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**A reading of the works of the thinker Bukhari Hammana through his article
Charles Sanders Peirce in the Arab world today**

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Abstract:

The study relates to an article on the pragmatism of Charles Sanders Peirce in the Arab world, by the late thinker Bukhari Hamana, by posing the problem: is there an Arab pragmatic thought Has pragmatism, especially the thought of Charles Sanders Peirce, had an impact on the changes taking place in the Arab world since the nineteenth century to the present day In it, we try to show The Thinker's position on the problematic, deducing the intellectual, political, moral and argumentative dimensions, our goal is to do justice to the man and the prophet to the extent of his intellectual value on the international arena, his intellectual influences on the Arab arena, and on the second hand, the extent of his ability to philosophize on current issues.

Keywords : Bukhari Hammana; Charles Sanders Pearce; the Arab world; pragmatism.

Introduction: Thanks to the efforts of philosophers and scientists, the Western Renaissance, which changed all concepts and freed man from intellectual inertia and fixed beliefs, has had a great impact on Arab Thought, which since the nineteenth century has been trying hard to keep up with the knees of liberal and developed peoples, represented by those Arab missions to the Western world, which were credited with in light of these conflicts, Western intellectual currents began to flow to the Arab world in a form Overexcited, perhaps she will find herself a new home outside her own territory, and one of these currents is the American pragmatic current. Perhaps Professor Bukhari Hamana is considered one of those who had an interest in this topic, and this is evidenced by the lecture delivered by Professor Bukhari on December 07, 1989 at Harvard University in Massachusetts, USA⁽¹⁾, on the occasion of the World Conference on "Charles Sanders Peirce" titled :The thought of Charles Sanders Peirce in the Arab world today. The article is originally written in French under the title: “La Pensée de Charles Sanders Peirce Dans le monde arabe D’aujourd’hui”.

He then included it in his book(écrits philosophiques), and what motivated me to do so is that the late man handed me this article when I was a student at his master's degree at the University of oran², asking me to translate it, and on the other hand, it is the relationship of this article to the developments in the Arab world, whether at the ideological, political or economic level....Etc.And how much do the ideas of the article correspond to the current in the midst of these conflicts and variables Based on the following problem: is there an Arab pragmatic thought Has pragmatism, especially the thought of Charles Sanders Peirce, had an impact on the changes taking place in the Arab world since the nineteenth century to the present day.

We are trying to show the analysis of this problem through the text of the article, to conclude in the end the most important dimensions that he addressed.

THE FIRST TOPIC : introducing the writer.

Bukhari Hamana (1937-2018) is one of the most prominent philosophical faces in Algeria, and in the world, the late philosopher was born on February 22, 1937, in the town of Gamar, the state of Wadi Souf, received his primary education in the same town, and then moved to Tunis and Cairo to continue his studies, which allowed him a dual formation, combining the Arab East and West, he held diplomatic and media positions in the Egyptian capital, including :an employee of the Algerian Embassy in Cairo, the Arab League Department, the director of the Algerian Press Agency, after moving to the Algerian university, he held several positions at the University of Oran, including: Head of the

Department of psychology and Educational Sciences (1972-1980), director of the Institute of philosophy (1980-2000), then devoted his life as a professor of higher education until his death.

His intellectual production distinguished between revolutionary thought, Western philosophy and heritage studies through his works: sensory perception by Ghazali, the philosophy of the Algerian revolution, Ibn Khaldun's life and impact, reflections on the world and religion, philosophical writings, and he also has many common books. He has participated in many national and international conferences.

The philosopher has achieved worldwide recognition, where he was ranked among the top ten in the World Association of pragmatists, which made him a link between pragmatism and Arab Thought, and is distinguished by good qualities, the most important of which is humility, especially with his students who consider him the affectionate father, he was mixing the rigor of scientific research, the softness of the human side, and adopts the Socratic style of sarcasm in his presentation of intellectual and philosophical issues. After a tender journey of more than eight decades, he passed away on the fifth Wednesday of December 2018, leaving a generation of researchers who continue to trace him.

THE SECOND TOPIC : the content of the article.

The article raises a number of ideas and questions about the existence of pragmatic thought in general, and Pierce's thought in particular in the Arab world.

The author of the article points out at the beginning that, paradoxically, the Arabs knew pragmatism before they got acquainted with " Pierce ", pragmatism was known as a philosophical theory in the Thirties of the last century (20th century), and knowledge about it was limited as those interested in it count on the fingers of the hand. But after the Second World War, as a result of political developments on the one hand and the development of America in the scientific and technological aspect on the other, it led the Arab world to direct its interests towards America. Does this mean that the Arab world was not pragmatic before it was informed about the American pragmatism?

To answer this question, we find the Thinker turning to a historian using the retrieval and analytical method in his study of the Arab world, and pointing out that Arab thinking in its own way and throughout its long history, was pragmatic without minimizing the thought of Pierce. But who can prove it?

First requirement: models of pragmatism in Arab Thought.

In his analysis of pragmatism in the Arab world, the professor presents two models of Arab Thought :

The first model: pre-Islamic Arab thinking, which is a reality associated with the Arab and desert environment, this rather harsh environment made its owners people who believe only in what is reality and we can see this through their prevailing poetry purposes of description, “Ghazal”, lamentation and satire, their poems are only a real reflection of the cruelty of the environment represented by sandstorms, abandoned ruins, tribal battles that fuel conflict and inspire, but this thought did not amount to a theory about things and the world. This is what prompted most specialists in Arab thought to draw conclusions about the "lack of interest of the ancient Arabs in transcendent (heavenly) values⁽²⁾".

The second model: the integration of pre-Islamic Arab thinking into Islam: This is due to the emergence of Islam in the year (622 AD) and its foundation is monotheism, which did not separate spiritual life from human life and history (such as religion, State, faith and work) as the Almighty said: (Only those who believed and did good deeds have an ungrateful reward)⁽³⁾, and it is clear in the professor's statement that Arab-Islamic thought is in itself a pragmatic strategy achievable, thanks to its flexibility, and thanks to reformers and thinkers in the Arab-Islamic world, including time and place, and we can touch on it in the Hadith of the Prophet (peace and blessings of Allah be upon him) for what he wanted to send “Musaab” to Yemen he said: "How do you judge when a matter is brought before you? He replied: I judge according to the Book of Allah. He asked: And if you do not find it in the Book of Allah? He replied: Then according to the Sunnah of the Messenger of Allah (peace and blessings of Allah be upon him). He asked: And if you find it neither in the Sunnah of the Messenger of Allah (peace and blessings of Allah be upon him) nor in the Book of Allah? He replied: I will give my opinion and will not provide a definitive answer. Then the Messenger of Allah (peace and blessings of Allah be upon him) beat his breast and said: “Praise be to Allah who has agreed with the messenger of Allah for what pleases the messenger of Allah⁽⁴⁾".

The best proof of renewal and diligence is what Abu Hamid Al-Ghazali did through his book "The Savior from the shadows", in which he searched for the idea of certainty and refuted the philosophical doubts and negative theology of his time. This approach is derived by Al-Ghazali from his religious culture that calls for waiting, making sure and clarifying the matter before judging him, represented by the Almighty saying (O you who believe, if a lecher comes to you with a prophecy, then it turns out that you will infect people with ignorance, so they will regret what you did).⁽⁵⁾

The writer wonders if Al-Ghazali was not a pragmatist through his philosophical approach? And through his search for the truth? And through his

perception of morality? Wasn't it he who applied this pragmatic approach to ethics textbooks Explaining Al-Ghazali's opinion on this through his idea, "the truth is not recommended in religion and morality because it is good in itself in the same way that lying is not recommended because it is bad in itself, but because of the beneficial or harmful results caused by its owner and the other⁽⁶⁾. In which he points out that lying is not recommended because it is bad in itself and because of its results, whether for its owner or for others, and the writer argues that Arab thinking is able to see things and the world in this way and develop a complete philosophy other than that envisioned by "Pierce."

second requirement: the epistemological obstacle to the pragmatic transformation in Arab Thought.

The author points out the existence of some obstacles, which were the reason for the lack of pragmatism in the Arab world, and attributes them to:

The Arabs rejected pragmatism, and this is due to the degeneration that the Arab world witnessed, both in the political and intellectual arena, and this rejection was applied to Ibn Rushd and Ibn Khaldun. One of the consequences of this degeneration is the destruction of political structures as a result of the ruler's vacillation under the weight of internal disintegration and external ambitions.

Arab Thought remained dormant for six centuries, until it collided with Western modernity, which became the model for the Arab world, as evidenced by the saying of "Rifaa Al-Tahtawi" describing the West, "the West is freedom, reason, equality, law, welfare, cleanliness and efficiency⁽⁷⁾", followed by a number of modern thinkers, such as "Khair al-Din al-Tunisi", "Jamal al-Din al-Afghani", "Mohammed Abdou", "Rashid Reda", "Tahar Ibn Ashur", "Abdul Hamid Ibn Badis", "Shakib Arslan", and these tried to reconcile Western modernity with Islam, and this is what the term "Ennahda" was called, which was characterized by reform, that is, the reform of all structures within the framework of the values of Islam as lived by the Ancients of the righteous ancestor.

The third requirement: reform movements in the Arab world.

the reform movement in the Arab world, because of colonialism and wrong actions, has divided itself into two opposing currents:

The first current: the Islamic reformist current. It appeared since 1928 at the hands of the Muslim Brotherhood, which, as "Anwar Abdel-Malek" calls radical fundamentalism⁽⁸⁾.

The second current: the modernist current. Since 1920, it has been represented by the evolutionism of "Spencer and Darwin" by "Ismail Mazhar", "Descartes" by "Taha Hussein", "Youssef Karam", "Ali Abdel Razek", "Youssef Darwish", Marxism and others, and Bukhari emphasizes that these two currents, even if they are opposed, they have not stopped working based on the creed: that Islam is faith and work, but all these trends have a pragmatic work, represented by the idea of renewal, modernity and getting out of the predicament of backwardness.

The writer wonders what Arab modernity ? really is "Salama Moussa", who has a Western culture, answers us by saying:"it is freedom, education, Constitution, factory, a holistic view and the goal of the universe⁽⁹⁾". this belief has prevailed in all fields, and this movement has become similar to the European Enlightenment movement. through these efforts, the works of "William James" and "John Dewey" have found their way to the Arab world, while the works of "Charles Sanders Peirce" have waited more than half a century to find a role in the political and cultural struggle. At the end of the fifties, pragmatism continued its penetration in the Arab world, and the first Arab work devoted to American philosophy was Zaki Najib Mahmoud's book "The Story of the life of thought in the new world" in 1956, in addition to translating an article by Charles Sanders Peirce in Arabic, "fixing belief", as well as the most important works of William James and John Dewey.

The Arab military defeat in June 1967 in the face of Israel with the non-intervention of the United States of America, has proved to the Arabs that it is unlikely to stop this most accelerated pragmatic breakthrough in the Arab world, and under these circumstances, "Bukhari" goes to say that fundamentalism has found the opportunity to appear on the Arab scene, and lead an open resistance against the Arab ideological ones, he drew his attention to the philosophy of American pragmatism and this interest has been growing since the seventies in Philosophical and political writings, which represented a more prosperous pragmatic tone in the Arab world, and what proves this is what we find in the logical approach to meaning, where words and ideas have no meaning except through the resulting material or moral effects, which is that a belief, whatever its subject is, is only a judgment on the ensuing behavior, and that the idea is not the Arabic thinking based on the symbol without reality and example in exchange for the thing until the word became an interview For something. The idea turned into a strategy for action, and the Arab thinker realized that pragmatism is a practical philosophy based on saying and doing, and this is not far from the Arab perception of the realities of things, whether religious or worldly, faith is revered in the heart and work is sincere, and ethics does not stop creating and come like it shame on

you if you do great. Thus, the Arab thinker realized that confronting the world is not only by abstract thinking or surrendering to restrictions, but by real and thoughtful action.

The fourth requirement: pragmatism in Arab Thought between acceptance and rejection.

First section :The impact of pragmatism on the transformation of Arab Thought.

In the late (1950s) the book (fixing belief) was translated, as well as the works of some pragmatists and evidence, that the writings of "Pierce" today are sweeping the Arab world, and the influence of "Pierce" is exerted today strongly, especially in the political and philosophical field and we can touch this influence when:

A) Zaki Najib Mahmoud, who represented logical positivism in the Arab world for two decades (1950-1970), who called for the adoption of positivism and considered metaphysics a myth and religion a state of mind⁽¹⁰⁾, after he was one of the first to write about American philosophy, summarizes the importance of pragmatism for the Arab world in saying: "it is an internal change, it came to our Arab life, and every time before uttering a word, or an idea, we must ask and wonder what action (moral and material) can be used?" And it is in this way, as he says: all phrases are meaningless, all abstract and sterile ideas will disappear in our cultural and social field⁽¹¹⁾.

B) this same concern can also be felt when "Azmi Islam", who believes that Pierce's thinking is above all thinking about Meaning, belief and action, and makes a comparison between belief and doubt, doubt is a source of discomfort and inaction while belief is a source of action and appeasement, then he adds that Arab Thought Today needs such a perception of truth, belief and meaning.

C) we can also see this effect through studies on the thought of "Pierce", represented by the Syrian Ph. D. "Hamid Khalil" through his interest in the logic of "Pierce", in which he shows that induction is not its role in discovering general laws, but in achieving the validity of experience, as well as in his attempt to make metaphysics a science.

second section: Positions of rejection and reservation to pragmatism.

we can distinguish two types of situations that seem unenthusiastic to Peirce's thought:

The first position: the position of “Fouad Zakaria”, which represents scientific rationality in the Arab world, where he believes that pragmatism in general is a doctrine that focuses mainly on reason, which is the secret of America's success⁽¹²⁾, but this success is true only in partial phenomena and not for global or strategic situations, because the American human performance is insignificant compared to the effort exerted by each American individual, and what this indicates is its failure in its war against Vietnam, compared to the efficiency and mastery of the American war machine, but "Fouad Zakaria"urges Arab countries to reflect in the American experience of pragmatism, if they want to arrive quickly and get power and greatness, they only have to Following the American example, this is shown in his book" The Arabs and the American example."

The second position: the position of the Lebanese Nomir AL-ANI, the Egyptian Hani Suleiman and Yahya houldi.

"Hani Suleiman" describes “Pierce” as Machiavelli, who is ultimately a mixture of idealism and faith in “Berclay”, but he admits to Pierce in his development of semiotics, and "Hani Suleiman" emphasizes that pragmatism in general, cannot rely on the Arab-Islamic cultural heritage, because a pragmatic view of the Arab heritage means restoring this component in a way that can answer our current concerns. As for "Yahya hoidi", he believes, like "Zaki Najib Mahmoud", that pragmatism is adaptation to reality and not change, it opposes every socialist philosophy.

" Malek ben Nabi" emphasizes that miracles in history are always related to basic ideas, and he argues that the true idea is not always effective and the effective idea is not always real, the idea comes to the world right or wrong, when it is true keeps its truth until the end of time, but on the other hand it can lose its effectiveness over time despite being true⁽¹³⁾, history proves that small ideas that were born wrong have been more effective in different fields.

The writer points out that contemporary Islamic movements pose a danger to the Islamic Society, and it does not matter that Pierce is the subject of criticism or praise, but the important thing is that today he represents for Arab intellectuals that successful philosophy that undermined some dogmatic ideas, which were accepted by some until today, and what indicates the end of Arab indifference towards pragmatism is those writings that are interested in the pragmatic side.

In light of the strengthening of the military and economic presence of the United States of America, in light of the competition between the two superpowers throughout the countries and the Arab world, and the limited success

of the socialist and social revolutions, which tried to catch up with Western modernity, especially the American, pragmatism and liberalism have found a place through their influence in the economy of Arab an example of this is Egypt under “Anwar Sadat”, where the system was implemented A liberal with a pragmatic character. However, thinking and culture in the Arab world today are still, as “Hicham Djait” asserts, "subordinate to politics⁽¹⁴⁾".

The Thinker al-Bukhari points out that pragmatism today, especially among Arab intellectuals, is making significant and purposeful developments in the political field, in the field of Social Sciences in general and philosophy in particular. Thus, it has become a place in the Arab world in contrast to those multiple philosophical currents of scientific rationalism and conservative fundamentalism, it has imposed its presence in the Arab world, while some currents such as positivism or Marxism have failed, less for the existentialism of "Abdel Rahman Badawi", "Suhail Idris", the personality of "Habashi" and "Aziz Lahbabi", and the spirituality of "Othman Amin". And the emergence of the new generation, which today calls for Marxist Hegelianism by "Abdullah Al-arwi", “Hicham Djait”, positivist logic by "Zaki Najib Mahmoud", or Marxist socialism by "Tayeb tezini" and "Mohammed Abed al-Jabri", and Marxist Islamism by "Hussein Marwa", and is met by the current reformist generation such as "Mohammed Al-Ghazali", "Ramadan Al-Buti", "Yusuf al-Qaradawi", and in particular "Hassan Hanafi", who paid special attention similarly, the fundamentalist conservative trend has emerged, which exerts a great influence on the Arab masses in light of economic, cultural, and political crises, which cannot be denied today.

The fifth requirement: the impact of ideological currents on the Arab world.

Ideological and political currents have exerted their influence on the Arab world through:

1-Arabism, which now claims to be the most realistic, and the most interested in its economic dimensions, can be embodied in the GCC 1971, the Union of Arab Maghreb states 1988, the Arab Cooperation Council 1989.

2-Economic and political liberalism, which at its beginning was associated with socialism focused on social justice, and this is what made the Arab youth

himself away from Islam today in light of these religious, philosophical and ideological currents that are struggling today in the Arab arena.

This is certainly one of the main reasons for the growing interest of the Arab world towards the founder of Pragmatic Thinking "Charles Sanders Peirce" and his followers, whether from the ancients such as "John Dewey" and "William James", or from the representatives of the second generation such as: "Irving Lewis", "Charles Morris", "Quinn", "Charles Harris Hershon", "Charles Stevenson", "Josiah Royce". But this pragmatism is almost unknown in the Arab world, and from it, can we take advantage of some pragmatic advantages by mating philosophy and experimental science And can this succeed on religion, without reducing the Arab originality in light of modernity, which is now the desire of the majority of Arabs, but it appears among the adult Arabs as an aid to comfort.

For more than a century, the Arabs have tried to build a philosophy of life, derived from their nature as Arabs, and open to their reality, a philosophy that hopes to build Science, Faith, Freedom and work, in light of achievements, and evidence of this is the interest of the Arab intellectual, in Arab heritage and cultural studies, political, philosophical, social, scientific and Linguistics, this is what prompted the Arabs more than ever, to pay attention to pragmatism in general, and Pierce's thinking in particular, this Think about their view that brought America to where it is today. The Thinker asks, Is this not the reason that leads us to believe that the future of pragmatism is more promising in the Arab world than anyone imagined until their own philosophy is developed.

THE THIRD TOPIC : the dimensions of the article.

Through this analysis, it can be concluded that the article has multiple dimensions, which can be limited to the following :

A) the intellectual dimension: the essence of the proposal revolves around the idea and its owner, Professor Al-Bukhari is a thinker who carries the concerns of a people with historical roots, and through this work, within the framework of an international forum, he wanted to confirm at least to the world in general, and to the American society in particular, that there is an Arab thought that can be produced like other peoples.

As for the idea, it shows that the Arab Thought, since ancient times, is still struggling to prove itself, and that in a continuous movement under change and renewal, this thought, whether influenced by foreign currents, or rejecting them, is only an Arab production that indicates that difference and freedom of opinion,

despite its small or non-existent, is capable of producing a philosophy with an Arab specificity .

The Thinker also tried, through this presentation, to prove that pragmatism as a practical practice is not far from the Arab reality, whether before or after Islam, or in the shadow of decadence, before Islam, as we mentioned, the Arab was more realistic than others, through his daily life and his interest in what is around him, and through his description of nature, or flirting with a woman, or spelling ruins, without resorting to metaphorical phrases.

Islam has emphasized its interest in both spirit and matter, and the non-separation of religious and worldly life, and emphasized commitment to worship, and allowing freedom in the field of transactions, and in this framework the Prophet (peace and blessings of Allah be upon him) emphasizes: "you know about your world⁽¹⁵⁾", religion has emphasized the interests sent, and based in jurisprudence on the fundamentalist rule, bringing interest and pragmatism and interest in religion.

B) the political dimension: this presentation, in this Global Forum in America, is considered a warning message to the West, in its dealings with the world in general, and the Arab world in particular, through its biased positions towards Israel, the bitter enemy of the Arabs, within the framework of the interest, and because America, with this position, only reaps hostility from Arab youth, especially with the emergence of Islamic movements, which declared hostility to America and American foreign policy.

The Thinker describes some Islamic movements as extremist, but this thesis is relative, because what was yesterday extremist and an enemy of the West, has become moderate and friendly today, and has taken over the reins of government, and extremism is a reaction process as a result of the West's disregard for the Arabs, and as a result of colonization and exploitation suffered by the people of the region.

Bukhari points out that the goal of the Arab peoples is to obtain justice and freedom and fight for them, and that restricting freedoms will necessarily lead to confrontation with these peoples. And this is the Thinker's insightful look into the future, and this is what happened in 2011, where the Arab peoples rebelled against their regimes, through the so-called Arab Spring revolutions, but unfortunately it did not achieve the desired result like those achieved by Western peoples during their revolutions, and this may be due to:

- 1- lack of awareness: these revolutions were based on injustice and injustice and the lifting of injustice, and it does not matter what happens next, and that those who carried them out in a random way are simple people.
- 2- the absence of a solid plan or a future project: this can only be if there is someone who views the revolution according to the law, foundations and principles, and “Bertrand Russell” considers that the best revolutions are the American and English revolutions because they were based on a theoretical basis and according to the law.
- 3- thirst for freedom: the thirst of the Arab peoples for freedom, which has long been a difficult dream to achieve, is what prompted them to rebel against regimes and cause revolutions, and this is what the professor expressed by the example of the cat, but exaggerating freedom may lead to the injustice of freedom, as Russell believes that the lack of freedom leads to tyranny and injustice, and exaggeration leads to chaos and instability, and this is the reality of the Arab peoples.

C)the moral dimension: The growth of the pragmatic current in the countries of the Arab world, and the failure of other currents, does not indicate the correctness of this or that current, but rather indicates the convergence of the pragmatic current with the reality of the Arab countries, other currents, whether logical positivism, Marxism, or others, but carry the seed of their own mortality in themselves through the ideas they carry that contradict and religion is right, if it is able to correct behavior and reform society, if one day it happens and if pragmatism is subjected to religion or morality, it will rule She has to perish and fail like others.

D)The argumentative dimension: the professor has adapted his presentation through his argumentative analytical approach based on presenting, deconstructing and analyzing ideas, providing examples, making comparisons, correcting concepts, and trying to overcome the prevailing stereotype about Arab thinking.

Conclusion:

In conclusion, we can liken our dear Professor, may God have mercy on him, to that experienced doctor, who analyzes the disease, describes it, and provides the appropriate treatment for each pathological condition, and therefore, through his interest in pragmatic thought, he tries to emphasize that pragmatism as a thought and approach can work for the Arab world, with its principles of freedom, realism, usefulness and interest, and this is what the Arab world seeking development and progress needs. On the one hand, and on the other hand, it tries

to show the other(the West) that the Arab mind may possess the same creative competence as other peoples if the same conditions are met, and it can also contribute to the development of humanity and human thought in general. Although the article dates back more than thirty years, it has a dimension in the Arab present through its ideas and through its view of the reality of the Arab world and the consequences of the intellectual and political movement at that time.

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