

Islam and the West: The Description of Philosophy and Science Produced by Two Civilizations in terms of Their Aims and Results

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Öz: Understanding of science of Islam and West can only be comprehended within the context of the related civilisations that each has a sui generis worldviews and cosmos conceptualisation originated from their beliefs and cultures. Understanding of science of Islam is a motivation aspiring after the happiness and spiritual maturity of the individual and society, representing monotheistic knowledge, perception of existence and value that strive to prioritise the will of Allah and His intent of creating. Techno-science of the Western civilisation has preferred the constructional truth to the understanding of absolute based on the scientific knowledge targeting to instrumentalise this ideological science approach for the purpose of market economy, power and comfort, to realise the enslavement and colonialization. This paper aims, in light of philosophy, to deal with the main reasons for this situation originating from the presentation of Islamic civilisation as “primitive” and “backward” in the field of knowledge/science and Muslims suffering from this disregard and condescension against the techno-scientific progress and capital domination of the western civilisation.

Anahtar Kelimeler: Islamic civilization, knowledge/science, Western civilization, colonialism, orientalism.

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İslâm ve Batı: İki Medeniyetin Ürettiđi Felsefe ve Bilimin Gaye ve Sonuçları Bakımından Tasviri

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Abstract: İslâm ve Batı'nın bilim anlayışı, ancak ilişkili oldukları inanç ve kültür köklerinden neşet eden kendine özgü dünya görüşü ve evren tasavvuruna sahip medeniyetleri bağlamında anlaşılabilir. İslâm'ın ilim/bilim anlayışı bireyin ve toplumun kemâlini ve mutluluđunu amaçlayan bir motivasyona sahiptir. Öyle ki o, Allah'ın iradesini ve onun yaratma gayesini önceleyen tevhidî bir bilgi, varlık ve deđer algısını taşımaktadır. Buna karşın Batı medeniyetinin tekno-bilimi, mutlak hakikat anlayışı yerine inşâi (itibârî) hakikati benimsemiştir. Söz konusu ideolojik bilim yaklaşımı piyasa ekonomisi, güç ve konforu hedeflemiş, kölelik ve sömürüyü hedefleyerek onları yüceltmiştir. Bu makale, özellikle son iki yüzyılda Batı medeniyetinin tekno-bilimsel gelişimi ve dünya üzerindeki kapital tahakkümü karşısında İslâm medeniyetinin bilim/ilim anlayışının geri, çaresiz ve Müslüman toplumların mahkûm ve mazlum olduđu gerçeğinden hareketle bu durumun temel nedenlerini felsefi bakış açısıyla ele alarak her iki medeniyetin bu bağlamda tasvirini yapmayı hedeflemektedir.

Keywords: İslâm medeniyeti, ilim/bilim, Batı medeniyeti, kolonyalizm, oryantalizm.

Introduction

The philosophical and scientific contributions of the Europe-centred Western civilisation, from past to present, had led to a superior-civilisation position against all civilisations on earth by means of the modern science, accompanied by the industrial revolution and technological advances, especially in the last two centuries. This situation resulted in annihilating some part of these so-called civilisations and destroying some others meanwhile, and the Islamic civilisation that has been shaken, exposed to crisis and forced to go through an unproductive period against the Western civilisation, which made it different from the West in terms of its related goals and productions.

The western civilisation manifests itself in the form of a might-and-power-focused- expansionist-civilisation that overwhelms changes, transforms and re-defines the whole world, whereas the Islamic civilisation, which is based on a monotheistic belief and knowledge, is a *Hiqmah* that is a wisdom-focused civilisation. No civilisation is without a world-view, a concept of cosmos and hence an intention.

Proceeding from this context, the science/knowledge in the wisdom-focused (*Hiqmah*) civilisation of Islam is *ipso facto* benevolence, a merit-based term and thus aims at spiritual maturity of an individual and society.¹ The science/knowledge understanding originated from the worldview of the Islamic civilisation possesses a definition of knowledge, existence and values that strive to reach the will of God and His Intent. The Islamic knowledge/science understanding has a property, based on monotheism, in which wisdom and revelation are centralised, deed takes place within the context of Allah-Universe-Human, targets the release of truth and wisdom only.² As a matter of fact, the term 'knowledge/ilm' is a concept special to the Islamic civilisation that covers theory, deed and education, rather than an act of knowing, *a fortiori* manifestation, certainty, comprehension, appellate,

¹ al-Fârâbi, *Ihsâu'l-Ulûm (İlimlerin Sayımı)*, trans. Ahmet Ateş, İstanbul, MEB, 1986, p. 54.

² al-Câbirî, Muhammed Âbid, *Felsefî Mirasımız ve Biz*, trans. A. Sayit Aykut, Kitapevi, İstanbul, 2000, pp. 253-263.

prove, exploration, conscience, faith, fidelity and devotion.³

Thus, man, considering from the perspective of Quran, is the subject of cosmic existence, caliph of Allah and even His depository.⁴ The man, on account of his/her intellectual, cognitive, sensual and behavioural capabilities, comes to the forefront as a presence that has intellectual and moral responsibilities. Considered from this point of view, it is necessary that he inclines towards his Self, be acquainted with it and annunciate it and perform the value norms belonging to it by force of a moral liability.⁵ While fulfilling all these, a human, without doubt, is liable to conduct anything within the awareness of his responsibilities to Allah by whom he was created, to the universe he lives in, to the nature and the human that he co-exists with. This is possible with the 'knowledge' sourcing from a monotheistic wisdom.

1. The Concept of Wisdom

Wisdom is a term frequently encountered, used and quoted, yet we can hardly claim it to be in our awareness sphere in terms of its meaning and depth. If so, what does the wisdom, as one of the most basic concepts of Quran, mean? The word wisdom that covers a large range of semantic circle refers to the dictionary meanings such as benevolence, knowing, giving judgement, mind, jurisprudence, intelligence, understanding, foresight, sagacity, discernment and appositeness.⁶ On the other hand, the most commonly accepted dictionary meanings are 'being to the point in word and deed', 'make everything fall into place', 'righteousness and truthiness of the words said', the decentness, delicateness and appropriateness, of doings and behaviours that are conducted.⁷ He who is sage, is called savant. As Allah, the Almighty Lord of the Worlds, makes everything fall into place, is a savant which is also one of the names of the Holy Quran.⁸

When looking at the use of the term wisdom in Quran, we come

³ Kutluer, İlhan, "İlim", *İslam Ansiklopedisi*, c. 22, İstanbul, 2000, pp. 109-114.

⁴ Surah Baqarah, 30.

⁵ Kutluer, İlhan, (2001), *ibid*, p. 14.

⁶ Kutluer, İlhan, "Hikmet", *İslam Ansiklopedisi*, c. 17, 1998, pp. 503-511.

⁷ Kutluer, "Hikmet", pp. 503-511.

⁸ Surah Yâsin, v. 2-3.

across another dimension of the word. As indicated in a verse of the Quran, Allah bestows wisdom to those He wishes; while in other verses, it is mentioned more than once that Prophet Mohammed (pbuh) is also entrusted with teaching wisdom to people.⁹

Hence, wisdom as a concept that harbours *per se* various degrees and stretches far beyond has two meanings; the first of which depends on the endeavour and the second emerges as an outcome of a God-sent double-sided process. The man starts to learn how to achieve wisdom by working hard and striving for it; when reached to a certain level of benevolence, he will be backed up by a God-sent blessing. Namely, to prepare himself for the state of wisdom, man is bound to exercise a mental, moral and religious discipline. At the end of this process, he will be ready to achieve the wisdom and will be recompensed by Allah for his endeavours. For a man, attainment and retaining of wisdom and maintaining a lifestyle in conformity with wisdom is possible only through a 'goodwill'.

Another aspect of wisdom, as constantly emphasized in verses, is mentioned as secondary (the Book and Wisdom). Just as Quran was descended so was wisdom. Just as Quran is learned so is wisdom. Islam binds the salvation of a man to his 'being to the point in word and deed', namely to his having wisdom. For this, he is bound to work hard with goodwill, so that he will be able to attain the wisdom to a certain extent. The wisdom, in this sense, shows a resemblance to a climbing up to some part of the endless mountain of wisdom, depending on a personal capacity. The opposite of wisdom is nugatory, incoherence, nonsenseness, absurdness and inappropriateness. For Islamic civilisation, man and society find meaning only through wisdom. For that reason, social ethics is experienced through wisdom only. Every deed without wisdom comes to nothing; every word without wisdom is futile.

2. The Intellectual Goal of the Islamic Civilisation

What is meant by knowledge in Islamic Thought? The answer to

⁹ Surah Baqarah, v. 269.

the question involves the intellectual goal of Islamic Civilisation. Accordingly, the knowledge in Islam is (1) nice and benevolent, (2) itself a virtue, (3) obtained for itself, (4) itself a truth, (5) itself absolute, (6) inappropriately related to the natural disposition of man, (7) an existence level that includes a moral-religious path.¹⁰

When considering the statement of Socrates that ‘no one knowingly does evil’¹¹ as a reference from the perspective of history of philosophy, we will see that not all kinds of knowledge, but good or evil knowledge of that special kind, namely of ‘wisdom’ would be characterised as wisdom. In this context, Islam regards knowledge as the knowledge of truth and the one that leads man to the everlasting happiness, a sort of existence knowledge of dialectic process that renders a transition from the aesthetic and moral stages to the religious stage by means of a ‘leap of faith’. Thereby, the intellectual goal of Islamic civilisation is wisdom and virtue. Under all circumstances, Islam intends to provide a spiritual maturity and happiness for the individual and the society in this world and the afterworld. A worldview belonging to any other civilisation comes to light first through the determination of mind-set or intellectual intent of each individual of the related societies that have constituted this so-called civilisation; afterwards, it appears in form of the then common product of the related civilisation that belongs to the societies comprised of these individuals. Açıkgenç states this as follows;

Knowledge is not the accumulation of information which has become inertly established in the human’s mind and is a so-called structure that is exclusively comprised of concepts. On the contrary, knowledge is a very dynamic structure. It leads the related person who has this in his mind to the dynamism. In this way, it starts to have a journey from one mind to another. This journey reaches up to mass dimensions thanks to a spreading-mechanism in a society. Yet, as the spreading-mechanism of knowledge is constituted in accordance with the prevailing worldview of

¹⁰ Açıkgenç, Alparslan, *Bilgi Felsefesi*, İnsan Yayınları, 4th printing, İstanbul, 2011, pp. 15-17.

¹¹ Versenyi, Laszio, *Sokrates ve İnsan Sevgisi*, trans. Ahmet Cevizci, Gündođan Yayınları, Ankara, 1988, p. 8.

the society, it exhibits different properties in every society.¹²

The most basic result to be concluded from this point of view is that the Islamic civilisation is an enlightening civilisation that aims for 'goodwill' and 'wisdom'. Hence, the knowledge understanding of Islam can be formulated as follows: since the knowledge is in and of itself benevolence, it will visit good-hearted ones only. Those enlightened with knowledge are the ones who have adorned their hearts with the attachment of goodwill and truth.

Ignorance – in the sense of an absolute gloom preventing the one from comprehending the truth – is a definite oppression in the sense of evil intention at the heart. The latter expresses the core goal of Islam on the earth. According to this approach, although Islam does not intend to assert itself in this world as a political or religious powerhouse, being a political powerhouse or being successful, with a commonly preferred orientalist term “to become a civilisation”, is a natural and mandatory outcome of being Muslim and conserving Islam and humanity in the moral sense. The core goal of Islam is to render predominance –through the knowledge based upon the composure and virtue – the establishment of truth and wisdom understanding in man and society's life that is to be founded on the monotheistic conviction and the provisioning with a spiritual maturity and happiness for the individual and the society in this world and the afterworld. In this manner, philosophy, too, as an intellectual instrument of the Islamic civilisation as an outcome of seeking for a wisdom and truth, has become an inseparable component of Islamic Thought Tradition following the translation of the works of the Greek philosophers in ca. 850. Particularly under Abbasid Caliphs al-Mamun and al-Mutasım, almost all the works from the Ancient-Greece have been brought to Arabic language through intensive translation activities.¹³ Together with the science of Kalam, which then completed its formation, the philosophy has made a great contribution to putting the

¹² Açıkgenç, ibid, p. 29.

¹³ Gutas, Dimitri, *Yunanca Düşünce Arapça Kültür; Bağdat'ta Yunanca-Arapça Çeviri Hareketi ve Erken Abbasi Toplumunu*, trans. Lütfü Şimşek, Kitap Yayınevi, İstanbul, 2015, p. 32.

problem of man's and God's freedom, such as divine attribution, nature of time and knowledge to discussion. All this intellectual accumulation has pioneered the establishment of philosophers in Islam, who actually internalised the attachment for wisdom and spiritual maturity and ultimately new philosophical theories have been released with al-Kindi, al-Farabi and Ibn Sina.

3. The Intellectual Goal of the Western Civilisation

First of all, we would like to put emphasis on the origin of the concept 'west' which, on the one hand, includes geographical and cosmopolitical, and the ideological one, on the other. Accordingly, the term 'occident' (west) has been used in European Languages since the 14th century to refer to 'place pointing out the western part of Asia, the predominant geography of civilisation in the Middle Age where the sun sets', yet the word has taken on its modern ideological meaning as of the 18th century.¹⁴

What we emphasize by referring to the ideological meaning of West is its Christianity and its Europe-centred civilisation representing the modern science. The identity of the West between the times of Alexander the Great and Aristotle, and between the Post-Geographical period and the Post-Columbus time is different. In the former one, the west is identified as pagan and believes from the philosophical aspect in the absolute truth; in the latter, it is monotheistic and changes – considering the aspects of divine religion and philosophy – steadily from the absolute truth conception into the constructional truth and evolves into a modern scientific perception. From the 16th century on, there have been a number of developments which have a traumatic effect on the Christianity and consequently on the classic truth perception in the West. The conquest of Istanbul by the Muslim Turks in 1453 led to the loss of major trade routes by the West, especially the loss of the Spice Route which again led to the Geographical Discoveries.¹⁵

¹⁴ Kalın, İbrahim, *İslâm ve Batı*, İSAM, İstanbul, 2015, p. 19.

¹⁵ Russ, Jacqueline, *Avrupa Düşüncesinin Serüveni*, trans. Özcan Doğan, Doğu Batı, Ankara, 2014, p. 103.

Again in this period, the highlight of the technical knowledge, invention of printing press, open sea navigation, horology (watchmaking) and the use of telescope have set the stage for scientific revolutions, Nicolaus Copernicus (1543) brought out the heliocentric universe approach of the Catholic Church in the discussion, which made a devastating effect on the intellectual and political predominance of the Church.¹⁶ Copernicus is a scholar who revolutionised the classical thought by means of his inventions in astronomy. Copernicus stated that the Earth rotates on its axis every 24 hours and revolves in orbit around the Sun once every year and the Earth together with other planets go around the Sun. Copernicus' heliocentric cosmos approach had a revolutionary character against the Catholic Church. As the Church was the source of information at that time, even the scientific knowledge had to be in concordance with the discourse of the church.

The world was installed in accordance with the so-called wise-credence and inerrancy of the Church. The Church used to base its assertion on the fact that the World does not revolve around its axis and the Sun rotates around the World and to acknowledge an earth-centred cosmos perception. When people got to know that the Church's theory was disproved, the so-called inerrancy of the Church was distrusted. The Italian astronomer Galileo Galilei (1642) was another scholar who accomplished to finalize the remainder of the Copernicus' theory in 17th century. He succeeded in disclosing the mis-acknowledged fact that the Sun does not move. Astronomers, by opting for scientific knowledge, took, so to say, an objection against the core of information source – the misconceptions propagated by the Church which were of indisputable character. The scholastic Church was not glad with the situation since it started to lose its authority gradually and steadily following the manifestation of misconceptions introduced by its establishment.

Nicolaus Cusanus and Giordano Bruno rejected the limited conception of cosmos of the Middle Age Thought of the West. All these developments and the innovations occurring in the field of science

¹⁶ Russ, *ibid.*, p. 102.

and art led to the loss of the primacy of the Christian worldview through Reform and Humanism.¹⁷ Again in this period, Niccolo Machiavelli became the prime mover of the pragmatic ideal of modern state with the writing of *De Principatibus/The Prince* in 1513.¹⁸

The 17th century witnessed a great number of intellectual innovations through the approaches of Galileo, Descartes and Francis Bacon in the Western thought. The new heliocentric astronomy, mathematical nature thought and finally the empirical science understanding have triggered the era of modernity. The Orientation towards the ‘Thought of Enlightenment’ which is identified as ‘victory of mind’ in the West, is the outcome of the period that was marked by estrangement from divinity, introduction of secular life and disengagement from the ideal of absolute truth. Yet, man is Lord on earth. The last decades of the 17th century characterised the beginning of two pivotal events in the history of modern Europe. The first of them was the Thought of Enlightenment; the second one was the military defeat of the Ottoman State. Since these crucial events, Europeans have begun to classify their history in the way we identify as ‘modern’. Giambattista Vico has reached an opinion that the humanity created itself in the form of some sequential phases; this approach has then developed into an understanding of linear and progressive history over time.

The westerners, who regarded history as progression, have comprehended it as an ever-increasing rationalisation, liberation, creation of material possession and enlargement of political power. Considering the Islamic World from this perspective, they focused on regression only. The release of the term ‘Civilisation’ was based on the West’s derogatory and othering categorisation – such as ‘barbaric’, ‘savage’ – of the Non-Westerners since the ancient times.

The Aristocrats living in the West-Europe in 18th Century introduced a new concept in defiance of the Enlightenment – with the aim of maintaining their position as ‘the superlatives of the related society’ which was weakened following the introduction of Enlightenment

¹⁷ Fontana, Josep, *Çarpıtılmıř Geçmiře Ayna (Avrupa’nın Yeniden Yorumlanması)*, trans. Nurettin Elhüseyini, Literatür Yayıncılık, İstanbul, 2003, p. 88.

¹⁸ Russ, *ibid*, p. 127.

Thought – that is to differentiate their way of living from the other layers of the society. This term is called ‘civilisation’. This civilised lifestyle of the aristocrats acknowledged from the second half of the 18th century as “mission civilisatrice” should, from the generally-accepted viewpoint, be imposed on the whole humanity based upon a hypothesis that the people in general deserve to be civilised and thus the westernisation (colonialization) would be the only tool to be utilised in this vein.¹⁹

In accordance with the mission of Westernisation, the French army under Napoleon won a clear victory against Egypt during the Battle of Pyramids in July 1798; hence, an Islamic country was for the first time subjugated by a colonial administration from Europe. This period following the end of Battle of Maysaloun Pass before Damascus Gates in 1920 continued up to the colonialization of the whole Islamic Countries – excluding Turkey, Iran, Afghanistan and some Emirates on the Arabic Peninsula – by Europeans.

What happened from 1700’s until now is not the collapse or regression of Islam, but rather the rise of Europe. Westernisation has been imposed on those Islamic countries which are directly under a colonial rule with the aim of easily controlled and adroitly exploited of their riches. It is now known to us that the European “modernisation” of the society in favour of their citizens is not the main point alone. Even if we, hypothetically, accept that they were well-intentioned, the European colonists had been deprived of capacity to understand the traditional mechanism of Islamic societies. As a result of this, they could not succeed in reconstructing them. They used to have straightforward beliefs that traditional Islamic societies had been second-class and that the present one could only be improved by means of a replacement with the western one.

Europeans used to have perceived the progression as a natural process throughout the enlightenment. In their opinion, there is something wrong, if a society does not make progress to an equal positive extent with Europe. In this sense, the thought of Enlighten-

¹⁹ Altun, Fahrettin, *Modernleşme Kuramı*, Küre Yayınları, İstanbul, 2005, pp. 72-73.

ment used to pave the way for a legitimised exploitation of the Islamic world.²⁰ Only after the colonialism had started to determine the quality of relationship between the West and the Islam, the regression period of Muslims was proclaimed. When scrutinising the Islamic societies prior to 1800s, it is hard to make mention of a large-scale regression.

Certainly, we come to witness that some countries, the empires of Baburids and Ottomans in particular, experienced serious political problems owing to economic stagnation. However, other Islamic regions, especially those ones on the Arabic Peninsula, could come through this and succeed in strengthening their economies. What we witnessed in the Islamic world before 1800 was the usual rises and falls taking place in a certain economic region.

The “mission civilisatrice” has demolished itself over time and gone through a deviation from target. In order to realise how this process has proceeded so far, we need to cast a glance at the history of thought. For that, we can begin to consider the concept of revelation that focuses on wisdom and truth. From the viewpoint of the west, when it comes to the term revelation, it reminds of Jesus. In the Christian culture, the body of Jesus is perceived as the manifestation of truth. As a matter of fact, even after him, the Catholic Church undertook the same mission and assumed by itself being the only authoritative representative of truth – in Jesus stead – until the 17th century. Since the 17th century, but especially in the 18th Century, this persuasion has gradually lost ground. The main reason for it was the wide-spread interest in the book *Improvement of Human Reason* (Hay b. Yakzan) by Ibn Tufeyl, whose work was translated into many western languages.²¹ As is known, it is a philosophical novel considered to be a part of our intellectual culture, which handles the subject that all the truth can be reached through the intellect only. In this regard, the influence of the Islamic thought concerning the basis of change in the west’s perception of truth is again being questioned.

²⁰ Altun, ibid, p. 73.

²¹ Butterworth, Charles E. & Kessel, Blake Andree, *İslâm Felsefesinin Avrupa’ya Girişİ*, trans. Ömer Mahir Alper, Ayışığı Kitapları, İstanbul, 2001, pp. 89-96.

Together with this influence, the following basic intellectual transformation was registered in the Western thought of the 18th century: accordingly, the truth, which is believed to be absolutely present in God's intellect, in the body of Jesus and the Church and expected to be discovered, is indeed – as bestowed – available in man's intellect and man is bound to construct his own truth by using his mind in this vein. In the period mentioned above, Montesquieu's 'the spirit of the laws', Rousseau's 'the social contract' and Nietzsche's discourse on the conceptualising of truth as constructional and relative, replacement of God with the man's intellect are the concrete reflections of this intellectual transformation.

In this context, the thought of 'Enlightenment' which started in the 18th century and continued in the 19th century, is actually a 'discovery of man that refers to the fact that the world he lives in is connected to him and he constructs this himself'. In the beginning of the 20th century, this new way of truth conceptualisation in the west has led to the ideological appearance of positivism, sociologism and other sciences of logic.

So much so that, the assumption that truth is constructed by man himself has led west to reflect upon the actualizer of this truth construction. In this point, we see that there are three approaches adopted in the west: 1. Science, 2. Art and 3. Politics, in the real terms, will construct the truth. Yet, the result emerged from this is as follows; since both science and art and politics will indeed construct their own truths, there is no such thing as truth. What matters is the thought that whose truth will be universalised as a prevailing truth.

Conclusion

The process that brought in modernism and post-modernism in the west has ultimately destroyed the classical understanding based upon the unity of wisdom and truth, led to a formation of uncertainty about what sacred, good and thus moral is. For that reason, there is no ground of truth for westerners in the social meaning in which their common perception and life take place. The Islamic world did not experience the periods of 18th and 19th centuries like the west. In the

process experienced in the Islamic world, there were effective and judicial colonializations. During this period, the powerbase regarded as decision-maker in the political centre determined the truth on behalf of everybody. Different from the westerners though, there is a common base of truth – *the perception of wisdom* – for Muslims that cannot be destroyed or devastated by anybody, any establishment, any group or colonialist state. This is the Islamic conviction based upon the monotheistic wisdom which is revealed by Allah, communicated, declared and legislated by Prophet, disseminated through hearsay until today. On account of this wisdom ground, Muslims used to contemplate ‘good-intentioned’, ‘benevolence’ and ‘wisdom-focused’, act accordingly and determine their world conception and moral designations accordingly in every period of time. They always knew what good and evil were and acted towards the good or evil in awareness of a secret arising from the examination. As a matter of fact, knowledge, enlightenment and wisdom are as right as a trivet; if one of them is lacking, the others will then not exist either.

The truth exists with wisdom, whereas the wisdom is permanent with truth. The Islamic civilisation is a civilisation founded on the knowledge in whose source there is a divine wisdom. Its main goal is to maintain the truth with divine wisdom and to protect the life, mind, chastity and religion of man who is entrusted with its religious, moral and intellectual dimension. The main reason for this phenomenon allegedly called defeat, regression or failure of the Islamic world is that the conceptions grounded on the monotheistic belief, good-intention and wisdom-focused intellectuality have been misused by the colonialist, and power-focused western intellectual conceptions.

This is such a planned misuse that on one hand, the whole savings of the Islamic civilisation including material and spiritual accomplishments have been confiscated by the west and it has been aimed – again by the west – to antagonize Muslims against one another by implementing a systematic destruction policy in all fields, demonstrating the differences, faults and deficiencies among the Muslims. On the other hand political, administrative and sectarian separations have been instigated so that the conceptions of ‘good-intention’ and ‘wis-

dom' are disappearing. The west has carried out all these in the religious and intellectual fields by means of missionarism and orientalism and in the political, administrative and economic fields by means of colonialism. That the underground treasures brought by the west from its colonised countries are behind the riches and development of the west today. Even today, the industrial establishments of the west rely on the important mines of Africa. Africa has 90% of the world's cobalt, 80% of the world's reserves of chrome and 50% of the world's gold reserve. Apart from these resources, considering the world's one-third of uranium and oil reservoirs are located in Africa; the aim of the colonial states, for which they have established colonial empires in the African continent at the cost of millions' lives, can be better understood. After England, France has established the world's second largest colonial empire. In the history of colonisation, France is the first country that has turned towards Africa. The French colonisation, first initiated in Senegal, had an immense effect upon almost all over the Africa during the 17th and 18th centuries.

Europe has not changed its mentality both while being religious and scientific, only in the case of the latter, it got empowered by looking noble. Europe has always followed this track since the Ancient Greece and never gave up its obsessive ways. It is more a taker than a giver considering this to be of grace; God is with you if you are next to Him, then Socrates that speaks in the dialogues of Plato seems to always agree with God. When westerns are republicans, being republican is well; when they are democrats, being a democrat is a good thing. The only difference of England from the continental Europe is her not deigning to everything. Otherwise, the western mind is an obsessive one; they behave as if they reserved the right to offer dignity. Yet, what all they have is power. They obtrude and disseize everything related to honour. The European Court of Human Rights is no different from the Holy Inquisition Courts. Michel Foucault, in his work the 'Birth of Prison', states that it was bodies which were tortured in the Middle Age, but in modern times, it is spirits, too, that

are destroyed.²² In their deliberations, westerners now find the physical captivity insufficient.

With this, some contemporary Islamic intelligentsia has experienced a deviation from their intellectual intention by giving up the east's wisdom and adopting the west's approach of power in the thought. After all, some western thinkers – having criticised what the the West became with understanding of the ideological modern science – have already started to search for the East's wisdom. For example, Spengler states that the technics have gained control over men and manipulate them, so it is necessary to change the mind which gives direction to it. Heidegger believes that man establishes a bondage between himself and the nature through the modern/technical science, that man tyrannizes the nature and forms the same bondage between himself and the interpersonal relationships over time.²³ The critics of socialists, though, suggest that the technics bring about capitalist culture and thus the merchandisation. The Frankfurt School asserts that the mind is instrumentalized through the modern science. On the other hand, in his Philosophy of Money, Georg Simmel relates his modern science critics with capitalism by saying that everything can be counted, calculated and turned into profit by money.

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²² Foucault, Michel, *Hapishanenin Doğuşu*, trans. Mehmet Ali Kılıçbay, İmge Kitabevi, Ankara, 2006, pp. 56-59.

²³ Heidegger, Martin, *Varlık ve Zaman*, trans. Kaan H. Öktem, Bahçeşehir Üniversitesi Yayınları Agora Kitaplığı, İstanbul, 2008, s. 269.

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