

## 이슬람 세계와 타문화권: 갈등이 아닌 공존

### The Muslim world and Other Cultures: Coexistence Not conflict

#### Fakhri Saleh

Writer, Literary Critic,  
Translator and Journalist

그의 수필과 기사들은 토론토 스타(캐나다), 런던 매거진(영국), 뉴 폴리틱스(미국), 인테르나치오날레 폴리틱(독일)에 게재되었다. 파크리는 또한 아랍어 소설 부문 국제상(2009), 나집 마포즈 문학상(2006- 2012)의 심사위원을 역임하였다.

그의 저서인 아랍 혁명의 저서: 지식인, 권력 그리고 대중은 2013년에 출간되었다. 그의 가장 최근 출판된 저서 이슬람교를 증오하기는 2016년에 출간되었으며 버나드 루이스, 사무엘 헌팅턴, 그리고 V.S. 나이파울을 중심으로 미국과 영국의 학계에서 벌어지는 이슬람과의 충돌에 대하여 서술하고 있다.

### 국문요약

파크리 살레는 현대 아랍 문학 비평가이다. 그는 요르단 대학에서 영문학 및 철학을 수학했으며 아랍권의 많은 신문과 잡지에 정기적으로 기고하고 있다. 그는 아랍 작가 협회의 부회장으로 활동했으며 Ad-Dustour 신문사(요르단)에서 문화국 국장으로 재직했다. 팔레스타인 문학, 아랍어 소설, 시 그리고 문학 비평 등 많은 저서의 작가인 살레는 또한 에드워드 사이드에 관한 두 권의 저서를 출간하였고, 테리 이글톤의 비평과 이념과 츠베탄 토도고브의 미하일 박틴: 대화의 원리를 아랍어로 번역하였다. 그는 현재 취리히에 소재하고 있는 독어 일간지 Neue Zürcher Zeitung과 독일에 소재하고 있는 Qantara.de에 기고하고 있다. 아랍 문학과 문화에 관한

### Abstract

Fakhri Saleh is a critic of contemporary Arabic literature. He studied English literature and philosophy at the University of Jordan and contributes regularly to many newspapers and magazines in the Arab world. He served as the Vice President of the Arab Writers Union and acted as the Head of the Cultural Department at Ad-Dustour newspaper (Jordan). The author of many books about Palestinian literature, the Arabic novel, poetry, and literary criticism, Saleh has also published two books on Edward Said and translated Terry Eagleton's Criticism and Ideology and Tzvetan Todorov's Mikhail Bakh-

tin: The Dialogical Principle into Arabic.

He contributes to the German speaking daily Neue Zürcher Zeitung based in Zurich, and Qantara.de based in Germany. Some of his essays and articles about Arabic literature and culture appeared in The Toronto Star (Canada), The London Magazine (UK), New Politics (US), Internationale Politik (Germany).

He was a member of the jury of the International Prize for Arabic fiction (2009), the Naguib Mahfouz Medal for Literature (2006- 2012), among other prizes.

His book The Book of Arab Revolutions: Intellectuals, Power and the People appeared in 2013. His recent book “Hating Islam”, about the encounter of Islam in intellectual circles in America and Britain focusing on Bernard Lewis, Samuel Huntington and V. S. Naipaul, appeared in 2016.

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## Abstract

Islam, as a religion, culture and civilisation, left scope for freedom of belief, as ethnicities, nations, cultures, peoples and customs were fused into an overall fabric called Islam. Anyone wishing to verify this open-minded vision of Islam will discover that the Islam promoted by modern day evangelists is a rigid, extremist version of Islam that suffers from a persecution complex and a sense of cultural defeatism – a sense that the sun has been setting on Arab-Islamic civilisation for the last four or five centuries.

When people call for a return to the true Islam of former times, when they talk about the select few who will escape hellfire and argue that there is one absolute version of Islam and only one school of thought, they are trying to constrain Islam and Muslims. They are seeking to diminish the broad horizons of Islam, annihilate its tolerance of spirit and undermine the foundations of Islam as a civilisation: the Islam that embraces the world without strangling it, that regards itself as a means of communication and not as a means of rupture and severance.

In this civilised form of Islam, seen as a dispensation or discourse based in culture and civilisation, rather than simply religious doctrine and ritual, lies deliverance for contemporary Muslims, emancipation from their stifling siege mentality and salvation from a conflict that has become a war on civilisation – doomed to failure and little more than obstinate mass suicide.

Salvation can only be achieved by rediscovering a version of the Muslim faith capable of absorbing aspects of other civilisations, of being influenced by and coexisting with different cultures: a tolerant Islam that rejects violence, fanaticism and a monistic view of the world.

Taking into consideration the range of conflicts, differences, blood shed, destruction and the ongoing wars that put the Muslim and Arab Worlds in disarray, and made its future uncertain, Muslims living at home, or outside, should reconsider their view of themselves and the World. Apparently they have yet to grasp the extent to which their image has been tarnished by a few groups adopting a doctrine – firstly amongst themselves and then towards the West and the rest of the World– of bloody confrontation. These groups have either adopted the ideas of al-Qaida, or the ideas of Islamic State (ISIS or

Daesh), or jihadist and Takfiri ideas, or the concept of a world divided into a Land of Islam (Dar El-Islam) and a Land of Unbelief (Dar El-Kofr). They have spread around the globe and have been so active over the last two decades that the rest of the world now sees them as representing Islam and Muslims. They have given Islam a reputation for violence, staining it first and foremost with the blood of Muslims: as with the whole of the rest of humanity, they too are regarded as infidels.

The killing spree in the name of Islam – the slaughter of journalists, international aid workers and people of other sects at the hands of Daesh – that took place during the last few years, clearly shows that Takfiri thinking which divides the World into believers and non-believers (Kuffar), is mad and irrational.”<sup>1</sup> There is no doubt that it infects the minds of poor, ignorant and desperate young people who are prepared to do anything, however barbaric, because they believe it will get them into Paradise.”<sup>2</sup> It is a frightening example of the kind of violence and brutality bred by the fanaticism of Takfiri and its supposed monopoly on the truth.

## **Avoid sowing dragon's teeth**

Although The United States and its allies think that they achieved victory on extremist Islamist military groups, and nearly defeated ISIS, the war against fanaticism and extremism is not yet won. The path to victory is very long, for the soil is still fertile with causes and motives of confrontation, and waging war against adversaries, whether in the Arab and Muslim World or the West, is still going on. Such ideology cannot be countered militarily: those embracing its tenets are not only prepared to die, they have a reckless desire for death. It can only be eradicated by achieving a degree of social justice and providing job opportunities for young people, whose ranks are characterised by frightening levels of unemployment.

More importantly, there must be improvements in education; civic education should be promoted in Arab and Islamic countries and a tolerant image of Islam and Muslims fostered. After all, it will take years, if not decades, to correct the havoc wreaked on the image of the religion and its adherents.

The current situation may be attributed to a number of factors: the collapse of education in the Arab and Islamic worlds; the increasing hostility of ignorant technocrats in Western, Arab and Muslim societies towards culture and the arts; the escalation of the West's assault on the region; and Israel's increasingly brutal policy towards the Palestinians, who feel humiliated, left behind and abandoned by their fellow Arabs and Muslims, and the rest of the World. All this has enabled extremist groups to portray their actions as part of an ongoing struggle against colonialism and imperialism.

Whether it will be possible to break free of this Takfiri thinking or whether it will escalate depends on the quality of future education and culture. Politicians who are hostile to education and culture and recognise only market-based policies need to understand this. The world, including the Arab and Muslim countries, needs to invest in education and culture; we need to re-ignite public interest in literature and the humanities, thus helping to stem the tide of extremist ideas.

## **Islam's saving grace**

Islam is more than simply a religion and a set of rituals. Over the course of history, it has also been a beacon of culture and civilisation. It is a generous, open-minded conception of the triangular relationship between God, humanity and the world. Islam has persuaded millions of people, in fact hundreds of millions of people, to embrace and believe in it. It has also driven whole tribes, ethnicities, nations and cultures to integrate into a culture and civilisation that has enlightened the world for centuries.

Seeing Islam as a discourse that represented culture, civilisation and an open-minded vision of the world, followers of other, non-Muslim religions and beliefs also found a place in the Islamic space. Their vision of the world and of creation was incorporated into the discourse of Islamic culture and civilisation.

During periods when Arab-Islamic civilisation was in the ascendant, non-Muslims were part of the overall space known as Dar al-Islam (The World of Islam).

Particular phases in Arab-Islamic civilisation exhibit a cultural, literary, philosophical and architectural vitality that we don't find in the history of other civilisations. This was

due to a culture and discourse that fostered religious freedom, tolerance and broad citizenship.

Andalusia was a melting pot of cultures and knowledge, as well as of different – sometimes even contradictory – ideas about how to live and think and what to believe.

It is indeed what made the Andalusian period the high point in Islamic civilisation, turning it into a moment of communication and continuity with Western civilisation, which picked up where the Andalusian cultural moment left off.

The brilliance of the Andalusian period is that it was the work of Muslims and non-Muslims, believers and non-believers, Arabs and non-Arabs. It therefore assumed the guise of a world civilisation, able to benefit from previous civilisations while, at the same time, inspiring future civilisations that were beginning to take shape and to rise.”<sup>3</sup>”

## **Freedom of belief**

The Islamic texts – the Koran, the hadith of the Prophet, not to mention the multiple interpretations of religious texts – left scope for freedom of belief, as ethnicities, nations, cultures, peoples and customs were fused into an overall fabric called Islam.

Anyone wishing to verify this open-minded vision of Islam may consult the Koranic verses and sayings of the Prophet that deal with freedom of belief. They will discover that the Islam promoted by modern day evangelists laying claim to the title of “Salafist” sheikh is a rigid, extremist version of Islam that suffers from a persecution complex and a sense of cultural defeatism – a sense that the sun has been setting on Arab-Islamic civilisation for the last four or five centuries.

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## NOTE

1. Amin Maalouf attributes this kind of unimaginable kind of violence to the feeling of endangered identity, an identity under attack, which makes people bury deep down their allegiances, if they don't have the strength to defend, awaiting its revenge. And although Maalouf is not apologetic to this kind of violent thinking, and barbaric actions, committed in the name of God, he thinks that "any human community that feels humiliated or fears for its existence will tend to produce killers. And these killers will commit the most dreadful atrocities in the belief that they are to do so and deserve the admiration of their fellows in this world and bliss in the next".

See: Amin Maalouf, "Damaged Identities and Violence", in Samir and Roseanne Saad Khalaf (eds.), Arab Society and Culture, Saqi Books, (London). 2009, pp. 105-106.

2. Mark Lilla aligns this kind of thinking with apocalypse and ideas of the end of the World. "For the apocalyptic imagination, the present, not the past, is a foreign country. That is why it is so inclined to dream of a second event that will blow open the doors of paradise." Mark Lilla, The Shipwrecked Mind: On Political Reaction, New York Review Books, New York, (2016), p. 137.

3. Maria Rosa Menocal sees al-Andalus as the ornament of the World; the site were a tolerant and civilised culture created by people of different religions, ethnicities, social statuses and affiliations. She considers the Andalusian epoch as an antidote to our sickened, full of conflicts and confrontations, present. For that reason, we have to "reconfigure the map of Europe and put the Mediterranean at the center, and begin telling at least this part of our story from Andalusian perspective. It was there that the profoundly Arabized Jews rediscovered and reinvented Hebrew; there were the Christians embraced every aspect of Arabic style – from the intellectual style of philosophy to the architectural styles of mosques – not while living in Islamic dominions but especially after wresting political control from them; there that men of unshakeable faith, like Abelard and Maimonides and Averroes, saw no contradiction in pursuing the truth, whether philosophical or scientific or religious, across confessional lines. The vision of the culture of tolerance recognized that incongruity in the shaping of individuals as well their cultures was enriching and productive." Maria Rosa Menocal, Ornament of the World: How Muslims, Jews, and Christians Created a Culture of Tolerance in Medieval Spain, Back Bay Books\ Little, Brown and company, (New York), 2002. P. 11.