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**NON-WESTERN MODERNITY or THE
POSSIBILITY of NATIONAL MODERNISATION
in MUHAMMED ÂBİD al-JÂBRÎ¹**

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Abstract

Although modernity is accepted as a phenomenon centered in Europe, there may be other interpretations of its different forms aside from the current concept of modernity. These interpretations may be called the Non-western modernity unlike western modernity, and it is claimed that these interpretations are different and alternative to classical western modernization. The notion of non-western modernity is based on the claim that modernization experiences of non-western societies have been realized by their own social dynamics. In this context, the al- Jabri's notion of modernity represents as an alternative or native modernity. This kind of modernity expresses a development and progress of cultural and native dynamics centered on reason and the Enlightenment by purifying it from the effects of colonization and imperialism of western modernity.

Keywords: Modernity, The West, Culture, Civilization, Ratio, Development, Underdevelopment, al-Jabri, Non-Western Modernization

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Introduction

Peter Wagner states that, after the World War II, social sciences began with the assumption that modern western societies as modern societies emerged through a deep break from previous social order. The said breakdown has created information-producing institutions that developed democratic governance and empirical-analytical sciences based on the new institutional arrangements, market-based economics, nationalism and rational regulation. By this process, modernity has started to gain a global meaning even though it has been expressed within the context of Western Europe and North America. In this sense, modernity includes the assumption that, once constructed, the social organization attains the supreme form and has all the necessary equipment to adapt to changing conditions, and there will be no further need for other social change. Over the past two centuries, the social and political theory has assumed that there is only one model of modern society and that all societies will gradually reach this pattern. This assumption is based on the idea of a high-level rationality of the institutional regulation.

The interpretations that we are all modern today are accompanied by the comments that today's modernity is not the usual modernity. Because while modernity is linked to hopes for infinite progress and a better human condition with radical institutional arrangements in the horizon of the future, we are confronted with interpretations - even with some radical comments, that there is nothing on the horizon what will come- that jarring the expectations. In relation to this, different definitions of modernity such as multiple modernities, alternative modernities, and successive modernities are now the point in question.

According to modernization theories, the term modernization, in general, refers to the process in which western societies are centered and the rest is regarded as "the other" and naturally "the others" left with a task of monitoring and following the western societies in order to increase to their level. Therefore, all theories of modernization have the function of legitimizing the uniqueness and privilege of western societies. The concept of non-western modernity has emerged with the assertion of an attempt to base and implement the modernization experiences of non-western societies within their own social dynamics. The concept of non-Western modernity is an expression of the difference from the West including the claim of being an alternative to Western classical modernization. The approaches to modernity, while aiming to understand/disclose the pluralistic interpretations of modernity, assume that the forms of modernity have a specific and basic structure built into within the context Europe, but that modernity can express itself culturally in different ways over old values.

In this study, three meanings of modernity are discussed as found in al-Jâbrî. We will try to discuss first, the attitude of Arab-Islamic society towards Western modernization and getting modernized in relation with encountering modernization, secondly the internalisation of modernization in the sense of progress, and thirdly, the approaches to possibilities of national modernization.

What is Modernization

Although there are different assumptions about the beginning of modernity, especially since the 17th century, great social transformations have been experienced and this turned into a reality which the social sciences has reconciled on. It has been accepted that the change, expressed/known as modernization, is quite different from any other changes in history, even though there are diverging or even conflicting views on the nature of the transformation. There is a collection of very intensive and extensive discussions and evaluations towards modernization. Although they differ in meaning,

concepts such as modernity, modernization, modernism, and modernity, come out as concepts which are used interchangeably.

As Giddens points out, modernity, in general terms, refers to the forms of social life and organization that began in Europe in the 17th century and then influenced the whole world. The modern society is being used in the north-western quadrant of the world in the last few centuries for social formations in an unquestionable way. Eventhough, this use is based on a fundamental separation between the aforementioned social formations and the traditional societies, it is quite problematic to show both what the characteristics of modern society are and when the social formations qualified as modern begin to break off from traditional societies. Eventhough, in general terms, modernization refers to processes of urbanization, industrialization, democratization and based on the knowledge on an empirical-analytical basis, it is meaningful to say that these processes are spread over a very long period of time and have not appeared simultaneously, and moreover these processes have been traced far away from modern world and modern times.

The new World order ideal is the essence of modernity. Modernity is the expression of the desire to build/create a new world under the guidance of the human reason, on the grounds that the old world or the people of the old regime can not provide the happiness they need / desire. In this sense, modernity is a three-dimensional concept. These three dimensions consist of a new world design as modernism, a new world as modernization, and a new life style as modernity. With this meaning, modernity, which points to specific forms of thinking, is characterized as a period of fighting - which depicts itself in the struggle of science against the wisdom of aulds-. between aulds and moderns. Definition of the aforementioned change as modernization is related to emphasizing the importance of rationality. Weber describes his transformation process as formal rationalization.

According to Weber's definition, rationalization includes the abandonment or reforming of traditional practices in favor of procedures designed to reach the intended targets more effectively. This means that the community is redesigned through instrumental rationalization. Rationality is based on the idea of a world which has rational regularity. The mind is in a privileged position within the human forces. The duty of humanity as a mental entity is to expose intellectual abilities as the ability to discover/acquire the (theoretical/intellectual) regulations. With this acceptance, rationality has been seen as the best way of realizing the humane essence. Through rationalization, institutions have become tools for a more effective fulfillment of specific objectives. The reorganization of traditional institutions and practices in the name of efficiency has destroyed the authority of religious beliefs and values. Rationalization assumes that action and practice can not be based on tradition and religion anymore, and that human actions will no longer be based on religion or tradition.

This exclusion was not limited to the criticism that religion and tradition could not be sufficient reason for behavior, but at the same time it turned into the accusation of religion and tradition as the cause of all kinds of evil and deficiencies, and sacred things began to be accepted as reflections of ignorance and vulgar/banal situation. Ignorance and tradition were associated with each other and were seen as elements of the old disgusted regimes of Europe. Tradition associated with ignorance is positioned as opposed to rationality and scientific knowledge, and it has been argued that humane activities should be guided by reason and scientific knowledge. The tradition, positioned against rational thinking and empirical observation, has been assimilated with dogma and superstition. Intellectually, autonomous scientific, artistic, and ethical fields are separated from the religious worldview in a precise and contradictory

way, and scientific knowledge is seen as a contrast to traditional knowledge. Not just the test of conformity to rationality and empirical observation rules has been put into practice for every belief and acceptance, but also the critique of tradition has been combined with the hatred of ignorance. As a rational entity, man is now raised to a basic reference position with modernity. The positioning of man in this way finds its expression in the concept of humanism in the most general sense.

The origins of Humanism can be traced back into antiquity and the view of Protagoras: "human is the measure of everything, of the existing of what exists and of the non-existing of what do not exist". This statement of Protagoras provides a very important clue to the character of humanism. The humanism which embodies the idea of Renaissance as an intellectual and societal movement gets its context from the discourse as medieval thought suppressed humane existence. This world devalorised for the good of other world, and feudal regimes abolished individual. Humanism, which started as a response to the medieval thought, in the form of a return to the Greek and Roman perspectives in which the person had been centered, focused on the individual's salvation. In the Renaissance period humanism, which contains the mystical and aesthetic character of the pre-science era, has undergone a profound transformation parallel to the changes in philosophy and sciences. The modern secular humanism of 17th century refers to the philosophical movement that sees human reason/mind as the single and highest source of human existence, which can realize the creative and moral development of the individual without resorting to the supernatural world, and which prioritizes human nature, freedom, and efficacy. Modern secular humanism, which finds its expression in Descartes' "cogito", points to the perspective of being the master of existence by putting men in the center of the universe. In this sense, humanism has reached the most competent form in the Enlightenment thought.

The Enlightenment, which represents a turning point in the Western history as an intellectual and philosophical movement, has also turned into a project to improve human life in the 18th century. This aforementioned project assumes that human misery is caused by ignorance, that scientific knowledge will open up the limitless path of human progression by saving men from the problems caused by ignorance and ignorantness. Enlightenment is seen as an intellectual peak of the process of change, development, and progress which is characterised by European society. Defining the aforementioned process as progress is associated with empirical science and rationality. Together with the Enlightenment, science and reason have begun to be seen as the right resources for organizing the lives of individuals and societies. Again in this process, the West has started to trust in its own thinking, practice, the superiority of its values and institutions. This belief is based on the successful completion of modernizing development processes, such as the rise of the modern state and the rise of the capitalist market economy.

The Thought of Non-West Modernity as Experience and Interpretation

The interpretations to modernity in Western modernization theories are made with reference to the "other". The aforementioned difference, in the polar opposition, tends to position the West as privileged, while positioning the other as consolidating the West's privileged position. The privileged position of the West assigns a role to the West on the unlimited progress of mankind while assigning to other societies the role of being in the effort to reach the point of the Western societies have reached. Such theories accepting the evolutionist progressive history fulfill the function of showing that evolutionist progressive history is a natural process and thus legitimizing the domination of the West. Therefore, the universalism of theories of modernization is, in fact, an attempt to legitimize the uniqueness of the West. The concepts of culture and

civilization were invented in order to create new definitions to explain the relation of inequality between Western and non-Western societies. With this distinction, civilization is defined by reason, science and technology, and civilizations are identified with universalism by adding a criteria such as industrialization and urbanization. Culture, on the other hand, is seen as a source of inequalities among societies and as a mean of dissecting the societies. By the aforementioned definition, non-Western societies are classified as primitive and stationary.

We see that modernization is getting a different meaning when non-Western issues come into question. This meaning becomes evident in the definition of "the process of change that has brought the underdeveloped countries towards the qualifications of developed countries." Underdevelopment or backwardness emerges as a concept to define what the West wants to colonize or has already colonized and exploited. The ideal way for underdeveloped countries is to be like westerners. This ideal, which the West has determined for the societies identified as undeveloped societies, is, in fact, the expression of desire for exploitation. What is aimed the owners of the contemporary civilizations is setting the exemplary targets for the defeated, to make them adopt the dominance of the Renaissance, the Protestantism, the social systems emerging as the product of the Industrial Revolution. According to this, within the process, the societies that are not modernized will look like modernized societies thanks to modernisation.

The experience of a modernity identified with the geographical, historical and cultural position of the West, has been extended to different geographical and cultural basins. The concept of non-Western modernity reexpresses this expansion of modernization as an experience in different languages. This effort indicates that a universal language can be given to the analysis of local phenomena, and it can convert the historical social assertion in a utopian way into a rethinking of society. Non-Western modernity is understood as an alternative search -like third way-. The interpretations of modernity, which is conceptualized as pluralistic modernity, alternative modernity or non-western modernity, refers to the rethinking of changing experiences and definitions of modernity from different geographical and cultural positions. This effort is an effort to create a new reading and language on the modernity by/from the shore of west by shifting the West from the center as a concept. Non-Western modernity has been regarded as a concept both taking its reference from the West and a development model independent of the West.

Non-Western Modernity or The Possibility of National Modernization

The Muslim world has not met with modernization as a consequence of its inner dynamism. Modernization has often been a process that has been triggered either by the influence of external factors such as wars and colonialism or by impertinent enforcing intellectual despotism. In the modern world, in the face of the cultural impulse of the West, the necessity of transforming the tradition, which generally comes to the fore as a psychology of defeat, appears as a project of modernity. We can also consider the efforts and initiatives of Islamists to modernize as both defeat psychology and defensive modernization initiatives.

Islamist modernists have maintained the claim that Islam is not irrational and culturally unconventional and that despite the rational character of it, the problems arising from the suppression of this quality are experienced by the twentieth century. These assertions of them are an expression of their modernization efforts. But as we have pointed out above, the attitudes of the societies who faced with modernization in the process of colonization towards the modernisation will not accept unquestioningly the ideals of modernization presented in a mythic way. Therefore, their position has created an ambivalent attitude towards modernization. They have a critical attitude

towards the homogenizing, destructive, colonial and objectivist nature of the modernization, on the one hand, exhibiting a defensive and reactionary attitude towards fragmentation, and loss of national values, and on the other hand they have created a reasoning for the national possibility of modernization. Because, according to them with a single god faith, Islam has a more rational nature than Christianity, and is more likely to trigger developments associated with rationality thanks to its nature.

al-Jābrī as a nationalist intellectual of the post-French colonial period , also did the same thing as the intellectuals in the post-colonial era did and gravitated towards to produce ideas for the liberation of national values by focusing on cultural heritage. The contextual effect of the meeting of modernization with colonialism has effected al-Jābrī's attitude toward modernization and gave to his attitude a hesitant character. While emulating the power that modernization emerged and giving a central importance to rationalization on the one hand, on the other hand, he has shown a critical and defensive attitude towards Western modernization. This attitude, as Habermas puts it, can be explained by the distrust of a capitalist modernization that has come from outside.

Considering that modernization tends to destroy the historical and cultural experiences of the third world countries, al-Jābrī criticized this process as a process in which a cultural homogeneous world is being created and an individualist and consumerist culture being dictated. According to him, this is a cultural imperialism. al-Jābrī suggests reviving the national culture against imperialism. Islamic society has a sufficient level of this potential with its fourteen centuries of cultural, religious, philosophical and literary accumulation. This proposal by al-Jābrī expresses both the opposition to Western imperialism and the hope that he carries towards the ideals of the Enlightenment and modernization. According to him, there is a clear distinction between imperialism and enlightenment/modernization, and despite all the negative effects, the enlightened rationalist character of modernization is important. By emphasizing this difference al-Jābrī, argues that the enlightening and rationalist nature of modernization should be adopted.

al-Jābrī, being aware of the power on which Western imperialism is based, is convinced that struggle with such a force is possible only with an equal force. In fact, it is this idea that lies behind his hopes for modernization. It is possible to evaluate his desire for modernization as a force aiming to stand up against the Western imperialism. al-Jābrī thinks that the power he is desiring resides potentially in the cultural inheritance. But as we mentioned above, it is in his opinion that this potential is obstructed by various elements. In relation to this, he questions Arabic / Islamic cultures in order to show what kind of elements hinders the cultural heritage which represents the possibilities of modernization. What he achieves in the conclusion of the questioning is that the problem is an epistemological problem. But in spite of the problem, there is a connection between the Arab / Islamic culture and the scientific / capitalist revolution in the final sense, and this link is the link that will provide national modernization.

al-Jābrī believes that the underlying problem of the Arab / Islamic world is under development with the emphasis on the relation between modernization and progress. al-Jābrī's hope for modernization is already relevant to this underdevelopment, and he thinks that modernization can solve the problem of underdevelopment. Underdevelopment refers to the crisis of Arab culture, economy and politics , and this crisis shows the priority of the problem of progress. Believing in the absolute necessity of progress, al-Jābrī assumes that there is a serious relationship between development and culture. al-Jābrī, who defines development as a science that is transforming into

culture, and underdevelopment as a culture that is separate from scientific developments, argues that culture should be transformed within the framework of scientific developments.

According to al-Jâbrî, the main element behind Western progression is rationalism. Greek rationalism has chosen nature as an object to itself and has reasoned in the context of this relationship. This reasoning has epistemologically accepted de facto experiences (empirical reason), and on this basis, it has acquired a constant dynamism. In Arabic / Islamic culture, reasoning is not built up this way, that's why it is differentiated from the western mind. Considering that Western rationalism is the universal pure reason, al-Jâbrî believes that two elements in the Arab/Islamic culture hindering universal/pure reason. These two elements in question are gnostic wisdom-İrfân- and declarative reason -Beyân-. Having subjected Arab-Islamic culture epistemologically to a triplet as "İrfân", "beyân" and "burhân", al-Jâbrî defined the Gnostic wisdom (İrfân) paradigm as irrational, and the declarative (beyânî) paradigm as the reason with a dull character. According to al-Jâbrî, the leading responsible of all the negativity of Arab/Islamic reason and culture is the reasoning of the wisdom (İrfânî) paradigm. al-Jâbrî argued that wisdom reasoning (gnostic wisdom) is pure irrationality and which is leaked ideologically consciously to the Arab-Islamic culture. Therefore, in the restructuring, wisdom-İrfân- should be totally excluded and declaration (Beyân) should be rebuilt by removing its negative qualities (its dull character).

According to al-Jâbrî, although the declarative (Beyânî) reason does not bear an irrational character, it is not an empirical reason and its object is "Nass" which means "religious system". The nature which is the object of Western reason is not the object of the declarative (Beyânî) reason. Instead, "Nass" is defined as the object of the declarative (Beyânî) reason. The fact that the object of reason is "Nass" has caused it to be deprived of dynamism. Because "nass" are limited, and this limitation causes the reason to repeat itself. The reason-object relation, has caused the declarative reason (beyânî) to establish rules that restrict itself in the process of construction, and these rules have determined the possibility and the functioning of the reason.

According to al-Jâbrî, the inevitability of the mind-culture relation necessitates both the culture and reconstruction of the mind and the foundation of this construction to be based on a cultural inheritance. However, the way of mentioning the national possibility of the modernization is also passing through in this way. But the reconstruction project that he has suggested and assumed to provide modernization will be a complete disengagement from traditional Arab/Islamic reasoning in epistemological terms. This aforementioned break will be the solution to the issue of bringing dynamism to reason which is primary problem of Arab/Islamic reason and culture. Arab/Islam reason will acquire power as being a collaborator to the science and technology of contemporary civilization with the dynamism which it will gain by reconstruction of reason, and in this way, it will have the opportunity to resist against the hegemony of imperialism. According to al-Jâbrî, this is the only way to save the future of national culture. The aim of the restructuring, which al-Jâbrî defined as a new period of codification (tedvin), is the Arab/Islamic Renaissance. The aim of this reconstruction, as we have already stated above, is directed at a construction of a relationship centered upon tradition and modern rationality rather than total exclusion of tradition. This construction in question is a project consisting of a three-stage process involving a disassembly-reconstruction- which expresses removing irrationality from Arab / Islamic cultures, cleaning and reconstructing. According to al-Jâbrî, the way of Arab/Islamic enlightenment and modernization passes here.

The element that the project of al-Jâbrî needs to be in a relationship with tradition is "Bûrhân", which he called the Andalusian experience. According to al-Jâbrî, the logic of "al-salaf al-saliheen" which is the basic reference point in the whole historical experience of Muslims, has lost its functionality in today's world, though it is a valuable way of thinking in its historical context but not in conformity with the logic of contemporary civilization. Therefore, this form of thinking must remain as a source of life based on individual moral and taqwa (can be explained shortly). For the development and power balances of the life beyond morality, it is necessary to adopt the rationality and critical reasoning that shapes the age.

We have stated above that according to al-Jâbrî, the cultural heritage that will constitute the basis of the rebuilding must be the experience of Andalusia/Morocco. According to al-Jâbrî, Aristotle's rationale constituted the basis in perceiving the religious authority for the experience of Andalusia/Morocco, and in this way, a true relationship with religious rationality was established. According to him, the experience of Andalusia / Morocco (spaces should be the same way and i will not correct the rest) assumed that there is no conflict between the Qur'anic statement and Aristotelian reasoning, on the contrary, it assumed overlapping of both. The experience of Andalusia / Morocco has built a paradigm that takes reason in knowledge and experimental experience as a basis and in which rationality is determinative by adopting universal rules of reason/logic. The rationalization of the rules of reason requires the separation of religion and philosophy, and according to al-Jâbrî, the experience of Andalusia/Morocco has both adopted this separation and grounded it. This makes the experience of the Andalusian/Morocco the ideal paradigm in the epistemological sense. As we have mentioned above, the modern world obliges religion to be drawn to the moral field and to separate the religion and philosophy. The withdrawal of religion from the moral field means that the reason is rescued from acting according to an irrational premise.

This is precisely what al-Jâbrî sees in the pure reason or the universal reason: Reasoning within the framework of reason/logic principles and the liberation of reason. The "Burhanî" paradigm refers to a universal reason as a reasoning consisting of premises and consequences which are result from them by necessity. The reason in the experience of Andalusia/Morocco (bûrhanî reason) is the reason that puts criticism and rationality at the center. This reason has taken reasoning and induction instead a comparison of invisible worlds to witness, intended/IMPLIED, instead of indication of words, casuality and continuity of events instead of approval and custom as a basis. In the thoughts of al-Jâbrî, this paradigm overlaps with the modern scientific paradigm to a large extend. According to al-Jâbrî, if this form of reasoning had become widespread, modern scientific developments and progress would have taken place in Arab / Islamic culture. The fact that made available West to make progress is the discovery of this potential in reason. Although Arabic/Islamic culture has the potential of the reason in question particularly thanks to the experience of Andalusian/Morocco, and Arab / Islamic culture has not been able to make this potential widespread and generalized. While rationality arousing and becoming widespread, Arabic/Islamic world missed out this rationality and therefore the progress.

In summary, al-Jâbrî adopts the ideals of modernity by making a separation between the hegemonic and imperialist character of modernity and the enlightened, progressive, rationalistic character of modernity. To get rid of the qualities of modernity is going through a non-Western national modernization. Having seen the opportunity to be able to tackle with modern Western imperialism and the possibility of Arab/ Islamic cultures to continue its existence in the national modernization, al-Jâbrî is establishing an organic relationship between progress and scientific

development and the potential rationality of Arab/Islamic cultures. In this frame, it is necessary to reconstruct the religion-culture relation by creating a contemporary paradigm in the direction of remaining critical and rational balance from the Arab/Islamic cultural heritage. While demanding Islam to be practiced in all areas of life in the contemporary world, Muslims must realize that there is no Islamic system that is encompassing all the time for such a demand. According to him, apart from worship, family law and some treatises and moral principles as determined by "nas", the regulations of other areas of life is controversial, which is both a demonstration and an opportunity for new solutions. Therefore, solutions to today's problems, along with Islamic morality, have to be adjusted to the conditions of the times and to be active in production. A jurisprudence within the framework of the context of novation will open the way to make this come true. The relationship to be established with Arab rationalism will lead to the scientific revolutions of the Arab world and save the Arab / Islamic societies from the problems of underdevelopment.

al-Jābrī considers Western progress to be achieved in this way by relating the Renaissance of the West to the rationalist character of the Greek philosophy. The relationship between Greek rationalism and Western progression reveals what really need to be changed in Arabic reason. Greco-Europe reason has chosen nature as an object by believing in the power of reasons, intelligent interpretation of the nature and the power of discovering its secrets. The relationship between reason and object is what has canonized the Western mind. Western progress is based on a structural basis determined by this relationship. This duality of wisdom and nature in Greek-Western thought has been epistemologically turned into a rationalist construction of reason. However, the Arab/Islamic mind is based on a three-polar relationship composed of Allah, man, and nature. The difference in the foundations of reason has caused the instrumentalization of reason in Greek-Western culture and thought, and the behavioralization of reason in Arabic thought. In Arabic/Islamic culture, the reason becomes related to the subject and his conscience, whereas in Western thought and culture it is related to the object, that is to say, Arabic/Islamic reason becomes normative, Greek-western mind becomes objective.

Conclusion and Evaluation

As an intellectual of post-colonial period, al-Jābrī opposes the hegemonic and imperialist character of the modernization from one hand and adopts the modernization as an aim on the other. al-Jābrī's desire for modernization is related to the enlightenment and rationalism in modernization and to a national modernization on the rational basis of the Arab/Islamic cultural aspect. Having considered that the Arab/Islamic world is suffering from an underdevelopment crisis, al-Jābrī's expectation of the national modernization of is related to his hopes to be able to get rid of this crisis. al-Jābrī also refers to the positive impact of modernity's attempts to imposition, whether through violence or force, through colonists, for the Arab / Islamic world. Although the imperialist intervention in many Arab countries in the 19th century was a shaky experience, it also showed the necessity of purification from the cultural dullness and from intellectual stagnation, and the breakaway has a methodological character.

According to al-Jābrī, the Arab/Islamic culture continues its determination of the codification (tedvin) period. Although the mindset of the codification (tedvin) period has a high rationality in terms of its historical conditions, it later turned into deterministic rules, causing a dullness and stability. al-Jābrī believes that the crisis of Arab/Islamic culture will be overcome by bringing a dynamism into reason, and he thinks that the desired dynamism will be achieved by the restructuring of culture and reason. The reconstruction of the Arab/Islamic culture according to al-Jābrī is

oriented to a rediscovery of the pure reason in Arab/Islamic culture. According to him, the most prominent quality of the age is the reason, and in our day rationality has an operational/actional priority. The rational nature of the age necessitates the reconstruction of the Arab/Islamic reason and culture which are centered on rationality.

al-Jābrī, both centering the qualities of contemporary society, proposes the reconstruction of culture and reason, and expresses the national possibility of modernization. The reconstruction of reason and culture by taking western enlightenment and rationality as a center, will be an attempt to annihilate the distinctness. The reason project of Enlightenment has aimed at saving the human from the guardianship of irrationality, reaching the definite and real, the sworn and the eternal beyond history and culture. It is possible to say that al-Jābrī's initiative includes the enlightened perspective, or even that it emerged as a reflection of this enlightened perspective. Although he does not call his codification era (tedvin era) works the idols for reason (he considers them as rules made for the reason), al-Jābrī considers them as the obstacles of scientific knowledge and the Enlightenment and therefore the modernization. al-Jābrī thinks that traditional Islamic societies have completely hindered the rationality of the Islamic revelation by adopting a conception of a certain historical turn, while not completely describing the beliefs they possess as superstitions. According to him, it is necessary to revise the conception of this historical context, centered on rationality.

We believe that al-Jābrī, who opposes the domination and imperialism of modernization, is in an ironic relationship with the idea of modernization, since he can not sufficiently deal with the philosophy that gave birth to modernization. What brings out this irony in al-Jābrī is his questioning the relationship between underdevelopment and colonization. Therefore, his approach towards modernization is a paradoxical approach. While opposing the domination and imperialism of modernism on the one hand, with seeing the underdevelopment of non-Western societies related to the cultural luggage and the reason which culture carries along, on the other hand, al-Jābrī both ignores or can not see how the dichotomies of back and forth are constructed and what kind of ideological function it has and the relationship between this problem with the colonialist globalisation.

Neither is it possible to talk about other modernizations against the race-centric imperialist modernization of Europe? How true is the thought of a national modernization without realizing that modernization is a categorization in itself? We can say that this is a lack of thinking in the lightest terms. We believe that it is a necessity for us to consider that the modernity has categorized and classified the world in the way that the West is centered and advanced, and non-Western societies are behind them and have to imitate western societies, and that violence and oppression are legitimized by such a dissection. How much is it possible or right to talk about the national possibility of modernization, which is seen as a way of transforming third world countries? To what extent is it possible for national cultures to survive and continue their existence in this kind of modernization in which under the acceptance of linear history, human beings are classified and nation's maturity is questioned according to their achieved milestone of modernization.

We are convinced that without facing these and similar questions and problems the hope and anticipation for modernization condemned to irony. It is accepted that the Islamic world has entered a process of decline and collapse from the 16th century. The defeats that Muslims lived/experienced made them turn their eyes towards the power that had defeated them and turned into an imitation. Intellectuals of Islamic societies have embarked on advocating that the problem of underdevelopment is not

originated from beliefs and values. Therefore, the volition of a non-Western modernization has not emerged as a specific initiative of Islamic societies. There is a bond between the desire for modernization and global modernization, and it represents the discursive construction of global hegemony of modernity. The internalization of the paradigm of will transform into an acceptance of Euro-centric understanding of history and this will make the Islamic world to understand their own history from the European perspective. This has caused the Intellectuals of the Islamic world to give up on their own values, and to demand changes in terms of civilization, and the desire to establish Western civilization instead of their own. The perception and construction efforts realized within this paradigm, express the continuity and reproduction of European modernization and mean only a self-orientalisation.

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