

The status of philosophy and logic
When Sheikh Mohammed al – TaheribnAshour

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Since the translation movement was active in the second half of the second century AH – probably the first Abbasid era – which was followed by the transfer of the Greek philosophy from the Greek tongue to the Arab through Syriac, and the spread of studies within the Islamic environment, varied positions and different visions towards them between the opposition and supporter, And a third sees mediation in the matter.

In light of this discrepancy in the visions, the importance of the research is to reveal the position of a modern Tunisian flag of philosophy and logic, namely, Shaykh Muhammad al-TahiribnAshour (1973.)

And to ask the question: Where is the location of Sheikh Mohammed Tahir bin Ashour of these different trends? The importance of this research in answering this question.

In addition to this importance, despite the importance of the intellectual and philosophical aspect of the heritage of Sheikh IbnAshour, it did not take care of researchers study, which highlights the importance of this research in showing the status of philosophy and logic.

Finally, the importance of research, especially when dealing with the personality of the emergence of a province, was characterized by the preservation of the religious heritage in its environment, and yet it believed that the true philosophy does not clash with the Islamic faith, and not only that, but also – that logical proof is an important weapon and useful To defend the Islamic faith.

The research depends on the method: descriptive analysis, and the statement of revealing his vision of the science of mental status. With an analysis of his statements; to show the authenticity of this on the one hand,

and on the other hand to indicate the extent of the impact of the views of former Muslim scientists and others.

The research concluded that Shaykh Muhammad al-Tahir Ibn Ashour considered philosophy and its sciences one of the important pillars of the renaissance of nations. And that interest in civil sciences does not harm religion, but that adherence to religion calls for attention to it.

Nor does he see a contradiction between the true and the reasonable. The Islamic faith is a doctrine accepted by enlightened minds and not by true philosophy.

He also believes that the reform of thinking is one of the most important purposes of Islamic law, and that it is through the goodness of individuals; to establish a social system on solid foundations and sustainable. And that the reform of thought has in one aspect to learn logic and education, while the reform of work and behavior on the science of Sharia and ethics.

Finally, the research finds that the Sheikh's arousal of the issue of the relationship between language and logic reveals his awareness of the studies that took an early interest in this issue by our scholars, including al-Sakaki (626 AH) in his book Miftah al-Uloom.

The research contains a preface, four questions and a conclusion by mentioning the search results, then proven sources and references.