

Criticism of the discourse and Oriental thought according to Muhammad Abed Al-Jabri

A Critical Analytical Study of Vision and Approach

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Abstract

The history of Orientalism and the studies it has accomplished through its stages of Arab and Islamic history will remain with what it has and what it is subject to controversy, as well as questioning and reviewing by Arab researchers and scholars whose critical positions have varied towards it.

From this perspective, we find that Muhammad Abed Al-Jabri, who was known for his high methodological discipline in his approach to his subjects, was aware of the limitations of the vision and method in his criticism of the discourse and forward-thinking thought, and this awareness led him to crystallize a set of methodological steps that he took in his treatment of the phenomenon of Orientalism.

This means that, according to Al-Jabri, Orientalism, regardless of its old / modern / contemporary / time, is in one way or another considered one of the most important tributaries of Western culture. This culture, in its view, is loaded with ideological contents, and at the same time it is directed to reshape the mentality of Arab and Islamic public opinion more than it is directed to the Western public. The field of heritage or orientalism in terms of reading, understanding and interpretation is based on three pillars: criticism, rooting and reconstruction, the double critique of the Arab and Western minds, the creative rooting of the methodological tools used to analyze the Arab mind, and the reconstruction of heritage in light of the two previous pillars to restore anew. The aforementioned strategic tasks cannot be accomplished without a new vision and a new approach.

And from the results of the research, it can be said, based on the foregoing, that if the criticism of the forward-looking thought of Al-Jabri is in one of its aspects an attempt to strengthen the Arab self and its peculiarity and not falling into the subordination or intellectual

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domination of the West, then the matter does not mean here his call for the establishment of the project of surprise as a title for such a confrontation between The East and the West, but that this criticism goes beyond this horizon that a number of Arab researchers have called and looked at. Al-Jabri's criticism of Orientalism and that it bears the concern of preserving the Arab self from the alienation of the other, but the dimensions of the independence of this self are not achieved in his view except on the basis of a conscious and dialectical understanding of contemporary authenticity and this Duality, one of its sides, is to define a conscious and critical understanding of the relationship between East and West, especially since contemporary in Al-Jabri's view only comes with a double criticism of how we deal with both Arab and Western thought. Therefore, he says, "Liberation from subordination to the other can only be achieved through action. In order to be free from dependence on the past, we are in our past. In other words, liberation from fascination, rather the alienation in the culture of the West can only take place through it - and with - liberation from the domination of heritage ... that liberation from the West - and we are It happened here in the Department of Culture and Thought - which means dealing with it critically, that is, entering into a critical dialogue with his culture, which is increasing globally. By reading it in its history, understanding its statements and concepts in relativism, as well as identifying the foundations of its progress and working to cultivate it in our cultural soil, which is particularly rationality and critical spirit.

INTRODUCTION

The researcher's critical approach - especially in the field of human sciences - is not correct unless it is based on an approach whose foundations, rules, and construction respond to the necessities of the field or field in which this criticism is involved. This method cannot be complete with procedural validity and effectiveness without having the vision that guides its principles, and which governs the nature of judgments and the results that it reaches through its application of this approach. From this perspective, we find that Muhammad Abed Al-Jabri, who was known for his high methodological discipline in his approach to his subjects, was aware of the limitations of the vision and method in his criticism of the Oriental discourse and thought. This awareness led him to crystallize a set of methodological steps that he took in his treatment of the phenomenon of Orientalism, whether in terms of his analysis of his structure or his classification of the roles and stations that Orientalism had made throughout its history. Or when analyzing the ideological functions and goals that the discourse of Orientalism contained, and which revealed its dimensions

among a group of Orientalists in the fields of their confrontation with the study of heritage and Islamic thought, especially in fields such as philosophy, history, Quranic studies and others.

The criticism of the Oriental discourse and thought cannot - in our estimation - stand on its characteristics and dimensions, except by stopping first at the methodical approach that I follow in his analysis of the structure of this discourse, and in revealing the ideological contents of this thought. This matter, therefore, will contribute to revealing not only the premises and foundations of the criticism of Orientalism according to al-Jabri, but rather it will reveal to us a matter of great importance, which is the answer to a central question in such a study, which is: Were the foundations and rules of the approach followed by Al-Jabri in his criticism of Orientalism separate from those rules and foundations that approached By the heritage and Islamic thought in his great project "Criticism of the Arab Mind"? Or were these foundations and rules separate from the determinants and goals of this project? The methodological foundations and dimensions of al-

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Jabri's criticism of the discourse and Oriental thought:

We can say that Muhammad Abed Al-Jabri is among the few Arab thinkers who have paid great attention to the importance of devising the principles and rules of the curriculum in human studies in a scientific way, in terms of defining the rules and procedural frameworks that give this approach effectiveness and make it usable, in light of the nature of the data that Determined by the field in which this curriculum is applied. Al-Jabri believes that "the curriculum, no matter how it is a tool, and the tool does not show its effectiveness except when it is used, except by the extent of its compliance and its ability to adapt to the data it deals with. It is usually said that the subject determines the quality of the curriculum and this is correct. But it must be added to that. Any approach influences the nature of the subject, but puts it and presents it in one form or formulas without others, for there is no ready-made nature specific to any topic(1).

This means that the curriculum according to Al-Jabri's perspective, "no matter how scientific, and whatever the degree of discipline in it, success in benefiting from it depends on the extent of its compliance with the subject and the extent of its ability to adapt it. Hence, not all curricula are valid for all subjects. Rather, a single curriculum may be productive in Subject and sterile in another topic, and the final saying in this regard is that the nature of the subject determines the quality of the curriculum "(2). Al-Jabri used to repeat a doctrine established in his time, according to which no curriculum acquires merit and abstract value independently of the context - the context of the subject - which alone determines the usefulness, usefulness and importance of it or not, since the topic does not determine the curriculum - or the type of curriculum that suits it - not vice versa. He rejects any form of intellectual partisanship for a curriculum, and turns to his view of the curriculum, which is friendly and functional. "(3)

Al-Jabri was and every time the issue of the curriculum was raised, or he was invited to answer questions related to the type of his uses of the curricula, and the extent of connection of this type or that use to him with preference or preference or the like. Al-Jabri has adhered to the determinants of this theoretical foundation of the nature of the curriculum and its functionality, and its dialectical relationship between the specificity of the field that the researcher is dealing with in working on it, and the data of the curriculum that he is trying to apply reading. Those foundations were "summarized in two principles: the principle of objectivity and the principle of continuity, or regularity of modernity in the heritage. The principle of objectivity implies the necessity of separating the subject from the object, or separating the heritage from the concerns of the age. This is done by basic methodological steps: 1- Structural treatment, or the study of texts studying Structural 2- Historical analysis, that is, placing the text in its historical, social and political framework 3-The ideological rationale, or studying the various uses to which the text was subjected (4).

With regard to the structural treatment presented by Al-Jabri as one of the methodological steps of studying heritage, in its general procedural nature, it means "setting aside all previous interpretations of heritage issues, and being content with direct dealing with the text as a code, by dealing with it as a whole and with certain constants, and enriching the various changes that take place on it. Putting the thought of the author of the text

around a clear problem that can accommodate all the transformations through which this thought moves. Thus, each thought can take its natural place that can be justified within the thought of the author of the text as a whole, that the golden rule in structural treatment is to move away from reading the meaning before Reading the words, that would allow freedom from the understanding based on heritage precedents or even desires that pertain to the present. It is important to deal with words as a group of elements in a network of relationships, and not as vocabulary, each of which has its own independent meaning. The meaning of the text is from the text itself, that is, through the relationships that connect all its parts. "(5)

As for "historical analysis," it relates to linking the author's thought after reorganizing it in its historical context with its cultural, ideological, political and social exclusion. (6).

But the question that arises after this light on the nature of the methodological determinants that Al-Jabri took in his project of criticism of heritage: Why did we seek - through previous texts - to try to highlight those methodological foundations with which Al-Jabri approached the Arab and Islamic heritage, especially in his founding project in this field? The Arab mind, "while our main topic is to address the disclosure of the nature of such methodological foundations in his critique of the Oriental discourse and thought? .

Our emphasis on the attempt to highlight those methodological foundations, which al-Jabri employed to read our heritage, especially in the great project "Criticism of the Arab Mind in Its Four Parts" was intended. That is because those foundations - in our estimation - and as we will learn about their application later are the same that al-Jabri worked on in his criticism. For the Oriental discourse and thought, but with the difference, of course, in the field, and in the nature of the results and the judgments reached.

This means that the major basic features that define Al-Jabri's strategy and reveal the nature of his abuse and methodical work in a specific field of knowledge - whether in the field of heritage or orientalism - in terms of reading, understanding and interpretation "are based on three pillars: criticism, rooting and reconstruction, the double criticism of the Arab and Western minds. And the creative rooting of the methodological tools used to analyze the Arab mind and reconstruct the heritage in light of the two previous pillars to restore anew. The aforementioned strategic tasks cannot be accomplished without a new vision and a new approach "(7).

It can be said, then, based on the nature of the dual critique of the Arab and Western mind in its project in general, that his critique of the Oriental discourse and thought - which in Jabri's perspective is an important tributary of this Western mind - this criticism will be based on the same three methodological steps that Al Jabri employed for his reading and criticism of Arab heritage And Islamic. These steps are represented by: the formative treatment - the structural -, the historical treatment, the ideological treatment, which means for him the separation of the epistemological from the ideological, or in the sense - more precisely in harmony with our topic - revealing the nature of the ideological function of the Oriental discourse and thought.

The features of this overlapping methodology, which works on the combination of the structural approach, the

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historical method, and the ideological frameworks in the criticism of the discourse and the Oriental thought of Al-Jabri reveals that he wants his criticism of Orientalism to be an attempt to dismantle the cognitive foundations on which his discourse is based, and in this regard Al-Jabri goes to emphasize Any thesis, if it neglects the cognitive basis on which it is based, is inevitably an ideological critique of the ideology, and it cannot produce either an ideological one. Therefore, work must be done on the criticism of the theoretical method of production where the mental action crystallizes, that criticism based on epistemology is what leads to building a scientific and conscious reading. (8).

What distinguishes the concept of conscious scientific reading according to Al-Jabri is its "objective dependence, that is, it achieves a sufficient amount of distance between the subject and the subject that allows seeing things as they are, without the influence of our emotions and desires, which opens the way for a common opinion about it." This reveals what it contains. Reasonability, since without a minimum level of reasonableness, objective knowledge cannot exist. (9)

The systematic awareness of the exclusion of criticism and its origins, whether in terms of tools or concepts, was largely present in most of the topics that Al-Jabri confronted to delve into, including his criticism of the phenomenon of Orientalism. "That is, the obsession with criticism, deconstruction and digging in the layers of the topic that Al-Jabri is addressing was a central obsession. The face of most of his writings, but the quality of this criticism made him establish a project of his own completely in terms of its foundations and rules. One of the advantages of this criticism - whether in terms of peculiarities or objectives - is that it has adopted several formulas and several purposes, according to the types of saying, the types of addressees and their characteristics. To the nature of the issues raised, and he is usually not criticizing a specific person, but rather at schools and trends, as he did with Islamic, Oriental and Marxist trends (10).

Al-Jabri's assertion on the quality and concept of the criticism that he tried to adopt, and that - meaning this criticism - should not be ideological, but rather to try to move beyond this dimension by possessing the "scientific" characteristic that qualifies it to become objective: we say and based on such determinants that I directed the process of crystallizing the dimensions of criticism in him: Was Al-Jabri really able and through procedural application of the determinants of this criticism, whether through his analysis of the structure of the Oriental discourse? Or in his diagnosis of the tasks, functions and roles that Oriental thought has undertaken throughout its history to be a scientific criticism consistent with the function and concept of criticism that it sought to theorize to exclude, and who tried to apply its effects in the field of his criticism of Orientalism?

Second: Mechanisms for analyzing the ideological contents in the structure of the Oriental discourse according to Al-Jabri:

We cannot understand how Al-Jabri analyzed the exclusion and the implications of the Oriental discourse, unless we first know the nature and mechanisms of his understanding and interpretation of the cognitive systems that contributed to the formation of the Western mind - which in Al-Jabri's view Orientalism was one of the most important of these systems - and secondly, to

identify how these systems contributed Knowledge - in Al-Jabri's view - by strengthening and perpetuating the concept of western centralism, which was one of the manifestations of this centralization in the Middle East, which was colonial domination, whether in its old forms, "direct colonialism," or in its modern forms, "indirect colonialism." And in confirming such a matter, Al-Jabri goes to say that we It is not possible to understand the relationship between European modernity and the phenomenon of colonialism, except by invoking the intellectual system that prevailed in Europe during the nineteenth century in the name of modernity and within its framework. In the name of reason, science and progress, which are the foundations on which European modernity was based in the eighteenth century, intellectual trends emerged in the following century All of them flow into one stream, which is the consecration of the idea of European human progress and Europe's merit to dominate the world in order to civilize it and spread civilization throughout it. : Historical tendency, evolutionary tendency, ethnicity, scientism, and Orientalist colonialism" (11).

This means that Orientalism, according to Al-Jabri's perspective and in terms of its intellectual orientations, remains linked to the conditions of its formation for the Western system from which it emerged, which was - that is, Orientalism - one of its forms and manifestations. In other words, Orientalism in one aspect is nothing but the outcome of social, political and intellectual conditions and contexts. Which the West lived - especially in the eighteenth and nineteenth centuries - meaning that these contexts guided not only its paths, but - and this is important in Al-Jabri's view the nature of his production of "knowledge" specific to the East that has an ideological function more than an epistemological one. Orientalism has prevailed in Europe during the last century, Orientalism has grown up and grown up, that an orientalist who is devoted to studying the East, its inhabitants, conditions and civilization, cannot remain isolated from being influenced in one way or another by this intellectual system that consecrates the superiority of European man historically, culturally, biologically and mentally. By definition the "other" of Europe and the West in general, and the races of the East are generally non-Aryan, according to this ethnic tendency, and what was Aryan in the beginning "India and Iran" has purified it by mixing with other Asian peoples. J. Moreover, "the East" is a subject of knowledge, and thus control for a self-aware person who possesses knowledge and power, and so the orientalist, even if he works far from colonialism and its institutions, is subject to the influence of that intellectual system that prevailed in Europe, the system that consecrates its supremacy and justifies its hegemony and makes it the center of the world and civilization, either Since the orientalist was spontaneously associated with colonial institutions, his matter is clear and unmistakable." (12)

Rather, he wants Al-Jabri to reach it, and according to this previous vision that political, intellectual or religious backgrounds remain taken by their actions and influence in determining the angle of view and approach, which the orientalist adopts and works on its origins in his studies on heritage and Islamic thought, and the dimensions and effects of such backgrounds are manifested as being from The basic factors in the formation and formation of the orientalist's vision towards the studied material that it

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addresses. Consequently, its dimensions and implications will appear in the nature of his analyzes of the results and judgments he reached.

Emphasizing on such a matter, we find Al-Jabri - and in the context of his response to the Orientalist Finsink, the author of the book "The Thought of Al-Ghazali -" which ended up tracing the components of this thought to three tributaries: the first is Islamic, the second is Platonic, and the third is Christian. About this orientalist, whose implications were leaked in the nature of the results he reached in writing, he says in this context that "the objectivity of the Orientalists is that if it is objective for them, then it is not the case for us, not because they lack the excursion or knowledge, so this is what we do not allow ourselves to accuse them of all of them." Rather, because the frame of reference that defines or defines their reading of Al-Ghazali is not the same as the frame of reference in which it is determined and consciously of our reading of him, they are looking at Al-Ghazali and other men of Islam that they deal with in the lesson about what can complement in a picture of their knowledge of their intellectual and religious heritage with its origins and extension And they do this, whether intentionally or not, because man cannot determine things except on the basis of what he himself is determined to do, so let them read al-Ghazali as they see it from within their reference system, We do not have and it is not possible for us to change their direction." (13)

Al-Jabri's analysis of reference frameworks and origins that dominate as a "cognitive" authority directs the awareness of Orientalists in approaching issues and problems of Arab-Islamic thought and heritage: it was one of the important methodological steps that Al-Jabri followed in his attempt to uncover the contents of the rulings and results that the orientalists reached, but what interests him more And it is always emphasized - in our estimation - is the process of employing these results and judgments in an employment that may serve political purposes and goals, so Orientalism remains in the end. Based on this view, what is nothing but "science, methods and results. The danger in Oriental work is that its results include views on them from subjective considerations, and that those results that turn into final positions can be used in the media, politically and militarily by the influence and decision-making circles in the West" (14).

The most important basis of knowledge that guided Al-Jabri's critique of Oriental thought in order to reveal its ideological contents is his endeavor to restore consideration and attendance to the value of Arab cultural history and its achievements in the past, and to link its influence with global cultural history, and in other words, Al-Jabri tried, through his criticism of the exclusivist tendency practiced by Westerners, which Its dimensions - especially in writing their general history - leaked the emphasis on the presence of the tributaries of Arab culture and its importance in shaping the features of this history, so his criticism of that patronizing tendency came in the writings of the Orientalists to show an important fact, which is that the intellectual impact that the Arabs made in their golden ages went beyond the circle of history for Arabs and Muslims, to be reflected its impact on public history, and therefore, Al-Jabri goes in this direction to confirm that some of the Orientalists' writings on such issues carry a kind of "arbitrary exclusion of the main role of Arab culture in global cultural history, and if some Orientalists tend to be fair,

they state that the Arabs were a link between Greece and Europe, while they make this link temporary, Europe quickly dispensed with it to return to Greek origins , This while the Arab culture was not, in fact, just a link between Greek culture and modern European culture, but was actually a reproduction of an important aspect of Greek culture - science and philosophy - and modern European culture was a reproduction of Arab culture, philosophy and science, and therefore the presence of Arab culture in history European cultural world is the presence of the founder and not just the presence of the temporary mediator"(15).

The way that Al-Jabri calls for to shed light on this "founding presence" of Arab culture and its tributaries, and its role in the march of European-world history in particular, usually passes through the transfer of the theses of Orientalists who tried to marginalize and exclude such a role in an argumentative and emotional way with a tendency to nostalgia and return to an influential mention Arabs and their glories in bygone centuries. And to remind the peoples of the world, thanks to them, this critical vision - according to Al-Jabri, does not work, not for its excessive subjectivity that reflects a past setback, but because it cannot count the motives and ideological goals implicit behind the raising of a section of the Orientalists on such an issue, and therefore the proof of this founding presence of Arab culture does not come. In Al-Jabri's view, "just claiming and romantic self-mentioning, but rather working on rewriting our cultural history and rearranging the relationship between its parts on the one hand, and global cultural history on the other hand, on scientific grounds and in a critical spirit" (16).

This means that "Al-Jabri has a strong belief in the unity of human development. And it is recognized that there is an entirely historical one whose moments accumulate and continue and continue, so that the general history forms the sap of the qualitative contributions of all cultures, and in this sense our Arab - Islamic heritage - becomes one of the moments of the emergence of global modernity" (17).

What Al-Jabri said about the deliberate and intentional exclusion by a section of the Orientalists of the impact of the intellectual history of the Arabs in the process of shaping global history, finds the basis for the orientation of the Orientalists' view of what this history is, as Oriental studies considered that the two distinct characteristics of Islamic history are, firstly, separatism, it is not a continuous period. Rather, it is a galaxy of separate selfishness, secondly its regressive or periodic, as it could not be matched with the timelines marked by the idea of progress" (18).

Al-Jabri is well aware of the secondary principles behind the Al-Alaa issue from the "centrality" of European history and making the histories of other peoples - including the histories of the Arab peoples - merely tributaries pouring into his path that is characterized by unity and continuity. But such a Western vision - in which some Oriental writings occurred - remains in the end mere judgments that "proceed from a specific philosophy of history and are based on a special interpretation of the course of history through the formation of conceptual faculties that deny a theological, intellectual or scientific meaning to the continuity of history or its discontinuity, despite its rigidity. Or change it, whether it is stable or transformed, but these judgments do not proceed from

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the historical recording itself after studying and analyzing a constructive "(19).

The determinants of awareness of the exclusion of Orientalism as a discourse and ideology, we find its contents eminently similar to it in a dialogue with him in 1972, where he presents his general position on Orientalism in the following manner: "Orientalism is in its essence and every time it is the request of the East, there are those who were asking the East to serve the expansionist colonial plans of the century The nineteenth and twentieth. And there are those who sought the East because it was a land of oddities and wonders, just as it sought its spices, its cultures and religions sought, and there were those who sought the East for its spirituality after Europe lost or nearly lost its spirituality, and there were those who sought the East's desire for knowledge But knowledge is not for the sake of knowledge, this is what never happened. The quest for knowledge was always for a purpose, and the orientalists who sought knowledge of the East did so in order to know themselves"(20).

The first impression that we draw from the previous text is that Al-Jabri's position on Orientalism in general, especially in terms of the role and function, and the historical stages that he has made throughout his history, is in its content praising a taxonomic position first, and secondly, and on the first side Al-Jabri differentiates between different "types" of Orientalists. The "criterion" of this classification relates to the nature of the role and function that the orientalist used to play at each stage. There is the view of the political Orientalists who, with their orientations and studies on the East, served colonial schemes in the Arab world in the periods of the nineteenth century and the beginning of the twentieth century. And there are orientalists with a "subjective" tendency who fell into the strangeness of the East and amazed at it, and among them were those whose knowledge of the East met a "spiritual crisis" that he had originally lived in his western surroundings.

But what is striking about Al-Jabri's classification of orientalists is that he does not differentiate between a pure scientific orientalism and an ideological orientalism. Rather, it was always linked to a purpose ... This judgment suggests that Al-Jabri adopts a generalizing view that does not differentiate between "old" classical Orientalism and modern and contemporary Orientalism. At the same time, there is a "crisis" that occurred in the circles of the Orientalists themselves, which led them to review many rulings and research directions on the study of Islam and Arab civilization. This was confirmed by Al-Jabri in the same dialogue, where he denied all forms of critical review of the Orientalists' theses, and considered that it is not true for those who say "Today that Orientalism is in crisis, and in fact I do not see this opinion, there is a shift and not a crisis" (21).

The question that arises is whether the determinants of critical awareness of Al-Jabri of the discourse and the Oriental thought take their theoretical reference through this perspective which he stated. And does Al-Jabri mean that what happened in the circles of Orientalists in the modern era is a shift only at the level of channels and sources of their knowledge of the East, and not a shift in the goals themselves.

The oriental perspective in the thought of Muhammad Abed Al-Jabri - in our estimation - is far from confining himself to the circle of such rulings that are characterized

by generalization, because this matter does not originally coincide with the methodological foundations that he followed to read the thought of the "Western" other, as this reading stresses that Be of a historical tendency, that is, looking at the social, political and cultural transformations and contexts that accompanied the development of this relationship. Al-Jabri says in this regard, "Criticism of European thought from a non-European position is something that differs and must be different. It is a criticism that the European mind will take as its subject, look at it in its history and relativity, examine its claims and uncover its underlying motives." (22)

Likewise, the criticism of the European mind according to Al-Jabri is in its other side a criticism of the nature of our understanding of the West by we Arabs, and at the same time a criticism of the nature of our dealings with it. "We, therefore, need to critique the image of the European mind about itself, and also to critique our image of this mind. The type of criticism of the image of the other can correct our image of ourselves, and therefore, if self-criticism is a necessary step to critique the other, the completion of self-construction requires starting from a correct identification of the other as it is in its reality (23). If we withdraw the determinants of this reading of Western thought by Al-Jabri on the crystallization of the nature of the critical perspective of Orientalism as a phenomenon born in Western circles, then we will find, through his analyzes of Oriental discourse and knowledge - which we will discuss later - that the judgments and conclusions that Al-Jabri issues against a group of Orientalists' contributions are of a kind Judgments that attempt to deconstruct the "foundations" of knowledge on which orientalists' curricula are based in their study of Arab and Islamic history, and are not projective / subjective judgments.

The various approaches in its forms and theses according to Al-Jabri, such as linking Orientalism at times to subordination and cultural hegemony, and at other times that it is one of the manifestations of the Western mind, and that at times it is a kind of cultural penetration ... etc. Such pluralism is not due to the contradiction or absence of the comprehensive systematic vision of such diversity when Al-Jabri - as it seems at first glance - but this matter is due to the fact that Al-Jabri in one aspect is an intellectual committed to belonging to the causes of his Arab nation, because his starting points of thought are not isolated from the practical practice of them. On this basis, "it is not possible, then, in the experience of Muhammad Abed Al-Jabri in the field of writing and research in philosophical thought between his political and educational concerns.

These two obsessions with the various consequences that may result from them in his formation and in his methods of work and he called his experience special features, and every approach in his intellectual career is neglected. Or it forgets the presence of the previous mentors; its approach to his production is incomplete. The man does not believe in the freedom of thought or its superiority ... Therefore, he is keen, starting from his belief in the educational message of the thinker, to produce texts whose message can be accessible to the broadest groups within society, then he thinks Always in philosophical and political issues within our society, assessed and taking into account the nature of the requirements of the historical stage, as well as the type of response closest in

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view of the logic of history and the requirements of work."(24)

Al-Jabri will later develop his views on the orientation of Orientalism, and he will decide that he relies in a large part of the contents of this criticism on Edward Said's book "Orientalism", especially those contents related to exposing the foundations and precepts of knowledge on which Orientalism builds its knowledge and perceptions of the other / eastern, and he says in the course of his diagnosis To banish the complex relationship between East and West and the role of Orientalism and its effect in perpetuating this duality, "since self-awareness - in European culture in particular - is done through the other, the building of the European ego will remain an incomplete process unless it is completed by another necessary process, which is the process of dismantling the other, the process of robbing it." This is the task undertaken by what is known as Orientalism, which is the kind of knowledge that the West has built for itself about the East as the other, which must be isolated and distinguished in order for it to be possible to build the European ego as a single subject, all other things being subject to it. (25).

As for how this European "I" - and through Orientalism - carried out the process of dismantling and rebuilding the other "the East" and working on it as an "object" for Oriental knowledge, Al-Jabri refers to the process of this dismantling and rebuilding into four basic dimensions that can be considered - from his point of view - are the guidelines The basic principles that govern our vision of Orientalism, whether in terms of its origin, role, or function, which without our knowledge of it - that is, with those four dimensions - all our treatments and our reading of Orientalism remain incapable of understanding the determinants and dimensions of this phenomenon, and these four dimensions from Al-Jabri's perspective are (26):

First: Geographical exclusion: "East" in the Oriental discourse is not a geographical term that is said in addition and proportion, as we say: China is East in relation to Persia, and Europe is East in relation to America, and this is East in relation to China, and China is West in relation to it. No, the "East" in the speech The European is a fixed place, and the proportion in it lies within it and is determined by the relationship with Europe. This is a lower east, that is the middle east, and that is a far east, and this spatial fixation of the other / the east is a process of exclusion of it, it is always there, as opposed to "the west" and therefore its fixation there is necessary to fix the ego / the West here in Europe and America.

Second: Ethnic exclusion: the East is inhabited by "other" peoples, Semitic peoples, while the peoples of Europe are something else: Aryan peoples, the Aryan race or what they call the Indo-European race which - they have no evidence of its existence except some similarity between the ancient Indian language and some European languages - is that To which the "people of the North" belong, to whom the philosophy of history made excellent peoples, they alone possess civilization and progress. As for the Semitic race, it is, according to the famous French philosopher Ernest Renan, an incomplete race. Third: Mental exclusion: Orientals are of lower-order minds than the minds of Europeans. The Arab mind, whether in its relationship with the outside world or in its relationship with intellectual processes, is unable to

present its sweeping and intense feeling of separateness and individuality of tangible events, and this is precisely what I believe is one of the main factors behind The phenomenon of loss of sense of law, which Professor MacDonald considered a distinct difference in Al Sharqi.

Fourth: Civilizational exclusion: The issue is related to Arabs and Islam in particular. Islam is the enemy of civilization, and therefore the enemy of the West, and in order to conquer this enemy there were the Crusades.

We can say that these four foundations are what constituted according to Al-Jabri's view the structure of the Oriental mind, and thus they contributed in their role not only to directing the styles and styles of Oriental writing only, but their effects were reflected on the judgments and results that the orientalists reached regarding their study of the East as history, civilization and heritage, that is, This Oriental knowledge, whose forms and contents varied according to the fields and fields in which it was involved in studying the history of this "East", whether at the level of the past or the present, and which was based as a vision on these four foundations is in the end - according to Al-Jabri - it did not lead to the creation of a "knowledge" about the East and its civilization. Be neutral and objective. She was not in her job knowledge for the sake of knowledge. Rather, the other aspect that she tried to miss is that it was a means to control, possess and dominate this "East", and then become such "foundations" that the Oriental mind worked on and whose work guided his vision of the East. In Al-Jabri's view, a kind of "exclusion from the East from the West's path, was in order for the latter to recognize himself and build his ego, but the exclusion was also a way to restore that East itself as the subject of the West, a subject that must be known in order to gain control over it" (27).

Orientalism as a problematic - according to al-Jabri's perspective - is that the foundations upon which his discourse was based, namely: geographical exclusion, mental exclusion, cognitive exclusion, and cultural exclusion: these foundations in his view remained present and reproduce themselves in all the stages that Orientalism has made throughout its history, and therefore Orientalism will remain from the perspective of Al-Jabri, even if he reconsidered his methodological methods and functions, but in the end he does not change the structure of his rhetoric "(28).

But what is striking - and what strikes us - in Al-Jabri's vision of Orientalism - especially the contemporary Orientalist discourse - is that the one who will contribute to the task of activating its foundations in the Arab and Islamic space is not only Western researchers, but that there are Arab researchers, and Arab research institutions that have adopted the founding and promotion of orientations. Contemporary Orientalism draws its origins from the same "epistemological" foundations on which Orientalism built its discourse. In this regard, he says, "And if traditional Orientalism had initially depended on contact with the East itself, by learning its languages and studying its heritage and traditions, then the West today no longer needs to make such an effort, because elites have formed in the East itself that do what the West wants, whether in centers Oriental studies in Europe and America, or in similar centers established in a number of Arab capitals "(29).

Al-Jabri's reference to what we can call cultural incubators - from intellectual elites and research

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institutions - in the previous text, which, in his view, will reproduce the roles and tasks of the Orientalists in the Arab and Islamic field, by adopting their theses and approaches and activating them in the contemporary Arab Islamic Studies Department: This issue raises in him concerns and questions Including: Is Al-Jabri here by raising such an issue trying to make an implicit transfer of the forms and nature of the Arab elites receiving the theses of contemporary Orientalism, and that this criticism is still in the process of formation and crystallization, because it has not yet touched the foundations on which the Oriental discourse was based and which Al-Jabri mentioned previously? Or is his reference to the role that a part of Arab researchers play in adopting the trends of modern and contemporary Orientalism is such as his emphasis on reconsidering the issue of influencing and influencing the origins of modern and contemporary Western thought in general?

We cannot - in our estimation - perceive the exclusion of the answer to such questions, unless we try to make a dialectical link between the determinants of al-Jabri's critique of Orientalism - which in his view constitutes one of the faces of the criticism of the Western mind - and the nature of his political, social and educational commitment to basic issues, which his adherence and defense remained clear on The length of its history, such as the issue of cultural identity in the Arab world, the dimensions of acculturation and its culture, and its approach to the issue of the attitude towards Western thought in general, and the nature of employing its data in order to reach a "contemporary Arab modernity" that is faithful to the constructive positive moments in the heritage on the one hand, and in the same Time does not fall within the circle of fascination and alienation of the Western culture model on the other hand "(29).

This means that Al-Jabri's orientalism - regardless of its old / modern / contemporary time - is in one way or another considered one of the most important tributaries of Western culture, and this culture - in its view - is in its structure loaded with ideological contents, and it is at the same time directed to reshape the mentality of public opinion. The Arab and Islamic world is more than it is directed at the Western public, and that is why Al-Jabri stresses that it could be - that is, the culture of Orientalism in the event we fall into the circle of its models and approaches - a real threat to the Arab cultural identity, especially if there are elites and research institutions in the Arab world today who are trying to restore The production of this "Orientalist knowledge" and considers it a "neutral scientific knowledge" without a question nor a critical review of the origins, principles, foundations and ideological functions of this knowledge, and through this vision it becomes possible to understand and understand Al-Jabri's point of view that it may become contemporary Orientalism. And by the passive adoption of his theses with us - A kind of cultural penetration, he says, "The elites that play this role are going to quench the West's containment with knowledge of the East and continue to tighten control over it. That is the orientalism that some of the people of the East do for West, which was unveiled by Edward Said in his writing: It is the cultural penetration that is now continuing more comprehensively and with more accurate and more dangerous technical means."(30)

This means that Al-Jabri here parallels the expansion of the phenomenon of Orientalism and the widening of its

dimensions and channels in the Arab and Islamic space with the concept of cultural penetration, and he has a broader and more meaningful concept than the concept of cultural conquest (31) and cultural dependency, so he says, "The phenomenon of cultural penetration that we are talking about, whether in its old form paving the way for colonialism During the eighteenth century, especially Orientalism, missionary missions. Or in its current form, which takes place through sophisticated audiovisual means of communication ... This phenomenon is in fact part of this civilization} by which he means Western civilization {Rather it is one of its essential components. "(32).

This fact that Al-Jabri ends with, and which has directed the dimensions of criticism with him means in its contents: in his view that the Oriental discourse is whatever he tried to It presents itself as a scientific discourse, it is, in fact, a discourse that presents a camouflaged, distorted image in the direction of the East. This image not only contributes to al-Jabri's perspective in establishing the East / West dichotomy, but also makes this knowledge of the "East" marked by stability and permanence. The Western mind - to review and question it, but the most important of all is that this knowledge of the East is "re-used" in areas that serve not the knowledge of the East for itself, but rather the interests of the West towards the East, whether these interests have economic, social or political dimensions(33).

What al-Jabri has concluded - and far from the procedural character of his quadruple classification - of the Oriental structure of the mind, we find - from the point of view of the imamate - influenced by the theses that Edward Said worked on in his criticism of Orientalism, and which we find in his texts proves a congruence in the rulings that Al-Jabri ended up with, so Edward Said goes To "that the great value of Orientalism is that it is evidence of the European-American hegemony over the East, more than it is an honest discourse about the East - which is what Orientalism claims in its academic or research image - however we must respect and try to realize the strength of the discourse of Orientalism." The close ties and close ties to the greatest extent between it and the political, economic and social institutions that give it strength and its superlative ability to continue "(34).

It is worth mentioning - in such a context - that we find that there is another approach to how modern Western thought developed at Al-Jabri, based from a perspective on the dichotomy of separation and communication. That is, the ability of the Western mind to separate from its heritage by "transcending it" and its ability at the same time to "reconnect" with renewal from within, and this feature, according to Al-Jabri, is the secret of its intellectual progress and development. In this regard, he says, "If we look at the history of modern European thought, in a special way. Since Bacon and Descartes - the seventeenth century - we have found it in a series of reviews of "heritage", the heritage is understood as the thought of the past and the thought of the present together. Since Bacon called for freedom from all illusions - the delusions of the tribe, the delusions of the cave, the delusions of the market, the delusions of the theater - And the adoption of experience as a starting point and a standard. And since Descartes adopted suspicion as a method and declared the necessity - to wipe the table - and to be free from all cognitive powers and to rely on the authority of reason alone, the authority of intuition and

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clarity, since Bacon and Descartes and European thought re-read its history on the basis of separation and communication, from consideration Reconsidering, from criticism and criticism of criticism, that the separation from the heritage was for the sake of renewing contact with it, and contacting it was in order to renew the separation from it, and so there is no new idea that this thinker or that would say, whether in the field of science and philosophy or in The field of literature and art, unless it recorded a kind of separation from heritage, from the thought of the past, its standards and values. But as soon as that thought stabilizes and proves its ability to withstand the reactions that it provokes, it turns into a new bridge through which a new type of connection with the heritage takes place in order to re-read it and rearrange the relationship between its parts. And then searching for "new" among its guts, and working to rearrange the relationship between it and the present and its concerns, in a way that makes the one enrich the other, clarify it, inspire and establish creative thought. European thought was and is still being renewed from within its heritage, and at the same time it works to renew this heritage: Renewal by rebuilding its old materials and enriching it with new materials "(35). Our standing on the previous Al-Jabri text - despite the lengthening - was intended as its contents require us to raise an important question related to the context of our main topic, which is the criticism of the discourse and Oriental thought by Al-Jabri, and the question is: Are we here before a new reading different from the historical development of the Western mind, contradicting the previous reading Which Al-Jabri confronted with revealing the components of this mind, in which he included "Orientalism" as an important tributary in its formation?

First of all, we say - as a basic introduction to answering such a question - that the nature of Al-Jabri's thinking itself is that in any field in which it addresses criticism, whether it is the field of heritage or orientalism, or the philosophy of science, or history, his thinking and criticism is of a complex nature, as it employs several levels For treatment and consideration. Then an analysis and a synthesis of the studied phenomenon that he is addressing, and this methodological peculiarity - the compositional dimension - referred to it by Muhammad Al-Misbahi when he said that "it is not easy to write about the late thinker Muhammad Abed Al-Jabri in fair writing. First: Because he wrote about almost everything which is difficult With him the knowledge of everything he said in every issue, and secondly: because he was a fickle thinker who resolved in a paragraph that complicates him in another, reciting his thinking with the colors of reality and thought, and third: because he was a controversial thinker, as he did not see an obstacle to combining opposites sometimes to extract a new position that comprehended Transcendent dualities without eliminating them or keeping them within their limits and literalism, and fourthly because he was a problematic, provocative thinker, who does not leave you indifferent in front of his bold theses and conclusions(36).

The basis of the aforementioned, and by returning to the answer to the previous question, we say Al-Jabri's reading of the Western mind - which was mentioned in the previous text - does not contradict his first reading of it, but rather reveals to us aspects about which this reading was silent, because it came in two different

contexts, and more precisely we say that the introduction Al-Jabri for Orientalism as an important tributary in the formation of the Western mind - in the previous reading - was in the context of this mind's awareness of the "eastern" other and how to confront it, but in this reading - which we noted previously about its dimensions - it was a worldly reading of the evolution of the Western mind's Mechanism. The context here is concerned with revealing Al-Jabri How this mind is aware of itself, especially in the matter of re-awareness of the origins that formed it, that is, its awareness of its "Western" heritage.

Here, Al-Jabri gives a positive characteristic of how this mind dealt with its heritage, which achieved it - after the renaissance and enlightenment and then entering the era of modernity, but that al-Jabri goes beyond this diagnosis to the call to benefit from the nature of Western "understanding" of their heritage, and their ability to The process of employing him in the service of the present of this West. This benefit is represented in the introduction of this matter as an important cognitive parameter in the nature of our dealings with our heritage, and therefore we find that the mechanism of separation and connection - this duality with which Al-Jabri relates to the development of Western thought - was one of the most important methodological mechanisms that Al-Jabri used in his reading and criticism of Arab and Islamic heritage (37).

This matter represents - in our estimation - a rational, critical transaction from al-Jabri to the phenomenon he is working on - and here is how the mechanisms of the Western mind are formed and functioned - as such a deal as it diagnoses the negatives of this mind - as in its introduction of Orientalism as a tributary of its tributaries. He overlooks the positive aspects that have contributed to the development and advancement of this mind at all levels. Therefore, it can be said that the most important characteristics that characterized Al-Jabri's critical tendency, and as he goes to diagnose its exclusion, Muhammad Al-Misbahi, are: Secondly: his criticism was not based on a ready-made model, such as from the Marxist model, the Kantian model, the Hegelian model, or the critical - the Frankfurt School - but rather he was seeking little by little to Installing his own mosaic model from the elements of the models that he criticizes. Finally, when he was criticizing a school of thought, he did so not to completely eliminate it from his space of thought, as the puritanicals of Salafism do, but to stand at its limits in order to develop it. (38).

The faces and exclusion of Al-Jabri's critique of Orientalism, whether at the level of analyzing the structure of the Oriental mind, or at the level of his disclosure of the ideological function of the Oriental thought itself, its basic premise or the dominant and central idea that this criticism seeks in order to reach, is that Orientalism with its currents, schools, and trends revolves in the orbit of service Western interests, especially "political" in the Middle East region. This criticism is on its merits in an attempt to expose it and expose it to the dichotomy of knowledge / authority in Oriental thought. However, this critical perspective by Al-Jabri and through his emphasis on such a vision and making it the basis for our evaluation of the Oriental achievement, He neglected from his calculations many of the positive aspects presented by Oriental thought, especially in research fields that are in their nature far removed from political "employment" such as the

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investigation of heritage, the work of encyclopedias and lexicons, or in the field of history in Arabic literature and linguistic studies ... etc.(39).

This matter means That the political obsession with the criticism of Orientalism according to al-Jabri remained the one controlling it, and he is the one who determines the nature, contents and paths of his criticism, because al-Jabri was considered a criticism of Orientalism and within this aspect it is part I am not aware of his awareness to banish his project of the renaissance of contemporary Arab thought that has worked in his circle, and the reason for this matter. "Al-Jabri, thinking about the problematic of renaissance and progress in Morocco and the Arab world, is keen to listen to the pace of history, but the one who is not aware of it by Al Jabri and who He may be opposed to his positions and intellectual jurisprudence, is that he exaggerates the political obsession while thinking about the Arab renaissance project, forgetting that the primacy of political calculations in the field of consideration reduces the usefulness and usefulness of thought, and reduces its boldness, and perhaps it removes from it the shipment of feet that is an organic part of The spirit of critical creativity in culture and thought in history "(40).

It can be said, based on the foregoing, that if the criticism of Oriental thought at Al-Jabri is in one of its aspects an attempt to enhance the status of the Arab self and its privacy, and not falling into the subordination or intellectual dominance of the West, then this matter does not mean here his call for the establishment of the project of "strange" as a title for such The confrontation between East and West. Rather, this criticism goes beyond this horizon that a number of Arab researchers have called and looked at. Al-Jabri's criticism of Orientalism is that it bears the concern of preserving the Arab self from the alienation of the other, but the dimensions of the independence of this self are not achieved "in perspective" except on the basis of a conscious and dialectical understanding of the duality of authenticity / Contemporary, and this duality, one of its sides, is to define a conscious and critical understanding of the relationship between East / West, especially since contemporary in Al-Jabri's view only comes with a double criticism of how we deal with both Arab and Western thought. Therefore, he says, "Liberation from dependence on the other can only be achieved through working towards freedom from dependence on the past, our past, we are, in other words, liberation from fascination, but alienation in the culture of the West can only be achieved through it - and with - freedom from domination Heritage ... that liberation from the West - and we are talking here in the Department of Culture and Thought - means dealing with it critically, that is, entering into a critical dialogue with its culture that is increasing globally, by reading it in its history, understanding its statements and concepts in relativism, as well as identifying the foundations of its progress and working on Its cultivation in our cultural soil, which is especially rationality and critical spirit "(41).

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FOOTNOTES

1. Muhammad Abed Al-Jabri, Heritage and Modernity "Studies and Discussions", Center for Arab Studies, Beirut, Lebanon, 5th Edition, 2015, p. 42.
2. Same source, p. 42.
3. Abd al-Ila Belqiziz, In Criticism of Theoretical Reason, in the book of a group of researchers, Rationalism and Renaissance in the project of Muhammad Abed Al-Jabri, Center for Arab Studies, Beirut, Lebanon, 2nd Edition, 2013, p. 119.
4. Al-Zawawi Bghoura, Michel Foucault in Contemporary Arab Thought, Dar Al Taleea, Beirut, Lebanon, 1st Edition, 2007, p. 45.
5. Nayla Abi Nader, Heritage and Curriculum between Arkoun and Jabri, Arab Network for Research and Publishing, Beirut, Lebanon, Edition 1, 2008, p. 25.
6. Same source, p. 29.
7. Muhammad Al-Mesbahi, The Dialectic of Mind and the City in Contemporary Arab Philosophy, Knowledge Forum, Beirut, Lebanon, 1st Edition, 2013, p. 142.
8. Nayla Abi Nader, Heritage and Methodism between Arkoun and Jabri, the previous source, p. 64.
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10. Muhammad al-Misbahi, The Dialectic of Mind and Medina in Contemporary Arab Philosophy, the previous source, p. 131.
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- Project "Critical Review", Center for Arab Studies, Beirut, Lebanon, 3rd Edition, 2009, pg. 24.
12. Muhammad Abed Al-Jabri, The Arab Renaissance Project "Critical Review", the previous source, pp. 27-28.
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 15. Muhammad Abed Al-Jabri, The Cultural Question in the Arab Nation, Issues of Arab Thought Series "1", Center for Arab Studies, Beirut, Lebanon, Edition 3, 2006, p. 100.
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 18. Radwan Salim, The Arabic Time System, "A Study in Arab-Islamic History", Center for Arab Studies, Beirut, Lebanon, 2nd Edition, 2015, pp. 45-46.
 19. Same source, p. 46.
 20. Muhammad Abed Al-Jabri, The Cultural Question in the Arab World, the previous source, pp. 270-271.
 21. Same source, p. 271.
 22. Same source, p. 262.
 23. Same source, p. 264.
 24. Kamal Abd al-Latif, Questions of Philosophical Thought in Morocco, Arab Cultural Center, Beirut, Lebanon, 1st Edition, 2003, pp. 75-76.
 25. Muhammad Abed Al-Jabri, The Issue of Identity "Arabism and Islam: and the West", Issues of Arab Thought "3", Center for Arab Studies, Beirut, Lebanon, 5th Edition, 2015, pp. 127-128.
 26. Same source, pp. 128-131.
 27. Same source, p. 132.
 28. Al-Jabri goes on asserting that "we would be wrong if we believed that the West had freed itself from those religious cultural backgrounds that guided the philosophers of history and the Orientalists, and that it is now a pure secular West, rationalist and pragmatic only."
 29. Same source, pp. 133-134.
 30. Al-Jabri asserts, in the context of a critique of the model of Western culture and the nature of our dealings with this culture, that there is in the Arab world today a ambiguity in the nature of dealing with this relationship that reaches the limit of duplication in assessing our view of the Western model. In some way, at least in the field of science and technology, it is the "other" that the "self" feels cancels it, but at the same time it is the "example" in which the "ego" cannot think about its future without attaching itself to some kind of connection .. Source Himself, p.140.
 31. Same source, p. 134.
 32. There are Arab researchers who form it on this concept, and consider it to be lacking the objective and realistic connotations to which it refers, because in his opinion it is a delusional concept, procedurally unfit to describe the universality of global culture and to know the rules and principles of influence and influence between cultures in today's world, and that goes to say that Learning from the lesson of Western contemporary, and practicing the spirit of existential adventure that drives cultural innovation, do not mean in our view subordination, nor do they mean conquest, as much as they mean the exercise of a historical right, they qualify us to consolidate a human culture without limits, and they give us the ability, sooner or later, to occupy its excellent place In the field of culture and cultural renewal, Kamal Abd Al-Latif, Confused Concepts in Contemporary Arab Thought, Dar Al-Taleea'a, Beirut, Lebanon, Edition 1, 1972, p. 68.
 33. Muhammad Abed Al-Jabri, The Issue of Identity, "Arabism and Islam: and the West," the previous source, p. 196.
 34. Edward Said, Orientalism, "Western Concepts of the East, translated by Muhammad Anani, Roaya House for Publishing and Distribution, Cairo, Edition 1, 2006, p. 50.
 35. Muhammad Abed Al-Jabri, Problems of Contemporary Arab Thought, Center for Arab Studies, Beirut, Lebanon, 7th Edition, 2016, P35.
 36. Muhammad al-Misbahi, The Dialectic of Mind and Medina in Contemporary Arab Philosophy, the previous source, p. 167.
 37. Same source, p. 133.
 38. Kamal Abd al-Latif, Questions of the Arab Renaissance "History - Modernity - Communication", Center for Arab Studies, Beirut, Lebanon, 2nd Edition, 2005, p. 95.
 39. The issue of the relationship with the West has withdrawn its intellectual exclusion at the level of contemporary Arab consciousness with what is known as the problem of "authenticity and contemporary", and this problem has been raised in the space of Arab thought in multiple formulas and frameworks, according to the ideological trends and disputes that confronted its presentation, from a direction that believes in contemporary. The last is my predecessor, and the third is my compromise.
 40. The issue of recognizing the achievements of modern and contemporary Western civilization - especially on the intellectual and scientific level - and in a historically dialectical critical spirit is up to us to construct and formulate our view of the "Western" other in a rational and critical manner, and not to collide, thus enabling us to understand how such developments take place and try to employ logic and rules The foundations for this development and its employment and utilization in renewing our intellectual, political, religious, economic and social reality.
 41. Muhammad Abed Al-Jabri, The Cultural Question in the Arab World, the previous source, pp. 101-102.