Methodology of Fundamental Categories in the Thought of Mohammad Abed al-Jaberi

Ata‘ullah Rafi‘ie Atani

Assistant Professor, Department of management and Philosophy of Science and Technology, Iran University of Science and Technology, Tehran,Iran.
rafieiatani@iust.ac.ir

Mohsen Solgi

PhD in Political Science (Tendency of Thought), Allameh Tabatabai University, Tehran,Iran.

Atash.bimonthly@gmail.com

[Downloaded from frh.sccsr.ac.ir on 2026-11-10]

[DOR: 20.1001.1.2476745.1399.6.3.1.9]

Abstract:

The purpose of this study is to methodically study the research program of Mohammad Abed Al-Jaberi, a contemporary Arab thinker and evaluate his methodology in the project of critique of Arabic reason. We have tried to methodically extract Abed al-Jabri's methods of identity-making from Islam and the history of Islam, identity-building from the fundamental issue of the contemporary Islamic world, how to conceptualize "intellect" and "heritage", and also methodically extract the linguistic-logical form of his thoughts, especially His way of reasoning and methodology, let's meta-analyze his thoughts and intellectual system. In conclusion, this study showed us that Abed al-Jaberi in the intellectual project "Critique of the Arab intellect" uses two methodologies: in dealing with the existing cultural heritage in the Islamic world, on the one hand, he tries to be a structuralist thinker. Go beyond the existing data in different fields such as politics, ethics, philosophy, etc. and show what are the fixed structures (logical-linguistic structures) behind these obvious variations that have made these variations possible and by The other tries to show, as an "modernizing" thinker, that if we want to have a more accurate and clear understanding of our "possible situation today" from within the existing cultural heritage and its reading, how can we formulate our own intellectual scenarios that " New intellectual possibilities are opened to us. According to Abed al-Jaberi, the unknown that should normally explain the known problems

of the Islamic world are the rules and patterns related to the structure of thought and language.

Keywords: Identity, Heritage (Tradition), Arabic Intellect, Abed al-Jaberi.

Reference:

Habermas. J. 1982. "**A reply to my critics**" in J. B. Thompson and D. Held (eds). Habermas. Critical Debates. London: Macmillan.

Linge, David E. 1976. **Philosophical Hermeneutics**. University of California Press.

Masaki, Y. 2004. "**Critique of J. L. Austin's Speech Act Theory: Decentralization of the Speaker- Centered Meaning in Communication**". Kyushu Communication Studies. Japan.

Powell, N.James. 1998. **Postmodernism for Beginners**. New York: Writers and Readers Publishing Ltd.

Keat, Russell. 1991.**The Politics of Social Theory**. Oxford: Blackwell.

Readings ,bill ,Introducing Lyotard: Art & Politics(London & N.Y.: Routledg).

Austin, J. L. 1971. **"Performative-Constative"**. In John R. Searle (ed.). *The Philosophy of Language*, 13-22. Oxford: Oxford University Press.

[Downloaded from frh.sccsr.ac.ir on 2026-11-10]

[DOR: 20.1001.1.2476745.1399.6.3.1.9]