

The Problem of Mind in Contemporary Modern Discourse

Lakli Hanane¹, Ferhati Fatima²

¹ University of Zian Achour Djelfa University (Algeria)

² University of Abu Al-Qasim Saadallah, Algeria 2 (Algeria)

Received: 11/2022

Published: 12/2022

Summary

The clear intention of the critique of reason among most modern Arabs was to prove its historicity or historiography so that its meaning and ideological function could be revealed and standing on its borders as a prelude to cutting with it. Therefore, most of them have unanimously agreed to explain the crises and devastation inflicted on the Arab world in modern times by unhistoricity at the level of reason and undemocracy at the level of politics perhaps the biggest concern that has led them to build their own intellectual projects. However, may seem difficult to monitor the contours of optimism by giving firm foundations for reform in the Arab world due to the multiplicity of visions, which were quoted as models for discussing and resolving the crisis among some contemporary thinkers to keep the problematic about the possibility of reaching the choice of the optimal model to solve the crisis.

So the problem remains about the possibility of reaching choosing the optimal model for resolving the crisis according to a philosophical vision that seeks to reform reason in its Arab proposition and get out of the current.

Keywords: the critique, historicity, ideological, philosophical

المخلص

لقد كان القصد الواضح من نقد العقل لدى أغلب العرب المعاصرين إثبات تاريخيته أو تاريخانيته حتى يمكن الكشف عن معناه ووظيفته الإيديولوجية، والوقوف على حدوده توطئة للقطع معه، لذلك فقد أجمع معظمهم على تفسير ما لحق العالم العربي في العصر الحديث من أزمات وخراب باللاتاريخانية على مستوى العقل واللامديمقراطية على مستوى السياسة، ولعله الهم الأكبر الذي دفعهم لبناء مشاريعهم الفكرية، على أنه قد يبدو من الصعوبة بمكان رصد معالم التفاوض بإعطاء أسس ثابتة للإصلاح في العالم العربي بسبب تعدد الرؤى التاريخية المعتمدة في التراث العربي والإسلامي، والتي اقتبست كنماذج لمناقشة الأزمة وحلها لدى بعض المفكرين المعاصرين لتبقى الإشكالية قائمة حول إمكانية الوصول إلى إختيار النموذج الأمثل لحل الأزمة وفق رؤية فلسفية تسعى لإصلاح العقل في طرحه العربي والخروج من المأزق الراهن.

الكلمات المفتاحية: نقد، العقل، العالم العربي، الإصلاح، المفكرين.

Introduction

Philosophy in contemporary Arab thought is going through a crisis compared to Islamic philosophical thought from the Middle Ages to the Modern European Renaissance, this confirms the fact that the positive interaction today with the community of contemporary humanistic philosophical thought should not only take place through the exchange of science and the dissemination of philosophical research but also through a meaningful philosophical discourse that confronts the challenges of a nation before its future, IS the bet that the contemporary Arab discourse confronts in light of the current crisis of Mind is expected to be a critical discourse based on the different and for the different?.

1- Western Mind and Paradigms:

The Arab thinker would not deny the necessity of taking the Mind as a sure starting point in his criticism since the beginning of the Renaissance as a basis for answering the causes of delay inherent in his reality and identifying ways to transcend. A Belief in him as a modernist thinker who seeks to assimilate the logic of the Western modernist experience and represent its civilizational, human, and knowledge gains. The mind in the Arab and Islamic world today is experiencing a cultural and scientific absence perhaps its basis is that contemporary intellectual discourse of all kinds and its problem in communicating the tenor and content of sound discourse, although opinions differed in determining the causes and means of treatment, perhaps this sense of intellectual impasse led to the introduction of many projects of revival and reform, and various interpretations and opinions were presented, also the Western project was repeated in different ways and in various ways, and the appeal of this or that trend reflected a specific historical situation in which it searches for solutions to get out of a crisis that surrounded an Arab reality from the inside rather than from the outside, it has become necessary to accept today that the problem of the intellectual is no longer with his reality, nor with states and systems, as much as it is with his ideas in the first place, which requires a review of the mind for its productions and criticism of its systems, from here the contemporary Arab discourse tried to emphasize the reality of a contemporary Arab culture project in thought, criticism, philosophy and creativity, and it has moved like the renaissance discourse before, and it is now moving within the wide space and multiple spaces whose goal is to restore and revive the heritage or resurrect it and be inspired by it, and represent it or adopt it in a critical way, and moved like the Renaissance discourse, using Western enlightenment and modernity discourses to represent them or imitate them, and perhaps embed them in some of his experiences. So what is the extent to which contemporary Arab thought has absorbed the challenges of the Western paradigm in the context of the current crisis of mind?

The Enlightenment philosophy represented the basic reference for contemporary Western thought in particular, and an important ideology in a large part of the world until it was involved in one way or another in various modernist projects of a secular direction, And in the light of the different civilized spaces where Arab-Islamic civilization had a part: "Rather, it should be recognized that there is a strong modern Arab intellectual current that draws on its ideas directly or indirectly from the ideology of the Enlightenment, from Al-Tahtawi to Taha Hussein, through Farah Antoine, and from Shibli Al-Shamil to Qassem Amin, to all those who looked at religion, politics, and society with a modern, secular, rational view, and considered the sons of the philosophy of the Enlightenment"¹ and their representation of that philosophy was the beginning from which the modernist discourse in contemporary Arab thought derived its philosophical value and constituted a first stage to prove its cognitive preparations capable of accommodating the field of rational, philosophical and critical thinking in its correct framework, this readiness has deepened in the contemporary stage due to the developments of the contemporary Arab history movement and its need for a rational, critical diagnosis of the causes of the stagnation that affected the Arab modernity movement in the second half of the twentieth century, and if we understand that the philosophical discourse today is nothing but a reflection of a serious desire to think about the major transformations that societies are witnessing, we realized then: "The role that philosophy can play in this context - especially in our Arab world - as long as the latter

defends the values of modernity, rationality, difference, tolerance and democracy...etc.. Can philosophy win its bet in society?"² Arabic and Islamic.

A large part of Arabism theorists and thinkers engaged in modernist philosophical discourse to address questions of history, identity and destiny, although their philosophical readings did not rise to the level of philosophical systems or integrated doctrines, whether in terms of concepts, visions, or curriculums, it became, by adopting certain philosophical currents and their modern and contemporary Western doctrines, they have become major sources of contemporary Arabic philosophical consciousness among the likes of Ibrahim Al-Arsuzi I. El-Arssuzi (1889/1968), Taha Hussein (1889/1973) used Cartesian skepticism in the methodology of his research, and the presence of Russell Hans Reichenbach (1891/1953) and Rudolf Carnap (1891/1970) was stark in the logical position of Zaki Nagib Mahmud (1993/1905), while Foued Zakaria (1927/2010) relied on the rationality of Descartes and Baruch Spinoza (1677/1632) in his book "Spinoza and Scientific Thinking", Martin Heidegger (1976/1917), Sartre and Karl Jaspers (1969-1883) were strongly present in Abd al-Rahman Badawi's (1917/2002) consciousness. R. Badawi (1917/2002) the Existentialist as I attended the Thomism -Named after Thomas Daquin-, (1274/1225), In the Philosophical writings and explanations of Joseph Karem (1959/1886), B. El-Kacem's (1924/2000) awareness enjoyed the Bergsonian thought Henri Bergson (1941/1859) and Lahbabi Mohamed Aziz (1993/1922) took Emmanuel Meunie (1905/1950) with personalization. Husserl's phenomenology was not absent in the early years of Hanafi Hasan's (1935) thought, the deconstruction of Derrida Jacques (1930/2004) was also evident in many intellectual works, most notably those represented by Harb Ali (1939) in his writings, the Marxist structuralism of Althusser Louis 1918/1990 overshadowed the writings of Mahdi Amel Mahdi (1936/1987) and Arab thinkers were not immune to the profound influence of Marxism, whose scholars were Marx and Antonio Gramsci. G (1891/1937) had a great influence on them, such as Al Sadek Jalal Al-Azm (1987/1910) H. Maroua Marwa Hussein (1934) T. Tezéni Tayeb, 1934 Azem Abdullah Al-Aroui Arwi. A (1933) and others. What are the motives for the emergence of the Western model in contemporary Arab thought?

“The intellectual discourse crystallized in the Renaissance in the midst of a struggle between different currents trying to root its ideas to overcome the civilizational crisis, a group of advocating currents emerged by embracing Western thought as a scientific methodological basis that helps the Arab mind to overcome its intellectual crises and catch up with global civilization, and there are those who rejected this thought and tried to return to heritage as the basic basis through which the Arab identity can be preserved, as for the syncretic trend, it sought to reconcile the Arab-Islamic heritage with Western thought to ensure the modernization of Arab thought, and to adopt the causes of progress and science. all of this contributed to the emergence of intellectual divisions, represented in particular by a secular scientific trend that calls for embracing Western thought and rejecting heritage, which in their view has become insufficient to contain the problems of the current era, and calls for the necessity of preserving and adopting it, thus, the Arab arena was known by a group of Arab thinkers and critics who tried to crystallize the discourse from an intellectual and methodological logic. Al-Jabri chose to study heritage from a rational standpoint, as an attempt to change the stereotyping of intellectual studies and lay the foundations of the most mature and scientific heritage thought by re-reading it in a modern way that relies on the need to invest in Western curricula and benefit from them as the West benefited from before”³ they

took the structural trend in the formation of the Arab mind to confirm the idea of the universality of culture, which calls for the Arab criticiser to invest in Western thought by adapting his curricula and reformulating them to serve his visions and knowledge backgrounds, and Al-Jabri put forward rationality as a critical and intellectual bet that, in his view, helps in rooting an intellectual modernity instead of the modernity of the usurped Arab Renaissance, which further deepened the amateurs of self-alienation of the Arab thinker and his loss between two opposite poles, either the fascination with Western thought and the absolute rejection of inheritance or immersion in the mysteries of the past and its sanctification and the absolute rejection of Western thought, which led - according to him - to the dispersion in attitudes and the lack of an accurate approach in the intellectual arena that helps the researcher to monitor intellectual phenomena in an accurate and conscious scientific way :“ Without rational dealing with our heritage - says Al-Jabri - we will never be able to generalize the rational practice to the broadest sectors of the contemporary Arab mind... and we will never be able to root the intellectual bids that it offers, or it can be presented by another sector of our contemporary Arab thought”⁴

Marxist perceptions formed the theoretical basis for the problem of the Arab Enlightenment in the last twenties, the Arab modernist discourse in Marxism found the missing complete method, the right scientific theory, the clear expression of the dynamics of history, and the key to its reasonableness, he also found in it: “An ideology of struggle with a broad mobilizing and organizational capacity that is capable of eliminating the remnants of the past and making the future safe from the accusation of Westernization that has become dedicated to the capitalist West and its corrupt liberalism”⁵ based on this, Laroui relied mainly on the historical materialist method and Marxist thought, which is a synthetic juice of the abstracts of the works of Karl Marx and Lenin. I Vladimir Lénine 1870/1924 and Antonio Gramsci, made historical Marxism the best entry point for understanding, deconstructing, and studying Arab history, believing that overcoming the civilizational blockage among Arabs and addressing the dilemmas of the Renaissance requires adopting the thought of Karl Marx, who represents for him modernity in all its manifestations, considering that: “the western historical role extending from the Renaissance to the Industrial Revolution is the only reference for the concepts in the light of which revolutionary policies are built that aim to bring the country out of flabby, middle-class conditions to modern industrial conditions. Liberalism and technocracy are superficial, and Marxism it is the critical theory of the modern West, the reasonable and clear theory that is useful to us in the historical role we live in”⁶.

“As for Arkoun, he established his step in the criticism of Arab-Islamic thought by forming an epistemological break with the ideological writings that read the heritage, based on the foundations of Western curricula and their adoption as procedural techniques that help cut the connection with the Arab Salafi currents and the prevailing culture in order to establish a modern scientific approach that transcends the established system of thought to achieve social change and intellectual alike, so we find him rejecting the mechanisms of Orientalist thought as it dealt with the Arab Islamic thought in an external and functional approach that does not exceed the limits of the formal study” ⁶he called for the need to stay away from everything that could constitute a kind of intellectual guardianship over mental production in order for the thought to acquire a more scientific dimension, Arkoun tried to establish a “historical awareness” in place of theological and mythological interpretations, during which he distinguished between two opposing terms “modernity and modernization.” He finds that:

"Modernization is limited only to the application of Western curricula and Western thought in an automatic way to the Arab Islamic intellectual reality without any creation or attempts to modify. As for the modernity that this thinker is concerned with, it transcends the boundaries of time and eliminates its barriers because modernity is too big to be framed by the fence of history."⁷ He calls for conscious scientific modernity that transcends all superficial modernization patterns.

2-Diversity and sharing in the trend of contemporary Arab cultural dialogue:

At the beginning of the nineteenth century, the concepts and values of European modernity began to seep into the depth of Arab culture, when its thinkers gradually realized the human significance and the cosmic dimension of the reality of the concept, until most of them started calling for it and striving to consolidate it in their reality and integrate it in various fields, especially intellectual ones because they do not contradict in principle in the eyes of most of them and the cultural and spiritual specificity of the Arabs, which created an Arab modernist discourse characterized in its first inception by being enlightening in the first place, and not expressing a social problem as much as it aims to control the problem of keeping pace and adapting to the concepts of incoming European modernity, such as rationality, freedom, secularism, progress, and others, and to identify its cultural value, while the modernist discourse dominated in the contemporary stage. The interest of the Arab thinker in searching for the universal value of the European modernist experience itself, and the assertion of the claim of its historical specificity, by taking into account the reasons for Western thought in adopting curricula and intellectual directions, and presenting the contributions of contemporary thinkers in addressing modernity from an Arab perspective in its theoretical form: "It is an issue that is part of the process of creative transcendence in the Arab modernist discourse, and this stems from the recognition of this discourse of the need to address the main problems faced by the Arab philosophical awareness in their historical and civilizational conditions emerging in the current stage of the world history of the world and its intellectual and scientific developments and civilization"⁸ since the starting point of most contemporary Arab thinkers is the feeling of the enormity of the historical and civilizational failure of the dreams of the Renaissance and the Revolution in the Arab world, which in fact could not overcome the problem of the renaissance mind regarding dealing with modernity and heritage, and issues of authenticity, contemporaneity, and democracy: "most of them preferred to search for the reasons for this double failure within the mind, in preparation for reforming it and formulating new strategies to overcome the reasons that prevented catching up with the train of modernity in the experiences of the Renaissance and the Revolution"⁹ each of them had his own intellectual problem, independent of the problem of the other, with its questions, concepts, solutions, and stakes. However, this does not negate their participation in at least some of the general issues raised in the Arab arena in calling for two essential issues in every renaissance project, namely reason and history, and their taking of criticism as a tool with the aim of "stimulating change from within - as Al-Jabri says - because modernity means first and foremost a modernity of approach and a modernity of vision, and the goal is to liberate our perception of heritage from the ideological and emotional lining that gives it within our awareness a general and absolute character and strips it of its relativistic and historical character"¹⁰ so what are the most prominent features of complementarity and contrast in the tendency to dialogue and sharing? as for the mind, most contemporary thinkers have chosen to deal with it as a subject as it is the main entrance to solving the crisis of the

modern historical existence of the Arabs, although the intellectual currents and trends in the Arab world almost differ among themselves in terms of their relationship to the mind however, focusing on reason as a first step may indicate an important transitional stage in the course of contemporary Arab thought. Where the research no longer depends only on its explanation of the failure in the external and transcendent causes, but in the subjective causes emanating from the human being, however: “this does not mean that shifting the direction of the search towards the self has facilitated the search for new and original strategies to get out of the crisis of the mind, but on the contrary, it has made it difficult, as it is difficult to derive a comprehensive recipe for healing from the crisis from within or outside the crisis itself”¹¹ perhaps the most important thing to take into consideration is that the mind in the Arab world today faces multiple names such as the heritage mind, the modernist classic, and the postmodern mind, which makes the coexistence of these different minds in their structure, time and stakes : ” he makes us feel as if we are living in a sophistic time, everyone has his intellect, and every measure has his knowledge, his work, and his taste, each of the owners of these projects has his own conception of the mind Al-Jabri is an example that triumphs over an original Arab mind that is opposed to the modern mind in its specifications, and this is not the meaning of his victory for the demonstrative reason and his opposition to the mystical mind only, but also to the Greek mind, however, he seeks to adapt it to the modernist mind without the postmodern mind ... while Arkoun triumphs over the mind of imagination and mystical taste with some openness ... but he shows a clearer inclination towards the enlightenment modernist mind”¹² as for Laroui, he distinguished from them by declaring a rupture from the beginning to the end, not only with the middle mind but also with the demonstrative mind.

Talking about the mind in Arab culture requires mentioning rationality as a process of importing a set of ready-made theories, ideas and perceptions, which were often described as being stripped from their social context in which they were born, which made them unable to produce new thought, whether with an Islamic or civilized content, and perhaps one of the most important questions posed by those with reason in contemporary Arab thought revolves around the possibility of traditional rationalities coexisting with modern rationalities to get out of the crisis: “the advocates of adopting the rational methods transmitted in the evaluation of heritage, and if they agreed to work with the principle of anatomy and the principle of selection, they differed in the identification of the heritage segments that represent the rational model, some of them say that they are philosophical texts, and some of them believe that they are in the legal texts, and some of them believe that they are linguistic texts, and some of them say that they are in the verbal texts, and finally some of them combine the parts of these texts, then what of these texts was clear flowing to rationality, it was necessary in their view to achieve it and benefit from it according to the requirements of modernity and the conditions of looking to the future, and what was contrary to or in conflict with this rationality, they must leave it and if necessary to achieve it for the purpose of comparison and contrast”¹³ which calls for saying that the general context of the previous intellectual models is characterized for the most part by the double formation, which is manifested through: “The conditions of emergence, development factors and the tributaries of effectiveness, they are of special colors, some of them are internal, derive their features and imprints of identity from within the Islamic heritage from which it proceeds in its methodological study, and others are external to the mind, either by virtue of mental formation or motivated by the tendency of curiosity, or as a reaction against thought Thus, in all of this, it has set the requirements for anchoring.”¹⁴ the

browser for researchers in contemporary Arab and Islamic thought in general, and in heritage issues in particular, will not be difficult to notice the variation and overlap of the adopted approaches in many cases many of them borrowed foreign approaches and tried to apply them to their Arab and Islamic reality despite the cultural and civilizational differences which prompted, in analyzing the reality of the methodology of this thought, to proceed from: “a harsh judgment represented in the crisis of the curriculum...the student is still confused in choosing the safest method in order to be able to probe the mysteries of our Islamic production and subject it to the intellectual and philosophical classifications prevailing in the world or formulating it within a methodology specific to the Arab Islamic mind that is parallel to the curricula and even an alternative to ready-made templates”¹⁵ there are - as previously indicated - those who chose Marxist debate, historical materialism, and dialectical materialism as a basis for their various writings, while others adopted the approach of Claude Lévi-Strauss (1908/2009) known as structuralism, while others made existentialism a philosophy and a method, despite what may appear from the different positions of these thinkers in the sources of their formation and their intellectual orientations, it is possible to monitor some general features that are considered as common denominators that characterize their general methodological and ideological orientation, the most prominent of these concerns the burden of planting rationality and historicism in the nation’s thinking: “to restore its soil and re-read its history and heritage in order for it to be able to deal with modernity from a position of self-pride, and to take the historical and creative act.”¹⁶ likewise, the concern of identity, which was legitimate in its time and turns into a disease that threatens, before it becomes enlarged later, by dismantling the existence and unity of many nations. The different perceptions of the rationality of some contemporary Arab thinkers emerge in the context of their reconsideration of the mind in general and the areas of its reform and the heritage mind in particular.

The various theories of rationality emerged in contemporary Arab thought by adopting the project of reconsidering the mind and focusing on it in the context of standing at the moment of its criticism and the necessity of diagnosing its symptoms and pests, this should be followed by the moment of “reform” as an important element that cannot be separated from what preceded it, given that the crisis of reason requires the necessity of finding a solution to it through: “returning to its rationality and its creative effectiveness, this return begins with liberating it from its traditional and modern constraints together to launch into the world of initiative and creativity. The thinkers, each in his own way, echoed the principle that says that society cannot be reformed with an invalid mind, and the renaissance of history cannot be carried out with a mind that is not updated, and it is not possible to carry out a renaissance with an unreformed mind. It is clear, then, that what they were concerned with about reforming the mind was its mechanism and concepts, that is, the methodological and epistemological aspects, not ontology”¹⁷ and in this context, the reform transformations in the Islamic world have succeeded in all its forms, becoming one of the main issues in contemporary Arab thought in particular, as many Arab thinkers rushed to approach the dilemmas of this reform and to emphasize its methodological and theoretical conditions, some of them worked to reconsider the Arab reformist structure ideologically and cognitively, and some of them tried to reconsider many issues related to the past and the present by arranging the relations between the various dichotomies of religion and world, identity and globalization, modernity and originality and the search for real reform that was obliterated by the other (the West) by corrupting what was present and: “obscuring the vision that seeks reform, and from here we need to critique the need for reform”¹⁸ Al-Jabri’s reform strategy

was based on a renaissance heritage rationality that calls for renewal from within and rejects every modernity that does not derive its legitimacy from heritage and not the contrary, the present for him is nothing but a review of the past by criticizing it or trying to abolish it or owning it with the intention of transcending it, and in reading it is a connection with it to understand it in a historical, intellectual, and ideological framework, to follow separately from it after linking it to the present within the scope of understanding its reasonableness and objectivity, and being able to distinguish between the various knowledge presented and the different currents with their various ideological ambitions, however, Al-Jabri undoubtedly believes that: “the basic pillar of reform is the systematic liberation of the made-up mind from its inherited obstacles, its irrational sediments, its emotional lining, and its artificial encounters, such as the contrast between authenticity and modernity and its false questions in preparation for filling it with the mind of a new component”¹⁹ the foundation of rational rationality is his favorite model for the launch into modernity

As for Arkoun, he said: "We have set another trend in building the legitimacy of the reform of the Islamic mind, for he did not establish it based on the heritage mind, but based on the postmodern mind that is open to the mind of the modernist and traditional enlightenment together, thus he has proceeded from modernity, especially from what follows it, to heritage and not the other way around"²⁰ complex rationality appeared in him through which he sought to expand the scope of his reform to include the doctrinal field, and to avoid the crude import of the Western modernist model to build his conception of reform. He worked to add the Qur'anic model for its flexibility and openness to interpretations; the Qur'anic event and the modernist event with its multiple ramifications: “As for Laroui, the modern Arab mind that adopts the model of the universal modern mind with all its consequences and consequences is the one who has the ability to express openly a rupture with the traditional mind of its various types: demonstrative, tasteful, fundamentalist, jurisprudential, historical...etc. Laroui's commitment to modernity in terms of universal rationality was decisive, and this commitment led him to denounce hesitation and indecisiveness.”²¹

The strategies for reforming the Arab-Islamic mind in contemporary thought - according to previous Arab models - have taken different paths. Each of his readings on Reform Transformations has visions, perceptions, and references, some of them adopted the modernity of the lights to get out of the crisis of the renaissance mind, and some of them adopted the modernity of lights, adapted to the lights of modernity, and some of them adopted the modernity of lights, infused with postmodernism, but: “no matter how different these strategies are, they have in common that they are not convinced of reform, that is, of change through quantitative accumulation to achieve the dream of the second renaissance it aspired to achieve a qualitative leap in the way of thinking and rational reasoning, and this qualitative leap is manifested in giving precedence to action over saying, to the practical mind over the theoretical mind in order to avoid falling into an ontological contemplative view of the mind”²² most of them also share the demand for systematic ideological or historical structural criticism, as it is a matter of rethinking the predicament of modern Arab discourse and contemporary; Modernity and originality, identity, and other categories that form the basic logic of each monetary process, because reform has no meaning unless it is directed towards political reform, every thinker worked on committing to the issues of reforming the nation and seeking to find effective methods to get out of its civilization predicament: “for his part,

Laroui was seeing that the historical failure of the Arab world can only be dealt with by a historical leap that devote its loyalty to its decisive stance on breaking with heritage as a way to achieve real change, that is, as a precondition for modernity, what is required is not the restoration of what has been corrupted, but rather the complete abandonment of what has preceded, and the construction of society anew on the basis of what character and conscience suggest”²³ According to Laroui, there is no most prominent concept in Arab thought, such as awareness of historicism, even if it has negative aspects added to its positive aspects: “Methodologically historicism is the ability to carry out a positive, critical and concrete analysis of society as opposed to theorizing the abstract intellectual and transcendent over time and history, and therefore he liked to repeat that the thinker who does not mix rational consideration with concrete history, he remains a traditional theologian of Tina Al-Ghazali and Ibn Hazm, even if he cites Foucault and Wittgenstein”²⁴ with regard to the modernization of the state, Laroui focused on liberalism as a basis for political freedom, considering it the logic of the contemporary world and that its rejection is a rejection of this contemporary world and considered that political pluralism is the most important pillar in the modernization of culture and society because it stands against fanaticism and sectarianism and everything that would destroy the entity of the state, it is considered every intellectual who rejects liberalism is hostile to political pluralism. As for Arkoun, he drew the parameters of reform the politician, based on his belief in the flexibility of the postmodern mind and its ability to devise new and different modernity aimed at preserving the cultural elements of peoples, all of this led him to the fact that: “the desired modernity of the Arab and Islamic worlds imagines an open, tolerant modernity that combines medieval Arab modernity with the classical modernity of Western Europe, then post-industrial modernity, i.e. a more humane, flexible, tolerant, and open-minded modernity to all cultures”²⁵ and delving into the field of historical reason as the most prominent fruits of criticism in contemporary Arab thought; Can extract the subscription point: “The use of historicism to confront anachronistic tendencies, whether metaphysical or eclectic, because of the historical and epistemological damage they cause, whether on the level of understanding or the level of reform action, but the intensity of this confrontation was commensurate with the extent to which they are saturated with the positivism of the modernist mind in its classical form”²⁶ Al-Arawi emphasized the call for historicism in order to break with the history of the mind because what it contains similarities and analogies - in his belief - to what is found in modernity have nothing to do with it, while: “Al-Jabri raised the historical slogan sometimes loud to announce the radical separation with an aspect of history represented by each of the mystical thought of Sufism and the verbal thought of the Ash’aris because of their solid antagonism to rationality, and at other times to the declaration of communication, the strategic with another aspect of history represented by the best representation of Andalusian rational thought by virtue of his rational and critical nature and his ability to adventure and innovate, which are the traits required to adapt to modernity”²⁷ as for Arkoun, the field of historical immersion appeared in an attempt to break up the levels of mind and faith to a degree that suggests the possibility of blurring the boundaries between connection and separation from history.

The clear intent of the criticism of reason among most of the contemporary Arabs was to prove its historicity and its historicism, so that it is possible to reveal its meaning and ideological function and to determine its limits, as a prelude to severing it, most of them have unanimously agreed on the interpretation of the crises and devastation of the Arab world in the modern era with anti-historicism at the level of reason and undemocracy at the level of

politics, perhaps this is the greatest concern that prompted them to build their intellectual projects, although it may seem difficult to monitor signs of optimism by giving firm foundations for reform in the Arab world due to the multiplicity of historical visions adopted in the Arab and Islamic heritage,

Which were quoted as models for discussing and solving the crisis among some contemporary thinkers so the problematic remains about the accessibility of choosing the optimal model to solve the crisis: “Is it possible to repair this self-destruction with the historical Khaldunian vision...or by the ahistorical vision of the necessary rationality, or by the historical vision of Marxism, which is the other face of the Enlightenment? It is difficult...to get out of the ruin of modern Arab urbanism because their solutions were complex from more than one distance”²⁸.

They are models of situations belonging to a single cognitive system that does not constitute a substitute for a fixed theory of mind or in politics, however, it bears the same premises and stakes, but with different modalities, these rationalities show a discrepancy in their reform programs, as they undoubtedly share in making history the first nature of the human being, in addition to their view of the problem of reforming the mind and politics based on their cultural identity: “Because they departed from the traditional ground, criticizing at one time and contrasting at other times, we find that they share their hostility to metaphysical tendency, as it is the main cause of the crisis of both the mind and the city when its management turns into tyranny”²⁹ however, this did not eliminate the real problem of mind in the Arab world, which lies in the refusal to recognize politics as a field independent of creed, whether ideological or religious, and between recognizing it as a field in its own right that revolves around the dialectical combination between reason and politics because: “when politics becomes philosophical, i.e. sane, questioning, dialogue and self-criticism ... and when the mind becomes political, i.e. able to take into account the opinions of others ... politics becomes indispensable for the guardianship of heritage and belief, but the meaning of this break with heritage is not to exclude belief completely from the field of politics, but rather its meaning To be taken into consideration in their traditional and doctrinal limits, that is, in their historical and religious space, and within these conditions the dialectical combination between reason and politics allows the emergence of a public mind, a general will and a public authority”³⁰ it seems clear, in addition to the above, that recognizing a single formula for the mind has become impossible, as it has become: “there is more than one modern mind ... and when some of them wanted to show us that the mind alone is capable of solving our crisis, they exaggerate not only, because the mind is no longer just one mind, but also because these minds often differ and struggle among themselves, and they may not reach consensus until after the intervention of something from outside the mind, such as emotion, faith and inherited culture, The time has passed when everyone believed in one mind and one source of values”³¹, and if the intent of the criticism taken by the three thinkers in varying degrees was the title of their intellectual projects

It is proof of the historicity of Arab-Islamic thought in its various manifestations, and if Al-Jabri and Arkoun were an example, the characteristics of their thought were defined through their project in the criticism of the mind, so what are the most prominent visions presented by Abu Yarub Al-Marzouki in his project, especially in dealing with the criticism of reason, which can determine his position in the map of contemporary Arab thought? What are the most prominent visions presented by Abu Yarub Al-Marzouki in his project, especially in

dealing with the criticism of the mind which can determine his position in the map of contemporary Arab thought and if Al-Jabri looked at reform, neither in terms of an automatic call from outside nor in terms of it being a slogan that internal forces rushed to raise, rather, in terms of a need, he did not even hide in his reform project his inspiration of the Rushdian model, which according to his interpretation published in it the features of development and hope. How then can it be possible to understand the manifestations of the field of mind reform in Arab philosophy according to Marzouki, who was also known to bear the burden of this reform, given that the real active advancement - according to him - requires reform of the mind to establish a contemporary and globally distinct Arab philosophy that derives its universality from its mental image and its specificity from its civilizational material? How does he imagine the philosophy of criticism in light of the current crisis of the mind.

3- Reform in the thought of George Tarabishi:

The Arab world today is experiencing a critical situation. charged with complexities and deep-rooted intellectual conflicts, which made the question of reform of all kinds (political, social, cultural,...etc) a dominant issue that leads to the top of the problems of modern and contemporary Arab thought despite the different intellectual, social and ideological approaches. What is the reform? And did the contemporary Arab readings understand the same thing from reform?

Before delving into the idiomatic meaning of the concept of reform, it is necessary to look at the linguistic aspect of it in an attempt to define it more clearly and accurately, it is derived from: "reconciliation, goodness and righteousness i.e. corruption is gone and reconcile the relationship between them, and there will be no enmity and strife between them."³² On the other hand, the word is in Latin: "reform, réforme, we find it followed by ré which means replay, and the word form means formal or formula and the word réforme corresponds to reform in our Arabic language; to reformulate or give other forms of something"³³.

The concept of reform is an inherent characteristic of the cultures of nations and peoples throughout history, Arab and Islamic studies have dealt with it with constant hesitation due to its importance. The references were clear in the various heritage texts, reform in Islamic thought in general has been associated with a call to righteousness and avoidance of evil and corruption. God said: "And make righteous for me my offspring. Indeed, I have repented to you, and indeed, I am of the Muslims."³⁴ and god said: "So fear Allah and amend that which is between you."³⁵ It can be understood from the foregoing that the concept of reform in the European reference is mainly related to changing the image, for example: "If we consider the state - according to Al-Jabri - an image of a group of people who are the material for it ... then reform in any society must go first and foremost to the state, as for the Arab Islamic reference, reform is not presented in it in this way, because - i.e. reform- is not related to the relationship between form and matter, but rather to corruption in a thing, matter, and form, and from it, the issue of reform in it devolves into returning it to the state it was in before corruption occurred on it"³⁶ as a result, the reform campaigns and their contents varied in modern and contemporary Arab thought, the attempts of Al-Afghani, Imam Abdo, and Rashid Rida 1935/1865, the attempts of Ibn Badis and Rafiq al-Azm 1925/1867 and Abd. K . El Maghribi 1956/1867 appeared: "However, the logic of reform and modernization remained the logic of thinking among these people. Indeed, one does not hesitate to

acknowledge that the aspirations and themes of reform today are the same, also, the problem of tyranny is still the same, if not more severe than that of the ancient Arab times, it will come from the foregoing that the problem of reform in modern Arab thought is a project that has not yet been completed”³⁷ thus, it is possible to monitor the totality of the vast differences between the first and second Arab renaissances, the first was: "It was governed by the similarity and analogy logic concerning the Salafi, the liberal or the patriot, and that the second renaissance today has known a prominent feature, which is the criticism of the mind, or rather, structural critical rationality in its various social, historical and philosophical colors ... this rationality was represented by Abdullah Al-Aroui, Yassin Hafez, Nassif Nsar, Muhammad Arkoun, Fahmi Jadaan, Hisham Djait, and other intellectual models that represent the circle of rationalities in contemporary Arab thought”³⁸ perhaps one of the most prominent contemporary Arab intellectual revisions that prompted a reconsideration of the reformist heritage, we find: Al-Jabri, Tarabishi, and Taha Abdel-Rahman are among their various monetary projects, and we will choose Tarabishi as a model.

The mind was, and still is, in its historical extensions, a target of the forces opposed to Arab and Islamic progress, starting with the El Mu'tazila experience in the mind up to the present time, which is witnessing a severe crisis of this mind in our Arab world, it has occurred: “process of historical liquidation of retirement, which ended with the announcement of the resignation of reason in the Arab Islamic civilization, and to abolish the relative independence that the Mu'tazila had recognized, and to besiege every openness and every tendency to the new under the slogan of fighting heresy, which prevailed undisputedly throughout the seventh and eighth centuries Hijri. It was the entrance of Arab and Islamic civilization to the basement of the long night of decline”³⁹ the issue of the mind and its dilemmas occupied a prominent place within the space of contemporary Arab thought, especially with the critic of criticism of the Arab mind, which took from the two books “The resigned mind in Islam” and “The miracle or the sleep of the mind in Islam” Others are material through which he worked for enlightenment, criticism, and reform and if Tarabishi had criticized Al-Jabri for deliberately dismissing the Arab mind and referring the cause to an external influence to establish logical causation, How can we understand the vision of a critic of Arab mind for reformism in this regard?

Tarabishi denied that the resignation of the mind in Islam had taken place from an external invasion, relying on his interpretation of the historical analysis of the origin of those conspiratorial rulings him, which restore the decline of reason in Islam and its defeat to external forces, believing that the ordeal of the mind: “Basically an internal tragedy of a government with self-mechanisms in which the Arab-Islamic mind bears the responsibility of resigning itself.”⁴⁰ In adopting some bold approaches; Tarabishi sought to reveal issues that have been absent in the Islamic heritage, such as the actual relationship between God and the Messenger as mentioned in the texts of the Qur'an, evoking the writings of scholars and jurists and analyzing them in order to reach the proof of the two groups: The Islam of the Qur'an, and the Islam that was enshrined by these jurists, subsequently, Tarabishi discussed some of the most important statements of Al-Shafi'i, which he addressed within the issues of “marginalization of the mind in Islam”; For him, al-Shafi'i is one of the pivotal points in the battle against reason because of his view of the Qur'anic text as a book of total knowledge that contains all religious and religious matters, including the fields of science and technology. This is what Tarabishi rejects, as it is a vision that has become circulated and

firmly established. Modern religious thought still adheres to it and suffers from the families of discrimination in considering the Qur'an as a religious text only, far from that scientific and technological information: "It is obvious - says Tarabishi - that this displacement in the sense of clarifying everything from the rulings of the calamities of the world is not geographical but is determined by Al-Shafi'i consciously and unconsciously both by the theological and epistemological strategy based in essence and mainly on marginalizing the mind and confining it in the narrowest possible angle, and this is through arbitration of the Sunnah The infinity of time in the Qur'anic text"⁴¹ thus, Al-Shafi'i gives an extension in time and space by amplifying its circle and making it parallel to the Qur'anic text: "Al-Shafi'i carried out a real revolution both on the theological and epistemological levels when he made the human prophetic Sunnah a divine quorum and he placed it in the original position in the book and dedicated it to his partner in controlling the destinies of all the mind in Islam, whether it is the religious or cognitive mind. Perhaps such a reversal of what happened in Islam does not find an analog in the history of religions except for the upheaval that Christianity witnessed in the fourth century AD, when, with the Christianization of the Roman Empire, Christ was installed as God, a co-inherent Son of God the Father."⁴²

Accordingly, Tarabishi pursued all of what he considers scandals against the logic of reason; In his book: "The Miracle or the Slumber of the mind in Islam", he took more notice than the intellectual pursuit of the size of the many forms of miracles and those who said them and attributed to the Prophet and the imams, whether it was for the followers of the Sunni or Shiite sect, this is what he considers to be one of the biggest myths: "Why - wonders Tarabishi - was the emergence of miracle literature in Sunni and Shiite Islam alike? And why was the law that governed its inflation the law of inflation, exaggeration and exaggeration in exoticism to the point of losing miracles even after their metaphysical dimension and making them closer to acrobatics that provoke smiles from them to the verses and the paranormal that may charm and paralyze the mind ..." ⁴³ Tarabishi believes that "Islam of conquests" is one of the most important factors that brought about change in Islam, the Qur'an, as an actual miracle, stems from a mental nature that remained closely within the boundaries of Arabic speakers, excluding the nations that joined the religion in later times, which made its need for sensory miracles a necessity that must be fulfilled in order to convince the peoples attributed to the Islamic religion so that this would be a form of palatability of evidence and proof of the validity of prophecy or the imamate, which is not supported by the rest of the two monotheistic religions of a material nature, according to Tarabishi: "According to Ibn Rushd - Tarabishi says - the miracle is by teleological definition an indication of the truthfulness of the Prophet's saying, if we extend this definition to include the literature of Imamate miracles, we say that the miracle is also an indication of the truth of the imam's words the case is that the literature on Prophetic and Imamate miracles, as it developed in the Sunni and Shiite tradition after the three hundred years, indicates a serious defect in the function of the miracle in the sense that Ibn Rushd spoke about"⁴⁴ the exaggerated nature of the description of the miracle, according to Tarabishi, would challenge its credibility and its true value, as well as strip it of its metaphysical dimension, thus entering it into the space of magic, strange stories, and sorcery.

The process of archaeological excavation formulated by Tarabishi in his return to the roots and foundations of knowledge within the fabric of criticism shaped by his intellectual path; He did not show his great concern or caution - as we see - to confront any postulates in

order to extrapolate the new that serves the mind in the Arab and Islamic world with the data of this mind itself, contrasting with him will not come except by breaking the collar of weakness in front of the hegemony of the world of miracles, through the necessity of a mental revolution at the hands of scholars and those interested in this field from within the Arab and Islamic culture, It has become free : “In our contemporary age, when the Arab and Islamic world in general seem threatened with a regression towards new medieval centuries, the Copernican revolution at the level of the mind and at the level of the world of mind, which is the heritage and the inherited interpretation of heritage, is a conditional condition for the resumption of the process of taking off towards modernity that the burning was with the Renaissance before it subsided in what we did not hesitate to call the era of apostasy”⁴⁵

Conclusion

The mind in the Arab world needs a scientific (Copernican) revolution in order to wake up from its slumber and slumber, The Qur'an calls upon them to exercise reason and to consider the universe, and accordingly, the revolution must stem from the heritage and not the heritage by returning to the Qur'an not as a heritage, but as a revelation to Muslims, especially after it seemed that: “The defeat of Arab-Islamic rationality does not stop at the boundary of the relationship with the other, but extends into the ego’s relationship with itself: hadith and jurisprudence are an indissoluble contract, with the tyranny of modern ideology, there was no diligence or even analogy. This merging of jurisprudence and hadith resulted in the domination of a totalitarian ideology that is unprecedented in the history of ideologies, because it interferes in the particulars as in the universals, and leaves no field of public and private life without giving its prior judgment in it”⁴⁶ which gave the person assigned, according to Tarabishi, the mechanism of modern science, which is governed by buttons of technology, as he moves with texts and provisions of texts.

Margins and references:

¹- Hisham Jait, The Impact of Enlightenment Philosophy on the Development of Thought in the Arab-Islamic World, Journal of Contemporary Arab Thought, Issue 37, December 1986/1985, p. 21.

²- Hakima Agris et al., Journal of Thought and Criticism, The Plight of Philosophy and the Place of Its Development in the Moroccan Educational System, Specialized International Journal, Vol. 3, No. 7, 2014, p. 11.

³ - Nusairah, Misbahiya, the position of Al-Jabri, Arkoun and Hamed Abu Zaid from Al-Turath, <http://saotaliassar.org/Aadaab/Kultur/NasieraMusabhia01.htm> , 10.10.2016 reviewed on 13.06.2010

⁴ - Al-Jabri, Muhammad, Abed, The Structure of the Arab Mind, Arab Unity Center, Beirut ,ed1,1986,p. 552.

⁵Shuber, Al-Faqih, Contemporary Arab Islamic Philosophical Discourse, Dar Al-Hadi for Printing, Publishing and Distribution, Lebanon, 1, 2008, p. 259.-

⁶ - Laroui, Abdullah, The Concept of Ideology, The Arab Cultural Center, 2003, 1, p. 125

⁶ - Misbahiya, Nasira, The Position of Al-Jabri, Arkoun and Hamed Abu Zaid from Al-Turath, Previous reference

⁷ - Shaalan, Abdel Wahab, Problems of Contemporary Arab Thought, Cairo Literature Library , Cairo ,ed1,2006,p20.

⁸ - Ziada, Khaled, Discovering European Progress, Dar Al-Tali’a, Beirut, Lebanon, 1981/1.i, 113. p

⁹ - Al-Misbahi, Muhammad, Dialectic of Mind and City, Knowledge forum, Beirut,ed1,2013, p. 304.

¹⁰ - Al-Jabri, Muhammad, Abed, Heritage and Modernity, Arab Cultural Center , White House,ed1,1991,p. 16.

¹¹ - Al-Misbahi, Muhammad, Dialectic of Mind and City, Previous reference, p304.

¹² - Al-Jabri, Muhammad, Abed, Heritage and Modernity, Previous reference, p 350/351

¹³ - Shuber, Al-Faqih, Contemporary Arab Islamic Philosophical Discourse, Previous reference ,p.127

-
- ¹⁴ - Qassoum, Abdul Razzaq, Contemporary Schools of Arab Islamic Thought, Reflections on Logic.. and Estuary, Dar Alam Al-Kutub, Riyadh, I. 1, 1997, p. 154
- ¹⁵ - Maerish, Musa, Islamic Thought in the Arab Maghreb, Dar Al-Kitab Al-Hadith, Cairo, 1, 2009, p. 90
- ¹⁶ - Al-Misbahi, Muhammad, Dialectic of the Mind and the City, Previous reference ,p. 11.
- ¹⁷ - same, page 304
- ¹⁸ - Al-Jabri, Muhammad, Abed, in Criticism of the Need for Reform, Center for Arab Unity Studies, ed. 2, 2005, p. 16.
- ¹⁹ - Al-Misbahi, Muhammad, Dialectic of the Mind and the City, Previous reference, p. 322.
- ²⁰ - The same, same page
- ²¹ - The same, page 328
- ²² - Al-Misbahi, Muhammad, Dialectic of Mind and City, Previous reference, p. 328
- ²³ - The same, p. 330
- ²⁴ - Same, page 136
- ²⁵ - Same, page 135
- ²⁶ - Al-Misbahi, Muhammad, Dialectic of the Mind and the City, The same, p. 338
- ²⁷ - same, the same page
- ²⁸ - The same page 339
- ²⁹ - Al-Misbahi, Muhammad, Dialectic of the Mind and the City, Previous reference ,p. 341
- ³⁰ - Same, page 342
- ³¹ - Same, page 343
- ³² - Ibn Manzur, Lisan Al-Arab, Dar Sader ,Beirut,1986, 422/03.
- ³³ - Al-Jabri, Muhammad, Abed, in Criticism of the Need for Reform, Previous reference, p. 18 -19
- 3 Surah Al-Ahqaf, verse 15
- ³⁴ - Surah Al-Ahqaf, verse 15
- ³⁵ - Surat Al-Anfal, Verse 01
- ³⁶ - Al-Jabri, Muhammad, Abed, in Criticism of the Need for Reform, Previous reference, p. 19
- ³⁷ - Youssef, Ibn Uday, Theses of Contemporary Arab Thought in Heritage Analysis Methods, Dar Al-Tawhidi publications,2020,p135.
- ³⁸ - same ,137.
- ³⁹ - Tarabishi, George, Heresies 1, The League of Arab Intellectuals, Dar Al-Saqi, Beirut, Lebanon, ed. 1, 2006, p. 46
- ⁴⁰ - Tarabishi, George, Heresies 1, p 9.
- ⁴¹ - Tarabishi, George, From the Islam of the Qur'an to the Islam of the Hadith, The League of Arab Intellectuals, Dar Al-Saqi, Beirut, Lebanon, 1, 2010, pg. 249/248
- ⁴² - Tarabishi, The Miracle or the Slumber of the Mind, The League of Arab Rationalists, Dar Al-Saqi, Beirut, Lebanon, 1, 2008, p. 195/197
- ⁴³ - Tarabishi, George, The Miracle or the Slumber of the Mind, Previous reference, p. 165
- ⁴⁴ - Same, p.p. 176/177.
- ⁴⁵ - Tarabishi, George, The Miracle or the Slumber of Mind, Previous reference, p. 182
- ⁴⁶ - same, p.p. 213/214.