

The Philosophy of Development between the Question of Identity and the Imperative of Renaissance ‘Prospects and Challenges’

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Abstract:Currently, the Arabic mind is living in a state of turmoil on all sides, both in thought and investment. It neither drew from Arabic projects nor kept pace with Western thought and development. This state of stagnation is, in fact, a mirror that reflects the reality of Arabic societies, particularly the reality of philosophy, as clear evidence of our claim. Arabic philosophical speech still imports Western thought's theses, which are essentially an analytic and critical study of the Arabic mind. Consequently, this explains the existence of an epistemological obsession as an obstacle that contributes to moving Arabic philosophical speech away from living reality. At the same time, it must be extracted and derived from the situations of Arab societies so that one can link the template of thought with development projects that match the nature of our societies through comprehensive studies of self-identity and diagnosing crises within their social framework to achieve a kind of intellectual independence and why not achieve the main philosophical goals: criticism, creativity and philosophizing?.

Keywords: development philosophy; crises; modernity; identity; renaissance.

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1. INTRODUCTION

Speaking about the reality of the philosophy of development in the contemporary Arab-Islamic homeland is to speak, first, about the positioning of the Arab mind within an authentically Arab-Islamic culture, starting from the central question posed by Arab and Muslim thinkers: "Why have Muslims lagged while others have advanced? ", which is the philosophical-civilizational wager that seeks to lay the foundations for an Arab-Islamic society that is intellectually independent in its entirety. It is the intellectual task that has long wearied Arab intellectuals and that has been embodied in the problematic formulation of various issues that revolve essentially around the nature of the relationship between Arab-Islamic heritage (the past) and the modernist model of European Western culture (the present) in the shadow of globalization and the conflict over identity. This problem has given rise to a set of significant issues that concern authenticity and contemporaneity, reason and revelation, progress and backwardness, modernity, the crisis of creativity, secularism, women and human rights, and other questions that touch upon the spirit of the Arab-Islamic mind and its intellectual and cultural references in the formation of knowledge and the ways of acquiring it. All of them are problematic, aiming to achieve a Renaissance within the Arab civilization project. Accordingly, Arab thinkers were divided into those who rejected the West as an intellectual point of reference and those who proclaimed the necessity of contact with Western modernity. Between rupture and transcendence, authenticity and reconciliation, perspectives multiplied and diverged in their analysis of reality and in their forward-looking view of the relationship between Islamic heritage and the modernist West. In a time devoid of freedom and marked by the displacement of values and their instability, we find the contemporary Arab human being lost and existentially estranged, his very being effaced in the refining of his self and in the building of his civilization, by compulsion rather than by choice, in an age of rapid change, an age of technology, scientific development, and informatics, which has constituted an identity obsession within Arab thought. This is a matter that necessitates the application of dialogical and critical intellectual practices to the Arab mind, particularly in relation to identify and the examination of heritage. Despite the

labour pangs that this human being is experiencing and the pressures produced by the forces of globalization, there ought not to be submission to and acceptance of these predicaments; instead, what is required of him is to thrust philosophical discourse into lived reality for the sake of the world of tomorrow, which is far removed from dependency and imitation and whose hallmark is ideas and creativity, as they are the two conditions for catching up with the course of civilisation. On this basis, in this research paper, we point to two fundamental points: the reality of philosophy and the reality of development in the Arab context, and the problem that arises here lies in the following question: What is the reality of the philosophy of development in contemporary Arab and Islamic thought? How has philosophical discourse theorised the development project? What are the obstacles it faces? Moreover, what are the horizons and possibilities that foster the dissemination of Renaissance-oriented thought? In this work, we rely on the following hypotheses.

- The contemporary Arab mind is experiencing a state of turmoil at all levels.
- Epistemological anxiety exists regarding the relationship between Arab philosophical discourse and lived reality, which has led to a gulf between them.
- The separation of the intellectual framework from the wombs of Arab societies and from development projects has been a cause of the delay in intellectual renaissance.
- It is necessary to revisit the past (heritage) and deconstruct it to construct the Arab self.

2. Philosophy: From Crisis to the Developmental Wager:

The need for a philosophical-developmental project has prompted philosophical discourse to reconsider its presence and effectiveness in contemporary Arab societies, a reconsideration driven by the decline of its status and its separation from life, an issue that has been translated into a developmental crisis at the cognitive, cultural, economic, and political levels. Accordingly, the developmental project is the path towards achieving a creative, critical thought capable of understanding the self and constructing a future-oriented vision grounded in the two concepts of authenticity and contemporaneity.

2.1 The Reality of Philosophy in the Arab World:

To speak about the reality of philosophy in the Arab context is, first and foremost, to speak about the degree of awareness of various issues surrounding the Arab mind and the Arab self. This is achieved through an analysis of the Arab mind's structure in its cognitive, cultural, political, and religious dimensions by examining the references and methodologies that have shaped knowledge throughout history within Arab culture, with a view to reform and the achievement of the Renaissance project. Before referring to the reality of philosophy in the Arab world in terms of research, teaching, and production, it would have been necessary to begin with some definitions of philosophy ("philosophy"), by way of example rather than exhaustive enumeration, and, as is well known, there is no agreed-upon definition. We may take as a starting point specific definitions of philosophy that have been chosen in accordance with the subject we are addressing. The question concerning the essence of philosophy is, in truth, the prerogative of philosophy itself; it is philosophy that poses the question to itself to answer it in relation to various issues. Moreover, the concern with the philosophical question of essence today is an inevitable necessity for the realisation of the philosophical practice of philosophical discourse. Accordingly, it may be defined as follows:

1. Descartes holds that philosophy is "the intellectual distinction that sets us apart from savage and barbaric peoples and that the civilisation and culture of a nation are measured by the extent to which sound philosophising is widespread within it."¹
2. Professor 'Amāra al-Nāṣir[•] expressed that philosophy is "one of the signs of the cultural maturity of societies."²
3. Egyptian thinker Ḥasan Ḥanafī maintains that philosophy is not "mere thought without time and place, without society and without civilization. Rather, it is an intellectual system that arises in an age, is undertaken by a generation, serves a society, and expresses a civilization."³ This has been the guiding principle of philosophy since antiquity, and theories and studies alike have sought to provide evidence in support of it. Philosophy, in its entirety, is an interconnected intellectual

system that expresses the spirit of societies. Perhaps the Arab mind's lack of awareness of this axiom is the reason for the crisis experienced by Arab societies. Philosophy is a mode of thought with social, political, religious, and psychological dimensions; it is the spirit of societies, and the nature of civilizations is nothing but a reflection of the resonance of philosophy. The civilizational condition in which contemporary philosophical discourse finds itself is a mirror of the crisis of philosophy and herein lies the challenge for all those who practise philosophy.

4. Immanuel Kant noted that "with regard to reason, the utmost we can learn is to philosophize." ⁴Moreover, from the perspective of Professor Gouasmi Mourad [♦], "the act of philosophizing is a civilizational act." ⁵

From these definitions, we conclude that philosophy is not merely an intellectual activity of contemplation; rather, it is the thoughtful examination of human problems and phenomena, that is, the integration of the theoretical and practical dimensions of philosophy within a shared framework that serves human life. This is what appears in Bertrand Russell's philosophy when he speaks of the importance of philosophy, stating that "the value of philosophy is to be sought in its very lack of certainty, and the person who has no share of philosophy passes through life captive to assumptions and judgments derived from widely circulating notions of common sense." ⁶ From this standpoint, philosophy is the means that seeks to cultivate a critical sensibility among individuals and to strengthen intellectual communication between societies, for it is impossible to speak of achieving a renaissance without working to revive philosophical activity, activate its role, and bind it to social and cultural practices. As Professor Bukhārī Ḥamāna—may God have mercy on him—most aptly expressed, philosophy is a methodological revolution whose aim is change, and it is in this demand that the Arab mind be thrust, in thought and in creativity.

The inquiry into the reality of philosophy is an inquiry into its academic presence, embodied in the educational dimension, particularly in terms of research and authorship. Philosophy, with the connotations it carries (educational, cultural, political, and so forth), is nothing but a reflection of the culture of society. In general, philosophy is experiencing a state of disarray

due to the rupture between philosophical production and reality. This situation is negatively reflected in societies and the concerns they bear, in addition to the continual attacks on the subject of philosophy, whether as a subject in secondary education or as a university specialization. Accordingly, it may be placed under the heading of marginalization, and the basis for this judgement is drawn from students' fear of the subject of philosophy and their aversion to it as a university specialization. This is what Professor 'Amāra al-Nāṣir expressed when he stated that philosophy is in a condition resembling "labour in a difficult childbirth"⁷ This judgement remains grounded in reality and in the fact that philosophical production is linked to external pressures that have no connection whatsoever to scientific research, such as the need for promotions and the like, except in some instances and philosophical stances of thinkers or students of philosophy that have become tied to their personality, where philosophy has become ingrained in their very being as longing and inspiration. Thus, it is incumbent upon us, as those who work in the field of philosophy, to be, first and foremost, among the lovers of this discipline, for its origin, it is a love of wisdom, and how can wisdom not be loved? This is an age that has lost its lofty values, has lost tolerance, and in which the human being has become exploitative in his dealings with nature, with the other, and even with himself; for had he been reconciled with himself, he would not now be living in existential anxiety. Despite the existence of philosophical works and studies, the problem that presents itself is "Does this philosophy constitute a qualitative addition to the global philosophical heritage, Alternatively, is it merely a repetition of Western philosophical discourse without any consideration for the Arab environment?"⁸ This is the epistemic obstacle faced by the system of teaching philosophy in secondary schools and Arab universities, namely, the questioning of the nature of the content that philosophy offers to society.

In the same context, we find the factor of the environmental structure in which it has become impossible to distinguish between religious and political thought, both of which reject philosophical thought in many respects and issues: "Our complex circumstances compel us to acknowledge the difficulty of separating philosophy, as a necessary intellectual activity,

from the doctrinal dimensions of Arab thinkers, as they live through the ordeal of their society, charged with persistent problems.”⁹ The crisis experienced by the Arab mind has thus deepened and exceeded all imaginable bounds in a rapidly changing world. In 2005, the third Arab Human Development Report concluded that the modern Arab world is akin to “a black hole that transforms its surroundings into an environment in which nothing moves or escapes from it”¹⁰.

2.2 For a philosophical-developmental project:

The concepts of development and renaissance are two distinguishable concepts and are often employed in Arab thought with the same meaning and connotation due to the cognitive similarity between them. However, there is a difference that touches on the intellectual references on which each concept is based, but what unites them and what concerns us in our article is the attempt to revive the Arab nation in the cultural, political and economic scenes and build it on the foundations of reason, values and enlightenment, which are based on Arab Islamic historical awareness. Therefore, the concept of development falls mostly under the so called discursive (intellectual) development, which leads to human (economic) development. Although there is a difference between these two concepts, they are both ways to overcome political, social, cultural and economic crises.

The subject of development in contemporary Arab discourse is defined on the basis of its awakening to "renaissance," and beyond that, it may be said that "the problem of 'renaissance' is what has been, and still is, behind the resurgence of Arab thought and its division into orientations and currents."¹¹ The issue of the Renaissance has thus garnered widespread attention among thinkers, as they seek a way out of the tragic situation in which Arab countries find themselves, a situation that Mālik b. Nabī identified in terms of the necessity of freeing oneself from the “colonial factor”¹² which negatively affects all dimensions.

In the same context, we find that contemporary Arab discourse belongs to the general problematic of the Renaissance because it has remained in opposition to itself, its

aspirations, and the grounds of its existence. It has been, and continues to be, in search of the 'authenticity' of the philosophy of the past in the irrational sector of our intellectual heritage and of a 'contemporary' Arab philosophy in the irrational sector of European thought"¹³ This is the current state of philosophy teaching in Arab countries, where some have refused to teach philosophy as a subject, others have relegated it to the realm of marginalization, and others still regard it as madness or a departure from religion, as has been described. However, in truth, this is the reason for the Arab setback: the absence of the philosophical dimension, the abolition of its role, and its vilification, such that "the crisis of philosophy in the Arab world has become the crisis of the Arab human being in general, for Arab societies are haunted by an anti-philosophical stance, by standing against those who undertake to work in it, and by fighting it on various levels"¹⁴ The neglect of philosophy in the Arab world is a clear indication of its backwardness. On this basis, philosophy has remained mere slogans or discourses from which the Arab mind has recoiled, whereas by contrast, we find that the Western mind has integrated philosophical thought into all fields and domains because it has indeed recognized the extent of the power and effectiveness of philosophy, something that has been translated into the renaissance of the Western mind. Hence, it is necessary to "correct the view of philosophy and enhance its image in the eyes of public opinion not as a mere school subject, but by looking upon it in a particular way as a critical method for inquiry into the various issues of human life"¹⁵ Moreover, to work towards forming a philosophical researcher in philosophical analysis and critique.

3.The Arab Self and the Philosophy of Development: Which Identity?

We have linked development to philosophy, given that the act of philosophising is a tool or means for disseminating awareness and a model for a mode of thinking. It is, therefore, the guide for uplifting the developmental sectors of thought, economy, politics, religion, and so forth. Considering development as a global challenge or wager, we ask about the criteria that describe the nature of development: What are the indicators that define development? The economy and the standard of living of individuals are no longer the sole indicators for measuring development in societies; instead, this has been exceeded by what

is termed the cognitive indicator, which encompasses field studies on the nature of education, the cultural level, the extent to which knowledge is disseminated, and how it is acquired, in addition to the social situation. The higher and more positive these rates are, the better the degree of human development. From this perspective, the human indicator is determined as a mirror reflecting the social condition and as an active element in the investment process, thereby achieving development and advancement in all fields.

With respect to development in the Arab world, "the deficiencies of development in the Arab world have been identified as threefold, as follows: a lack of freedom, a lack of the empowerment of women, and a lack of the acquisition of knowledge"¹⁶ This is due to the nature of Arab societies and, first and foremost, to the reality of philosophy within them. As Professor Gouasmi Mourad noted earlier, philosophizing is a civilizational act and one of the signs of cultural maturity in societies. The cognitive indicator here may pertain to the educational dimension, which leads us to speak about the reality of education in the Arab world, as the thinker Muḥammad ‘Ābid al-Jābrī pointed out as one of the most important pillars that must be addressed, given the deterioration to which the educational system has come as a result of the absence of an authentic and solid Arab foundation. This statement is derived from the current data, as we find that "the first negative phenomenon that must be highlighted is that education in all Arab countries is an education that does not possess the necessary degree of unity and coherence, which causes it to entrench the phenomenon of the split and duality of cultural personality. This is because there is, in no Arab country, a 'national Arab school'; there are only schools that reproduce this or that model: the English model, the French model, or a mixture of the two together..."¹⁷. Thus, the issue under consideration and intended for treatment is not confined to the field of education alone; instead, all these readings and approaches are an attempt to reconstruct the Arab self in its general form.

3.1 The Problem of Identity and Arabisation:

The problem of identity in Arab and Islamic thought is defined by the following question: "Who are we?" and "What do we want to be? ", which thinkers express in their civilization crisis in ontological and philosophical dimensions. According to intellectual and ideological affiliation, positions diverged, and readings and analyses of the identity problem multiplied: Is it a frame of reference or an obstacle? This was embodied in the reformist approach, which linked the crisis of identity to backwardness and intellectual stagnation, as exemplified in the thought of Jamāl al-Dīn al-Afghānī, Muḥammad 'Abduh, and 'Abd al-Raḥmān al-Kawākibī. The call was for religious and rational reform based on reconciling Islam with progress. For 'Abd Allāh al-'Arwī, he adopted a historicist approach to identify, advocating for a break with heritage, as modernity can only be constructed on the Western model. Ṭāhā 'Abd al-Raḥmān opposed him on this point, affirming that true renaissance is that which proceeds, in the first place, from Islamic values, for development is spiritual and ethical, grounded in the spirit of faith. We also find Sāṭi' al-Ḥuṣṣī (1879–1968), whose research focused on two fundamental factors in the formation of Arab national identity: the Arabic language and a shared history. Similarly, Muḥammad 'Ābid al-Jābrī, in his series on Naqd al-'aql al-'arabī (Critique of Arab Reason), and Jūrj Ṭrābīshī, in his project Naqd naqd al-'aql al-'arabī (Critique of "Critique of Arab Reason"), the latter dissents from al-Jābrī in his critique of the manner of dealing with Islamic heritage, indicating that clinging to identity is nothing but an expression of the crisis of the Arab self; thus, the Arab mind is required to abandon the ideological reading of development projects. In the same vein, Ḥusayn Marwa held that identity is not a fixed essence; it is an open being resulting from a historical and cultural configuration, and therefore, the Arab self must be reconsidered from a deconstructive perspective to confront the challenges of the age. The following question arises: What is the language through which the Renaissance is to be realised? Is it the language of the self, the "language of ḍād," or the language of the other?

In the same context, we find the problem of Arabisation as an indicator of the defence of Algerian culture and its continuity. After gaining independence in 1962, Algeria faced

numerous challenges in rebuilding the state and revitalising its cultural, educational, administrative, and economic sectors, among others. Hence, a question concerning the culture that ought to guide the Algerian system arises. Theories on the issue of Arabisation emerged; in an article entitled "Language and Personality in the Life of Nations" in his book *Identity and Authenticity*, Mawlūd Qāsim Nāyt Bilqāsim addressed the question of identity, devoting particular attention to Algerian identity owing to his national affiliation. In this book, he defended the Arabic language as an expression of the nation's self and of the continuity of the Algerian state and its Islamic religion. From this perspective, the issue of comprehensive Arabisation is a matter of liberating the Algerian self and breaking with French culture, as the Arabic language is a homeland, and it is our duty to respect and love the homeland. However, in reality, and in contrast to this position, some elites had received a French education, owing to the lack of formal education in the Arabic language during the colonial period, and this created anxiety concerning the question of Arabisation.

At the beginning of his book *Arab Identity and Linguistic Security*, the Tunisian linguist 'Abd al-Salām al-Massadī wrote in a tone of lament over the condition of the Arab mind, declaring: "The Arabs will never regret anything as they may one day regret not having answered the call of their language, which has for decades been seeking their protection, crying out to them: 'Save me!' It whispered to them during the days of colonialism, then shouted when the gloom of colonialism lifted, and it has never ceased to complain and cry for help."¹⁸ The veil under which the phenomenon of globalisation conceals itself, along with the cultural diversity it carries, has placed the Arabic language in a danger zone, in view of the cultural alienation imposed by globalisation, particularly in the technical sphere and the necessity for the Arab mind to keep pace with the developments of the modern age.

The gap regarding Arabisation becomes apparent in light of scientific and technological development, as well as in the literature and philosophy within Western culture, through the problem of transferring or translating this production into Arab culture. Is the Arab concept or term capable of encompassing the meanings and connotations of Western production? Here, specificity and the epistemic environment indeed impose themselves, particularly in

two worlds that differ in terms of affiliation, race, religion, and language. The movement of Arabisation that concerns us differs radically from Arabisation in Arab civilisation when it was at the height of development and prosperity in the era of the caliph al-Ma'mūn from the second century AH onwards. Accordingly, it may be said that Arabisation is inevitable. For the question of transferring the Western term into the Arab environment without adaptation, in this case, it is nothing but "a manifestation of dependency and reliance upon the other"¹⁹ The future outlook is to be defined within the womb of Arab societies, through a critical and scrutinising vision that rejects all that does not accord with empirical realities. This demand will not be realised except through the pooling of efforts and the affirmation of Arab unity as a self that is intellectually, economically, and politically independent within its own domain.

3.2 Development Projects: Absence or Presence?

It is, of course, not unknown to us that developmental projects exist within Arab culture, and thus, the title does not convey a clear meaning; rather, one must read between the lines to extract the intended purpose, namely, the actual presence on the ground, and not merely their status as intellectual models bearing slogans far removed from the lived world. Since the actual existence of development projects is, in the first instance, a return to reality and its specific circumstances, through eliciting the conditions in which the human being lives and deducing the extent to which intellectual models correspond to human needs, Mālik b. Nabī holds that "the soil in the land of Islam in general is in a state of decline because of the backwardness of the people who live upon it; indeed, agricultural land in some countries, such as Algeria, for example, has begun to regress gradually before the advance of the desert, so that shrouds of sand extend where once there were herds of livestock and green land"²⁰ Algeria, like other countries, has sought to implement and realise sustainable development projects in all sectors, taking into consideration the nature of the environment and society, so that these projects may serve human life and constitute an indicator of growth and advancement, rather than a threat or danger to the environment. Owing to the specific characteristics that society possesses must therefore be present in the process of realising development projects, regardless of their nature, for consciousness, in

essence, as the German philosopher Edmund Husserl (1859–1938) expressed it, “consciousness of something.” To achieve the desired goal, the appropriate conditions must be provided, such as the imposition of laws that contribute to sustainable development, in this context, and in line with Mālik b. Nabī’s vision, Algeria has worked to enact a law on regional planning and sustainable development for this purpose and to devise specific strategies for preserving natural resources through the rational regulation of their exploitation.

Among the projects adopted by Algeria is the Economic Recovery Programme, which aims to improve individuals’ standard of living and to drive the economy forward by shifting the infrastructure towards development. Thus, there are attempts at reform, and returning to Mālik b. In Nabī or, for example, ‘Abd Allāh Sharīf, we find a strong insistence on the idea of renaissance and creativity through a return to the original culture, and the same applies to the Arab self. “The human being cannot be creative except within his own culture and based on his heritage. Creativity, in the sense of authentic renewal, can only take place on the ruins of an old order that has been absorbed, internalised, and surpassed by means of contemporary intellectual tools that are renewed with the renewal of science and that advance with its advancement”²¹ This task necessitates a critical rereading of concepts and representations to achieve balance and harmony between past and present, which is a requirement of philosophical discourses on Renaissance projects.

4. Development as a Global Wager:

The French invasion of Egypt in 1798 constituted, first and foremost, a moment of civilization shock for the Arab mind, as it presented the Arab human being with challenges and problems arising from the epistemic and cultural transformations it produced. This drove Arab thinkers to pose the following question: Why has the West advanced while we have lagged? This is the epistemic concern borne by the cultured elites, which expresses the earliest beginnings of the formation of developmental awareness with Muḥammad ‘Alī, Rifā‘a al-Ṭaḥṭāwī, Khayr al-Dīn al-Tūnisī, Jamāl al-Dīn al-Afghānī, Muḥammad ‘Abduh, al-

Kawākibī, and al-Sāṭiʿī, in addition to other figures who bore the burden that left the Arab mind living in an empty shell. This concern was translated into the presentation of intellectual projects or rather into the posing of central problematics intended to realise an Arab renaissance, which took shape in the question of the possibility or impossibility of reconciling heritage and Western modernity (authenticity and contemporaneity); the problematic of thought and religion, in which questions were raised concerning sharīʿa and technology; and the problematic of education, as one of the most important issues that must receive attention, where intellectual projects were introduced as wagers on renaissance, whose general aim is the founding of modernity. Modernity here is “the rising up of the nation whatever it may be, to the duties of one of the epochs of human history, in such a way that it makes this epoch its own rather than that of others and assumes responsibility for carrying it forward to its goal in the completion of humanity”²² However, this does not necessarily mean the realisation of the Renaissance on the ground, for it will inevitably face a particular kind of challenge or even a certain degree of rejection.

4.1 Challenges:

Naturally, the attempt to implement intellectual projects and to unleash awareness in the Arab mind was not an easy task. This is due to the nature and specificity of Arab societies and to the despotism from which they suffered, which caused development projects in the Arab world to face a series of difficulties and obstacles that can be summarised in the following points:

- The failure of the Arab development project was a result of the conflict between intellectual currents (Islamic/secular/nationalist) and thus the absence of Arab intellectual unity.
- Epistemic disintegration and identity conflict in the Arab world have led to the impossibility of achieving a comprehensive vision of Arab culture and reality.

- The absence of demonstrative reason and the dominance of discursive and juridical reason have caused the triumph of traditional thought and intellectual stagnation (al-jābrī).
- Despite attempts at advancing philosophical research, there has been a decline in the status of philosophy and its marginalisation, which has led to a weakening of the critical tendency.
- The continuous political and religious censorship and repression of thinkers and intellectuals, democracy and liberation are conditions for achieving a renaissance, not slogans written on paper such as ink.
- The rejection of the idea of religious renewal and the following of dominant epistemological ideologies have imposed control over the direction of intellectual and cultural forces.
- The explosion of identity, sectarian and doctrinal fragmentation, and the absence of civilisational affiliation in the shadow of the widespread diffusion of ethnocentrism among Arab societies.
- The call for a break between heritage and modernity, or the absence of balance between authenticity and contemporaneity.
- Western epistemic and cultural dependency and the neglect of the Arab self under what is termed “civilisational alienation,” which has led to the loss and dissolution of the Arab personality.
- The failure to establish an Arab methodology suitable for imported Western concepts has resulted in a gulf between thought and reality.
- Conflict and foreign intervention in the affairs of the Arab world, which deprived it of stability at all levels, is the condition of the Arab East, which has been transformed into an arena of struggle between Western powers.

4.2 Prospects:

Since the nineteenth century, Arab intellectuals have been searching for the primary wager in the Arab-Islamic context, embodied in projects of development and renaissance aimed at reconstructing human beings and renewing thought in parallel with the following:

- Mālik b. Nabī: He presented a civilisational project based on the inner liberation of the human being and the elimination of receptivity to colonialism, affirming the role of the intellectual and rejecting imitation and dependency (the project of the productive human being).
- Muḥammad ‘Ābid al-Jābrī: For renaissance to be achieved, the structure of the traditional Arab mind must be deconstructed and freed from heritage, constraints, and the authority of texts (“internal authority”); the Arab mind must be renewed and liberated from its own authority in accordance with the demonstrative method (“philosophical rationality”) (the project of a critical Arab reason).
- ‘Abd Allāh al-‘Arwī: He calls for the cautious adoption of modernity and for the necessity of a break with the past, for renaissance cannot be achieved except through engagement in modernity (the project of epistemological rupture/the modernisation project).
- Ḥasan Ḥanafī: One of the advocates of heritage and renewal and of Islamic leftism; to achieve renaissance, religious heritage must be reinterpreted in accordance with the requirements of the age (the project of heritage and renewal).
- Ṭahā ‘Abd al-Raḥmān: He calls for the establishment of an Islamic modernity and for spiritually grounding it on ethical practice (ethical modernity).
- ‘Abd al-Wahhāb al-Masīrī: He holds that renaissance proceeds from the Islamic civilisational environment and from understanding history within the Islamic context rather than by imitating the West; accordingly, the Western epistemic model must be critiqued, for the human being is not merely material but possesses a spiritual and ethical dimension (the project of civilisational agency).

- An attempt to link the philosophical dimension and the developmental dimension in all aspects and respects is crucial for achieving the desired development or renaissance, as intellectual renaissance is the primary goal. Because thought reflects the nature of societies, human and material efforts must be unified to achieve developmental thought.

5. CONCLUSION

In the end, it may be said that philosophy has made the human being its principal subject by raising issues related to his political, religious, social, and economic dimensions, such that perspectives have differed according to the circumstances through which the human being has passed in each stage of the formation of philosophical thought, which is aimed at achieving development. This matter has been addressed under the philosophy of development through the search for methods that enable living under the banner of peace and achieving progress in all spheres of life while confronting challenges that pose a threat to human existence. This is what has driven philosophy to probe the depths of reality to chart the paths of sustainable development. Moreover, since the development project is, first and foremost, a project of the self, an existential project, and since change and knowledge essentially originate from the self, as the Greek philosopher Socrates put it, “know thyself” the problematic of identity emerges within the circle of thought, values, religion, and history as a condition for the realization of the self, for the construction of the human being, and for his liberation from imported secularization. In this research, we have arrived at a set of conclusions:

- To understand the real conditions of the Renaissance, the element of identity must be understood, and the nature of the relationship between them must be analysed. It is the centre of existence.
- The fragmentation witnessed in Arab thought is an inevitable result of the absence of a forward-looking vision for drawing inspiration from the modernist model and,

on the one hand, the attempt to reject heritage and effect an epistemological rupture with traditional structures.

- Mālik b. Nabī offered a clear vision of the conditions for building civilisation, turning to Islam as a fundamental pillar in rescuing the Islamic world from its plight, which is what Muḥammad Iqbāl expressed when he said: "Read the Qur'ān as although it had been revealed to you."
- The issue of development constitutes a global indicator, as states are keen to achieve development in various forms and across all sectors because it is a problem of identity and history.
- To achieve independence for the Arab self in terms of creativity and production, its heritage (the past) must be deconstructed, and its elements must be recomposed in accordance with the requirements of the present age.

In general, and on the basis of what has preceded, it may be said that the present condition of the Arab mind indicates that it is living in a state of turmoil at all intellectual levels, whether in production or in investment: it has neither derived its being from Arab projects and thereby attained stability nor kept pace with imported Western thought and thereby advanced. Despite the deluge of knowledge, the state of stagnation (in terms of scientific development) mirrors the reality of Arab societies. The reality of philosophy is the most substantial proof of this, as we find that Arab philosophical discourse continues to import the theses of Western thought and apply them to the Arab environment without adaptation, even though they originated as an analytical and critical study of the Western mind. This has created epistemological anxiety between Arab philosophical discourse and lived reality, for philosophical discourse ought, in principle, to be extracted from the womb of Arab societies so that we may be able to connect their intellectual framework with development projects and so that conformity with the nature of our societies may be realized treating comprehensive studies of self-identity and the capacity to diagnose crises within their social and cultural framework to achieve a measure of intellectual independence and to realise threalise philosophy: critique and creativity.

In order to achieve intellectual independence in contemporary Arab thought, we must elevate the critical awareness regarding the problem of (tradition/modernity) within its historical and cultural context, where knowledge intersects, because independence encompasses both heritage and the present, taking into account the historical conditions and circumstances that shaped Arab thought. This is represented in reading the heritage critically and activating the mechanisms of historical understanding to overcome cognitive dependence on the other (the West). That is, working to revive critical thinking and applying the scientific method to achieve harmony between thought and reality, and in order to build an Arab cultural project based on the historical Arab self, neither excluding the past nor dissolving into the other. It is a call to apply criticism and cognitive practice in societal issues, identity, development, justice... that matter the Arab spirit and that would achieve intellectual independence.

To bring the self from potentiality into actuality, we can, in the end, only say, as 'Abd al-Wahhāb al-Masīrī said, that if we wish to achieve renaissance, we must cease to look at ourselves through a Western lens. Regarding the Arab saying, "All paths lead to Mecca," it can be said that all our crises ultimately lead to the affirmation of Arab unity. The question that remains is as follows: Can Arab-Islamic culture lay the foundations for a development project outside Western culture? Moreover, can the Renaissance truly be realised?

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