

Abdel-Aroui's view of heritage between connection and estrangement

نظرة عبد العروي للتراث بين الوصل والقطيعة

Cheikh Bahlouli¹, Meroufel Keltoum²

¹ Philosophical Studies and Research Laboratory, Sidi Bel
Abbes University (Algeria), cheikhbahlouli@gmail.com

² Sidi Bel Abbes University (Algeria), keltoumou@yahoo.fr

Received: 30/09/2023 Accepted: 26/02/2024 Published: 03/03/2024

Abstract:

Abdullah Al-Aroui, who is considered one of the well-known thinkers in the Arab world, believes that through his intellectual contributions and through the important concerns he made regarding the situation of the Arabs and the Arab renaissance, Al-Aroui, like other thinkers, was occupied with the Arab and Islamic heritage, but he called for a break with it and preferred that the Arab person live in Western modernity and that there be a real renaissance that it seeks away from living in the shadows of the past and the mirage that Arab thought continues to sing about. It did not live its present nor build its future. Al-Aroui thus presented his intellectual project, which he saw as the most appropriate to bring about change, and his project was based on adopting historical Marxist thought. Which placed Al-Aroui the subject of widespread controversy and criticism among intellectuals.

Keywords: Al-Aroui, heritage, modernity, Marxism, historicism, renaissance.

ملخص: يرى عبد الله العروي والذي يعد من المفكرين المعروفين في العالم العربي من خلال إسهاماته الفكرية ومن خلال ما قدمه من انشغالات مهمة في وضع العرب والنهضة العربية ولقد شغل العروي كغيره من المفكرين التراث العربي والإسلامي، غير

Cheikh Bahlouli, Meroufel Keltoum

أنه دعا إلى القطيعة معه وفضل أن يعيش الإنسان العربي في الحداثة الغربية وأن تكون هناك نهضة حقيقية يسعى لها بعيدا عن العيش في ظلال الماضي والسراب الذي لا يزال الفكر العربي يتغنى به فلا هو عاش حاضره ولا بنى مستقبله ولقد قدم بذلك العروبي مشروع الفكري الذي يراه بأنه الأنسب لإحداث تغيير وكان مشروعه يعتمد على تبني الفكر الماركسي التاريخاني مما وضع العروبي محط جدل وانتقاد واسع في أوساط المفكرين.

كلمات مفتاحية: العروبي، التراث، الحداثة، الماركسية، التاريخانية، النهضة.

Corresponding author: Cheikh Bahlouli

1. INTRODUCTION:

Abdel-Aroui saw, through what he lived, what he wrote, and what he thought about, that heritage is trying to be an obstacle to modernity, and that it must be cut off if the Arabs want to enter history. But what the researcher, intellectual, and thinker must know well is whether Al-Aroui called for the truth in his writings. In clear terms, there is a complete break with the heritage without trying to understand it, assimilate it, or working to refine it to adapt it to the outcomes of modernity. As is the current case, the thinker Abdullah Al-Arawi has not departed from the issue of the break with the heritage since his first writings, especially in his two books (Contemporary Arab Ideology). And (Arabs and Historical Thought), in which he tried to call for the integration of Western modernity. What Al-Aroui wanted in his criticism of heritage was to demand turning the pages of the past, moving beyond them, and striving towards modernity. This cost Al-Aroui widespread criticism among intellectual circles who see the Arab heritage and past as indispensable.

Al-Aroui says, describing the past: "The past cannot serve us in solving our problems or in re-giving the past its true value." On the other hand, he believes that the solution is to transcend

Abdel-Aroui's view of heritage between connection and estrangement

heritage, in order to follow in the footsteps of the West in keeping pace with modernity.

Laroui chose modernity over heritage, progress over backwardness, and liberation from the past and its dependencies over living on its ruins. Al-Aroui spoke very clearly that the reason for the Arabs' backwardness was the arrogance they created by bragging about their ancestors and sanctifying the past, which created a kind of split for the Arab person, so he no longer lives in his present and sings of his past, completely separated from his reality and lagging behind it. In our research, we will discuss Al-Aroui's comprehensive view on the topic of heritage between connection and rupture, to understand the thought he called for and how he produced his own project for reading heritage, and from it we raise the following problem:

How did Abdel Aroui view Arab heritage, and what is his position on modernity?

2. The concept of heritage according to Abdullah Al-Arawi:

Al-Aroui says about the concept of heritage: "When we say inheritance or heritage, we are referring to a group of verbal or behavioral forms that have descended to us from previous generations, and within the scope of heritage, achievements coexist on one level, no part of which is attributed to a specific person, and no part is distinguished from the other." Because it is the oldest and most ancient, therefore the word heritage means: "Everything that is inherited in a particular society from past generations: customs, morals, etiquette, expressions, and organizations." (Al-Aroui, 1988, pp. 191-192). When observing Al-Aroui's works, we find that he focused on the problem of historical backwardness among the Arabs, and stressed that its cause is clinging to heritage, living in the confines of the past, and trying to evade everything that is present. Al-Aroui's point of view was taken in defending modernity and rooting it, based on

Cheikh Bahlouli, Meroufel Keltoum

the defense of historical thought and the tendency to Historicism, that is, defending the principle of understanding “available to all of humanity,” as the necessary step to overcome historical backwardness. This was done through his criticism of Salafist movements and fabrication tendencies in their various forms, and the call for intellectual engagement, in a history in which we were not and did not participate in making it, but we are required to absorb it, so that we can instill and build the values of actual modernity, instead of being satisfied with imitation, which makes us contemporary on the surface. Without our awareness being able to realize the great distances that separate us from actual modernity.

Al-Aroui believed that, by turning the pages of the past, he declared a break with heritage. He repeatedly stated that he preferred modernity to heritage and saw in it the way to remedy Arab backwardness. Al-Aroui built a project based on a number of foundations and pillars, calling for taking into account the causes of modernity and the necessity of redressing them, and that it is necessary to join the ranks of civilization and development, and this matter, from his point of view, cannot be achieved by a final break with heritage. For Al-Aroui, modernity is the focus of his thinking and the basic issue around which his thought revolves, since his famous book “Ideology.” Contemporary Arabic” 1967 AD, and the ideology that he proposed in order to rationalize and modernize reform practice is based on ideological criticism, historicism, Marxist objectivity, and estrangement as the foundations on which he worked to crystallize his intellectual project.

The works of Abdullah Al-Aroui fall within the context of the ideological debate that prevailed in contemporary Arab thought between advocates of Salafist reform and representatives of the national liberal trend. The debate between the owners of these intellectual projects was based on a central issue, which was

Abdel-Aroui's view of heritage between connection and estrangement

diagnosing the state of historical backwardness and thinking about ways to overcome it. Awareness of society's backwardness is a strong incentive for Al-Aroui to investigate its causes and investigate its forms and manifestations (Al-Gharafi, 2-7-2016).

Al-Aroui believes that the Arab nation, in its current dark circumstances, is not in need of heritage, or adopting a renewal of heritage from within. Rather, it is in dire need of the Marxist heritage as the intellectual system that absorbed the gains of modernity, digested them, and represented them in its objective or historical dimension. (Al-Aroui, *Arabs and Historical Thought*, 2006, p. 70)

Modernity as an alternative to heritage:

When criticizing heritage and calling for its boycott, Al-Aroui came up with an alternative to it, which is modernity, and here he means Western modernity. However, in adopting modernity and entering into its fray, he set conditions that must be met, otherwise the Arab person becomes an outsider to this modernity. In order to clarify its concept according to Al-Aroui, we must point out: Al-Aroui gave great importance to concepts, considering them the basic entry point for any intellectual project. According to Al-Aroui, modernity had its own special place, as a whole series of concepts were devoted to it. He said: "We are not looking at abstract concepts that are not limited by time or place, but rather we are looking at concepts used by a contemporary national group, which is the Arab community. We analyze and discuss these concepts not only to achiev

e clarity of mind and accuracy of expression, but also because we believe that the effectiveness of Arab action is conditional on them." Accuracy and that serenity" (Al-Aroui, *The Concept of Freedom*, 2008, p. 05) As he mentioned in "The clarity of the concepts used does not necessarily lead to an

Cheikh Bahlouli, Meroufel Keltoum

understanding of reality, but at least the researcher got rid of false questions. And there are many false questions in the field of criticism of mentalities.””(Al-Aroui, *The Concept of Ideology*, 2008, p. 129).

Abdullah Al-Aroui theoretically embraced the idea of modernity, and here we are talking about Western modernity. He also believed in Marx’s ideas related to modernity. In this regard, Al-Aroui says in one of his statements, “Many were citing Marx, but for political goals only. I said that the useful Marx is a summary, interpreter, and theorist of general European thought.”, which represents modernity in all its manifestations. It is better for us Arabs, in our current cultural situation, to take Marx as a teacher and guide towards science and culture than to take him as a political leader.(Al-Arawi, in an interview with Afaq magazine)

As for its principles, Al-Aroui believes that the concept of modernity was derived from the development that took place in Europe, and “it revolves around the following concepts: the authority of the individual, his freedom, his right, his management of his affairs, and his dominance over nature. The components of the concept after modernity took place are: individualism.”, rationality, freedom, democracy, scientific or secularism in the sense of modern science”(Sabila, 2006, p. 92)But we must first understand the meaning of modernity from Al-Aroui’s point of view. He says: “We have given several definitions for it: a historical definition, an economic definition, a sociological definition, an artistic definition... etc. What is essential, according to my meaning, is what I call it in the sense of the moment that I am about to refer to. The basic question is: From what aspect do we begin and from what aspect do we end? In the West, the concept is evident among historians, such as among historian Giles Mishuli, then among historian Jacob Bouckaert, then among economists, then among historians.B”(Al-Aroui A., *Islamic Tendency and Liberal Modernity*, first issue, April 1986, page 23).

Abdel-Aroui's view of heritage between connection and estrangement

In the first moment, which is the basis for understanding modernity according to Laroui, we find him describing modernity on the one hand as a historical reality, and on the other hand as principles that form among themselves to produce the concept of modernity. As for it being a historical reality, Al-Aroui summarizes it in the following points: "An economic revolution, the revival of the ancient heritage in philosophy and law, a scientific revolution based on observation and experiment, a religious reform directed against the church and its monopoly on sacred interpretation, an intellectual revolution that relies mainly on reason, a political revolution directed." Against Feudalism and the Church"(Sabila, 2006, p. 92).

According to Al-Aroui, modernity becomes "historical, not history, a series of events, not the collection of ideas, a fleeting present moment, not an eternal past era, becoming, not stillness, progress, not decadence, humanism, not theism, awareness, not beatitude, thought, not memory, awakening, not nostalgia, shock, not Echo returned, mind not conscience, life not death, separation not connection, temporality not mummy (in the terminology of nudity), variable not fixed, sequential not simultaneous, difference not congruent, knowledge not opinion, reality not value, relative not absolute, verb not noun. It is characterized by partiality and fragmentation, not the whole and complete, preoccupied with the unaccomplished, not with the accomplished."(Baqi, 2008, p. 75)Al-Aroui, then, believes that modernity is the only way out to catch up with civilization. He also stresses the necessity of adopting historicism as a method and ideology to break with heritage and engage in the huge project of modernity. In his view, it is "a system and a school for modernizing minds and mentalities."(Al-Aroui, Arabs and Historical Thought, 2006, p. 76).

Cheikh Bahlouli, Meroufel Keltoum

Laroui's logic in excluding heritage and adopting modernity is a logic that reflects the difference between the past and the present, between traditional logic and modern logic, between adopting history, historicism, and progress, embracing thought and method, and eliminating biased traditional thought. We can only say that Al-Aroui defended modernity and historicism and based his project on that in an attempt to make the Arab heritage and the ancient past forgotten and pay attention to what is more important and the present.

Laroui's intellectual project:

The backwardness of the Arab world, according to Al-Aroui, constituted an incentive and incentive to study the cause of this backwardness, despite what it was like in the past. However, Al-Aroui also sees this past as a major reason for this backwardness. The Arab sings about the ruins of the past, making him discouraged and not showing any reaction towards the past. He neither lives in the present nor does he. He quotes from his past to create his future, and it is noted that Abdullah Al-Arawi launched his project from the time of the publication of his book "Contemporary Arab Ideology," based on the criticism of the intellectual currents adopted by thinkers to study the heritage of the Renaissance in the intellectual arena. He began by discussing representatives of the intellectual elite, saying: "We can distinguish within contemporary ideology three basic currents. The first current assumes that the problems in modern Arab society are related to religious belief, the second to political organization, and the third to scientific and industrial activity." (Al-Aroui A., Contemporary Arab Ideology, 1995, p. 39). Farah Al-Aroui criticizes the Salafist intellectual current, which believes that heritage is sacred and should not be violated, and that traditional ideologies are considered a sufficient and healing belief system capable of providing us with all the solutions we need for all the problems of the era, civil, family, political,

Abdel-Aroui's view of heritage between connection and estrangement

economic, cultural, and artistic. ,philosophical.(Al-Aroui A., Arabs and Historical Thought, 2006, page 59)Al-Aroui's opinion was that the Salafist intellectual had taken away from the heritage because in doing so he sought to preserve identity, in light of the overlap between the East and the West and between the self and the other, and Islam and other laws, it is necessary to preserve the Arab and Islamic identity and look to the past view as the way to preserve identity and Adhering to heritage means adhering to the Arab-Islamic heritage. The Salafī intellectual criticized and refuted everything that came from the West and fought it, showing bias and fanaticism in his opinion. He also believes that they mean to accuse Islam by distancing themselves from the Islamic heritage, and Al-Aroui says:“Islam has degenerated due to its fanaticism and attachment to superstition. It returns to the Book of God, reads its clear verses and contemplates them. He finds in them nothing but an exhortation to kindness and tolerance. He sees in them nothing but a doctrine supported by the arguments of reason.”(Al-Aroui A., Contemporary Arab Ideology, 1995, p. 40).

Al-Aroui criticized the Salafist movement or the Salafist reading of heritage because it carries fanaticism and bias that makes it far from objectivity. It is also considered a reactionary conservative thought, as it calls for living without contributing to changing reality. This vision or thought according to the sheikh stands as an obstacle to progress..

Then Al-Aroui goes on to criticize the political thought represented by the politician who believes that backwardness is a reality, and the solution to get out of the crucible of backwardness is “political reform” and moving from traditional bodies to parties and unions... and he says modernizing the state on liberal political foundations.(Al-Marghadi, 1-11-2017)Al-Aroui says, criticizing the politician“The political leader diagnosed the disease of the ancient and modern Arab societies, and with that he made the cure

Cheikh Bahlouli, Meroufel Keltoum

clear. The Ottoman rule was tyrannical, so a parliament must be elected. The Ottoman regime codified every letter, so the space must be opened for every active individual who is not bothered by the spread of ignorance, and therefore education must be spread.” In all ways and means (Al-Aroui A., *Contemporary Arab Ideology*, 1995, p. 44).

Al-Aroui says, describing this political thought and the movement that calls for political reform in order to advance and keep pace with modernity and progress: “These are victims of alienation, as Malraux put it - European liberalism is completely reflected in their minds, at a time when that liberalism in Europe itself is facing attacks from all sides.” “Their lives are similar, no matter how far apart their homelands are. They initially participate, for a short period, in political life. Then they devote themselves to educational work. Circumstances betray them, and within the great confrontation due to the heterogeneity of liberalism in a society in which it did not originate, we see some of them being led into despair and turning towards the values of tradition.” (Al-Aroui A., *Our Culture in the Light of History*, 2002, pp. 160-161). Al-Aroui diagnoses the crisis and goals of the political man and those like him who adopted liberalism. Kamal Abdel Latif says: “As for the selective liberal preacher, his tragedy is deeper. He follows the movement of the West breathlessly and is mostly satisfied with keeping up, superficial follow-up, and alienated appeals.” (Abdul Latif, 2008, p. 47).

In the third example classified by Al-Aroui, when he describes the social situation of this group, he removed the politician, taking the word away from him. He says: “He is neither a lawyer, nor a judge, nor a doctor, but rather Ibn Attar or Ibn Falah, and sometimes from one of the minorities. He was until then unknown and neglected. And throughout this period During this period, no one cared about him. He formed, through various channels, a new image of the West, in the light of which society

Abdel-Aroui's view of heritage between connection and estrangement

and the activity of those who advanced it on the stage of history will be judged.(Al-Aroui A., Contemporary Arab Ideology, 1995, p. 46).

This thought believes that the West is neither a religion without superstition nor a state without tyranny. The West is simply a material force whose origin is directed, useful work and applied science. This is what the new leader violently decides, mocking the delusions of the sheikh and the liberal politician, as he denied that the difference between the East and the West is religion and says. Explaining the difference between East and West. "For more than a quarter of a century, one fact has dawned on me. It is that the difference between us and the advanced Europeans is industry, and nothing but industry.(Al-Aroui A., Contemporary Arab Ideology, 1995, p. 47)

We conclude that Al-Aroui presented in his book "Contemporary Arab Ideology" a critique of the prevailing Arab ideology, diagnosing these ideologies, restricting them to three models, as this ideology is shared by two logics, a Salafist logic and an eclectic one, and each of these two logics goes beyond and deletes the first historical depth embodied by Sheikh Al-Majd. Interested in spiritual mediation and rejecting imported ideas, the sheikh always positions himself as a defender and advocate for that ahistorical vision, for the comprehensiveness of the religious call, because it embodies the absolute, complete, and transcendent truth."(Al-Marghadi, 1-11-2017).

Historicism according to Laroui:

Abdullah Al-Arawi says in his book The Concept of History: "Historicism is not one of the philosophies and theories, but rather it is the logic of history. According to historicism, history as a concept and spirit is always embodied in a state in a culture. Indeed, history is always embodied in a hero. This also exposes historicism to the accusation that it sanctifies Heroes and gives

Cheikh Bahlouli, Meroufel Keltoum

them legitimacy for tyranny, an accusation that was attached to it after totalitarian regimes came to power after World War I. Abdullah Al-Aroui believes that historicism is the understanding of historical facts based on reality. The same applies to the need to differentiate between the field of historical work and the speculative philosophical field. Laroui embraced historicism and had his own definition of it, as Laroui is a supporter of history. Historicism, for him, “is not a speculative philosophical doctrine, but rather an ethical position that sees history, as the sum of human facts, as an informant of morals and therefore of politics. The historicist is not concerned with truth as much as he is concerned with behavior, with the individual’s position among heroes. History, in his view, is practical knowledge first and foremost.”(Al-Aroui A., *Our Culture in the Light of History*, 2002, p. 16).

Historicism, as a theoretical concept, has formed the philosophical component of Laroui’s thought since the 1960s, and it became part of the critical phase that contemporary Arab thought went through in paving the way for the emergence of intellectual production, based on a realistic scientific methodology different from what is prevalent. Laroui applied historicism along two paths: achieving rupture. Cognitivism with heritage and the assimilation of modernity. He denounced the hesitation and break with the fundamentalist heritage mind, calling for adopting the model of the modern enlightenment mind.(Al-Marghadi, 1-11-2017).

In order to highlight the importance of historicism, we must know its importance to Al-Aroui as an intellectual, thinker, and one of its biggest advocates. Al-Aroui says in this regard: “We must say with complete frankness that the society that conforms to the historical view dominates the world, and no society has been able to preserve its position and rights, except through submission.” For the new logic, as for loyalty to a specific vision

Abdel-Aroui's view of heritage between connection and estrangement

without the slightest hope of generalizing it and imposing it on others, it only leads to inaudible talk, that is, to idle talk in the field of international relations. Historical awareness is the logic of action and achievement.(Al-Aroui A., Arabs and Historical Thought, 2006, p. 61)

Al-Aroui's ruling on heritage:

Based on Al-Aroui's position towards heritage and how he called for a rupture with it and made this rupture a reason to enter history, follow civilization, and catch up with progress, as the West did in the sixteenth and seventeenth centuries, Al-Aroui believes that the problems of the Arab Renaissance lie in the heritage, and he judges this heritage, whether Arab or Islamic. Using concepts outside of it, but he believes that this is the correct position, based, of course, on the notion of the unity of humanity and the modernist concept of "progress." He says: "I judge heritage based on concepts that do not come from its core... I start from a concept that is the result of development." My history and I apply it to a material that I assume is on the verge of conformity with it. I do this while I am aware of the difficulties arising from this procedure, but I claim that there is no other procedure, for the reason mentioned previously. I am aware that I am making an uncertain process evidence of the validity of the application of the concept. This is a role, but it is not correct. Futile. I also realize that the completed concept invites me to illuminate things and hide other things, so I necessarily remain within the light of the concept, and I claim that this is the case with every concept, whether complete or incomplete, and that the concept used here is imposed on us by our commitment to present humanity. These controls are in "Truth is essential for a specific position in history and in society."(Al-Arawi, A., The Concept of Reason, An Essay on Paradoxes, 1997, p. 17).

Cheikh Bahlouli, Meroufel Keltoum

The Arab Renaissance according to Laroui:

Dr. Al-Aroui presents a vision regarding the Arab renaissance, which is necessary in light of the current conditions that the Arabs are experiencing of backwardness, destruction, and instability. He believes that the Arab renaissance depends on the transformation of Arab societies into modernity. As we mentioned previously, modernity, for Al-Aroui, is Western modernity. Embracing Western thought transforms Arab thought towards modernity, progress, and the present, from Al-Aroui's point of view. However, this immersion is not a blind imitation of the West, as that will not make the Arab an advanced thinker. Rather, he must become familiar with modernity, logic, and the scientific method. And its basic concepts, which are rationality, progress, criticism, and man's responsibility for himself, on the theoretical level, and secularism, the Marxist system, and the central state, on the practical level.

To achieve this transformation, a "cognitive break" with heritage must occur. The cognitive break here means breaking with the methods and rational approaches to intellectual research that were used in the Arab and Islamic heritage, and replacing them with modern and contemporary methods and rational methods.

Al-Aroui says in this regard: If it becomes clear that the era of reporting... then it becomes clear that there is no longer a ready-made axiom, a logical necessity, upon which everyone automatically relies and upon which ideas are coherent. It is necessary, then, to have a new axiom. This can only be achieved by jumping over a cognitive barrier, the barrier of accumulation of traditional information, in which partial criticism is of no use at all. Rather, what is useful is turning the page... and this is what I called, and still call, the methodological break (I used the phrase before it became popular among students of the logic of

Abdel-Aroui's view of heritage between connection and estrangement

science).”(Al-Arawi, A., *The Concept of Reason, An Essay on Paradoxes*, 1997, p. 09).

“As for the curriculum, which is the subject of a series of concepts, it is something else, far from convention and modesty. Its issues relate to the situation we have been living in for two centuries, where the connection between us and the achievements and logic of our cultural heritage has been severed. The problem we face here is whether the student places himself before or after this break with the heritage.” It is a rift that has occurred and been established. Does he feel it, acknowledge it, or not? We have no right to confuse method and style.. We can, for example, choose between the method of this economic school or that, but there is one basic approach that is the original in economics, and at this level there is no choice: either science or opinion. When I speak of method, I actually mean the logic of modern thought after it separated from ancient thought.”(Al-Aroui, A., *The Concept of Reason, An Essay on Paradoxes*, 1997, p. 11).

We see that Al-Aroui calls for a break with heritage as a condition for achieving renaissance by following modernity, which he called for in most of his writings and writings. The modernity that always attracted Al-Aroui is Western modernity and therefore the Western renaissance, which he believes that the Arabs must reach, because it is a condition for reversing development and suppressing backwardness. Likewise, according to Al-Aroui, heritage has become merely fantasies that the Arab person sings about and sees in his glories, as it is merely inherited from the ancestors backwards.

Al-Aroui says in an interview with an international newspaper: “Today we call for modernity from multiple portals: the state portal, the civil society portal, the political parties portal, etc. There are voices rising up to demand modernity, but the question that surrounds us is: Do we really have the conditions for

Cheikh Bahlouli, Meroufel Keltoum

achieving this modernity? The reality is that there are The Arabization process: We demand everything on the margins of modernity, but the depth of modernity is absent.

What are some intellectuals saying now? They talk about postmodernism, as if we had achieved modernity and now we live postmodernism as if modernity were a fashion.

Criticism of Al-Aroui's thought:

No trend or thought has been spared from criticism because the crowd does not choose what is new and foreign to its mentality, thought, and what is going on in its surroundings. Al-Aroui's thought also had its share of criticism. For example, Jaber Asfour, who is among those interested in studying Al-Aroui's thought, believes that "Al-Aroui's thought He fell victim to his ideas because he relied on Western approaches to interpret our reality, even if he called on thinkers to be critically aware and to question the technocracy of the West and the sentimentality of the Arabs.(Asfour, October 1996, page 8)

Despite the contributions that Al-Aroui made to the advancement of Arab thought, he was not immune from the criticisms directed at him through his intellectual project, and then to what he called for, namely the rupture of the Arab and Islamic heritage, as well as the adoption of Western modernist thought through historicism. Hassan Hanafi says: "Our culture has turned into agents of civilization and an extension of Western doctrines of socialism, Marxism, existentialism, positivism, personalism, and structuralism, until no one is anymore able to be a thinker, scholar, or intellectual, if he does not have a sect to which he belongs, then we split into sects and parties, and national culture is lost."(Hanafi, 1987, p. 31).

Through what Al-Aroui called for a break with the Arab and Islamic heritage, this means that he erases the impact of the Arab heritage and the achievements of the Arab civilization in its entirety and what it presented to the entire world. Arab and

Abdel-Aroui's view of heritage between connection and estrangement

Muslim scholars such as Ibn al-Haytham, Al-Khwarizmi, Ibn Rushd, Maskawayh and others have presented to the world what others could not in terms of science and in various fields. Scientific, natural, humanities, linguistics, mathematics...etc. Al-Aroui, by calling for Marxism and Western modernity, calls for abandoning origin and authenticity and adhering to branch and tradition. "Al-Aroui was inspired by Marxism to inflict violence on the traditional text by trying to rid the Arab consciousness of it and undermine the basis that supports the Salafist discourse, which leads the Arab person to backwardness, and he does not derive its basic concepts, but rather explains them."(BOQAF, 2003, pp. 21-22).

Among the weaknesses of Al-Aroui's thought in what was stated in his project is that he called for a break with heritage, but on the other hand, he sees that the solution is in Marxism and then historicism. From what we know about Marxism, it is concerned with the development of societies historically or based on their history. So how can Al-Aroui boycott heritage and call for... At the same time to the Marxist heritage. Al-Aroui also calls on Arabs to abandon the idea of sanctification, bias, and veneration, but he himself sanctifies Marx and Marxist thought, and this is what put him in the subject of great criticism.

Cheikh Bahlouli, Meroufel Keltoum

Conclusion:

Abdullah Al-Arawi sees in his future visions of the Arab Renaissance criticizing the thought of heritage and achieving a cognitive break with it, and thus absorbing the thought of modernity, and achieving it on the ground requires the historical (or historicist) view that he himself embraces. Historicism says about the connection between the social, economic and political conditions and the thought that he proposes. It is expressed by society. Therefore, from Laroui's point of view, it is necessary to embrace historicism and rely on it to achieve modernity and thus renaissance.

Despite everything that Al-Aroui called for achieving renaissance, he did not indicate a way to do so. He did not answer the questions that were put to him, including: How can the thought of modernity be absorbed? How is the break with heritage achieved? And other questions that revolve in the mind of the Arab person in general and the intellectual in particular.

Through this research paper, we tried to address Al-Aroui's concept of heritage and how he called for abandoning it in order to advance and catch up with civilization. On the other hand, he called for adopting the thought of modernity because it is the way to achieve the intellectual renaissance that he wanted for the Arabs. However, Al-Aroui, despite the thought he achieved, was subjected to criticism, which may have cost him doubting his goal of glorifying the West and Western civilization at the expense of Arab and Islamic culture.

Abdel-Aroui's view of heritage between connection and estrangement

List of sources and references:

1. Al-Hassan Al-Marghadi. (11-1-2017). Modernity according to Abdullah Al-Aroui, the obstacles of Arab backwardness and the way to overcome them. www.anfasse.org.
2. Jaber Asfour. (October 1996). Translation of Contemporary Arab Ideology, p. 455. Al-Arabi is a magazine issued by the Kuwaiti Ministry of Information.
3. Hassan Baqi. (2008). The concept of modernity in the thought of Abdullah Al-Arawi, Modern Times, No. 8. Modern Times, No. 8, 70-84.
4. Hassan Hanafi. (1987). Philosophy in the contemporary Arab world, research papers of the First Arab Philosophical Conference, organized by the University of Jordan. Jordan: Center for Arab Unity Studies.
5. Abdullah Al-Arawi. (1995). Contemporary Arab ideology. Casablanca: Arab Cultural Center.
6. Abdullah Al-Arawi. (2002). Our culture in light of history. Arab Cultural Center: Casablanca.
7. Abdul Rahman Bouqaf. (2003). Modern Western philosophical currents and their impact on Arab thought. Algeria: Al-Makhbar Publications: Philosophical and Historical Studies, Dar Al-Huda for Publishing and Distribution.
8. Abdullah Al-Arawi. (1988). Our culture in light of history. Beirut, Morocco: Arab Cultural Center.
9. Abdullah Al-Arawi. (1997). The concept of mind: an essay on paradoxes. Casablanca: Arab Cultural Center.
10. Abdullah Al-Arawi. (2006). Arabs and historical thought. Morocco: Arab Cultural Center.
11. Abdullah Al-Arawi. (2008). The concept of freedom. Beirut - Casablanca: Arab Cultural Center.
12. Abdullah Al-Arawi. (2008). The concept of ideology. Beirut - Casablanca: Arab Cultural Center.

Cheikh Bahlouli, Meroufel Keltoum

13. Abdullah Al-Arawi. (April 1986). Islamic Tendency and Liberal Modernity, First Issue. Iraq: House of Wisdom Magazine.
14. Abdullah Al-Arawi. (no date). In an interview with Afaq magazine.
15. Kamal Abdel Latif. (2008). Philosophical thought in Morocco. Cairo: Vision Publishing.
16. Muhammad and Abdel Salam Ben Abdel Ali as a way. (2006). Modernity and its criticisms: Criticism of modernity from an Islamic perspective. Casablanca: Toubkal Publishing House.
17. Mustafa Al-Gharafi. (2-7-2016). Modernity and heritage, a reading of Abdullah Al-Aroui's project.*net.thewatenews*.