



Человек и культура в эпоху глобализации Person and Culture in the Era of Globalization

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Jihad and Hijra Concepts Emergence in Face of Globalization and Postmodernism

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Abstract. The hypothesis of our work is that the concepts of globalization, the information technology boom and Postmodernism are closely linked and that somehow eroded the ontological concepts of identity, individual and cultural diversity, in terms of the relationship “I and the other”. In the international strategic framework that “other” has fallen on Arab-Islamic culture. The thought of the Western world, with its logic of instrumental rationality has built stereotypes about that culture, ignoring its archetype. This reality is the one that perceives the concepts of the Arab-Islamic tradition of “Jihad” and “Hijra” only as ideas that lead to the destruction and not as a heritage of the philosophical and religious thought for the development of humanity. From a Jungian interpretation, both concepts and the psychic behaviors that derive from them, outside the fallacious and violent interpretations, are valuable contributions to humanity in the current situation.

Keywords: Globalization, Postmodernity, Instrumental Reason, Jungian approach, Jihad, Hijra

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Defining the situation: Globalization, postmodernism and technological age

These three categories of the different approaches taken in recent years that philosophers, sociologists and historians have made, are intimately linked.

We will make a definition of globalization that is in the Unicist ontological approach. This involves overcoming the partial concepts that have made the center-periphery duality, where globalization is always understood in absolute terms and as a threat, or in the same terms as an opportunity for both cultures to people uploaded to different identity groups.

Belohlavek defines globalization as “an ideology of national and international reality that promotes the development of peoples from common interests between them” [1. P. 40]. This concept derived two fundamental topics: 1) globalization is connected to national realities. Community agency nation, organized state in the modern age has been functional in a history that extends to the present, and beyond what many authors point out that the duo state-nation/modernity opposes the pair state — region post modernity; the nation remains the foundational element of the state-region and the project of modernity, in its logical deployment of values and sustains disvalues postmodernism.

The action by a nation state, precisely in their institutional policies, ie, their policies state that always require long-term, form the necessary magma which feeds the globalizing conjuncture. By that we banish the idea that nation states, along with the human beings that they are assigned, they are defenseless against globalization, but can and should be protagonists of the process, co-govern globalization, co-govern with other world cultures. 2) That if globalization is seen as an opportunity to be and not as a threat to these possibilities requires a strong identity of individuals, societies and cultures. Strong identity implies reaching aims, objectives, desires, strategic visions. When a person or culture misses what is predestined, frustration, envy, hopelessness, helplessness and finally hatred plaguing society and it is enclosed in itself, making the self-esteem drop to alarming levels. Moreover, if the purposes are achieved increase their humanity and dignity, because the added value inherent in that purpose be achieved make further and adds value to the environment in which it fills a need. In this case, the medium which the value added is incorporated exceeds the national level to reach globalization. So protagonist of globalization and instead of being a threat it is, it becomes an opportunity for another. “*The success of a Toyota car, of a Leica camera or the software of Windows XP, is that they have their own identity; that allows for world success, given its added value in the international community*” [2. P. 184]. With respect to what is designated as postmodernism try to overcome the normal method of philosophers like Jean Lyotard and Gianni Vattimo, from the same sources as the Italian took. The “end of modernity” would be anticipated by the categories “*Verwindung*” Heidegger and “*Wiederholung*” in Nietzsche. Both put on trial modern predicates and helped the depletion of the grand narratives of modernity,

leading to much of the world society to nihilism. “*Verwindung*” and “*Verwindet*” have liquefied modern stories that put the individual at the center of the universe, with its attributes of pragmatic and instrumental reason, dual reason under the maxim “I think therefore I am.” That reason independent man of God, the King of superstition. The behavior of modern humans, guided by reason released and becoming aware of the potential of individual interest, which would then be established techniques and technologies with them demystify the forest, the seas, the world authority and tradition. Eric Hobsbawm notes that the industrial revolution was not in the beginning at least, a technological issue, but the historical and legal conditions for the subjects of His Britannic Majesty enriches and promotes the new monarchy of that mental attitude, have resulted in the finished building mills to increase the rate of profit.

The human person had regained his individualism overshadowed during the Middle Ages. But this “*Verwindung*” (distortion-disease) of reason involving its use stereotyped, devalued the ontological and metaphysical sense of it. An utilitarian and instrumental reason is fueled by the logic of having leading to a desire to dominate the other. So why was “*in-firmitas*” lost its firmness and concept to become a biased anti-concept and closed utilitarian. The freedom to have replaces the freedom to be.

The modern project in its own archetypal deployment culminates into post modernism, making the utopia of modern emancipation of reason, the individual and the person turn into in postmodern dystopia based on the freedom of having the power and domination.

The attacks of modern authority and tradition marked by Hans Georg Gadamer, “*intelligentsia*” were made on the stereotype of what they symbolize and represent these archetypes. The point here is not to settle on these concepts, but as guidance of what it meant promoting the modern utopia “*Verwindung*” identified by Heidegger, as stereotyping and distortion of reality, “the rejection of all authority not only became consolidated by the Enlightenment prejudice, but also led to a serious distortion of the concept of authority. Based on the concept of enlightened reason and freedom, the concept of authority could become just the opposite of reason and freedom in the concept of blind obedience” [3. P. 13]. And this is just the beginning of the dystopian postmodern projection. More stereotype is still the concept of tradition.

The last term, technological age, is also linked to globalization and postmodernism; as the instrumental and utilitarian reason invaded everything. Cornered philosophy and history, making them feel ashamed to use the word metaphysics. As we said Heidegger: “The philosophy is felt gripped by the fear of losing their prestige and value if it is not a science” [4. P. 13]. But also instrumental reason created with technological devices which could narrow your domain will have and possess the other. So the history of the West captured the first and second industrial revolution and the information revolution. This technology gave West the mastery over nature and the plausible “the other” of being possessed and

objectified. The historic corollary of this was the French Anglo “commercial” fighting on the decline of the “aristocratic” empires of Spain and Portugal. After the two world wars to stop German militarism and the Cold War that finally imploded the Soviet bloc. The big losers in this process were the Chinese, Sioux, Tehuelches, Arabs, all those cultures which still dominated the psychic energies of the collective unconscious.

This technology enhanced consumer habits, greed, materialism, consumerism, immanence, superficiality and functionality of interpersonal relationships, submission to the medium, dissipation and depersonalization. The freedom to have and seem to cross-dress, to appear before being combined gossip, news and avidity of ambiguity.

The product of the postmodern dystopia, technology destroys the “*Heimat*” because it belongs to the world of “*Ge-stellt*” (as opposed to tax the land given by the mother). The postmodern man is uprooted from his “*heim*” that exists deep in the invasion of avalanche of news being the homeland of being lost, lost his vocation and his inner freedom to “be in the world to the other,” which would form and a community of purpose, desires, utilities and transcendence. The “*Zeitigungssinn*” the “give it time” because “the greed of news has nothing to do with the admiring contemplation of beings (...) to the greed of news does not mind being carried by the admiration is exhausted to the understanding, but know cure, but simply to have known. These two constituent ingredients of the avidity of novelties, not linger in the surrounding world that is healing and new possibilities dissipation, founded the third essential nature of the phenomenon we call “lack of whereabouts.” The avidity of news is everywhere and nowhere. This way of “being in the world” (...) constantly uprooted” [5. P. 192].

He did not linger, wanting to do everything fast involves the superficial and gossip improper shaping existence and consequent lack of direction or destination. When purposes are just like postmodern story says, the human person atrophy and mutilates his metaphysical contingency. It leads to a “*Abgrund*” abyss of person and identity instead of implementing our ontological freedom to legitimize our existence, to make sense and a foundation “*Grundsinn*”. The avidity of news, only satisfied with more news, and you enter a logical and freedom of it all, collecting experiences, travel, titles, objects, people, superficially, which is why they remain in the giddy wheel. Gianni Vattimo taking Heidegger’s thought he said of the world of “*Ge-stellt*”, that it marks the hinge between a “*Menschheitsdämmerung*” (understood by the conservative German romanticism as a “*Götterdämmerung*”) and the new postmodern humanity.

At this point we must balance our discourse here is not to prosecute the pragmatic reason but order it and give it a less biased way, which is complete with what reason means in the great philosophical traditions and what it symbolizes in world religious systems. Science and instrumental reason is the spirit of Western man; invaluable tools. Without it man would be helpless against the vagaries of nature and a sclerotic fixation of its history. The individual interest had never been

independent of social or institutional interest where the collective unconscious predominates. If reason, in a more pragmatic level had no impact on Judaism, Christianity and Islam, all religions would be meteoric, atmospheric, animists in a dominant dimension. The man had never independent of the rhythms of the plant world, animal and female-matrix. They had never been heroes, matured in their relationship with Mother Earth and the eternal feminine. Self-interest is and has been the expansion of cultures. Just as our critique of utilitarian reason, only sins when polarized and becomes absolute, leaving no space for other interests.

Human person and cultural diversity

People understand the word in all its synthesis exposed as the link sameness-otherness. Being open from the very intimate to each other and with others. The human person is oriented toward itself, toward the middle and to the world. We are in relation to each other, the world, the environment, to eternity, in relation to existential path between the extremes of birth and death. Beyond the banality of our passing, the everyday tribulations of the day, we seek meaning and direction that makes us people and aspire to a significant fullness of existence. Our existential ontological reality and the need to mean a universe of values in our time on earth seems to be the reason why we use the freedom and the consequent responsibility for it: “The whole history of mankind is but a valiant effort legitimize the fate of this presence” [6. P. 35].

And right justify and legitimize the individual in history has shaped community agencies: families, clans, tribes, nations and empires in an effort to unite and reunite the selfhood with otherness, and even antitypical. These community agencies and their agents human beings have developed cultures across space and time: “Culture is the result of this configuration meaningless, chaotic management, discovery imposition of legality and permanence in what is shows us as contingent and haphazard” [6. P. 24].

In this display of human possibilities that particular culture, Arabic language and poetry, is a striking example, in the form (writing and calligraphy) and existential images which transmits and symbolizes (content). The poets named the world of being, doing poetry, a stronghold of the permanent face of all mutable ennobling and consecrating the dignity of the human person. This cultural construction, Arabic poetry, and then Islamic connotes perceived essences from the root “ASL” “أصل” and so the man can manage to be well established, well established “*taassala*” “تأصل”. To be well rooted expresses the concept that “the being of man is based on the word. The poetic word violent things to be as they should be. The poet gives name to the gods and all things to discover in essence, to be clear the world of beings (...) Naming things is to make them the sacred office of the poet.” So at this historical conjuncture and Dei hypothesis that postmodernism is the modern dystopia, we agree with Küng in the “*Aufhebung*” of postmodernism, as modern dystopia, must be “affirmed in its human content, denied

inhuman in its content, transcended in a differentiated-pluralistic and holistic synthesis “ [7. P. 40].

The technology was understood as the information revolution, the “mass media” and knowledge, perhaps in part, represented as “industrialism knowledge” and “have known” that Heidegger poses, combined with globalization and postmodernism have eroded the development of people and cultural diversity especially through stereotypes. A stereotype is an archetype stratification, his typecasting, reduction, division, caricature, his static vision, determinism and mockery. The stereotyping of culture resulting from the inability to introject an archetype because this mirrors us some shadows on our own identity. From the Unicist ontology we can say that aesthetics is the stereotype of beauty and postmodern “vividness” what is wisdom.

People and culture as a possibility

Under an existential ontological framework is the human person to the extent that “may be”. I mean to the extent that contains values / valuations as categories of futurity and concerns that future time as possible. The person is to the extent that it is referred to based on the call complemented with the drive in order to create a future project. It is for this reason that projects are based on the unique, original value added, and therefore identity that people make to national, regional or global community. Thus cultural diversity is informed by peoples who can be, following your chances, make the difference mosaic according to the identity without that globalization can erode the person’s identity and dilute their chances.

Globalization dissolves only weak identities that do not add value; on the contrary, globalization draws on national and regional identity. Globalization purchases the original, which responds to the same.

If globalization enhanced by the technological age has eroded aspects of cultures and people that make under the homogenizing mantle of postmodern dystopia, we then enhance community projects and possibilities of people. A human person and a cultural community that do not have projects that are the stereotypes that you restrict the possibilities for being, loses its specific condition to become a thing, a dead thing in life is objectified, and sentenced to slavery.

Our approach of the culture and of the human person reflects framed theories of the complex fields, the Unicism and Jung’s depth psychology (which owes much to the ancient and medieval alchemy). The study of these disciplines involve overcoming inclusive and Marxist Cartesian dualism, but overcomes the dialectical sense and / or dialogic, to include them and overcome them, complete them, beyond the dual logic of irreconcilable opposites.

The Augustinian concept of person, then picked up by much of the philosophy, emphasizes the unity of body and soul. But that body is mutable and therefore contingent passenger in the medium term will be. A body-oriented reason is only intended for non-being. So where is the transcendence of the person? For in his soul. That soul that technological age threatens to reify and transvestite.

The technological age is part of a truth derived and shaped by reason, but that's only part, because in the words of St. Augustine "The truth is, in reason, (and) beyond than reason" [8. P. 122].

The stereotype of Islam: Islam and globalization

The XXI century has designated the Arab-Islamic world as an otherness to the globalization process. The current economic, political and strategic framework have generated these concepts are degraded to the point that only migration and material struggle to prevail on that culture. Is a culture identified like the "negative otherness" in the Globalization.

Actually, in Jung's categories, the East is the "shadow" of the West. The shadow is all that psyche contents and energies that conscience repressed and staying in the collective unconscious. The shadow contains all that a culture denies. All the negative contains are projected over the "other". The concept of Orientalism by Edward Said is a consequence of this psychological mechanism and must be understood as part of the Jung's category of the shadow.

Historically, the advantage of Islamic religion upon the Christianity is reversed to the XI century. The gates of "*ijtihād*", the effort by the discussion in the case law and the belief that no further progress can be consolidated are closed. It is considered barbaric, in the Greek sense, to anyone who does not accept Islam and he does not speak Arabic. The Andalusian culture entered in a wrong way with the "false perception of self and other," as stated Maíllo Salgado, when in fact, the Christian West had absorbed cultural homologues of the Arab-Islamic culture. This increased the identity of the Christian kingdoms against the Muslim kingdoms.

One of features of the decline in some culture, is the thought and its behavior founded at the orientation to the past. Human beings cannot repeat the history, only can just continue it. The past is root of the future, but not the future. The present is the connection where the prospective actions find its place. Believe that the past can be brought to the present is a great strategic mistake of every extremism or polarized ideology. And the gap between science and religion; between reason and faith, like some philosophers appoints; is an element of the cultural decline.

Therefore, both concepts (*Jihād* and *Hijra*) represent some differences in the modern Islamism as a polarized ideology of the antiquity tradition. So many polarized groups use these terms to destroy but some other groups that keep the original meaning of this philosophical and religious tradition. They are the Islamists and represent the stereotype of the Islam. And the sacred book of The *Qur'ān* can be interpreted in any way.

As a synthesis of the way that the West civilization made, Daniel Deleuze appoints that the Postmodernity logic "is labeled "transvestite" because it Works by this employment of a mechanism of simulation by signs a pure "game of signs [...]" [6. P. 113].

The Globalization and the technological age, is also linked to Postmodernism; as the instrumental and utilitarian reason invading everything, like into a great part of Arabic-Islamic world the fanaticism makes the same.

For Arabic-Islamic world, Postmodernity continues Modernity, dystopia continues utopia, Israel state, continues the Colonial empires and the Crusaders: instrumental rationality had been henced.

Against this, the Islamic world is facing. In one hand in a polarized dimension with the extremist groups that use the tactical of terrorism, in the other hand, the Islam offers an opportunity of “belong to a community with transcendental values”. The strong values that contain the Islam, occupies the spaces that Postmodernity philosophy dissolves. We think that the point of departure of this process, was the attacks to the authority and the tradition, therefore, the Modernity becomes into Postmodernity.

Therefore, concepts of authority and tradition were misunderstood. With that, the Islam appears like a new sense of life, a “*dīn*”, a new approach of the God’s archetype, in a new context.

Stereotypical perceptions are mutually reinforcing between two powers facing. In the war, stereotypes emerge everywhere, because the military strategic mainly is deceive, mislead, a bluff, is the art of imposture. And all this, is mixed with geopolitical, economical and strategic interests.

The true reason is a dam of the illness faith, and the true faith is a dam for the instrumental rationality. If the religion can be a help against the violence, need it of the true reason, not of its stereotype.

The Augustinian sentence that truth is beyond reason coincides with the Jungian theory where the collective unconscious is what gives entity to rational consciousness. For Jung man is “naturally religious”.

A healthy psyche needs to practice religious behaviour: “the psyche contains a religious function that can potentially develop a symbolic reading of archetypal readings” [9. P. 110—111].

This is because the total personality of man cannot be described. We can know the conscious but not its unconscious, precisely, as Jung laughed, because it is unconscious!

But it is the unconscious that crosses man which we can reach God and make discoveries, said the Swiss. Religions have behavioral practices that immerse man in that collective unconscious where we find clues from God. *Jihād* and *Hijra* belong to those behaviors in Islam.

Jihad and Hijra: linguistic and historic approach

The Arabic language is structured from verbs, which have several forms that are adapted to different contexts varying its meaning while maintaining the same root. This makes nouns are formed from verbs. It is a very plastic, malleable and metaphorical language.

The Arabic word *jihād* means struggle, not military war. The Arabic word for military war is “*harb*”. In fact, in the earlier times of Islam, when this word emerged like a theological concept, the fights between the Arabic tribes or between the Muslims and the others, seemed more struggles than military battles.

Many forms of the verb change the means.

Form I; jahada; to make an effort, to test.

Form III; jāhada; to make an effort, to fight.

Form IV; ajhada; force, engage.

Form VIII; ijatahada; striving, to elaborate an independent opinion based Islamic jurisprudence.

And other words derived of this verb are:

Juhd; big effort

Juhda; to the limit

Juhdi; until what I can.

Ijtihād; effort, dedication.

Mujāhid; fighter, warrior.

The word “war” in the military sense is not used in the *Qur’ān*. The word used is “*jihād*”.

Originally, the term “*jihād*” connotes a concept of “spiritual warfare”, much like the idea that existed in medieval Christian orders of knighthood and classical Hinduism, reflected in the Bhagavad Gita, selfless fight without attachment is made “on behalf of Brahma”. In the Indian case, during the battle of Kurukshetra, the Arian tribes of the Pandavas and the Kauravas should decide the fate of those who rule India. Is this the role of “Kshatriyas” warriors who work through God and fulfill it. Brahma work through his creatures and designated to “clean” an era of sins were the “warriors”.

The concept of true religion pray: “religion that kills in name of God is not true religion”.

Joseph Ratzinger describes and analyzes, a dialogue carried on perhaps 1391 between the erudite Byzantine emperor Manuel II Paleologus and an educated Persian on the subject of Christianity and Islam. About the holy war: “The emperor, after having expressed himself so forcefully, goes on to explain in detail the reasons why spreading the faith true violence is something unreasonable. Violence is incompatible with the nature of God and the nature of the soul. ‘God’, he says, ‘is not pleased by blood’ [...] The decisive statement in this argument against violent conversion is this: not to act in accordance with reason is contrary to God’s nature” [10. P. 2—3]. The problem in this dialogue is that at the beginning of Islamic culture, as in the beginning of many cultures, religion and politics went hand in hand. The prophet was the envoy of God and head of a State in Medina, and as a political boss, he had to defend his community militarily. This is a cultural analogy and what we must apply is a homology to understand the behavior of this “another”. The homologies represent the transcultural human invariants independent of the

operational forms. With analogies we fall into the stereotypes. Even Ratzinger himself points out this problem of analogies with the example of the transfer of the concept of Fundamentalism from Anglo-Saxon Protestantism to Islam.

The true religion implies harmony between faith and reason, a balance that the reason does not be instrumental reason and the faith does not turn into fanaticism.

Saint Thomas “recognizes that the nature, proper object of philosophy can contribute to the understanding of divine revelation. Faith therefore has no fear of reason, but seeks it and trusts in it. Just as grace builds on nature and perfects it, so faith builds upon and perfects reason. The latter enlightened by faith, is free from the fragility and limitations deriving from the disobedience of sin [...] man’s reason is not annulled nor debased in assenting to the contents of faith” [11. P. 61].

Therefore, the importance of selfless fighter without attachment. This behavior is a kind of dam to compulsion and fanaticism in the violence perpetrated in the war.

In a “*hadith*”, the Prophet Muhammad said: “We come from the lesser holy war and now let the great holy war”. In the Islam sources the ground concept of “*jihād*” means that idea of fight against the own ego, vices and concupiscence. The Caliph Ali said: “the bravest man is who wins his own passions” [12. P. 103].

In the great “*jihād*”, a “*mujāhid*” is one who undertakes the struggle for the Cause of God; a “*mujāhid fī sabīlī illāh*”. Once Ali refused to fight with a man named Amr, because mixed their personal interest, their personal attachment to what should be done for the Cause of God. The compulsion, the hate, the ego do not allow fair fight. Is the same concept that Kurukshetra battle in Hinduism. A “*kshatrya*” fulfills its duty, its “*dharma*” and its “*karma*”, only without personal interest, only fighting for the Cause of God.

From this concept, we can deduce that if we lose the great “*Jihād*” (*al-jihād-ākbar*) we must fight in the little “*jihād*” (*al-jihād-aṣgar*). This is a Jung’s explanation about the origin of the war. All the wars begin in the psyche of mens, and in his hearts too. Originate in the collective unconscious of cultures and peoples. The struggle among the polarized extremes of the psyche without to reach the Selbst, becomes into minds illness. Then, this energy is deposited in the collective unconscious; “every historical event, before is a psyche event”. A historical event occurred earlier in the collective unconscious.

We can compare the “*jihād*” with the “*ius belli*”, that is the Roman-Christian concept about war.

The *Qu’rān* precise limits of war. Well defined cause and enemy with strict limits and an ethics of war. “[...] Specified that only those were to be fought who in effect had fought against the Muslims and sought to eliminate them; finally the most important ethical rule, namely, that the Muslims should not be first to unleash hostilities” [13. P. 71].

In the European Christian Middle Ages major theories of war were based in St. Augustine, Frontinus and Vegetius. Reasoning about the origin on the war was a follows: the war was a “*Flagelum Dei*”. The freedom that God gave men for love,

makes men responsible for these actions. Men must choose. Misconceptions about reality guide erroneous actions in the field. If not repaired on the designed error; accumulate sins. Therefore, the war appears in history to overcome the stench of the consequence of sin and start again. For St. Augustine to start a war must meet three requirements: 1) The end must be pure and fair. 2) The war must be without hate, personal revenge or lust for booty. 3) The war must be public not private. “*Hostes*” is one to which the state has declared war. Consider that the historical facts are different from theory. Byzantium and Jerusalem were sacked by Crusaders and Venetians. And there were Knighthood orders among the Muslims similar to Christian Knights, named “*furūsa*”.

The two “*Jihād*”: Mecca and the “*Hijra*” to Medina

In Mecca, Muhammad’s followers were not persecuted until they began to fight the indigenous gods.

In Mecca the Prophet made an effort to avoid violence and maintain the peace. But the persecution of the Islamic community grew and the Prophet’s life was in danger.

This period coincides with what many researches call peaceful verses in Holy *Qur’ān*. The great “*jihād*” prevails in Mecca.

Here appears the other theological concept, the “*Hijra*”, migration of the Prophet from Mecca to Medina. The word comes of the verb “*hājara*”. The forms of the verb are the following:

Form I; hajara; to emigrate, to leave.

Form II; hajjara; to throw someone.

Form III; hājara; to march, to leave with conviction.

Form IV; ahjara; to resign.

Form VI; tahājara; to separate, avoid meeting.

Those who migrated with the Prophet from Mecca to Medina are the “Emigrants”, the “*muhājirun*”.

The singular term “*muhājir*” is the migrant, adjective derived from the III form of the verb. Due to special meaning, go with conviction, leave a place to go to another better where peace, justice and goodness of God. We can see the connection to the meaning of “*jihād*”.

The Arabic word of “*Hijra*”, comes to “*Hāyār*” هَايَر, the Egyptian concubine of Abraham, mother of Ismael. God promised Abraham that his concubine and her son would have a glorious destiny. It would be the ethnogenesis of the Arab people.

The second “*Hijra*” “to Etiopia which took place 615 C.E. Ethiopian Immigration [...] When the Moslems had asked the Prophet Muhammad’s permission to migrate he mentioned three characteristics first: the king who did not allow injustice; second it is a land of honesty, and third it is a place of dream of comfort” [14. P. 93].

The third “*Hijra*” (622 a.D.) symbolized a transformation, a great changed of the mind and spirit. As every journey in the ancient traditions, is an initiatory travel. Medina was the aim to reach. A place where the good customs domain: specific boundaries, special safety and people based on awareness, solidarity and kindness. Medina like Etiopia are spiritual and beautiful places: “The Prophet’s emigration described, In the *Qu’rān* as (good) issues in Islamic history and culture [...] Before the Prophet’s emigration of Medina was Yatrib. It was changed into *Madina’-al-Rasūl*, the city of the Prophet” [14. P. 94].

Tours are recommended in Islamic tradition, and even Arabic. On one hand, there is a cultural sympathy with the special character of the territoriality to geographical space (the Bedouins way), and on the other hand, the reference to the messianic concept: al-Masīh is one the names of the Prophet. Comes of two verbs: “*masaha*” that means “to amount” and from the verb “*sāha*” that means “to pilgrim”. “*Hijra*” is a geosymbol for the Arabic-Islamic culture. A geosymbol is a natural element anthropized, rated, which is suitable for symbolic and emotionally comforting cultural archetype and identity.

In a metaphorical sense, the “*hijra*” implies leave the bad emotions, defects and go to the best costumes, the virtues.

In Medina the concept of “*ummā*” (community) consolidated between the two groups: the emigrants (*muhājir*) and the auxiliary (*anṣār*), and in turn complementing with the other concepts.

“*Jihād*”—“*Hijra*” and “*Ummā*”. Are concepts for the defense of community. According to the opinion of Muttahari “Both “*jihād*” and “*hijra*”, cannot be abrogated, are permanent provisions under special conditions or circumstances each time required” [12. P. 103].

“Being a fighter and emigrated, are essential steps in the spiritual development [...] There are steps that cannot be addressed is through these actions [...] To emigrate in Islam, means leaving the dwelling itself and settlement to go to settle elsewhere in order to salvage one’s religion and faith. Many verses of Holy *Qu’rān* refers to this issue [...] Emigrant is one who has abandoned sins” [12. P. 103—104].

We can see the connection between the two concepts, especially between “*al-jihād-akbar*” and the “*Hijra*”.

The *Qur’ān* emphasizes several “*Surāh*” y “*āyāt*” holy action of migration:

“[...] I shall remove their evil deeds for those who have migrated and where driven out their homes and mistreated for My sake, and fought and were killed and I shall admit them to a Garden through which rivers flow as a prize of God. [...]” (s3: a195)

“They would love for you to disbelieve just as they disbelieve, so you will be exactly like them. Do not adopt sponsors from among them until they migrate along God’s way. If they should ever turn against you, then size them and kill them wherever you may find them. Do not adopt any sponsor nor supporter from among them” (s4: a89)

“Those who believe and migrate, and struggle for God’s sake with their property and persons, stand much higher in Rank with God. Those will be triumphant!” (s9: a20).

“We shall settle those who have migrated for God’s sake after they were wronged, in something fine during this world, while the wages in Hereafter will be even greater.” (s16: a41).

“Those among you possessing resources and [others] means should not fail to give [something to] near relatives, paupers and those who are refugees¹ for God’s sake; let them act forgivingly and show indulgence [...]” (s24: a22).

The two dimensions of concept are important for the Islam.

“But some people have distorted interpretation assuming that migration is just away of sins and fighting *jihād* is just ego. Well forget that migration is also undesirable places and abandon *jihād* fight external enemies. Islam then believe two types of *jihād* and two types of migration. If we deny one that benefits the other are falsifying the teachings of Islam” [12. P. 106].

Therefore, in Medina, the little holy war appears “*al-jihād-āšgar*”, against the pagans of Medina and after from Mecca, and against the Jewish tribes of Medina.

While the great “*jihād*” remains as a spiritual concept, the new context extends towards the little “*jihād*”. The Qur’an identifies three armed conflicts that made the consolidation of the Muslim “*ummā*” (community). These clashes are Badr (624); Battle Mountain (Uhud) (625) and the Battle of the Trench (627).

The three battles have important meanings:

The first was unleashed by the *Qurayš* of Mecca wanted to stop operations of extortion and assault of trade caravans monopolizing that tribe. Many Muslims who migrated to Medina (*Muhājir*) had lost their assets and property at the hands of the *Qurayš*.

The second showed that if not obeyed God and His Messenger, defeat was certain: “If some of you who turned back the day the two armies met, was because the devil made them fall for any fault they had committed. But God has already forgiven.

The third, the Battle of the Trench, was a victory because the strategy of the convert Persian Salman. Jewish tribes allied pagans, which was unforgivable for Muslims.

The great difference between the Christian conception “*ius belli*” and the Islamic conception of *jihād*, is that during the Medina period, the Prophet authorized the booty. The ground for this; was that during the *Hijra*, the dominant tribe of Mecca, the *Qurayš*, expropriated the property of Muslims. This justified the attack on their caravans.

But in the political reality, both, Christians and Muslims, got the booty.

¹ The edition consulted is the “The Qur’an” the First American English Translation, New Iranian Translation by T.B. Irving (1998) Suhrawarī Research and Publication Center, Teheran. This edition an English, translate the word “*muhājirun*” “مهاجرون” by refugees, but the Edition of Qom, Iran, a Spanish, translate the same word as “los que han migrado”, in English, “migrated”.

In Medina period, faith and war booty went together. The chiefs divided the spoils. The distribution was consistent with the Islamic hierarchy, no military. There was a list of those who were untitled to pay the spoils. This list was the “*dīwān*” “دوان”, Arabic word from which comes the Castilian word “*aduana*”. A fifth of the booty was reserved for: 1) the Prophet, 2) the family of the Prophet. 3) former colleagues. 4) non-Arab customer “*mawālī*” “مَوْلِي”, 5) poor people, women and children. It is origin of the Islamic state taxes.

So Mecca fell almost without resistance and Medina the Prophet, expelled the three Jewish tribes one after another, after separate incidents with the Muslim community. Tor Andrae designated as prologue, the failure of the Prophet in wanting to convert Jews, which made fun of his poor knowledge of Scripture.

Thus, these events shaped the dialectic and / or dialogical relationship between the concepts of “*jihād*”, “*hijra*” and “*ummā*” to the point that “the ordinances of the religious community of Medina are the first draft of the theocratic constitution Islam became an empire and universal religion. In the community of believers has been abolished in all essentials the old tribal constitution. Whoever stands against religious authority should not be protected even by their close relatives” [15. P. 188].

These early events left a stamp and determined theological concepts involved.

Conclusions

According to Jung’s psychology, historical events, and wars in particular, are the result of psychological transfers (*Übertragung*) that individuals make from the individual psyche to culture. This would become a collective trauma that is held as “unconscious shadow” in the very collective unconscious minds. There is “another” self to whom the collective trauma and the unsolved own psychic conflict may be transferred; this “another” one gets the elements of an enemy which is reasonable to be declared war. It turns into an essential evil which, paradoxically and because of projective ethics, is the result of a transfer mechanism. However, this energy is found in the very own unconscious mind. As a result of a dual conscience that aims at being released from guilt as it also has obscure elements, it needs someone else so that it can transfer said elements with its psychic energy to be free of sin. Wars, as any other historical event, start in the psyche of persons and in the collective unconscious minds of communities and they then appear and are shown in history.

In an attempt to define the unconscious Jung said: “all future things that are forming within me and that at some point will come to the conscious” [16].

Thinking about Arab-Islamic culture from its ontological identity in the current historical situation is a pressing need. The presence of this “other” in cultural interaction is so evident and relevant, not only for its leading role in political, economic, military and strategic actions; but also for its historical, legendary, exotic, esoteric traces; like a “dark” dream that has memory in the “Western Christian” culture.

In this way, the depth knowledge in the thought and the feeling of the true *Jihād* and the true *Hijrat*, close us to the “others” and us “*religio*” with us self.

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Становление концепций джихада и хиджры в условиях глобализации и постмодернизма

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В работе выдвинута гипотеза о тесной связи между понятием глобализации, информационно-технологическим бумом и постмодернизмом, инициирующей размывание онтологических понятий идентичности, индивидуального и культурного разнообразия как взаимоотношений "я и другой". В рамках международных стратегий этим «другим» оказывается арабо-мусульманская культура. Мысль Запада с присущей ей логикой инструментальной рациональности выстроила стереотипный образ этой культуры, игнорируя ее архетип. Именно в этой логике понятия «джихад» и «хиджра» воспринимаются только как идеи, ведущие к разрушению, а не как наследие философской и религиозной мысли, имеющее общечеловеческое значение. С точки зрения юнгианского подхода, оба понятия, а также и психические характеристики, вытекающее из них, вне ложных и насильственных интерпретаций, являются ценным вкладом в развитие современного человечества.

Ключевые слова: глобализация, постмодерн, инструментальный разум, юнгианский подход, джихад, хиджра

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