

Tools of Discourse and Criticism of Reason A reading of the book “Transmission and Criticism of Reason” Reflections on Intellectual Discourse according to Arkoun and Al-Jabri by Professor Dr. Omar Al-Zawi

Outils de discours et critique de la raison : Une lecture du livre "Transmission et critique de la raison" : Réflexions sur le discours intellectuel selon Arkoun et Al-Jabri par le Professeur Dr. Omar Al-Zawi

Mohammed Salem BEN ABDELKABIR 
University of Adrar / ALGERIA
ben.abdelkabir@univ-adrar.edu.dz

Received: 21/11/2024,

Accepted: 26/05/2025,

Published: 04/06/2025

Abstract: The Islamic heritage, with its established sources, is considered one of the most important religious and intellectual references known throughout human cultural and intellectual history, through its texts, he seeks to employ the best deductive, analytical and deductive methods and approaches to find out the link between the principles and the legal ruling and what is devoid of them, or to justify what must be believed based on the correct understanding of the first texts that have no basis before or after them.

There is no doubt that the Arab-Islamic heritage, in turn, has its own reference, methods, tools, and concepts on which it works. The investigator in this field at all its stages can seek through it the boldness with which it presented many texts and opinions that carry many intellectual and cultural ambitions through the presence of a strong thought whose owners can be called advocates of modernizing the Arab mind.

The multiplicity of approaches justifies the multiplicity and difference in visions and viewpoints at times, and influence and imitation at other times, especially what the thinkers of this heritage took from the other's culture by virtue of the dialectic of the self and the other.

Keywords: Heritage, method, epistemology, interpretation, text, discourse, rupture.

Résumé : L'héritage islamique, avec ses sources établies, est considéré comme l'une des références religieuses et intellectuelles les plus importantes connues dans l'histoire culturelle et intellectuelle de l'humanité. À travers ses textes, il cherche à employer les meilleures méthodes déductives, analytiques et déductives pour découvrir le lien entre les principes et le jugement juridique et ce qui en est dépourvu, ou justifier ce qui doit être cru en se basant sur la compréhension correcte des premiers textes qui n'ont aucune base avant ou après eux. Il ne fait aucun doute que l'héritage arabo-islamique possède ses propres références, méthodes, outils et concepts sur lesquels il travaille. Le chercheur dans ce domaine, à toutes ses étapes, peut chercher à travers lui l'audace avec laquelle il a présenté de nombreux textes et opinions porteurs de nombreuses ambitions intellectuelles et culturelles grâce à la présence d'une pensée forte dont les propriétaires peuvent être appelés défenseurs de la modernisation de l'esprit arabe. La multiplicité des approches justifie la multiplicité et la différence des visions et des points de vue parfois, et l'influence et l'imitation d'autres fois, surtout ce que les penseurs de cet héritage ont pris de la culture de l'autre en vertu de la dialectique du soi et de l'autre.

Mots- clés : Héritage, méthode, épistémologie, interprétation, texte, discours, rupture.

* **Corresponding author:** Mohammed Salem BEN ABDELKABIR

Langues & Cultures / © 2025 The Authors. Published by the University of Adrar, Algeria.

This is an open access article under the CC BY license (<http://creativecommons.org/licenses/by/4.0/>)

Introduction

Islamic thought, with its heritage, is not like other human thought, which always seeks to prove itself, through a constant search for things that work to root it and also give it its special and distinct character, by returning to the past and what past? The past of the Arab-Islamic civilization, which lived in its early stages of sophistication, prosperity, and pluralism through what was required by heritage. The founders of Islamic civilization were creative and demonstrated its true nature and essence, which was evident in its stability and unity, and its change and multiplicity in its approaches. These approaches were not the same, but rather each field of “science” had its own required approach, such as witnessed in the experimental approach of Al-Biruni, Al-Hasan Ibn Al-Haytham, Jabir Ibn Hayyan, Ibn Sina and other scholars, the rational approach of Ibn Arabi, Ibn Tufayl, Ibn Rushd and Al-Farabi, and the historical approach of Ibn Khaldun...etc. In addition to other fields and approaches, each field requires and imposes its own approach. This was not limited to the ancients, but extended to the modern era and from there to the contemporary.

It has become clear that Islamic thought, like other religious, intellectual and sectarian trends known throughout human and cultural history, was and still is based in its texts on the idea of rooting, through employing the best deductive, analytical and deductive methods and approaches, in order to know the link between the principles and the Sharia ruling and what branches from them, “or to justify what must be believed and is valid based on a correct understanding of the first texts that establish the principles that have no basis before or after them” (Arkoun, 1999, p. 07)

Research in the field of Arab-Islamic heritage did not stray or sidestep the rooting of that heritage. Rather, it was its fertile field and the subject around which the research revolved. However, the study and analysis of this heritage involved a multiplicity of intellectual and ideological discourses that were not one, and varied between the ancient and the modern, and between the theoretical, and scientific...etc., it was necessary for this multiplicity to deal with this entity using methods, tools and concepts, each according to his point of view and the directions of his thought, or according to what each research required.

There is no doubt that the Arab-Islamic heritage, in turn, has its own reference, methods, tools, and concepts that it works with and depends on. Thus, attempts were made by many thinkers and scholars of this heritage, as the extrapolator and follower of the stages and developments of contemporary Arab intellectual and religious discourse, and even modern discourse, can seek through it the boldness with which it was presented in many texts and opinions as it carries many intellectual and cultural ambitions, in particular, what came in a theoretical philosophical image of the cultural events and facts in Arab-Islamic thought in all its historical eras, whether in the ancient, modern, and even contemporary stages. The investigators of contemporary Arab thought can seek the existence of a strong thought, “a movement whose members can be called advocates of modernizing the Arab mind” (Al-Zawi, 2006, p. 17) .As Al-Afghani, Al-Kawakibi, Qasim Amin, Najib Azouri, Ali Sami Al-Nashar, Othman Amin, Ali Zaiour, Hassan Hanafi, Taha Abdel-Rahman, and Malek Bennabi, without forgetting Arkoun and Al-Jabri, who contributed to enriching the contemporary Arab-Islamic heritage? The heritage in terms of the subject matter was the same, but in terms of the approach

that was presented. We find the historical according to Ali Sami al-Nashar, the internal method according to Othman Amin, the psychoanalytic method according to Ali Zaiour, the phenomenological method according to Hassan Hanafi, the logical-argumentative method according to Taha Abdel Rahman... etc., The multiplicity of these approaches and tools justifies the multiplicity and difference in visions and viewpoints at times, and influence or imitation at other times, especially when it comes to what the thinkers of this heritage have taken from the cultures of the other - the West - by virtue of its dialectic of the self and the other, in the form of heritage (the ego) and civilization. (the other).

1. Curriculum and nature of the subject

Talking about the subject of the Arab-Islamic heritage "the text" necessarily obliges us to talk about the method because it refers us to understanding and analyzing the most important problems that are composed and shaped by it, as thought and as a project, in addition to understanding the concepts and terminology that are used as deliberative structural tools, whether they are subjective concepts - within the heritage - or Borrowed from another thought, "These concepts are considered the key to the basis for different approaches to problems, ideas, and issues" (Al-Zawi, 2006, p. 17) The method here means the tool, or the means that the investigators or theorist adopts to guide him to conveying the different and the changing, or the alternative to what is prevailing. The concept is defined as: "The clear path, clear behavior and the straight path" (Al-Zawi, 2006, p. 67). As many books in Arabic have pointed out, it is the clear path, as stipulated in the curriculum: its suitability to biological and natural conditions, and the coherence of its methods and materials. The method cannot be multiple or disparate in one subject, as research in the field of theoretical rational sciences requires the rational method, and in applied experimental sciences it requires the experimental method, and thus every science has its own method that it necessarily requires. Al-Jabri takes the concept and method as the practical tool and procedural means that carries the project and makes it understood, and is closely linked to the culture and thought of society, and it is a reference in the case of Al-Jabri, as in the case of Arkoun represented in the Arab-Islamic heritage "religious text" and contemporary Western thought and culture (Salbia, 1982, p. 435), specifically, French civilization, by virtue of the coexistence that exists between it and contemporary Arab thinkers. The problem of the method and its necessity in studying the Arab-Islamic heritage was not recent, but rather as old as the heritage, dictated by the sociological, intellectual and historical changes that made the elite of this heritage change the course of thinking and its mechanisms. One of the most important reasons behind this was the historical turning point in 1967, which was a decisive that prompted leaders of Arab thought, regardless of their cultural orientations, to the necessity of practicing self-criticism, which led to the knowledge of the factors and reasons behind the formation of this crisis and was generated primarily under the factor of the style of thinking that had affected The Arab mind at that stage and even before it, "This crisis manifested itself beginning with the phenomenon of multiplicity and unity in this approach, and it turned into a depth of forms that led Arab and Islamic thought to think about the structure of the mind itself" (Al-Zawi, 2006, p. 67), so here was the fundamental turning point, and the strong motivation for establishing a contemporary Arab-Islamic heritage based on criticism, scrutiny, and transcending staticism, and imitation and imitation that have long been enshrined in ancient Salafi thought. The method multiplied, and with it the fields of research

multiplied, leading to unleashing systematic critical studies of all human and civilizational problems. The forms here include two types of questions:

2. Questions about methodological mechanisms

What we should point out here regarding the question of the methodological mechanism is that practical and applied procedural value in reading revelation and history, in terms of multiplicity, difference and contradiction, and the question here is: is this multiplicity of readings due to the nature of the subject studied, with its complexities and peculiarities, which excluded all investigation and documentation? Or is the reason for the question of the mechanism by which we search and employ it? Or in other words, is the problem in the method applied in the field of these studies or in the subject studied? Or does the matter go beyond that, that is, is it related to the investigating and studying self? Attempting to answer these questions leads us to find many discrepancies, differences, and multiplicity in the answers. This is due to a number of reasons, including, for example, the following:

If we talked in terms of the mechanism - the approved method - we would find that the act of being influenced by Western civilization - by extension and tradition - which claims to be mechanical, systematic, scientific, objective and rational on the surface, but on the inside it proves that there are quite a few Western epistemological scholars themselves have begun to doubt... That there be objectivity in the same reference, and if within this one approach there are schools that are contradictory and differing in their dealings with ideas, which one is closer to science? But if we talk about the question of the topic (revelation), can the entrance be the mind of the past ("the ancient heritage") as is the case in the case of Muhammad Abed Al-Jabri and Ali Sami Al-Nashar? Or is it necessary to create an epistemological connection between the old and the new and begin work in the field of this heritage? Because science has proven with conclusive evidence that achieving objectivity in any aspect of knowledge necessarily requires separating the ancient from the modern, as stated by Gaston Bachelard in his applied rationalism and his rejectionist philosophy, "Philosophy of no."

3. Interpretive practice questions

The problem of interpretation in the Arab-Islamic heritage is one of the ancient problems that was raised at the level of research, discussion, and epistemological studies. Among those who dealt with it through explanation and interpretation, we find fundamentalist jurists such as Abu Hamid Al-Ghazali, who sought to establish interpretive rules for understanding and deduction. While philosophers and theologians, such as Ibn Rushd, dealt with it from the point of view of the relationship between the mind (the philosophical act) and transmission (the religious text), this problem was posed in a dialectical form at times, and in the form of compatibility and functional integration at other times, and among these questions we find the following:

What is the subject of heritage? What are the areas of the mind and what are the ways to disable it? What is the relationship between reason (wisdom) and transmission (revelation), and what mentality does the Holy Qur'an and the Noble Prophet's Sunnah create? Accordingly, it can be said that contemporary Arab thought has gone through three major fundamental problems, which appeared with its emergence and have persisted in all its stages until now. The first is: the problem of divinity. The second is the problem of renaissance and awakening, and the third

is the problem of the curriculum in both its parts, theoretical and applied. These problems are considered essential approaches to understanding the map of contemporary Arab and Islamic thought and the mechanism on which it is based.

There is no doubt that the most important thing that distinguishes Al-Jabri's reading of Arab heritage is the methodological aspect that he presents as another alternative to the previous methodological choices of heritage with what other readings have produced, such as the Salafist, liberal, and Marxist reading, in addition to that, his book "We and Heritage." Which is considered an important and fundamental intellectual breakthrough through which the correct and most appropriate approach to understanding Arab thought and heritage was revealed. "Every approach emerges from a vision and must: either explicitly or implicitly, and awareness of the dimensions of the vision is a necessary condition for using the approach fruitfully (Al-Zawi, 2006, p. 68). Therefore, the relationship is complementary and necessary between them, because the mind necessarily nourishes the subject and adapts it, and the subject directs and creates the mind, and gives it the character of a creative mind, not an imitator. Also, the first methodological problem that confronts this thought is the pursuit of developing or finding appropriate methods that adapt to the heritage and are compatible with it, because dealing with heritage is like dealing with data that strays from stability, - sometimes - it is in every form, in a new form or form, drawn by the data and circumstances of life, which means that the mind (the self) during the process of examination and scrutiny, it should not seek the existing methods, but rather what is existing at the moment. The mind is creative - in diagnosing and presenting new things. That is why Al-Jabri's project was to study heritage again, and it came bearing and demonstrating three important moments, which are: "the moment of heritage, the moment of discourse, and the moment of the Arab mind" (Al-Zawi, 2006, pp. 69-70). The subject varies according to the curriculum, and the curricula are different and diverse depending on the difference in the subject studied. The first step in which the student examines the logical structure - studying the boundaries and issues that make up the text - of the original text as stated without changing it or relying on other readings.

Heritage Moment; What is meant at this moment is to ignore all previous readings, interpretations, and interpretations, and for the human mind to focus on investigating the meaning of the text - the text itself - through the relationships that exist between the components of the heritage. The true meaning of the text cannot be in connection with the ancient (Salafi) readings, and if that happens, innovation is prevented, imitation is perpetuated, and the desired objectivity is absent, as we explained previously.

As for the next step, in which we rely on the analysis and historical study of the verses, here the study is mainly based on finding the link between what the author of the text thinks and believes. The link here is important in terms of the chronology of the thought that we wish to study, as well as digging into it and knowing its origins, components, and constants on which it is based, and with this we stand on The truth of the text and we understand "what the text can say, what it cannot say, and what it could have said but was silent about" (Al-Zawi, 2006, p. 70).

Reading, understanding, and interpreting text depends primarily on the structuralist approach, which is based on analyzing the contents of texts such as speeches, letters, and myths. Structural research primarily targets known texts and divine books, as the structuralist's work is based on two basic steps:

Tools of Discourse and Criticism of Reason A reading of the book "Transmission and Criticism of Reason" Reflections on Intellectual Discourse according to Arkoun and Al-Jabri by Professor Dr. Omar Al-Zawi

First: The reader divides the text into terms (words), (concepts), (terms) and partial issues (sentences).

Second: Knowing the aspects of contradiction, contradiction, contradiction, and identification between those boundaries and issues that make up the text, and trying to explain them logically.

The investigator of the text also adheres to the given by the text only, and does not impose any theory outside the overall and precise meaning of the text, because the intention of reading and understanding the text is to reveal its time - the texts - the culture that pertains to it. Contemporary Arab-Islamic discourse in this step must reveal the essential meanings. Which combines the text, its contents, and the requirements of reality, which is the element that establishes ideas.

As for the last step, it is related to the ideological proposal, and here we mean revealing the intellectual, political, cultural role and function, etc., that the thought in question performed or should have performed within the general intellectual or ideological system. Therefore, knowing the intellectual and ideological content of the heritage - the text - is "the only way to make it Contemporary with himself to restore history to him. Through his environment and the sociological, cultural and civilizational conditions and what the current data requires in terms of objectivity in the presentation and compatibility with the method, so that the student does not fall into conflict and contradiction with himself or with the subject - heritage - studied. According to Al-Jabri, the method is based on a set of concepts and terminology that he employs and works on from an original semantic field to another, different semantic and cultural field. "The method according to Al-Jabri is the operation of the method itself" (Al-Zawi, 2006, p. 70). Because each method has its own concepts and procedural terms that every student works on according to suitability or fulfillment of the purpose without arbitrariness, randomness, or coercion. Perhaps the discussion after this will take us to show and clarify some of them, since these concepts are what constitute his idea and the project of the critic in studying the Arab-Islamic soil, explaining its aspects. Their overlap and differences include:

-1- Heritage

The word "heritage" in the Arabic language indicates that it is of the origin of "article (W.R.TH)", and ancient dictionaries make it synonymous with "inheritance" and "inheritance", which are sources that indicate, when given a name, what a person inherits from his parents in terms of money or according to. (Al-Zawi, 2006, p. 70) Some linguists have linked inheritance and inheritance as two concepts related to money and lineage.

As for Muslims, the word heritage is not related to the false customs and traditions of tyrants before the revelation. Even those that were prevalent in the Arabian Peninsula, "which have no relation to divine law, and here we meet the conflict waged by the Holy Qur'an, the revealed sciences and knowledge, and the pre-Islamic heritages" (Al-Zawi, 2006, p. 75). The heritage begins with revelation, that is, with the coming of Islam.

In this sense, heritage is identity, the self, and everything that is closely related to the person, as he is a social, cultural, psychological being...etc. But what distinguishes the scientific, procedural aspect of this concept according to Al-Jabri is something else. Rather, heritage: for contemporary Arab consciousness, it has become a symbol of the presence of the father in the son, the presence of the predecessors in the successor, the presence of the past in the present. On this basis, heritage should not be viewed as something from the culture of the past. Rather,

it must be viewed as the “completeness” of the absolute image and totality of this culture, as heritage is “belief, law, language, and literature, (...) In other words, it is at the same time: cognitive and ideological in Arab-Islamic culture” (Al-Zawi, 2006, pp. 78-79). With this contemporary use of the concept, we seek the extent of the creativity and renewal of the innovative thinker and the creative philosopher, and his ability to employ basic concepts and adapt them, not according to what they appeared previously, but according to an intellectual movement in which language combined with perceptions. Reality with challenges, the past with the present, originality with contemporary, and the old with the new, through which he embodied contemporary Arab-Islamic rationality. This is what prompts us to ask a legitimate question: Why this privacy, why this integration?

It must be pointed out again that the use of the word “heritage” in this sense is a “renaissance” use, as it is one of the sum of concepts used in the discourse of the modern and contemporary Arab Renaissance, and therefore it coexists and takes all its contents and components from the same discourse, that is, from the conditions and reality of the modern Arab Renaissance. And the goals it seeks and the obstacles that prevent it and what it aspires to during its historical path. “Here, heritage has become required not only in order to build on it and leap into the future, but also primarily in order to support the present, confirm existence, and prove oneself” (Abed Al-Jabri, 1991, pp. 24-25).

2- Epistemological rupture

The general meaning of this cognitive concept (tool) is closely linked to the French philosopher Gaston Bachelard, who gave it its true meaning and its first field, which is the field of rational and experimental sciences. Thanks to him, Bachelard was able to present a new approach or study to science, in which much knowledge was corrected. And sciences and reformulated them again in the form of objective science, in which the epistemological student moves from correct ideas and theories to objective ideas and theories.

The concept of rupture according to Al-Jabri was stated as a procedural concept only, and it is used in order to enrich the curriculum and support the multiplicity of its tools. Renewing the Arab mind, for example, means creating a complete epistemological rupture with the structure of the Arab mind in the era of decadence and its extensions to modern and contemporary Arab thought. Al-Jabri also sees the necessity of recreating a rupture with heritage. “The rupture” is not in its linguistic meaning; no; rather, in the sense that requires transcending the naive and dogmatic understanding of heritage, the rupture that makes us move from “beings of heritage to beings with heritage” (Al-Zawi, 2006, p. 80).

The procedural aspect of this concept, “epistemological rupture,” is what is intended for use, not for us to place the heritage in the fold of the past without returning to it, as if the researcher has no need for it, or is undesirable. Rather, what is meant is to put aside those interpretations and interpretations and all the attempts that were previously linked to Arab Islamic thinking in the era of stagnation, decline, and imitation, and to try to work anew. Here, the researcher in this field is an advocate of the theory of separatism and not connectivity. As happened in all the physical sciences, which developed in a remarkable way and moved forward steps and steps and became among the advanced and precise sciences such as physics, probability, quantum... etc. So, according to Al-Jabri, the epistemological rupture is a tool or term that must be adapted within the limits permitted by need and necessity in the field of

human sciences, despite its lack of specificities - the human sciences - as the term epistemological rupture is a term that crosses the sciences and has multiple uses.

3- Epistemology

"A critical study of the principles of various sciences, their hypotheses, and results, aiming to determine their logical origin." Runes says, "Epistemology is one of the branches of philosophy that investigates the origin of knowledge, its formation, its methods, and its validity." (Academy, 2004, p. 33).

It also means, according to Abdel-Helou, in his dictionary, "a critical investigation into the confiscations of science and its theoretical results in order to determine its regional origins and philosophical value" ().

According to Lalande, it means "this word refers to the philosophy of science (...), which is the critical study of the principles, hypotheses and results of the various sciences, aiming to determine their logical origin, value and objective scope" (Andria, p. 1455).

As for what Al-Jabri put forward in his discourses regarding the concept of epistemology, these are essentially critical studies, and epistemological thought is that critical thought that is based on criticizing and building science anew with constructive criticism and revealing the mechanisms and steps of correct scientific thought, and epistemology is the knowledge that controls that science imposes on itself through the practice of... Self-criticism of ideas, which in turn develops the critical spirit in the critic and makes him rise to the realization of objectivity in his investigation of ideas.

Al-Jabri, through his project in the renewed Arab-Islamic heritage, introduced the Bachlarian term - epistemology - as he did not mean the scientific concept, as much as he wanted the critical goal of knowledge, ideas, and heritage, the study of heritage, according to Muhammad Abed Al-Jabri, must be subject to critical study and rational scrutiny, because criticism in this field foretells what is new and modern and highlights the shortcomings and exaggerations, and that we do not accept something until it is clear from its rightness from its error, or its proportion of error and rightness, or its rejection if rational criticism clarifies that in any type of higher practice, the critical study of the Arab-Islamic heritage does not mean rejecting or refuting the heritage, but rather reconstructing it in a new and contemporary image that starts from originality and extends towards Orientalism through contemporaneity.

In his book "Heritage and Modernity" he said : "Those who abolish heritage, thus, with the stroke of a pen or intellectual extravagance, are deluded, because the abolition of heritage cannot be accomplished without its fulfillment, and those who demand the fulfillment of heritage, thus, with the stroke of a pen or a good sermon, are deluded." Also, because heritage cannot be achieved unless it is abolished." (Abed Al-Jabri, 1991, p. 104). Muhammad Abed Al-Jabri, in his critical project of the Arab-Islamic heritage, was not limited to these concepts only, but they are many and varied, such as: discourse, social imagination, political mind, Arab mind, historical independence, criticism, cognitive system... etc. Among the concepts he employed in his project, however, what must be concluded with is that reading the Arab-Islamic heritage (the Holy Qur'an and the Noble Prophet's Sunnah) has long established the idea of difference in understanding the text, so it "enters into working with the text at all." Because God approved difference and contrast and His Messenger established it, no one has the right to deny it. Rather, difference in understanding is a kind of implementation of the text that approved this

understanding, and departing from this understanding is not departing from the text. So the understanding must be correct.

The literature of difference in our Islamic thought acknowledges the difference of diversity based on the actions of the mind and consideration of the text and this is a kind of difference that is praiseworthy, and sometimes even required. However, if the disagreement is based on sectarianism and fanaticism, then it is a reprehensible disagreement and should not be, because it leads to disagreement, collision, and conflict, extinguishes the light of reason, and hinders thought. Accordingly, disagreement must be based on a sound understanding of the text and a clear rational vision.

Thinking and considering our Islamic heritage is a legitimate matter, and God Almighty has urged it in quite a few verses revealed in the Almighty's saying: ((...Have they not considered the word, or has there come to them what their forefathers did not come to...))¹. He also said: "...And We have left it as a sign. Is there anyone who will remember...?"² And other noble verses. But that the matter is not a cause for disagreement, disputes, intellectual and ideological conflicts, and the bias that we see and live in today, for heritage is full of examples that made it a cause for disagreement among Muslims, especially what relates to some interpretations of the Qur'an and the Sunnah, as well as some historical periods that were inadequately understood and used by some in the wrong way. - The issue of succession - until "heritage became a common issue between its supporters and opponents" (Bouarfa, 2016, p. 146). Many interpretations and negative readings were attached to him, intentionally or unintentionally, "and these are readings written by orientalist and expatriate Arab writers belonging to Muslim countries" (Al-Bakari, 2016, p. 49). Although the Holy Qur'an has urged the application of reason and contemplation in things, as previously mentioned, the Qur'anic text and what is authenticated from the Prophet, with its sanctity, infallibility, and stability, cannot be disputed - the Qur'an and the Sunnah - as Al-Walid Ibn Rushd puts it in his book "Fasl Al-Maqal" in If reason conflicts with the transmission, we must give preference to the transmission and reconsider the reason, because of the sanctity and infallibility of the transmission. Differences and diversity in opinions are only related to those who question and reflect on it - the text - his thinking may be linked to his inclination, tendency, and intellectual orientation, or his bias towards his ideology or belief. Here we must attribute infallibility to the text and not to the understanding, as the text is absolute and comprehensive, while understanding is relative and narrow. This was not limited to Muslims only, but also extended to the Christian religion, as mentioned by Thomas Aquinas, Saint Augustine, Anselm, and others.

The Arab and Islamic mind may not lead us to responsible, conscious mental levels - sometimes - that can strive with complete freedom and put an objective description of the disease that is ravaging the body of this civilization in all its fields. It is a mistake to believe that we can put our hands on the causes and factors that prompted we reached this downfall and civilizational decline with ease. Because reviewing the history and civilization of this nation, and identifying the factors of weakness, regression, and decline in its life, requires a conscious and objective mind. He has the ability to investigate and explore problems and thorny issues,

¹ Surat Al-Mu'minun, verse 67.

² Surah Al-Qamar, verse 14.

Tools of Discourse and Criticism of Reason A reading of the book “Transmission and Criticism of Reason” Reflections on Intellectual Discourse according to Arkoun and Al-Jabri by Professor Dr. Omar Al-Zawi

delve into their depths, decipher similarities in them, and analyze contradictory phenomena. To know “the reasons behind the events of Islamic history in the light of Islamic sectarianism and an objective understanding of the laws that stand behind human movement and its development towards better or worse”.

Conclusion

Thus, talking about understanding and reading the Arab-Islamic heritage legitimizes differences in views and visions. But it agrees and relies on the eternal meaning that it brought without interpretation or pluralistic readings. The Qur’an and the Sunnah in the form of heritage are a reference, a permanent source, and an eternal flow that the individual experiences in constant interaction with all of humanity: it is not for a faction without a faction, nor for a nation without a nation, through which the happy and balanced life resulting from the correct understanding of the texts is dedicated.

- Accordingly, Arkoun and Al-Jabri contributed to enriching and renewing thought and reforming the contemporary Arab-Islamic mind through massive projects manifested in the “Arab Mind Series,” which reflects the depth of the epistemological project with all boldness and clarity to reread and understand the heritage in a way that the present requires and in accordance with a comprehensive strategy that leads it to openness and liberation.
- To achieve this openness and liberation from the constraints of limited and closed understanding, and to free oneself from directed political dictates, Arkoun focused his efforts on four priority activities:
 1. Discourse criticism.
 2. Critical history of Arab-Islamic thought.
 3. Anthropological research.
 4. Rehabilitation of the philosophical position.
- These four areas are areas that are inherent to the current life of Islamic and Arab societies. Religious discourse, Arab-Islamic thought, the set of living beliefs and rituals, and issues of art and others, in Arkoun’s view, are in need of a philosophical question that dissolves the distances between them and identifies some of them with others. This is because the philosophical question, as a “methodological” mechanism, has been lacking in Arab-Islamic thought for a long time, which has surrendered to imitation, excessive glorification, and political authority.
- The legitimacy of restoring consideration to the philosophical position in the Islamic intellectual heritage is a must, because a liberated critical mind is the path to understanding Arab-Islamic culture.
- The Arab Islamic researcher cannot be merely a researcher into the history of this heritage, which is burdened with thorny issues and matters that are not spoken about, as much as he must be a critical examiner and boldly involved in its issues and matters in order to describe the defect and offer solutions; because the Arab mind has become more mature and understanding than before, and many of the conditions and controls that help in understanding it have been met.

References:

The Holy Quran

Al-Bakari, A. M. (2016). *Arkoun and Criticism of Islamic Thought in the World of Knowledge* (Vol. 1st edition). World of Knowledge for Publishing and Distribution.

Abed Al-Jabri, M. (1991). *Heritage and Modernity: Studies and Discussion* (Vol. 1st edition). Beirut, Lebanon: Center for Arab Unity Studies.

Academy, A. L. (2004). *Intermediate Dictionary*. Egypt: Shorouk International Library.

Al-Zawi, O. (2006). *Transmission and Criticism of Reason: Reflections on the Intellectual Discourse of Arkoun and Al-Jabri*. Oran: Publications of the Laboratory of Value Dimensions of Intellectual and Political Transformations.

Andria, L. (n.d.). *Lalande Philosophical Encyclopedia* (Vol. 3rd edition). (K. A. Khalil , & A. Oweidat, Trans.) Lebanon: Khalil Ahmed Khalil and Ahmed Oweidat for Publishing and Distribution.

Arkoun, M. (1999). *Fundamentalist Thought and the Impossibility of Rooting Toward Another History of Islamic Thought* (Vol. first edition). (H. Saleh, Trans.) Beirut, Lebanon: Dar Al-Saqi.

Bouarfa, A. (2016). *Arabs Questions of the Past, Present and Future* (Vol. 1st edition). Algeria: Ibn al-Qayyim Publishing and Distribution.

Salbia, J. (1982). *The Philosophical Dictionary of Arabic, French, English, and Latin Words (Part 2)*. Beirut, Lebanon: Dar Al-Kitab Al-Lubani.

Author's biography:

Name : Ben Abdelkabar Mohammed Salem

Rank: Associate Professor "B"

Professional Email: Ben.abdelkabar@univ-adrar.edu.dz

Algerian researcher with a PhD from Oran 2 University. Interested in philosophy, criticism, discourse, and communication, I have participated in numerous national and international conferences and have published numerous articles in academic journals both inside and outside the country.