



The New Theology of Hassan Hanafi: Issues in the Method

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Abstract: This study aims to show the method adopted by Hassan Hanafi to produce the new theology. Hanafi can be considered one of the most interested Arab thinkers in theology, where he wrote an important book in this section entitled: "From the Creed to the Revolution" in five volumes, that falls within the Heritage Series and the New chapter on explaining the position on the old heritage. In addition to many scientific articles and intellectual dialogues in which he, may God have mercy on him, clearly explained his vision to produce the new theology.

It was confined to a statement of the methodological aspect of the the method for its importance in building science. The establishment and development of science can only be in a correct way, under which the scattered facts and scattered vocabulary are folded, to explain the links or relationships that may exist between them, regulated by specific laws. The progress and delay of science depend on the issue of the methodology, which revolves with it existence and non-existence, and therefore it can be said that the methodology preserves for science its order and consistency, as it controls the human mind and mental actions, with fixed rules, so that it helps Man reach the truth in the topics he studies.

Keywords: Theology; Hassan Hanafi; curriculum; new theology; theoretical premises.

Introduction

New Islamic theology is one of the most important cognitive productions that had an important role in the cultural radiation of the Islamic nation, it is a science that aims to defend religious dogmas with mental evidence and respond to those with atheistic and heretical tendencies, relying on the approach of debate and controversy, and this is what made many of our eminent scientists consider it the It turned out that his subject is the highest subject, his knowledge is the right information and his purpose is the most honorable, with reference to the severity of the need for it and the dependence of other religious sciences on it, and the notification of the reliability of his proofs because they are certainties on which reason and law coincide, it turned out that he is the most honorable science because these are the honor bodies of science".

But the verbal challenges that have been posed to the Islamic nation in this era impose a re-reading of the verbal heritage, not to live a non-historical stillness, but to search for the method adopted by the scholars of speech in its early beginnings, and to stand on its achievements and failures in defending the pure Islamic faith and its statement to all people, the science of speech However, this science and other dimensions of Islamic Knowledge are affected by the conditions that the Islamic nation is going through. when this nation is in a state of Rise and prosperity, this reflects positively on all areas of knowledge, but when this nation is affected by decline and degeneration, this reflects negatively on the rest of knowledge and science.

And through a quick reading of the history of speech science, the most important short comings of his can be summarized as follows:

- ✓ The dominance of Aristotelian logic: although most speech scientists rejected philosophy, they accepted the Aristotelian logic approach and dealt with it, as one of the postulates of research on speech issues, especially in the fourth hijri century and the beginning of the fifth century with Imam Abu Hamid Al-Ghazali, may God have mercy on him, and this is what led to the emergence of abstractionism in speech science, and there was a separation between sight and action.
- ✓ The decline of the role of reason and the spread of tradition: although the science of speech is classified as Mental Science, and that the decision in it is the inadmissibility of imitation in the origins of religion, and that the Quranic curriculum focuses on the need for science and certainty in the door of belief, but the science of speech at the stage of its decline took root Anyone who thinks outside the doctrine is an innovator and a rogue, but research and reasoning are nothing but theoretical.
- ✓ Hassan Hanafi is considered one of the most important thinkers who paid attention to the reconstruction of this science, where he wrote an important book called "from doctrine to revolution" in five volumes in which he outlined his vision on the subject. This paper attempts to identify the most important methodological issues that Hanafi adopted in his vision of the new science of speech.



Entry: in the hands of the intellectual project of Hassan Hanafi:

Hassan Hanafi's project "heritage and renewal" is one of the most important intellectual projects that the intellectual arena has known in the modern era. He made it into three ribs, namely:

- ✓ The first side: is to re-read the ancient heritage, the ancient heritage according to Hanafi three groups of Sciences: the transmitted Sciences, the mental Sciences, the mental transmitted Sciences, the mental transmitted Sciences four, the science of speech i.e. the origins of religion, the origins of jurisprudence, the sciences of wisdom i.e. philosophy, the sciences of mysticism and the transmitted Sciences five: the sciences of the Qur'an, Hadith, interpretation, biography, jurisprudence, science Pure mental, mathematical and Natural Sciences...etc.
- ✓ The second rib: for this project is the attitude towards the West, because Hassan Hanafi is afraid of passing the Arab-Islamic self from the shackles of the Ancients, and he puts them in a new shackle, which is the shackle of the West, so he seeks to protect himself from imitating the West, so he wrote "introduction to the science of strangeness" in order to transform the west from being a source of The West teaches that we should be freed from the inferiority complex that we have and that the West should relieve and heal from the greatness complex that it has (al-Rifai, 2006)
- ✓ The third rib: which is important in the view of Hanafi, as he is afraid to free the Arab-Islamic self from the texts of the first rib, what was possible with the yellow books and free it from the texts of the second rib, which can be called white or red books, and he wants to make the Arab-Islamic self to deal with direct reality without, Authors of texts, commentators of texts, readers of texts, Hassan Hanafi wants to help the Arab self to turn reality into a text. And to write a new text, in sociology, speech science, philosophy, and in the origins of jurisprudence and rulings, so that Hanafi creates new texts and so that the heritage resumes its course, Hanafi wants to produce new texts in dealing with direct reality, and the central question for Hanafi is how can new theories be formulated based on the ancient heritage, and relying on the Western Heritage According to Hanafi, Islam is open to cultures and converses with civilizations, and it is from the logic of power when it was a conqueror, and there is no civilization that respected other cultures like the Islamic Civilization, respected the culture of Greece, Romans, Persia and India, although they were (Rifai, 2006).

In order to renew the science of speech, he wrote his book from the creed to the revolution in five volumes, the first on introductions, the second on the complete man (monotheism), the third on the appointed Man (justice), the fourth on the General History (prophecy and the enemy) and the fifth on the appointed history (faith, work and Imamate).

This book was written in response to the suspicion promoted by Renan: that Islam is against progress, and the Afghan responded to it. Hanafi responded to it in a "radical" "major" way by reconstructing the entire science, so that the Muslim understands that his faith rejects occupation and rejects injustice in order for the new Muslim youth to read the science of speech, imbued with Faith, Freedom and resistance, (al-Rifai, 2006).

Hanafi believes that "if a Muslim wants to satisfy his desire and read Al-ibana in the origins of religion or Al-lamaa by Al-ash'ari, he will go to Hegel, to John Stuart Mill, to Bergson and others, then he will find concepts among these thinkers: freedom, democracy and social justice, and he will find in these new words what heals him from what he did not find in He was given a new knowledge of speech, so that he received two legitimacy: the legitimacy of the past and the legitimacy of the present, the legitimacy of Islam and the legitimacy of the era.

Methodological issues of the new science of speech by Hassan Hanafi:

It is not easy to identify the approach adopted by Hanafi in his renewal of the science of speech, although it was published in an article entitled: "religious thinking and the duality of the Egyptian personality (Hanafi, in our contemporary thought, 1983) that he adopts the descriptive phenomenological approach by returning the phenomenon to its basis in feeling as a direct experience governed by intellectual origins (Hanafi, in our contemporary thought, 1983). In the introduction of his book in our contemporary thought, he defines his approach again as the phenomenological method, stressing that he has prevailed over the two parts of the book with one approach and one analysis, despite the difference in the two fields and topics, which is the social-emotional approach that analyzes social phenomena, as living emotional phenomena in the researcher's feeling to establish a kind of social phenomenology. In his dialogue with Dr. Abdul-Jabbar al-Rifai, Hassan Hanafi says: "I use the method of analyzing emotional experiences, in the sense that the ancient science of speech is a debate, arguments, need, rejection and acceptance, and the motive in fact is a political motive, poetry has become the theory of the Sunni Umayyad state, the Imamate has become the theory of Shiite resistance, the MU'tazila has become a theory of resistance, and the verbal difference The matter is political parties, and speech is nothing but the political ideology of the (Rifai, 2006). Dr. Hassan Hanafi adds: "I use the method of analyzing emotional experiences; I want to know what are the general interests of people?" What is the current state of mind What are the current psychological and social conditions Where do I know that from Of course, I live in the middle of society, so I travel the country east and West, and deal with universities, and at the same time I take literature, poems and colloquial Proverbs as a photographer of the current state of the Contemporary Arab and Islamic conscience, I analyze the experiences that give me a picture of the era, and these experiences are the ones I throw on I drop it on the Holy Quran and the Holy prophetic Sunnah, in order to interpret it according to modern conditions" (George, Vol.1 :2005).

In Hanafi's view, phenomenology represents a salvation from the transcendental idealism that has reached a dead end, and it is not only subjective reflections, as it puts the self in place of the other to know his approach and way of thinking, and it also above all provides a new look at the religious phenomenon, and thus allows in one fell swoop to get rid of the psychological, historical, social and pragmatic tendency to Religion (al-Rifai, 2006)

Despite Hanafi's adoption of phenomenology, he does not accept it as it is with its founder Husserl or his students, but rather seeks to establish an independent phenomenology in which he does not adhere to the well-known phenomenological method, he is very keen to confirm the specificity of his contribution to

phenomenology from his predecessors, and to determine the beginning of interest in it and the addition that consists in the application of phenomenology to religion (megith, 2006). At the time of its founder Husserl, phenomenology was not an approach to the philosophy of religion, but Hanafi sees the link between phenomenology and the philosophy of religion as an essential link, and justifies this result based on the analysis of European consciousness, by determining the structure of European consciousness and its development through three moments (Rifai, 2006):

1. Greek origin روم Roman /Jewish / Christian / historical Europe itself
2. Starting point: Cartesian Cogito
3. Point of access: phenomenological Cogito

Cartesian skepticism did not represent a decisive way out of the crisis of European consciousness, because skepticism was aimed at reaching an ontological area that stands outside of doubt, and therefore it is responsible for the objectivism in European science based on the false duality between the self and the subject (megith, 2006). As for the phenomenological Cogito, Hanafi presents it as the only hope for European thought, to get out of dualism, confusion and degeneration

I. Hassan Hanafi sources for the renewal of the science of speech curriculum

As mentioned above, Hassan Hanafi adopted the phenomenological approach, and the sources of the latter can be summarized in three basic sources, namely:

1. The role of Enlightenment philosophy in Hassan Hanafi's vision of the science of speech:

Hassan Hanafi considers that the benefit of the Western Enlightenment philosophy is imposed by our reality, which defines the same conditions as the pre-Renaissance European era, "we are in our Hijri history in the late European medieval era, and the beginning of the fifteenth century AD, that is, we will live the problems of the European Renaissance" (Hanafi, contemporary issues in contemporary Western thought, Vol. 1, 1998), for this we must direct our research in the same directions that were in Europe at that time, namely three directions (Hanafi, contemporary issues in contemporary Western Thought, Vol. 1, 1998):

- The first is religious reform, by raising the mental revolution to its maximum limits.
- Second: the humanistic trend in the Enlightenment.
- Third: the emergence of science, by canceling everything that is inherited . And the beginning of it is in that

According to Hanafi, the practice of "absolute doubt" is " useful to us in our current ideological stage " (Hanafi, contemporary issues in contemporary Western Thought, Vol.1, 1998).

According to Hassan Hanafi, this vision is neither objective nor scientific, as it cancels the civilizational particularities of each nation, what the European civilization has experienced has its own religious, social and political justifications and peculiarities, so how do we project this experience onto our reality as if it were an inevitable experience that cannot be promoted without its adoption, and it also overlooks that experience, especially in the humanitarian field, cannot be transferred Because they are the result of the interaction of subjective and objective factors, and especially subjective factors vary from civilization to civilization.

The most important intellectual symbols that Hanafi wants to call to serve as a model for us are Espinoza, Feuerbach and Husserl's phenomenology.

2. The role of Espinoza in Hassan Hanafi's vision of the science of speech:

Where Hanafi introduced Spinoza to the Islamic world through his translation of his book "A Treatise on theology and politics", the translation by Hanafi is an indirect author (Baruch, Vol.1, 2005). According to Hassan Hanafi, this book is addressed to those who look at the holy books scientifically (Baruch, a treatise on theology and politics, translation and introduction of Hassan Hanafi, review of Fouad Zakaria, Vol. 1, 2005) to motivate them to establish this model in looking at the texts of the Qur'an and the Sunnah, Hassan Hanafi also calls for the establishment of European intellectual (Baruch, i1, 2005), by applying the Espinoza method to the Islamic religious heritage (Baruch, i1, 2005), and this method does not accept half-solutions " if some of us at the beginning of this century were promoting Descartes with half-solutions, it would be more useful for us to The second half of this century, the search for radical solutions as Espinoza did three centuries ago".

So how can the author of "introduction to the science of strangeness" put forward such a proposition and completely fall into the arms of Western thought, and borrow his whole approach to apply it to the Islamic religious heritage, even though the Western context is completely different from the Arab-Islamic context, and the Western religious text is completely different from the Islamic religious heritage?"

The most important thing that Hassan Hanafi borrows from Espinoza and believes in the feasibility of applying it to the Islamic religious heritage and the reality of Muslims can be summarized in two basic issues:

The first issue is the rejection of the concepts of deification and sanctification in religion, which are associated with the sanctification of political power, that is, the eternal complicity between the power of theology and political power (Baruch, Vol.1, 2005).

The second issue is the dependence of historical criticism on the Holy Scriptures, which is considered one of the most important gains of European civilization for the study of the Torah and the Bible, which resulted from the deification of reason in the seventeenth century, and the subjugation of nature to it . just as there are laws of nature, there are also laws to control the authenticity of the narrative, and there is no difference between natural phenomena and religious text , both are subject to reason and its rules.

Historical criticism is considered the most important reasons for the emergence of the religious renewal movement in contemporary thought, it provided the emotional dimension in the religious text and the text became an expression of the living experiences of the first religious group from which the text originated, and then the text had to be put to life and study the psychological components of the first collective feeling (Baruch, i1, 2005).

This is an attribute that combines Espinoza and other materialists of the philosophy of lights (Al-sahmoudi, i:1, 1431 Ah.). "What distinguishes Espinoza's criticism is that it combines

all the types of criticism that have appeared in the past three centuries, it is a mental criticism based on the use of geometric mathematical reason, it is a human criticism based on the use of Innate light as a natural light in Man, and it aims to analyze the human forces of perception, imagination and emotion, and it is also a scientific criticism that studies the religious text. The critic is like a scientist, both study the phenomenon in front of him and try to reach its governing laws. Spinoza's criticism was the reason for the emergence of the Enlightenment movement in Judaism before it began and still One of the pillars of religious renewal at all" (Baruch, Vol.1, 2005).

Hanafi believes that the adoption of Espinoza's method is by dropping the material that Spinoza worked on and replacing it with another material while maintaining the same method, I mean dropping the Jewish heritage and replacing it with another religious heritage, and let it be the Islamic heritage so that Spinoza's grandmother and originality become clear regarding the interpretation of the holy books, as if Spinoza himself would like to generalize his analyses to other religions (Baruch, Vol. 1, 2005).

3. Feuerbach's role in Hassan Hanafi's vision of the science of speech:

Ludwig Andreas Feuerbach is a German philosopher who was born on July 28, 1804 in the city of Landshut in the German state of Bavaria and died in Reichenberg on September 13, 1872. At first he was a pupil of Hegel and then became one of his most prominent opponents. His book "thoughts on death and immortality", published in 1830 under a pseudonym, led to his dismissal from the University (Tarabishi, Vol.3. 2006).

Feuerbach's views on the attitude to religion developed from the ideas of the Young Hegelians to materialism, his proclamation and defense of materialism had a great influence on his contemporaries, Engels wrote about the impact of his writings " the enthusiasm was general and we all became feuerbachians at once. "Naturalism in the study of man was a characteristic feature of Feuerbach's materialism, which was the result of historical conditions in pre-revolutionary Germany and expressed the ideals of revolutionary bourgeois democracy. The critique of Hegel's idealistic understanding of the essence of Man and man's response to self-consciousness was the starting point in Feuerbach's philosophical development. One of the services performed by Feuerbach was that he emphasized the connection between idealism and religion, sharply criticized the idealistic nature of the Hegelian controversy *الاله يغلي* (Russians, Vol.1, 1989). This opened the way to making use of the mental content of Hegelian philosophy and, in this regard, helped to form Marxism. The main content of Feuerbach's philosophy was the declaration and defense of materialism, and here naturalism manifested itself in the study of man in the problem of the essence of Man and his place in the world, where (trabecchi, Vol. 3. 2006). But Feuerbach did not pursue a coherent materialistic line in this matter, because he considered man to be an abstract individual, as a purely biological being, and in the theory of knowledge Feuerbach applied empiricism and sensuality in a coherent manner, and he was firmly opposed to agnosticism (Atiyah, Vol.1, 2005). At the same time, he did not deny the importance of thought in knowledge, tried to approach the topic in relation to self-activity, made some assumptions about the social nature of human knowledge and consciousness (Atiyah, i1, 2005), but Feuerbach-on the whole-did not overcome the contemplative nature of materialism preceding

Marxism and Feuerbach remained in his understanding. For the date-he takes absolutely ideal positions. The idealistic views on social phenomena resulted from his desire to apply anthropology as a holistic science to the study of social life, and Feuerbach's idealism was especially evident in his study of history and ethics, he considered religion alienation (appropriation) and objective realization of human traits to which he attributed a supernatural essence, man doubles and meditates his essence in God, and so Religion is the "unconscious self-consciousness" of man, Feuerbach believes that the reason for this duality is man's feeling of dependence on the automatic forces of nature and society, and it is especially interesting Feuerbach's conjectures about the social and historical roots of religion, but Feuerbach – due to his tendency to naturalism in the study of man-did not go beyond the limits of conjectures on this issue, and Unable to find effective means to prove his opinion on religion, he was looking for these means in the replacement of unconscious self – consciousness by the unconscious, and this is finally done-in pedagogy (Atiyah, Vol.1, 2005). Because he did not understand the real world in which man lives, he derived the principles of morality from Man's instinctive pursuit of happiness, and he believed that its achievement is possible provided that each individual – in a mental way-limits his demands, and that he loves others, and the ethics built by Feuerbach are abstract and eternal, the same for all times and for all peoples, and His works can be mentioned "in the critique of Hegelian philosophy" (1839) – "the essence of Christianity" (1841) – "current topics of the reform of philosophy" (1842) – "foundations of the philosophy of the future" (1843).

Hassan Hanafi gave Feuerbach the distinction over other Young Hegelians because he characterized them as "the most resonant, the most influential, the most challenging like Espinoza in the seventeenth century and Voltaire in the eighteenth century"(Hanafi, Feuerbach's religious alienation, 1979). Hanafi considers Feuerbach the necessary bridge for those who wanted to cross from the Renaissance to Marxism, from thought to reality, from idealism to realism, from Hegel to Marx (Hanafi, Feuerbach's religious alienation, 1979). Therefore," the discovery of the Young Hegelians: Bauer, Feuerbach and Stirner in our generation is at the same time a discovery of the missing link in our development, and a confirmation of what we have been trying since the dawn of our national renaissance of progress, Renaissance and prosperity " (Hanafi, Feuerbach's religious alienation, 1979).

Due to the peculiarity of Feuerbach's position, reference to it was one of our stage-historical necessities in Hanafi's view, since a true progressive Marxist cannot be like that unless he purifies himself of all the corruptions of idealism (and religion within it) through the feuerbachian channel. Hanafi says:"Feuerbach was rightly and as Marx says: the"channel of fire" as indicated by the derivation of the name(feuer-fire, bach-channel) through which every philosopher who wanted to move from idealism to realism was purified, but unfortunately some of us moved to Marxism without being purified in the channel of fire (... A developing and rising society, which is moving from the old to the new, from recognition to reflection, from inheritance to criticism, is in need of enlightenment more than it is in need of revolutionization. Enlightenment is a condition (Hanafi, Feuerbach's religious alienation, 1979).

The basic idea that made Feuerbach occupy this position in the eyes of Hanafi is his attempt to return religion to man, that is,

the humanistic emotional interpretation of dogmas, which sees in faith in religious dogmas an alienation of Man, and that the perfect man is the one who has regained the qualities of divinity that were taken away from him and embodied abroad, God is the perfect man, and the religion of atheism is religion. The whole truth preached by the Holy Verse (Hanafi, Feuerbach's religious alienation, 1979): "today I have completed your religion for you, and I have completed my grace on you, and I have pleased you with the religion of Islam. whoever is forced in a heterogeneous way to sin, Allah is forgiving, merciful ﴿﴾" (Surat Al-Ma'idah : verse 3).

Returning to Feuerbach and the Young Hegelians does not mean abolishing the Marxist position, but means building a kind of religious left, as represented by Hanafi by Camilio Torres, who reinterpreted Christianity in a revolutionary way, using the direct text method, according to Hanafi, and said: God is society, and the analysis of social reality is the only possible theology (Hanafi, contemporary issues in contemporary Western Thought, Vol. 1, 1998), Hanafi even went to note prudinson, whom he considered a friend of the Arabs and helped them understand their present and their religion, and eliminate all reactionary interpretations of Islam (Hanafi, contemporary issues in contemporary Western Thought, Vol. 1, 1998).

4. The role of Husserl's phenomenology in Hassan Hanafi's vision of the science of speech:

Husserl is a German philosopher and the founder of phenomenology, he was born in Moravia in Czechoslovakia in 1859. Husserl studied mathematics in Leipzig (1876) and Berlin (1878) on Karl weistrass and Leopold kronker. He then went to Vienna to study under Leo knicksurker in 1881, and also studied philosophy under Franz Brentano and Karl Stumpf.

Edmund Husserl influenced philosophers including Max Schiller, Jean-Paul Sartre, Alfred Schutz and Emmanuel Levinas. He is the Martin Heidegger professor. Although Husserl was initially influenced by the psychological trend in philosophy, he soon turned towards an interest in pure meanings and essences, which was manifested in his book "logical research"; in it, he denied that logical relationships are subject to psychological influences, or subordinate to the world of things, and in turn emphasized their specificity and connection with the world of reasonable essences that represent fixed facts, and This is what Husserl confirmed and expanded it under the name of intentionality, which is a central idea in his phenomenological philosophy, as he did not limit it to the field of logical judgments, but generalized it to include the fields of cognition, emotions, emotions and values, and he defines it "It is the property of every feeling to be a feeling of something" (Badawi, i1 1984), which allows to describe it directly. According to Husserl's phenomenological method, it was necessary to reveal "the typical conditions of the given existence, or the appearance of the subject: the subject as he perceives, the subject as he imagines, the subject as intended, the subject as he judges" (Camille, Vol.1, 2000). Husserl summarizes his intellectual approach by saying: "I am meditating in the manner of Descartes. I am guided by the idea of philosophy, understood as a holistic science, founded in a very precise and tightly controlled way, which I have decided to try and experiment. After I have done the previous reflections, it became clear to me that first of all I have to develop idusic phenomena إيدوسية (related to IDUs Eidos= image), and this is the only form on which philosophical science, the first

philosophy, is realized, or can be realized. Although my interest here concerns in particular the transcendental response, the pure ego and the elucidation of this empirical ego, it is only by reference to the certain necessary principles that belong to the ego as I in general that I am able to analyze it scientifically together. I must refer to the faculties and to the fundamental necessities, thanks to which an incident can be traced back to the mental foundations of its pure possibility, which gives it reasonableness and scientific character, and so the science of pure possibilities precedes the science of facts in itself, and makes it possible from the point of view of Science" (Badawi, i1, 1984) .

His most important works include:

"Philosophy of arithmetics" (1891),"logical researches" (1900-1901),"philosophy is an exact science" (1911),"ideas: a general introduction to pure phenomenological philosophy"(1913),"figurative and transcendental logic" (1929),"Cartesian reflections" (1932), And" the crisis of European science and transcendental phenomenology"(1936), and" experience and judgment " (1939).

He sees in the phenomenological approach advocated by Husserl a natural development of the European sense of its rational and empirical tributaries, and a new continuation (Hanafi, Islamic Studies, Vol. 1, 1988).

But this renewed methodological element is manifested in the steps of the phenomenological method described by Husserl, namely: first, suspension of judgment, or bracketing the world, means ceasing to judge until another notice, or shifting our attention from the existence of the external world to the structures of conscious experiences (=feeling). When watching something, one should first suspend judgment on its existence, and thus direct our attention to our own experience about it, and especially to the content of that experience, the second is the reconstruction of the subject in the intentional sense, where the subject appears in the feeling as a mutual intention between the subject and the subject, and the third is clarification, it is Discrimination and non.

The benefit of these steps is manifested in the establishment of the phenomenology of religion, which Hanafi worked to transfer its essential features to the Islamic doctrinal system, and the most important of these features are: criticism of the principle of transcendence, and a description of it as an illusion, according to which God does not exist independent of feeling, transcendence is a false position of feeling (Hanafi, contemporary issues In contemporary Western Thought, Vol. 1, 1998). Therefore, it is necessary to suspend judgment on God in terms of a transcendent subject, put him out of the circle, and then reconstruct it in terms of a sentimental subject, that is, in terms of a subject in which a feeling is latent, as a feeling of the absolute, that is, what Schiller called Immortal in man (Hanafi, contemporary issues in contemporary Western Thought, Vol. 1, 1998). God has no transcendent qualities ... It is just: "the changing emotional theme that is built in the inner sense of time" (Hanafi, contemporary issues in contemporary Western Thought, Vol.1, 1998). According to Husserl, feeling is, according to Hanafi, "the creator of existence and the giver of its meaning at the same time (...) And if God is the creator of man, as is the case in traditional depictions, then man is the creator of God and his subject in feeling" (Hanafi, contemporary issues in contemporary Western Thought, Vol.1, 1998).

Given the importance of these results heralded by Husserl's phenomenology, Hanafi believes that the method is a realistic necessity, imposed by the same reason that imposed the metaphor of the Spinoza model before, and is the analogy of the development of developing societies with the Societies of the West, as: "in the contemporary European heritage, the tendencies of renewal arose with the discovery of subjectivity, and the discovery, And now all developing societies are exposed to this process" (Hanafi, "heritage and renewal" our attitude to the ancient heritage, Vol.4, 1992).

What is meant by the subjective basis of religious phenomena: religious dogmas are from the position of Man, and they do not have an objective real existence, such as the statement in the previous witness that man is the creator of God and his subject in feeling.

5. The role of liberation theology in Hassan Hanafi's vision of the science of speech:

"Liberation theology" is a religious movement in the Christian Western world that appeared in the ranks of Catholic and Protestant Christians starting from the early sixties, but its theses were defined and crystallized in the mid-seventies (sydhum, Vol.1, 1993). The movement originates from the belief that religious belief is in essence a revolutionary vision of reality, and believes that religious faith expresses itself not only through the establishment of religious rites, but also through the defense of the values of justice, social equality, the rights of minorities and the oppressed against world monopolies, reactionary forces and global tyranny, that is, it is a religious position that leads to the adoption of "Liberation" (hence the name). The advocates of liberation theology are also rebelling against the existing religious institutions as institutions that have been absorbed into the ruling institutions, whether local reactionary or global imperialist, and that is why these institutions have become, from the perspective of the advocates of liberation theology, an extension of power employing religion and religious rites in the service of the institutions of tyranny and (Al-Messiri, Vol.1, 1999).

The basic principle of liberation theology is that "the direction of faith should be a direction for justice" (syd1, 1993). The search for Christ must proceed from his human character, from his human status and solidarity with the poor. The editing project is realized in stages:

- Economic and social liberalization by changing the economic and social conditions, in order to achieve the interests of all classes according to the principle of Justice.
- Access of the poor to basic freedoms and their effective participation in social and political life.
- Human fraternity based on common faith is a common idea among the various utopias, whether religious or non-religious, those that speak of human fraternity and the unity of mankind (syd1, 1993).

The most important theoretical foundations of the new theology and its political program can be summarized as follows:

1. The priority of Anthropology over ecclesiology is because the latter requires, in order to achieve its goal, the liberation of Latin American man from enslavement and exploitation, through science and knowledge that enabled both the colonizer and the despot to dominate.

2. The priority of the utopian fantasy over the realistic, because utopia means hope and hope, the hope of finding an alternative world free from injustice and exploitation worthy of man.
3. The priority of criticism over dogma, that is, changing the orientation of church institutions from their subordination to the existing political authority in order to become, starting from a new and developed understanding of the Gospel, a tool of liberation.
4. The priority of the social over the personal: that is, the emphasis on the collective and common character of salvation understood in the worldly sense as opposed to the otherworldly salvation on which traditional theology focuses. the principles we have mentioned show the extent to which the new theology is open to modern philosophical and political thought, and therefore it is not surprising that the two trends converge. Religious and laicistic. They share a critical and libertarian tendency (sydem, i1, 1993).

6. The role of MU' tazila in Hassan Hanafi's vision of the science of speech:

In many of his theoretical writings, Hassan Hanafi presented a strong criticism of the science of poetic speech and intellectual and historical poetry, and defended the validity of rational isolationist thought and its ability to develop the appropriate theoretical structure for modern civilizational challenges. "The poetic choice has prevailed — according to Hanafi — for more than ten centuries, and this sovereignty may be one of the obstacles of the era, because it gives priority to God in action, in science, in judgment and in evaluation, while our contemporary conscience suffers from the loss of taking the initiative from him in the name of God once, and in the name of the Sultan again. Hence, the alternative choice, the isolationist choice, which unfortunately has only been filled one or two centuries ago, when the Islamic civilization reached its peak, this choice may be more expressive of the needs of the era, and more responsive to its demands" (Hanafi, "heritage and renewal" our position on the ancient heritage, our position on the ancient heritage, our position on the I4, 1992).

While contemplating this passage, the following observations can be recorded:

- ✓ The return of the civilizational nail of the Muslims to the power of retirement and their civilizational retreat to the sovereignty of Al-ash'ariyya;
- ✓ Attributing the priority of the divine in consideration and action to the poetic interpretation of the reference texts of the Islamic belief.
- ✓ Recognizing the negative effects of forced belief, and attributing the cultural reaction of Muslims to their dogmatic/verbal perceptions, i.e., to their perception of Divinity.

In order to overcome the problems of the era, it is necessary to bring about a contract reform by activating a radical formation of the dominant Islamic verbal heritage, and demonstrating its disregard for the spirit of the texts and the requirements of the cognitive, scientific, moral and political era, just as al-Jabri relied on rashidiyya and khaldouniyya, Taha Abdul Rahman Ali Al-Ghazali words and Ibn Taymiyyah logic, Hassan Hanafi chose to rely on the On the ash'ari heritage irrationality, and the re - consideration of human effectiveness and the human mind after

centuries of forced absence of causality in natures, in politics and ethics (Hanafi, religion and the revolution in Egypt 1952-1981 –the Islamic left and national unity-Madbouly library, Vol.1, 1982).

"The Islamic left, which agrees with the five origins of MU'tazila, is therefore trying to revive the tradition of MU'tazila after it was eliminated since the fifth century AH, since Al-Ghazali's attack on mental Sciences and the supremacy of Sufism and its duplication with ash'arism until our recent reform movements, and to put new alternatives in front of the prevailing ash'arism" (Hanafi, religion and revolution in Egypt 1952-1981-the Islamic left and national unity-Madbouly library, Vol. 1, 1982).

Hassan Hanafi agrees with Ibn Rushd in his position on the ash'ari thought, where Ibn Rushd argues that the ash'ari interpretation of the problematic Quranic verses, contrary to the requirement of interpretation considered by him. It contradicts the content of the semantics of the legitimate discourse and also contradicts the requirements of evidential consideration. Haset says: "Indeed, many of the origins on which Ash'ariyya built her knowledge are [sophistic], they deny many of the essentials: such as the establishment of symptoms and the influence of things on each other, the existence of the necessary causes of causes, essential images and media, and their encroachment in this sense on Muslims [amounted to] encroachment of their glasses in this sense, that a group of ash'ariyya. It is not known that the existence of the righteous is glorified by the methods they put for their knowledge in their books, which are the disbelievers and those who stray from the truth" (Rushd, chapter of the article in the report between Sharia and wisdom of communication or the necessity of mental consideration and the limits of interpretation, Vol.3, 2002).

However, Ibn Rushd does not recommend the ascetic intellectual heritage, despite his relative recognition of the reliability of the ascetic interpretation compared to the poetic interpretation in the book (chapter of discourse); Ibn Rushd's ascetics, like poets, are dialectical speakers, whose thought does not rise to the level of demonstrative consideration "and the ascetic does not have proof that this is necessary in the first, Almighty, because neither they nor the speakers. When they deny the corporeality of it, they deny the corporeality of it, based on the fact that it must happen to the body as it is a body. We have shown in the issue of this book that they have no proof of this, and that those who have proof of this are the scientists (=philosophers: Aristotle's *Naturals*)" (Rashid, revealing the methods of evidence in the doctrines of mullahs, Vol.1, 1998).

Sun Hanafi calls for the restoration of the hermeneutical heritage of Al-Mu'tazila and the adoption of his theoretical, cognitive and political conception and to make the negative political effect of verbal thought in the dominant group of poetry from the moment of Abu Hamid Al-Ghazali to the present, where he says: "As for the freedom of actions, and the freedom of the citizen to choose the And that it is God who controls not only the external actions of man, but also the internal actions of feeling from faith or disbelief, obedience or disobedience, guidance or error! And that man does not have the ability to act until he is prepared for it, nor with the action until it comes, nor after the action until he is responsible for it, but God creates for him the hour of action an ability with which he can actually come, taking advantage of opportunities, and following the divine ability for

what is known in the theory of poetic gain" (Hanafi, religion and the revolution in Egypt 1952-1981 - the Islamic left and national unity –Madbouly library, Vol.1, 1982).

Hassan Hanafi has bet on isolationist rationalism to get the Islamic mind out of its theoretical predicaments that have been going on since the poets tightened their symbolic and intellectual grip on the Islamic cultural and political elites, no matter how great the decline of civilization and the flow of irrationality in the pores of the Islamic body, Hanafi resists every rational attempt to shape the Islamic origins and "The truth is that tawakkulism is a value inherited from Islamic mysticism, which was paired with ash'ariyya in the idea of Will, or the absolute divine power, which took away from people the reins of initiative and freedom of action, but it was not the only inherited value, there were other values opposed to it both in the revelation itself and in the heritage, the revelation attacked All kinds of divination, fortune-telling, magic, beating glasses and buttons, called for forethought, consideration, taking initiative and individual responsibility. Surah Yusuf also explains how Yusuf was able to predict the future of Egypt and the years of famine and to arrange means to eliminate them, such as storing grain. As for the eschatology, i.e., the matters of restoration and preparation for the future are among the poetic dogmas, they are offset by the doctrines of the MU'tazila such as Teleology, entitlement, the law of goodness, the fittest and compensation, which indicates that the future of man can be calculated, predicted and known" (Hanafi, religion and the revolution in Egypt 1952-1981-the Islamic left and national unity-Madbouly library, Vol. 1, 1982).

It is intellectually unsound to attribute the nodal lesions of Islamic thought to the ash'ari or Sufi interpretation, as the ash'ari graphic interpretation and the Sufi Irfan interpretation are based on the investment of theoretical potentials and interpretative energies of the text founding the Islamic belief according to the mental availability at the time.

Focusing on the widening gap between the ash'ari hermeneutical and the ascetic hermeneutical methods implies a perception that does not correspond to the reality of the two methods, as the ascetic and ash'ari thought, especially in its late stages, share the same monotheistic intellectual ground, and they differ only in the way and proportion of using reason and interpretation, that is, in the management of the monotheistic problem and not in the reality of the monotheistic problem itself, and Abdul Majid Al-Saghir He said: "the one who meditates on this poetic treatment of the problem of speech realizes that it does not go beyond being a new formulation of the same MU'tazili thesis, in that the MU'tazilites, who are the first defenders of monotheism, do not doubt the foot of divine science, and the meanings contained in the Qur'an are only a picture of that science, and the Everyone is aware that what was the subject of controversy between the MU'tazila and their opponents was not the content of the Quranic discourse, as much as it was the subject of taking and reciting its word, phrase and location in time and space, and that their main purpose in proving the creation of the Qur'an was to confront a stream of stuffing with a The book "(junior, 1989).

Hanafi seeks to widen the conceptual, theoretical and methodological gap between poetry and MU'tazila / fatalism / jahmi and bets on retirement, to get out of the rampant civilizational deterioration in the Islamic world and engage again

in the path of Renaissance and progress, after he confirmed the impossibility of building renaissance on poetic foundations. "The problem then is that Salafism in our life still has priority over rationality, and retirement means that the mind is able to perceive facts, God as a principle and not as a person, man is free, Sane, and nature is independent has its fixed laws, and man has a past and a future, and he has a past and a future, and he has a But he lives in the present with his work and effort in a society and a state whose system he chooses, and he has the duty to "command what is good and forbid what is wrong". If we can find poetry besides retirement, the mind is liberated and we have laid down the rules of Renaissance and the conditions for progress"(Hanafi, religion and revolution in Egypt 1952-1981-religion and cultural liberation, Vol.1, 1982).

Hassan Hanafi has bet on seclusion and the possibility of rationalizing the Islamic irrational and tried to revive the dead seclusion in the Islamic conscience, where he says: "what interests me is renewal at the level of theoretical doctrine in order to establish an Islamic revolutionary ideology capable of absorbing all contemporary revolutionary ideologies, and at the same time linking them with authentic roots in the reality of people "(Hanafi, religion and revolution in Egypt 1952-1981–religion and cultural liberation, Vol.1, 1982)..

II. Theoretical introductions or theory of mind by Hassan Hanafi:

Hanafi's rooting of the science of origins of religion brings him back to philosophy in order to achieve his project of returning the divine to the human, and to complement the trend started by the philosophers of Islam in developing the research of the science of speech to the research of philosophy, and this is manifested when he criticizes the approach of the science of speech in Peace be upon the messenger of Allah. They are pure premises of faith, expressing pure self-belief, which is what is required to prove and prove. But the old fundamentalist world declares and recognizes it, as if its introductions are its results, and that what is in between is nothing but fun and play and filling a void, as there is no demonstrative method, presentation of the problem, and statement of the goal "(Hanafi, from Creed to revolution, theoretical introductions, Vol. 1, 1988) and then adds: " The expression of the content of faith as one of the postulates is a negation of proof, a demolition of inference, and a loss of knowledge, especially if this content is the one that needs to be proved"(Hanafi, from Creed to revolution, theoretical introductions, Vol.1, 1988). Here, it seems that Hassan Hanafi did not conjure up the task of the science of speech among the Ancients, which is to defend the beliefs of the faith and not to prove and rediscover them, because the speaker does not start from a vacuum, as is the case for the philosopher, and relies on proof to reach the results of the faith, but proceeds from the These are the methods of reasoning as arrived at by the human mind in its time.

Hanafi considers that the philosophical trend in the science of the origins of religion was interrupted, and then retreated back to the theistic after the domination of the ash'ariya (Hanafi, Islamic Studies, Vol.1, 1988).

Thus, Hanafi makes the obligatory research metaphysics of existence (Hanafi, from Creed to revolution, theoretical introductions, i1, 1988), and the research of symptoms phenomenology of existence (Hanafi, from Creed to revolution, theoretical introductions, i1, 1988).

The researcher of essences is the ontology of existence, so he puts metaphysics, phenomenology and ontology in the place of Duty, symptoms and essences (Al-Khair, i1, 2011). He says: "if the course of traditional speech science and its development in history proves that mental theory overwhelms the divine subject, or that the mental basis gradually swallows the subject itself , then by developing speech science for another stage we reach the formulation of a comprehensive mental theory, in which divine subjects fade away until speech science becomes a pure mental.

The truth is that what justifies the ancient development of the science of speech into philosophy and Hanafi's completion of this trend, which has stopped, is that the science of speech is nothing but a human mental theory in which God occupies the place of Man, and the divine consciousness takes the place of human consciousness in an escalation and deification of human subjects, and Expatriate (Alkhair, i1, 2011).

After the theory of the science of etymology turns into a theory of mind in the historical development of the science of speech, the investigation of duty and symptoms??? "If the course of traditional speech science and its development in history proves that the mental theory, whether in the theory of science or in the theory of existence, overwhelms the divine subject, or that the mental basis gradually swallows the subject itself, "Hanafi says. Hanafi then asks: , " Are the theories of mind and existence alone sufficient to establish science?" It is true that reason is science, and existence is the known . But reason and existence both appear in feeling, and science and the known are both dimensions of feeling". (Hanafi, from Creed to revolution, theoretical introductions, Vol.1, 1988). He answers by saying that they need a theory of feeling, considering that the mind is the active side of feeling, and existence is the existential side of feeling (Hanafi, from Creed to revolution, theoretical introductions, Vol.1, 1988). Husserl's methodology is clearly evident here, because the theory of mind as the rational aspect parallels Husserl's act of consciousness "noes is" and the theory of being as the existential aspect or consciousness of feeling its existence parallels the content of consciousness noema. But the Hegelian-Feuerbach methodology reappears from within this husserlian framework by transforming the two strands of the theory of Science, from a theory expressing a religious-faith perception of the world, to a pure mental analysis that reveals the emotional construction of the subject (noesis), and transforming the theory of existence from a theory of divine existence dominated by the traditional division between a positive pole and a negative pole, the first - Naturally, to a theory of emotional experiences of the world (noema), putting aside the distractions, he says: "if the theoretical introductions in the science of speech have given us:

- A strict mental theory that expresses the maximum that science has reached from the mental theory, but governed by a puritanical mental dualism that expresses a religious perception of the world and is the mental idealism that expresses the traditional religious faith.
- A solid existential theory that expresses what the science of speech has reached from a mental perspective in describing existence, but it is governed by the same purifying dualism that divides the world into two poles, a positive pole and a negative pole, and makes the relationship between them a relationship of priority and honor, a relationship of lack and

perfection "(Hanafi, from Creed to revolution, theoretical introductions, I1, 1988).

Hassan Hanafi proposes an amendment to these introductions in the following form:

- The mental division transform, (...) to a pure mental analysis that does not follow the method of division, but a directional meta-analysis that reveals the emotional construction of the subject.
- Existential division transformation (...) to emotional experiences of the world that reveal what it is, and be the subject of mental analysis"(Hanafi, from Creed to revolution, theoretical introductions, Vol.1, 1988).

An overlap and blending is observed here in which the husserlian and Hegelian - Feuerbach dimensions of phenomenology dissolve. This is because the new science of speech, after it turns into a theory of mind, a theory of being and a theory of feeling, will contain the liberating human content, which is the result of the methodology of analysis of expatriate religious consciousness (Al-Khair, I1, 2011).

Top search results:

- ✓ Hassan Hanafi relied on the phenomenological method in his criticism of the etymology of religion and its reconstruction. The Hegelian-feuerbachian methodology is clearly dominant in his phenomenological critique of the science of the origins of religion; Hanafi treats this science as the "psychological stock of the masses". This psychological stock is a stock in the mass consciousness.
- ✓ Hanafi wants to eliminate the duality and "national schizophrenia between the conservative religious movement and the secular monetary movement, " and this is what made him adopt the idea of the Islamic left, and on several occasions he considers himself a brotherhood as well as a socialist Nasserite. It is this desire that governs his choice and practice of the phenomenological method, since he restores the husserlian of phenomenology and its Hegelian - Feuerbach content. It is the husserlian framework that enables him to deal with the sciences of religion as revealing three types of consciousness: historical consciousness, theoretical consciousness and practical consciousness, thereby preserving the heritage of its authenticity for its worth in human consciousness, and the Hegelian - Feuerbach content allows him to refill these types of consciousness with revolutionary and liberating connotations, and Husserl's phenomenology alone does not meet the need of Hanafi In the process of transferring the significance of Transposition that he practiced on the sciences of religion from the theologian to the humanist, he therefore had to use the Hegelian - feuerbachian methodology in critiquing religious consciousness using the sayings of naughty consciousness and religious alienation.
- ✓ Hassan Hanafi believes that the theological content of the ancient etymology of religion ends in negativity by discovering oneself for its inability to know the absolute being, as well as to its transformation from surrender to the divine authority to surrender to the earthly authority , and after turning to God, the fundamentalist world finds itself turning to the Sultan

The most important recommendations of the researcher:

- ✓ There is an urgent need to renew the science of speech in order to keep up with the changes of the Times
- ✓ It is necessary to be open and take advantage of modern research methods
- ✓ It is necessary to study the experiences of interested thinkers and compile them to achieve knowledge accumulation
- ✓ An attempt to extract a vision in the renewal of the science of speech based on the texts of Revelation and taking advantage of the scientific approaches that modern science has reached, after purifying it from its cognitive biases. This is what this science can play in developing the Muslim's vision of God, the universe and the other in this age.

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