Philosophy is a Bridge for Acculturation and Civilized Communication (An Applied Analytical Study)

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Abstract

The research aims to answer questions that our reality imposes its urgent presence, namely: Can philosophy be a fulcrum in which cultures meet? English: The research aims to answer the questions that our reality imposes, namely: can philosophy be a fulcrum where cultures meet? Can the relational genius of the Philosophical Investigations not make the question of knowledge subordinate to the question of values? That is, should philosophical knowledge establish a human value that man has come to need most at this historical moment, which is the value of coexistence? Since the spread of philosophical thought from the Greek era to the present day, philosophy proves that what the history of philosophy offers from schools, currents, and doctrines is only evidence of the diversity and multiplicity of philosophical approaches, and even their differences and contradictions. It is serving a higher purpose in the recognition of the status of man as a thinking and active being and as a Cultural bet on the one hand and a tool for the advancement of cultures and peoples on the other. One of the most important results of the research is to deepen the role of contemporary philosophical thinking in the need for the philosophical attitude to remain always subject to the question of existence and the need for all other cognitive and value questions to remain hostage to this question of existence. In addition, that the philosophy today needs to get closer to the real living person who lives his day and dreams of tomorrow. It is connected to his community to build bridges of communication, proximity, and education that promote understanding, dialogue, and coexistence. On the other hand, the role of philosophy in science has influenced its practical side, which is manifested in various philosophical systems, such as the ethical, educational, and aesthetic systems. The research confirms that these practical systems that enable human action in everyday life have a great ability to make the practical field of philosophy and its applications in human life and its contribution to solving problems with the culturally different, its connection to thought, to everyday life, and to coexistence.

Keywords: *Philosophy, Acculturation, Civilization, Cohabitation, Existence, Reality, Communication*

INTRODUCTION

The values of human civilizational communication have not been absent for a moment from the intellectual environment of philosophy, as they are the result of the interest in the philosophy of science in its social aspect. It is not unusual to find the acculturation term included in the intentional structure of social philosophy. Because it aims at acquaintance, which must pass through recognition and then acquaintance, in order to prepare a general human society of human gatherings belonging to different cultures through intellectual, cultural, and scientific interaction of common denominators, which acculturation achieves through civilized communication that enhances the values of coexistence and peace.

Philosophical thinking has various definitions and concepts even by the philosophers themselves, until it has become a concept centered on free and independent mental research in issues of existence, knowledge, values, or the whole life. In fact, it represents an interest in the mental processes that are related to the situations mixed with human life and the worlds around him, and what he experiences in himself. It is based on a number of macro- and micro-mental that represent the side of the accumulated social and cultural perceptions and backgrounds, and the methods of thinking and analysis of the general trends that the fields of philosophical thinking derive their material from them. Hence, we realize that philosophy is one of the most important human sciences and has the most influence on human thought and behavior.

However, the multiplicity of philosophical concepts and areas of human thinking and their change or development added dimensions that Socrates spoke about in the past by requesting that a person know himself by himself. These dimensions are important in the nature of philosophical thinking and its cognitive field, and

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are related to the relationship of philosophy to daily life and the surrounding circumstances that Ibn Sina called "practical wisdom". In the present, it requires renewal and depth in analysis, planning, and consideration of the various remote mental dimensions and visions, as it carries an understanding of reality, and how to change it on the one hand, and provides another dimension based on changing the mental mentality with previous perceptions of things. Philosophy is not a flight in the air as much as it is a free, deep, independent view of life and society, that promotes crucial values that are indispensable for a contemporary man with his complex, intertwined reality, such as the values of acculturation, communication, acquaintance, and civilized dialogue.

The Importance of the Research

This research analyzes the concept of acculturation and civilized communication from its philosophical vision that revolves around humans, their methods of thinking and life, and the extent of human philosophical thinking and its various fields. It defines its problem in a central question, which is: How can philosophy be a bridge to acculturation and civilized communication?

The Importance of the Research

There is no doubt that dealing with concepts, their nature, and their dimensions in the context of the philosophical vision in general and Islamic philosophy in particular is very important. This is due to the relation of this issue with the current human reality on the one hand, and the attitude of human thought on the reality of philosophy and its importance in changing this reality and bringing it closer to the ideal status as much as possible on the other hand.

Islamic culture has been a pioneer in the field of acculturation because it is based on the saying of the Almighty: **"O people! We created you from a male and a female and made you races and tribes, so that you may know one another. The best among you in the sight of God is the most righteous. God is All-Knowing, Well-Experienced**." (Al-Hujurat: 13). Peoples and tribes belonging to different sub-cultures participated in building the Islamic civilization, many of which remained preserving some of their own characteristics, without being forced to leave them, unless they were necessarily contrary to the religion. The Muslim civilization took from other civilizations and cultures as much as it needed, and the position of Al-Ma'mun has indicative and prominent in our history, just as the effects of Ibn Rushd and his school in the various sciences are clearly evident.

Therefore, philosophers realize more than others the value of acculturation, considering its ability to break the barriers of insularity, isolation, and self-squirrely, and facilitate the rapprochement of nations and peoples in a framework of mutual respect, giving and receiving without compulsion, coercion, or aggression against the cultural self. Through the process of acculturation, trust can be built between nations and peoples, and friendships can be strengthened between individuals and groups. They interact with what brings them together ideas, values, knowledge, and sciences, enhancing the value of understanding and making allowance for the cultural contrarian, and investing in common denominators to achieve the values of communication, coexistence, and peace to build human beings and sciences. Through the process of acculturation, trust can be built between nations and peoples, and friendships can be strengthened between individuals and groups. They interact with what brings them together ideas, values, knowledge, and sciences, enhancing the value of understanding and making allowance for the cultural contrarian, and investing in common denominators to achieve the values of communication, coexistence, and peace to build human beings and sciences.

Philosophy today tends towards realizing human humanity in accordance with the requirements of real life today, that is, in accordance with the requirements of universality, cosmopolitanism, and the small village that the earth has become with all its human and cultural components, in order to achieve the universality of human life and avoid every possible globalization. As a result, philosophy may not have a realistic balance unless its special topics are able to find the answer to the crucial questions, and thus it has the ability to continue to solve problems and answer contradictions, thanks to a critical sociology that places things, life and reality as the subject of contemplation and questioning.

The Goals of the Research

They are summarized as follows:

Shedding light on the importance of philosophy and philosophical thought and its impact on a human.

Reconsidering perceptions and concepts and rebuilding them philosophically.

Determining the most important philosophical dimensions in the value of acculturation and civilized communication.

Highlighting the segments of the philosophical approach that help understand perceptions related to human reality, destiny, and the future.

Demonstrate the necessity of linking knowledge with reality, and achieving the distinction of Islamic civilization in this aspect.

The Approach of the Research

To achieve the aims of the research, the two researchers will conduct an analytical study of the concept of acculturation and contemporary civilizational communication, and employ information and evidence from Greek and Muslim philosophers, and appropriate philosophical schools to address the issue analytically and descriptively. They will review the positive effects that reinforce the importance of philosophy as a general moral and intellectual principle based on respect for man, his thought, his way of life, and its effects on correcting his approach, mind, mental image, and relationship to his lifeline.

Research Sections

The research consists of an introduction, two axes, and a conclusion:

Introduction

It includes the importance of the research, its goals, its plan, its problem, its hypotheses, and the process approach.

Axis one: Philosophical thinking (concept and essence)

It includes three sections:

Section one: the concept of philosophy and the essence of existence, knowledge, and values.

Section two: the impact of philosophy on life and reality.

Section three: the relationship between knowledge and reality between Islamic and Western thought.

Axis two: Between acculturation and civilizational communication and their effects.

It includes three sections:

Section One: the nature and Importance of acculturation.

Section two: the foundations of acculturation and the effects of applying it.

Section three: the dialogue of civilizations, their necessity, fields, and effects.

THE CONLUSION AND RESULTS

Axes one: Philosophical thinking (concept and essence)

Section One: The Concept and Essence of Philosophy

The science of philosophy appeared in Greek antiquity, and the first to use it as a term was the philosopher "Pythagoras". Plato considered it a special science, but the ancient Greek era made it a term for wisdom and synonymous with philosophy. The books of encyclopedias define the general traditional definition of

philosophy as a Greek origin word divided into two words (Philo, Suva) and mean the love of wisdom or the love of knowledge. Yahya Huwaidi dealt with it in his book "Introduction to General Philosophy" with a more contemporary concept, which is the search for indirect causes or a search for what should be , but as a concept and essence, philosophical directions and schools have multiplied until it has become one of the finest types of human knowledge.

In the concept also, Dr. Maher Abdel Qader defines Philosophy by saying: "Philosophy is an original kind of thought that has expressed itself and renewed through the ages of history, just like science and religion. The civilizations of the ancient East have recorded civilized glory in various sciences and arts" .

Ibn Sina defined it as: "making a view, from which a person benefits to obtain the exist entirely in himself, and obligations he must do from what he should acquire his action. So that he can honor himself with that, and become complete and a reasonable world comparable to the existing world, and prepare for the ultimate happiness in the afterlife, according to the human energy" . Wisdom teaches the facts of things. God Almighty says: **"He gives wisdom to whomever He wills. Whoever is given wisdom has been given much good. But none pays heed except those with insight"** (Al-Baqara: 269).

On the other hand, the researchers view that the book: "The History of the Islamic wise men," for example, is a clear example of the role of philosophy in civilized communication, and the impact of the value of knowledge and the objective philosophical implications it includes that have an impact on reality. We find this impact in the keenness of Dahir al-Din al-Bayhaqi in presenting the biographies of the wise, where he first chose the Hanin bin Isaac, his philosophical and epistemological role on his society, and the area of his influence on his reality, although he is Christian, and despite that, wisdom and the culture of communication mentioned him first. Although the methodology of the book revolves around the philosopher Ibn Sina and the extent to which he was influenced by the scholars of that era, in addition to the translation of the writings of his educators or those who studied and were influenced by him. Among those who were influenced and benefited from him, those whose writings have been translated by Al-Bayhaqi, the first of them were Hanin bin Isaac, and Thabit Ibn Qurra, although they methodologically and culturally contradict Ibn Sina. Here, the value of the philosophical attitude, its values, and its epistemological approach appear, and as a reflection of the independent scientific and objective civilized stance.

Therefore, Ibn Sina focused on types of wisdom, including civil wisdom, and it's useful in knowing how to participate in it among people so that they cooperate in the interests of the bodies and the interests of the survival of humankind. Domestic wisdom, teaches the partnership that, should be among the people of one house to organize the domestic interests between the spouses. As for moral wisdom, it teaches souls virtues and the way to acquire them, in order to purify the soul, and teaches the vices and the way to prevent them in order to purify the soul from them . Ibn Sina added, explaining the concept of theoretical wisdom and its two parts, including natural wisdom, which is related to what is in movement and change, and wisdom related to what the mind would be abstracted from change, even if its existence is mixed with change and is called mathematical wisdom.

The researchers believe that the sections that Ibn Sina explained are, in fact, all areas for the focus of philosophy in its holistic concept and its relationship with human, and in turn, it benefits the mind and its cognitive perceptions in establishing proof and achieving perfection in the human soul. What it is necessary to know is that the intent of all philosophers is: to reach the truth, because they want from this knowledge to know things as they really are.

The author of the book "The Philosophical Encyclopedia" defined it as: "The science of the general laws of existence, human thinking, and the knowledge process. Philosophy is a form of social consciousness, and it unites in the end with the economic relations of society and the relationship of thought with existence, consciousness, and matter".

The two researchers tend to Rosenthal view, which is the definition that expresses new dimensions of thought, which are the highest output of the brain, and which are related to the positive process whose fruits appear on the objective world in concepts and theories. It shows the productive activities of the mind and is linked to the

social development that is inseparable from its activities, such as speech, work and analysis, despite the need for it among some elites, especially in light of the technological developments that the world is witnessing today.

The researchers also believe that our daily life and its social or economic problems are a fertile field for opening channels of reason and analysis in order to reach the truth. It is part of solving problems or examining them accurately, which were formed through research and past and present experiences. Perhaps such life and daily experiences come from the gate of deepening the mind by the skill of presenting questions and the way to answer it through assumptions, analyzing, and examining the parts. Philosophy, if it cannot answer as many questions as we would like, at least it can raise questions that increase our interest in the universe and reveal the strangeness and wonder that is beyond things even in the most familiar things in everyday life.

From here, we can confirm that philosophy can perform great tasks as it gives the mind knowledge that can be accessed and knowledge related to the universe, humans, and life and related to the nature of reality and how to change it.

On the other hand, emphasizes that the major task of philosophy and the philosophical thought it yields is in formulating questions and linking the mind to how to answer them and solve problems. Dr. Yahya Huwaidi says, "Research in philosophy is first and foremost an attitude towards life, and it represents one of the levels of human thinking in this life, and it is not enough to stand on its surface or on its crust as the normal person thinks".

Section two: the impact of Philosophy on life and Reality

Since every true philosophy is the product of its time, the time must come when philosophy has a contract with the reality of its era and mutual relations between it and this reality. Not only from the essence in terms of its content, but also from the outside appearance in terms of its manifestations, and then philosophy will no longer be a conflict between doctrines, but a confrontation to reality. That is, the philosophy of the present world, so if isolated individuals do not digest modern philosophy and perish due to philosophical misunderstanding, then this is not evidence against philosophy, just as the damage that some passers caused by the explosion of a heating machine is not considered evidence against the science of mechanics.

When philosophy directed itself to study the existence and made it its supreme subject, it was able to build the various sciences that we know now, and which gradually became independent. Today these sciences have become edifices of knowledge and their results are not hidden from anyone. Their future will face major scientific developments, the extent of which we may not know today. However, does it mean that philosophy has achieved its goal through the development of its sciences on which it has become independent? Of course not, because all the sciences combined are not sufficient to approach the most important issue in philosophy, which is the question of existence. Because the issue of existence remains the most important and supreme issue, where it is the comprehensive name for the supreme knowledge that philosophy still surrounds in research without realizing its meaning and essence. The reader of the history of philosophy is clearly aware of this from the era of "Plato" to "Hegel", whose system was said to be the system of systems. Rather, perhaps even today with the contemporary philosophical schools, especially the phenomenological schools and their various interpretive approaches that were established since "Husserl" until today.

If we use the Platonic division of philosophies and philosophers and the Farabi division of it as well, we can ask the question again today. What is true philosophy? Who is the true philosopher? What is Petra's philosophy? Moreover, who is the philosopher of appearance and the philosopher of falsehood?

The answer that we see as appropriate in the present era of philosophy is related to the role that philosophy can play today in serving humans and life. Therefore, we see that the connection between the two sayings, the true or right philosophy, and the philosophy of daily life or the philosophy of living, is very important because it achieves philosophy's first goal, which is moving in the direction of wisdom. A human has a goal, which is to achieve his happiness. How can a person today achieve his happiness or seek to achieve it where there is an economic, technological, political, educational, and financial dominance of all aspects of life in the globe, according to Al-Farabi's expression?

Section three: the relationship between knowledge and reality between Islamic and Western thought

Human knowledge has features and characteristics that make it a subject of science or a branch of scientific research. However, the study of the relationships that link this knowledge - as a component of human components - with other human components is no less important in clarifying its issues than the internal investigations in it, such as research in the nature of knowledge, its fields, means, etc.

The Western view shared with the Islamic one - in varying proportions - in considering two points when observing the relationship between it and reality:

First: Consider reality as one of the tributaries of knowledge (employing reality to serve the idea).

Second: Considering knowledge as one of the influences in reality (employing the idea to serve reality).

The research raises several questions here, and we hope that this research will succeed in answering them:

Is there a relationship between thought and reality in the field of human knowledge among Westerners and Islamists?

What is the extent of conformity and differentiation between them in their view of this relationship?

Does establishing a relationship of some kind between thought and reality serve inference and achieve knowledge?

Is thought abstract from reality and transcends it? Is that among its characteristics?

At the level of Western philosophy, accurate scientific research on this point began to appear with John Locke (1632-1704 AD), the English philosopher. He made efforts in research for this point in the direction of proving that the relationship between knowledge (mental existence) and reality (real existence) is the determining criterion for the extent of ideas reality or not.

"Gant" (1804 AD) paid great attention, after John Locke, to the subject of knowledge and the possibility of putting metaphysics in a scientific framework. In his philosophy, he linked "natural science" and "metaphysics" with a strong epistemological link, which resulted in what he called "scientific metaphysics". In answering the question: How is pure natural science possible? "Gant believes that his answer to this question constitutes the necessary conditions for any objective experience, and therefore for any scientific knowledge. He believes that they are the only principles that can compose what he calls scientific metaphysics".

Then came the Scotsman David Hume (1776 AD), who denied metaphysics in total. He is influenced, of course, by the trend that prevailed in Europe in the eighteenth century, which separates reality on the one hand as the truth and metaphysics on the other, that metaphysics, which their positions varied of them. That is why Hume said in his book "An Inquiry into the Human Mind," his famous sentence: "If we deal with any book; a book on theology or a book on scholastic metaphysics, for example. Let us ask: Does it contain abstract reasoning related to quantity or number? No. Does it contain empirical reasoning related to matters of reality and tangible existence? No. Throw it, then, into the fire, because it contains nothing but sophistry and disorder.

Then we move on to a North American philosopher and educator, John Dewey "1952 AD", who authored the book "The Search for Certainty" in dealing with this issue in an objective historical way. We conclude from his search in the end that it resembles what Darwin found in his interpretation of history in general, and the history of thought humanity in particular.

Dewey blamed the philosophers for entrenching the idea of underestimating the value of work, although the justification for that is that while they tried to raise the value of their industry and their preoccupation with philosophy, they underestimated the value of work and action.

As for the positivist stage, (August Gant) considers and agrees in most of its details with (John Dewey), the persistence in it - from a practical point of view - resulted in careful specialization and research in the details of science to the extent of the incursion. It would cause a kind of estrangement between the researcher and the

fields of research that are closely related to his topic or far from it. Undoubtedly, such a negative result of positive theory showed its results at the beginning of the nineteenth century, which was almost over until it became the general character of human knowledge at the beginning of the twentieth century.

As for the level of Islamic philosophy, the Islamic position begins with guiding man to form a general dual vision, which includes his realization of a comprehensive scientific position on life in its material and moral dimensions. In addition to his call to transcend the phenomenon of material life beyond it, you will find in what "its devotional laws provide of many opportunities to achieve the aforementioned scientific goal. This is what the meditator who studies the curricula of this message clearly stands upon".

The position of Muslim intellectuals on this issue can be summed up in the following elements:

> Linking the Islamic philosophical perception of what science and knowledge are.
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> Evidence of the relationship between belief and work.
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> Considering sense as a means of knowledge.

Axis two: Between acculturation and civilizational communication and their effects.

Section One: the nature and Importance of acculturation.

The circulation of the concept of acculturation in general revolves around the foundations of respect and recognition of the other and his right to be different. It considers communication and interaction between cultured people, with the aim of mutual enrichment, as well as providing conditions for trust and desire to achieve interaction and to ensure mutual progress and development and the acquisition of knowledge, science, and human experiences.

Therefore, acculturation in the nature of human studies is an optional interaction with a reciprocal desire between the acculturated, and it can never be achieved in cases of compulsive mixing resulting from wars and occupation. This mixing results in (cultural distortions), which do not have any cultural feature of voluntary (acculturation), but create an atmosphere of rapprochement between a group of multiple cultures, which leads to natural changes as a result of interaction, influence, and vulnerability in the patterns and behavior of the first culture of one of the two groups or both.

It is necessary to differentiate between "acculturation" and "cultural invasion", as both terms indicate the existence of a relationship between two or more cultures, and this relationship connects two cultures that are far apart in terms of religious roots, ethnic affiliations, geographical reality, and social and cultural heritage. While the cultural invasion aims to occupy the mind from the inside, exploit the states of self-weakness, and then dominate the national institution, we find from the other side that "acculturation" does not necessarily cause the absence of borrowed culture and does not change its internal starting point, which can remain dominant.

Section two: the foundations of acculturation and the effects of applying it.

Among the fruits of cultural integration is that it adds to knowledge and science innovation and continuous research, and its example is the field of literary criticism - for example - as it results in an education process between other sciences and knowledge: philosophy, logic, principles of jurisprudence, and mathematics. The term acculturation is the interaction between cultures based on respect and mutual recognition of specificities, coexistence, tolerance, and communication. Based on that, we can talk about the foundations of acculturation, and these foundations are based on basic pillars that can only be achieved through its existence as a reality, the first of which is:

The First Foundation: The Principle of Rationality and Perception

Rationality is a tool for understanding and interpretation based on deliberation. In the philosophical dimension, it is a reflection of something that arises from consciousness as a result of the influence of the objective world on the senses. Therefore, the perception associated with rationality has become two complementary elements for understanding, perception, and the comprehensive view through examination that determines the

framework of human consciousness. Awareness, with its holistic view, determines the control of the perceptions related to this understanding since this understanding and awareness of the reality of humans, their surroundings, their culture, and their life system makes humans more calm, contemplative, and objective. Therefore, religion remains, for example, a spatial circumstance and a basic era that forms the culture of any human being, and we mean that it is a spatial circumstance, meaning: that a human did not choose his religion, but it is the result of his environment and society. Accordingly, the importance of socialization lies in the formulation of human thought, beliefs, and behavior. If culture is the outcome of what the individual acquires from the world of things, people, ideas, and the factors of mental and spiritual nourishment, it remains the outcome of socialization. This understanding and perception make the philosophical dimension proves that a person who is composed of a body and a soul is not a being built on a culture of evil, hate, and violence. Rather, there is an innate human commonality of values based on the love of life and coexistence, as well as on peace, love, and dignity. God Almighty said: "We have honored the Children of Adam, and carried them on land and sea, and provided them with good things, and greatly favored them over many of those We created" (Al-Isra, 70).

From this view, we realize the basis of rationality and perception and their importance in the ways of dealing with different cultures, as they open the way for looking and searching for knowledge and establishing the principle of mediation, moderation, and a moderate view of human nature. It is a deep meaning and one of the most important aspects of major philosophy, which is the principle of values.

The Second Foundation: Looking Forward to Knowledge

This foundation is important because it is linked to a philosophical dimension that begins with searching for the truth and discovering hidden knowledge instead of rejecting the truth and ignoring knowledge. It is a foundation explained by the Canadian scientist "John Kenidi", and he presented it from two dimensions, the first related to the individual's original culture, and the second related to adapting or rejecting the culture of the other, judging him and disrespecting his culture. They are two dimensions formed from four directions, namely; isolation (occurs when the individual rejects the host culture), integration (occurs when the individual adapts to the host culture while preserving the original culture, it represents the positive aspect of the process of acculturation, and leads to cultural pluralism), identification (occurs when the individual adapts to the host culture) and marginalization (occurs when the individual loses the characteristics of the original culture and is able to integrate with the prevailing host culture). In each of these trends and circumstances in which a person lives, especially at the moment of alienation, for example, or changing the environment to discover and aspire to new cultural landmarks that make him subject to the search for truth, meditation, and an attempt to understand other knowledge instead of rejecting or apprehending it.

Studies indicate that the acculturation strategy of the individual can differ in the areas of his private and public life, for example, the individual may reject the values and foundations of the host culture in his private life, i.e. isolation, while he may adapt to the host culture in the public parts of his life i.e. integration or identification.

The conditioning, which is the fruit of effective communication, has indications, including:

> Reaching the stage of adaptation means reaching the stage of mastery.

> The individual is able to participate fully and comfortably in the host or new culture.

The researchers believe that the stage of adaptation and its success does not mean the total transformation of the new culture. People often retain many of the traits of their original culture, and this stage is often referred to as the bicultural stage and multicultural.

The Third Foundation: Recognition And Respect for Cultural Diversity

Recognition of cultural diversity, while acknowledging the right to cultural differentiation, guarantees (equality) between members of the human race and the future of pluralistic societies in light of the awakening and expansion of ethnicities. Many different forms of this cultural diversity appear through objectives and sources based on various rules. Therefore, we find that one of the most prominent signs of full recognition is caring

for the rights of minorities. The rights of religious and cultural minorities are respected within the Islamic community, who are known to the people of jurisprudence as "people of dhimma".

The book of God Almighty presents features of this approach and Islamic position, as He said, Glory be to Him: **"As for those who have not fought against you for your religion, nor expelled you from your homes, God does not prohibit you from dealing with them kindly and equitably. God loves the equitable"** (Al-Mumtahina, 8). Through this trust, Islam put an end to the manifestations of violence and persecution that characterized the lives of Jews and Christians in the pre-Islamic period. The Messenger of God also gave an example to the nation in order to be guided to spread the values of tolerance even with non-Muslims. Dealing with the People of the Book in welcoming, consolation, borrowing, and mortgage was also an affirmation from him - may God bless him and grant him peace - on the call for peace and coexistence with non-Muslims.

The Fourth Foundation: Acquaintance And Coexistence

The terms "acquaintance and coexistence" are suitable for those who differ in cultures, such as the dispute between Muslims, Christians, and Jews. As for the term "diversity and multiplicity," it may have been more appropriate to be used because of the differences between Muslim groups in general, which is the scope and purpose of the research. The focus of Islamic thought care is the idea of recognizing and respecting cultural diversity and trying to invest in what it achieves in terms of security, development, and national interests, as well as the principle of acquaintance. We find that its valued civilization shares with all civilizations the belief in the values of brotherhood, justice, and tolerance, which are universal principles whose contents should be promoted and entrenched in consciences and behavior, as they are a collective human heritage that should be built upon to build a true dialogue between different religions and cultures. It is an option that should be adopted based on precise defining its conditions, achieving its objectives, strengthening its principles, adjusting its methodology, identifying the parties responsible for its implementation, and making it a firm rule of international politics, and an efficient and effective means for establishing security and peace in the world. In addition, humanity needs to get out of the cycle of conflicts that drain capacities and energies, which threatens contemporary human civilization and pushes extremist racist forces hostile to justice and peace to practice their policies against people. This requires strengthening dialogue among civilizations, which today has become a permanent humanitarian issue in the arena of global thought, and is not linked to a specific period.

From all this, we conclude that the history of philosophy, based on the phenomenon of respect for cultural diversity through its thought based on **recognition, then identifying, then acquaintance**, roots an approach capable of recognizing and respecting cultural diversity, which entails rights and duties between the two parties, and imposing societal peace that achieves human interests and stability and informs them of their identity and belonging. Hence, acknowledging sectarian diversity specifically leads, in fact, to opening the horizon of thinking and establishing a roadmap based on free, independent, mental thinking, not on casting judgments characterized by exclusion or bias.

Therefore, our contemporary reality finds a sense of the need to push dialogue first between cultures to achieve humanity's goals. It is not possible to imagine any constructive cooperation or any real dialogue between civilizations and cultures in a constantly changing world without acknowledging the principle of cultural diversity. Hence, it is necessary to educate on the basis of dialogue, respect for cultural diversity and its preservation as a way of coexistence among human beings, and the foundation for a common future that is more reassuring and solidarity.

As for its effects and practical applications, which are a wide field, we can review them as follows:

Whoever looks at the history of philosophy, its sciences, its schools, and its scientific and practical results on man, thought, and behavior will conclude that cultures, no matter how many in terms of philosophical frameworks and their free, objective, and independent thoughts, build their perceptions on the perceptions of philosophy and its history. Today, more than ever, they are called upon to engage in permanent dialogue, promote coexistence, and enrich one another, away from any tension or contempt. This is done through a series of mutual contributions based on common universal values and principles, represented in the values of

love, brotherhood, tolerance, mutual respect, solidarity, and justice. As violence, ignorance of facts, and fear of the other are not inevitable, rather they are a product of education and the culture in which the individual is brought up and normalizes his behavior and reactions. Hence, there is no substitute for dialogue to preserve cultural diversity and multiculturalism. Human beings, whatever their beliefs, must get used to living together on the basis of common and free will, and on the basis of the possibility of the plurality of one right. The obvious truth is that there is no future for the dialogue of cultures and religions if it is not based on tolerance and mutual respect, and the multiplicity of convictions and cultural visions, as long as culture is an expression of the genius of a people. There is no high culture or decadent culture; each culture has its own genius, distinct richness, and special wisdom. From here, we summarize the effects as follows:

First: Comprehensiveness of the human view of all segments of society and achieving the desired communication.

Second: the consolidation of cultural diversity to adopt the method of moderation in communicating with the violator.

Third: Deepening the principle of tolerance.

The Fifth Foundation: Trying To Change the Previous Mental Mindset

Although the philosopher begins his reflections by looking at contemporary reality, his goal is always will be how the image of the future will be. On the other hand, what should the picture of the future look like? For him, the future is the most important, as the present is always full of problems, and it contains intellectual, social, and economic diseases. etc. The philosopher's realization and his concern about the diseases, problems, and obstacles that hinder human progress in the various fields of life cause him anxiety and inconvenience. Perhaps he will find a solution to these problems, and if he does not, he will undoubtedly criticize and overcome them, trying to develop a new vision that is suitable for transferring his society and his era from a state of stagnation and deterioration to a state of intellectual progress and civilizational prosperity in general.

What do we mean by changing the previous mental mindset?

The truth of this concept falls as a philosophical dimension, and it is related to the philosophy of the mind, which is one of the branches of philosophy and its relationship to consciousness and mental functions related to the organs of the body, especially the brain. Thought is the highest output of the brain as a substance with a special organic organization, and it undergoes a complex development and results in forms of mental activity, such as sensory perception, analysis, and acquisition of habits, as Rosenthal said in his encyclopedia.

The truth is that the philosophy of mind now occupies the position of the "first philosophy," that is, the philosophical branch that logically precedes and establishes all other branches of philosophy. In the past, metaphysics occupied this position, for a period of nearly twenty-five centuries. The philosophy of mind - which is one of the modern branches of philosophy - was able to occupy this space of importance in the past seventy years only. Questions about the mind in general are among the most difficult philosophical questions, and they are also complex questions in relation to modern sciences, such as cognitive science, neurosciences, computers, artificial intelligence, and psychology in its various branches. It is an independent philosophical field with its own topics, specific questions, and special research.

The researchers believe that this foundation, with its paths, creates philosophical thinking, which makes the mind's skills have a new horizon by training the mind and putting it in non-traditional movement. This is the meaning that the American writer and human development enthusiast Stephen Covey was keen on in the mechanisms of changing stereotyped thinking, which he made within the era of practical and theoretical wisdom, which tends to ways of acquiring knowledge by asking questions, which he called "circles of knowledge".

Here, it becomes clear what the philosopher Bertrand Russell said, that philosophical thinking is one of the tools of survival. It helps us to be neutral towards this world, and the desire to know. Its goal is not that we are right, and that will save us. One of the indicators of modern philosophical thinking - which is one of its features

- is the lack of complete surrender to the past of the fathers and grandfathers, the exit from the siege of customs and traditions, and the abandonment of stereotypes, imitation, and repetition to creation and creativity.

From here, the first stage of sifting the thought and changing and rotating the previous idea begins. This is done by using the horizon of the question to discover the features of knowledge about the question in the dimension of philosophers as a key to knowledge, and because the question is the window that opens the horizon of perception to change the prevailing and collective thought. This model shows how to review the question and the beginning of the horizon.
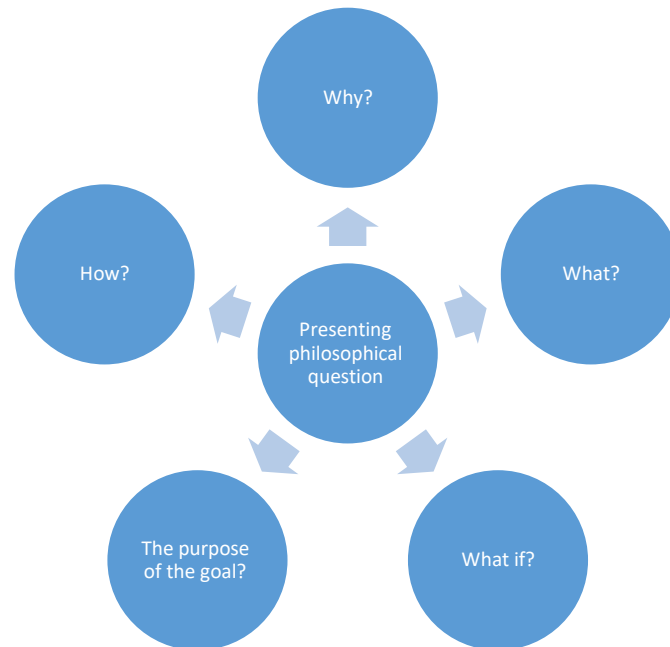

Figure (1): Ways of Thinking and the philosophical question

Therefore, philosophical thinking appears about any idea, through which the philosophical mentality changes and transfers it to the world of perception and understanding by presenting the question shown in Figure (1) above. The same applies to Aristotelian formal logic, which has not known any significant change since its establishment and formulation with its first author, i.e. Aristotle. This case remained until the eighteenth century, which made the philosopher "Gant" say: that logic was born perfect. However, when "Leibniz," thought of finding a universal language for the world to be the language of science and thinking, he laid the foundation stone for surpassing Aristotelian logic for the first time in history on the one hand, and announcing the birth of symbolic mathematical logic on the other hand. There are many examples in the history of philosophy, science, and others, and every change in the previous vision and mentality brings about a revolution in the outlook and necessarily leads to a revolution in work and practice. This is evidence that philosophy is not a creative, effective philosophy with life unless it is independent, according to the words of Imam Al-Ghazali. He said in the context of his rejection of the doctrinal tradition and the statement of the value and feasibility of skepticism: "You have to be independent," as independence, deviating from the pattern, dogmatism, reliability, and thinking outside the box are the condition of all creativity and the condition of every action, and a way to link culture with science. It is a dimension added to thinking, so scientific and critical thinking may be an entry point for creativity in the sciences, or philosophical creativity, and from them, a person moves to the peak of abstract philosophical thinking that the philosopher aspires to solve the problems he faces in daily life. Among these problems is his stereotypical view of those who disagree with him culturally, and how to accept it, and the breadth of his awareness to understand his human nature, living conditions, and building his thinking that was governed by the conditions of the environment in which he lived.

Section Three: The Dialogue of Civilizations, Their Necessity, Fields And Effects

Our dialogue with civilizations has become a necessity for us as a nation, and a challenge for its thinkers and scholars, and that it has goals - from our point of view as a party to them in this dialogue - that can be summarized as follows:

> Showing what our civilization can contribute to the contemporary global civilizational construction, as we realize that there is an urgent need for the system of values that our civilization abounds to occupy the forefront of today's civilization. If it is possible to "study the universe and its general problems from a comprehensive human angle, so that the global painting will be reconfigured from the perspective of "the unity of global history", and the cultural and civilizational development of humanity as a whole", this allows us to benefit from our civilization in participating in this civilized act with its values that characterize it. Hence, as expressed by the orientalist Alexei Guaravsky, "the front of the believers in the world can be established against the pagans and atheists". This value role represented a starting point for our modern thought at the beginning of this century to influence the civilization of the world, and the pioneers of our renaissance realized that "Islamic civilization is qualified to illuminate the darkness of Western civilization with its values and ideals".

> It suffices to refer here to what Western thinkers feel about the seriousness of the absence of such values on the Western personality, which has become vulnerable - according to their analyzes - to demolition and destruction. One can review the numerous Western writings on "the loss of the future" and "the future of humanity". Such attitudes generated an objective attitude towards our civilization centered on "recognition" and "acknowledgement". As Montgomery Watt puts it: "The West should get rid of the view that Muslims are among the many intruders on the European continent. They must see them as representatives of a civilization of great achievement to which a large swath of the Earth's surface owes its debt. The fruits of these achievements overflowed on a patch of neighboring land, and denying it or concealing its features indicates nothing but false pride".

> The values that our civilization can contribute to the contemporary global civilizational construction are not empty idealistic morals. Rather, it is what can direct global civilized action towards the positive. Its basis is what is known to Ibn Khaldun as Imran. He took it from the Almighty's saying: "**He initiated you from the earth, and settled you in it**" (Hod, 61). "Thus, the reconstruction of the world is the positive meaning of change, because change can be negative, so it becomes sabotage. The time has come as we look into the future of civilization, and see what is being done in the name of civilization in terms of disturbing the environment and our vital surroundings, and in terms of genetic engineering to distinguish between cultural expression and any sabotage within the framework of the cultural phenomenon". And our interest here is not in the field of defining the values that our civilization can contribute to, as this is a matter that has its place in our contemporary thought and I am not concerned with it here, but I only wanted to represent, alert, and refer to one of its immortal intellectual foundations and axes.

> Proof of our own civilization's superior ability to interact with other civilizations, as the necessary premise mentioned above. No contribution is made, in one way or another, to civilizational construction, unless our civilization has this ability to communicate and interact. While we present ideas here, we aim to emphasize this feature in our civilization, as our thinkers realize it, as Adeeb Ishaq, one of the pioneers of the renaissance. He expressed that by saying: "The multitude of inventions, the vastness of transactions, the abundance of civil needs, the similarity of the purposes of souls, the uniqueness of every nation with an advantage and every land with a characteristic along with human's desire to complete these advantages, and his lack of all these characteristics. All of this has necessitated the strengthening of relations and the convergence of ties between nations and states" . Therefore, we hope, in the civilizational dialogue, to come across an impact - on the other side - of those whom "Alexei Juravsky" called the enlighteners. They proposed the theory of progress "Jean Condorcet", and the idea of the unity of the historical process in the world "Yogany Herder", and the romantic historical studies that focused their attention on the legacy of ages Historicism and the

plurality of forms of historical development". In addition, they focused on the disappearance of Western theories that stand in contrast, which revolve around "the cultural and ethnic superiority of Europeans over other peoples" by Ernest Renan and Joseph Gobineau, as well as theories such as the isolation of civilizations". This would provide the appropriate atmosphere for the greatest possible interaction and rapprochement.

Included within this purpose is the need to work on awakening our contemporary mind to improve our scientific understanding of civilization . This is done with achieving success in striking a balance between this understanding and interaction on the one hand, preserving his identity and absolute awareness of himself, and then getting rid of fanaticism, which is a real obstacle to civilizational maturity, on the other hand. The three disadvantages mentioned here are enough to thwart every effort in the field of proving our place among civilizations, which are:

Cultural alienation and intellectual isolation.

Loss of identity and loss of self-awareness.

Civilized intolerance and submission to the authority of the ego.

Emphasis on the vital and constructive role played by our civilization throughout its historical course in building, forming, and creating the current global civilization. Many Western researchers who were able to get rid of the complex of civilizational bias have recognized this role, and this is an issue in which there has been much research in our contemporary thought, and it has been possible to create self-awareness with the evidence based on it. However, in dialogue with civilizations, we seek to transfer this awareness to others so that the prevailing concept of contemporary civilization as Western is corrected so that it becomes "not purely European - despite the appearances of the claim - as much as it is comprehensive in its scope, spread, defects, and virtues. Modern civilization is the epitome of progress and achievements of previous civilizations". Islamic civilization comes at the forefront of these civilizations.

In our endeavor, we do not aim to record an element of excellence and superiority for our civilization or its makers, as that would turn the matter into a divisive ethnic issue. We seek two goals: one is in the direction of finding ways to communicate with other civilizations, and the second is in the direction of mobilizing ourselves and instilling a spirit of confidence in the people of our civilization. Let us look at what Petrarch, one of the pioneers of Italian literature in the fourteenth century, said when he motivates the Europeans to renaissance: "You are under the illusion that no one will be able to excel after the Arabs: we competed with Greece and excelled over them, and we competed with all peoples and nations, and yet you say: We will not compete with the Arabs. Is the genius of the Italians sterile?

Components Of Competence in The Presenting Of "Islamic Civilizational Identity"

The Islamic civilizational identity is able to overcome all the challenges it faces in order to prove its competence in expressing us in our dialogue with other civilizations. This is in addition to the fact that she possesses the intrinsic capabilities that make her qualified to play this role. Any study according to the objective criteria for this thesis will conclude with this fact, whether the abstract philosophical intellectual framework is taken into account in these criteria, or historical experience and realism are considered in the evaluation bases. Hence, it was necessary for the research to reveal the most important ingredients that make up this competency that establishes the aforementioned eligibility.

First: The ability to gather Muslims religiously and culturally.

Second: The ability to assimilate non-Muslims culturally.

Third: Providing a responsible vision for the present and future of non-Muslims in relation to the Islamic civilizational identity.

Fourth: The ability to expand and spread.

Fifth: The ability to convince non-Muslims of the civilized Islamic identity.

CONCLUSION AND IMPORTANT RESULTS

It is clear from the foregoing that philosophy, although in terms of the origin of the name: the love of wisdom, it is in terms of practice and action: following of wisdom path. This has given wisdom the status it deserves in that it is a management of human affairs to achieve happiness, and since management is multi-dimensional, it is imperative that the practical wisdom to which this action refers will appear in three aspects and dimensions. These dimensions are the educational dimension. That is: the philosophy of education, and the moral dimension, that is: the philosophy of ethics, and the political dimension, that is: the philosophy of politics. Practical wisdom also requires a special concept of the mind, which is the practical mind, with what it is prudence, deliberation and management.

There is no doubt that this practical mind takes its first principles from the theoretical mind, that is, practical wisdom will start from the theoretical wisdom that takes over and thinks about its issues, the theoretical mind that questions what existence is in itself, existence in its mathematical dimension, and existence in its natural dimension.

Thus, the picture of the philosophy calling for a person to know himself is complete. As human knowledge is the origin and purpose of all kinds of knowledge, which makes philosophy in its essence a realistic and actual mission that seeks understanding, knowledge, and realization of truth and meaning so that a person can achieve his humanity, i.e. his goodness, and his virtues, i.e. his happiness.

Philosophy with this understanding, although it is a speculative theory in its practice, is a process that liberates man in its aims. For this reason, our first concern in our current research was the search for the truth and value of practical philosophy in the future by asking other questions such as: What is the relationship of practical philosophy with ethics and education? Moreover, what is its relationship with morals and politics? Any connection to practical philosophy to achieve human happiness?

At the end of this research, some conclusions can be drawn:

Philosophy, in its practical aspect, is no longer confined to the love of wisdom only. Rather, thinking goes beyond a free and independent mental understanding and consideration of other dimensions practiced by human based on understanding the reality, and knowing how to change it according to life circumstances, paths, and conditions.

If the impact of philosophical action was ancient, it presented production based on trial, error, and experiments. Today, human productions have undergone a qualitative transformation through which the foundations of theories, knowledge, and methods of proof and the world of organized thinking.

The idea of mental analysis has a continuous and evolving practical dimension in thinking, so human skills vary creatively in light of the scientific and cognitive developments that a person experiences, produced by the renewed accumulation of knowledge.

Philosophy is related to the reality of human and his patterns of thinking. There is no person who does not practice criticism, doubt, meditation or questioning, since man by nature seeks the truth and that his life is linked to thinking about managing his livelihood and his life.

Human's relationship with existence is an ancient relationship. The civilizations and cultures that human has produced are nothing but an actual embodiment of this relationship and the development of the act of philosophizing, since the existence of the sane person requires that man's relationship with his world be a relationship of reasoning, meditation, and contemplation that produced knowledge and adapted to developments and continued to evolve.

Philosophy, with its practical fields coexists with the daily and human life in order to understand it and liberate it from the tools of any authority. Philosophy is a free and independent intellectual research that seeks the truth, and for this reason, because of its closeness to the everyday, philosophy has become a subject of negative criticism by some negative or non-independent minds.

Establishing philosophical thinking is a practical step towards changing the patterns of thinking, as it is linked to practical wisdom, which enables its goal to acquire knowledge in order to act.

Philosophy today is directed towards realizing humanity in accordance with the necessities of real life today, that is, in accordance with the requirements of universality, cosmopolitanism, and the small village that the earth has become with all its human and cultural components, in order to achieve the universality of human life, and avoid for every possible globalization.

Philosophy may not have a realistic balance unless its special topics can find the answer to the crucial questions. Thus, it will have the ability to continue solving problems and answering contradictions. This is thanks to a critical sociology that puts things, life, and reality into the subject of contemplation and questioning.

Contemporary Islamic philosophy should strive to find ways to communicate with other civilizations, while relying on the Islamic civilizational identity.

The ability of philosophy today as a science and method to formulate and build the human common, to find a ground for acculturation, and to create a bridge for knowledge and communication with cultures to achieve construction, peace and coexistence.

Acknowledgment

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