



## Rationality in the thought of European Enlightenment

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### ABSTRACT

This research tries to highlight some of the intellectual aspects of the concept of rationality in modern Western political thought, and because it is difficult to surround all the ideas presented by Western thinkers, especially in the modern era, we focused on the concept of rationality and was distinguished from the rest of the concepts that are close to it, after that This concept was dealt with in the thought of the European Enlightenment, two typical intellectuals of rationality, "Alemil Kant and Descartes". In light of this, the research was divided into two main topics. In the first topic, the concept of rationality was exposed as a first requirement and to distinguish it from the rest of the concepts that approach them as a second requirement. While the second topic dealt with "rationality in modern Western political thought (the era of enlightenment) in two requirements: the first dealt with rationality in the thought of the Enlightenment, while the second was clearly clear when samples of rational thinkers such The most important conclusions and then the list of sources.

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### 1. Introduction

Rationality is a philosophical doctrine that has appeared in ancient civilizations, which emphasized the role of reason as the true existence of a person and a major source of knowledge with this with prior knowledge and that the essence of rationality in the nature of the situation is coinciding with the development of man himself and that religion itself is a rational attempt to achieve friendly relations between man and the forces of nature itself otherwise The perceived or known its secrets at that time from the human being, as the human consciousness was able to pass great stages in his ability to deal positive, self and effective with the movement of life and its understanding of its true existence on the stage of historical transformations and life changes. Through it and it was the first and last engine for his entire existential action in life, which is based automatically on nature and strength, and has established its affiliations Unseen. In return, rationality represented by affirming the human mental capabilities a major challenge to the authority of unseen ideas deviated from its correct path and represented in the clergy, as well as a challenge to the authority of kings and feudal men and sought to liberate the human from myths and called for tolerance and secured the progress of humanity by establishing life on rational foundations and it was not Rationality aims to emphasize the

importance of building the life of the individual alone in rationalization, but rather was aimed at establishing society and its political, social and economic aspects on rational (XV) foundations .

**Research problem:**

The problem raises several questions, what is rationality, and what are the concepts that are close to it? What are the manifestations of rationality at the level (social, intellectual, cultural) of the Enlightenment?

**Research hypothesis:**

The research starts from the hypothesis that rationality is a basic tributary of political thought and that it adopted the mind and rationality and security and is dependent on them.

**research importance:**

The importance of research is that it highlights the subject of rationality as a philosophical doctrine that can be used in solving concerned problems while recognizing that it fails to solve some others, as it was certainly distinguished by individual property rights and freedom of work and providing human beings to the means that lead to endless progress.

**Research Methodology:**

This research is a study of a realistic state, which is rationality in modern Western political thought, so it will be relied upon the analytical approach and the historical approach.

**Holding the search:**

The research section into two topics, as well as the introduction and the conclusion, devoted the first topic to "the concept of rationality and the concepts that are close to it" in two requirements: the first dealt with the concept of rationality.

As for the second topic, it dealt with "rationality in modern Western political thought" (the era of enlightenment) in two requirements: the first dealt with rationality in the thought of the Enlightenment, while the second was clearly made of rationality in examples of rational thinkers such as (Descartes, Alemil Kant).

## 2. is the concept of rationality and concepts that are close to it

### 2.1 : The concept of reason

#### a. The concept of reason is a language:

Laland in its philosophical dictionary touched on the concept of the mind and sees that the mind (a word derived from the origin (RAT) and is similar to the word (ART) and it is branched from (ARS) and (ARTU) Latin and means everything that is consistent and homogeneous and becomes firm and (Ratio) means a system of interconnected ideas and may refer to the account or reasoning, and Andrei Laland returns the second concerned, which means the account, which is the one that is revealed by the old expression (the book of reason), which means accounts, a detailed investigation of revenues, and expenses for the life course of a full environment. The mind is of two types. The mind of the component or the subject, and the component or the prevailing mind, the first means (the mental activity that the thought performs when research and study that formulates concepts and decides the principles) and in other words (the queen in which every person can extract from the realization of relations between things is total and necessary principles and which is the same on All people), and the other is "the set of principles and rules that we adopt in our inferences<sup>(1)</sup>."

#### b. The concept of reason as a term:

The mind is known to be "talent, the ability to understand, think, realize the truth, and to judge, and distinguish the error from righteousness and evil from good by remembering, imagining, meditation, analysis, thinking, induction, conclusion and convincing proof of the same human being<sup>(2)</sup>. Aristotle" knows the mind in the sense of (the tool of knowledge) or (the speaking soul), which is "the ability to perceive the total images, and the selves" and Aristotle divides the mind into two types: a theoretical mind that realizes colleges and a practical mind that realizes particles and both of them seek the truth. As for "Anselm", he sees that the mind is the means of knowledge and it is the path of faith and that the mind is able to understand faith<sup>(3)</sup>.

### 2-2 : The concept of rationality.

The word rationality is derived from the Latin name (Ratio), which means the mind, and it is understood from the rational word (Rationalist) is the person who confirms the human mental capabilities of a special confirmation and has an unusual faith in the form of reason and mental need and its importance, and in the English language rational, which is the saying of the priority of the mind.<sup>(4)</sup> Rational means "subjecting everything to the ability of the mind, which is a persistent search for causes and ills, and from there the intimate connection of the principle of cause or illness to the principle of reason and this is the principle that it expressed for the first time" to break down "in the form that says nothing without reason and thanks to it becomes both reality Natural and historical reality is reasonable, rational, or changeable for self -change<sup>(5)</sup>. The exact concept of rationality means ((that the assets exist with rational existence and rationality also means that "knowledge arises from mental principles, and necessary, not from sensory experiences because these experiences do not benefit completely knowledge<sup>(6)</sup>.

Weber" used the term rationality by classifying the verb into four sections<sup>(7)</sup> :

- a) Blessed mental act: is the act that has a medium that ensures the achievement of the goal that the mind envisages.
- b) The valuable mental act: It is the act that applies to the value standards with which society agrees.

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<sup>1</sup> (Andre Laland: "Laland's Philosophical Encyclopedia" (Translation by: Khalil Ahmed Khalil, Dar Oweidat for Publishing and Printing, Beirut, Volume Three, 2008), pp. 1159-1160.

<sup>2</sup> (Jean Tochar: "The History of Political Thought," (Translation: Ali Makled, Beirut, International House, 2nd Edition, 1983), p. 305.

<sup>1</sup> (Fahmy Al-Najjar: "Psychological Studies of Imam Ibn Taymiyyah," (Fahd National Library, 1, 2004), pg. 53.

<sup>2</sup> (Ali Aboud Al-Muhammadawi: "The Political Problem of Modernity from the Philosophy of the Self to the Philosophy of Communication," (Rabat, Dar Al-Aman, 1, 2011), p. 117.

<sup>1</sup> Muhammad Sabila: "Modernity and Postmodernity," (Center for Studies of Philosophy of Religion, Baghdad, 2005), p. 26.

<sup>2</sup> John Herman Rundle: "The Formation of the Modern Mind" Part 1, translated by: George Tohme, House of Culture, Beirut, 1965, p. 31.

<sup>3</sup> (Quoted from: Ihsan Muhammad Al-Hassan: "Encyclopedia of Sociology" (Beirut, Arab House of Encyclopedias, 1, 1999), pg. 416.

- c) The instinctive verb.
- d) The traditional act.

As for the vocabulary derived from the concepts of reason and rationality, they are<sup>(8)</sup>:

- a) Blessed Mental ACT: is the Act that has a media that unsctions the Achievement of the Goal that the Mind Envisages.
- b) The Valuable Mental Act: It is the Act that Applies to the Value Standards with which Society Agrees.
- c) The Instinctive Verb.
- d) The Traditional Act.
- e) As for the vocabulary derived from the Concepts of Reason and Rationality, they are<sup>(9)</sup>:

The first meaning: And return it to "Hegel", as it called it everything that matches or is affiliated with the mind, such as our saying (mental principles), as he attributed it to the title he called (Ramsilo) as the title of the book (Al -Rational). The second meaning: It is the one attributed it to "Auguste Conte" and which gave it a special meaning that is logical and the matching approach, such as the mental distribution of the major branches of general raw bodies and the necessity of the true mathematical science for each mental refinement. The third meaning: It is the one who links it to the number, and it is said: (a rational number) and which can be placed in the form of a relationship between two working numbers.

- 1- The fourth meaning: The last means a rational or mental mechanical mechanism, which is a number of issues that can be addressed with a deductive approach based on the perceptions of bloc, strength, interdependence, and stagnation.
- 2- Rational doctrine: It is a principle that stems from the concept of rationality and depends on accepting the mind as a higher reference or supreme authority in issues of opinion, belief, or behavior, and it is in philosophy a theory that adopts the mind is an independent source of the senses, and in theological religious matters it is a theory that is the human mind without anyone else A sufficient and appropriate guide to realize the religious truth without using or relying on the divine revelation.<sup>(10)</sup>
- 3- rationale: The meaning of reasoning is not to make what is irrational rational in the sense of its correction, but the rationalization means a rational explanation acceptable to thought, opinion, text, or behavior whose origin is mysterious, hidden, or in the unconscious to justify its existence and ambiguity or to remove what appears to be irrational from Its elements or to make it rational or in line with the mind, interpret it or interpret it rationally (i.e. rationally), and the rationalization has the meaning of rationalization in other uses, but we mean it from rationalization is the first meaning, i.e. rational deduction of the text or the subject when it is mysterious to stand on its true significance, and if it is possible to know the causes and goals (Al -Maqasid) is far (inner) and our ways for this purpose is the interpretation that is the second aspect of the concept itself, that is, rationality.<sup>(11)</sup>

### 2.3 : the concepts of rationality

- 1- Pragmatism: It is a trend of philosophical trends that are considered to be the American culture, which sees that human experience is a source of knowledge and it expresses the reality of the new American society and the success of its members in adapting to the new environment and their attempt to face and overcome natural conditions and convert all things into tools to solve their problems. This was what constituted the aspects of rapprochement between what Al -Barajatiya came as a method and the lifestyle of its American members, and this philosophy appeared as a response to the metaphysical currents in Europe because the idealism at that time was unable to address many issues. And the human experience, and emphasized the scientific aspects of knowledge and took from ideas and issues its meaning from practical application, that is, it explains ideas through its results as it made the human being the focus of its interest because it is not only a theory of knowledge but also a philosophy in life,

<sup>1</sup> (Andre Laland, Laland Philosophical Encyclopedia, a previously mentioned source, p. 1173.

<sup>2</sup> (The same source, p. 1173.

<sup>1</sup> (Haider Ghaya: "This is how the mind spoke the rational concept of religion" (Dar Al-Tali'a for Printing and Publishing, 2nd Edition, Beirut, 2003), p. 39.

<sup>1</sup> (The same source, p. 39.

and it is considered the establishment of knowledge on the experience And that the only criterion for facts is the extent of its benefit. The Barajatian philosophy was influenced by the theory of evolution, which in turn interpreted the organism, considering that it has an end, which is to preserve its survival and thus gave a formulation of the Barajabati thought<sup>(12)</sup>.

- 2- UTITARANISM: It is the characteristic of something that makes it produce benefit, pleasure, goodness, happiness, or the characteristic of the thing that makes it protect happiness from misery, pain, evil, or misery for the person with whom the benefit is related. And pleasure, pain, good, and evil are the basis of the doctrine of the benefit, so what happens is that pleasure and avoiding pain, are beneficial. As it is a form of intellectual confession, which in turn states that the consequence or result of any behavior is the only criterion for determining righteousness and error, other than other forms of consequences such as utilitarian moral selfishness takes into account the interest of everyone equally. <sup>(13)</sup>The term "utilitarian philosophy" of the social reformer and English philosopher Jeremy Bentham(1748-1832) is a philosophy that measures the right to work with its benefit and happiness for the human being. ((1806-1873 AD), "Herbert Spencer" (1820 -1903 AD), and "Henry Sidgoyk" (1838 \_\_\_\_\_ He went on to say that this concept borrowed from the Scottish philosopher "David Hume" (1711-1776 AD). Hutcheson was one of the first to shed light on the concept of utility, in his book (Search for Beauty and Virtue) which was published in 1725, the virtue for Hutcheson must be proportional to the number of happy people, and in contrast, the worst or most evil is the one who will harm them And suffering. As for Natham, it defined the criterion of distinguishing the good from others, and the true act was beneficial to his philosophy, which in turn brings good. This philosophy supports its theses from a human reality rooted in human nature, as a person of course seeks to achieve pleasure and avoid pain. Jeremy Benhamam believes that the utilitarianism in this sense indicates a basis for all aspects of human, political, economic, and legal life, and the limits of one state go to the level of international relations and even rise to the level of human ambition, it must discuss its sub-questions related to the standards of directing the behavior of the individual, in addition to addressing The main question related to the harmony and integration of the interests of individuals, groups, and countries <sup>(14)</sup>.
3. Individualism: Individualism is an ethical position, political philosophy, ideology, or a social outlook that emphasizes the moral value of the individual. Paradise calls for the individual's goals and desires to be independent and dependent on himself. Individualism considers that defending the interests of the individual is a radical issue that must be achieved over the considerations of the state and groups, while they oppose any external interference in the interest of the individual by society or institutions such as the government. Individualism, dictatorship, or group often contradicts. Individualism makes the individual the center of interest and this begins "with the basic hypothesis that the human individual is the most important factor in the struggle for liberation." Liberalism, existentialism, and ethics are examples of the movements that take from the individual a central unit of analysis. Consequently, individualism is involved in the pursuit of "the right of the individual to freedom and self-realization." Individualism has also been used as a term indicating "the quality of existence as an individual:" Individualism "is related to the "individual personality: unique. Individualism is linked to art, bohemian, and lifestyles, as there are tendencies toward creativity and experimentation, contrary to the customs, customs, and prevailing behaviors. This also applies to the positions of human philosophy and ethics <sup>(15)</sup>

### 3. Rationality in rationality in the thought of the European Enlightenment.

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1 ( Fouad Kamel: "The Flags of Contemporary Philosophical Thought" (Beirut, Dar Al-Jabal Publishing, 1, 1993), p. 120.

2 ( Youssef Karam: "The History of Greek Philosophy" (Beirut, Dar Al-Qalam, 3rd edition, b. T), p. 88.

) George Tarabishi: "The Dictionary of the Philosophers", 3rd Edition, Beirut: Dar Al-Tali'a for Printing and Publishing, 2006, p. 193 1 -.

1. For more see: The Free Encyclopedia: [www.wikipedia.org](http://www.wikipedia.org).

is the manifestations of rationality in the Western political thought of the Enlightenment. The Western political thought in the era of enlightenment was distinguished by the maturity of the liberal trend and its dominance, which was in its entirety a result of political, religious, and social events and changes that took place in the modern reform and renaissance and away from the multiplicity and different trends in the definition of liberalism. To enhance his position at the expense of the group and the principle on which this mental behavior is based in the freedom of the individual in the economic, social, political, and spiritual fields.<sup>(16)</sup> The era of liberalism covers a specific period of time that the dispute revolves again regarding its determination, as some go to determine the beginning of the appearance of the Macquarie document, the greatest charter, and some go to determine the beginning with the emergence of John Locke's book tagged with (an article on civil authority) in 1690 and others go to determine The beginning of the emergence of (Al -Wafra Society) in the nineteenth century AD.<sup>(17)</sup>

### **3-1 : The manifestations of rationality at the social level of the Enlightenment.**

There is an event that dominated the history of ideas in the eighteenth century:

It is the growth of the bourgeoisie in Europe, and here it is worth noting, to progress only, but also to the general economic climate, as the first pamphlet (for the industrial revolution) seemed a long stage that started in 1730. For-profit in all sectors and what stimulates exchanges and handicrafts, cities and ports grow up, and the vendors are dominated. Voltaire formulated accurate expressions of the four equations that formed in relation to the European bourgeoisie. (Socialist History) is almost long and poetic. These bourgeois families that have reached the economic ability that soon began to ask for political rule.<sup>(18)</sup>

The bourgeoisie, which was preparing for the battles against the feudal system, especially the ideology necessary for the upcoming conflict, intentionally composed in the sense of the meanings between the gains of the past centuries and its back managed to permanently for the shortcomings of the ancient feudal society of the world, and the emergency change of social relations and the qualitative weight of the bourgeoisie in all areas of life and thought has been presented. The new growth of the imposition of its hegemony and the extraction of the reins of power has launched a new lifestyle and new ethics based on optimism and a new perception of the world. A person who was in his position and the Enlightenment ideas were able to reach the social classes that are not of the elite and that live outside the cities and they are the ones who constitute the vast majority of the population of Europe and economic developments went in this century, or the eighteenth in a line parallel to political developments and were affected by the change in the field of politics, For example, the nation-state appeared and the idea of the national economy that had a great impact in the appointment of the course of economic thought appeared.<sup>(19)</sup>

We find "Turgu" (1727 - 1781) has drawn his social optimism through his perception of the continuous progress of humanity through the stages of history and the creation of Turgu is one of the theoretical drafts of the progress of the bourgeoisie and opposes nature with human history, as he says that the phenomena of nature remain captive of constant orbits everything in which he sides the birth and then perishes and in return, There is progress in human society, and it is directed to the organized perfection and the greatest and the whole human sex is subject to the law of progress. The empires are constructed, then collapse, and the problem of governance, alternating, and nations that control other nations with destructive wars. "Thought or the human mind progresses and never stops."<sup>(20)</sup>

As for (Hegel 1770-1831 AD), rationality appears on the social level by saying: [After he turned his face towards the soul, as the truth and morals were looked at as a breakdown on the field of the present human will, while they were seen before that they were the will of God blocked in the two covenants The old and the new imposed from abroad is the time of tradition or written in Taros with privileges from Alia Al -Qamh or in the lengths of the jurisprudence of private law].<sup>(21)</sup>

### **3-2 : The manifestations of rationality at the intellectual and cultural level of the Enlightenment.**

Thinkers saw the succession of ideas as a wealth of permanently growing human thought during the development of mankind and history has been evolve acceptpt a tender of ideas continuing and generations have become extinct and did not create traces but they bowed with their ideas the following generations, and thought in the eighteenth century was looking for new methods to realize and clarify things and he wanted to It reveals all its manifestations and the most accurate differences, and that it will establish new relationships between it and it and organize it contrary to what it

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<sup>1</sup> ( Abd al-Ridha Hussein al-Ta'an and others: "The problematic of authority in the reflections of the Western mind through the ages" (Baghdad, House of Public Cultural Affairs, 1st edition, 2005), p. 267.

<sup>2</sup> (The same source, p. 268.

<sup>1</sup> (Jean Tochar, History of Political Thought, a previously mentioned source, p. 299.

<sup>1</sup> ( Ali Haider Suleiman: "The History of European Civilization," Wasit House for Studies, Publishing and Distribution, Baghdad, 1990, p. 75.

<sup>2</sup> ( Abdul Aziz Suleiman Nawar, and Mahmoud Jamal Al-Din: "Modern European History", Dar Al-Fikr Al-Arabi, Cairo, 1999, pp. 278-279.

<sup>1</sup> ) Imam Abdel-Fattah Imam: "The dialectical method of Hegel," a study of Hegel's logic, Dar al-Tanweer for printing and publishing, Beirut, 1982, p. 33.

organized from that time, and the philosophical mind no longer criticizes the logical engineering thought that is from the hardship so that it does not rift the diversity of the world's scene. It allows him to contemplate the capabilities that match the abundance of nature's data, and therefore the different views of human thought are unlimited and nature is also unlimited<sup>(22)</sup> .

Before the eighteenth century, people sanctified the past and revealed it from criticism and believed that the ancient crises were better than the present and fine The glorious past and its mistakes, and they have attributed their delay and failure of their account and their efforts to reform to the blind ignorance and rigid traditions that descended to them from their first fathers and began to look forward to the future and seek to be free from ancient customs and traditions. Thanks to the rise of the idea of progress in the West is due to the thinkers and scholars who have worked on the past and removed its effects and capacity with calm and tranquility and presented to humanity through their discoveries the means to the infinite progress, they were not satisfied with observing nature or reading Aristotle's books on them, but they were praising the laboratories and preparing them with the materials and machines needed to do research and privileges, The telescope, the barometer, and the hour, all of these led to the help of human senses to observe and measure accurately, and philosophers and thinkers did not limit their lives in a narrow circle. Physical and literary wealth, and after that he asked him for political power, and this is due to its authority in science, thought and matter<sup>(23)</sup>.

In terms of religion and ecclesiastical reference, the ideology has replaced in Western societies since the Enlightenment, as the authority of the Church was removed and the concepts of secularism and the criterion of the ruler of the ruler and its divine authority, and after the passage of the reference of religion to the reference of politics, the problem of the relationship between the state and civil society has emerged, and this problem will be based on The nature of the social contract on which the state is based in the nineteenth century, and thus the distinction began to appear between affiliation with the city and belonging to the church, as well as the distinction between man as a member of the Church and the believer in the Christianity in Christianity to the idea that affiliation is not possible unless it is different About belonging to the church, and thus began to grow the idea of secularism that is summarized by the following: The political range is in itself and is governed by what makes its identity and it is different from the religious extent and is not organized from God, but it is subject to the laws of nature that is achieved by the mind.<sup>(24)</sup>

With regard to the relationship between the individual and the group or the sect and the relationship between the public and the private, it must be noted that individuality has been a relationship of Western history and the basis of every social work in it and political modernity mixed with the liberation of the individual from submitting to the absolute to finally reach the building of the modern state that is the basis of the idea of acting And the idea of compensation that strengthens his political independence and makes the natural ruler the natural representative of the group and the owner of the absolute authority based on the public good and derived from his ability to impose itself according to the right against individual interests, as the political authority comes from the interaction between individuals, and secularization comes from the distinction between the will of God and the will of individuals As for the Church, it is a group of will believe, and the idea of divine right to judgment is no longer acceptable to anyone.

The debt-based on the priestly organization has declined as a means of social control and secularization as a structural comparison process in modern societies, and this led to an increasing privacy religion, its role as an authority to give legitimacy and integration for the entire society<sup>(25)</sup>.

The eighteenth century was a century of material thinking and investment in life, so the artists and writers fell to the influence of these factors until Jean -Jacques Rousseau got up and led the creative movement that restored emotions and instincts in life but rather in thinking and work, and attacked his community and demanded a return to the state of nature full of emotions and instincts away from The city and its corruption, and this movement included aspects of moral and social life, and the subjects of literature and the old drew were confined to the lives of princes and nobles.

"John Locke" (1632-1704 AD) was the philosopher who had the greatest influence on the French bourgeois political thought, as his writings on civil rule had a prominent impact in France, which was subject to the absolute property based on the property of the divine right so that the doctrine of the natural right and the natural rights of the individual and the perception of sovereignty. The popular and social contract, constitute the rule and basis of the state and the affirmation of the legitimacy of revolutions against tyrannical rulers.<sup>(26)</sup>

John Meltin demanded in 1644 AD the freedom to publish without a license, and he called "James Hartagen" in 1656 to

1 (Abdul Aziz Suleiman Nawar, and Mahmoud Jamal Al-Din: "Modern European History", a previously mentioned source, p. 279.

1 (Bernardgorzon: "The Philosophy of the French Revolution," translated by Issa Asfour, Oweidat Publications, Beirut, 1982, pp. 29-30.

1 ( The same source, p. 345.

1 ( Gottfried Konzlin: "The Dilemma of Christianity and Secularism in Europe", presented by Nahda Architecture, Egypt for Printing, Publishing and Distribution, Cairo, 1999, p. 25.

1 ( Group of authors: "The Philosophy of Lights", translated by: Henriette Aboudi, (Dar Al-Tali'a for Printing and Publishing, 1, Beirut, 1981), p. 20.

2 ( same source, p. 23

religious freedom without limits. To promote it or employ it in the state <sup>(27)</sup>. [In commercial countries such as the Netherlands and even the Catholic Venice, the necessities of trade required tolerance with various religions coming from foreign countries and the liberated Netherlands, in which the Jewish philosopher Espinoza (political theological message) published in 1670 called him to completely tolerance of the iconic ideas.

British philosophers were convinced of political and religious freedoms as one of the products of rationality and enlightenment so they enjoyed these freedoms after the 1866 revolution. He also called on the philosophers of morals to independence of morals from theology, while the psychologists tried to link the ideas of ideas with mental operations and did not attack religion and did not demand that it be abandoned in its entirety, but they wanted to make it more rational And the philosophers of doubt, such as David Hume, for example, did not express Christianity explicitly in his writings, but rather that its teachings do not arise or cannot be based on philosophical foundations, but it must be accepted in terms of issues related to faith and revelation<sup>(28)</sup>.

What represents a common division between Christianity and traditional and the doctrine of rational enlightenment is the feeling that a person is worthy of compatibility with this world and is a world in one sense of meanings for a good life for man, and despite - The first is a presence in man among Christians and ignorance among men of enlightenment and this turns from Without reaching a happy life on Earth, but thanks to a moral and mental effort, he can coordinate with the good element or divine wisdom in managing the universe, as Christianity is in fact with the enlightenment two faiths that believe in improvement and steady progress of the world and that the human belief is able to contribute in all of this and both of them are extracted to complete things And its shortcomings, and each of them has its political and moderate tools and goals in satisfying the desires of the body, social cooperation, and individual freedom. A lot has been said to show the wide range of diversity in the path of enlightenment and rationality <sup>(29)</sup> The eighteenth century concluded with the French Revolution 1789 AD that established the democratic central state that is based on the constitution and human rights <sup>(30)</sup> Which is no longer confined to the rights of a group or individual with a social concession, but rather related to human rights by launching any human rights <sup>(31)</sup> It is therefore rights that do not derive religious reference but rather generate of human will, and Hegel has expressed a clear expression, as he saw that the principle of the French Revolution is the freedom of mind will that the world shows as its will. <sup>(32)</sup>

It is the rational person and the hadith that the philosophers of enlightenment and the men of the Renaissance want is the one who feels responsible for what he wants and what he does and talks about himself with what is proudly sealed, as Nietzsche sees that if a person wants to know the world or study existence, he only has to know himself This means that the individual must take care of his centralization as a human being and his pleasures in order to know this universe and know the meaning of existence.<sup>(33)</sup>

Rationality in Western political thought has emphasized the modern a set of principles and values in which it declared the human being and his centralization in the universe, including democracy, freedom, secularism, and other principles that will be transferred to Arab -Islamic countries to affect the nature of these societies in all fields and to play the same role that I performed it in western countries.

### 3-3 : the rationality of Emonil Kant

Email Kant (1724-1804 AD) wants in his late writings in political philosophy that governments approach the ideal as much as possible and may achieve this in what Kant calls the (Republic) image to the government. Laws by a popular vote in elections or the gathering of the whole people, and this election secretes employees who constitute a government that performs its work with the powers that the people gave to them<sup>(34)</sup>.

This mental form of the state is the Republican system, as it is the rest alone, no matter how successful people and do not depend on a specific person, but the purpose of the whole law remains that it is general, and the Republican system is

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1 ( The same source, p. 231.

1 (The same source, p. 231.

2 (Farah Masrahi: "Modernity in the Thought of Muhammad Arkoun" (Arab House of Science Publishers, 1st Edition, Beirut, 2006), p. 37.

3 ( Alan Turner: "Critique of Modernity", translated by Anwar Moghith, (Publications of the Supreme Council of Culture, Cairo, 1997), p. 31.

4 ( Carl Lewis: "From Hegel to Nietzsche," translated by Michel Kilo, (Syrian Ministry of Culture Publications, 1st Edition, Damascus, 1988), p. 12.

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1 ( Muhammad Al-Tegh: "The Philosophy of Modernity in the Thought of the Hegelian Intellectuals, Alexander Kojève and Eric Weil", (The Arab Network for Research and Publishing, 1st Edition, Beirut, 2008), p. 81.

1 (William Klee Wright: "The History of Modern Philosophy", translated by: Mahmoud Sayed Ahmed, (Dar Al-Tanweer, Beirut, 2010), p. 281.



characterized by two characteristics: the separation of powers and parliamentary representation, and in the separation of powers consistent with Montesquieu, as for regarding With parliamentary representation, the following says: [Every true republic is- and it can be only a representative system for the people by their representatives, the head of state in a person, whether it is king, the numbers, or the whole people is the Democratic Union. "The United people then not only represent the ruler of sovereignty Rather, but he is also the ruler himself with sovereignty because in the people there is the supreme authority from which the rights of individuals must be derived<sup>(35)</sup>.

These moral rules were reflected in Kant's political thought, especially in the political foundations that he laid down to build the state, and in his opinion, it is based on three principles<sup>(36)</sup>:

1. The freedom of each member of the community as a human being (freedom in terms of a human being).
2. Equality for every member of the community is one of the state's subjects and means equality before the law.
3. That every individual in society is the master of himself.

In his message on (Permanent Peace), Kant calls on the union that proves free states that are linked by a charter to prohibit war. The union is constitutionally (Republic)<sup>(37)</sup>.

Thus, Kant is truly a pioneer of freedom and rationality, and this is evident through his call to achieve the republic and freedom of opinion and discussion and his calls for the right to participate in political life and all this indicates a conclusive indication of his belief in freedom. Kant contributed to many important ideas that fueled the idea of democracy without intentionally, as Kantian morals, including its highness and elevation, highlighted the rational value of man in this world and summarized it in three rules<sup>(38)</sup>:

1. The first rule: (Work so that it is a basis for a general law for all people) and thus the moral behavior becomes what is consistent with the mind because we can deepen it without falling into a contradiction or without receiving the same action and from here it became suicide and not fulfilling the promise From moral vice.
2. The second rule: (Work so that humanity always treats, whether in your personal or in someone else as an end in itself and does not treat it as if it was just a means) and it is an important rule in treating others so that we do not go down to the rank of things that are taken by means of achieving our purposes, but rather They dealt (as a goal), and the treatment of others is that they are an end if all the wills agreed in ends, even if my will agreed with the general will.
3. The third rule: (Work so that the rule of your work and your will is a comprehensive general law for all people) and Kant confirms here that the moral behavior is based on the relationship of rational beings with each other so that the will of the sane exist must be a legitimate will and it depicts the idea of dignity that the rational being who It is not subject to other than the law that puts it to himself Second René Descartes.

Researchers call "René Descartes", who witnessed the light at the beginning of the seventeenth century (the father of modern philosophy) and is not surprising. Descartes came with a new and different philosophy from all philosophies that prevailed before him for ten centuries. Descartes revolted against the Aristotelian logic and natural science What Aristotle called for, as well as his criticism of the Christian philosophy that prevailed in his days, in which he was preparing an extension of Aristotelian philosophy and his creation as a new approach to research different from what Aristotle and other philosophers. The contemplation of knowledge for itself begins to appear in the first book of rules, as the unity of science depends on the quality of human knowledge that remains equal to itself as light remains itself despite its illumination of things. The human mind is an examination that must be done even once in the age of those who are all serious about applying the principles of the mind.

Descartes began to doubt the value of philosophical knowledge since it was on the seats of their study. Descartes doubted sensory knowledge, whether apparent or inner, and doubt the knowledge that comes from the world of vigilance and the world of dreams alike, and went in his doubt that doubts the ability of the mind to reach the truth as he noticed. The inferences of the mind differ from one person to another, even with regard to mathematical inferences, and from here some people make the mistake in their sporting reasoning and the failure of others. His doubt did not stop in this way, but he went back to the shape even in his presence as a living being a thinker, as well as doubting the health or sincerity of the presence of the sensory world, and Descartes attributed his suspicion to the presence of a malicious, cunning devil that works to shade it with all the strength and with all the power of tricks. <sup>(39)</sup>Descartes rationalize in his moral opinions, which was that the individual obeys the laws of his country and its customs, adhering to the religion of the country,

2) (Quoted from: Abdul Rahman Badawi: "Amanuel Kant Philosophy of Law and Politics" (Publications Agency, Kuwait, 1979), p. 123-124.

1) (See: Imam Abdul Fattah Imam, "The Tyrant" (The World of Knowledge Series, Kuwait, 1994), pp. 238-239.

2) ( Bertrand Russell: "The History of Western Philosophy", translated by Fathi Al-Shanti, (The Egyptian General Book Organization, Book Three, Cairo, 1977), p. 326.

(38) إمام عبد الفتاح إمام: " الطاغية "، مصدر سبق ذكره ، ص236-237.

(39) مهدي فضل الله: " فلسفة ديكرات ومنهجه "، ( دار الطليعة، ط3، بيروت ، 1969)، ص95.

moderately, what is unanimously agreed upon by the minds of the wise in the country in which he lives, to be fixed in his behavior, avoiding hesitation in what he intends to do so that he is sufficient for himself all regret and reprimanding if it turns out He has a mistake in his behavior and always works on the effectiveness of the soul, not the effectiveness of luck and to change his desires, not to change the system of the world, and this means that he takes from his mind guided in his behavior and rules to limit his desires and passions and move away from thinking about everything that cannot be able to. Politics only occupies a narrow place in the work of Descartes, but it is not possible to overcome the Cartesian in the history of political ideas.

And he determined that his temporary morality is a judgmental conservative in politics, as in religion, and this means that Descartes' morals that we mentioned are the same political morals, so one follows the laws of his country and obeyed the meaning of this preservation of the existing system. "Roger Lovver" has proven that Descartes distinguishes his political direction with a double -attraction and a decline: respect for power, sufficiency and political obedience, but strict independence towards countries, burdens, people and moral reform, and Cagert is different from Machiavelli and with Hobbes in (the citizen) in terms of morals and his work includes an invitation to social progress Thanks to the progress of ethics, not the policy of Descartes, there is no conservative or revolutionary that it respects the existing authorities, while it emphasizes that not everything is fine and when it puts the principles of systematic suspicion, it establishes a strict rational philosophy that flourished in the eighteenth century, with the philosophy of lights. <sup>(40)</sup>

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<sup>(40)</sup> رينيه ديكارت: "مقالة الطريقة"، ترجمة: جميل صليبا، (اللجنة اللبنانية لترجمة الروائع، ط3، بيروت، 1970)، ص38.

#### 4. Conclusions

When tracking the path of rationality in political thought, we note that most researchers refer to these origins in the Greek civilization in which rational ideas had an active existence through the opinions of the sophists and other philosophers such as Socrates, Plato, Aristotle, and others, but it is right to go further, and as The Greek civilization was influenced by the ancient eastern civilizations that recorded progress and prosperity in various sciences and arts, as it is a city for it, so the Greeks swim from these ideas and opinions that they took from the east, a preamble to wisdom acceptable to the mind. And the ideal, and if its rational ray brightens, it lit up all over the whole world, and this is what is represented in a clear form by the sophists that attribute them to the transformation of Greek thought from looking at the problems of nature and what is behind it to the problems and issues of human being, and to them, the beginnings of rational thinking in the moral and social traditions that are inherited and demanding the restriction of what is not It is consistent with the interest of the individual and what is not entitled to his expense, and to them, the credit for strengthening ethnic and Greek democracy is the emerging Aim individual individual, affirming his political independence and the importance of his individual role in participating in the policy of the city - the city. In return, rationality represented by affirming the human mental capabilities a major challenge to the authority of unseen ideas deviated from its correct path and represented in the clergy, as well as a challenge to the authority of kings and feudal men and sought to liberate the human from myths and called for tolerance and secured the progress of humanity by establishing life on rational foundations and it was not Rationality aims to emphasize the importance of building the life of the individual alone in rationalization, but rather was aimed at establishing society and its political, social and economic aspects on rational (XV) foundations.

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