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MUHAMMAD ABID JABIRI AND HIS WORK “CRITIQUE OF THE ARABIC REASON”

Today, Islamic philosophy raises a number of pressing issues. Of these, the most discussed is the “Arabic reason.” Many scholars and philosophers of the Islamic world wrote on this subject. One of them is Muhammad Abid Jabiri – the author of the work «Critique of the Arabic reason» consisting of 4 volumes. In the first part of the article, the authors will try to reveal the personality of the philosopher based on his personal, scientific and political life. The second part of the article examines his book, The Formation of the Arabic reason, which is the first volume of Critique of the Arabic reason.

Since acquaintance with the biography of the scholar and his works will help in understanding his philosophical views. Muhammad Jabiri has been striving all his life to develop Islamic philosophy and revise its epistemological structure. In 1982, he wrote The Formation of the Arabic reason, 1986 the Structure of the Arabic reason, 1990 the Political Arabic reason, and 2001 the Practical Arabic reason. These four volumes of «Critique of the Arabic reason» have been widely disseminated and are discussed to this day. Also, quite a few critics came to his address. Some of them are mentioned here in brief. At the end is a list of literatures written on the subject of «Arabic reason».

Key words: Muhammad Jabiri, Arabic reason, Modern Islamic philosophy, Formation of the Arabic reason.

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Мұхаммад Абид әл-Жабири және оның «Араб ақылына сын» атты еңбегі

Бүгінгі таңда Ислам философиясы көптеген өзекті тақырыптарды қозғауда. Солардың ішіндегі ең көп талқыланып, қызығушылық тудырғаны Мұхаммад Жабиридің 4 томнан тұратын «Араб ақылына сын» еңбегі. Мақала авторлары оның жеке өмірбаянына және аталмыш еңбегінің бірінші томына қысқаша шолу жасайды. Себебі философияның өмірбаянын білу оны тұлға ретінде тануға, ал еңбегімен танысу оның философиялық көзқарастарын білуге септігін тигізеді.

Мұхаммад Жабири бүкіл өмірін Ислам философиясын дамытуға және оның эпистемологиялық тұрғыдан қайта қарастырылуына арнаған. Ол 1982 жылы «Араб ақылына сын» жобасын «Араб ақылының қалыптасуы еңбегінен» бастап, 1986 жылы «Араб ақылының құрылымы: Араб ой-санасындағы таным жүйесіне сыни талдау», 1990 жылы «Саяси араб ақылы», 2001 жылы «Ахлақи араб ақылы» кітаптарымен тамамдады.

Осы мақалада аталған көп томды еңбектің бірінші томы «Араб ақылының қалыптасуына» тоқталады. Сонымен қатар М. Жабириді сынаған философтарға және олардың ойларына қасқаша шолу жасалады. Мақала соңында «Араб ақылы» тақырыбында жазылған отызға жуық әдебиеттің тізімі берілген. Бұл мақала Ислам философиясын жаңа қырынан зерттеуге жол ашуымен бірге, оның қазіргі жағдайынан хабардар етеді.

Түйін сөздер: Мұхаммад Жабири, Араб ақылы, қазіргі Ислам философиясы, Араб ақылының қалыптасуы.

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Мухаммад Абид ал-Жабири и его труд «Критика арабского разума»

На сегодняшний день Исламская философия затрагивает ряд актуальных проблем. Из них наиболее обсуждаемой является «Арабский разум». На эту тему писали многие ученые и философы Исламского мира. Одним из них является Мухаммад Абид Жабири – автор труда «Критика арабского разума», состоящего из 4 томов. В первой части статьи авторы постараются

раскрыть личность философа, исходя из его личной, научной и политической жизни. Во второй части статьи рассматривают его книгу «Становление арабского разума» первого тома «Критики арабского разума».

Ознакомление с биографией ученого и его трудом помогает в понимании его философских взглядов. Мухаммад Жабири всю свою жизнь стремился развить исламскую философию и пересмотреть ее эпистемологическую структуру. В 1982 году он написал «Становление арабского разума», в 1986 году – «Структура арабского разума», в 1990 году – «Политический арабский разум» и в 2001 году – «Практический арабский разум». Все эти четыре тома «Критики арабского разума» были распространены в широком кругу и обсуждаются по сей день. Также немало критики поступило в его адрес. Некоторые из них упомянуты здесь вкратце. В конце приводится список трудов, посвященных теме «Арабского разума».

Ключевые слова: Мухаммад Жабири, Арабский разум, Современная Исламская философия, Становление арабского разума.

Introduction

From the second half of the 20th century to the present day, there were plenty written on interesting and relevant topics on Islamic philosophy. One of the most prominent philosophers of this era is Muhammad Abid al-Jabiri, a Moroccan thinker. His role in Islamic philosophy and his effort to understand its current condition is valuable. To understand and maintain his views there need to be informed about his professional life and to review his works on this topic.

Brief biography:

Muhammad Abid al-Jabiri was born on December 27, 1935 (1354 in Hijra year), in the village of Fakik, Morocco. Although after the divorce of his parents, he was born in the home of relatives on his maternal side, he grew up in special care from the relatives of his father. His maternal grandfather taught him short surahs from the Quran and some prayers. Then he gave his grandson to the local madrassah. Young Muhammad not only learns to read and write in this madrassah, but also learns one third of the Holy Quran. He was transferred to another madrassah before learning the entire Quran. Meanwhile, his mother is marrying a sheikh of madrassah. Then he learned from his stepfather. Later, his father's uncles put him in a French school. He excelled academically at this school and became fluent in mathematics and French. In that period in society, teaching in a French school was considered a betrayal of the homeland and religion, parents were against enrolling in these schools and tried to hide their children from power. Families that could not get out of the influence of the French authorities were forced to send their children to such schools (Abdulaziz al-Uahabi, 2013).

Muhammad Faraj, the local imam, is one of the people who influenced Muhammad al-Jabiri. He

was an innovator who fought for his homeland in Morocco and for a religious and cultural revival. Jabiri, at the age of ten, regularly participates in lectures held after the Asr prayer in the mosque by his teacher Muhammad Faraj. Imam Muhammad Faraj at that time raises the question of opening a domestic independent school. As a result, he gets permission from the Ministry of Education to create a school that does not adhere to the French education system. This school will be led by a patriotic movement, and a new school in Arabic will be opened. Since this modern school is the same as the French, Jabiri enters this school and graduates from elementary school in 1949 (Muhammad Jabiri, 1997: 120).

Muhammad defended his master's thesis in philosophy in 1967 at the University of Muhammad Fifth, and in 1970 he defended his doctoral dissertation. He began his career as a primary school teacher, then as a philosophy teacher at the university where he studied. Later, as a member of the Arab Democratic Organization, he became involved in political affairs.

Muhammad Abid Jabiri was married and had four children. He died on May 3, 2010 after a long illness in Darul Baida (Casablanca), Morocco. (aljabriabed.net)

Scientific life:

Muhammad Jabiri began his academic career as a teenager. He worked in many newspapers and magazines and had written on many topics. He also made a great contribution to education and enlightenment. In 1953 he began to work as a primary school teacher, and in 1957 he got a job in the newspaper Science. In the 1957-1958 academic years, he went to Syria to study in Damascus. Having returned, he continued to work in the newspaper. Since 1958, he was admitted to the Department of Philosophy of the Literary Department, and

began to work as the acting director of the College “Lermitage”.

In 1960, the future philosopher went to France to enter the University of Sorbonne. However, due to several reasons, he rejected this idea. In 1962, after graduating from university, he transferred to the field of higher education and became a secondary school teacher. In the same year he enters graduate school and continues his education. In 1965, he was appointed as acting director of a higher school in Casablanca (Muhammad Jabiri, 1997: 175).

In 1966, together with Akhmat Sattati and Mustafa al-Amri, he wrote a two-part textbook on Philosophy for university students. The first section includes ethics and metaphysics, and the second - the methodology of science, sociology and psychology. The following year, he published a book entitled Islamic Opinion and the Study of Written Writings. Both of books were supported by the Ministry and approved as textbooks.

Despite the vast majority of his work, Muhammad Jabiri did not stop learning. After graduating from a graduate school in philosophy in 1967, he continued his career as a teacher in the Department of Philosophy at the Literary Department in Ribat. In addition to his work at the university since 1968, he has been appointed supervisor and inspector of secondary schools in Morocco. In 1970, Muhammad Jabiri defended his doctoral dissertation. The members of the commission are composed of professors from two countries: France and Morocco. Of the French professors Henry Lawson and Raggy Orlands, of local professors Najib Baladi, Amjad Tarabulisi and Dean of the faculty Ibrahim Abu Talib decide to assign a doctoral degree to doctoral student Muhammad Jabiri (Hüseyin Idrsi, 2016: 22).

In 1971, his doctoral dissertation, Nationalism and the State, was published in book form. Every year the scientist’s work improves, and he becomes a common thinker not only in Morocco, but also in all Arab countries.

In 1988, he received the Baghdad Award, awarded by UNESCO for \$ 5,000. He also received a prize “Western Arab” in the amount of \$ 16,000 from Tunisia. At the same time, he received many awards, and refused some. Among them, he refuses the Saddam Hussein prize of \$ 100,000 and many Moroccan state awards.

In honor of World Folklore Day on January 16, 2006, Jabiri was awarded the UNESCO Special Prize. This award was presented to him for his project “Naqd aql arabi” (Critique of the Arab Reason) (Hüseyin Idrsi, 2016: 227).

Political life:

Muhammad Jabiri never moved away from the political and public scene. Regardless of any situation in society, he had his own open position. His work as a voluntary secretary in the political newspaper Tahrir in 1959 strengthened his political activity. In 1962, he was elected as a member of the national association “People’s Force”. In 1963, this association decided to nominate him as a candidate in parliamentary elections. However, Muhammad Jabiri rejected the position, because he did not want to leave science. On July 16, 1963, together with other members of the same association, he was placed in a temporary detention center. Two months later, he was released due to lack of evidence. After the March events in Morocco in 1965, Jabiri was arrested along with other educational specialists. The charges against him were dropped, as there was insufficient evidence (Hüseyin Idrsi, 2016: 21-22).

On October 11, 1968, the weekly Palestine Newspaper began to print. Muhammad Jabiri made a great contribution to the opening and publication of this newspaper. In the autumn of 1974, he participated in organizing a conference with the Soviet Union, in which he was a member. He also takes responsibility for approving the position and platform of the union. Despite the fact that he was invited to become a candidate for parliament in the 1977 parliamentary elections, he refused to become a member of parliament and government (Abdul Ali Karkub, 2014).

On October 8, 1978, Jabiri submitted his resignation from the political union in which he was a member, but it was rejected. He was obligated to organize the Conference of Communists, which took place on December 8-10 of the same year.

On October 6, 1980, he made a second proposal to leave the political association. This time, members of the association persuaded him to stay. Their Demand remains unanswered.

At a council meeting on April 5, 1981, he announced that he would cease to be a member of the communist organization and would not give up his opinion. The main reason for leaving the political organization was that he would fully pay attention to science and philosophy. Leaving the political arena did not prevent him from having good relations with politicians. He tries to study not only the opinion of one party, but also the political situation in Morocco, and then in all the Arab states, and tries to find solutions to complex problems.

Publications:

Muhammad Jabiri’s works revolved around several key themes: culture, politics, pedagogy and

philosophy. But the main idea of any work was the development, the issue of rebuilding. Jabiri re-published the works of the Middle Ages Philosopher Ibn Rushd and wrote extensive introductions and commentaries. We can name some of these works, which are "Faslul makal fima baina hikma wa sharia min ittisal" (Sharia and philosophic compatibility); "Kashf an manahij adilla fi aqaidil milla" (Methodology of proving Religious beliefs); "Tahafutut Tahafut" (Denial of denial); "Al-kulliat fi tibb" (General Commentary of Medicine) and "Daruri Fi Siyasa: muhtasar siyasad Aflatan" (The most important knowledge to the politics: a brief Plato policy).

After re-publishing these works, Jabiri dedicated a separate book to Ibn Rushd's biographies and opinions. He called the book "Ibn Rushd: Sira wa Fikr" (Ibn Rushd: Biographies and Opinions). A long study of Ibn Rushd had a profound impact on the formation of philosophical views of Muhammad Jabiri (Yasir Marzuk, 2012).

The most widespread work of the thinker Muhammad Jabiri is "Naqdul aqlil arabi" (Critique of the Arabic reason), which is a topic of our research. This book consists of four volumes which are of great interest to readers. This work can be called a large-scale project written over 30 years. Because part 1 Takuin Aql Arabi (Formation of the Arabic Reason) in 1982, part 2 Buniatu Aql Arabi (Structure of the Arab Reason: Critical Analysis of the System of Knowledge in Arabic Mind) in 1986, part 3 Aql Arabi Siyasi (Political Arab Reason) in 1990, part 4 Aql Ahlaqi Arabi (Moral Arab Reason) was written in 2001 (Muhetdinov, 2017).

Muhammad Jabiri deeply understood the Holy Quran and had a great knowledge about the main book of Muslim ummah. We can see it in his works such as Madhal ila Quran (Introduction to the Quran) and Fahm Quran Hakim: At-tafsirul uadih hasba tartib nuzul (Understanding the Holy Quran: Explanation of the Holy Quran by its order). Both of these books are consists of 3 volumes, which also show its vastness.

Muhammad Jabiri had a knowledge and information about both history and future. Once he wrote about history and in some books he wrote about modern issues. There are such books as Turas ua hadasa (Ancient heritage and novelty), Hitab arabi muasir (Modern Arabic appeal), Ujhat Nazar: nahua iadati bina qadaya fikr Arabi (Personal Approach: Updating the Structures of Modern Arabic Philosophy), Mashru Nahdaui Arabi: The former najadaa (Arabian Rebuild: Critical Approach), Nahnu wa turas: Qiraat muasira fi turasina al-

falsafi (We and heritage: modern research of our philosophical heritage), Ishkaliyat fikr Arabi muasir (The difficulties of modern Arabic interpretation).

Jabiri's works also have comparative analyses on various issues: Wahdat Magrib Araby (Western Union of Arab States), Masalatul Khuia: Uruba ua Islam us Garb (Personality issue: Arab, Islam, West), Hiwar Mashrik ua Magrib (Dialogue between West and East), Din ua daula ua tatbik Sharia (Implementation of religious and state and Sharia verdicts).

As Muhammad Jabiri worked in educational sphere, he had number of works on this topic. We can name some of them such as Adua ala mushkilati taalim fi Magrib (Education in Morocco), Masalat Sakafa (The problem of intelligence) and Musakkafun fi Khadara Arabia (Intellectuals in the Arab world).

Muhammad Jabiri wrote some book as a former politician. As one of them we can name Demakratia ua hukum insan (Democracy and Human Rights) (Muhetdinov, 2017; Hassan Idris, 2016: 27-63).

Muhammad Jabiri had a huge number of articles, monographs and books on various themes. Here we named some of them to show how different are the topics on which he wrote.

It is noteworthy that the Moroccan thinker devoted almost all his life to philosophy, science, education, writing, and writing. We also see that he is deeply concerned about the current state of the Muslim Ummah and its advancement to the future. Therefore, by analyzing his past, he tries to find out what hindered his development. For many achievements in the field of science he has been awarded many local and international conferences. He made a great contribution to the development of the education system by actively working in the field of education, which, in turn, became a part of the country. It is not just about science; it is far from social life. Working closely with the people and working in periodicals, he has constantly raised questions that are not being solved nationwide. Some of these topics are subject to temporary detention for multiple penalties. But since there was no evidence of his guiltiness he was released all the time. M.Jabiri who was the cause of the revival of Islamic philosophy died at 75-year-old after a long illness (aljabriabed.net).

Muhammad Jabiri's book "Critique of the Arabic reason"

This work of the author, consisting of 4 volumes, should be considered as a large project. As a project, this work includes two important things:

1. Review of the Arab-Islamic culture and historical worldview from a new perspective.

2. Analysis of the structure of the Arab-Islamic reason, its tools and components.

Each of these two issues is so large that it forms the first and second volumes of Critique of the Arabic reason. Therefore, the first volume is called *Takuin Aql Arabi* (Formation of the Arabic Reason), and the second volume is called *Buniatu Aql Arabi* (Structure of the Arab Reason). There is no doubt that the formation of any culture and worldview, that is, the formation of any mind, is influenced by political and social factors. Such political and social struggles also influenced the formation of the Arabic reason. Furthermore, we can say that Arab world has become a center of such political struggles. And sometimes those who wanted to have a great political influence had to have a great scientific influence. Since ideological conflicts and epistemological disagreements have a direct impact on the formation of the Arabic reason, these factors should not be overlooked in the analysis of its formation.

Review of the first volume “The Formation of the Arabic Intelligence” of M. Jabiri’s book “Critique of the Arabic reason”.

A brief overview of the book “The Formation of the Arabic Intelligence”, which is the first volume of “Critique of the Arabic reason”, aims to reveal some of the views of Muhammad Jabiri. Here we will provide information about its content and then briefly review some of the topics covered.

The contents of this book are as follows:

The introduction of the book explains the reasons for choosing this topic and provides an overview of the current state of the Arab-Islamic world.

The book consists of two main parts. The first part defines the concept of “Arabic reason” and focuses on the issues of time and development in the Arabic understanding. As a feature of the formation of Arab culture as a civilization, he devoted a separate topic to it, taking into consideration the “taduin”, which is the time of writing sciences on paper.

The second part covers a large part of the book. This part introduces the topic in detail, based on the introduction and the conclusions presented in the first part. He concludes on the absurdities of Arab-Islamic culture and focuses on the role of reason in Islam. In conclusion, he discusses science and politics in the Arabic sense, further develops and summarizes his ideas about the revival and renaissance.

In this work, the author develops the idea of development and revival. And the thinking tool is

a product that does not have a good idea before it comes to mind.

The first part begins with clarification of key terms and terms. The first is Arab Money. The problem of intellectual connection with culture, its nature and its stages. In addition, the author begins with the period of “Taduin” as the first step in the development of the Arabic reason (Hoseyn Idris, 2016: 56-75).

In this book, Muhammad Jabiri is studying the notion of philosophy or philosophy as the logic of the Arab mind. The purpose of the test is to identify the parts that are not the main goal, to reach the development of the idea, to present it (Abdul Ali Karkub, 2014).

In the second part of the book, Jabiri points out that the first thing to study the Arabic reason is to study the Arabic language (Muhammad Jabiri, 1983: 5-8.). It is clear that Arabic pronunciation is not without reason. Theory of Divination is a profound knowledge of Arabic language styles, peculiarities of narrative, meaningful and discreet ways of expressing words, different ways of expressing the word, and the importance and motives of using the word in the proper place. The second part of the book is called “The formation of the Arab mind: knowledge and ideology in the Arabian understanding.” The fourth chapter of this part named Badaui Arabs are the founders of Arabic worldview and author wrote that nomadic Badaui Arabs were the founders of Arabic worldview in the history. Because he is an Arabic developer. When the Arabic language reached its climax, the sacred book was sung. Translation from Arabic to other languages is not called the Quran, it is only a translation of its meanings. Therefore, only the original Arabic language is used to make a sentence (Muhammad Jabiri, 1983: 11-13).

Jabiri believes that the Arab world has contributed to the development of Islamic civilization through its “richness of language”. The role of science and methodology of fiqh (the basis of the methodology / fiqh) is based on the development of Islamic civilization and the formation of a legal institute. These sciences are directly related to the Arabic language, and the linguistic peculiarities are taken into consideration when it comes to understanding the Quran and its interpretation. When it comes to analyzing the verse or the Hadith, it is of utmost importance to refer to the meanings of the Arabic words in the Quran at the time of the Quran and its meaning. Because, despite the wealth of the Arabic vocabulary, there is no synonym for meaning that is entirely meaningful. Depending on the meaning of

each word and the origin of the word, the resulting outcome and sentence change. Meanwhile, despite the fact that Imam Shafii himself has been an Arab, he has been living in the pure Arab tribe of Huzail for over ten years, learning a special Arabic language and teaching his poetry. Then, writing a book called *Risalâ*, it is the basis of science fiqh science. The influence of the Arabic language outbreaks on the Arab tribes had a great impact on his understanding fiqh and *usul fiqh* (Muhammad Jabiri, 1983: 75-90).

The classification of Arabic sciences and its various fields as a separate branch of science begins with the moment when Islam began to spread. Understanding the issues of fiqh through the Arabic language grammar, especially in the context of Nahu (syntax), and the interpretation of such concepts and methods as "Consideration of Calamities in the Framework of Nahu (Arabic Syntax)" is one of the key factors of the Arab Islamic Intelligence (Muhammad Jabiri, 1983: 115-132).

M. Jabiri makes an excerpt from the work of Imam Sakkaki (555-626 / 1160-1229) "Miftahul ulum" (Science Key) to convey this statement: "Anyone who has mastered the basic themes such as Tashbih, Bayan Istigara, will have the ability to formulate arguments."

He tries to analyze the stages and peculiarities of the formation of the Arab mind, referring to these and other topics. At the end of the book, Muhammad Jabiri answers, "Even though the Islamic world has developed rapidly in the Middle Ages, why is it that lately it is unable to turn its head down?" In conclusion, the author strives to prove that in this work it is possible to find a mechanism of revival through analysis of the epistemology of Islamic civilization, in the system of knowledge (Abdulla Musa, 2001).

If we analyze, M. Jabiri's views in this work can be compared with the views of Muhammad Iqbal, who lived a little earlier than him. This is because Muhammad Iqbal concerned about the current state of the Islamic world, too. He also wanted Islamic thought to be renewed. He was very concerned about the decline of Islamic culture.

Muhammad Iqbal is a poet and philosopher whose whole life passed in struggling. He was deeply concerned about the current situation in Islamic countries. He often gave lectures on beliefs and philosophy. The book "Revival of Religious Thought in Islam" is one of the most important books on the resurrection of Muslims. It is a work to explain to them the depth of their religion, to warn them that their civilization has a great place on the world stage. The main idea of this work is

to develop through human values, to realize them by achieving true knowledge. He stressed the need for reforms to keep the basic principles of Islam and change other areas in line with modern requirements. He emphasizes the need to pay more attention to the concept of "ummah" and to be critical of blind nationalism. Criticizes the materialist philosophy of the West, which is far from spirituality. In his book, he reveals the greatness of Islam, which calls for the glory of the soul.

Muhammad Iqbal's book, *Revival of Religious Thought in Islam*, consists of seven main chapters. These chapters were a collection of his lectures from 1928 to 1930. His book was as popular as M. Jabiri's "Critique of the Arabic Reason". But there are significant differences between these two books.

First, M. Jabiri analyzes Islamic culture from the historical and epistemological point of view, while M. Iqbal analyzes the inner spirit and spiritual heritage of Islamic through in the eyes of modern science and philosophy.

Secondly, M. Iqbal used the word "Islam" in the title of his work "Revival of religious thought in Islam". Jabiri used the word "Arab" instead of Islam naming his book "Critique of the Arabic Reason". As a result, it can be seen that M. Iqbal is more concerned about the future of the entire Islamic world. This is evidenced by the fact that M. Iqbal often refers to the concept of "ummah", which means the whole Islamic world.

In conclusion, we see that the main goal of both M. Jabiri and M. Iqbal is to find a way out of the current situation for the revival of the Islamic world. The views of both researchers have been widely discussed and criticized in the Muslim world.

The following criticisms to Muhammad Jabiri:

The philosophical views of Muhammad Jabiri's "Arab Reason" theory of prosperity and understanding of scientific heritage have been criticized by many of his contemporaries. His most famous philosophers are his Syrian counterparts George Tarabishi and Taib Tizini.

Taib Tizini (1934-2019) is a Syrian philosopher. He defended his doctoral dissertation on "Introduction to the Medieval Arabic Philosophy" in Germany in 1967. One of the key issues that the philosopher had is the theme "New Look at Islamic Philosophy", "The Reformation of the Islamic World", "New Research on the Ancient and Scientific Philosophy of Islam". He also denied the views of Muhammad Jabiri, and criticized his work. Although he has criticized Muhammad Jabiri's

view in some of his books in general, he tries to fully answer his views in his work entitled “Minal istishraq Gharbi ila istigrabil Magribi - Bakhs fi qiraa Jabiria lilfikir arabi” (Research of Jabiri’s Arabic reason). According to him, Muhammad Jabiri’s description of the Arabic reason is far from the truth and does not contribute to the development of the Arabian opinion, but, in its turn, has prevented him from moving forward. Jabiri’s criticism of the Arabian mindset as an explicit (literary), irfan (God’s wisdom), and burghan (argument) was unclear. (arageek.com)

In the above-mentioned work, Taib Tizini considers the views of Muhammad al-Jabiri as a continuation of the orientalist mission. His views and criticisms we can see in his books such as “Analysis of M. Jabiri’s thoughts on the Arabian opinion”, “Modern controversy about the Arab heritage” and “Problems of revolution and consciousness in the Third World” (Imbark Hamidi, 2015: 9-11).

George Tarabishi (1939-2016) is a Syrian writer, philosopher, critic and translator from a Christian family. The scattering of the life of almost everybody devoted to the development of Arabic philosophy. In addition, Muhammad Jabiri’s 4 volumes criticized the Arab mind for 5 volumes. He has spent about 25 years doing this. He strongly opposed Jabiri’s use of new terms and definitions (Muhammad Said Rassas, 2019).

In the fourth volume of his criticism which he wrote to the book Critique of the Arabic Reason, George Tabarishi states: “If Muhammad al-Jabiri devoted several pages to one topic, I devoted hundreds of pages to answer it. For example, I devoted 90 pages to answer half a page which is about the concept of Arabic reason in retirement that he wrote in connection with Ibn Wahshia’s book on agriculture. I proved how advanced this book was in terms of rationalism from his time. Another example: M. Jabiri devotes two pages to the Ihuan Sufa, or Brotherhood of Purity, which he believes has had a major impact on the weakening of rationalism in Islamic-Arabic culture. However, I wrote more than a hundred pages to prove that it was wrong. On the contrary, they are considered to be the founders of the Islamic-Arabic ideology.

Some people say that I went too far in criticizing M. Jabiri and that I wrote too much. But there is a reason. This can be explained by the vastness of Islamic thought. At the same time, Jabiri’s views are widespread, and if his “retired mind” denies Islamic-Arab rationalism, we will deny his denial in this work and emphasize that it has its own place”. From his words you can see a serious criticism in the

address of Muhammad Abid Jabiri. Moreover, if he wrote 5 volumes of criticism to the 4-volume work, it shows that the number of directed criticisms is not small. In one of the five-volume book, Problems of the Arabic Reason, George Tarabishi states that he studied every line and every trace of Jabiri’s Critique of the Arabic reason. At the same time, any argument put forward by Jabiri was not passed without a filter of thought. In one of his interviews, Tarabishi said that he liked Jabiri’s work when he first received it, and then began to criticize it when he studied the evidence on which he relied.

George Tarabishi wrote five-volume book entitled “Criticism of criticism of the Arab reason” and we can see its volumes in such order: 1- Theory of the Arabic reason; 2- The Complex Problems of the Arabic reason; 3- The unity of the Arabic-Islamic reason; 4- Retribution in Islam? 5- Mujjiza or the silence of the Arabic reason. Also he has a book “The fate of philosophy in Christianity and Islam” (The position of mind in a double civilization) in which he wrote about the state of Arab-Islamic reason and philosophy.

Apart from Taib Tizini and George Tarabishi, many thinkers in the Arab world were critical of Jabiri’s views. One of them is Taha Abdurrahman. He wrote about M. Jabiri in his work “Tajdidul Manhaj fi Taquimi Turas”. According to him, Jabiri’s methodology is incorrect. He insists that Jabiri did not get good results because he used the wrong methods in his research.

For more details on the “Arabic Reason” we can also provide some more authors that have number of works on this topic:

Abdullah al-Arawi: Modern Arab Ideology, The concept of intelligence, The concept of ideology.

Muhammad Arkun: Criticism of Islamic reason, Difficult questions of religious criticism, Criticism of the Islamic reason from ijihad, Islam: Criticism and Ijihad.

Zeki Najib Mahmud: History of the reason, Rational and irrational things in our philosophical heritage, Renewal of Arabic Philosophy, Logical positivism.

Fuad Zakariya: Appeal to the Arabic reason.

Muhammad al-Marzouki: The Reform of the Mind in the Arabian Philosophy.

Burhan Galoon. Misdiagnosis: The sadness of the Arab intelligence.

Hasan Sagb: Modernization of the Arabic reason.

Majid Mustafa Saqidi: Orientalism in Arabic reason.

Mahmoud Amin Al-Alam. The impression of modern Arabic thought and false worldview.

Ghali Shukri. Development and decline of modern Egyptian philosophy (Imbark Hamidi, 2015: 9-15).

We provide these works to be able to analyze the importance of the topic Arabic Reason in Islamic world. Witnessing that there are such numbers of works in this topic we can undoubtedly say that the concept of Arabic Reason has its own place in philosophy and science.

Conclusion

Works by Muhammad Jabiri are distinguished by their diversity and relevance. Among his works, the "Critique of the Arabic reason" was very interesting and translated into many languages and contributed to the contemporary philosophers. Thus, Islamic philosophy has made a special contribution to its revival. We hope that acquaintance with the ideas and works of M. Jabiri will extend the horizons of anybody.

We hope that through this work we have been able to get acquainted with the current condition of Islamic philosophy. New personalities of Islamic philosophy can be seen through the list of other authors who have written on this topic. Leaving aside the content of the works written on this issue,

one can see the importance of the topic even in their titles. In conclusion, the cry of the modern Arab-Islamic world, its worldview and philosophy is echoed in this concept of "Arabic Reason".

One of the main reasons why the Islamic Ummah is shocked and unable to regain consciousness in this age of globalization is that it is suffering from literalism and alienation from rationalism. This issue, which was taken to make up for this shortcoming, was hotly debated among the intellectuals after the analysis and criticism of a thinker such as Muhammad al-Jabiri.

The first part of his Critique of the Arabic reason project focuses on the ups and downs of the Arab reason. It seeks to clarify the reasons for the stagnation and decline of Islamic sciences. The fact that the Moroccan thinker is trying to find a solution to this problem, and that his project has received a lot of criticism and a lot of books written against, will undoubtedly help to find a way out of the impasse as soon as possible. At the same time, if these ideas are not left in the form of just theories and concepts, but are implemented in concrete steps, then the day of re-emergence of Islamic philosophy is not far off. Based on the new ideas in these works and the support of readers, we can say with confidence that it can give a lot to the world.

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