





جامعة أحمد بن يحيى الونشريسي
تيسمسيلت-

المعيار

مجلة نصف سنوية متعددة التخصصات
مصنفة " C "

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النشاطات البدنية والرياضية، العلوم الاقتصادية، والعلوم الإنسانية
والاجتماعية

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كلمة العدد

السلام عليكم،

بعد واجب التّحيّة تطل عليكم مجلة المعيار – كما عودتكم – بمجلد جديد وعدد متجدد هو المجلد السادس عشر، العدد الأول، حاملة في طيّاتها مجموعة ثرية ومتنوعة من المقالات العلميّة والبحوث الأكاديمية، التي تتناول طيفا واسعا من المواضيع والقضايا التي تهم القارئ المتطلّع للمعرفة والفهم العميق.

وكالمتوقع، يتضمن هذا العدد نخبة من المقالات التي كتبت بأقلام نيرة، وبأفكار ناضجة، تجمع بين العمق العلمي والطّرح الجذّاب، وذلك في مجالات شتى، تشمل: الأدب، والقانون، والسياسة، والاقتصاد، والاجتماع، وغيرها وبلسان مختلف اللّغات منها الانجليزية، الفرنسية والألمانية، ومن الميادين التي تتجدّد أهميتها مع متغيرات الواقع وتحديات العصر.

وما يضيفي على هذا العدد طابعا خاصّا، هو ما يتضمنه من أعمال كتبت من داخل الوطن ومن خارجه، في دليل واضح على عمق الامتداد العلميّ للمجلة، وحرصها على جمع الآراء والأصوات العلميّة من كافة الأصقاع، فكلّ مقال يضيف بعدا ورؤية تساهم في بناء معرفة شاملة ورؤية متوازنة نتطلّع من خلالها إلى نيل رضى القارئ والفوز بإعجابه.

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أ.د. عيساني محمد

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Abstract:

This study, entitled "The Deconstructive Method in Philosophy and Its Applications in the Arab-Islamic Heritage: Mohamed Arkoun as a Model," aims to reveal the fact that the deconstructive method, based on critique and deconstruction of concepts and the structures that form phenomena, which was pioneered by Jacques Derrida as a method for study and research in the field of human and social sciences, has been practically applied in the study of Arab-Islamic heritage by Mohamed Arkoun. The purpose was to uncover the weaknesses, contradictions, and flaws surrounding this heritage in order to rescue it from its backwardness and work towards its renewal. Arkoun aimed to build upon this heritage and use it as a foundation for achieving the renaissance of the Arab and Islamic world. Therefore, Mohamed Arkoun is considered the first thinker to apply Western methodologies (such as the deconstructive method) to the study of heritage.

key words:

Deconstructive Method; Arab Islamic Heritage; Mohamed Arkoun.

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Introduction:

Since the emergence of philosophy, it has sought to serve humanity and societal issues through the examination of various philosophical matters with a humanistic dimension. As a result, philosophy gained fame and value, earning it the title of the "mother of sciences," and philosophers were referred to as "wise men". However, the development of philosophical thought over the centuries led to the emergence of many philosophical methods, which extended beyond the philosophical field to include other fields of knowledge, such as psychology, sociology, and anthropology.

If the method is the foundation for the development of sciences and knowledge, then for philosophy, it represents the general framework that underpins the philosopher's view, from which he derives the essence, dimensions, and goals of his philosophical research. Philosophical methods have thus come to express the system of philosophical thought in its particularity and its lack of a system in its totality.

It would not be wrong to say that philosophy has witnessed many philosophical methods that have had a significant impact on the development of philosophy and its research. These methods have transcended the field of philosophy to influence other intellectual, cultural, and cognitive domains. Among the most prominent of these methods is the deconstructive method, developed by Jacques Derrida, which has become one of the most influential philosophical approaches in the contemporary era.

It is noteworthy that the deconstructive method had the most significant impact in contemporary studies, especially in the fields of human, social, and religious sciences. The deconstructive method also played an important role in the study of Arab-Islamic heritage. Mohamed Arkoun is one of the contemporary thinkers who embodied the deconstructive method in his reading of this heritage.

This paper, therefore, aims to explore how the deconstructive method, as a contemporary philosophical approach, was applied to the study of Arab-Islamic heritage through Arkoun's endeavours and readings of this heritage. It seeks to illustrate the interaction between contemporary philosophical methods and ways of engaging with the question of heritage.

The study's questions that arise are:

- Was the deconstructive method present in Arkoun's reading of heritage?
- What are its manifestations in Arkoun's studies of Arab-Islamic heritage?

1. Concept Clarification:

1.1. The Deconstructive Method:

The deconstructive method (deconstruction) is one of the contemporary approaches that emerged because of significant developments in various fields of knowledge, particularly in the social and human sciences. These developments have led to a qualitative leap that contributed to making these sciences more objective, scientific, and credible.

The deconstructive method emerged with the famous French philosopher Jacques Derrida in the second half of the 20th century, and he revealed it through much of his writing. He argued that he developed this method to clarify ambiguities in texts by understanding and deconstructing them as simple structures, aiming to uncover the relationships between them. Derrida emphasized that this approach represented a true revolution against metaphysical systems that are characterized by ambiguity, starting from the scientific context defined by Saussurean structuralism and positioning linguistics as the foundation for the critique of metaphysics. (Habermas, 1995, p. 259)

Derrida repeatedly stated that deconstruction cannot be defined or its meaning pinned down, and any attempt to define it is, in itself, an attempt at deconstruction. He expressed this view in his book *Of Grammatology*, influenced by Heidegger's conception of deconstruction and its role in philosophy, which was also included in *Being and Time*. (Hamdawi, 2015, p. 312)

Derrida asserts that deconstruction is not a system for demolition, subversion, rejection, or working in a negative direction. Instead, it is a methodical intellectual activity that starts from texts to uncover their elements by deconstructing and dismantling the structures and frameworks that form them in order to reveal the truth and epistemological knowledge embedded in the text.

Deconstruction, according to Derrida, involves breaking down a fixed unity into its constituent elements and units that form it to understand its structure and observe its function. It is also a displacement of centrality, redistributing centers, which entails and requires plurality and dispersion. (Chawki Zine, 2002, p. 207)

Derrida's deconstructive method is a critical approach that does not aim to dismantle knowledge structures and methodologies and rebuild them to acquire new knowledge or reorder the old system. Rather, it is an institutional process aimed at destabilizing concepts, signifiers, and absolute principles and removing them from the philosophical scene. It is a method that targets the foundational and referential grounds on which epistemological and philosophical theories are built,

rejecting and excluding what is metaphysical by reshaping the philosophical question according to new rules.

The term deconstruction refers to a process intended to destabilize foundations to return to the origin by revealing differences and rebuilding in a completely new manner by deconstructing texts in order to dismantle fixed concepts, subvert binary structures, and challenge their practical effectiveness. (Hamdawi, 2015, p. 312)

It is worth noting that we focus, and will continue to focus, on Derrida's approach when discussing the deconstructive method because no one has addressed deconstruction (the deconstructive method) with as much depth, understanding, and foundational insight as Jacques Derrida.

1.2 The Arab-Islamic Heritage:

The term "heritage" refers to a collection of knowledge, beliefs, and legal systems, in addition to the language that carries it. Its reference point goes back to the period of codification, considered a golden age in the history of Islamic culture, characterized by the translation movement, the explanation, and integration of ancient and diverse heritage, followed by its reconstruction.

Heritage has been considered one of the concepts used in a revitalizing manner in modern and contemporary Arab discourse. This usage has taken on a dual form: on one hand, it calls for returning to the past and adopting the original as a means for renaissance; on the other hand, it is a call to cling to values, customs, and origins as a way to defend the self against the external threats represented by the challenges of the West. This highlights the ideological nature of the concept of heritage in modern and contemporary Arab discourse, alongside its epistemological presence in current Arab culture.

It is clear that in Islamic thought, heritage has taken two main forms: a traditional form and a modern form. The traditional perspective is evident among intellectuals who have graduated from traditional Islamic universities and institutes, where knowledge of heritage is based on a method that relies on understanding heritage in its own traditional terms. They accept the sayings of the ancients as they are, and this type of approach is characterized by a focus on delving into the issues presented without questioning them, which sometimes leads to a lack of a scientific perspective, which should ideally be embraced. It suffers from a lack of critical spirit and a loss of historical perspective.

One of the most expressive currents of traditional understanding in this field is the conservative current, which called for the revival of heritage, often referred to as "the bright faces of our heritage" in contemporary Islamic thought. This

current emphasized the importance of holding onto authenticity, a view strongly advocated by the pioneers of the Arab Renaissance, such as Jamal al-Din al-Afghani and Mohamed Abduh. They called for reform and renewal, even in religion, both in terms of doctrine and law, making it the foundation of the renaissance. This approach was dubbed authentic reformism, advocating for the rejection of blind imitation by eliminating all ideas and knowledge that stemmed from the period of decline, as well as avoiding Western thought. (Al-Jabri, 1996, p. 70)

Heritage took another form alongside its traditional one, namely the modern Orientalist form. Many contemporary Arab scholars and writers followed this model, and although their views and approaches varied, they all maintained the same central goal: to reinforce and strengthen the European-centered framework. It becomes clear that this modern Orientalist form is a dependent one, linking everything in our heritage to the West, reflecting a form of economic dependence on the methodological and ideological levels.

Alongside this Orientalist view, there was also a Marxist modern interpretation that adopted historical materialism as a practical method, not just a theoretical one. This also worked within the framework of European intellectual universality, thus reflecting an external understanding of Arab heritage. Despite the diversity of perspectives, many agree that heritage is a product of a historical period in the past, separated from the present by a temporal gap that created a civilizational divide, which still separates us from contemporary Western civilization. (Al-Jabri, 1997, p. 30)

1.3 Mohamed Arkoun:

Mohamed Arkoun, the renowned Algerian thinker and philosopher, was born in February 1928 in the village of Tawirt Mimon in the Bni Yenni area of Tizi Ouzou. He came from a large, low-income family and spent his childhood and adolescence in this village. At the age of seven, he began learning French at elementary school, which introduced him to the painful experience of learning a foreign culture. He then moved to the city of Oran to continue his secondary studies, where he was required to learn Arabic, a language he did not yet master. After completing his secondary education in Oran, he enrolled at the University of Algiers, where he received his Bachelor's degree in Arabic language and literature in 1952.

However, dissatisfied with education in Algeria, he decided to move to France for further studies. This period marked the real intellectual formation of Arkoun as he discovered French and European thought in its most advanced forms. In 1968, he obtained his Doctorate and became a professor at the

University of Paris (Sorbonne Nouvelle). He began laying the foundations for his project of critiquing Islamic thought. Arkoun passed away on September 14, 2010, after a prolonged illness. (Masrahi, 2015, p. 260)

Arkoun left behind a vast legacy in Islamic studies, much of which was written in French and later translated into Arabic. Among his key works are Arab Thought, The Historicity of Arab-Islamic Thought, Islamic Thought: A Scientific Reading, where is Contemporary Islamic Thought? and Issues in Critiquing Religious Reason. (Oued Babah, 2010, p. 135)

2. Foundations of the Deconstructive Method:

2.1 Difference:

Difference is one of the core concepts that underpin the entire deconstructive philosophy, especially in the work of Jacques Derrida, who made "difference" a key principle of his deconstructive approach. In examining this concept, we see that the term has appeared in many philosophical traditions, particularly in modern and contemporary philosophy (critical philosophy, existentialism, etc.). Some contemporary epistemological trends have also expressed it. The term "difference" (la différence) in its etymological sense conveys the idea of a range of meanings, including (to differ), which indicates dissimilarity and non-resemblance, (to defer), a Latin word that implies dispersion and separation, and (to differ), which connotes postponement, delay, or deferral. (Chawki Zine, 2011, p. 47)

Derrida sought to create a new word in the French language, which he did not borrow from dictionaries or lexicons, but rather invented himself by changing the "e" in the word "difference" to an "a," creating the term difference (with an "a"). (Chawki Zine, 2011, p. 47)

2.2 Presence and Absence:

The concepts of presence and absence are central in philosophy, especially in both ancient and modern thought. John Stuart Mill provides a strong example, as he employed presence and absence as foundational rules in his inductive method, distinguishing between the two and using them as a replacement for traditional rules of induction.

In deconstruction, the terms presence and absence are intimately related to difference. The difference finds a field in these two concepts, creating a space for comparison, understanding, and deconstructing frameworks and signifiers. Presence is the center of all epistemological and cognitive operations necessary for the act of deconstruction, while absence is one of the results of adopting deconstructive knowledge and a defining characteristic of it.

The concept of difference, which includes notions of deferral and postponement, is closely tied to what we call presence and absence. Everything that cannot be described as final presence or existence is, in essence, postponed (deferred) and absent. This connection establishes a simple link between the idea of deferring reference and absence, which the linguistic sign achieves at the same time as it appears. Presence remains the basic and permanent background through which we can interpret the linguistic and philosophical shifts. (Hattab, 2011, p. 17)

2.3. Grammarology (Critique of Phonocentrism):

The term grammarology comes from the Greek word *gramma*, which originally referred to the letter. The term was passed down through Latin languages, including French, where it appeared at the end of the 18th century as *gramme* and became part of various words like *telegram* and *cryptogram*. When combined with the suffix *-logy* (denoting science), it comes to mean the science of writing, or *grammarologie*. (Hattab, 2011, p. 83)

The deconstructionists, particularly Derrida, placed significant focus on writing. In his famous book *Of Grammarology*, Derrida emphasized the importance of writing within deconstructive contexts, arguing that writing is a revolution against old frameworks. For Derrida, writing displaces the old, static boundaries of phonocentrism (the primacy of speech) and opens up a flow of meanings and interpretations.

One scholar who explored Derrida's theory of grammarology is Abdullah al-Ghadhami. He elaborates on how Derrida's concept works, stating that the trace is one of its fundamental outcomes. In Derrida's framework, the sign or trace comes first, not as a secondary, merely referential sign, but as something that has value in and of itself. Writing, for Derrida, goes beyond the spoken word, displacing it and entering into dialogue with language. Writing, in this sense, becomes primary, and it precedes speech, making it not just a secondary, delayed expression. (Abdullah & al, 1996, p. 133)

2.4. Dissemination and Diffusion:

Deconstruction arose as a reaction to structuralism, particularly the ideas of Ferdinand de Saussure. However, there are shared concepts between both schools of thought. Derrida built his deconstructive philosophy and method around language and its semantic domain, focusing on writing as a primary medium of language rather than speech or sound. Writing, according to Derrida, is the mechanism through which interaction between thought and reality, as well as between language and its cognitive domain, is structured. It is writing that creates

the very framework of language, its contextual meaning, and the relationships between them.

A core concept in Derrida's thought is the idea of dissemination—the spreading and diffusion of meaning in a text. Derrida establishes a unique field for deconstruction, one that focuses on concepts and terminology that define the mechanisms of this process. He coined terms that focus on the generative, endless reproduction of meaning in texts. (Chawki Zine, 2011, pp. 50-51)

In his dictionary, the scholar Mohamed al-Anani refers to the term dissemination (from Derrida's writings), which means the ability of meanings to spread indefinitely. Meaning, according to this idea, proliferates and regenerates perpetually. This definition suggests that dissemination cannot be grasped or controlled but rather implies free play, meaning the absence of predetermined rules that define this freedom. Through this, Derrida constructs an infinite edifice of meaning and interpretation, where boundaries are not fixed. (Chawki Zine, 2011, pp. 50-51)

3. Arkoun's Reading of Arab-Islamic Heritage:

Arkoun argues that the problems faced by contemporary Arab societies today are extensions of issues embedded in the history of Arab-Islamic thought. According to Arkoun, solving these contemporary issues requires returning to the past. However, this is not a call for a nostalgic return to history for its own sake. Rather, Arkoun advocates for a progressive-retroactive methodology- a method that traces the past from the present in order to address the problems faced today. The goal is not merely to go back to the past, but to understand the origins of current issues, so that we may resolve them. This is the essence of what Arkoun refers to as applied Islamology, which seeks to make use of various modern humanistic and social methodologies to confront these challenges.

Through applied Islamology, Arkoun aimed to combine scientific tools with their ultimate purpose: to arrive at a better understanding of the present while remaining attentive to the social and cultural contexts that define each specific environment. He rejected external studies that imposed frameworks from outside the culture being studied, insisting that each society has its own unique features and needs, which differ from one context to another. For Arkoun, society speaks its own language, one that arises from its own depths. From this, new forms of discourse, analysis, and understanding emerge. It is within this framework that Arkoun sought to create a new intellectual space, one that responds to the complexities of modern Arab societies and engages with their heritage in a critical, constructive manner. (Arkoun, 1996, p. 276)

Arab societies have long suffered from a reductive, superiorist outlook that has failed to position them properly or correctly in addressing and solving their problems. This is because the problems they face stem from a reality that is different from and alien to the Arab-Islamic environment. Therefore, the task of applied Islamology is not merely to produce documented and verified studies, as Orientalism had done previously, but also to take on the responsibility of addressing the real issues that Islamic societies are suffering from, and then attempt to solve them through scientific methods and methodologies. This is the dual goal of applied Islamology. **(Arkoun, 1996, p. 276)**

For Arkoun, the task of applied Islamology is to free the heritage from exaggerated veneration, which is inevitable, especially after these societies gained their independence. After the armed struggle, intellectual jihad became necessary—something Arab societies could not focus on due to the political and ideological obligations of fighting colonialism.

Arkoun argues, "If we were able to write our history critically, we would free future generations from ideological and veneration-based perceptions of the heritage, and we would offer a historical image of heritage that replaces the traditional inherited one." **(Arkoun, 2000, p. 223)**

Thus, the project of applied Islamology aims to establish a critical spirit through a critical strategy that draws its scientific essence from the general spirit of the modern age. Arkoun also emphasized the concept of humanism, which signifies a complete or integrated culture that is not lacking in any way. It is a culture that encompasses all knowledge and sciences, embodied in individuals who exhibit refined elegance, good dress, polite manners, and a deep understanding of social relations. In other words, it reflects strict and precise codes of customs and behavior aimed at promoting the well-being of every community by developing the physical, social, and cultural potential of the individual, helping them to flourish and prosper. **(Arkoun, 1997, p. 608)**

According to Arkoun, humanism is the blending of cultures and civilizations, melting them into a single crucible within a particular environment. It is an attitude full of critical rationality, scientific inquiry, and a willingness to engage with other cultures and civilizations, forging connections with the creative outputs of human intellect, and rejecting self-isolation. In order for this to be realized in Arab thought, Arkoun asserts that the obstacles to humanism must first be overcome. These obstacles include orthodoxy, the expansion of the unthought, and others.

Arkoun places great importance on the intellectual, considering them the other, a crucial tool for overcoming intellectual stagnation, which had negative repercussions in various fields across the Islamic and Arab world.

This stagnation led to the deterioration of their societies, which then required a new kind of elite to pull them out of their current state. Arkoun stresses that societies need a new type of elite, and one should not fear this. Of course, this is not about elites who claim authority and power—this is a different matter. He is speaking about people who possess a specific kind of education and knowledge, which they offer to society. He is referring only to these individuals. (Halibur, 2001, p. 175)

Thus, Arkoun makes the intellectual the central figure of the entire intellectual reform process. The success and development of society are linked to the effectiveness of this reform process. This raises the question of what type of intellectual Arkoun envisions as the central figure in his intellectual project. Arkoun defines the intellectual as follows: "The intellectual is distinct from other social actors because they are the only ones who care about the question of meaning." (Arkoun, 1996, p. 06)

The intellectual, according to Arkoun, is characterized by a love for inquiry and a quest for the hidden truth behind meaning, along with a cognitive anxiety about the world, reality, and existence—unlike others who show little concern for what is happening around them.

Based on this, it can be said that scholars of religion are intellectuals par excellence, as they devote all their efforts to defining the precise meanings of revelation and sacred texts, deriving rulings based on these meanings.

Arkoun's intellectual is required to be knowledgeable about the various methodologies produced by the human and social sciences and to be familiar with the living Islamic heritage that plays a role in Arab and Islamic societies today. His task is to figure out how to exploit these methodologies and attempt to apply them to read this heritage. He must study the history of those bygone eras in their depth to truly understand them as if he were living in them. He must position himself within them and revive them using these new methodologies so that he can understand them, rather than studying them as dead ages that have passed and ended. He must try to return them to life as much as possible.

Here, Arkoun criticizes a certain type of intellectual in the Arab-Islamic intellectual arena, those who focus all their attention on accumulating information without regard to the concerns of their society or engaging with others to solve the critical issues they share. Arkoun describes them as "library mice," as they

only care about information. This type of intellectual is required to engage in practical and scientific life with other social actors. They should not only focus on gathering information, but also think about the epistemological validity of this information and its possible uses in the hands of social actors, with regard to the production of meaning and the stakes involved in that production. (Arkoun, 2000, p. 52)

Thus, for Arkoun, the intellectual is a "critical intellectual," whose responsibility is complex and requires effort and patience. The purpose of their mission is to target the past in order to understand the present and foresee the future.

4. The Manifestations of the Deconstructive Method in Arkoun's Studies of Arab Islamic Heritage:

A deep study of Islamic heritage reveals that the central question posed by Shakib Arslan at the beginning of the 19th century, "Why did Muslims fall behind while others advanced?" has been the driving force of modern and contemporary Arab thought, aiming at reform, renewal, and achieving the long-desired renaissance and modernity. This search involves examining the ways and conditions necessary to achieve the prosperity of the Islamic nation and the well-being of its societies.

Mohamed Arkoun, as a reader of Islamic heritage with its various elements and configurations, is one of the prominent figures who has studied and theorized the objective ways that ensure the realization of modernity in Islamic societies by studying heritage as a foundational material for the project of renaissance. However, heritage is not to be clung to but studied, understood, and deconstructed.

From this perspective, Arkoun explicitly calls for adopting contemporary philosophical methods in studying heritage, with deconstruction being the primary tool for researching Islamic heritage and uncovering its epistemological, historical, and ontological details.

Arkoun frequently points to the assumptions that organize Islamic belief and govern it. He suggests that the opening of Arab Islamic thought to modern rationality can only occur effectively, permanently, and successfully through deconstructing the concepts of dogmatism and orthodoxy in heritage. (Arkoun, 1996, p. 09)

By "orthodoxy," Arkoun refers to the belief that every religious, political, or intellectual group is absolutely right and that others are wrong—claiming the absolute truth for itself alone, while dogmatism is the bias towards the system and

thought one is convinced of, without openness or discussion, leading to stagnation without renewal or updating.

Arkoun believes that a Muslim cannot achieve renaissance and modernity while bound by the concepts of orthodoxy and dogmatism. Therefore, he calls for the deconstruction of these two concepts by uncovering the foundational elements and meanings that govern Islamic heritage and displacing them from their traditional understanding by adopting a method of excavation in heritage and searching for its epistemological, historical, and ontological concepts.

The deconstruction and dismantling of these meanings is necessary to eliminate and set aside certain concepts that he views as obstacles to understanding, analyzing, and reinterpreting texts to make them viable for transformation and development, thus helping the Muslim individual to progress and advance.

The deconstruction that Arkoun seeks is a methodological act that aims to uncover what is hidden in heritage, followed by an analysis to identify both strengths and weaknesses, providing a better understanding of human, social, and historical phenomena, and revealing how they were formed. It also serves a liberating and purifying function. For example, deconstructing the intellectual climate of the Mu'tazilites and their opponents, the Hanbalis, allows us to reach a deeper level of the assumptions and shared premises they used in their debates, as well as to understand the real reasons for the distinctions and disagreements between them at the superficial and outward level. **(Arkoun, 1996, p. 10)**

The study Arkoun conducted, in which he called for deconstructing all the structures forming Islamic heritage, is not only a work of diligence (juridical reasoning) in the branches of knowledge and their discussions. It is also a general framework through which Arkoun goes beyond the Salafi, Orientalist, and Marxist readings of heritage to understand, analyze, and deconstruct the components of Arab Islamic heritage—both its principles and branches—according to a critical historical methodology that goes beyond mere criticism to deconstruction.

For Arkoun, the deconstructive method is not merely a philosophical or anthropological endeavour to correct certain aspects of heritage but an active methodological effort to dismantle the elements and determinants controlling heritage, thereby displacing what is unhelpful or ungrounded. His work has indeed led to numerous "shifts" (deplacements) in Islamic thought, shaking the foundations of traditional presentations and deeply rooted views in both the Islamic and Orientalist camps. An example of this is his approach to the issue of

secularism in Islam. He changes the angle of vision and the style of treatment to shift the rigid and fixed idea that Islam does not separate the spiritual from the temporal, or the religious from the secular. Whereas, Christianity has long done so with the famous phrase, "Render unto Caesar the things which are Caesar's, and unto God the things which are God's..." (Arkoun, 1996, p. 11)

Arkoun's methodology in studying Arab Islamic heritage starts with analyzing, understanding, and deconstructing all the meanings and elements, as nothing is exempt from deconstruction. This involves removing the sacred status from many concepts and criticizing scholars who have conducted superficial studies of history, failing to revive and renew heritage. They remained under the influence of mythical thought, detached from rationality and foundational methodology based on reading and deconstruction.

From this standpoint, Arkoun seeks to have a human base that understands and accepts what he is doing in deconstructing the fixed, unchangeable ideas. He says, "I dream of a public that does not yet exist, neither in Europe nor in the Arab-Islamic world. I dream of an audience ready to receive the most revolutionary and deconstructive research, breaking down all the established meanings, beliefs, and certainties. These pioneering and exploratory studies are the only ones capable of opening the closed doors of history." (Arkoun, 2000, p. 20)

Arkoun's reading of Islamic heritage even extends to the sacred itself, namely the Qur'an, the holy book of God, free from any impurity. He has aimed to deconstruct many of its Surahs, such as Surah Al-Fatiha and Surah Al-Kahf, highlighting aspects that he believes need a methodological pause.

The work that Mohamed Arkoun has done on Arab Islamic heritage through his call to study, understand, analyze, and deconstruct its essential and secondary elements has led him to adopt the role of an epistemological thinker who advocates for methodology. He believes in the effectiveness of the deconstructive method and its ability to read heritage, shaking its foundations, and removing many of its concepts, leading to the emergence of a new horizon in heritage. This would result in the formation of new concepts, which, if realized practically, would be capable of eliminating the concepts of orthodoxy and dogmatism that control Arab Islamic heritage. In doing so, rationality and objectivity would prevail, and methodology would dominate, thus revitalizing Arab Islamic thought and realizing the renaissance, civilization, and modernity that are sought.

Conclusion:

In conclusion, what we can deduce is that the deconstructive method was strongly present in Arkoun's reading of Arab Islamic heritage. He championed this method, defended it, and called for its application in studying heritage, presenting numerous ideas through his deconstructive effort to examine the various determinants shaping heritage. His approach caused a stir in the intellectual scene in the Arab and Islamic worlds, sparking debates between critics, rejecters, and accusers. Despite this, Arkoun's efforts to apply deconstruction to heritage remain a new reading added to the various interpretations and attempts to modernize and renew heritage. Therefore, it is essential to pay attention to his thought and methodology in study and analysis, as they contribute to enriching the heritage question, opening up discussions, and creating comparisons, ultimately forming a solid foundation that can serve as the starting point for achieving the desired civilizational revival.

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