Al-Jaberi's Appreciation of Ibn-Rushd

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Abstract:

Through this research paper, we aim to elucidate the celebration that the philosopher Ibn Rushd received from the Moroccan thinker Mohammed Abed Al-Jabri. The latter attempted to paint a new picture of Ibn Rushd, considering him the ideal philosopher whose ideas must be invoked to address the issues of our era. In his view, Ibn Rushd is capable of coexisting with us in our contemporary age, despite the temporal gap between us. Al-Jabri restored Ibn Rushd's rightful place in the field of philosophical studies. However, in his engagement with the greatest commentator, Al-Jabri concealed all his critical weapons that we are accustomed to in the examination of Arab-Islamic heritage. This resulted in his celebration of Ibn Rushd being tinged with ideological colors. Nevertheless, he significantly contributed to the awakening of Rushdian studies in the Arab world.

Keywords: Ibn Rushd, Al-Jabri, Renaissance, heritage, modernity.

Introduction:

It is noteworthy that the entry of modernity discourse into Arab thought and culture has made the struggle over heritage a highly significant turning point in its relatively short modern history, spanning little more than a century and a half. This discourse has been accused by its opponents of being steeped in a nihilistic tendency when looking at the past. Consequently, its modernist perspective is driven towards a Darwinian evolutionary vision that imposes and solidifies the idea of progress in historical, societal, and cultural contexts. This impression may be true in some cultural environments of modernists and in certain periods of modernist thought within Arab consciousness. However, it is not generally true, even if it holds in rare cases. The interest in heritage has been a continuous process since the 19th century, initiated by cosmopolitan-leaning thinkers who played a significant role in providing space for criticizing modernity. When this interest shifted academically from the Levant to Egypt, it became more effective and capable of countering its opponents due to the scientific background and Islamic affiliation enjoyed by its representatives.

However, despite that, the discourse of modernity in Arab culture has found itself, and still finds itself, in collision with its antithesis, the discourse of authenticity. It is undeniable that modernity encompasses numerous questions with different dimensions, which have contributed to creating many

problems for Arab thinkers. One of the most prominent of these problems is the relationship between heritage and modernity, which quickly reached its peak as the Arab intellectual consciousness and sense of identity grew. Their belief in the ability of heritage to achieve continuous modernity, following the paths of progress and freedom, intensified. This led Arab thought to turn towards the past to assert its intellectual existence and highlight its cultural uniqueness.

The Arab intellectual arena has witnessed numerous attempts to reexamine heritage, culminating in readings that aim to revive the potential of heritage and value its contents in order to achieve change and evaluate the civilizational and cultural setbacks in the Arab intellectual sphere. It is considered the optimal solution for creating a suitable foundation that enables embarking on the path of renaissance and liberation. Here, it can be said that modern and contemporary Arab thought intersected with a series of transformations that deeply and profoundly penetrated Arab society. One notable figure in modern Arab thought is Ibn Rushd (1126 CE - 1198 CE), whose ideas emerged concurrently with the Arab Renaissance's process of collapse and continued to expand and deepen year after year. Since the mid-19th century, various interpretations and readings of his thought have emerged, resulting in diverse images of his cultural influence in different moments of renaissance and modernity. These interpretations have originated from diverse cultural, ideological, scientific, and political positions, including liberal, enlightenment, secular, Marxist, and strict Islamic Salafi perspectives.

The process of interpreting Ibn Rushd's thought has continued in contemporary Arab thought, with each thinker approaching it according to their ideology and orientations. This becomes evident in the case of Moroccan thinker Mohammed Abed Al-Jabri, who attempted in his project to engage with heritage and return to its origins without remaining captive to them. Rather, he advocated for surpassing both heritage and the present in order to align with modernity. The return to heritage, for Al-Jabri, serves the purpose of seeking refuge in it and immersing oneself in its depths, rather than fixating on it. Thus, heritage becomes the starting point for achieving renaissance and attaining modernity, accomplished through celebrating the legacy of the Andalusian philosopher Ibn Rushd, who symbolized rationalism in Al-Jabri's perspective. Ibn Rushd's presence strongly influenced Mohammed Abed Al-Jabri's thought, a fact well-known to any researcher in the field of heritage and reader of Al-Jabri's books, which form the foundation of his intellectual project. How did Al-Jabri celebrate Ibn Rushd? What are the elements of Ibn Rushd's thought that Al-Jabri found suitable for employment in our era? And from which perspective did he interpret the relationship between religion and philosophy in Ibn Rushd's work?

1- Al-Jabri's reading of Ibn Rushd:

Al-Jabri delineated the characteristics of his Rashidian thought in his book "We and Heritage." He then continued his discourse in his famous quatrains criticizing Arab intellect (Al-Jabri only briefly touched upon Ibn Rushd in his book "Ethical Intellect"). He ventured into the realm of textual analysis and interpretation, culminating in his comprehensive work "Ibn Rushd: Biography and Thought," where Al-Jabri defended and embodied the spirit of Rashidian thinking throughout his scholarly career.

The path that Al-Jabri followed in his readings of Ibn Hazm, Ibn Bajjah, and the Moroccan philosophers (Andalusian philosophers in general) is the same path he took in his readings of Ibn Rushd. After distinguishing between the epistemic content and the ideological substance of heritage, he ultimately excludes the epistemic content as he deems it unfit for our era. As for the ideological

substance, he distinguishes between two moments: "The first moment is the moment of Al-Farabi's dream as experienced by Ibn Sina, and the second moment is the moment of Ibn Bajjah's dream as developed by Ibn Rushd.[1]" Al-Jabri asserts that the second moment (Moroccan philosophy in general and Ibn Rushd's philosophy in particular) has departed from the first moment (Eastern philosophy in general and Ibn Sina's philosophy in particular). He bases this on the argument that Eastern philosophy is a Gnostic and mystical philosophy.

However, Andalusian-Moroccan philosophy is characterized as rational and argumentative philosophy, according to Al-Jabri. In his view, it eradicates anything that is Sufi, mystical, or Hermetic. Thus, Eastern philosophy, which reached its apex with Ibn Sina, becomes incapable, in Al-Jabri's perspective, of withstanding contemporary challenges. This is because Moroccan philosophy, which reached its peak with Ibn Rushd, has replaced it. Not only that, but Al-Jabri goes further and asserts that anyone who adopts Sinian thought after it was severed by Ibn Rushd spends their intellectual life outside of history. Al-Jabri states: "We Arabs have spent our lives after Ibn Rushd in stagnation and decline because we clung to the moment of Ibn Sina after Al-Ghazali incorporated it into Islam. The Europeans lived the history from which we exited because they embraced Ibn Rushd's moment, and they continue to do so.[2]"

Al-Jabri concludes, using decisive descriptive language, that "what remains of our philosophical heritage, that is, what can be capable of living with our era, can only be Rashidian.[3]" In his heritage studies outlined in his book "We and Heritage," Al-Jabri attempts to prove that Abu al-Walid Ibn Rushd occupies the position of a genuine philosopher, diligent jurist, creative physician, and innovative political scientist. Al-Jabri employs all his argumentative tools to establish this, painting a brilliant picture of Ibn Rushd through a persuasive approach that undermines Sinian philosophy on one hand while praising and highlighting Rashidian thought on the other. Thus, when browsing through the pages of "We and Heritage," one can hardly pass a page without encountering these laudatory phrases that Al-Jabri bestows upon Ibn Rushd. At times, he compares him to the "lost paradise,[4]" and at other times, he describes him as a sporting genius. Furthermore, Al-Jabri considers Ibn Rushd's philosophy to be futuristic despite its connection to Aristotle.

The admiration and celebration of Ibn Rushd in the works of Mohammed Abed Al-Jabri bear a resemblance, to some extent, to the admiration Ibn Rushd held for Aristotle. However, the difference lies in the fact that the motivations that drove the philosopher of Cordoba towards Aristotle were philosophical motivations, whereas Ibn Rushd's presence in the thought of Mohammed Abed Al-Jabri is purely ideological. If the intellectual project of Al-Jabri can be characterized as criticism, which almost attains the status of a methodological and intellectual legacy left by his successors to liberate Arab thought from its stagnation[5], then the weapon of this criticism, which characterizes Al-Jabri's readings of heritage, loses its effect and disappears, falling into a deep coma when it delves into Rushdian texts. No language can surpass the language of triumph for the one considered the

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[1]Mohammed Al-Jaberi, We and Heritage, Center for Arab Unity Studies, Beirut, 2006 AD, p.55.

[2]Same source, p.55.

[3]Same source, p.55.

[4]Mohammed Abid Al-Jaberi, We and Heritage: Contemporary Readings in Our Philosophical Heritage, Dar Al-Tali'a, Beirut, 1980 AD, p.260.

[5]Mohammed Al-Musbahi and others, Al-Jaberi Between Modernizing the Arab Mind and Arabizing Modernity, Varied Studies, Introduction by Ali Al-Amim, Dar Jadawel, Beirut, 2011, p.159.

philosopher of the lost Islamic paradise. Al-Jabri believes that invoking the thought of Ibn Rushdenables us to achieve the "dream of the progressive socialist Arab nation city.[6]" Thus, in all his works, he spares no effort to shed light on the aspects he perceives as bright in Ibn Rushd's image. Simultaneously, he works to employ all the arguments available to him to cover up and conceal those flaws and dark aspects that permeate the philosopher of Cordoba's thought. If he fails to hide them, he dedicates himself to justifying, legitimizing, and interpreting them in a way that turns them into points of strength and superiority, rather than weaknesses and deficiencies.

Regarding Al-Jabri's interpretation of Ibn Rushd's heritage, some have argued that this interpretation lacks consistency in the works where he discusses the philosopher of Cordoba. The Rashidian aspects in Al-Jabri's books, such as "We and Heritage," "Critique of Arab Reason," "Intellectuals in Arab Civilization," and his analytical introductions to Ibn Rushd's works such as "Fasl al-Maqal," "Minhaj al-Adillah," "Tahafut al-Tahafut," "Al-Kulliyat fi al-Tib," and "Al-Dharuri fi al-Siyasah," on the one hand, and his Rashidian aspects in the only book dedicated to Ibn Rushd, "Ibn Rushd: Biography and Thought," on the other hand, have been distinguished. The Rashidian aspects in "We and Heritage" were haunted by the obsession of severing the ties between the East and the West. Additionally, Al-Jabri was concerned with the idea of renaissance and progress. However, the Rashidian aspects in his book "Ibn Rushd: Biography and Thought," which he wrote after overseeing the compilation of Ibn Rushd's authentic works, as he expressed it, were influenced by his preoccupation with the concept of renaissance and progress.

In this book, the discussion of severance is completely absent. Al-Jabri had "shed his ideological cloak that he wore in 'We and Heritage' and donned the robe of the meticulous researching jurist.[7]" In this book, Al-Jabri aimed to correct the image of Ibn Rushd in Arab-Islamic thought, stating: "In the preceding pages, we have attempted to focus the discussion on one axis, which is the correction he undertook in various fields of knowledge in his era.[8]" This led some researchers to consider this work, "Ibn Rushd: Biography and Thought," as revolving around the orbit of the book "Al-Matn al-Rashidi" by the late Jamal al-Din al-Alawi (1945 CE - 1992 CE). The issues raised by Al-Jabri in his book are a return to discussing the topics previously addressed by Jamal al-Din al-Alawi but in an educational manner[9].

However, the reader of Al-Jabri's works on Ibn Rushd throughout his writings does not find any influence of Jamal al-Din al-Alawi on Al-Jabri. Even after Al-Jabri's authorship of the book "Ibn Rushd: Biography and Thought," it is difficult to link this work to "Al-Matn al-Rashidi" because Al-Alawi focused on Ibn Rushd's explanations of Aristotle's metaphysics, unlike Al-Jabri who focused on the authentic works that addressed the issues of Arab-Islamic culture. These works were not summaries or explanations but rather original treatises, which prompted Al-Jabri to dedicate his study and supervision to their reestablishment. A considerable portion of their introductions was strongly

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[6]Mohammed Abid Al-Jaberi, We and Heritage, Dar Al-Tali'a, previous source, p.53.

[7]Ibrahim Bourshashen and others, Varied Studies, previous reference, p.22.

[8]Mohammed Abid Al-Jaberi, Ibn Rushd: Biography and Thought, Center for Arab Unity Studies, Beirut, 1st edition, 1998 AD, p.259.

[9]Ibrahim Bourshashen and others, Varied Studies, previous reference, p.23.

present in his sole book on Ibn Rushd, considering that these works are part of the corrective process undertaken by Ibn Rushd in his era.

Thus, the central idea in Al-Jabri's works is that Ibn Rushd severed ties with the philosophers of the East, especially Al-Farabi and Ibn Sina. This idea has defined the "trajectory of all his works, which sought to deepen, establish, and historically root this idea.[10]" The philosophical school in the Maghreb, which reached its peak with Ibn Rushd, is what we should recall and benefit from in our political, cultural, and ideological confrontations. This is evident in the thinking of a Tunisian researcher who considered Ibn Rushd as a model for confronting religious extremism. However, he criticizes Al-Jabri for disregarding the positive aspects of Eastern philosophy and focusing only on the enlightened aspects of Maghrebi philosophy[11].

According to the critic of Arab thought, the Al-Rashidian school is considered the key to the liberation of the Arab-Islamic world. It is seen as a model for intellectual, scientific, and political progress. Ibn Rushd, in his authentic works, addressed the realities of his time and his spirit was characterized by a reformist and renewal-oriented approach, particularly in the domains of religion, philosophy, and politics.

The motives that led Al-Jabri to be interested in the philosopher of Cordoba, Ibn Rushd, and his insistence on reclaiming his thought can be attributed to the scientific, practical, and political qualities that distinguished this great commentator. On one hand, these motives can be linked to the elevated necessities that transcend Ibn Rushd himself. As for his scientific qualities, they manifest in his exceptional nature and his inclination towards innovation. According to Al-Jabri, Ibn Rushd was "obsessed with the unity of truth.[12]" Moreover, he was encyclopedic, as he did not separate between specializations except in terms of methodology. In terms of content, he operated as a multidisciplinary scholar, invoking medicine in jurisprudence, jurisprudence in medicine, the Quran and hadith in philosophy, and philosophy in science, encompassing all of them[13]. He did not allow knowledge to stagnate in his books but was highly committed to updating its content as he progressed in research and knowledge. Additionally, Al-Jabri considers Ibn Rushd to possess creative qualities, as he managed to overcome the problematic reconciliation between philosophy and religion that characterized Arab-Islamic thought in the East.

Furthermore, Ibn Rushd was able to surpass the Aristotelian text and interpret it according to the requirements of his own school of thought. In addition to his innovations in the political realm, Al-Jabri found in Ibn Rushd "a discourse that is not found in Arab culture, neither in the past nor in the present.[14]" Ibn Rushd was able to make his presence felt in the political domain through his bold opinions that condemned tyranny in his time and country. He also produced a new political discourse. When he summarized Plato's book "The Republic," he did not confine himself to the framework in

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[10]Salem Yafout and others, Readings in the Works of Mohammed Abid Al-Jaberi, Center for Arab Unity Studies, Beirut, 1st edition, 2004 AD, p.44.

[11]Fareed Al-Aleebi, In the Intellectual Project of Mohammed Abid Al-Jaberi: A Paper Presented to Rationalism and Renaissance in the Project of Mohammed Abid Al-Jaberi, Research and Discussions of the Intellectual Symposium organized by the Center for Arab Unity Studies, Beirut, 2012, p.303.

[12]Mohammed Abid Al-Jaberi, Ibn Rushd: Biography and Thought, previous source, p.221.

[13]Same source, p.14.

[14]Mohammed Al-Musbahi, Al-Jaberi and the Dual Dream of Rationalism, in Heritage and Renaissance: Readings in the Works of Mohammed Abid Al-Jaberi, previous reference, p.210.

which Plato operated. Instead, he engaged with Plato's text in light of the realities of his society. Ibn Rushd proclaimed the possibility of establishing an ideal city in reality, relying on knowledge rather than mere desire and speculation[15].

What distinguishes Ibn Rushd practically and has led Al-Jabri to celebrate him is the concept of "scientific integrity," which Al-Jabri gives a contemporary meaning. Unlike Al-Ghazali, whom Al-Jabri believed lacked scientific virtue as he shifted between being an Ash'ari theologian, a Sufi mystic, and a philosopher, Ibn Rushd did not distort the works of the ancients or diminish their value. Therefore, Al-Jabri's motives towards Ibn Rushd lie in the critical and rational approach of Ibn Rushd's thought. Al-Jabri worked on clarifying and engaging with this approach, as it assists us in defining our stance towards the culture of the other. This impelled him to correct the image of Ibn Rushd in contemporary Arab thought in order to inaugurate a new Rashidian intellectual movement that contributes to renaissance and progress.

The motives that prompted Al-Jabri to be interested in the Rashidian heritage primarily stem from the conservative individuals within our community and the necessity to confront them by raising the banner of enlightenment and modernity from within the heritage itself. Furthermore, we can link Al-Jabri's interest in Ibn Rushd to his desire to stand against biased Orientalist studies by proving the self's ability to transcend its shortcomings and pave the way for self-renewal. Additionally, Al-Jabri believed that Arab-Islamic history must possess an enthusiasm that protects philosophy and science and dedicates their presence within it[16].

Thus, the return to Ibn Rushd's heritage for Al-Jabri goes beyond merely verifying its texts or questioning their content. It becomes a return that enables the assimilation of the past and reflects a level of contemporary consciousness that can only be achieved by manifesting and updating his ideas through the practice of understanding and advanced reading. This makes his texts present and relevant to us. Therefore, invoking Ibn Rushd for Al-Jabri has become a necessary matter dictated by historical and civilizational circumstances.

However, studying Al-Jabri's engagement with Ibn Rushd's thought reveals that Al-Jabri's focus on Ibn Rushd was not solely to harness the methodological potentials and capabilities possessed by the philosopher of Cordoba in embracing various readings. The significance of returning to the Rashidian heritage lies in the fact that Ibn Rushd's history closely resembles the history of contemporary Arab thought, characterized by intense intellectual, ideological, and political conflicts. Therefore, while we can affirm that Al-Jabri used Ibn Rushd as a weapon in the dual ideological confrontation against Salafi trends on one hand and Orientalism on the other, it is difficult to establish a connection between Al-Jabri and Ibn Rushd based on the former's intention to localize philosophy and establish its presence in the Arab world. Al-Jabri was not concerned with the pure wisdom contained in Rashidian philosophy; rather, his focus was limited to employing the dialectical dimensions of Rashidian thought and the roles they could play in the ideological battle waged by Al-Jabri. This perspective is also affirmed by Mohamed Moosa Al-Masbah when he stated, "Al-Jabri's goal in his Rashidian works was not scientific or philosophical but rather ideological.[17]"Thus, we can question the Rashidiyya

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[15]Mohammed Abid Al-Jaberi, We and Heritage, Center for Arab Unity Studies, previous source, p.15.

[16]Mohammed Al-Musbahi, Rashidiyat Al-Jaberi: A Paper Presented to: On Reason and Critique of Reason: Readings in the Works of the Thinker Mohammed Abid Al-Jaberi, Casablanca, Faculty of Arts and Humanities, Ben M'sik, 2010 AD, p.89.

[17]Same source, p.92.

(Rashidian affiliation) of Al-Jabri because he worked on employing Rashidian thought in a more excessive political manner. However, this is not the perspective shared by researcher Mohammed Al-Wazad, who considered Al-Jabri as the sheikh of the Moroccan Rashidiyyin (followers of Rashidian thought)[18]. Al-Jabri was able to highlight the significance of Ibn Rushd, which is evident in his possession of the spirit of belonging to the human culture that characterized him. His thinking was devoid of any forms of extremism, closure, or fanaticism.

Indeed, Al-Jabri's discussions of Ibn Rushd and the renewal of discourse in his heritage were centered around the necessity of Ibn Rushd without adopting him as a fixed standpoint. Al-Jabri found inspiration in Ibn Rushd's ability for understanding, vision, and methodology, which allowed him to be an intellectual capable of living in his era despite the challenges he faced[19]. However, despite this, Al-Jabri did not hesitate, in various research and studies he conducted on Ibn Rushd, to transform from a philosophical researcher to a political activist in order to involve the philosopher of Cordoba in his ideological game to achieve his Arab progressive socialist unity project. This perspective is supported by the Enlightenment thinker Radwan Al-Sayyid, in addition to Mohamed Moosa Al-Masbah, whose opinion we mentioned earlier. Radwan Al-Sayyid considered Al-Jabri's entire intellectual project as an ideological project that engages with the issue of Arab national renaissance and its various challenges[20]. Al-Jabri elevated Ibn Rushd to the position of a model or paradigm for contemporary Arab culture and considered him the ideal model required today. This led him to say, "The rising generation must either be Rashidian, advancing on the steps of authenticity and modernity together, or it will have no existence or place in this world.[21]"

According to one contemporary Moroccan researcher, it becomes evident that Al-Jabri, while reading Ibn Rushd, deliberately overlooked the critical weapons that he had always used in his studies related to heritage, especially his readings of Eastern philosophy. This omission is not a mere oversight; rather, Al-Jabri consciously engages in it. His involvement in political conflicts compelled him to portray an image of Ibn Rushd that serves his political affiliation. In other words, Al-Jabri utilizes Ibn Rushd to eliminate his adversaries within the Arab unified, progressive, and socialist community, whether they belong to our nation or others, including both past and contemporary figures[22].

2 - The Rashidian elements suitable for employment in our era according to Al-Jabri:

A) In Al-Jabri's view, Ibn Sina is regarded as devoted to obscurantism. This obscurantist thought continued with figures such as Al-Ghazali and Al-Suhrawardi Al-Halabi. Al-Ghazali succeeded in coating the teachings of Ibn Sina with the veneer of Sunni Sufism, aided by his adoption of the Ash'ari school of thought. Thus, in Al-Jabri's perspective, both Avicennism (Ibn Sina's philosophy) and Ghazalian thought are synonymous with retrogression, backwardness, and obscurantism, as "Ibn Rushd entered history, according to Al-Jabri, by cutting ties with Ibn

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[18]Mohammed Al-Ouzad, in Contemporary Arab Enlightenment: Approaches to "Revealing Evidence Methods" as an Example, Introductions of the Maghreb Journal for Books, Issue 15, 1998 AD, p.29.

[19]ThaibNasira, Contemporary Arab Readings of the Philosophical Heritage of IbnRushd: Mohammed Abid Al-Jaberi as an Example, Master's Thesis, University of Constantine, Algeria, 2011 AD, p.147.

[20]Radwan Al-Sayed, The Project of Professor Mohammed Abid Al-Jaberi for Reading the Arab-Islamic Heritage, Varied Studies, previous reference, p.65.

[21]Mohammed Abid Al-Jaberi, Ibn Rushd: Biography and Thought, previous source, p.265.

[22]Abdul Nabi Al-Harri, Taha Abdul Rahman, and Mohammed Abid Al-Jaberi, The Conflict of Projects on the Ground of Rational Wisdom, Arab Network for Research and Publishing, Beirut, 1st edition, 2014 AD, p.25.

Sina.[23]" Therefore, today - according to Al-Jabri, of course - we need Ibn Rushd to sever our connection with those currents that were produced by Avicennism. He states, "Ibn Rushd made a clear break with Avicennism, so let us take this rupture from him and let us make our own complete and final rupture with the Avicennian Eastern spirit, engaging in a decisive battle against it.[24]" Al-Jabri genuinely believed in the theoretical rupture because, without a rupture, it is impossible to establish a new interpretation or herald a new era of writing. He explicitly states in relation to Ibn Rushd, "Writing a new article in methodology must start with critiquing previous approaches...[25]"

B) Furthermore, according to Al-Jabri, Ibn Rushd's surpassing of time extends to considering his critique of Al-Ghazali as simultaneously a critique of Arab-Islamic philosophical theology in our era. It is, in fact, an important and fundamental part of critiquing the Arab mind itself[26]. The ability of Rashidian thought to transcend time and resist stagnation lies, in Al-Jabri's view, in its capacity to create a dual rupture concerning both Avicennism and the science of kalam (theological discourse). Al-Jabri summarizes this as a backward-oriented thought. Thus, Al-Jabri's admiration for Ibn Rushd is driven by the necessity to confront the stagnation within our own community by correcting the philosophical discourse affected by the whirlwinds of Avicennism and Ghazalian thought. This is one aspect. On the other hand, Al-Jabri's admiration for Ibn Rushd is motivated by the need to confront the extremism of Western Orientalists through the banner of transcendence and renewal. In this regard, Al-Jabri considers Ibn Rushd as the most prominent example of this motto.

C) What makes Ibn Rushd capable of coexisting with our era, according to Al-Jabri, lies not only in his opposition to the Gnostic and Hermetic tendencies produced by Avicennism but also in his approach to dealing with religion and philosophy. This is done in order to establish a connection between our heritage and Western modernity, which can contribute to an Arab-Islamic renaissance. Al-Jabri argues that Ibn Rushd stood against the reconciliation between religion and philosophy pursued by the theologians because they employed the absent as evidence, distorting reality on one hand and restricting reason on the other. Just as Ibn Rushd opposed the theologians regarding the relationship between religion and philosophy, he also rejected the path taken by the philosophers who merged religion with philosophy and philosophy with religion. They sought to impose their understanding of religion onto the Greek knowledge that they inherited, thus subjecting Greek knowledge to their interpretation of religion. On the contrary, in Al-Jabri's view, Ibn Rushd separated religion from philosophy because knowledge is variable, contradictory, and unreasonable to link to religion. This separation established by Ibn Rushd between religion and knowledge is what Al-Jabri deems appropriate for him to coexist with our era because, in his perspective, knowledge must not be subjected to any restrictions.

D) According to Al-Jabri, we can also benefit from Ibn Rushd today through the relationship he established between religion and philosophy from another perspective. It is the only path that aids in their renewal. Thus, this relationship, as determined by Ibn Rushd between religion

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[23]Mohammed Abid Al-Jaberi, We and Heritage, Center for Arab Unity Studies, previous source, p.55.

[24]Same source, p.55.

[25]Mohammed Abid Al-Jaberi, We and Heritage: Contemporary Readings in Our Philosophical Heritage, Dar Al-Tali'a, previous source, p.267.

[26]Ibn Rushd, The Incoherence of the Incoherence, Vol. 2, Edited by Suleiman Dunya, Dar Al-Ma'arif, (Publication Date Unknown), p.37.

and philosophy, can be employed today to build a connection between our heritage and contemporary global thought in a way that achieves the authenticity and contemporaneity we seek[27]. Contemporary global thought represents for us what Greek philosophy represented for Ibn Rushd. Therefore, we must engage with our heritage by understanding it from within, just as we should approach contemporary global thought. This enables us to construct a scientific and objective understanding of tradition and modernity. Additionally, it helps us establish a link between them by highlighting the shared aspects that facilitate the revitalization of our authenticity and the rooting of our modernity. This is what led Al-Jabri to emphasize the necessity of building Arab-Islamic specificity "based on what is from us and to us, while not being far from us." The Rushdian spirit is accepted by our era because it resonates with its spirit in multiple aspects, such as rationality, realism, axiomatic perception, and critical engagement. Embracing the Rushdian spirit signifies a break from the dark Gnostic and Hermetic Sinicized spirit[28]. Thus, Al-Jabri elevates the Rushdian spirit, just as the French did with the Cartesian spirit and the English did with the empirical spirit established by Locke and Hume. He makes Ibn Rushd a weapon to combat the traditional, reactionary, and dark currents that dominate the intellectual and political scene of contemporary Arab society. According to Al-Jabri, Ibn Rushd is the ideal means to achieve an Arab state that relentlessly follows the principles of unity and progress.

E) What can coexist with our era from the heritage of the philosopher of Cordoba in the religious aspect, according to Al-Jabri, is Ibn Rushd's correction of the Shari'a. This correction, according to Al-Jabri, emphasizes the legitimacy of philosophy. To establish this legitimacy, Ibn Rushd followed two paths. The first path involved highlighting the importance of contemplating the existents that Allah called attention to in the Quran. The second path involved his opposition to those who distorted the image of philosophers, reaching the point of excommunication. Thus, in Al-Jabri's view, Ibn Rushd worked to prove the legitimacy of philosophy by responding to the issues in which Al-Ghazali excommunicated the philosophers. This excommunication dealt a decisive blow to philosophy, and its repercussions are still present in the contemporary era. This led one contemporary researcher to conclude that Al-Ghazali is still alive, influential, and dominant in the juristic, cultural, and intellectual sphere of the Islamic world today. Al-Jabri overlooked the innovative spirit without which we live in backwardness and decline. Therefore, according to Al-Jabri, breaking away from the Al-Ghazalian spirit has become an inevitable necessity to escape from darkness, and the only way to succeed in this rupture is by arming ourselves with the weapon of the Rushdian spirit.

It is evident from this that Al-Jabri intends to employ the Rushdian spirit to free the religious sphere in general, and the juristic sphere in particular, from the influence of the Al-Ghazalian spirit and the Gnostic-Hermetic Sinicized worldview. Thus, according to Al-Jabri, religious correction in general and juristic correction in particular rely on surpassing the explanations of Al-Ghazali and the impact of his ideas on the field of juristic theorization in various Islamic capitals. This is achieved by embracing the Rushdian spirit and its rational, open-minded, and innovative intellectual resources

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[27] Mohammed Abid Al-Jaberi, We and Heritage, Center for Arab Unity Studies, previous source, p.56.
[28] Same source, p.58.

that draw from both authenticity and contemporaneity[29]. The roles played by politics and ideology in either domesticating or marginalizing philosophy in the Arab and Maghreb regions are the very roles that compel Al-Jabri today to revive the Rushdian heritage. This revival opens the door to independent reasoning in jurisprudence on one hand, and the re-domestication of philosophy by reintroducing its content into the contemporary Arab-Islamic sphere through the Rushdian approach on the other hand.

The horizon that Al-Jabri focused on is the necessity of establishing a rational order in the relationship between contemporary Arab society and religion. This perspective led Muhammad Al-Musbahi to observe several points of convergence between Al-Jabri and Ibn Rushd. These convergences made him wonder whether the Jabri method influenced the image he formed of Ibn Rushd, or vice versa. In other words, did Al-Jabri's studies on Ibn Rushd contribute to shaping his vision of the role of philosophy and reason in the desired change sought by Arab thinkers? This led Al-Musbahi to question the reasons behind Al-Jabri's interest in Ibn Rushd. Was it driven by the need to achieve a radical revolution in contemporary Arab thought? Or was it Al-Jabri's reading of the bright aspect of heritage represented by Ibn Rushd that prompted him to critique contemporary Arab reason? Or did Al-Jabri dream of a dual rationality in both the past and the present[30]?

On the other hand, if Al-Jabri was involved in political and social conflicts where Islam was clearly present, it can be considered that his utilization of Rushdian philosophy was an ideological tool to arrange the relationship between religion and society in service of his political and intellectual orientations. Additionally, Al-Jabri's idea about the correction undertaken by Ibn Rushd in the religious realm, which suggests that invoking the Rushdian stance in religious matters can enhance contemporary Islamic religious life, is refuted by the Moroccan thinker Ali Umlil. Umlil argues that Ibn Rushd allows for thinking and interpreting religious texts only for the elite, resulting in a very narrow scope of interpretation. This led Umlil to state, "We should not attribute more rationality to Ibn Rushd than it can bear, for when it comes to religious matters, he restricted the right to employ reason to the privileged few.[31]"

The fundamental issue in Rushdian thought that Al-Jabri continued to celebrate is the relationship between religion and philosophy. Al-Jabri went on to depict a unique image of this relationship, surpassing prevailing views in the philosophical arena. He considered that Ibn Rushd attempted, through his vision of the relationship between religion and philosophy, to correct the course of Sharia by looking at philosophy from a legal perspective.

3- Religion and Philosophy for Ibn Rushd.

Al-Jabri disagrees with those who consider that Ibn Rushd successfully reconciled wisdom and Sharia. On the contrary, he affirms that the philosopher of Cordoba, in his view, embarked on a new methodological conception of the relationship between religion and philosophy, diverging from the prevailing view held by the philosophical school in the East. Ibn Rushd, according to Al-Jabri,

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[29]Abdul Nabi Al-Harri, Perception of Ibn Rushd in Contemporary Moroccan Thought, Arab Cultural Center, Morocco, 1st edition, 2015, p.148.

[30]Mohammed Al-Musbahi and others, Heritage and Renaissance: Readings in the Works of Mohammed Abid Al-Jaberi, previous reference, p.179.

[31]Ali Oumlil, Issues and Reviews: A Paper Presented to: Philosophy and Modernity in the Intellectual Project of Ali Oumlil, Intellectual Symposium, Introduction by El-Mokhtar Benabdellawi, Center for Arab Unity Studies, Beirut, 2011 AD, p.112.

fundamentally distinguished between the realm of the unseen (ghayb) and the realm of empirical knowledge (shahada) based on the inherent differences in their nature. Consequently, it becomes necessary to reject the use of extrapolating the unseen (ghayb) based on empirical evidence (shahada) in addressing the relationship between religion and philosophy. Such an extrapolation would lead to the integration of religious issues with philosophical ones or vice versa, which, in the view of Ibn Rushd, is impossible because it would require sacrificing either the principles of religion or the principles of philosophy[32]. Here, Al-Jabri intends to emphasize that Ibn Rushd does not see the content of religion as mere exemplifications of philosophical concepts, as some Eastern philosophers (particularly Al-Farabi and Ibn Sina) did when they attempted to integrate religious elements into philosophical ones. According to Al-Jabri, Ibn Rushd, on the contrary, separates them to ensure the independence of each from the other. Religion has its own specific principles and foundations, and philosophy also has its own specific principles and foundations. This necessitates saying that the religious structure is different from the philosophical structure, and if we were to integrate parts of the religious structure into the philosophical structure, it would distort those parts and create confusion for both structures. However, this does not mean, according to Al-Jabri, that they are contradictory. On the contrary, wisdom is the companion of Sharia, like a young sister, and they naturally coexist and complement each other in essence and inclination[33].

According to Al-Jabri, Ibn Rushd considers that there is a distinction between the principles and objectives of religion and philosophy. The principles of religion pertain to matters of faith, making it difficult for reason to engage in debates about them since they delve into topics beyond the scope of reason, such as metaphysical matters that cannot be interpreted through intuition and sensory perception. Similarly, in the case of the objectives of religion, according to Ibn Rushd, they involve guiding people towards virtue through actions in accordance with what religion prescribes as Sharia. As for the contributions of Sharia to the development of knowledge about the phenomena of the universe, Ibn Rushd, according to Al-Jabri, summarizes them as opening horizons for the intellect to utilize its potential in enriching religious knowledge derived from the principles of faith.

Regarding philosophy, it also has its own specific principles. These principles are established by reason, recognized, and substantiated by it. The purpose of these principles lies in constructing accurate knowledge regarding all aspects of the universe and its causes. Additionally, the principles of philosophy also concern guiding human behavior, both individual and collective, towards goodness, virtue, and happiness.

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[32]Mohammed Abid Al-Jaberi, We and Heritage, Center for Arab Unity Studies, previous source, p.297.

[33]Mohammed Abid Al-Jaberi, Formation of the Arab Mind, previous source, p.322.

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Al-Jabri considered that Ibn Rushd viewed religion and philosophy as two hypothetical axiomatic structures. He emphasized the necessity of seeking truth within each of them, rather than outside of them. In this context, the authenticity of inference is required, not the authenticity of principles and premises. This is because both religion and philosophy contain principles and premises that must be accepted without proof. Consequently, it becomes necessary for the philosopher to accept the principles of religion when delving into its issues. Similarly, this applies to the religious scholar who must accept the principles of philosophy when engaging in its discussions[36].

Al-Jabri considers the distinction established by Ibn Rushd between religion and philosophy as a key to organizing the relationship between tradition and modernity in our present time. Just as the philosopher from Cordoba was, according to Al-Jabri, the most suitable philosopher to address the religious situation in the Islamic world by invoking his ideas to confront extremist and fanatical tendencies, Al-Jabri believes there is a similarity between the question raised in Ibn Rushd's time regarding the relationship between religion and philosophy and the question currently posed sharply about the relationship between Islam and the modernity represented by the West.

Just as Ibn Rushd rejected the comparison between religion and philosophy, considering it an illegitimate comparison due to the disparity in their nature, Al-Jabri also rejects the comparison between Islam and Western culture represented by European modernity. He believes that the proper approach to the question of Islam's relationship with Western culture should be posed in the same manner as Ibn Rushd's approach to the relationship between religion and philosophy. Therefore, the question becomes: Does Islam accept Western culture and its modernity with its values represented by democracy, rationality, and human rights? Al-Jabri attempts to answer this question by seeking the ruling of Sharia (Islamic law) on these modern issues. He follows the same path that Ibn Rushd took in his book "Fasl al-Maqal," which includes the categories of obligation, prohibition, recommendation, disapproval, and permissibility.

This independence between religion and philosophy celebrated by Al-Jabri in the case of Ibn Rushd finds skeptics in the Arab world. Naseef Nassar, for instance, attempts to uncover the limitations of the rationalist approach regarding contemporary Arab thinkers' quest for "liberating philosophy from all guardianship and granting it its full right to grow and educate minds.[37]" In Nassar's view, it is not possible to utilize Ibn Rushd's courage, dedication to philosophy, and some of his insightful arguments in this era without a strategic change. This would, of course, necessitate a certain level of disengagement from him. Nassar believes that the separation between religion and philosophy, which

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[34]Ibn Rushd, The Incoherence of the Incoherence, previous source, p.52.

[35]Same source, p.52.

[36]Mohammed Abid Al-Jaberi, We and Heritage, previous source, p.298.

[37]Nassif Nassar, Signs and Paths: From Ibn Rushd's Court to the Realms of Secularism, Dar Al-Tali'a, Beirut, 2011, p.6.

holds great importance for Al-Jabri, contributes only minimally to our contemporary intellectual lives. Therefore, according to Nassar, it becomes necessary to abandon Ibn Rushd's view of philosophy, which confines it to metaphysics and its creations, and to expand and develop philosophical discourse to be capable of delving into all the challenges facing humanity in the world.

On the other hand, Naseef Nassar denies that Ibn Rushd actually separated religion and philosophy as Al-Jabri suggests. He states, "Did Ibn Rushd carry out the process of separating religion and philosophy? Wasn't his primary concern in his book Fasl al-Maqal to establish the connection between Sharia and wisdom?[38]" According to Nassar, the relationship between religion and philosophy in Ibn Rushd's view, as he sees it, is based on two conditions: first, remaining within Aristotelianism, and second, not publicly disclosing the hidden meaning of ambiguous verses in the sacred text. This means that Ibn Rushd, through these two conditions, did not actually separate philosophy from religion, contrary to what Al-Jabri claims. Furthermore, Nassar rejects this separation proposed by Al-Jabri from another perspective. He argues that the separation between Sharia and wisdom was a culmination of a scientific history that involved figures who had no connection to Ibn Rushd, such as Martin Luther, Nicolaus Copernicus, Galileo Galilei, Thomas Hobbes, and René Descartes. Moreover, their views on the world were often at odds with Aristotelianism, contradicting it in many instances. Therefore, Nassar dismisses Al-Jabri's understanding of the relationship between religion and philosophy in Ibn Rushd's thought.

The same perception is adopted by the writer Muhammad Yahya, who argues that Ibn Rushd did not approach Sharia with the intention of separation and independence, but rather from the same position as the Eastern philosophers. He even goes as far as to suggest that Ibn Rushd acknowledged their approach by considering that what is found in religion is exemplified in philosophy, repeatedly emphasizing the Eastern division of people into the general and the specific, and religion into the apparent and the hidden[39].

This view is also supported by the Moroccan thinker Taha Abderrahman, albeit in a different manner. He believes that the tradition of combining wisdom and Sharia was prevalent in traditional intellectual practice, and the philosophers may have drawn on some of what theologians obtained regarding the relationship between reason and revelation. Regardless, the tradition of connecting wisdom and Sharia prevailed over the idea of separation, and thus prevailed over those who advocated for separation. They adopted more conventional methods in combining religion and philosophy, believing that they were on the path of separation. Taha Abderrahman confirms that Ibn Rushd falls within this group because he employed methods of connection in his philosophical definitions. These methods were extensively utilized by theologians, albeit indirectly, as they focused on the relationship between reason and revelation. This justifies the claim that Ibn Rushd, according to Taha Abderrahman, drew his reconciliatory perspective from the theologians[40].

The elevation of Ibn Rushd by Al-Jabri, considering him the ideal philosopher capable of reconciling tradition and modernity through his perspective on the relationship between religion and philosophy, has led the Moroccan thinker Abdullah al-Arwi to indirectly criticize the Jabri-Rashidian approach. He argues that contemporary Arab thought does not need to capitalize on what Islamic intermediary

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[38]Same reference, p.39.

[39]Yahya Mohammed, Critique of Arab Reason in the Balance, Arab Diffusion Foundation, 1997 AD, p.156.

[40]Taha Abdul Rahman, Renewal of Methodology in Evaluating Heritage, Arab Cultural Center, Morocco, 2nd edition, (Publication Date Unknown), p.157.

philosophy, including the ideas of Ibn Rushd, Ibn Khaldun, Al-Ghazali, and Al-Senawi, has produced. This is because the ideas of these thinkers are limited by the boundaries of interpretation imposed by the Arab-Islamic heritage of the Middle Ages[41]. Moreover, one can go further and argue that Ibn Rushd's philosophy did not manage to change anything in the culture of his time, as it grew in an environment different from his own thought. Historically speaking, his thought was unable to alter the course of Islamic philosophy and the Andalusian state, as mentioned.

Ibn Rushd realistically failed to solve the problems of his time, even though he succeeded in analyzing them philosophically. From this standpoint, it does not align with the views of many scholars, including Al-Jabri, who believe that he triumphed over the challenges of his era. This misconception is evident in many contemporary studies alongside the Jabri school of thought. For example, what Muhammad Barakat stated is a historical misrepresentation: "If reading Ibn Rushd today indicates our backwardness after failing to solve many of our intellectual, cultural, and religious dilemmas, it also reinforces the confidence that surpassing stagnation and division is possible. It not only connects us to the past but also confronts us face to face with our major problems because it urges us with its intellectual victory over the issues of his time.[42]" Liberating ourselves from such statements would put an end to the ideological exploitation of Rashidian philosophy in our contemporary lives. However, it simultaneously prevents us from understanding the true nature of Rashidian thought, appreciating its value, and recognizing its limitations. This is something that Nassif Nassar realized, as he does not agree with the argument advocating for abandoning the Rashidian heritage on the shelves of libraries. In his view, Rashidian philosophy is based on the principle of universality, and thus we must preserve this principle and push it to its utmost limits. Philosophy, with Ibn Rushd, does not believe in nationalism and is not exclusive to one people over another, making it accessible to all nations seeking the pursuit of truth.

Conclusion:

What can be concluded is that Al-Jabri presented a contrasting study of Islamic philosophy in Al-Andalus in general and Ibn Rushd's philosophy in particular. He clothed it in the garb of rationality without giving any attention to its non-rational aspects. He emphasized that the restoration of this rationality cannot be achieved through borrowing ideas from the outside, but rather it should be an internal renewal through critiquing the heritage first and then embarking on modernity in order to open up to it, critique it, and possess it. This renewal should not be a rupture with the past but should have its roots in the heritage. In his methodology, Al-Jabri makes rooting and renewal two interdependent processes, as if they are two sides of the same coin. This rooting of modernity and its concepts should be sought through referencing it to our heritage and deriving it from our soil. Al-Jabri found his guide in the philosophers of Al-Andalus, particularly Ibn Rushd, whom he considered an example of a philosopher capable of coexisting with our era despite the time that separates us from him.

However, despite the renewed call for Ibn Rushd's rationality, we note that Al-Jabri's call is merely an ideological call in the negative sense. Ibn Rushd has been employed for narrow political goals and used within the framework of regional bias, especially as contemporary Arab thought has been attempting to divide its thinking into two patterns: Eastern and Western Islamic. The most dangerous

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[41]Abdullah Al-Arwi, The Concept of Reason, Arab Cultural Center, Morocco, 4th edition, 2007, p.134.

[42]Mohammed Barkat, Ibn Rushd as a Contemporary Philosopher, Proceedings of the Ibn Rushd Symposium, Tunis, 1999 AD, p.680.

aspect of all this is that the reading of Ibn Rushd since the beginning of the twentieth century has been marked by ideology[43]. In this regard, Al-KafounKugl emphasizes that "there was an interest in Ibn Rushd at the beginning of the century on an ideological level." Therefore, before giving Ibn Rushd's rationality its true role in the process of updating and enlightening Arab society, we would like to draw attention to the issue of using public reason in Ibn Rushd's philosophy. By public reason, we do not mean the reason of the masses. Ibn Rushd established an epistemic division between scholars and the common people from the beginning. What is meant by public reason is what Tunisian researcher Fathi Al-Maskini refers to when he explains the essence of the relationship between the thinker and the public: "This essential relationship with the public, by putting it as the subject matter of conflict and its stake at the same time, turns the issue of using public reason into adjacent plans in its structure, which only grows weary of questioning what it remains silent about or hides.[44]"

Indeed, Al-Jabri pushes Ibn Rushd to declare the difference between the philosophical structure in the Mashriq (East) and the philosophical structure in the Maghreb (West). Then Al-Jabri extracts the results of this declaration in the ideological analysis on which the critic of Arab thought based his study, supported by a kind of epistemological analysis in order to make the specificity of Ibn Rushd the slogan of a stage that Al-Jabri wants to be the stage of rationality, not Chinese rationality, the rationality of causality, not the mystic rationality.

The background on which Al-Jabri built this reading is the one that we have been repeating, stating that Ibn Rushd is a rationalist and open-minded, while Ibn Sina and Al-Ghazali are Illuminationists and Gnostics. This is the approach that Al-Jabri constantly defended without considering the correct relationship that connects Ibn Rushd to Al-Ghazali. It is difficult to look at this relationship from one perspective, as Al-Jabri did. It is known that Ibn Rushd started his early scientific projects by summarizing Abu Hamid Al-Ghazali's Mustasfa in his book "Al-Dururi fi Usul al-Fiqh" (The Essentials of Jurisprudence). Not only that, but even Ibn Rushd's early philosophical projects began with his correction of Al-Ghazali's trajectory, which Al-Jabri quickly passed over without connecting its results and appreciating its role in shaping Ibn Rushd's scientific life.

In conclusion, it can be said that no one can deny the contribution made by Professor Al-Jabri to philosophical studies in the Arab world in general and the Maghreb in particular. What can be admired is that he took up Ibn Rushd's weapon to establish it in the field of philosophy in an era dominated by scientific knowledge against philosophical tendencies. He also restored Ibn Rushd's rightful position in the field of philosophical studies. Even though this presence is colored by ideological perspectives, it has greatly contributed to awakening Ibn Rushd studies in the Arab world, aiming to subject Ibn Rushd's texts to rigorous scientific examination. This is exemplified to a large extent in the writings of Jamal al-Din Al-Alawi and Muhammad Al-Masbahi, who have adopted scientific discourse as a means to study Ibn Rushd's texts, rebelling against the ideological frameworks that their teacher, Al-Jabri, operated within.

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