

Georges Tarabishi, Philosopher, Critic, Thinker ... A Civilizational Concerns Biography

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Abstract

George Tarabishi was an important contemporary Arab thinker, distinguished by his critical thought and his fluid relationship with various intellectual movements. His thought and works can be summarized in the following points: First: Cultural and intellectual criticism and the necessity of rereading heritage from a critical perspective, far from sanctification. Second: Embracing secularism and modernity, defending the values of modernity. Third: Rereading Arab and Islamic heritage. Fourth: Dialogue with other intellectual movements. Fifth and finally: Translation and communication with global thought.

Keywords: Criticism, heritage, secularism, modernity.

Introduction:

George Tarabishi is a Syrian thinker, translator and critic, born in Aleppo in 1939-2016. He has provided a lot of intellectual and literary production, especially in the field of translation, for many works in various fields of knowledge, science and literature. This character had white hands-on critical thought, especially through his huge project of (Critique of the Critique of Arab Reason Series), and trying to put points on letters regarding various pitfalls and disadvantages that felt like the project of Al-Jabri in Critique of the Arab Reason.

George Tarabishi has several compositions in various fields of thought and knowledge: Marxism, national theory, Arab narrative, psychology, literary and intellectual criticism. Systematic mechanisms of criticism and thought have been introduced, including Freudian psychoanalytic approaches. Similar to its translation of hundreds of books in various fields of thought and knowledge. Besides his achievement of several works such as "Critique of the Critique of Arab Reason Series", "From Renaissance to Apostasy", "Heresies 1 and 2" ... etc. He has enlarged his work in criticizing the project of Al-Jabri in his Critique of the Arab Reason, and it was the most famous of them ever. The compendium of a huge work was a discussion, analysis and dismantling of modern Greek and Western thought as well as Islamic Arabs in all its fields: jurisprudence "Fiqh", mysticism, language, thought, philosophy, etc.

George Tarabishi's intellectual path can be summed up in two stages: the stage of embracing Western ideas and doctrines of Marxism, existentialism, Freudism "Freudian", nationalism, etc. He was in a rupture and disconnected from the reference cultural identity. In the second phase, he turned to heritage to establish a new intellectual project on the ruins of the previously mentioned Al-Jabri project. These trajectories of Tarabishi thought did not represent a process of "replacement" of certain trends, but represented a process of continuous self-criticism, accumulation and new reconstruction through systematic mechanisms: the fossil and deconstructive curriculum, psychoanalysis and the epistemological Cartesian approach (cognitive).

If we want to summarize the philosophical project of Tarabishi, it can be summarized at three main and basic stations: Translation, understanding and assimilation, then the stage of criticism, analysis, dismantling and digging, and finally the creation of a new intellectual project on Arab Heritage and Reason, through criticism of its predecessors, especially Al-Jabri. Between this and that, the fundamental problem of George Tarabishi's intellectual project was about answering the fundamental question: Is the resignation of the Reason in Islam the result of an external factor and the possibility of commenting on another's hanger? Or is it an internal tragedy governed by subjective mechanisms in which the Arab-Islamic Reason bears responsibility for sacking itself?

But the main issue of our article is that:

❖ **How to talk about George Tarabishi, being a philosopher, critic, thinker, and a Civilizational Concerns Biography?**

❖ **Keywords:** Mind "Reason"; Rationality; Thought; Arab Thought; Arab Rationality; Arab Heritage.

A. George Tarabishi, Birth, Upbringing and Career:

1. His life:

Birth and Upbringing: George Tarabishi is a Syrian writer and thinker. Born in Aleppo in 1939, he died on 16 March 2016 in France at the age of 77. He received a bachelor's degree in Arabic language and literature, assuming several responsibilities: in 1963/1964 he served as Director of Damascus Radio. He also served as Editor-in-Chief of the Journal of Arab Studies between 1972/1984. He also held positions as Editor-in-Chief of several magazines, including the magazine "Unity" in Lebanon. However, he spent much of his life in France as an author, writer and intellectual, philosophical and literary critic. He specialized in critical literature, thought and philosophy, paid great attention to issues of existential philosophy and psychoanalysis, translated dozens of literatures. He then devoted a quarter of a century's life to criticizing Mohammed Abed Al-Jabri's intellectual project for intellectual and analytical criticism.

George Tarabishi has translated several works by leading Western intellectuals and philosophers, such as Frederick Hegel, Sigmund Freud, Jean-Paul Sartre, and rational existential philosophers and psychologists, even in dozens of books. He has carried out many studies and research in thought, philosophy and literary criticism, including "Marxism and the National Issue", "Symbolism of Women in the Arab Novel", "Massacre of Heritage in Contemporary Arab Culture" and "The Fate of Philosophy between Christianity and Islam". Tarabishi was known for his intellectual sparring with the famous Moroccan thinker Mohamed Abed al-Jabri, where he took about a quarter of a century to respond to "Mohamed Abed al-Jabri"¹ and his intellectual project on the Formation and Critique of the Arab Reason.

George Tarabishi studied the Al-Jabri books and was greatly influenced by them, especially his book "Critique of the Arab Reason" and "Formation of the Arab Reason". These books have had a great impact on his ideas. Nevertheless, through his critical and analytical study, Tarabishi was able to introspection on many of the wrong, truncated and contradictory contexts of Al-Jabri's intellectual project. He devoted many of his intellectual and critical studies to their discovery, rationalization and orientation according to the contexts he saw as logical and rational, and according to rational and psychoanalytic reference.

2. Stations in his life and their impact:²

❖ First Station:³

I was born from a Christian family and I had an excessive religion. One day at 14 years old, a priest studied religious education and said, "You know the globe, I want you to now imagine a globe a million times bigger than your land. Every million years, a bird scans it with its wing. How many million years does he need to melt the ball? The ball dissolves and your agony does not dissolve in hell if you die in case of sin". It hit me. I walked out of school. We saw a relatively modern building on the second floor, including an Italian family, with three very beautiful daughters and often sitting in the balcony with a captivating view. I rushed to close my eyes. Why is sin triangular in Christianity: by work, say, think? The priest was focusing on the sin of thought, knowing that the two boys' mindset was sex. I meditated as I walked out to the open street on the girls' balcony between wanting to look and fear of suffering. I got a fever. When I woke up, I said that God could not be so much unjust. From that day I stopped being a Christian.

❖ Second Station:⁴

When I moved in high school to an official state school in 1955 after the fall of Adib Al-Shishakli, the alliance of the Baath Party, the Communist and the Muslim Brotherhood was who brought down Al-Shishakli. When they negotiated between themselves, the Muslim Brotherhood was asked: What do you want? Which ministry? They said, "We do not want a ministry, we have one requirement: to introduce religious education to secondary schools. As such, religious education has been introduced into secondary schools.

I was told there was a religious education class. I attended the lesson. I found a tall sheikh who wrote on the board "Anyone who is not a Muslim is an enemy of Islam." Half the time of the class went by and then the teacher sheikh said, "Now I open the door of discussion. So, I rushed my hand up, and he said what's your name? So, I said George Tarabishi, and George is called only Christians in Syria, and I followed up, I am not a Muslim, I am a Christian by birth, am I an enemy of you? He said, "I seek refuge with Allah. Who said that?" I told him, "Professor, more than thirty minutes ago, and you say," Everyone who is not a Muslim is an enemy of Islam. Are I an enemy of you? ". The man started to rectify his fault, saying, "No, no, Christians are People of the Book. From that moment I realized that the issue was one of changing mindsets.

¹ Mohamed Abed al-Jabri (December 27, 1935, Figuig, Eastern District - May 3, 2010 in Casablanca), a Moroccan thinker and philosopher, has more than 30 books on contemporary issues of thought,).

² George Tarabishi, six stations in my life, the Library of Enlightenment "Tanweer Library" www.facebook.com/tanweerlibrary, without year and without edition.

³ Ibid., pp. 03-04.

⁴ Ibid., pp. 06-08.

❖ **Third Station:¹ In Prison:**

I had five or six Baathist Christians. I was married and had a baby girl. I don't know how sexual honour talk came about. I said, "I reject the principle of honour crime." This is a situation I can never afford by a person who claims to be progressive. One of them got angry and said, "You have no honor?!" You don't deserve to be an Arab or a Baathist?! The detainees made a decision to interrupt me. I learned a lesson: that within the human brain there are two layers: a superficial superiority that can be political, progressive, socialist, unitary, and a retrograde structural class to death, whether its bearer is Christian or Muslim.

❖ **Fourth Station:²**

It was Freud's turn. Whenever I sat at the table to eat, grabbed a loaf of bread, I could only find myself cutting it from his limbs. I read an article that talks about this psychological phenomenon, as an involuntary and unconscious act of tearing up the father. So, I'm tearing my dad apart? I opened up about psychoanalysis, I read Freud and then started translating for him. And I found me settling my account with myself towards my father and restoring a great deal of psychological tranquility and looking back at life. I translated Freud into thirty books.

❖ **Fifth Station:** I'll stop at my relationship with Mohammed Abed Al-Jabri.³

Since 1972, I have moved to Beirut to head the editorial of the magazine "Arab Studies", which was published by Dar Al-Tali'ah. Al-Jabri sent a book entitled "Formation of the Arab Reason". The deceased Bashir Al-Daouk the owner of Dar Al-Tali 'ah gave to me the manuscript. I read the book and told him: Amazing. In the meantime, I made my decision to migrate to Paris to work for Unity magazine. The book "Formation of the Arab Reason", which I carried to Paris, was published. The first article I wrote in the magazine "Unity" about this book; I started writing, "This book not only educates but changes. Who reads it doesn't come back after reading it as it was before reading it." But from my study at Damascus University, I had an overview of The Brethren of Purity's affiliation with Islamic philosophical rationality. Al-Jabri had said a very negative word about The Brethren of Purity, stressing that they stood against reason, philosophy and logic, and Aristotle. That's how I felt I had doubts I could have resolved because the messages of The Brethren of Purity were not available to me in my immigration.

I ended up to travel. I went to a library and asked the librarian about the book, and he took out four parts. My first task was to find the text about which Al-Jabri says that The Brethren of Purity stand against logic, against Aristotle and against philosophy. I opened to look for the text as the margin to which the book "Critique of the Arab Reason" refers, I did not find it. I said I should reread all 51 letters. When I reached the letters (10-14), my surprise was great. How does Al-Jabri say: The Brethren of Purity boycotted Aristotle? And that human does not need logic and philosophy? When I read these letters, I got a big shock and a stab wound to my pride as an intellectual. Because I wrote about Al-Jabri's book: "Whoever reads it doesn't come back after reading it as it was before reading it." From that day I took the decision to read the heritage books and read dozens and dozens of references mentioned by Al-Jabri in order to verify its validity. The Brethren of Purity were not the only witness to the forgery in which Al-Jabri signed his readers and me.

❖ **Sixth Station:** Complete Paralysis of Writing.⁴

The Syrian pain station has been going on for about four years. The pen only helped me write two articles. The first is on 21/3/2011 and the second is on 28/5/2011. The first was titled: A Small History on the Margins of Great History. My purpose with great history was the Arab Spring Revolutions, which at the time appeared to be entering the Arab world in the era of major historical revolutions. Small history is my personal history. I am a son of disappointment with the Iranian revolution confiscated by the militant forces under the banner of religious ideology. The second article I wrote in late May 2011, entitled "Syria: The Regime from Reform to Abolition". The focus of this article is that Syria, in turn, stands on the hell of the civil war unless the regime reforms itself. My insistence that day on some optimism was misplaced as I was not aware of the external worker's factor.

It remains to be concluded that my paralysis of writing, I who did nothing else in my life except to write, is a death. But in any case, it remains a small death on the margins of what may be the great death that is the death of the homeland.

¹ Previous reference, p. 09-11.

² Ibid., pp. 11-13.

³ Ibid., pp. 13-19.

⁴ Previous reference, pp. 19-22.

B. George Tarabishi, His Most Important Works and Compositions, and His Translations.

1) George Tarabishi's Compositions:

- From Islam of Qur'an to Islam of Hadith, Dar Al-Saqi, in partnership with the Association of Arab Rationalists, Beirut 2010.
- Philosophers' Dictionary, first edition was published in 1987, second in 1997 and third in 2006.
- Miracle or hibernation of the Reason in Islam, Dar Al-Saqi, in partnership with the Association of Arab Rationalists, Beirut 2008.
- Heresies 1: On Democracy, Secularism, Modernity and Arab Resistance. Dar al-Saqi, in partnership with the Association of Arab Rationalists. Beirut 2006.
- Heresies 2: The Secularism as an Islamic-Islamic problem, Dar Al-Saqi, in partnership with Arab Rationalists' Association, Beirut 2008.
- Theory of Arab Reason: Critique of the Critique of Arab Reason (Part 1) ¹.
- Problems of the Arab Reason: Critique of the Critique of Arab Reason (Part 2), Issued 2002.
- Unity of the Arab Reason: Critique of the Critique of Arab Reason (Part 3).
- The Resigned Mind in Islam: Critique of the Critique of Arab Reason (Part 4), Issued 2004.
- The massacre of heritage in contemporary Arab culture.
- The Destinies of Philosophy Between Christianity and Islam.
- From Renaissance to Apostasy: the tearing of Arab culture in the era of globalization.
- East and West, Manhood and Femininity: A Study in the Sex and Civilization Crisis in the Arabic Novel, Issued 1977.
- Oedipus Complex in the Arabic Novel, Issued 1982 ².
- Manhood and Ideology of Manhood in the Arabic Novel, Issued 1983.
- The God on the journey of Najib Mahfouz symbolism, Issued 1973.
- Dream and Reality Game: A Study in Tawfiq Al-Hakim Literature, Issued 1972.
- Literature from within, Issued 1978.
- The Symbolism of Women in the Arabic Novel, Issued 1981.
- Female against femininity: a study in Nawal El Saadawi's literature in the light of psychoanalysis, Issued 1984.
- National Theory and the Countrial State, Issued 1982.
- Marxism and Ideology, Issued 1971.
- Sartre and Marxism, Issued 1963.
- Marxism and the National Issue, Issued 1969.
- China-Soviet Conflict, Issued 1969.
- Class Strategy of Revolution, Issued 1970.

2) George Tarabishi translations:

- Difficulties of Socialism in Algeria, Gérard Chalian, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1964.
- Socialism and The State or the Role of Violence in History, Ratkovich Popovich and Basich Pichoulch, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1965.
- In Revolutionary Organization, Leon Trotsky, Alexandra Kollontai et al., Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1969.
- Revolution and Counter-Revolution: Towards a New Revolutionary Sensitivity, Herbert Marcuse, Dar Al Adab for Publication and Distribution, Beirut, 1973.
- Moses and Unification, Sigmund Freud, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1973.
- The Future of an Illusion, Sigmund Freud, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1974.
- Women in the Socialist Heritage, Carl Marx, Friedrich Engels, Clara Zetkin et al., Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1977.
- Anxiety in Civilization "Civilization and Its Discontents", Sigmund Freud, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1977.
- The Art and Physical Perception of History, Georgi Plekhanov, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1977.³
- Delirium and Dreams in Art, Sigmund Freud, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1978.
- Socialist or Anarchist? Joseph Stalin, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1978.
- Entrance to Aesthetics: Beauty Idea, Hegel, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1978.
- The Idea of Beauty, Hegel, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1978.
- The Economical factor in History, Georgi Plekhanov, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1978.

¹ Tarabishi's intellectual project to criticize Al-Jabri project on Critique of the Arab Reason.

² The beginning of Tarabishi's usage of the psychoanalytic curriculum in critique of Arabic literature and Arabic Novel.

³ Technical Study on the Marxist Perspective of the work of Beauty, Art and Aesthetics.

- The Novel as A Bourgeois Epic, George Lukash, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1979.
- Critique of Our Critics: Responses to Critics of Historical physical Theory in the Evolution of Societies, Georgi Plekhanov, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1979.
- Entrance to Psychoanalysis, Sigmund Freud, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1980.
- Three Sex Theory Investigations, Sigmund Freud, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1981.
- Materialism and idealism in Philosophy, Georgi Plekhanov, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1982.
- Encyclopedia of History of Philosophy (8 volumes), Emile Berhier, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1982-1987.
- Chaos and Genius, Jean-Paul Sartre, House of Life Library, Beirut, 1983.
- Psychoanalysis of Child Phobia, Sigmund Freud, Dar Al-Tali 'ah for Printing and Publishing, Beirut, 1984.
- One Dimensional Man, Herbert Marcuse, (3rd edition) Dar Al Adab for Publication and Distribution, Beirut, 1988.
- Psychology of Crowds and Ego Analysis, Sigmund Freud, Dar Al-Tali 'ah for Printing and Publishing and Association of Arab Rationalists, Beirut, 2006.
- In Leninist Thought, George Lukacs, Nicholas Bukharin and Roger Garaudy, Truth Printing and Publishing House, (without history).
- Lectures in the history of Marxism - Ryazanov.
- Dream and their Interpretation - Sigmund Freud.
- General Theory of Neurotic Diseases - Sigmund Freud.
- Dreams Interpretation "Dreams Theory" - Sigmund Freud.
- Totem and Taboo - Sigmund Freud.
- Thoughts for Times of War and Death - Sigmund Freud.
- The Ego and the Id - Sigmund Freud.
- Arab Intellectuals and Heritage, Psychoanalysis of Collective Neurosis, Issued 1991.

C. George Tarabishi and his intellectual and philosophical life:¹

George Tarabishi, born in the Syrian city of Aleppo, is a thinker, author, translator and philosopher, who has worked extensively on the subject of critique of the Arab Reason. He received a Bachelor's Degree in Arabic language and then a Master's Degree in Education from Damascus University, holding several positions, including editor-in-chief of the renowned magazine "Arab Studies" and other magazines.

The intellectual production of George Tarabishi is diverse and multiple in various subjects, such as authorship of Arab Renaissance Thought and Arab literary criticism, translation of various works of Western scholars and intellectuals in various fields, such as novel, literature, psychology, philosophy and thought. George Tarabishi used a lot of psychosocial analysis tools to address and criticize Arab literature, heritage and culture. One of his works in this field is his famous encyclopedia "Critique of the Critique of Arab Reason Series", which was an analytical, structural and comprehensive study of the philosophical and doctrinal "Fiqh" Arab heritage, similar to the critical study of the European, Greek and Western intellectual and philosophical heritage.

Among the subjects that attracted his attention in his intellectual, philosophical and literary studies was criticism of the writings and ideas of the Moroccan intellectual Mohamed Abed Al-Jabri about the criticism and composition of the Arab mind, which took about a quarter of a century of criticism, analysis, review, responses and diatribes, by re-reading and employing Arab heritage in the battle of modernity, authenticity, tradition, renovation, authenticity and contemporary.

Extrapolation of George Tarabishi's intellectual path makes us say that it is divided into two basic phases: the stage of embracing modern Western ideologies, and then the stage: the study, analysis and rediscovery of heritage, through critical studies of the works and literature of Al-Jabri mentioned earlier. He was seen in Al-Jabri as a thinker armed with epistemological tools² and modern research methods. He commented that in the Al-Jabri project, he found a project contrary to the one I was working on, and I was impressed of him, but his admiration for Al-Jabri did not last long, as he found that this thinker (Al-Jabri) hit the title but missed the target.

I. Tarabishi's approach to his intellectual and cognitive project:

Authenticity and contemporary terminology are one of the most circulating terms by explaining, analysing and describing all studies and speeches dealing with the attempt to address Arab heritage. George Tarabishi is one of the Arab thinkers who addressed the problems of authenticity, contemporary and heritage by analysing, dissecting and installing in rational and epistemological methods. Through a course of historical and cultural events, from religious and spiritual reference to gross historical events, such as the French campaign, the two world wars, the setback of Arab armies, etc. There is a lot of work and literature dedicated by George Tarabishi using that psychological curriculum.

¹ <https://www.jadaliyya.com/Details/46113>

² Word "epistemology" "epistemological" composed of two passages: episteme = Knowledge, Logic = Study or Science.

George Tarabishi relies on a particular methodology defined at two levels: level I: addressing contemporary problems of issues of renaissance and modernity, and level II: on issues of heritage and the project of Critique of the Critique of Arab Reason. For the first level, dealing with contemporary issues, the psychoanalytic curriculum is used for the critical study of Arab intellectual and cultural realities. Tarabishi's projection of the Freudian psychoanalytic approach is of great importance in the analysis of the Arabic narrative. The great difficulty, however, lies in the objective structure of contemporary Arab discourse, which is ostensibly independent of the subjectivity of the product of this discourse ¹.

In addition, George Tarabishi systematically relies on the reinterpretation of texts through their understanding of their historical framework and social context. So, he says, "I don't interpret modernity as a cut, the cognitive break is one thing, the break from text is another, and modernity is a cognitive break." Then wonder about the concept of cognitive breakdown? Tarabishi replies that the cognitive breakdown takes place at the level of texts, their understanding, their reorientation, not their neglect. He says that we are a heritage nation imbued with heritage, and those who cannot enter modernity are abstracted from heritage texts, being a fundamental reference ².

In order for us to enter the world of modernity, we must make a break with heritage texts, by re-interpreting them. With texts in their contexts and history, we understand them in the light of our own needs, not as the ageing understood them in the light of their needs at the time. He urges that we deal by peer way with those who preceded us, they are men and we are men as he puts it. As for dealing with heritage through the project "Critique of the Critique of Arab Reason", it uses the conceptual approach to revisit the cognitive foundations of the "Al-Jabri" text, and then the archaeological fossil curriculum, like historical criticism from access to the heritage references of the concepts and arguments contained in the text in question.

Tarabishi then concludes his approach with the installation approach in order to rebuild these concepts and quotes in their correct form based on the results of the criticism. Through our tracking of "Al-Jabri" approach, we find it methodologically influenced by the concept of the knowledge system of "Michel Foucault" and the concept of the subconscious structure of "Levi Strauss". As Tarabishi sees it.

Since this double metaphor came not from its sources, but from its context, the Arab critic of the mind fancied that he could attach the two concepts to one another with a static, transposed paste, the notion of subconscious structure being in contradiction to the concept of the knowledge system. Knowledge has accumulated in consciousness. Irrespective of whether they are subconscious even in their production mechanisms, they are known only to the extent that they represent a transition from awareness to greater awareness. As Jean Piaget puts it - as we will see from one of Al-Jabri's references - knowledge, exclusively in the epistemological sense of the word, is knowledge about the enrichment of knowledge or "the study of mechanisms for the growth of knowledge ... The transition from less knowledge to more knowledge. Rather, bearing in mind that epistemology is defined as "knowledge of knowledge", the cognitive system of a culture as its "subconscious structure" abolishes epistemology - as we have seen - in favour of ethnology and retreats the culture concerned from its global to its vernacular status, or by the Aristotelian term (calculated by Al-Jabri Spinozian as seen in the theory of reason) from its printer status to its printed state, or if we like it from its written history to before its unwritten history " ³.

II. The Problematic of Arab Reason and Theory of Reason:

"Theory of Reason" is the basic baseline reference in a multifaceted project to re-understand the reality of the Arab mindset and to re-read the Arab-Islamic mind in its own cultural space and in its continuity - as in its intersection with previous and subsequent cultural minds. By analysing the Arab mind and how it thinks and thoughts, we explore the various characteristics and features that determine its essence and intellectual spirit, and thus how it is easily dealt with and controlled, and identify the intellectual and cognitive contexts that define its cultural, educational, political, social and economic systems.

There has been great sparring and intellectual controversy between George Tarabishi and Mohammed Abed Al-Jabri about the essence and truth of the Arab mind. If the intellectual curriculum of his opponent "Mohammed Abed Al-Jabri" is based on the formulation and shaping of closed problems more like closed loops. Then Tarabishi's approach to Critique of the Critique of Arab Reason is one that seeks not only to dismantle the problems in which Al-Jabri detains his users or rather his reader, but also to propose alternative problems, open and bloom to rationality rather than being fenced off with sectarian dogmatism barriers.

After Tarabishi dismantled the legend of the age of codification, he rebuilt the coordinates of this event as a reference for the Arab mind, and as a central nucleus of the Islamic Arab Civilization Circle. In the context of his attack on Al-Jabri's

¹ George Tarabishi, Arab Intellectuals and Heritage: Psychoanalysis of Collective Neurosis, edition 1, London, UK, 1991, p. 09.

² George Tarabishi, Heresies 2 On Democracy, Secularism, Modernity and Arab Resistance, Statement of Edition, 3rd Edition, Dar Al-Saqi, Beirut, Lebanon, 2006, p. 93.

³ Previous reference, George Tarabishi, Problems of the Arab Reason, p. 291-292.

theories about the Arab mind being obsessed with it as a nomadic and sensual language, neither historical nor civilized. Tarabishi is rebuilding Arab language in its historical, linguistic and general cultural contexts.

When George Tarabishi spoke about the problem of the subconscious structure of the Arab mind, and in response to the tripartite division (Statement, knowledge, and proof) of the knowledge system of Arab-Islamic culture, Tarabishi goes on to dismantle the concept of Al-Jabri from cognitive non-feeling, and revealed his false indebtedness to Michel Foucault, Levi Strauss, John Biaggi ¹. One of George Tarabishi's objectives through Critique of the Critique of Arab Reason is to lift the restrictions and blockade of the Arab mind, which was struck by the Jabrian recognition theory (epistemology) on the Arab mind confined to the Jabrian corner.

III. Critique of the Critique of Arab Reason:

Among the most important intellectual and philosophical statements that has affected the production and intellectual diligence of George Tarabishi is the subject of criticism of Mohammed Abed Al-Jabri's intellectual project on criticism of the Arab mind. If Muhammad Al-Jabri's thinking is systematically based on the formulation of closed problems, Tarabishi's thinking approach is not based on criticism of the formulation of problems in closed form but rather in the form of open, disjointed problems to the point of suggesting rationally open alternatives away from limited perspective dogmatism. The intellectual issue relating to the reference framework of the Arab mind: After dismantling the legend of the age of codification referred to by Al-Jabri, jumping above the centrality of the Quranic situation, his critic reconstructs the coordinates of this event as a reference framework for the Arab mind and as a central point of the Arab-Islamic Civilizational Circle. The problem of language and mind: In response to Al-Jabri's thesis that the Arab mind is sick in his language, accused of being "Bedouin", "Sensory", "not historical" and "not cultural", his critic reconstructs the Arabic linguistic reality in its history, rationality and civilization.

As for the analysis of Arab intellectual discourse and the problem of the subconscious structure of the Arab mind, George Tarabishi dismantles the concept of Al-Jabri from the notion of cognitive non-feeling, and illustrates the relationship it has with the speech of Foucault, Levi Strauss and the author of the formative curriculum of French psychologist John Biaggi. One of Tarabishi's objectives in the critical study of Al-Jabri on criticism of reason is to lift the blockade of the Arab mind according to the Epistemic perspective of Al-Jabri. The latter identifies a number of features of the Arab mind, which it takes as an axiom, which are not subject to criticism and rebuttal or as established principled facts. Tarabishi has shown that Al-Jabri has erred in many concepts through which he defines the Epistemic framework of the Arab mind.

When we read George Tarabishi's book tagged with: "Critique of the Critique of Arab Reason" or the Book of the "Theory of the Arab Mind", it resembles critical attempts at famous books such as Taha Hussein's book "In Ignorant Poetry" and Ali Abdel Razek's book "Islam and the Origins of Governance", this historical intellectual phenomenon is repeated with George Tarabishi, through his criticism of the book "Critique of the Arab Mind" by Mohammed Abed Al-Jabri, which he sees as an epistemological problem in itself that has placed the Arab mind in a closed problematic context. Thus, not dismantling these problems will lead us to a corrupt role that does not bring us to a useful conclusion.

D. George Tarabishi and his literary and poetic life:

1. Reading in the poem of: "concerns of shortness of lifespans and problem of time, death and life" ².

Modelled on he was a thinker and intellectual critic, George Tarabishi was a poet and writer. He was able to produce literary and poetic products, including poetry poems, such as the poem in which he addressed fragments from his philosophy of life about death, life, age, time, values and other subjects that reflect his philosophical view of various issues. A popular poem that has added imprint and added value to his literary track, especially poetry: a poem by George Tarabishi on existential issues such as the issue of human's short life and his short-lived death.

When extrapolating and tracking George Tarabishi's literary and poetic product, he is influenced in many of his subjects by existential theory, by raising various existential issues such as freedom, existence and what it is, issue of "Being and Nothingness" and issue of death and life. Among the issues that have aroused George Tarabishi's interest are the issue of life and death, how short human life is compared to time and existence and age projects, and the inevitability of ending in human beings. However long it may be, it will inevitably end and expire, and this is in itself one of human's greatest challenges.

Existential philosophy has often triggered the problem of death and Nothingness, and the enormous amount of anxiety that accompanies this nihilistic phenomenon.

¹ Michel Foucault (1926-1984) was a French philosopher, one of the most important philosophers of the latter half of the twentieth century, influenced by structuralists, studied and analyzed the history of insanity in his book "History of Madness in the Classical Era", and addressed topics such as criminality, penalties and social practices in prisons. He created the term "Archaeology of Knowledge". Also chronicled sex from "Greece's love of young men" to its contemporary dialectic remedies as in the "history of gender".

² A poem written by George Tarabishi speaks of the concerns of shortness of lifespans and his philosophy of life and death.

2. Oedipus Complex in the Arabic Novel: ¹

The "Oedipus complex" is a concept introduced by Freud, and refers to children's subconscious libido towards fathers with disagreement with sex and hatred with consent, meaning a son's penchant for his mother and daughter for her father. The Oedipus complex is a psychological complex or compound that calls a male who loves and relates to his mother, hates his father and he is jealous of his mother. It is a term for thoughts, feelings and sexual feelings that remain suppressed in the child's subconscious mind towards his mother, and it must be pointed out that this complex corresponds to the Electra complex in the female, which means the unconscious attachment of the girl to her father. Oedipus's word in Greek means the owner of swollen feet.

This concept was present in some Arab novels that were influenced by Western and international literature. These Arabic novels or stories wanted to reflect this concept, even conceptually and imaginatively, does not necessarily reflect the actual reality of the subject. George Tarabishi addressed the topic of the Oedipus complex in the Arabic novel by applying psychoanalytic approaches to certain Arab narratives. As well as dropping the legend of the Oedipus complex on Arab reality.

"The Oedipus complex in the Arabic Novel" is a study by the writer George Tarabishi, whose approach is based on psychoanalysis as the reference curriculum. Hence, this study is not so much about the purely psychological dimension of Oedipus's complex as its first focus on aesthetic and ideological output for this complex. The study curriculum is not a pure psychological analysis, there is no doubt that the satirical novels of Al-Maziny, the fear of funerals at Tawfiq Al-Hakim, the epilepsy suffered by Naguib Mahfouz in his childhood, and the fear of snakes in Hanna Mina... etc. They are precious psychological clues, but the most precious ones are not measured from the point of view of literature, not from the point of view of psychology ².

3. East and West, Manhood and Femininity:

In his book "East and West, Manhood and Femininity", George Tarabishi studied the crisis of sex and civilization in the Arabic novel. He addressed a range of topics as a psychoanalytic critical study such as the naturalization of cultural relations. This methodology has been subjected to a range of narratives: "Bird from the East", such as "Latin Neighborhood", "Uncompleted Symphony", "Black Virgin Berth", "Migration Season to the North" and "Trees and the assassination of Marzouq". Through the curriculum, he arrived at the outcome of a series of observations, in which he attempted to find explanations for the issues of Manhood, Femininity, Women and Gender between Western and Eastern culture.

George Tarabishi says in his book "East, West, Manhood and Femininity" Page 7: "Indeed, if we believe Freud, escalation is a man's destiny and reserved for him, while demanding a penis lust for women in semi-eternal inferiority. In fact, analytical psychology perpetuates unparalleled bisexuality, femininity, and thus action, emotion, deprivation, affirmation, transgression and resilience. In the field of psychiatric illnesses and sexual deviations, Freudian argues that sadism is a triumph of the masculine principle in man and that masochism is a triumph of feminine principle. In any event, it is a relationship of control and subordination".

George Tarabishi states that the terms masculinity and femininity have taken on multiple geographical, linguistic and political dimensions and varied in the terms of wars, explorations, occupation, etc. And gave us examples such as the term "Virgin Lands" and "White Man", etc.³

The book "East and West, Manhood and Femininity", which is considered a study in the problem of sex and civilization in the Arabic novel, is arguably one of the studies that can be classified as a sociological study of the Arabic novel. This study has been characterized by a monetary methodology that is free from the current methodology. Whether in its experimental practical formula or metaphysical visualization. This study is characterized by the interaction and integration between the critic and the dimensions of the novel based on cultural and political analysis, and the non-adherence to traditional frameworks based on psychological interpretation, Freudian and Marxist perspectives and others.

Accordingly, this problem in this book can be seen as a study that rises to a preparatory path to the emergence of a new vision or a new sociological monetary school for the study and analysis of the Arab novel. This is what we see through the critical and systematic mechanisms used by George Tarabishi in the study and analysis of the novel "Bird of the East", "Yolande's Dreams", "Latin Neighborhood", "Uncompleted Symphony", "Migration Season to North", "Trees and the Assassination of Marzouq" and others ⁴.

¹ George Tarabishi, Oedipus Complex in the Arabic Novel, Edition 2, Dar Al-Tali 'ah for Printing and Publishing, Beirut Lebanon, 1982, pp. 1-22.

² Ibid., pp. 9-15.

³ Previous reference, p. 08.

⁴ George Tarabishi, East and West, Manhood and Femininity, 4th Edition, Dra Al-Tali 'ah for Printing and Publishing, Beirut Lebanon, 05-21.

In one of the pages of this book, he says: "In an Eastern patriarchal society, backward and late, charged to the core with a purified, dogmatist ideology, the concept of manhood and femininity is directed not only at relations between men and women, but also at relations between man and the world" ¹.

E. Tarabishi and Marxist:

1. Marxism and Ideology:

Marxism is an intellectual, philosophical, physical and atheistic doctrine, which considers the reference for interpretation of existence to be the material. Material is the root of things, and the best existential principle that explains growth, multiplicity and diversity is the principle of evolution. The article is an ephemeral age with no beginning and no end. This ideology emanated from the brainchild of the German philosopher "Karl Marx" and his colleague "Frederick Engels". The basic reference for this ideology was the book "Capital" by Karl Marx.

Marxism is based on a set of principles: historical materialism and polemical materialism. And that every system bears the seeds of its extinction. The last sovereignty has communism, which will be the apex of socialism's evolution in its political, economic and ideological form.

Speaking of Marxism and ideology at Tarabishi, it prompts us to talk about the National Issue, the latter which our thinker addressed with the influence of Marxist philosophy, and was influenced in its intellectual beginnings by the Marxist revolutionary approach. But then he turned to the Liberal Democratic curriculum. He has therefore completed several literatures on these issues: "Marxism and the National Issue", "Marxism and ideology" and "Class strategy of revolution" ... Similar to other literatures.

Tarabishi noted that he believed in Marxist ideology and socialism, when he was a young man who had not passed the age of 20, saying in his book: ² "I don't know how we became socialists, and all I know is that I found ourselves off guard believers in socialism, or rather as haters of dividing society into two layers: rich and poor. Have we seen socialism books, have we read socialist authors? I don't think any of this happened, except for some quick press articles".

Marxism, according to Tarabishi's perspective, puts the human who believes in it in a dark room and then gives him the lamp. He was privileged to have this Marxist lamp, but his pleasure was only completed when he left this room but he kept the lamp, which enabled him to possess systematic criticism that allowed him to look at issues for more than one hand. Or at least on the thesis and contrary. Tarabishi described himself when he was Marxist by saying, "Reading is my big hobby except" with "or" against ". And I was reading to the judge ... Then I read to know" ³.

The danger of Marxism, according to Tarabishi, is to believe in her ideas without discussing them or criticizing them, but to acknowledge them to the point of looking at Karl Marx that he is a thinker, there are no other thinkers, even he is the prophet of socialism, and no one dares to criticize and discuss their ideas in any way, making those who believe in them as enslaved by their ideas to the point of voluntary slavery. In the view of Tarabishi, this is contrary to free thinking, which evaluates ideas from the right and wrong standpoint and not from their owners no matter what ranks them.

In the view of Tarabishi, it is the educated whose main concern is to establish attitudes and perceptions to change his reality. Utopia is an ideology. Ideology is like the utopia of intellectuals, but once it has been captured by the masses, given physical force and embraced by the layers of the people. Marxism, according to Tarabishi, is one of the most powerful and influential ideologies throughout history, to the point where there are those who have reached the point of embracing it as a new religion and not merely as ideology, but as a non- criticable or debatable religion.

2. Marxism and The National Issue:

George Tarabishi had several positions on various national, political, cultural and social issues, through ideological criteria he used as normative and probe references. But generally speaking, Tarabishi has had a secular orientation. Tarabishi sees secularism as a worldly ideological path that contributes to secular success. This trend has had practical and realistic success according to Tarabishi's perspective in the various perceptions applied by modern systems.

Marxism is a political, economic and social doctrine, based on several concepts, such as working-class sovereignty, public ownership of capital and means of production, such as polemical and historical planning and material, whose most important pioneers are "Karl Marx", "Frederick Engels". It has several reference literatures, notably "Capital" and "Communist Manifesto".

Marxism:⁴ considers that the history of societies is a history of classes conflict. The existence of classes leads to the exploitation of one class to several others. This leads to major conflicts between social classes, and therefore it is the seeds of any system's mortality: caste conflict, surplus value and private ownership rather than public ownership. The largest

¹ Ibid., same pages.

² Jean-Paul Sartre, "Sartre and Marxism", translation: George Tarabishi, edition 1, Arabian Mindfulness House "Dar Al Yaqatha", Beirut Lebanon, p. 07-08.

³ Lakhdar Madbouh, Karl Popper's philosophy, Arab House for Science Publishers, Edition 1, Beirut - Lebanon, 2001, p. 143.

⁴ Intellectual, political and economic system: Based on basic principles: argumentative and historical materialism.

enmity of social justice is the Liberian capitalist system, which glorifies private individual ownership and political democracy rather than social democracy. In the view of Marxism, the solution is the abolition of private ownership and control of power by the hard-working class.

One of George Tarabishi's works is a book entitled "Marxism and the National Issue", in which he speaks at length about this relationship that existed in fact and history but in Arab and Islamic cultural contexts. The theoretical basis of Marxism is radically different from any kind of national ideology. Nationalism sees the world divided not into castes but into nationalities. Class conflict therefore poses the greatest threat to all forms of nationalism from fascism to leftist national movements whose theses are embraced by many Third World systems. Class conflict threatens to undermine national unity.

George Tarabishi has already moved between different ideologies such as Marxism and others, and he recognizes the potentials of this ideology, even how the Marxist mind thinks and what its thinking mechanisms are. On the issue of nationalism, Tarabishi addressed it with the influence of Marxist philosophy. The initial general thrust of George Tarabishi's national thinking was based on the revolutionary Marxist character, which he saw as the solution to many pending national issues, but Tarabishi was then transformed into the opposite direction of liberalism and democracy. In this regard, he wrote along the lines of the author of "Marxism and the National Issue" another book, "Marxism and Ideology," along the lines of "Class Strategy of Revolution".

F. Tarabishi, Existentialism and Freudian:¹

Existentialism is a modern Western philosophy based on absolute freedom. Human is itself project. Existence is a pre-Essence. One of the most important objectives of existentialism has been to refer humankind to the main terms of reference of his existence: freedom, Achieving Essence. Its most important pioneer was Jean-Paul Sartre, Soren Kierkegaard and Martin Heidegger. Each of these characters had its own imprint. Ranging from believing existentialism to atheistic existentialism. One of the most important books written in this area is "Being and Nothingness".

Freudian is attributed to the German psychologist "Sigmund Freud" (1856-1939), who presented a theory based on the sexual trauma and its crucial role in driving human behaviour and human personality. The definition of Freudian: Freudian is a school of psychoanalysis founded by the Jewish Sigmund Freud, which explains human behaviour sexually, and makes sex the motivation of everything. It also considers values and beliefs as barriers and obstacles to sexual satisfaction, which inherit a person's knots and psychiatric illness.

Tarabishi has translated Marx, Lenin, Freud, Hegel, Sartre, Garaudy and Simone de Beauvoir's most important works. These scientific figures left a clear influence on George Tarabishi's thought and literature, leaving a great mark in his critical thoughts and studies. It also played an important role in the dissemination of European culture and philosophy in Arab circles. These translations were reflected in Tarabishi's work and influenced by the School of Psychoanalysis, where he applied the Freudian psychoanalytic curriculum to the Arabic Narrative. He is credited with addressing the Arab novel and analyzing it psychologically according to the criteria of Freudian psychology and general psychology. He enriched it with the philosophical dimension reflected in all his writings. Tarabishi also used various psychological theories to criticize and analyze Arab and even intellectual literary production.

1. Existential and Freudian Concepts in the Arabic Novel:

Existentialism is a modern philosophical doctrine that emerged in the 19th century. His most important pioneer is Soren Kierkegaard, Martin Heidegger and Jean-Paul Sartre. This philosophical doctrine is intended to return to the basic principles of human existence, such as freedom, conscience and self-fulfillment. This doctrine is known for its many concepts and principles, the most famous of which are: the primacy of the existence of the essence, "The Existence" Being-in-itself and being-for-itself, the otherness is the hell, the human is the project itself... etc.

When we track and extrapolate the Arab literary product as novels, stories and poems, we often find existential influences associated with certain concepts such as previously mentioned or otherwise. George Tarabishi has had critical studies and intellectual and literary products that often intersect with existential concepts, from which we mention, but are not limited to:

- The rejection of Essence and Existence is prior to Essence and Human Nature (Existence is prior to Essence) ².
- Human between Subjectivity and Otherness.
- Freedom, commitment, choice and humanitarian action.
- Human existential characteristics: separation and nothingness.
- Focus on the axes of basic existence: life - conscience - freedom.
- Types of existence: Being-in-itself and being-for-itself.

¹ John MacQuarrie, Existentialism, translation: Dr. Imam Abdel Fattah Imam, Dr. Fouad Zakaria, Edition 1, Culture House for Publishing and Distribution, Kuwait, 1982, pp. 10-20.

² In the sense of rejecting fate projects, and every human being is himself, and he is the only one who freely realizes what he is.

- Freedom, compulsion and indifference, and that every person has its legitimate humanity.

With regard to the Freudian effect, reference is made to the book "George Tarabishi", entitled "The Oedipus complex in the Arabic Novel", a model in which we find the following:¹

This study on the Arab novel addressed the psychological topic and its effects on Arab novelists, the "Oedipus complex", which was talked about by the School of Psychoanalysis for Sigmund Freud. The book contains two chapters and three basic researches. Finally, it was crowned with a compendium on the most important results of the analysis and study.

The whole book summary is about familiarizing itself with the content of the Oedipus complex in Freudian psychology, and how Freud led to access to this theory. Tarabishi then used a psychoanalytic and Oedipus reference methodology on models of the Arabic novel, such as Al-Maziny, Tawfiq Al-Hakim and other Arab novelists.

He tried to criticize and discuss various Arab narratives in the light of the principles of the Psychoanalytic School, especially talking about the "Oedipus complex in males", and the "Electra complex in females", and various theories associated with the role of sexual nodes in moving human behaviour, dreams, pen slips, human lapses, forgetting etc. George Tarabishi used a specialized terminology to diagnose the reservoirs of this node in studying Arab novels through their used people.

2. The effect of Psychoanalysis on the Thought and Literature of George Tarabishi:²

One of the methodological tools that George Tarabishi is known for in intellectual, literary and poetic critical studies is the psychoanalytic curriculum that the School of Psychoanalysis or Emotional School, whose founder is both Sigmund Freud and Dr. Brewer. Psychoanalysis is a psychological scientific curriculum based on understanding the motivations, incentives and psychological blocks that drive personal behaviors, is a therapeutic method, created by Sigmund Freud to treat mental disorders by studying the interactions between consciousness and unconsciousness in the patient's subconscious mind and evoke fears and pent-up struggles in the unconscious to consciousness by using mechanisms such as dream interpretation, brainstorming, jokes, forgetfulness, slips of the tongue and pen.

George Tarabishi made a qualitative leap into the psychological curriculum. He did not stop at the psychological dimension but went beyond it to the sociological dimension. Some psychological nodes have played a major role in interpreting the literary, novelist and poetry figures of George Tarabishi, especially the Oedipus complex in males, and the Electra complex in females. Analytical and critical studies in Arab literature were not reserved of our thinker, but rather of other literary figures such as "Al-Maziny" and "Tawfiq Al-Hakim" by studying the character of women in the Arabic novel, the problems of conflict between Reality and Ego as well as Higher Ego and caprice ... etc., of the psychological forces constituting the psychological organ of the human soul.

In view of the critique literary analysis of "George Tarabishi", we find many psychological subjects that have been the focus of literary treatment and reading, such as psychological problems, consciousness and unconsciousness, The Higher Ego and its relationship to cultural and social values in addition to pleasure, virtue and vice, also suppression, delirium, narcissism, phobia, selfishness, egoism and altruism ... etc.

❖ Conclusion:

In sum, the thinker, author, critic and philosopher George Tarabishi was a milestone in modern era intellectually and literarily. His intellectual production was characterized by diversity and abundance in several directions between translation of brilliant leaders of Modern European Intellectuals such as "Freud", "Hegel", "Jean-Paul Sartre", "Emile Brehier" and "Garaudy" ... etc. George Tarabishi applied psychoanalytic tools to criticism of the novel and to criticism of Arab culture. Tarabishi addressed research into Arab heritage and mind and subjected them to modern psychological and sociological approaches. One of his most prominent intellectual projects was the critical study of the thought of the Moroccan thinker "Mohamed Abed Al-Jabri" through his work "Encyclopedia of Critique of the Critique of Arab Reason", which is one of the most important works of modern-day Arab encyclopedia dealing with Islamic Arab thought and intellectual and literary cultural heritage in an analytical, dismantling and archaeological form.

George Tarabishi's intellectual and philosophical project is defined in three aspects: First aspect is Transferring and Translation of the valuables of modern and contemporary Western thought into Arabic. The second aspect is the focus on criticism of "Arab, ancient Islamic and modern and contemporary thought". The third aspect is the focus on deepening the heritage to determine the foundations and references through the Al-Jabri Thought Criticism Project, especially with regard to the diagnosis of the Arab Reason. As for the curriculum, George Tarabishi focused on two levels: first, the level of addressing contemporary problems and issues related to the renaissance and modernity, and second, the methodological level, which focused on issues of heritage and criticism of the Arab mind. George Tarabishi's work has had a great impact

¹ Previous Reference, Oedipus Complex - George Tarabishi, pp. 19-30.

² Omar Aylan, New Arab Criticism: An Approach to Criticism of Criticism, Edition 1, Dar Al Arabiya Publishers, Editions of Difference, Algiers, Algeria, 2010. p. 153-155.

in the intellectual and literary sphere, which enriched the modern Arab library with a production of great value and importance. We hope that the various topics of George Tarabishi will be further highlighted through studies, research and other articles.

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