

Islamic Identity And Its Characteristics: Semantic Study Of Arab Islamic Literary Works

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Abstract

This study comprehensively explores Islamic identity's essence and distinctive features in Arabic literature. Using a qualitative approach, the study focuses on the historical evolution, conceptual understanding, religious foundations, Islamic dimensions, and Islamic identity characteristics. The study synthesizes data from primary, secondary, and Islamic scholarly literature, providing a nuanced understanding of Islamic identity in both the Western and Eastern worlds. The research methodology includes a systematic review of relevant literature from Islamic scholars. The study emphasizes the importance of Islamic identity in uniting Muslims worldwide. It portrays Islamic identity as a concept that can help promote nationalism, ensure progress, and achieve growth in all aspects of life. The study further examines the salient characteristics of Islamic identity, attributing its unique significance in fostering multi-ideological differences, fostering unity, and transforming the perspectives of non-believers about Islam. Arabic is considered one of the most important characteristics of Islamic identity, as it is used in the Qur'an and Hadith. Classical Arabic is the crucible of Islam, the repository of its culture, and the source of most of its writings over the centuries. Learning Arabic does not mean the disappearance of local languages, but rather their strengthening and development. The Islamic Caliphate used Arabic, and these languages are not extinct. The findings of this study suggest a deeper understanding and appreciation of Islamic identity within contemporary societies, ideologies, cultural differences, and variations in religious teachings.

Keywords: Islamic Identity; Historical Evolution; Nationalism; Multi-Ideological

INTRODUCTION

Identifying and defining identity is the basis for people's gathering and unity. There is no gathering or unity without an agreed-upon identity. It is a fundamental and pivotal issue which either serves a group or destroys it and its existence. Identity is what preserves personality which makes someone participate with group and agree with them to achieve a goal. Someone that lacks identity would remain empty, oblivious, a follower, an imitator, who does not know any direction to go, whether to serve oneself or one's society. Religious parties fight and kill each other because of identity because the person or party they are fighting is outside their identity and group. This is what they believe towards others, because identity has a fundamental relationship with individual's beliefs and intellectual assumptions. Thus, defining the traits of someone's personality makes the person a valuable person, and makes the person's life meaningful and purposeful toward oneself, one's society and one's nation. Any nation that wants to survive maintains

the construction of their identity and cohesion by trying to preserve the identity of its followers and protect them from the invasion of other cultures into their culture. When the French saw that the GATT agreement was leading to the entry of American cultural materials at high rates into France, which constituted a blatant threat to their national identity, they refused to sign the cultural part of the agreement and demanded that those rates be reduced in order to preserve their identity, regain their strength and prepare them for their future.

Each study has a problem or problems to study and analyze to come up with results and recommendations. Therefore, the study will be based on several problems, which are: first: After the end of the Islamic Caliphate, the concept of Islamic identity got lost starting from the end of the eighteenth century, Napoleon's campaign, and the intensification of evangelism and foresight. The emergence of the call for secularism, the trend towards Western ideas, the fascination of the Islamic world, the alienation of intellectuals from their religion at the beginning of the twenty-first century, the increase in communication and contact, and the loss of Islamic identity until Islam and its identity became a crime and backwardness (Huntington, 1998); (Taha, 1981). The condition of Muslims and their weakness in the twentieth and twenty-first centuries, after the Islamic identity was colored with communism, secularism, nationalism, and others, which led Muslims to this weakness made it important to clarify the concept of identity and its characteristics. The importance of the study stems from shedding light on the concept of Islamic identity and its characteristics, so that the identity holder can protect its identity from fragmentation and disintegration and rebuild Islamic nation under one banner, to get out of the crisis of Islamic world identity.

METHOD

The researcher followed the inductive method by collecting information and texts related to the topic of identity, then refining, reviewing and verifying them to highlight the historical evolution, phases, recognition and developments of Islamic identity. The researcher also followed the analytical method to uncover and analyze the dangers related to the concept of Islamic identity. A method-based approach was used in dividing the phenomena or research problems into primary elements to facilitate the study process, and then studying them in an in-depth manner to derive rulings, rules and solutions.

The data sources for this study include historical textbooks, academic articles and documented reports and primary sources from Muslims scholars across the globe on the topic. In order to gather relevant data, a systematic review of literature was conducted on the topic. Academic research databases such as Scopus, Research-gate and Google-scholar were thoroughly used using keywords like "Islamic identity", "Characteristics of Islamic identity", "Components of Islamic identity", "Values of Islamic identity", and Significance of Islamic identity". The scholarly literary works obtained and downloaded through these search engines were then screened for relevance and quality; then the selected were analyzed to identify the historical flow of debates and highlight the latest conclusion on Islamic identity.

To complement the downloaded articles and reviewed literature, interviews were conducted with experts on Islamic identity. These interviews were semi-structured, with open-ended questions designed to extract detailed responses on specific aspects of Islamic identity. The interviewed Islamic scholars and experts were selected based on their experience and expertise in Islamic studies, Islamic law and Islamic contemporary

issues, and their responses were thematically analyzed. Overall, the qualitative research methodology used in this study aims to provide a nuanced and inclusive comprehension of Islamic identity, drawing on a range of perspectives and sources to explore the multifaceted and complex nature of Islamic identity.

RESULTS AND DISCUSSION

Various researchers discussed a number of previous studies that revolve around the subject of the study and discussed them according to the date of publication as follows:

Muhammad Ibn Ismail Al-Muqaddam Entitled Our Identity Or The Identity

The study examined the concept of identity from the perspective of Prophet Muhammad's dealings, and examined the impact of identity on individual and society in a general way. He also mentioned the three components of Islamic identity (faith, language, history). He also mentioned the characteristics of the general characteristics of Islamic identity and the relationship of identity to nationalism. He also mentioned the conflict of Islamic identity with globalization, and the importance of preserving Islamic identity and its transformation. The study mentioned the methods of obliterating Islamic identity and the methods followed by the enemies of identity to fragment the nation and strip it of its Islamic garment. He also mentioned some of the methods of preserving Islamic identity. Finally, the researcher posed a rhetorical question: Will we restore the true Islamic identity and will Islam regain its glory?

Al-Tijani Boulaali Entitled Between Islamic Identity And The ValuesOf Globalization

The main objective that the writer talked about is to delve into the duality of identity and globalization and control the tension that governs these two concepts, which are usually set up in contemporary Arab and Islamic thought on opposite sides, and are presented as being in eternal conflict and endless struggle. He also mentioned that Islam is one of the components of Islamic identity. He argued that globalization should not be reduced to the scope of Americanization, and that the values of globalization should not be placed in one basket, as there are values that do not conflict with Islam and its goal, and that globalization cannot be viewed as a threat to the Islamic religion.

Jassim Al-Yassini's Study Entitled Islamic Identity

The study focused on identity in general and its importance to nations in particular, and that identity of any nation is its characteristics that distinguish it from other nations to express its civilizational personality. The nations that want to remain are the ones that preserve their identity, as identity is like the collective mind that knows the nation's affiliation. In the book, the author identified the manifestations of influence of the cultures that came to Islam from: Persian, Greek, and Indian, and their impact on culture and thought, politics and governance, ethics and literature, organization and administration, and language and literature.

Definition Of Islamic Identity

The basic Islamic identity in Islamic society is the religion brought by Muhammad, the Messenger of God, may God bless him and grant him peace. It is the focus of the life of individual and society, and through it individuals interact with each other. When adherence to religion weakens in the souls of individuals, the image of

identity weakens, and when identity weakens, religion decreases and its rituals diminish, and may become lost. Islamic identity means belonging in all that it means, whether material, moral, social, cultural, or economic. Islamic identity does not mean belonging to a tribe or geographical region, but rather it is comprehensive of the Almighty's saying: {The dye of God, and who is better than God at dyeing?} (Al-Baqarah: 38). According to Al-Qurtubi's interpretation: Religion is called a dye metaphorically because it appears in the actions and appearance of religious person, just as the effect of dye appears on clothing. Hence, several definitions of Islamic identity have emerged, but they are all similar and revolve around Islam and its doctrine. Since the concept of identity is a modern concept, like modern sciences, definitions have differed and no one has been agreed upon, and no comprehensive definition has been established, leaving a gap in the concept due to lack of limitation or generalization. In this section, the researcher has collected the largest number of definitions to reach a comprehensive, general and accurate definition, so that the reader can form a clear picture of what Islamic identity means.

1. Identity in language: the Intermediate Dictionary issued by the Arabic Language Academy defines identity philosophically as the reality of a thing or person that distinguishes it from others, or it is a card that records person's name, nationality, birth and work, and it is called the personal card. The Concise Dictionary defines identity in language: it means the self, and the self-function of identity means the feeling of belonging to an established system that gives individual unique characteristics.
2. Islamic identity in terminology: Dr. Hossam Fayyad considered Islamic identity as: (Belief in the doctrine of this nation and pride in belonging to it, respect for its civilizational and cultural values, highlighting Islamic rituals, pride in adhering to them, and fulfilling the right of message and the duty of conveying and bearing witness to people) (Fayyad, 2014). Dr. Tijani Boulaouali defined it as: (The added value of the Muslim person, as it is the Islamic doctrine that forms the religious and moral framework that witnesses the being and becoming of identity, which makes it disciplined by the spirit of Islam and its directives, and colored by its teachings and rituals. Hence, this religious dimension can be established in the identity of Muslim whether in an Islamic reality or in a non-Islamic reality that does not apply the provisions of Islamic law (Boulaouali, 2015). Raad Al-Bayati defined it as: Complete belonging to Islam in all its material, moral, social, cultural and economic dimensions, but not limited to mere tribal, racial or geographical affiliation. It is a psychological and intellectual integration and a belonging that came in fulfillment and application of the saying of God Almighty: {the dye of God, and who is better than God at dyeing?} (Al-Baqarah: 138). The dye is identity, and identity is Islam. He also said: Islam dyes a person with a special dye in his belief, thought, feelings, perceptions, hopes, goals, behavior and actions. Al-Qurtubi said in his interpretation of previous mechanism: (So religion was called a dye as a metaphor and a figure of speech, as its actions and characteristic appear on the religious person, just as the effect of dye appears on the garment) (Al-Bayati, 2019).

Bahiya Sahli said: (It is a single identity represented in the method and approach that Islamic religion brought to be followed religiously and worldly, to achieve the purpose of God Almighty) (Sahli, 2020). This includes everyone who belongs to the Islamic nation, that his faith is absolute in this belief, and that believes that Islam is a religion that must be followed; and that it is a universal religion that can include all

people, and all who wish to enter it, God Almighty said: (Indeed, this is your nation, one nation, and I am your Lord, so worship Me) (Al-Mu'minun: 52).

As for the researcher, he defined Islamic identity as: loyalty and belonging to Islam, Muslims and to their land, language and culture, and showing worship, rituals and the spirit of religion represented by the morals that clarify the character of Muslims as individuals and society working on the security of Islamic nation; its unity and gathering, and what includes speech, discourse, form, appearance and actions. As for citizenship, it is the rights and duties of Muslims to build individuals and groups. As for the spirit of religion and its authenticity, it is what is planted in the soul of a Muslim like his honesty and sincerity to promote Islamic values, even without any physical monitoring or supervision. If a Muslim goes to a land other than the land of Islam, he must have a sincere, fear and honesty mind in carrying the identity and presenting it sincerely to non-Muslims by showing them the tolerance of Islam and its morals. He must also always strive to work and maintain the unity of the Islamic nation by not dividing the ranks and to show Islamic identity in his clothing, morals, and all dealings with Muslims and others. Likewise, a Muslim must demonstrate Islam and its rituals in neighborhoods, streets, and cities, and prevent everything that contradicts Islam. A Muslim must ensure they call people to prayer, cleanliness, honesty, and concealment, i.e. what is against licentiousness, are all forms of Islamic identity. Hence, it is believed that Islamic religion came as a comfort for the servants and a way out of darkness into light. Islam did not come to impose clothing, work and joy, but rather came to cover the body, honor it, and spread morals and virtue. Islamic religion does not impose restrictions that serve a group, party, state or class over the other.

Characteristics Of Islamic Identity

Islamic identity is distinguished and represented by several characteristics that represent it and are distinguished by it. These rules are formed and summarized in belief, land, language, culture, and morals. These characteristics are what distinguish Islamic identity from other identities. They are what explain the content of identity and clarify it to the identity holder or to others who carry another identity.

1. The muslim person: Islamic identity is the citizenship and homeland. It is the relationship of individual with the homeland to which he belongs, i.e. his relationship with the essence of identity that imposes constitutional rights, duties, systems and laws. Muslims are the main factor in achieving common, mutual and organized goals. Muslim's keenness as a Muslim person to apply his citizenship through an independent personality capable of resolving matters in favor of this homeland returns to the entire nation and to himself with benefit and righteousness. The righteousness of his identity affects the formation of individual's personality and building of his future, which is reflected in his behavior towards his peers and towards the institutions of Islamic state as well as towards his motherland with development and growth. Therefore, the characteristic of Muslim person is characterized by several features such as:
 - a. Belonging to his community: The bearer of the Islamic identity is called the Muslim citizen and he is the basis for the formation of general Islamic society. Visions have varied regarding the concept of citizenship. Some saw it as equality in rights and duties among the sons of one nation; some saw it as the creation of

a good citizen; and others said that citizenship is an application of democracy. What is not disputed is that citizenship is a set of normative values. It represents human right to a safe and dignified life, justice and equality in social rights for every individual in society, regardless of his gender, religion or sect, as well as his right to express his opinion and his needs and have them met (General Authority for Information in the Arab Republic of Egypt, 2024).

Citizenship: is the enjoyment of rights and duties by a person, and their exercise in a specific geographical area, with specific borders, known at the present time as the modern nation-state that is based on the rule of law, which is to be a member of a specific political community or a specific state. In every state that is established, equality is established among its citizens, and a system of rights and duties that is established applies to everyone without discrimination, and everyone who holds citizenship is subject to these laws and systems (Fawzy, 2007).

Man is the basis of everything and the main actor in everything, and his feelings and actions are within a specific entity called nationalism. Nationalism is based on the feeling of belonging to the homeland and loyalty to its people and its supreme interests. For the homeland and the citizen, precious sacrifices including expensive and cheap prices are made and paid. Within its framework, the soul and spirit are redeemed, represented by martyrdom. The right to defend them is legislated within the framework of protecting the land and the right to defend oneself. Through it, citizen interacts with his homeland politically, socially, economically, humanely, and on all levels (Hussein, 2008).

- b. Equality: This means that a Muslim cannot be distinguished from others by his lineage, family, knowledge, language, authority, or status, or have a higher or lower rank. There are no first-class or last-class people, but rather they are equal like the teeth of a comb. Education, authority, leadership, and succession belong to all Muslims through their personal work and diligence, and their descendants do not have anything to do with their work. No one holds anyone accountable or judges anyone based on their Islam, as we are all servants and we are all from Adam. Islamic law is what governs, but people have what is upon themselves. No group, sect, party, or doctrine has the right to diminish or increase the esteem of anyone's Islam and affiliation, whether he is a person, a group, a religion, a doctrine, or a state. The judgment belongs to the Almighty Allah, and there is no dignity for a Muslim without his Islam and actions.
- c. Facilitating people's lives: Islam and its identity were not interested in legislation except to help people guarantee their interests, organize their livelihoods, and meet their needs. If there is legislation that bears this burden and performs this role in facilitating people's lives, then Islam blesses and respects it, as evidenced by its consideration of all these rules that we mentioned. The function of law is to achieve people's interests, as law is a reflection of the needs of all people, considering them a single social entity whose common characteristic is the homeland, not religion.
- d. Comprehensiveness: What distinguishes Islamic identity from others is that it encompasses the entire life of Muslim and all aspects of his personality. It gathers and unites under its banner all those affiliated with it, and connects them with a strong bond, as God Almighty says (The believers are but brothers) (Al-Hujurat:

10). Islam is an innate identity for all those who are born with the nature of Islam or those who embrace Islam. The Islamic identity is a strong identity because it is based on the pillar of monotheism and focuses on the origin of human life, which is represented by the succession of the earth and its population and preparation for the last day. Human being is real with himself and with his society as a useful human being (Boulaouali, 2015). Islam has cared about man and his self-development, and has cared about the affairs of his life and his education, as well as his morals, character, and relationships between him and his Lord, between him and people, between him and his person, and between him, his rulers and guardians. Thus, the Holy Qur'an came in building a sound identity for the general Muslims, saying:

- 1) Education and urging man to learn because it is the basis for building and organizing man, as it is the basis for building the Caliphate and a sound society, (Say: Are those who know equal to those who do not know? Only those with understanding will remember) (Az-Zumar: 9) and His saying: (And above every possessor of knowledge is one more Knowing) (Yusuf: 76), and His saying: (And say: My Lord, increase me in knowledge) (Taha: 114), including many verses that urge knowledge, learning and education.
- 2) The essence of Islamic identity is morality, whether with Muslims or others, as identity is an identity of morality: in Almighty's saying: (And fulfill the covenant. Indeed, the covenant will be questioned about) (Al-Isra: 34), and His saying: (And indeed, you are of a great moral character) (Al-Qalam: 4), and His saying: (O you who have believed, fear Allah and be with the truthful) (At-Tawbah: 119).
- 3) Man is monitored by God and not by man-made law, so he works for God because He sees him and knows what is inside and outside of him. If there is no state supervisor who sees him, then the Lord of the State (Allah) sees him, and this is the close relationship between him and his Lord., (Indeed, nothing is hidden from God on earth or in heaven) (Al Imran: 5).
- 4) The basis of the relationship between him and the people is righteousness and reform. It is a fundamentally humane call that recognizes the other and coexists with him because their basis is one. The Islamic identity does not deny or eliminate non-Muslims, but rather its call is for all people and fearing God in dealing with all people, regardless of their identity, as God Almighty says: (And assist in righteousness and piety, but do not assist in sin and aggression. And fear God. Indeed, God is severe in penalty) (Al-Ma'idah: 2), and God Almighty sayings: (O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted) (Al-Hujurat: 13), and the Almighty's saying: (O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women.) (An-Nisa: 1), and the Almighty's saying: (It is He who created you from one soul and created from it its mate that he might dwell in security with her) (Al-A'raf: 198).
- 5) The Islamic identity organizes the relationship between Muslim, himself and his person, organizing him, correcting and teaching him patience in abstaining

from sins and doing good deeds, and even preserving the body in the words of God Almighty: (And by the soul and He who proportioned it (07) And inspired it with its wickedness and its righteousness (8) He has succeeded who purifies it (09) And he has failed who instills it with corruption (10)) (Ash-Shams: 1-10), and the words of God Almighty: (Indeed, the soul is a persistent enjoiner of evil, except for that upon which my Lord has mercy) (Yusuf: 53), and the words of God Almighty: (That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves, and because Allah is Hearing and Knowing.) (Al-Anfal: 53).

- 6) The Islamic identity did not leave the relationship between its bearer and his rulers, but rather commands him to obey and submit under the banner in the Almighty's saying: (O you who have believed, obey Allah and obey the Messenger and those in authority among you) (An-Nisa: 59).
2. Islam and its comprehensiveness; Islamic identity depends, with its most important characteristics, on the monotheistic Islamic religion and belief. The unity of belief that God revealed in His books and sent His messengers with, and made it His commandment for the first and the last, was one belief that does not change with the change of time or place, nor does it change with the change of individuals or nations (Sabaq, 2000). It is a belief that is not limited to a chosen people or a disobedient or serving people, or to a specific race or skin color or a specific region. Rather, it is a religion that created everything for everything, meaning that it is from the God of everything to everything. God created all people and is the Lord of all people, and He created all time from its beginning to its end. He is the first and the last. Therefore, God came with His religion for all people in all times. The fact that Islam is a determinant of Islamic identity is determined by several matters, as it includes multiple national, cultural and sectarian identities, as follows:
 - a. Dissolving all races, genders, affiliations, sects and religions into one message, which is the Islamic identity. This does not mean crushing it, but rather recognizing it. However, equality is its title, as there is no difference between Shiites and Sunnis, Sufis and others. They are all children of the Islamic identity based on their Islam. So support is for them, brotherhood is for them, and feelings are with them.
 - b. Not canceling the affiliation of individuals and groups to tribes, races and languages. This one is Arab, this one is Berber, Kurdish and others, they have their languages and origins, but all of that has its respect within the framework of Islam and differentiation by piety, as mentioned in the Almighty's saying: (O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted) (Al-Hujurat: 13). Differentiation will be on the Day of Judgment before Allah, the Most High, and there is no differentiation between servants or Muslims, as all peoples are one and all origins are one, so there is no preference for race, tribe, color or lineage.
 - c. Islamic identity is not the property of anyone to be given or taken, but rather it is a comprehensive and general Islam for God alone. No person, no sect, religion, method, country, whatever it may be, has the right to exclude someone from the identity by declaring him an infidel. If he is committed to the conditions of

entering Islam and what is below it of disagreement, then he is not an unbeliever, as in the Almighty's saying: (There is no compulsion in religion. The right way has become distinct from the wrong. So whoever disbelieves in Taaghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing) (Al-Baqarah: 256). Similarly, the Hadith of Abdullah Ibn Dinar who heard Ibn Umar, may God be pleased with him, say that the Messenger of God, may God bless him and grant him peace, said: (Whoever says to his brother: O unbeliever, then one of them will be guilty of it, if it is as he said, otherwise it will come back to him) (Muslim, 1991).

3. Land; many scholars of the nation throughout history have divided the earth planet that we currently inhabit into the abode of Islam and the abode of disbelief. They have divided the abode of disbelief into the abode of war and the abode of peace or covenant, but in the subject of Islamic identity, the entire earth belongs to God and all people are God's creation. Accordingly, the bearer of the identity wherever he is, is a bearer of the Islamic identity, but there is the land of Muslims upon which Islamic citizenship falls, which requires its administration, the protection of its people, and the application of its law upon it, as it is the source of Islam and its land (The Islamic world, Ma'rifa website).
4. Language; classical Arabic is considered one of the most important characteristics of Islamic identity, as it is the vessel of Islam, the repository of its culture, and the material of most of what has been written about it over the centuries. Language is a tool of communication between people. In order to pave way for establishing a single Islamic state on one land, we need a single common language that unites the bonds of Muslim community, and it is a tool for communication between them. The researcher chose the Arabic language because of the importance of Arabic language in Islamic religion for several reasons, as follows:
 - a. The language of the Holy Qur'an: The Arabic language is considered important in the Islamic religion because the Holy Qur'an was revealed in its language, as God Almighty says: (Indeed, We have sent it down as an Arabic Qur'an that you might understand) (Yusuf: 2). The language of the Qur'an is Arabic language, and everyone who wants to learn the Qur'an, learn the rulings of Islamic law, and understand the texts of Islamic religion must learn the Arabic language and understand its meanings and master it. The Arabic language is preserved by preserving the Holy Qur'an, as God Almighty says: (Indeed, it is We who sent down the Qur'an and indeed, We are its guardian (Al-Hujurat: 9)).
 - b. The language of the Sunnah and Hadith: The Prophetic Hadiths found in all books and the words of the Messenger of Allah, may Allah bless him and grant him peace, were in Arabic language. Whoever wants to study the Sunnah and its Hadiths, and whoever wants to learn jurisprudence and its rules, as well as the chapters of faith and all its aspects, needs to learn Arabic language. Since the language of the Companions and the language of the Rightly-Guided Caliphate is Arabic language, it is the basic language of Islamic identity. Whoever wants to learn Islamic religion must learn Arabic language, which is the common factor for all Islamic world countries. Establishing and protecting Islamic identity is through adopting Arabic language from our kindergartens to our universities so that an entire generation learns and understands its Qur'an and Sunnah, and accordingly establishes its state and caliphate that uses Arabic language as a means of

communication between the sons of Islamic nation. Learning Arabic language does not mean the loss of local languages, but rather it strengthens and develops them. Arabic language was used by the Islamic Caliphate and these languages were not lost.

5. Culture; culture is the nerve of a nation's identity, the basic building block of its formation, and its first step towards progress and construction. Culture is considered a measure of the extent of intellectual, literary, and social advancement of individuals and groups. The concept of culture is not limited to ideas only, but it also extends to behavior that guarantees a more prosperous, easy, and comfortable life. What I want to say is that a person's culture even overwhelms his external appearance. It is exactly like acquired taste, far from being something innate. Having an educated father and mother does not mean that the child will come out educated. Quite the opposite, and this is what we notice from the complaints of those with culture about their children. However, this depends on the person himself and the extent of his conviction in the idea of being educated, and also according to his understanding of the concept of culture.

Culture: (It is the set of sciences, arts and theoretical knowledge that compose the comprehensive thought of man, thus gaining him the reasons for advancement, awareness and progress. Science and culture are similar, but culture imprints a nation with a special character that distinguishes it from others and defines its personality and identity. As for science, it has nothing to do with that. Science is universal and is not specific to one nation over another. Every nation has its own culture. Culture is more general and comprehensive than science because it includes material and non-material things. It manages science and its evaluation and is specific to a nation) (Abdul Raouf, 1992). As for the definition of Islamic culture: (It is a set of theoretical knowledge and information, and practical experiences derived from the Qur'an and the Sunnah of the Prophet, which he acquires and in light of which he determines his thinking, approach and life behavior. It is what keeps pace with man and presents Islam in a simplified manner that is compatible with the spirit of his age. It is what charts the path in the face of new challenges) (Al-Sayyid, 2008).

Every human society has its own distinct culture that differs in its entirety from the culture of any other society. This does not prevent the existence of subcultures within the overall culture of the society, as it is not necessary for all the characteristics that make up culture to appear clearly in all sectors, but rather it appears in the general framework. Also, culture is more general than customs and traditions, it is more comprehensive and it is what determines its cultural validity if it is for or against culture (Nahla, 2008). Islamic culture is a reflection of reality and social conditions. Culture is not a constant that does not change, but rather it is shaped according to the reality in which one lives. Man is always shaped according to his situation, living conditions, and those around him, as he is a child of his time. The function of culture is to present various systems of Islam in their interconnectedness, and to explain the truth of the universe and existence and its function in life. It is an image of placing its own imprint, and it is the rooting of concepts and principles related to Islam and the clarification of their correct meanings. It is also the protective shield that protects the nation from hostile cultures. Islamic culture does not mean increasing information in a specific field or that it means familiarity with more than one field, but rather it is building a conscious sense of belonging to unify Islam (Abu Yahya, 2001).

The most challenging thing for Islamic culture, which represents the backbone of Islamic identity, is secularism, which calls for the principle of separation between the religious and the secular, or the religious and the civil in general. Islamic culture did not know these concepts that lead people to turn away from religion and its contents, which are basically Western culture that calls for the isolation and denial of religious rule. This is something that the Islamic nation cannot do because it is a type of proselytizing and removing the garment of Islam and fighting it. It is a type of modern colonialism, and the destruction of nations from within and emptying them of their contents and spirit (Zarzur and others).

The goals of Islamic culture include forming a distinguished Islamic personality in its knowledge, preserving the constants of its beliefs that are proud and honor Islam and Muslims; Presenting Islam in a simplified manner that is compatible with the spirit of the era in which it lives, and giving a positive and correct image of Islam; and Protecting the spirit of religion represented by identity from the challenges facing Muslims from its enemies, and charting the path for Muslims to keep pace with their times (Muslim and Al-Zaabi, 2007). Islam, in its breadth, generality and comprehensiveness, provides culture with intellectual, scientific and spiritual supplies, as it offers Muslims and others the best culture, being broad, integrated, moderate, balanced and consistent with nature, far from the causes of humiliation, deviation and injustice, as well as far from exaggeration and excess, meeting individual's material, spiritual and psychological needs.

Islamic culture is characterized by several characteristics such as: Divine; Positive; Humane and universal; Comprehensiveness and balance; Integration and harmony; Right and justice; Lofty values and ideals; and Islamic personality. Therefore, societies that adhere to their culture remain steadfast and strong, but in the case of individuals of societies being influenced by another culture, this is considered a cultural invasion, and cultural invasion is the only one capable of defeating identity, changing it and deviating from its origin. Therefore, culture and identity are interconnected and intertwined. Colonialism and occupation, if they are killed and displaced, there would only be one thing that matters which is the thing that achieves defeat, which is the cultural invasion to manage and tear apart identity, and this means the defeat of nation for generations.

CONCLUSION

Defining the concept of identity is important because it is a basic requirement for man and his growth. Man does not develop or become civilized except within groups, and no group can be formed except with an identity that unites them and they agree on its concept and rally around it. To know the concept of Islamic identity, a Muslim needs to know the characteristics of identity. The importance of characteristics and interest in identity is represented in how a person acquires knowledge of the outside world and how he observes himself by answering the question of who I am "the identity of self", so he knows his limits and starting points. The importance of characteristics lies in the fact that they explain the concept and detail it in a way that clarifies to the owner of Islamic identity what his personality should be and what is his identity that shelters him and through which he discovers himself, so he begins to appreciate the life around him on its basis. It is the basis for protecting him from schizophrenia or pluralism and the emergence of extremist or takfiri groups outside the framework of the sound Islamic identity. Given the

importance of Islamic identity, the study came out with a number of recommendations, whether they were recommendations for the people themselves or for governments, parties, sects and institutions. Mentioning and reading the distinguished opinions of many experts and scholars in this field is important, especially since they agree on the necessity of development, growth and Islamic unity, and they hope that Muslims will be of one heart.

The recommendations therefore express the credibility of the approach to fortify internal situation of Muslims, including: launching campaigns that increase the culture of Muslims and their knowledge of their religion and its goals, so that they know the main goal of Islamic identity. Activating the roles of civil society with its sects, parties and governments, individuals and institutions, and increasing convergence on the basis of the pillars of Islamic identity, and rejecting factionalism and partisan volatility. Starting a series of dialogues between Islamic sects and their parties, as well as in the same vein between Islamic governments to revive the unity and cooperation of Islamic nation. Working to create a comprehensive body for all Muslims to work on unifying them under one entity. Spreading sound awareness and open mind outside the scope of partisanship, sectarianism and denominationalism among students of religious sciences, and calling for the equality of all Muslims regardless of their color, appearance, sect, party, etc. Directing students of religious sciences to study Islamic politics from identity, state and people's dealings with modern sciences, to facilitate people's lives.

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