concept of human nature is not sufficient for this center or framework, it is, in his work, necessary. What constitutes this "human nature" in El-Messiri's work? How are we to imagine humanity?

First, it will be helpful to look carefully at an extended reflection on these questions that El-Messiri provides in his Encyclopedia and cites again in his Autobiography. The human being is characterized as free, unique, creative, finite, and fallible. El-Messiri writes:

> "The human being is a being with free will, despite historical and natural limitations that define him. He is a being conscious of himself and the universe, able to transcend his natural/material self and the natural/material world. He reasons and can use his rationality to refer formation of himself and his environment, in his view. Freedom resides in the fabric of human existence itself; human history tells the story of his self-transcendence and failure in his efforts. This history gives proof of his freedom and action in time and place. The human being can develop ethical systems that do not

grow out of the material/natural program governing his body's material needs and drives. He can be committed to [ethical systems], and he is also able to violate them (El-Messiri, 2005, pp. 305-306).

This passage encapsulates much of El-Messiri's conception of human nature. Crucially, it is not a definition of human essence that he offers here. For example (like Kant), He does not tie human dignity to a conception of reason. Instead, there is a heavy emphasis on the distinctive types of activities and potentials that human beings bring into the world and with which they shape it. It is not clear from this passage whether El-Messiri's Islamic Humanism will be able to avoid one of the traps that other versions of humanism fall into, overestimating human capacities. (Mesard, 2013).

However, it will be an ideal vision if it follows the proper rules of the correct Islamic references. Al-Messiri seeks to avoid a characterization of human nature that can be construed as exclusivist concerning any particular conditions, whether physical, cultural, environmental, or otherwise. Nevertheless, this does not sound like what we think of as "human nature."

3.4.2 Common Humanity

El-Messiri does not provide a more substantive definition of the human in his work. Yet he insists on referring to "human nature" as a fixed quality or set of qualities that all humans possess and distinguish humans from other natural beings. It is almost as though he wants us to talk about human nature only because we do not say what that nature is. He begins to clarify the tight theoretical space in which he finds himself by generating another concept, which stands in for "human nature." At the same time, we cannot fully and finally define ourselves. That concept is "common humanity" (al-insāniyya al-ishtirākiyya) (Mesard, 2013).

Al- Messiri said :

"I generated from the concept 'human nature' the concept of 'common humanity,' which is different from 'one humanity' (al-insāniyya al-wāḥida), which assumes that all people are more or less similar and are subject to the same law. This concept denies specificity and does away with human diversity. On the other hand, common humanity assumes that all human beings have a specific human potential and energy that cannot be monitored or reduced to material laws. This potential is not realized in uniform ways" (El-Messiri, 2005, p. 307).

In this sense, the notion of "common humanity" seems to allow for a degree of relativism. El-Messiri believes relativism is a dangerous trend in the paradigm of Western modernity. El-Messiri handles this confusion by suggesting that the concept of common humanity avoids the pitfalls of relativism as it emerges in the Western paradigm. He claims that it "provides a basis for some universal norms but leaves room for differences and diversity; in other words, it is a concept that recognizes the relative without sinking into the abyss of nihilist relativism (El-Messiri,2013).

El-Messiri seems to work within the conceptual space between human nature and giving it a tentative and relational definition. He accomplishes this by introducing another dimension – literally to the landscape of the moral imagination. (Mesard, 2013).

3.5 Transcendence in Islamic Humanism

In formulating Islamic Humanism, El-Messiri opposes the immanence of the Western paradigm and the transcendence of an Islamic Humanist paradigm. Most basically, El-Messiri insists that for any paradigm from within which one would be able to conduct a compelling critique of modernity and sustain a worthwhile alternative, there must be something outside of nature/matter – something not subject to its laws and of a

fundamentally different essence (jawhar) from it. At least three terms are relevant for understanding the sense of transcendence in his work. El-Messiri refers, first, to the human capacity for transcendence, or rising above natural/material functions and limitations (tajāwuz); additionally, he refers to God's transcendence (mufāriq) in relationship to the entire natural/material realm; and finally, he refers to a generous, metaphysical spaciousness (raḥāba). Raḥāba describes the paradigm wherein God's mufāriq provides the conditions for human tajāwuz (Mesard, 2013).

According to El-Messiri, one crucial characteristic of the material world – the world of immanence – is its dynamic, fluctuating character. Nature, he notes, is constantly changing, growing, evolving, decaying, and regenerating. For this reason, the dominant Western paradigm, which El-Messiri claims takes nature to be the single reality in the cosmos, is considered unfriendly to human flourishing. It undermines the development and preservation of enduring structures and practices that establish a distance between humanity and the material world. For the social and human sciences to build knowledge about human phenomena without reducing human existence to biological, we must, in our arguments and imaginings, posit a notion of transcendence (mufāriq) – a realm of reality that is fundamentally different from and beyond the natural/material realm, not vulnerable to change and fluctuation (Mesard, 2013).

Being human is, for El-Messiri, always already a mode of transcendence (tajāwuz) of rising above or overcoming natural and material forces. But a paradigm whose imaginative dimensions do not include a point of reference outside the material world undermines this human capacity. He means this when he calls the Western paradigm "anti-human" (mu'ādiyya li-al-insān). In one of his central claims about what it means to be human, El-Messiri insists, "man exists within the natural world but is not entirely reduced to it [which] means that there is something beyond nature, something we cannot measure

or completely fathom, but it is there, and only through it, that we can explain the human phenomenon (El-Messiri, 2005).

For El-Messiri there must be something outside and independent of nature (mufāriq) that transcends the material realm – which accounts for these transcending (tajāwuz) characteristics of human nature. His willingness (or perhaps even be characterized as a determination) to think in terms of metaphysical dimensions, such as immanence and transcendence, is a prominent feature of his work.

Furthermore, against the supposedly anti-metaphysical claims of later-20th Century thinkers, he defends metaphysics as providing the way out of the claustrophobic immanence of modernity.

Thus the motif of space or distance (masāfa) is again evident. Recognition of a transcendent realm establishes (or restores) the metaphysical space within which humanity can flourish. What does it mean to defend metaphysics once you have already (as El-Messiri has) passed through the hazing of post-modern critique? What does it mean to argue for metaphysics when the very possibility of imagining or not imagining metaphysical truths arises in an intellectual context of disenchantment? El-Messiri provides a more substantive account of how to conceive of this transcendent dimension (Mesard, 2013).

To arrive at a worldview that includes a transcendent realm is not a simple cognitive achievement. It is not through straightforward argumentation and persuasion that El-Messiri wishes to lead his readers there. The Autobiography is a long and winding narrative that tells the story of his entry into this paradigm. Through a combination of personal and intellectual searching, El-Messiri identifies God as that fixed and transcendent source and point of reference, which secures the paradigm that had been developing throughout his research.

It will be worthwhile to review his description of this realization at length: Man within nature has become the sign of persistence in the moving world of matter and the symbol of discontinuity in the continuous world of nature. That is, man transcends the laws of material nature because there is a distance that separates man from nature. This man-nature duality had to be explained: the duality of matter and non-matter, nature and non-nature, of human and non-human.To interpret this duality, we had to assume another duality, that of the world of instability and a point that lies beyond it: a transcendental point that guarantees man's separateness from nature. That point is God. It seems as if one could not interpret the phenomenon of man as separate from nature without postulating the presence of a transcendent being who exists beyond nature matter.

The category of man has flung the door wide [open] to metaphysics. That is why we see that when Nietzsche announced the death of God, he was telling about the death of a man and the end of metaphysics.

For, if, as he says, God is dead, then man lives in a natural material solid world and is himself transformed into a natural, material being that is simply a thing among things. This is perhaps what the Quran signifies in the following verse:

'…those who are oblivious to God, and whom He, therefore, causes to be oblivious of their selves…' (59:19). (El-Messiri, 2005).

To explain more, the verse: And do not be(disbelievers) like those who forgot Allah, so He(God) made them forget themselves. They are rebellious. (and they will not be successful on the day of judgment).

Here, linking a belief in God as a transcendent being to his critical analysis of Western modernity, El-Messiri has reached the climax of his intellectual development.

El-Messiri comes to understand God – conceptually – as necessary to account for the human phenomenon. At this point, El-Messiri introduces his most basic statement of

the meaning of Islamic Humanism. Explaining his Augustinian moment of discovery, he writes:

> "instead of arriving at the man through God, I arrived at God through man. This remains the foundation of my religious faith and is what I call 'Islamic humanism.' Its starting point is the rejection of material monism and the insistence on the duality of man and nature-matter." (Al-Messiri, 2000, p. 235)

God is the transcendent point of reference that makes humanism possible. Elsewhere, El-Messiri elaborates on the place of God in his philosophical schema: The existence of God is the only guarantee of the presence of the human man and complexity and multi-dimensionality.

God is the unlimited complexity that transcends the borders of the material, and He is the ultimate telos to which man looks and through which he transcends the world of nature-matter. Thus, His absence transforms the world into the mute natural matter, subject to laws of motion and necessity that can be identified, studied, and controlled.

Man falls into the same pattern, for with the absence of God, man is transformed into a quantity of matter that can be interpreted within the framework of dead mathematical equations that can be known and predicted.

For El-Messiri, the Islamic notion of tawḥīd (God's oneness) is simultaneously the metaphysical and humanistic principle that can oppose Western modernity (Elmessiri, Autobiography). Some of El-Messiri's additional statements about human nature clarify God's relative weight in his philosophical system, suggesting that El-Messiri's peculiar way of "arriving at God" should be understood as a discovery or realization rather than a discovery than an argumentative construction. For example, El-Messiri often characterizes the dual nature of human existence – at once grounded in the material realm but always longing for something beyond (Mesard, 2013).

El-Messiri claims that although human beings are in a sense a part of nature, dwelling in and interacting with it, still "there is a part of [humanity] that transcends matter." What is distinctive about this concept of dual nature is that this "human man" (al-insān al-insānī - the one who transcends). Furthermore, he is a being whom only God alone knows in all his wholeness.

The notion of human nature that El-Messiri has been articulating and defending is something that only God can be said to fully comprehend. But within the context of El-Messiri's critical project, this limitation is worthy of embrace. It accounts for what he calls the "tragic-comic existence of man": Hence, the tragic-comic existence of man: is a being that lives inside his (material) body, in material nature; a part of him moves according to the laws of gravity, biological drives, and instincts. But at the same time, his soul yearns for the world of ideals, and the spirit. He is a being whose feet may be stuck in the mud yet his eyes gaze at the stars; he always falls but he is always capable of rising again (El-Messiri, 2005).This combination of capability and limitation is, for El-Messiri, part of the fundamental structure of the human relationship to a transcendent God.

El-Messiri's conception of Humanism is deeply theologically informed, and indeed his very conception of human nature, his philosophical/moral anthropology. Moreover, this conception of the human being as exhibiting the qualities of a natural creature but one that is uniquely connected to the divine is deeply rooted in Islamic moral anthropology (Eaton, 1985).

El-Messiri connects his (philosophical or broadly theological) insight with a Quranic passage supporting it. Weaving elements of Islamic tradition into his argument doesn't just serve to establish the Islamic legitimacy of his work; it also shows Islamic Humanism as the practice of engagement between Islamic sources and the challenges of Western modernity (Mesard, 2013).

Conclusion

The existence of God, only the true God" and his name is "Allah" is the only guarantee of a normal and balanced life for the human. He provides man with references to guide his steps to the right path. El-Messiri has found God, and he used an approach of combining Islamic laws and traditions in his thinking thus providing him a charisma of an activist and a defender of the teaching of Islam which opened a horizon of a challenge to Western modernity.

To summarize this chapter, there are several essential points. However, the most vital point is that creating new modernity has a necessary relation with human beings. An Islamic humanism shares the principles of humanism and the reference to Islamic laws, thus making valid modernity that can protect man's humanity.

Conclusion

Criticism is inevitable for modernity; it is an essential characteristic for the modernist to be able to be fully modernized; criticism is no longer a defect in it but rather an advantage for it. One of the positives is what makes modernity itself can continue forward; critics of modernity are the true modernist. Moreover, Western civilization - or so it is rumored in the world - has claimed that it is based on modernizing itself by using reason, technology, and logic to judge things.

While we find that if we look at it with scientific impartiality, it is based on a purely materialistic "Darwinian" principle based on instinct, not reason, in the relationship with the other and with the movement of history.

On the other hand, the best person to describe the state of Western civilization upon its rise and domination over the world is Al-Messiri, when he criticized the modern industrial arose and the slaughter of more than 100 million people on its way. It crushed races and annihilated entire peoples and cultures, from the Red Indians and Africans to the Tatars and other peoples of the earth - so Western modernity is "Darwinian" modernity; in the end, it is "annihilating" modernity.

The alternative that Al-Messiri gave to save humanity and its values is represented in his humanistic theory, which is based on the origin of Islamic laws, which carries within it moral and human standards, with the intent of creating rationality, a balanced combination of material and spiritual aspects, that is, between theory and action and application.

This study allowed us to discover our thinker Al-Messiri And how he was able to criticize Western modernity and give an alternative vision to Western modernity, which has lost its balance and has become hostile to humans and all values of virtue.

Conclusion

It is also possible to combine what is modern and human by taking the positives of modernity, avoiding its negatives, and taking religion as a definitive reference. This is a formulation of a new modernity, and our thinker called it" Islamic Humanism," which we can transform into a civilized project in reality.

This project protects the humanity of humans to be human beings and makes him a modern human being. The task of current Islamic humanistic guarantees freedom and social justice.

El-Messiri is a true twentieth-century polymath, an astounding defender of intellect and history, and a methodologically innovative Muslim scholar. He is "a powerful moral voice" and an "unwavering commitment to the cause of social justice." Furthermore, only under Islam is humanity protected.

El-Messiri's broad commitment to reflection on philosophical anthropology provides him a description of "a careful observer of the human condition." The detailed review links El-Messiri's theoretical contributions and his strength and defiance. Moreover, El-Messiri's work is a resource for critical retrieval.

Future Research and Implications

Much research remains on the subject mentioned earlier; one of them is the relationship between Nazism, Zionism, and Western modernity.

Another exciting research track would tackle Secularism in terms of a concept that expresses a fundamental societal value in modern societies. On the intellectual level, it is the exclusion of the role of religion, including religious values and principles, from society and the social system that constitutes the political system.

Finally, "Functional groups" as a model for analyzing the Zionist movement and its connection with the secular West that desires to extend its influence over the East,

Conclusion

We need to widen this project, its advantages, and the extent of its success. We can suggest including the task of Al-Messiri in educational programs to be a source for building a sophisticated thought that raises the human being to high levels of awareness.

El-Messiri's thought is much deeper, and it can not only be summarized in a research paper or a dissertation. However, this research may start intense studies on El-Messiri's thoughts. We hope that his project finds those who can highlight and publish it on the broadest scale for the benefit of students and researchers and apply it on the ground by creating models similar to Al-Messiri's model, which would be like an integrated project, valid for every era and area. We ask God to place his work in the balance of his good deeds. May Allah bless his soul.

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Appendix 1:

Chronological List of Key Published Works

1972 nihāya al-tārīkh:muqadima li-dirāsa buniya al-fikr al-ṣuhyūnī (The End of

History: Introduction to the Study of the Structure of Zionist Thought).

Cairo: Markiz al-Dirāsāt al-Siyāsiyya wa al-Istrātījiyya bi-l-Ahrām.

1975 mawsū'a al-mafāhīm wa al-muṣṭalaḥāt al-ṣuhyūniyya: ru'ya naqdiyya

(Encyclopedia of Zionist Terms and Concepts: A Critical Perspective).

Cairo: Ma'had al-Buḥūth wa al-Dirāsāt al-'Arabiyya.

1977 The Land of Promise: A Critique of Political Zionism. New Brunswick: North

American, Inc.

1979 al-firdaws al-arḍī: dirāsāt wa intibā'āt 'an al-ḥaḍāra al-amrīkiyya (The Earthly

Paradise: Studies and Impressions of American Culture) Beirut: al-

Mu'asasa al-'Arabiyya l-al-Dirāsāt wa al-Nashr.

1997 al-ṣuhyūniyya wa al-nāziyya wa nihāya al-tārīkh: ru'ya ḥaḍāriyya jadīda

(Zionism, Nazism, and the End of History: A New Cultural Perspective)

Cairo: Dār al-Shurūq

1998 ishkāliyya al-taḥayyuz: ru'ya ma'rifiyya wa da'wa li-l-ijtihād (The Problematic

of Bias: An Epistemological Perspective and a Call for Ijtihād) Cairo: alma'

had al-'ālimī li-l-fikr al-islāmī.

1999 mawsūʻa al-yahūd wa al-yahūdiyya wa al-ṣuhyūniyya: namūdhaj tafsīrī jadīd: thamāniyya ajzāʼ (Encyclopedia of Jews, Judaism, and Zionism: A New Interpretive Paradigm, in Eight Parts) Cairo: Dār al-Shurūq.

2000 riḥlatī al-fikriyya: fī al-budhūr wa al-judhūr wa al-thamar: sīra ghayr dhātiyya wa ghayr mawḍūʻiyya (My Intellectual Journey: In Seeds, Roots, and Fruits A Non-Subjective, Non-Objective Autobiography) Cairo: al-Hīʼa al-ʻāma l-quṣūr al-thaqāfa.

2001 al-ʻālim min manẓūr gharbī (The World from a Western Perspective) Cairo: Dār al-Hilāl.

2002 *al-falsafa al-mādiyya wa tafkīk al-insān* (Materialist Philosophy and Deconstruction of the Human) Damascus: Dār al-Fikr.

2002 *al-lugha wa al-majāz: bayn al-tawḥīd wa wiḥda al-wujūd* (Language and Metaphor: Between Monotheism and Pantheism) Cairo: Dār al-Shurūq.

2002 *al-ʻalmāniyya al-juzʼiyya wa al-ʻalmāniyya al-shāmila: juzʼān* (Partial and Comprehensive Secularism, in two parts) Cairo: Dār al-Shurūq.

2003 *al-ḥadātha wa ma baʻd al-ḥadātha* (Modernity and Post Modernity) cowritten with Fatḥī al-Tarīkī. Damascus: Dār al-Fikr.

2003 *al-brūtūkūlāt wa al-yahūdiyya wa al-ṣuhyūniyya* (The Protocols, Judaism, and Zionism) Cairo: Dār al-Shurūq.

2003 *difāʻ ʻan al-insān: dirāsāt naẓariyya wa taṭbīqiyya fī al-namādhaj al-murakkaba* (Defending the Human: Theoretical and Applied Studies in Complex Paradigms) Cairo: Dār al-Shurūq.

2006 *dirāsāt maʿrifiyya fī al-ḥadātha al-gharbiyya* (Epistemological Studies in

   Western Modernity) Cairo: Dār al-Shurūq.

2006 Second Printing of Autobiography (see Bibliography)

2007 *dirāsāt fī al-shiʿr* (Studies in Poetry) Cairo: Dār al-Shurūq.

2007 *fī al-adab wa al-fikr: dirāsāt fī al-shiʿr wa al-nathr* (Of Literature and Thought:

   Studies in Poetry and Prose) Cairo: Dār al-Shurūq.

2007 *ṣamuwīl tāylūr kūlīridj, qaṣīda al-malāḥ al-qadīm fī sabʿa aqsām, ṭabʿa bi-llughatayn*

   al-ʿarabiyya wa al-inglīzīyya. (Samuel Taylor Coleridge, the Rime

   of the Ancient Mariner in Seven Parts, Bilingual Printing: Arabic and

   English) London: Awakening.

2008 *man hum al-yahūd wa mā hiyya al-yahūdiyya? asʾila al-huwiyya wa azma aldawla*

   al-yahūdiyya. (Who are the Jews and What is Judaism: Questions of

   Identity and the Crisis of the Jewish State) Cairo: Dār al-Shurūq

Appendix 2

Biographical Timeline

1938 Born in Damanhour, Egypt

1952 Egyptian Revolution led by Free Officers Movement

1955 Enrolled in Alexandria University.

1959 Appointed lecturer (*muʿīd*).

1963 Began Master's degree program at Columbia University in the

   Department of English Language and Comparative Literature (MA 1964).

1964 Began PhD program at Rutgers University in the Department of English

   (PhD 1969).

1967 Six-Day War.

1969 Completed PhD and returned to Egypt. Dissertation: "The Critical Writings of

Wordsworth and Whitman: A Study of the Historical and Anti-Historical Imaginations."

1970 Death of President Gamal Abdel Nasser; Anwar Sadat assumes presidency.

1975 Appointed Cultural Attaché for the Permanent Delegation of the Arab

   League to the United Nations. Returned to United States.

1979 Returned to Egypt.

1981 Assassination of Anwar Sadat. Hosni Mubarak assumes presidency.

1999 Publication of *Encyclopedia of Jews, Judaism, and Zionism*.424

2001 Publication of Autobiography. Travelled to United States for cancer treatment.

2004 Formation of Kefaya Movement.

2007 Appointed General Coordinator for the Kefaya Movement.

2008 Died in Palestine Hospital, Cairo, Egypt.