The thinking Islamic

2. Thinking Islamism.
The discussion between Scudder and Derrida's descriptions of orientalism are

Scudder argues that orientalism provides accounts of the Orient, primarily based on the work of Edward Said. Derrida, on the other hand, critiques orientalism by exploring the implications of Said's work on the concept of 'the Orient'.

Said's theory of orientalism is grounded in the idea that Western intellectuals have constructed a binary opposition between the 'West' and the 'Orient'. This binary, according to Said, has been used to justify colonialism and imperialism. Derrida, however, questions the notion of 'the Orient' as a unified and fixed entity, suggesting instead that it is a concept that is constantly being redefined and renegotiated.

Derrida's critique of orientalism involves a deconstruction of the binary opposition. He suggests that the Orient is not an object that can be reduced to a set of fixed characteristics, but rather a concept that is always in flux and is constantly being shaped by the discourses of both the Orient and the Occident.

In conclusion, Derrida's approach to orientalism challenges the traditional understanding of the Orient as a static and predetermined entity. His critique is not meant to deny the existence of the Orient, but rather to highlight the fluidity and complexity of the concept, and to encourage a more nuanced and critical approach to the study of the Orient.
Islam as an ideology. Islam is defined in a wide variety of ways, but in general, it is a religion that emphasizes the submission of individuals to the will of God. This submission is achieved through faith, prayer, and good deeds. Islam is also characterized by its ethical system, which includes the Five Pillars of Islam: Shahada, Salat, Zakat, Sawm, and Hajj. These pillars are important in the practice of Islam and serve as a guide for followers in their daily lives.

In this context, Islam is often referred to as "the Islam of the Heart," as it is believed that it is the internalization of these principles that is most important. This is in contrast to the "Islam of the Sword," which refers to the use of violence to spread the faith. The Islamic community, known as the umma, is based on the principle of brotherhood and the unity of all Muslims, regardless of their nationality or ethnicity.

Islam is also characterized by its legal system, known as sharia. Sharia provides a comprehensive framework for the conduct of all aspects of life, from marriage and business to criminal law. It is based on the principles of justice, fairness, and compassion, and it serves to protect the rights of all individuals.

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The master of harm

The handwriting is unclear and the content is not legible.
Thinking Islam, re-thinking Islam

A fundamental feature and hallmark of Islam, as the Islamic community, is the way in which it constructs the identity of Muslim individuals and communities. This identity is not only linked to the faithful, but also to the historical and cultural context in which they are situated. The concept of a Muslim as a member of a collective is based on the notion of unity and solidarity, which is reflected in the term 'ummah', meaning community or nation. This collective identity is reinforced by shared beliefs, practices, and values, which are transmitted through generations.

The foundation of this identity is rooted in the teachings of the Prophet Muhammad, who is considered the final Messenger of God. His words and actions serve as the primary source of guidance and inspiration for Muslims. The Quran, the holy book of Islam, is seen as the direct word of God,传达ed to the Prophet Muhammad. It is considered the ultimate source of guidance and is followed by Muslims in their daily lives.

The Hadith, which are the sayings and actions of the Prophet, are also considered a crucial source of guidance for Muslims. They provide insight into the Prophet's teachings and practices, and are used by Muslims to guide their beliefs and actions. The Hadith are compiled in various collections, such as the Sahih of Imam Bukhari and the Sunan of Imam Muslim.

In addition to the Quran and the Hadith, the Islamic tradition includes the Sunnah, which refers to the practices and actions of the Prophet. The Sunnah is considered an important source of guidance and is studied by Muslims to understand the Prophet's way of life and his example.

Furthermore, the Islamic tradition includes the teachings of the early generations of Muslims, known as the Companions of the Prophet. Their knowledge and experiences are recorded in the books of tradition, which are compiled and studied by Muslims to gain insight into the early Islamic community and its practices.

The Islamic tradition also includes the works of Islamic scholars, who have written extensively on various aspects of Islam. These works, known as the hadith literature, are studied by Muslims to gain a deeper understanding of Islamic principles and practices.

In conclusion, the Islamic tradition is a rich source of guidance and inspiration for Muslims. It is based on the teachings of the Prophet Muhammad, his companions, and the early generations of Muslims, as well as the works of Islamic scholars. The Islamic tradition is a living tradition, which continues to evolve and adapt to the changing needs of its followers.
A fundamental fear of a master thinker is an attempt to unify a way of being which is not his own. This fear of a master thinker leads to the formation of an absolute belief, the aim of which is to force the individual to obey an absolute will. This absolute belief is the foundation of all the major religious and political systems of the world. It is the belief that there is only one way to live and that this way is revealed by a master thinker. This belief is the foundation of all the major religious and political systems of the world.

For instance, the belief in the existence of a single God, as taught by the Jews, Christians, and Muslims, is a master thinker's attempt to unify the way of being of his followers. This belief is based on the idea that there is only one way to live, and that this way is revealed by a master thinker, in this case, God. This belief is the foundation of the Jewish, Christian, and Muslim religions.

Similarly, the belief in the existence of a single ruler, as taught by the Chinese, Indians, and Africans, is a master thinker's attempt to unify the way of being of his followers. This belief is based on the idea that there is only one way to live, and that this way is revealed by a master thinker, in this case, the emperor, the king, or the chief. This belief is the foundation of the Chinese, Indian, and African political systems.

In both cases, the master thinker's fear of losing control of his followers leads to the formation of an absolute belief, which forces the individual to obey an absolute will. This absolute belief is the foundation of all the major religious and political systems of the world.