

# Moral Values and Cultural Development in the Arab World: An Analytical Study on Religion and Language

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## Abstract

The study reveals the relationship between moral values as an ethical system adopted by the Arab mind and the intellectual cultural development in the Arab world. The study also presented analytically the correlation between moral values adopted by the Arab mind and linguistics, relating it to development in the Arab world. The Arab development situation is studied from the perspective of Arab thinkers who used the linguistic analytical approach to understand the Arab mind, in an attempt to realize Arabs' moral philosophy as compared to Western intellectual perspective. The study discussed cultural development from a three dimensional perspective (philosophic-ethical-linguistic). Arabs encountered an unprecedented state of chaos and violence, because of their thoughts and therefore moral values adopted. The study concluded that moral values as adopted by Arabs are mainly affected by their language usage, reflecting the intellectual status of the Arab mind, and therefore affecting cultural development of the Arab world.

**Keywords:** Cultural development, moral values, linguistic analysis, Arab world, Arab thinkers, Islam, philosophy, religion, ethics.

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## 1.1 Introduction

Recently there has been an increase of interest in both developed and developing countries, particularly in problems relating to the preservation and development of cultures and values which they express. The subject of 'values' and 'cultural values' is an extremely vast and complex one. Cultural values may be defined as 'the symbolic relationships which hold together a given society or a group, that maintain and enhance the sense of belonging of its particular members; it also perpetuates the wealth of its social and spiritual heritage, providing a sense of totality of life, and delivering the criteria of the meaning of individual life (Griswold, 2012).

Cultural values are absolute or relative ethical values, the assumption of which can be the basis for ethical action. A value system is a set of consistent values and measures (Arisi, 2013).

Whenever something goes seriously wrong in society one of the first diagnoses given by conservative leader writers is that of a crisis of values. Politicians, teachers and other public figures are reminded of their duty of directly and indirectly supporting the authority of values in society and of living up to these values in their own public behavior. The values which are usually meant in these contexts are moral values.

## 1.2 Study Importance

The study sheds light on moral values adopted by Arabs, trying to understand moral dilemmas faced in the Arab world. Particularly when the Arab world is facing a critical period of deterioration in terms of both moral and intellectual - cultural systems.

The Arab mind is facing divergent moral understanding based on different perspectives, based on different linguistic and religious interpretations, which often leads to contradiction in interpreting what constitutes an acceptable moral position, and therefore which is inflicted on behavior as such.

The study relies on an attempt to link Arab moral philosophy with the linguistic analysis of Arabic language, in terms of the concept of utility, and other associative concepts, that make it cognitively reflected in their behavior. The study is also concerned with the view of two hypotheses that reflect the concept of behavior based on moral judgements and its relation to Islam as religion and when politicized.

## 1.3 Theoretical background of the study

The study deals with Arab thought of moral philosophy, that was raised by Arab thinkers such as the Jordanian thinker Sahban Khuleifat, who discussed moral issues upon understanding Western philosophy as compared to Arab Islamic philosophy. The research uses the analytical method and philosophical analysis of intellectual and philosophical writings of Arab thinkers analyzing Arabic literature and moral philosophy that reflect the Arab culture.

Khuleifat is taken as an example and considered to be one of the few Arab thinkers who have dealt with moral philosophical problems associated with Arabic language usage.

Khleifat, as a pioneer of Arab thinkers in the field of ethics, discussed moral philosophy as indicated linguistically by the Austrian philosopher Ludwig Wittgenstein who based his analysis on the linguistic dilemmas,

mainly discussed in *Philosophical Investigation* (Blackwell, 1963).

Other ethical dilemmas were discussed by Khuleifat based on the cultural dimension affecting values as a system (Blackwell, 1980). He was also affected by Wittgenstein in considering the linguistic element affecting the mind's comprehension of ethical statements (Caro, 1991).

Influenced by Wittgenstein, Khuleifat decided that philosophical language must be subject to logical linguistic analysis in order to detect errors and misuse of the language that accompanies philosophical writing. Where he considered that philosophers have exceeded all the walls and boundaries drawn by language creating metaphysical entities. He understood the metaphors of the philosophy of Wittgenstein in contemporary philosophical issues that may be also seen in Arab thought.

In his book "The Philosophy of Ethics and Language Analysis in Modern Western Thought", which was about the philosophy of Wittgenstein, he discussed the convictions of several opinions on the ethical question, specially focusing on how Arabic language negatively affected Arabs values and therefore behavior in some situations.

Khuleifat saw that the language of moral philosophy has been abused by its users in ethics, since moral language is a metaphysical language dominated by the abusive usage of language that transcends our world, its concepts, its vocabulary and its connotations. He thought that "systems of morality can not be viewed as rational systems, because the concepts of morality can not be proved by reason." He believed that the best way to understand the moral issue is intuition, where the moral issue is represented directly and reliably without being subject to analysis.

The following works have been approved for the purpose of analyzing his moral thought and his logical analytical linguistic method, which is «Linguistic School of Ethics». In addition to his work entitled "A study of the contemporary English trend in meta-ethics," where he focused on a comparative study between the English and Arabic study of the language of ethics. An Analytical Study of the Logic of the Arabic Language in the Field of Ethics was raised also in his book on Values entitled (Method of linguistic - logical analysis in the Arab Islamic thought). (Khuleifat, 1990)

#### 1.4 Cultural Development of Arab Thought

Khuleifat studied the mystical philosophies of Greek philosophers and was particularly influenced by Aristotle's philosophy and moral perspective. He believed that moral philosophies vary in their perspective in terms of realism, rationality, materialism and idealism.

Whereas I believe that Arab thinkers mostly think of moral values in an ideal way that only reflect their history of religious invasions, they used to think of them as acceptable and just wars based on its sacred reason being the religion of Islam. Arab Islamists consider such wars as just wars, while I consider them as invasions, as religion should not be enforced no matter what. And this consequently reflects their moral set of values.

So one can notice the duality of Arab thought in terms of what is right or wrong. So that what is ideal is only ideal as it goes with their beliefs, and rooted ideologies in the Arab history, and what is ideal is what is accepted in Islamic teachings according to their linguistic interpretations, which contradicts in many cases with reason and rationality and even ethical interpretations.

Arab philosophers generally varied in their adoption of certain positions in terms of the degree of harmony with the overall perspective of their intellectual approach. It is obvious that the belief in a moral philosophical approach is inevitably reflected in our moral doctrine and therefore behavior.

Aristotle's moral doctrine is characterized by realism, based on its realistic method in its analysis of human behavior and its transition to what should be. This doctrine mediates the doctrine of pleasure and duty, where Aristotle believes that virtue comes in the middle between excess and negligence, and it is only an aim to achieve harmony and then happiness. Also, courage comes as a virtue in the middle between the two sins of cowardice and recklessness, whereas that criterion does not apply to honesty and justice. Aristotle's idea of mediation does not mean the arithmetic mean. Aristotle classifies good in terms of the good things for the body that achieve pleasure, and external good such as money and wealth, and the good of the soul as the real good such as meditation and thinking. It must be noted here that the absence of external manifestations of happiness for reflection leads to deprivation of full happiness. Aristotle's philosophy of ethics is reflected in his book, where he perceives wisdom is the first philosophy or theoretical science; it is not practical science, and he has defined it as the science of being, or the knowledge of the first principles. (Khuleifat, 1978)

On the other hand, in Islamic and Arabic literature and history, God is the first principle, and whatever contradicts with it is underestimated even if it refers to Man, and I believe this is the problem with Islam as a religion, and therefore the Arab mind that it doesn't accept the Other.

Politics and ethics are important as priorities too. But the problem in Islam is that it accepted to politicize religion, according to its leaders' interests, and this makes it compelling to others forcing them to accept what they may refuse in principle. And this makes it far away from the theoretical wisdom that arises from the union of intuition with science, reason, or rationality, which in turn is the goal of virtuous human life.

In Aristotle's opinion, there is no such thing as a world of ideals, whereas the individual is free and responsible for his/her choice. Aristotle agrees with other philosophers that happiness is the supreme good, while there is no agreement on the nature of happiness, and he believes that true happiness is purely personal and virtue is the goal of man and not political life. Pleasure is only a condition of happiness when it includes action, and we achieve happiness when we perform a humanistic sublime act in accordance with human nature. Aristotle also believes that the supreme good must be ultimate.

Aristotle believes that virtue, which is either mental or moral, is the path to happiness, and that morality comes through happiness, which is a condition for it, and that man is another condition of virtue based on choice. True courage, which is characterized by justice, is different from political courage that is meant to avoid humiliation, or either courage as an experience shown based on danger approaching the natural state.

Honor and virtue, which is the best types of Good, considered as social virtues are not personal at all, but they represent the rights of others; so that private justice is either compensatory where it compensates the oppressed or distributive, as distributing funds to citizens on the basis of the principle of justice entitlement. Khuleifat believes that fairness is prior to legal justice. (Khuleifat, 1981)

He finds that friendship is more important than justice, and it is indispensable. He classifies friendship into types: Friendship as for virtue, for benefit and for pleasure. The real friendship is only for one. Therefore, Aristotle's policy is based on the social aspect of practical ethics, where it is a function.

### **1.5 Morality and utility in the mind of Arab thinkers**

Arab thinkers dealt with the issue of ethics from the perspective of Muslim philosophers who considered morals in terms of utility, "benefit" or "interest", which is the justification for our actions, morally speaking. Indeed, a duty is considered to be a duty only if, through the moral system, it achieved a function or benefit. The scholars of Islam were interested in identifying the moral interest as Imam Malik who considered it to be for the good of the community not the individual as such. (Khuleifat, 2004)

One must realize the nature of this benefit, as it should make human life better only if it is adopted as a guide to action, and therefore it is acceptable on a moral basis. Accordingly, the basis for judging the content of moral discipline, makes this criterion as not sufficient, since the rules of the institution of slavery can pass this test according to Islamic thought, so that we can see also examples of polygamy and religious invasion as acceptable, and this is from a fair neutral rational point of view is not acceptable, and may even be considered as immoral. Therefore we need other grounds to judge the content of moral rules.

Thus, the benefit refers to linking the moral acts and judgments with the content of the fundamental purpose of morality. The fact that our actions and moral judgments are utilitarian means that they are tools to achieve that end beneficial to man and humanity. So that what we define as "evil" is "prohibited" and harmful. Accordingly, the taboo or moral evil is "which does not benefit" or is (causing harm to the individual or community). (Khuleifat, 1977)

Arab thinkers like him believe that the "enlightened personal benefit" is the interest of morality, given the essential elements of rationality in human life. (Khuleifat, 1984) The utility perspective is sometimes characterized by personal benefit, or by the benefit of others, while the moral benefit often conflicts with self-interest, and therefore our actions and self-interest, whatever they may be, are necessarily subject to these objective conditions. Thus, the determination of the objective purposes or conditions of rational life is based on rational human experience. Human experience has a set of fundamental principles necessary for the continuation of rational life, which is rejecting harming the community. (Khuleifat, 1988)

Moral ends derive from the nature of our existence as social beings that can only survive with certain conditions. Thus any humanitarian community needs mutual support and cooperation to defend against any aggression against it. However, the problem appears in the fact that man has a tendency to destroy the society. (Khuleifat, 1979) Unfortunately, I believe this is what Islamic thinkers believed in as an excuse for war against non-religious, non-Islamists, they thought it is their duty to fight them since not accepting Islam, or otherwise they should pay for them, and that is what is called (Aljizyah).

When man becomes selfish in motives, we reach a state of war, where every person becomes against every other human being, so that man will live in constant fear of violence. (Khuleifat, 1985) If we truly need to avoid this destructive war of humanity, we can only adhere to a self-sustaining moral order, away from religious bias that Islam as a comprehensive totalitarian regime adheres to. Thus, no one can be reasonably separated from moral norms, because these are not rules imposed on him, these are the laws of existence as a human being who needs to be truly rational.

A proper analysis must take into account the nature of ends as the ground for our obedience to the provisions of moral duty. We can not criticize or reject false moral judgments, nor choose between conflicting judgments on a mental, or rational basis unless we take into account the relevance of their outcomes to the moral purpose. If morality is to be more than a taboo, that can not be doubted on any systematic mental basis, then we must resort to the end in one way or another.

Thus, the idea of moral philosophy necessitates the idea of the necessary interest as an objective to make morality a matter of reason and responsibility, not just emotion. To say that interests are goals is what makes the difference in moral issues and its solution possible. If two rules conflict, and the general choice of a proposed rule is not conducive to this purpose, the rule must be rejected as a moral basis on a teleological basis. If the proposed act leads to the necessary, universal interest, we must accept it as moral. Thus, the issue of ethics is discussed benefiting from the perspective of Arab philosophers and Western philosophers as such in this regard, on a philosophical analysis basis.

### **1.6 Philosophy of language and moral justification from the perspective of Arab thinkers:**

Philosophers tried to remove different problems in the history of philosophy. Perhaps the most important of these was language, where Moore and *Wittgenstein* used analytical and logical approaches. Bergson also defined a method in understanding language based on a set of rules, where logic is the set of rules to be followed in the use of symbols. Since the subject of philosophy lies beyond the body, the ordinary language is not competent to discuss philosophical topics.

Gestalt psychologists advocated a new theory that understood the meaning through all that is part of it as components, that is through the linguistic system, and they discussed the associative theory that analyzes the meaning into atomic elements, losing its unity and its relation to the object to which it belongs. While Piaget had succeeded in revealing the social character of our language. Dewey believed that language is the tool by which experience can be shaped and formulated, and that the meanings are only "the rules of the use and interpretation of things." Russell discussed the construction of an artificial language that translates ambiguous meanings in ordinary language. (Khalifeat, 2010)

Ludwig Wittgenstein was the first to announce the curriculum that examines our uses of language, to reveal the logical rules governing language usage, so that we can then identify the place of "ambiguity" as poorly formulated phrases, words that did not take into account the logical rules of use. And the more we use these rules, in a precise way, the less ambiguities there are. Wittgenstein is convinced of the possibility of reaching reality by thinking about symbols, and that metaphysics must always begin with the study of symbolic forms, and that the essence of existence and being, is always connected to the naming process. The logic of our ordinary language is a complex logic for imaging. Thus, Wittgenstein recognizes the ambiguity inherent in our ordinary language, paying attention to the logical part in philosophy, warning against the consequences of becoming victims of the linguistic characteristics of our language.

Khuleifat-the Arab philosopher- was just like Wittgenstein, aware of the limits of language, since language reflected facts as understood rationally. He agrees with Wittgenstein's understanding of the application of language to express issues in ethics: "Every rule of relative value is a purely expression of facts, and therefore we can formulate it in a form that loses every aspect of value judgment, because absolute value falls outside the realm of facts, "Just as logical necessity is outside the realm of reality". So he thought that there is some kind of abuse in language usage in all moral and religious expressions. He understood that there are no moral facts. (Khuleifat, 1979)

He agrees with Kant that the problem stems from not observing the rules of the logical structure of the language, which does not compromise the reality of metaphysics and the truth of normative ethics, and he agrees with Kant understanding that through a psychological theory that explains our metaphysical and normative tendencies, which is "writing or speaking in ethics or religion, is a collision of the boundaries of language, caged within our walls." Thus, metaphysics and ethics are manifestations of our human mind that collide with boundaries of world and language as well. So that understanding the human mind, is the way to understand morality and metaphysics, on the basis that linguistic effectiveness is the essence of mind. (Khuleifat, 2012) He therefore agrees with Wittgenstein that the problem of philosophy deals with how to remove misunderstandings about the use of words, which may arise from a special analogy between expressions at different levels of language. Philosophy explains the forms in which words are used at different linguistic levels. The task of philosophy is understanding the logic of language. Thus, the moral philosopher should transcend the boundaries of this meta-language to normative research. He thus believed that the task of meta-ethical research is limited to the logical aspect of language.

Wittgenstein believed in a dynamic theory of meaning, saying that we need to study language in its reality. Language has a very complex historical presence. Khuleifat as well believed that language has several functions, (Naming) is one of them, and its function is evident in the way it is used in the language, which is determined by the rules of the language - game. Thus, the theory of meaning must be reconsidered by removing any ambiguity.

He therefore agrees with Austin's theory, which referred to the expressive, and instrumental uses of language. Language has levels and uses, the first of which is the name, as a preliminary step to the use of the word, where language has three levels: Naming, description, usage and meaning. (Khuleifat, 1978)

Thus, the theory of proof or moral justification, as stated by Wittgenstein, saying that judgment has distinctive characteristics, the most important of which is performance, since language is an instrument, and the meaning of

a term is its use. He believes that we justify any rule through the rules of the game, as the rules of the morality - game. Therefore, his understanding, based on contemporary meta-ethics and meta-language, is to be a tool for building metaphysics and ethics based on the search for the place of reason in metaphysics and morality, according to the Language School of Ethics.

### 1.7 Moral perspectives and linguistic analysis

One can study ethics through understanding the moral rules and the rational foundations of moral perspectives based on preconceptions of provisions of duty, end, as associated with "benefit". The linguistic analysis is linked to several topics, such as thought, reality, and culture. Thinkers also studied "metaphor" as part of language, pointing to the importance of studying several epistemological issues, including philosophy of reason and religion. I hereby revealed the falsity of many moral provisions, especially when analyzing the political, social, and religious aspects of Arab history.

Some Arab philosophers namely Khuleifat sought to prove the independence of morality from religion for example, where he was interested in a detailed study of ethics, its elements, discussing the metaphysical views, and its relation to religion, whether primitive religions or heavenly religions. (Khuleifat, 1984)

One should consider a fair comparison among philosophies, western and eastern. So that the ethical behavior of individuals represents the status of morality in any society. It has been viewed by American society, referring to "utilitarianism" as an ideology that may affect the destruction of moral values. He also looked at European society, such as French society, by studying Sartre's philosophy of morality and politics, where he found the same predicament. It is clear that the ethical status is linked to the economic, social, political, and religious lifestyle of the West in general. He was interested in understanding the method of moral knowledge and the nature of intuition, where he studied intuition in mathematics, philosophy, and ethics as such. He explained his understanding of the philosophy of morality and moral intuition through his article entitled "The ethical standard as defined by intuition". This clarified the nature of intuition, its subjects, the school of moral sense according to Butler's ethical theory.

Based on such philosophers' views that I do share, there is a distinct kind of misuse in all ethical and religious expressions, which are based on the use of analogies and misleading language usage. He sees this use of language as expressing a metaphysical tendency in us transcending the world of reality and experience, which is part of the philosophical problem. This may be the direct cause for having an Arab moral system of beliefs that is far from being realistic and true.

One may say that Wittgenstein did a great deal of damage to ethical philosophy, when the mission of "meta-ethics" destroyed the existing philosophical structures, while it must be a tool to build Metaphysics and rational ethics (Wittgenstein, 1930)

Hegel dealt with the connection of language to philosophy in modern Western thought, where he felt that the task of language is to express presence in the language of perceptions, as philosophy is associated with language and a tool to express existence. Martin Heidegger also saw that the task of the first language made the human existence truly revealed, for speech is an expression of existence. He believes that man is the being based on language, and that language is the supreme event, and the first cause of human existence. In Heidegger's thought, poetry, is the most transparent language patterns in the world of being, language is part of our existence, and he believes that the history of words is the history of existence.

According to the theory of "linguistic relativism" language forms people's thought, and that it is difficult to provide accurate translation of thought in a different language, because of the wholistic unity between "thought" and "language". So that we exist as much as we speak, and Socrates realized this fact when he said to one of his disciples: (Speak so that I can see you). It therefore clear that the attempt to unify the languages of different societies, culturally means the destruction of these societies in favor of a society whose language is dominant. Language is the essence of human existence, inseparable from it, and no person is human without it. (Khuleifat, 1988)

Language then has two basic characteristics: Being symbolic in representation, and invocative. Symbolic representation is what strengthens the relationship of the human elements of the situation surrounding it, but being invocative, is a tool to request the intervention of the other in the framework of our thinking, and our presence. So that necessitates a joint action and communication between individuals, particularly emotional communication, and the expression of the human need for security; those are the most important necessities of language. The unity of the meaning of the word or sentence is the basis of the language's communicative function, which is determined by the "context" and the "rules of use" of the language. Language is a social activity, a "game" governed by rules.

Some philosophers think of metaphor as a way of thinking, examples of which when used in the case of myth and poetry, while others believe in the independence of metaphorical language. The first use of words in experimental science was metaphorical, the "model" in science was a striking metaphor, also the expression of religious books about the "absolute" or "God", and His qualities were used in metaphorical language like the language of Sufism in Islam, as well as metaphysics is essentially metaphorical.

Moral judgment is an examination of rationality; it is morally persuasive as moral judgments. The

preconceptions of moral judgments are morally neutral; it is a criterion by which the mind can make a moral decision, since our moral judgments, especially the provisions of duty, are tools for determining behavior. Human behavior is utilitarian, purposeful, and the value of moral judgments relates to purpose. The teleological aspect of the act determines the future, and the individual's commitment to ends is necessarily a mental obligation. And this is in contrast to what Bentham and Mill have pointed out in their definition of the concept of "utility or pleasure." (Khuleifat, 1979)

The ultimate purpose (interest) should also govern the functions of acts according to the moral order, that is important for the survival of rational human life, and our moral acts are subject to the teleological foundations. One must believe in the rational basis of morality, linking moral acts with preconceived assumptions, and the ultimate goal of rational human life. In his article (*Moral Point of View: A Rational Basis of Ethics*), Kurt Baier discussed the reasonable basis of morality, "he understood the terms of the moral perspective on the basis of rationality rather than on the basis of personal interests. In his book (*The Rational and the Moral Order*), he pointed that in the case of conflicts of interests, it is necessary to resort to the total moral perspective. It applies to every individual, and it also assumes the principle of "reversibility," which means that the moral principle is in the interest of every individual on an equal basis. He agrees with Kant that the moral act is the act that we want, to be fully legal. This also points up the importance of discussing what is called the community's moral concept. (Baier, 1965)

It is clear that moral philosophers distinguish between terms such as: Moral, Ethical, Amoral, Non-moral, Immoral. (Khuleifat, 1985) Both Milo and Richard Hare discussed (Immorality); they have analyzed the cases of some psychopathic patients, determining the characteristics of the immoral position, seeing that it is the person who simply refuses to even consider whether his/her actions are wrong or not morally wrong. He/she is seen as a "morally deaf" person (Hare, 1993).

### 1.8 Ethics and religion from the perspective of thinkers

One of the Arab thinkers, Khuleifat, in his article entitled "religion and morality" discusses the ethical connection to religion. He discusses the ideas of Patrick Nowell Smith in his study of "*Morality: Religious and Secular*", including his criticism of "religious morality" indicating that morality is wholly concerned with the relationships between individuals and how they should act, and the general rules governing relations between them and society. He believes that we are motivated by our obedience to selfish and enlightened ethics, to avoid the penalties imposed by society such as social retaliation and the penalties of law, as well as our respect to rules as general rules of conduct, as well as other motives such as love. He believes that, according to religious people, if these rules are attributed to a transcendent creator, we obey them because they come from a source of trust, respect and obedience. (Nowell, 1948)

There are different views concerning the relationship between ethics and religion. While some anthropologists, who studied primitive religions, believed that morality - in primitive societies - depended entirely on religion, so that it was impossible for morality to exist without religion, while other contemporary anthropologists who assert that primitives are perfectly capable of learning from experience. It is a natural phenomena, which is not linked to their religious beliefs.

Malinowski's view that the moral rules of primitive society are obeyed because they have a binding social force, away from any metaphysical reason like religion, or that they are declared in the name of God. Their source and reason for obedience derives from their practical, conscious and experiential utility. Bound by obedience to these moral rules, is the exchange of services, and respect for the rights of others, all of which are moral rather than religious. The moral independence of religion proves that different societies have different religious beliefs and a similar constitution. So logically, if religions were the cause of moral existence, different religions would have to generate different ethics. But having a similar moral constitution, despite different religions, is a proof that these religions are not the source of morality. But two studies of the impact of religion on moral attitudes, conducted in Europe and the United States, demonstrated that the impact of religion on morality is not clear. This reminds us of such views of John Stuart Mill and Bentham investigating cases of behavior in which religion never affects morality unless it supports worldly authority, education, and public opinion. (Fortes, 1987)

Islamic thinkers believe that religion has an effect on morality, where the moral attributes of God, according to their views such as justice, compassion, and love, makes "God" the source of moral rules. Smith also argues that morality is dependent on religion and that morality is similar to law. One can argue the independence of morality from religion. If we want to avoid God's creation of morality by an arbitrary will, in the sense that it is His will that makes the thing moral or immoral, not the specific attributes of God.

Provisions of responsibility in particular political, religious, social and international issues are objective based on moral claims, that justify utilitarianism, where "public interest" often conceals a "personal interest" or a particular "community" or "state" interest.

According to Dewey's views on advanced Western societies, leaders of this society may be leaders in the field of finance and industry, but they can not be leaders who direct their lives, beliefs and goals. So that the

standards of evaluation in Dewey's political reform are material rather than ethical.

In Sartre's study (Philosophy of Ethics and Politics); he argues that individual freedom is the unique foundation of values and its justification. He emphasizes the need to respect the freedom of others, represented in the Kantian principle, that I can not make my freedom my goal unless I make the freedom of others a similar goal, and that my choice is like legislation to all humanity. (McBride, 1991)

The theological conception of history by St. Augustine in his book (The City of God) was explained in the sense that if our moral judgments are part of our moral life, and this was part of our public life, it is therefore part of history; that is the law of history, and its inevitability.(Augustine ,2010)

Thus , Giovanni Battista Vico depicts civilization in its three phases: Divine, heroic, and human. He believes that the second conception of history is the ideal perception, which is based on the interpretation of history of the development of nature, ideas, and opinions, just as Hegel confirmed the idealist leader, where he believed in the reality of evolution through conflict. Hegel adopted the mental nature of history, describing his facts as reasonably necessary. The mind has the essence of existence, the essence of history, and the content of facts. It is the history of thought that is inherent from the beginning at the very essence of reality, and therefore every development of this reality reveals the evolution of thought or what is called (Absolute Spirit).(Corsano,1977)

The philosophy of history is summarized in fundamental factors, namely the engines of civilization and history of thought. According to Auguste Comte Law of the (Three Stages of Humanity): Theological, metaphysical, and positive. (Comte, 1876) Positivism is the best example of a positive perception of history, as is Arnold Toynbee's analysis of that positive perception, according to the theory of challenge and response. (Toynbee, 1978)

In the Arab-Islamic thought, a distinction is made between the philosophical intuition that emerged in the form of sensory intuition , where intuition is sincere and certain, as it is with the case of Arab philosophers al-Farabi, Ibn Sina, and Ibn Rushd. There is general intuition, namely, an abnormal knowledge of a category of things or acts, which is similar to that of George Moore in Western philosophy, such as knowing the duty of honoring parents. There is a total intuition in which we realize the universes of the mathematical, moral, and the first-world reason of the universe. The Arab-Islamic thought of "Sufi intuition" emerged directing its attention towards the realization of absolute truth acknowledged by the "heart," not by the senses or the mind. The truths of the "preserved panel" in the Sufis appear to be compared to Platonic ideals. Comparative studies have demonstrated the different concepts of "good", "evil", "right" and "wrong". On the other hand the evolutionary doctrine, as shown in Bergson, makes "the mind" within the "instinct", where the intuitive nature of knowledge is defined as knowing the inner by penetrating into the interior, away from any preconceptions or ideas about it. (Stewart,1913)

Intuitive moral knowledge is the doctrine that presupposes the existence of "sense" or " faculty of mind " in man ,named as (moral intuition), which enables it to perceive the moral subject directly, i.e. without any evidentiary processes. Here we refer to the School of Shaftesbury and the Doctrine of Moral Sense in the Eighteenth Century . The Doctrine of Moral Sense recognizes "moral sense" as objective and universal, and that it is not possible to distinguish between good and evil deeds.(Alderman , 1931)

On the other hand , Butler's moral philosophy has proved that knowing "right" and "wrong" is more about reason than feeling. The idea of "conscience" is an intuitive perception of the moral value of deeds, so that moral judgement is based on consciousness. (Duncan-Jones, 1952).

Intuition and apriori dogma, as discussed by Richard Pearce and Thomas Reid, suggested that what we know intuitively is true or false, but this claim is not as objective and holistic as it is a concept of self- regulated rules,since circumstances of act occurrences are not considered. Philosophical intuition presents intuition as a holistic issue that determines what is right or wrong, good or evil, which makes the subject of philosophical intuition a total moral principle. (Martin)

## 1.9 Results

The method of linguistic analysis affects our understanding of the philosophy of ethics, which is reflected in our understanding of morality and therefore our behavior. It is clear that our morality and ethics differ whether it is considered from the perspective of Western or Arab thought. It is clearly possible to benefit from the Western thought and its criticism of the perspective of Arab and Islamic thought, particularly when trying to study the moral problems and ethical dilemma encountering Arabs and Muslims. In this intellectual moral research project, the study focusses on intellectual approaches dealing with criticism of moral issues based on recognizing linguistic and ethical relations.To reform Arab societies, a new philosophy must be advocated , so that it should take into consideration the major economic and political problems, particularly problems related to lack of morality ,human values and freedom.

## 1.10 Recommendations:

- The study recommends further research on the relation between philosophy and Arab thought reality , so that light should be shed on ethics and behavior of Arab Muslims to be able to comprehend and anticipate

- their behavior and moral understanding from different intellectual perspectives .
- The need for further studies to understand the relationship between Western and Arab philosophy ,and its impact on the Arab intellectual reality, in an attempt to deal with the moral problems that Arabs and Muslims face because of their beliefs and thoughts that respectively affect their extremist violent behavior in some occasions .
  - Facing such different challenges of Arab thought reality and based on their perspectives that one can see in their politics, Arabs and Muslims need more interfaith programs and cooperation with the West, especially in light of an intellectually changing world.
  - The need to conduct research focusing on the moral perspective in Arab thought so as to accommodate all intellectual open ideas presented in Western thought, dealing with different patterns of ethics and behavior, so that should be flexible and open towards accepting other cultures.

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