

A Multidisciplinary Assessment on the Dominance of Contemporary Western Culture and EU Civilization

Çağdaş Batı Kültürü ve AB Medeniyetinin Egemenliğı Üzerine Çok Disiplinli Bir Değerlendirme

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Abstract

After the Cold War, the Clash of Civilizations thesis defended the conflict between the West and Muslims. Samuel Huntington was instrumental in legitimizing and supporting the conflict between Islam and the West. According to this theory, conflicts will arise from cultural and religious reasons, not between ideologies and states. They will be the scene of clashes, especially between Western and Islamic civilizations. Although nation-states continue to be the main actors in the global system, their traditional sovereignty structures will erode, continuing their essential functions under the umbrella of civilization. While this theory is being discussed, statistics reveal that social, cultural, economic discrimination and intolerance, called Islamophobia, is being developed against Muslims, whose members are constantly increasing in western countries after the Cold War. This article examines the relationship between Islamophobia, rising in Europe, and the Clash of Civilizations thesis, with a multidisciplinary approach of theology, history, economics, and politics of assertions done in the Risale-i Nur Collection writings by Said Nursi at the age of Cyber-capitalism.

Key Words: Clash of civilizations, Islamophobia, Western culture, Paradigm Shift.

Öz

Soğuk Savaş'tan sonra, Medeniyetler Çatışması tezi, Batı ile Müslümanlar arasındaki çatışmayı savunmuştur. Samuel Huntington, İslam ile Batı arasındaki çatışmayı meşrulaştırmada ve desteklemede etkili olmuştur. Bu teoriye göre çatışmalar ideolojiler ve devletler arasında değil, kültürel ve dini nedenlerden kaynaklanacaktır. Özellikle Batı ve İslam medeniyetleri arasında çatışmalara sahne olacaklardır. Ulus-devletler küresel sistemin ana aktörleri olmaya devam etseler de, geleneksel egemenlik yapıları aşınacak ve temel işlevlerini medeniyet çatısı altında sürdürecektir. Bu teori tartışılırken istatistikler, Soğuk Savaş sonrası batı ülkelerinde üyeleri sürekli artan Müslümanlara karşı İslamofobi adı verilen sosyal, kültürel, ekonomik ayrımcılık ve hoşgörüsüzlüğün geliştirildiğini ortaya koymaktadır. Bu makale, Said Nursi'nin Risale-i Nur külliyyatında "Avrupa Medeniyeti" ile ilgili iddiaların teoloji, tarih, ekonomi ve siyaset alanlarında multidisipliner bir yaklaşımla Siber-kapitalizm çağında Avrupa'da yükselen İslamofobi ile Medeniyetler Çatışması tezi arasındaki ilişkiyi incelemektedir.

Anahtar Kelimeler: Medeniyetler çatışması, İslamofobi, Batı kültürü, Paradigma Değişimi.

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INTRODUCTION

The history of humanity is the history of conflicts and disasters. Mere external and internal conflicts have not destroyed civilizations, empires representing civilizations, and political organizations. Pandemics, natural disasters, etc., are considered "chronic threats." Developments of some developing countries were also seen as potential threats or developments that could overturn dominant civilizations. In Huntington's thesis, he fixes the scale of conflict on the scale of civilization. Thus, it reduces the conflicts in the micro and macro levels of civilization. On the other hand, this reductive approach causes the conflicts that occur from micro to macro to be handled for only one reason. However, conflict is a phenomenon that can be dealt with a multidimensional approach. Trying to explain the conflicts that may arise from the individual to the global level with the concept of civilization can be seen as an obstacle to seeing other dimensions of reality. The idea of civilization presents a more static spatiality and temporality than the culture phenomenon which is a social phenomenon that manifests itself in different forms at the local, regional, national, and global levels. At its core are interaction and transformation of diverse elements of religions, history, and economic concerns.

Muslims and Islam seem to be the only power with a different identity and a holy book to prevent them from being enslaved by someone else. The West sees the Islamic World as a potential power and enemy that can rival it after Russia and China, declaring the Islamic World as a danger and enemy to the West despite its weakness, powerlessness, and helplessness. The realization of this view, which was put forward as the New World Order, is nothing but the desire to inhibit and hamper the inherent potential of the Islamic world for the second time by the West or the Christian world. Therefore, a western-based universal morality was developed to facilitate the realization of this neo-colonial plan that the West wants to block a new Islamic civilization before it is born under the leadership of the Turkish Muslim world, which has begun to sprout in Islamic countries or is in labour pains. Then there are two options before the Islamic world, either to become a part of such a system or to be conscious of its own identity and have to establish a new Qur'an-centered Islamic civilization. Therefore, the New World Order can be viewed as a new mask dressed up to make western colonialism look beautiful.

Considering Russian invasion of Ukraine, surpassing of economic and politics concerns over religion and western civilization came to be true. Therefore, it is possible to be friendly with the civilized world, which prioritizes human values, meets common values, appreciates their prowess, and provides the worldly bliss associated with it. Moreover, atheism and anarchy living in the twentieth century threatened the heavenly religions and posed a threat to all. Resisting this threat also required unity of power and action of celestial religions against the common enemy to come together at the point of human values today, unite against the occurrence of irreligion, and seek common knowledge in scientific and material issues.

In this research, it is assumed that intercultural cohesion, convergence, and tolerance will develop with the rapid development of extreme digitalization with innovative technologies, the interaction created by social media and means of transportation, and access to local information. In this context, while traditional capitalism left its place to cyber capitalism, the war of civilizations was mentioned. But unexpectedly, firstly, COVID-19 deeply affected the whole world with its private and public spaces, regardless of civilization and state structures. Then, the occupation of Ukraine, which is an extension of its civilization, by Christian Russia, which is an Asian civilization, on the pretext of getting too close to the west, revealed the need for a new discussion. In addition, it is thought that the need to re-analyze the war of civilizations in a different dimension has arisen since China threatened Taiwan, Greece harassed Turkey, and unexpected upheavals and upheavals occurred in Iran. In this context, it is claimed that the subject has brought about a paradigm shift. The paradigm crisis theory put forward by Thomas Kuhn is used and it is argued that there is a need for multidisciplinary analyzes in this field, since the subject concerns economics, sociology, politics, and theology.

1. METHOD AND THEORY

Social scientists radically understudied civilizations relative to their perceived importance in international and domestic politics (Hale, 2014). The idea of civilization has long engaged modern Islamic reformers. Impressed by the achievements of the West, they tried to sort out the causes of its success and ways to emulate it without losing their religion and identity (Weismann, 2014). Throughout human history, many local and universal civilizations were born, grew, peaked, and eventually collapsed, in the words of Ibn Khaldun. If we leave the local ones aside, it is possible to talk about three great civilizations among the universal ones: the Greek Civilization, the Islamic Civilization, and the Western Civilization, which dominates the era we live in, leaves marks on scientific and technological developments (Ahmed, 2002). With the collapse of Soviet Russia, a period of one-headed world domination started from two-headed world domination under the American presidency, which tends to handover to China soon. Some Western writers, accepting all these changes as a victory of western civilization, evaluate it as the end of the war of ideologies in the history of humanity and the universalization of Western liberal democracy, which is the last phase of the human form of government (Said, 1979). Hegel first put forward the thesis of the end of history in 1806. After the French Revolution, the understanding of the new national state, based on the principles of freedom and equality, had begun to be adopted in the World (Huntington, 1989). Some Western scholars wanted to see the industrial revolution as a triumph of Christianity. Many crucial questions are being discussed in the literature:

- Will the homogeneous state mentality be worldwide victorious?
- Is it impossible to discuss other ideologies that will compete with liberalism in solving the economic and political crisis, armament, environment, and similar problems that humanity is facing?
- If such an alternative is to be mentioned, can't it be said that it is Islam?

With the collapse of USSR, the concern that the Islamic world will emerge as a second superpower is one of the main reasons for the western world to put forward such an idea. However, it is another reason for them to introduce such a thing. The reason is that "Western civilization is built on a belligerent basis" (Huntington, 1989) rather than the fact that Muslims are now influential or the West's fears about Islam. In other words, western civilization cannot live without envying or excluding another.

To understand the interacting variables of the equilibrium in the new world order of cyber-capitalism, scientific reasoning, and paradigms that causes unique formations to need to be studied well. The late Thomas Kuhn had introduced in 1962 the concept of scientific crisis because of paradigm shifts. His account of the development of science held that science enjoys periods of stable growth punctuated by revisionary revolutions. Many books and articles have been published on his book called "The Structure of Scientific Revolutions," one of the most cited academic books of all time. The Stanford Encyclopaedia of Philosophy sees that Kuhn's contribution to the philosophy of science marked a break with several essential positivist doctrines and inaugurated a new style of philosophy of science that brought it closer to the history of science (Politi, 2021).

1.1. Application of Paradigm Shifts Theory

The basic idea of Enlightenment is that scientific knowledge is constant, progressing, and trending to self-accumulating. The main emphasis of the Enlightenment period is "relevance to reason and science," which has made efforts to assess what is "reasonable" in all areas of society and revise social institutions in the light of scientific knowledge. In this period, science argues that science is a product of human nature, affected by emotions. According to Kuhn, scientific knowledge progresses periodically with leaps rather than moving linearly and continuously, as in the classical thinking of the Enlightenment period. Kuhn calls these scientific leaps "paradigm shifts." These paradigm shifts lead to a new understanding of scientific hypotheses that scientists have not previously deemed valid. Therefore, scientifically correct concepts

cannot be completely objective, positive, and experimental. Kuhn argues that scientific knowledge is not the result of research and simple accumulation of facts but different intellectual environments and possibilities stirred by various needs, problems, and perspectives. According to Kuhn, scientific knowledge emerges mainly through three stages.

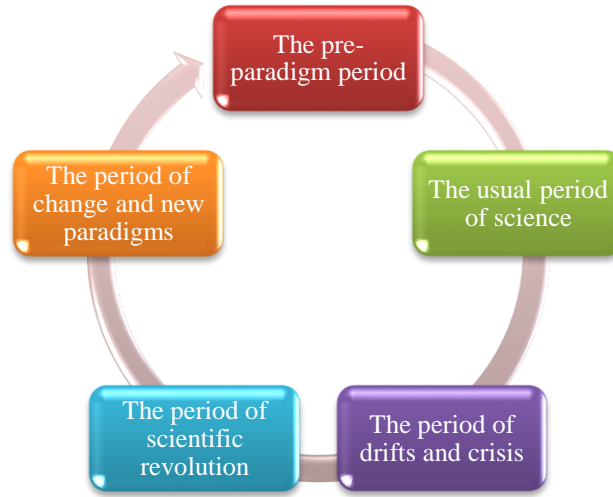


Figure 1. Depicting Phases of Paradigm Shifts

Therefore, knowledge is ever being renewed by new information that produces new paradigms. Paradigms are the pillars of a standard body of knowledge in every scientific domain, demonstrating its internal coherence with assumptions and central hypotheses. The integrity and coherence of paradigms are affected by new information requiring and indicating different aspects of existing definitions, beliefs, and theories. This is an innovation that causes scientific crises of dominant paradigms. While trying to be as objective as possible, sociological, religious, and cultural factors and thus subjective factors are influential in creating scientific knowledge. Again, in the development of scientific knowledge, trends of the era and the foresight of scientific authorities and schools are also the guiding determinants. Just as every spring has a winter and every day ends with a night, theories and paradigms are followed by new assumptions and hypotheses that end existing paradigms and precepts with newer ones. This process results from pervasive knowledge that human beings try to comprehend. Moreover, the perception of now is to be changed by tomorrow since ever-changing time, information, cutting-edge inventions, and innovation continuously trigger new solutions for new risks and opportunities in the business, government, and science daily.

The Emergence of Interdisciplinarity and Different Problems Especially II. Several different trends stand out in the period after World War II. First, especially after the 1960s, the intellectual boundaries between other disciplines in social sciences have become increasingly unclear, but a relative resistance to this ambiguity is observed in institutional terms (Wallerstein, 2004). Second, there is a gradual disappearance of the intellectual differences between the different areas that study the Western World and the non-Western World - or rather the separation of these areas. This distinction led to the formation of various disciplines and even faculties. We see that this distinction tends to fade.

In ancient times, we saw that fundamental knowledge could only be obtained by feeding on very different areas of expertise. For example, Aristotle (1952) stated that a well-educated person should not restrict himself to a particular field but must feed on all life resources and acquire skills (Değirmenci, 2017). Elements of a multidisciplinary approach can complement or intersect (Hanisch & Vollman, 1983). Kelley (1997) argues that we cannot escape disciplinary approaches because a set of disciplinary traditions shapes us. Interdisciplinarity, by definition, aims to unite different disciplines in coherent integrity rather than bringing them together. According to a standard definition, interdisciplinary studies refer to "a process

aimed at solving an issue or problem that is too complex or comprehensive to be adequately addressed by a single discipline or area of expertise" (Klein and Newell, 1998). Abbott (2001) speaks of an increasingly apocalyptic perspective in academia. Geertz (2005) makes a similar observation and states that there has been a kind of disciplinary disorganization in recent years, and everything is mixed in this mess. He says that the foundations have shifted in this mess and that cultural studies dominate the academic world. This point of view also says that it should not be forgotten that any attempt to preserve disciplinary fields as they are tends to decline the complex relationship between knowledge and power. (Değirmenci, 2017). The human being immersed as cyber capitalism acts with this limitless freedom. However, as the dangers, risks, and uncertainties contained like cyber capitalism become apparent, it is seen that the individual who is on the way to becoming addicted to this area is at risk of his privacy, security, and freedom. Cyber capitalism affects language, religion, race, country, nationality, and geography in this context.

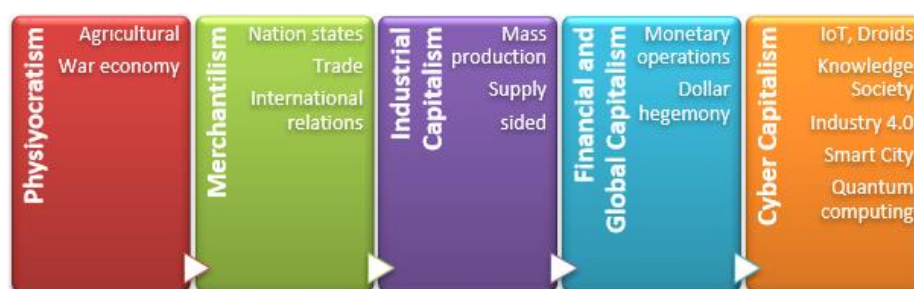


Figure 2. Phases of Capitalism

The anxiety caused by this anarchic nature of cyber capitalism has increased the uneasiness of all actors of both Western and Asian civilizations in cyberspace towards the future. In cyberspace, all the actors are experiencing this uneasiness. In other words, everyone is at risk in cyberspace under these conditions that provide new opportunities for investors, entrepreneurs, and governments. In a world where nobody can be trusted, no one can solely control how things go. These uncertainties and how things are in the opposite direction of anticipation will have to pay heavy prices. In other words, the anarchic structure of cyber capitalism also presents a significant threat to individuals, government agencies, and companies. Governments are fostering substantial concerns about their sovereignty and national security. It is a big problem that cyber capitalism is a new world and adapting it to the existing varieties of crime and leading to the emergence of new types of crime that are not easy to investigate and prosecute to satisfy the rule of law. It is necessary to draw attention to the gap between standardized decision-making and the ecosystem in which the resources needed to make and implement decisions are produced, distributed, acquired, and disseminated. The nature of cyber capitalism renders classical national law ineffective in combating these crimes. In this context, cyber capitalism has a debilitating effect on effective social relations to undermine national governments' decision-making capabilities. Moreover, it seems almost impossible to control a phenomenon with no borders in the cyber capitalist world. These paradigms are shifting in a multidisciplinary way according to the new cyber capitalist order. There should be an interdisciplinary approach to diagnose and analyze the situation and propose appropriate measures correctly. For this purpose, the reason behind this argument needs to be revealed on pervasive knowledge, smart specialties, capital accumulation, religious and scientific fusions, and innovation.

1.2. Need for Multidisciplinary Approaches

We try to flesh out the ins and outs of these new scientific crises affected and caused by the need for multi discipliners, innovative economies, behavioral economies, and the emerging cyber-capitalism as the new mode of production in separate areas of production our research reasoning and analysis below.

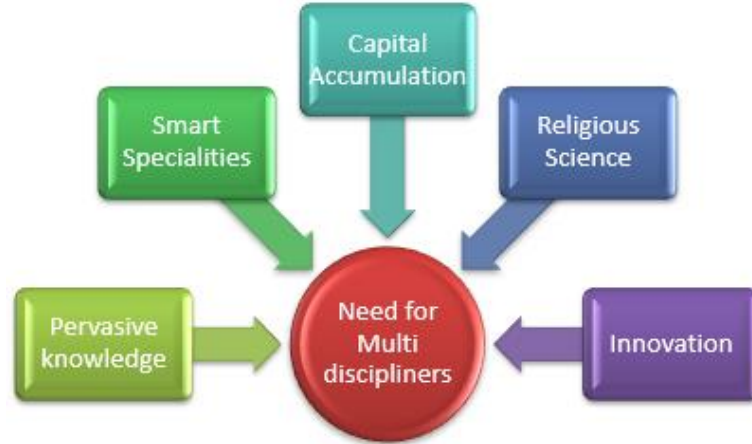


Figure 3. Triggers of Multi-Disciplined studies

Since the socio-economic environment and ecosystems became so complex and made up of many different sub-environments, including natural, social, technical, spiritual, constructed, and cultural backgrounds, scientific studies tend to be providing their values by the interdisciplinary examination of how biology, geology, politics, law, geology, religion, engineering, chemistry, and economics (Stember, 1998; Szostak, 2007; Moran, 2010). This combination informs humanity's effects on the natural world and civilization. The main dimensions of knowledge in a discipline can be seen in the figure below.



Figure 4. Key knowledge domains

Of course, the studies of these knowledge areas at the academic level have to be universal. Philosophy of science is comprehensive with a methodology of mental origin, rationale, and epistemological organization. Its purpose is to capture universal laws that determine objects and events and their meaning and aim to provide talismans of creation. The goal of an academician is to discover the design, operation, and utilization of universal laws, which are hidden in detail that can be found from different perspectives, methodology, tools, and techniques.

Throughout history, humankind has looked at objects and events with suspicion and developed methods to solve the secrets of life, to satisfy the sense of curiosity of such questions:

- *What is a human being?*
- *Where does the human come from?*
- *To where is it going?*
- *So, what is right and wrong?*

According to religious references, many questions and problems may be arising from disbelief or infidelity. The whole matter of humanity is hidden in these questions. However, those questions are related to many scientific disciplines since they have their perspectives. Those who are confident about their answers have shown better progress in their lives. For this reason, the response of these is the recipe for the salvation of humanity and long-term happiness. The answer for the questions like "*How is people deceived in the matters of faith and belief?*" can be given as such:

- a) Continuous engagement with material issues distances man from spirituality. It makes man incomprehensible against the truths of faith.
- b) To compare God to the creatures (creatures) he created is also a significant cause of errors, problems, distress, and denial. God is the Creator and sustainer of the universe, and everything is His creature. The master will not be like his work, nor will the Creator of the universe be like the universe.
- c) Not to think that the mind cannot fully comprehend their nature because of the greatness of the faithful issues knowing the existence of something is different from knowing it is the very nature. We do not know the nature of so many things, even though we know their presence in the universe. Therefore, it is not necessary to deny God, the angels, Heaven, and Hell, as failure to comprehend the natural structure of those things does not require us to deny the existence of those things.
- d) The sheer number of unbelief and their unification in denial of some faith issues is one reason that intrigued people. However, value and importance are not in the number. Human beings dominated all animal species, while animals had a large majority.
- e) Not to refer to those who have specialized in spirituality. In a matter that has been the subject of controversy of science, the words of those who do not know that science are not valid, no matter how extensive and mighty their knowledge in another science. For example, a great engineer does not have the authority to diagnose and treat disease as a medical student. The same applies to spiritual matters. The denial of those who have been distanced from spirituality, who have come to their senses, and narrowed their understanding of spiritual matters cannot be valid because they are too busy with matter and tangible visual things. In general, the 124 thousand prophets, saints, and great scholars who have been engaged for centuries are experts in religious and spiritual matters. One needs to listen to their words on matters of spirituality and faith.

Today, it is seen that there is a revival in the Islamic world and western world. The most crucial point here is to give everyone the freedom to express himself and discuss the opinions put forward in a civilized manner without fighting. All Islamic countries should consider themselves responsible and contribute to it. The motivation of a new religion in the Islamic world, in labor pains, should not be politics. All areas of it should be considered as a whole. Within this, Muslims "*Regaining the Reputation of Islamic Thought*" by renewing itself in every field and the plane of thought required (Arkun, 1989). Hamdi Yazır expressed how the nature of this renewal would be realized as follows: Renewal is not

metamorphosis and corruption. Since unity is the most significant motto in Islam, all other principles will effectively develop this principle of unity. This perspective is preserved throughout the renewal, and the identity of the ummah is kept.

"Finally, minds and emotions will be combined, and conscience will be given new vitality and joy of security that meets new needs. The principles determined by the code will be preserved, but innovations will occur in terms of details and practice." (Yazır, 1991:78) Renewal will not inspire us with hatred but love and safety, not fear. To write the history of every century well and investigate the practical value and social consequences of religious causes and causes in that date; in this way, we summarize the past period and the future. To determine the needs of the century. These are the duties of the religious scholars, the successors of the Prophet." (Yazır, 1991:79)

Therefore, respect for expertise is critical in seeking the truth and reality of different paradigms of civilization theory. A multidisciplinary approach becomes the essential element of discovering wisdom to fill the gap of different knowledge areas on intertwining issues.

2. RESEARCH PROBLEMS OF THE WESTERN CULTURE AND EUROPEAN CIVILIZATION

Culture is another determinant of the economic and social variables of a society. Culture comprises many behaviors, religion, traditions, historical development, and geographical and climate effects. Therefore, it also requires a multidisciplinary approach to have a comprehensive and clear perception of the cultural dynamics. Here are the questions that need to be investigated:

- Why do civilizations clash?
- What are western civilization and its core principles?
- Are there different aspects of European civilization?
- Could a dialogue of civilizations with reasonable control over militarization and demarcation of cultural-civilizational borders become a temporary solution? (Chebankova, 2021)
- Could this civilizational architecture manage the process of cultural transition and help prevent the world from sliding into chaos or, worse, a nuclear Armageddon? (Chebankova, 2021)
- How does Quranic civilization view western European culture?

2.1. The Clash of Civilizations

To summarize the core components of the Huntington thesis, the claims are threefold (Norris and Inglehart, 2002):

1. Societal values in contemporary societies are rooted in religious cultures;
2. The most crucial cultural division between the Western and Islamic world relates to differences over democratic values; and,
3. In the post- Cold War era, this 'culture clash' is the source of much international and domestic ethnic conflict.

According to Huntington's statement, his book "The Clash of Civilizations" aims to interpret the evolution of global politics after the Cold War. The direction of this evolution is formulated in the thesis that "*the most basic and dangerous dimension of emerging global politics*" will be "*conflicts between groups in different civilizations.*" Evolution itself is found in the following expressions of Huntington:

"The years after the Cold War witnessed changes in the peoples' identity and the symbols of these identities."

"After the Cold War, other symbols of cultural identity, including flags, crosses, crescents, and even headscarves, have to be taken into consideration. Because culture is important and cultural

identity is the most meaningful thing for many people. People discover new but often old identities".

"Enemies are indispensable for peoples seeking their identity and reinventing their ethnic status. Potentially dangerous enemies are located on the fault line between the world's greatest civilizations."

Today's prominent "contemporary civilizations" are China, Japanese, Hindu, Islam, West, Latin America, and "possibly Africa."

After 1989/90, Huntington finds that we live in a "multi-polar, multi-civilized" world. According to him, the "core states" of civilizations replace the superpowers of the Cold War era:

"The most important differences between peoples in the post-Cold War world are not ideological, political or economic, but cultural. As a result, peoples and nations are trying to answer the most basic question human beings face: who are we?"

"Nation-states remain the main actors in world events."

"In this new world, local policy is based on ethnic status or at least linked to it. Global policy is also a policy of civilizations. The clash of cultures has replaced the competition of the superpowers."

"In this new world, the most widespread, important and dangerous conflicts will arise not between social classes, rich and poor or other economically defined groups, but among peoples of different cultural assets."

"If Muslims claim that the West is fighting a war against Islam, and Westerners are also suggesting that Islamic groups are fighting the West, it is plausible to conclude that something very similar to war is going on."

According to that argument, what happened in Somalia, Rwanda, Bosnia, the Caucasus, Rohingya, Central Asia, or Kashmir indicates that we face "bloody collisions of civilizations." These conflicts trigger "relative countries"; Russia to Serbs; The Saudis, Turkey, Iran, and Libya also argue that as evidence to support the Bosnians. The central axis of post-Cold War world policy is thus influencing Western power and culture and the power of non-Western civilizations. For Huntington, civilization is primarily values, religion, ideology, forms of political regime, etc. are superstructure elements. He identifies "Western civilization" with "singular civilization." From here, "non-Western civilizations" are necessarily confronted with singular civilization (general civilization). Instead, there is a conflict between "non-western civilizations" and "singular civilization." So, suppose we put Western civilization as European due to its origin. In that case, it is apt to analyze the inner dynamics of the European civilization that hosts the core of capitalism.

Along with the westernization movement, in the Tanzimat era of Ottoman enlightenment such as Mustafa Reşit Pasha, Sadik Rifat Pasha, Mustafa Sabri Efendi and Şinasi, there was a feeling of inferiority in the form of European civilization as the only civilization that comes to mind when "civilization" is mentioned, and it still continues. It is seen that this understanding has started to be used to express "pluralism" by including the concept of "Islamic civilization" since the 1870s, but fundamental differences are not taken into account (Koçak, 2014). Religion constitutes the element of morality in Islamic civilization and has undertaken the main task in the formation of this civilization. Knowledge, on the other hand, has turned into science, and since it conceptually includes the local, it has led to the collection of these under one umbrella. Thus, the total Islamic civilization did not belong to a single region, but brought "vahdet" (unity) and kesret, that is, multiculturalism, to the civilization in terms of its totality. In order to explain this situation, the Islamic civilization in the past and future dimensions by associating the "knowledge-ethics" factor with the "faith-deed" principle in Islamic civilization should be considered. This evaluation showed

us that the Islamic civilization has the feature of being a model for other civilizations in such studies (Açıkgeç, 2014).

European Civilization is classified in Risale-i Nur under two main headings: First; the cheerful face of the western civilization, where the fundamental foundation is based on heavenly religions, which provides people to pursue the faith of true revelation by offering them to science and industry services that are beneficial for their social life, at the same time, it is not the center of interest, but the benefit of the society. The second is; the opposing face of western civilization that drives people to evil, and selfishness puts "ego" in the forefront, resulting in conflicts and struggle instead of solidarity. According to Nursi, the first aspect of western civilization is the positive. It should be collaborated with for the sake of humanity, but the other is called "*the second corrupted Europe*," which is considered an evil civilization (Nursi, 2009).

2.2. Positive Aspects of European Civilization

The concept of civilization has a history of two centuries in the West, starting from 1800. In the West, civilizationism has become a nation-state ideology as the source of supra-national unity, and the ideal of "Christian ummah" has been replaced by the ideal of "Christian, European, world civilization" (Gencer, 2014). Civilization, which provides great benefits to humankind and enables significant progress to be achieved, is not only the property of Europe and Christianity. Bediuzzaman divided Europe into two and did not emphasize that it is "against the European development and the elusive part of civilization" and stated that the goodness of this civilization is also high. However, he noted that these favors are the typical accumulation of humanity. It is evident that the civilization, which is not the property of Europe and altered form of current Christianity, and the decline, which is the enemy of Islam, as a friend of Islam, is the reversal of the truths. Bediuzzaman, who embraces science and art coming from the West as the property of Islam, argues that these should be evaluated by monotheism, by the contemplation mentioned by the Qur'an, and by the laws that Allah Almighty imposes. Thus, further action will be taken through this new art. The new science of civilization is needed to develop the Islamic world. The Islamic world, which has sufficient resources for spiritual values, needs scientific development and techniques used in Europe, America, or another region. It should be ensured that science and religion are friendly to each other. He also comments on some verified Hadiths that "the Jesus who is live in the heavens will come and comply with Islam at the end of time before the doomsday," claiming that the true Christians will unite with Muslims under the leadership of Jesus and Mesaha.

2.3. The reason for the Development of Positive European Civilization

Bediuzzaman, who analyzes Europe's development, lists the reasons for this: Geographically narrow, beautiful, indented protruding structure, rich in terms of underground resources, sea and rivers, and a cold climate. Although it constitutes approximately 1/5 of the world as a surface area of Europe, it hosts 1/4 of the world population. Therefore, population density has led to an increase in needs. Europeans oriented towards education, art, and trade to meet the increasing demands. The Europeans, who met each other and their surroundings and focused on trade, started to establish business partnerships through the seas surrounding and the rivers circulating as a facilitating element of transportation and interaction in the continent. As a result of this, an exchange of ideas and a competitive environment emerged. The iron mine, which is the essential element of the industry, is abundant on this continent has provided an excellent opportunity for them. With the power they gained, they collected the accumulation of ancient civilizations in their sense and changed the world balances in their favor. The continent's cold climate has contributed significantly to its work; taking things late and leaving them late, their patience and fortitude contributed to the permanence of their civilization. These reasons, which are significantly influential in the development of Europe; Renaissance, reform, geographical discoveries, capital flow, etc., when reinforced by factors, the current paradigm of development emerged.

2.4. Negative Aspects of European (Corrupted) civilization

Bediuzzaman claimed that the western civilization, which justified the material defeat of the Ottoman Empire after the surrender of the Ottoman Empire due to the defeat of the alliance countries after the 1st World War, tried to create the perception that it was superior to the Islamic civilization in an unfair way. It is stated that the British, who was cruel at that time, tried to seduce the youth by distributing free drinks, showed the resistance in Anatolia as a rebellion movement, and tried to establish the impression that they were superior by putting forward their own civilizational fantasies. According to Bediuzzaman, if a cruel and unscrupulous man throws someone to the ground and acts in such a way as to crush his head with his foot, if the man on the ground kisses the foot of that savage cruelty, his heart will be crushed before his head by means of that humiliation, and his soul will die before his corpse. Both his head will be destroyed, and his honor and dignity will be destroyed. Besides, by showing weakness towards the unscrupulous oppressor, that monster tries to oppress himself. If the oppressed man under his feet spit in the face of that oppressor, he will save his heart and soul, and his body will become a martyr of the oppressed. Yes, spit on the indecent faces of the oppressors! Once, when the British state destroyed the cannons of the Bosphorus and invaded Istanbul, six religious questions were asked by the Chief Priest of the Anglican Church, the largest religious branch of that state, from the Islamic Meşihat. Since Bediuzzaman was a member of Dârü'l-Hikmeti'l-İslâmiye at that time, they asked him: *"Give them an answer. They want answers to six questions in six hundred words."* Bediuzzaman said: *"I reply not with six hundred words, not with six words, not even with one word, maybe with a spit. Because, you see, that state, the minute it puts its foot in our throat, it is necessary to spit in its face against its priest, haughtily asking a question above us. Spit on that merciless face of the people of oppression!"* he said (Nursi, 2005).

Western civilization, whose superiority in technological and scientific knowledge cannot be denied, brought along problems and fears that could not be solved for years and prosperity to humanity. It made some existing problems more insoluble and even added new ones. Scientific activities carried out in genetic engineering, weapons, ecological issues, and similar fields have turned their backs on the guidance of the basic principles of morality, which is the most apparent condition of being human (Aydın, 1992:27). Today, our world is filled with nuclear weapons that can destroy itself several times, and it is polluted with industrial residues. Family life, which forms the core of society, has begun to dissolve. In the West, religion has chosen churches for its shelter, and it has not been of much importance for the younger generation in social life. Therefore, "European civilization is a fractured civilization whose mentality and sensitivity are separate from each other. This fissure between science and emotion is the biggest dilemma that deprives Europe of its superiority as a human being and will one day destroy its current structure." (Yazır, 1991:77)

As a result of the research, due to the continuous increase in the number of followers of Islam, the western powers, who were afraid of Islamic civilization, wanted to get a fear-phobia by developing various projects to associate it with terrorism. The westerns civilization has created Two different types of Islamophobias can be mentioned: The *first* is political Islamophobia which provides the basis for the Huntington's theory of the Clash of Civilizations. In other words, governments either try to adapt Islamic principles that do not fit their constitutional concepts or reject them altogether. From the perspective of hybrid consciousness, such political demands are pretty natural for those who want to live in Europe. From this perspective, it is necessary to understand those who see the diluted version of Islamic principles that our sharpened consciousness cannot easily accept as a necessity of living there. It is even more difficult for wounded consciousnesses, who live together with love and hatred towards Europe, to develop meaningful reactions. The *second* type of anti-Islamism is social Islamophobia. The source of social Islamophobia is the desire for hierarchy. In the face of the dominant nation-convicted nation code, the demand for an order that requires establishing a subordinate-superior relationship between communities, hybrid consciousnesses have already lost their claim. Efforts to overcome the dualities that started with "Islam and ..." and reach the universal are the most important goals of hybrid consciousness. "Beyond the Other" is the space of

universal brotherhood and solidarity. The rest is easy as long as they accept that we are civilized people, not barbarians.

Modern Europe saw the value system of renaissance, reform, humanism, rationalism, and Enlightenment as universal. For this reason, it does not make sense for non-European cultural basins to maintain their nervousness. Moreover, he is astounded when demands for equality come from different societies within him. It was not an expected phenomenon for the minorities in the European ghettos, whom they thought were no different from themselves in terms of their lifestyles, to take care of their core values. It was felt that modernity would naturally change them as well. Indeed, this change was visible.

However, discrimination in different places, from the education system to the working life in Europe, made the integration of minorities impossible. As minorities could not integrate, they began to be defined as a security problem. Being seen as a security problem alienated the diasporas from their society and increased criminalization. It is well-known that the perpetrators who participated in the DAESH attacks in Europe today are not imported but were born and raised in Europe. It can even be argued that, in terms of their lifestyles, most of these people are not different from the lifestyles of European youth. Moreover, it does not seem possible to keep the young people, who have deep grudges mixed with discrimination, loyal to the European values system.

However, the real problem is that the world no longer believes in the universality of the European system of values, particularly after the Brexit. This system of values, which we do not think makes us equal individuals in the world, needs to be updated again. Against Muslims who update their understanding (if not their religion) in the face of the innovation of every age, Europe should also review its value system. On the other hand, Europe is not about to give up on Eurocentric thinking. Europe is now modern law, culture, identity, and politics. Moreover, Europe is now the only center. There is no truth other than that.

The bliss he provided to the West of nations was based on the disasters of Muslims or other third-world countries that were inferior to them in science and industry. Western civilization is about to collapse, and the construction of Islamic culture will begin due to its collapse (Spengler, 1978). Western society has started to degenerate and cannot answer the spiritual problems of humanity. Therefore, humanity must build a new Islamic civilization to fulfill the mission of the caliph of Allah (Quran, 2:30).

As a result, the dominance of the evil of civilization, the atheism, nihilism, or agnosticism that began to prevail, confused the inner face of European culture, the separatist networks of mischiefs and conflicts, and the religious wars that lasted for years resulted in the deaths of thousands of people. This danger swept Europe and posed a significant threat to Muslims who needed to take refuge in the Islamic religion's truths to protect them. One of the reasons that the wrong side of civilization has prevailed in Europe so far is that this civilization was not built on absolute goodness and virtue. Instead, because it was built on enthusiasm, entertainment, heated competition, exploitation, and domination, its fern was cruelty, blood, and tears.

Based on the force in social life, it gives the opportunity of the powerful to rape the rights of the weak. Keeping personal interests above all else offers birth to pervasive selfishness. It is not considered much whether the method applied to obtain the benefit is appropriate or not; the existence of possible interests and services are thought to be enough. The notion that "*life is a clash*" gives a continuous struggle and a fight. Social balances take shape according to the state and proportions of powers. Racism feeds on blood and tries to prevail by ignoring another. All this did not bring social peace and solace of mind. Eighty percent of the society has been reduced to unhappiness and misery because they cannot meet their needs with their earnings. However, 20 percent of people have reached a prosperous life level.

In contrast to the understanding of a civilization that caused the unhappiness of ninety-five percent of people, the pillars of the Qur'anic civilization are different: In social life, "*right*" and "*righteousness*" are

essential rather than "power" and "powerful". The righteous one should win, not the strong one. This prepares the environment for the alliance. It is aimed to gain virtue and God's consent instead of benefit. Integrity requires solidarity and coherence, not struggle. Instead of racism, it prefers religious unity and national unity. It does not swallow each other but comes together and fuses shared values. Instead of satisfying their egoistic enthusiasm, they restrain emotions that can harm him and anyone else, thereby ensuring world happiness and saving the person's hereafter. Bediuzzaman thinks that while the civilization is serving the divine laws, expressing its expectation and desire, the current situation will not continue forever:

"O Europe corrupted with vice and misguidance and drawn far from the religion of Jesus! You have bestowed this hellish state on the human spirit with your blind genius, which, like the Dajjal, has only a single eye viewing materialistic ways. You afterward understood that this incurable disease casts man down from the highest of the high to the lowest of the low and reduces him to the basest level of animality. The only remedy you have found for it is the fantasies of entertainment and amusement and anodyne diversions which temporarily numb the senses. ...

O second corrupted Europe! A number of your rotten and baseless foundations are as follows. You say: "Every living being from the greatest angel to the tiniest fish owns itself and works for itself and struggles for its pleasure. It has the right to life. Its aim and purpose and all it endeavors to live and continue its life." And you declare idiotically: "Life is conflict," because you suppose the compassionate, generous manifestations of the universal law of the All-Generous Creator, which is manifested through plants hastening to the assistance of the principal beings of the universe to be conflict. How can particles of food hastening with total eagerness to nourish the body's cells – a manifestation of the principle of mutual assistance – be conflict? How can it be a clash and struggle? It is, instead, mutual help at the command of a Munificent Sustainer. Another of your rotten foundations is, as you say: "Everything owns itself." A clear proof that nothing owns itself is this: among causes, the man is the noblest and concerning choosing the one with the most extensive will. But out of the most apparent acts connected to man's will like thinking, speaking, and eating, only a hundredth single, doubtful, part is subject to his will and is within his power. So how can it be said that he owns himself?". (Nursi, 2009).

2.5. The Limits of European Relations

In time, especially in relations with Christians and Jews, a distant situation was generally considered. How relations with Europe or, more precisely, non-Muslim segments should have been and remains the subject of debate. Bediuzzaman touches on another critical point within the framework of the changing conditions of the time. A tremendous religious revolution occurred during the century of the Prophet and His companions. For this reason, friendship and hostility also took on a sacred color. Therefore, the conversation to be nurtured against non-Muslims was an essential indicator of separation. However, now a civilized reform is taking place in the world. Thus, the evil eye focuses on civilization and progress this time. In addition, there is no ancient religion in the Christian world today, no commitment to their faith compared to the previous centuries.

With the Russia-Ukraine war, the West's hypocritical, racist and islamophobic approaches were once again revealed. After the tragedy in Ukraine, around 5 million people left their country for neighboring European countries. According to UN sources, more than five million have left for neighboring countries, while seven million people are still thought to be displaced inside Ukraine itself. While this painful journey reminded the refugee dramas in Syria, Iraq and Afghanistan, the scandalous statements in the western media's two major TV channels, BBC and CBS News, drew the reaction of social media users. Emphasizing that the people in Ukraine should be embraced by emphasizing that they are 'blonde-haired, blue-eyed and

civilized', statements were made about the need to embrace them, while people living in Muslim countries who became refugees and were unwanted by western countries were compared as 'backward' (Gözübüyük, 2022).

Meanwhile, Europe continued to benefit from Islamic civilization. Civilization has been the subject of criticism has entered Islamic geography through various channels. Muslims, who live in Islam and are open to Europe, to the positive culture will be much higher as they reflect their religious values to their Islamic lives. The prominence of human values in Europe and the world is the intimacy and friendship to be formed in parallel with the real civilization being the ruler, to be included in their religion, to meet the typical values for the good of humanity, not to break the celestial limits and righteousness.

CONCLUSION

Particularly after the COVID19 pandemic, which has warned all humanity to fight against common enemies, it is evident that all nations will think of the common good of humankind staying at the limits of true humanistic civilization. The establishment of new states in the colonial Islamic lands, the withdrawal of Europe to its borders, leaving aside the conflicts between them, and creating economic and political forms such as the European Union led to new records globally, the bad aspects of the world mentioned civilization gradually decreased. The invasion of the Ukraine by Russia has also proved that it is not a question of civilizations but rather the values that are driven by materialistic and greedy desires of tyrants and powerful as repetitive actions of Pharaohs and Nimrods in the human history.

On the other hand, the concept of civilization presents a more static spatiality and temporality. The idea of civilization in Huntington's paradigm reflects a closer view of the concept of culture. Religiosity is at the center of this paradigm. This does not mean a world without civilization. In parallel with the "End of History" approach, Western civilization represents the end of civilizations in the sense of the extinction of multiple civilizations, representing a single civilization as the final destination of history. The debates around S. Huntington's "*Clash of Civilizations*" thesis have fueled an increasing anti-Islamism and conflict environment in EU countries. It is almost as if the world has been tried to be directed towards a bipolar polarization again. If we want to counter Islamophobia, the most basic goal is to raise individuals and citizens who have the habit and experience of living together. For this, a just society should be supported for everyone who values and protects each other by obeying their own faith sincerely. Therefore, first of all, distinctions such as "*we*" and "*they*" that permeate society should be eliminated. We must strive to understand the scope and nature of the phenomenon of Islamophobia which can have a share of misguided Muslims or malpractices that diverts people to stay aloof of real faith. Only after that societies that comply with the principle of knowledge-belief-deed will emerge, and the civilization they have established will be an alternative to the western culture. Muslims potentially have this power of the Qur'an, which is the cornerstone of their civilization to be established in line with historical experience, realities of time and socio-economic roots.

The most important factor that establishes a civilization is the worldview, historical ties and existence conception of a community. A consistent conception of existence that will establish a civilization that will bring peace and tranquility to humanity, on the other hand, can only provide real benefit and peace to all humanity after it is shaped by tawhid (unity) and the principles of real faith based on true revelation. Today, in order to re-establish a civilization worthy of the essence of man, the first and foremost duty to be done is to put the principles of true faith in society in a correct way and to prevent materialism, hedonism, selfishness and excessive passions at the disposal of the devil. For this reason, Bediüzaman said: "*I study the inner life, spiritual existence, conscience and faith of the community. I work only based on unity and faith established by the Qur'an, which is the main pillar of the Islamic community,*" and focused all his work on real faith. Now, western civilization has openly revealed its true selfish and brutal face with the

war between Russia and Ukraine after the first and second world wars in which around 100 Million people lost their life. The injustice and persecution of Muslims by materialistic China and naturalistic Hindus, on the other hand, still bleeds humanity. However, just as there is a spring after every winter and a morning after every night, even human beings will have a morning, a spring. With the sun of the truth of Islam, you can expect to see the real civilization in the circle of peace from the divine mercy if we reach and try to internalize and live its universal key principles.

It has been concluded that the evaluations made by Bediuzzaman is a different approach compared to the existing information in the literature, and that it is quite logical and consistent to divide the western civilization into two and evaluate it accordingly. It has been noted that many parameters, not only in the field of economic and policy, but also in health, social and psychological, have been affected especially after the COVID epidemic. Considering that the Ukrainian war is also a new door in the context of the clash of civilizations, it has been understood that the paradigm crisis theory is valid in the context of "clash of civilizations" in the evaluations made in the light of the literature. In addition, it has been understood that this issue should be handled with a multidisciplinary approach, since it concerns many fields such as politics, history, religion, sociology and economics.

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