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## From Philosophy to Meso-Sophia

### Abstract

Tracing the trajectory of philosophy after the Pythagorean era reveals its deviation from the original concept of "love of wisdom." The so-called Meso-Sophists have cloaked themselves in the guise of wisdom as a mere claim rather than an actual embodiment, propagating concepts that bear no relation to truth. They chase darkness with darkness, and what they claim to be enlightenment is merely an accumulation of obscurities, while what they present as truths are nothing more than mirages of knowledge. The goal of modern philosophies—despite their vast number and proliferation—is not to prepare humanity for the reception of the divine lights and the subtleties of supreme wisdom. Instead, they serve to divert the individual from achieving spiritual perfection by steering them away from the harbors of divine certainty and into the abyss of unrestricted doubt, which deprives the mind of the guiding light from above, as it has lost its sense of the sublime and the sacred.

In this article, employing a critical approach, we examine and scrutinize various manifestations of Meso-Sophia.

**Keywords:** *wisdom, philosophy, Meso-Sophia, systematic thought, enlightenment, questioning*

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## Fəlsəfədən Mezo-Sofiyaya qədər

### Xülasə

Pifaqor dövründən sonra fəlsəfənin trayektoriyasını izləmək onun ilkin "müdrilik sevgisi" anlayışından kənara çıxmasını aşkar edir. Mezo-sofist adlananlar həqiqətə heç bir aidiyyəti olmayan anlayışları təbliğ edərək, həqiqi təcəssüm deyil, sadəcə iddia kimi hikmət libasına bürünmüşlər. Qaranlıq zülmətlə təqib edirlər və onların maarifçilik iddiası sadəcə olaraq qaranlıqların yığılmasıdır, həqiqət kimi təqdim etdikləri isə bilik ilgimindən başqa bir şey deyil. Müasir fəlsəfələrin məqsədi – onların çoxluğuna və yayılmasına baxmayaraq – bəşəriyyəti ilahi nurların və ali hikmətin incəliklərinin qəbuluna hazırlamaq deyil. Əksinə, onlar fərdləri ilahi yəqinlik limanlarından uzaqlaşdıraraq, hüduzsuz şübhələr uçurumuna apararaq mənəvi kamilliyə nail olmaqdan yayındırmağa xidmət edir ki, bu da zehni fəvqə və müqəddəslik hissini itirdiyi üçün yuxarıdan gələn hidayət nurundan məhrum edir.

Bu yazıda tənqidi yanaşmadan istifadə edərək, Mezo-Sofiyanın müxtəlif təzahürlərini araşdırıb tədqiq edirik.

*Açar sözlər: hikmət, fəlsəfə, Mezo-Sofiya, sistemli düşüncə, maarifləndirmə, sorğulama*

## Introduction

By nature, human beings are inclined to engage their intellect in contemplating existence, using the art of questioning to seek convincing answers regarding their grand journey in this world—questions of **origin, path, and destiny**. These fundamental inquiries are inseparable from human existence, as all civilizations have contributed responses to these overarching themes in human life. The collective reflections and answers to these questions have historically been termed **philosophy** or **wisdom**.

A critical examination of the many modern philosophical systems reveals a perspective that stands in opposition to transcendent wisdom and anything deemed sacred, elevated, or beyond the material realm. More than that, modern philosophy has been elevated above religion itself, transforming from a mere intellectual pursuit into an **authoritative reference framework** that challenges sacred traditions. Philosophical doctrines have come to be regarded as untouchable dogmas, serving as **pre-established guiding principles** and sources of perception and validation, including answers to the great existential questions: **Where do we come from? Where are we headed? What is our ultimate fate?**

## Research

Despite this, modern thought has adorned "**hatred of wisdom**" with an aura of sanctity and reverence—without possessing the interpretive capacity to uncover meanings, the ability to articulate clear explanations, the richness of symbolic depth, or even the initiatory enlightenment needed to introduce wisdom properly (Al-Ghazali, 2005).

Thus, we begin our discussion by posing the following questions:

- How did **Philosophia** deviate into **Meso-Sophia**?
- How did philosophy shift from a cognitive pursuit to a normative authority?
- How did philosophical questioning degrade from an intellectual gateway to a **pathological obsession** with skepticism?
- Does modern philosophy truly deserve the label of "**Enlightenment**"?

### 1. The Inversion of the Pythagorean Concept of Philosophy

Wisdom is eternal—it remains the same now as it was before and will continue to be so forever. It represents the **perennial religion (religio perennis)** that resides at the heart of all religious traditions. Therefore, it cannot be confined by external limitations, as it embodies the **absolute and transcendent essence** beyond all restrictive attributes. Wisdom, in its purest form, is a **spiritual gnosis**, entirely detached from emotional inclinations.

Moreover, wisdom is not a specialized academic discipline, nor is it a closed intellectual field—as defined by modern scholastic traditions—and it certainly does not belong exclusively to **secular philosophy**. The latter has deviated from being a **cognitive station and a means of ascent** to becoming an **end in itself**, reversing the natural order of hierarchy by treating **branches as roots and roots as branches**. The true foundation—wisdom—has become subordinated and constrained. This degradation is a result of **those who despise wisdom seizing the role of true Philosophia**, severing its divine connection to revelation and **the prophetic light**, thereby disrupting the spiritual lineage that preserves the **Perennial Philosophy**.

As **Al-Jurjani** defines it, wisdom is **knowledge coupled with action**, expressed in reasoned speech free of redundancy. It balances knowledge with ethical conduct, refining the soul and ensuring **economy in speech**, aligning every utterance with truth and rectitude. Humanity, shaped by the highest wisdom in the most perfect form, must occupy its rightful place in the hierarchy of existence. Consequently, wisdom is a **divine and intuitive gift**, bestowed upon those who transcend **the multiplicities of the lower realm**, migrating toward a **state of non-attachment**, thereby attaining union with **the original, primordial unity**—a safeguard against being lost in the fragmented dualities of earthly existence (Al-Jurjani).

Wisdom teaches that the **human being is both infinitely small and infinitely great**:

- The former reflects **spiritual insufficiency**—a being utterly dependent on the Supreme Principle for guidance, unable to sustain itself without divine assistance.

- The latter, as **Martin Lings** describes, lies in the human being's **capacity to transcend material existence**: "Man is not merely the pinnacle of creation, but also—precisely for this reason—the sign of liberation from it. To see man is not only to behold the image of God but also to glimpse an open doorway toward liberating enlightenment and the blessed establishment in divine proximity."

This ascent demands liberation from the constraints of **dimensional and divisive existence**, allowing the soul to detach from the currents of **form-bound reality**. True wisdom necessitates a **process of purification (takhliyah)**, followed by **embellishment (tahliyah)**—for without harmonious integration, the seeker remains entangled in the alternating struggle of opposing dualities, never establishing firm footing in the realm of wisdom. **Turning back is a barrier; moving forward is preservation.**

Thus, **not every philosopher is capable of attaining the highest spiritual stations** unless they possess an **ardent passion for wisdom**—a receptivity to divine knowledge, an active engagement rather than passive reception, and a disciplined adherence to the path of equilibrium between **potential and actualization**

Since wisdom is **sublime**, both in rank and essence, it is not something casually stumbled upon by wanderers as if it were a **fresh fruit fallen on the roadside**. Rather, it is like an **olive tree**, deeply rooted in the soil, not growing in the air. It is received through **authentic transmission** from the rightful chain of seekers, accompanied by **insightful knowledge (basirah)**—a vision perceived through **the throne of intellect (the heart)**. This process is parallel to **systematic spiritual training**, which **prepares the soul for ascension** towards higher metaphysical stations—a journey measured **not by physical distance, but by the heart's capacity for perception.**

This path is not a **discontinuous series of stages** but rather a **simultaneous and integrated process**. Attaining wisdom requires a **unity of faculties**, directing them toward activities that enable the **divine reception of wisdom's luminous subtleties**. Actions **driven downward** become trapped in the **cosmic cave**, the very snare that ensnared humanity after departing from its original **primordial and Edenic state**. However, while **all are called to return**, only a **select few** respond, preventing the soul from being fully consumed by the **cyclical descent** into worldly distractions.

#### **Wisdom vs. Philosophy: A Hierarchical Distinction**

As **Martin Lings (Abu Bakr Siraj al-Din)** explains, the term "**Sophia**" should be preferred over "**philosophy**" when the latter is understood in its modern, purely rationalist or skeptical sense—detached from **its original meaning and traditional practice** as "**the love of wisdom**". Similarly, the term "**religion**" should be prioritized over both **Sophia and philosophy** when it is necessary to emphasize that wisdom is **not merely an intellectual belief**. Instead, it includes **systematic practices and sacred rites** provided by religion, which serve as a **means of realizing wisdom effectively.**

The **Muslim metaphysician René Guénon (Shaykh 'Abd al-Wahid Yahya)** placed philosophy **in its proper rank as a cognitive station**, recognizing that **a means should never be mistaken for an ultimate end**. Consequently, **the love of wisdom (philosophy) cannot constitute wisdom itself**. Since wisdom is **identical to true esoteric knowledge**, **philosophical knowledge remains external and superficial**—a mere **preliminary stage** on the path to **authentic, primordial wisdom**. Therefore, in itself, philosophy **holds no intrinsic value**, nor does it constitute a final truth; it serves only as a **starting point toward the supreme knowledge that is wisdom itself.**

From its **etymological root**, philosophy means "**the love of wisdom**"—an inherent **desire for wisdom** and the **necessary disposition** for attaining it. The term "**philo**" signifies an **impelling drive**, a **yearning to acquire the beloved object**—wisdom itself. In this sense, it represents the **active receptivity to Sophia's radiance**. However, not all seekers are equal:

- The **passive**, oscillating in a **discontinuous, fragmented** manner, cannot be compared to the **resolute** who advance with **continuous, unwavering commitment.**

- The **true seeker** constantly **links the origin, journey, and ultimate destination**, striving for an **inner tasting of spiritual subtleties.**

Thus, if "**philo**" (love) lacks the intentional disposition for union, it blocks the gift of realization. Wisdom is a **divine grace**, not a **product of mere study**, no matter how many lifetimes one spends dissecting ancient texts. Neither a **classificatory reading** nor even a **deep investigative analysis**—aided by companionship with the enlightened—can **force wisdom's descent** if the seeker's goal is **external intellectualism** rather than **inner presence**.

There is a **vast chasm** between:

- The **objective observer**—a neutral reader or storyteller.
- The **immersed participant**—one who lives the wisdom from within.

As **al-Ghazali** reminds us:

*"He who seeks to know whether Zayd is wise or not has already strayed from the path—for he has not yet understood the meaning of wisdom itself."*

Thus, relying solely on **intellectual abstraction**, whether **linguistic, logical, or symbolic**, is **insufficient**. Without **embodied realization** through the heart's perception, neither **philosophical argumentation** nor **dialectical reasoning** will lead to true wisdom. The **logical mind**, despite its **rigor and precision**, will never access the **supreme wisdom**, regardless of its fame or mastery of technical disciplines (Buradouri).

As the **Persian Sufi Mulla Sadra** warns:

*"They have acquired nothing of this wisdom, nor gained from its light except a fleeting shadow. They did not enter the house through its door, and thus they were denied the true drink of knowledge, left instead with its mirage."*

### **The Secularization of Philosophy**

The deviation in **philosophy** began when **wisdom was replaced by philosophy**. This led to the **forgetting** or **neglect** of wisdom's **true nature**. Thus, what we now call **secular philosophy** was born—a **purely human, rationalistic system** that took the place of **authentic, supra-rational wisdom**.

For thinkers like **Descartes**, wisdom was no longer **divine wisdom** but rather a **mundane, worldly construct**—a paradigm shift that distanced philosophy from its **primordial role as a vehicle for transcendence**.

With the ever-accelerating periodic descent into the lower prison, wisdom has wrapped itself more than ever before, for the humanity of the current temporal cycle is further from it than in any previous era. The word "wisdom" has become alien to contemporary philosophers. According to Nietzsche, the idea of "the beyond" (metaphysics) was invented to strip reality of all value. Meanwhile, Michel Onfray, with a sarcastic tone, labels it as "the trade of hidden worlds"—a scathing remark intended to undermine metaphysics and degrade the sanctity of everything sacred. This, however, merely reflects an intellectual decline suffered by those afflicted with "metaphysical panic syndrome," as they struggle to comprehend the esoteric domain using sensory faculties that attempt to penetrate it through the stream of appearances. Their philosophy amounts to nothing more than an opposition to philosophy itself. As the German thinker Türk H. puts it, it is "misosophy"—a hatred of wisdom (Foucault, 2008).

### **The Labyrinth of Philosophical Systemization**

By discarding the sacred and transcendent normative misosophy that unifies multiplicity, what remains are only lower biases within divisive philosophical systems. Clinging to them results in referential schisms, and even worse, a fall into referential emptiness—an inevitable outcome of systemization that lacks a present and enduring point of anchorage in "the principle." Since focus entails a state of sacred fulfillment and continuity in connection with the eternally stable whole, philosophy has been lost in the chaotic labyrinth of systematic misosophy, where modern deviation is measured. Here, centrality in self-awareness is transferred from one philosopher to another, as one system replaces another.

Even the philosopher's name, their epistemological system, and their conceptual matrix transform into a governing worldview, an all-encompassing, normative model of cognition. This is due to the reverential conformity of their followers, who adopt these systems as reflective mirrors, unitary

lenses, both selective and exclusionary, for perceiving the world. Every systematization confines and restricts, reducing explanatory integration and hermeneutic openness (Garoudi, 2002).

Each philosopher's system derives the legitimacy of its judgments and perceptions from within its own structure. It does not perceive external dissent as diversity and openness, which understanding requires to accommodate varying concerns and preoccupations—even when goals are aligned, and only means differ. Instead, such dissent is treated as an antagonistic contradiction, necessitating not the pursuit of truth through legitimate contestation, but exclusion through various illegitimate means to protect the system's self-referential framework. Thus, notions like otherness, recognition, tolerance, and human rights become nothing more than empty slogans for moralizing theorists. When confronted by the stark force of reality, their ancient edifices collapse, revealing the biases of allegiance to divisive identities.

To illustrate, let us recall the German philosopher Jürgen Habermas, prolific in theorizing what he called "communicative rationality," around which Western-influenced thinkers have compiled extensive explanatory narratives. Research, writings, and blogs have generously flowed with misosophic enthusiasm, invoking his ideas as normative commandments and doctrinal tablets on peace, global harmony, shared humanity, and universal civilization. How easy it is to spill ink over such noble values! Yet, without a higher law that internalizes these ideals as an intrinsic moral disposition, they remain nothing more than rhetorical embellishments, serving as ammunition in ideological debates (Lings, 2011).

This became evident in Habermas's stance on Palestinian resistance following the "Al-Aqsa Flood" operation on October 7, 2023. His response exposed the biases of allegiance rather than a commitment to truth, as he described the genocidal operations carried out by the Zionist entity implanted in the land of divine revelations as "Israel's right to defend itself" against Palestinian resistance factions—whom he labeled as "terrorists." Habermas never altered his position, remaining loyal to his Zionist inclinations. He had previously stated that "Palestinian resistance is the most violent form of exterminatory terrorism, driven by purely personal motives."

The Trajectory of Philosophy: A Departure from Its Original Role.

Tracing the course of philosophy reveals its deviation from its original position and function. René Descartes, known as the "father of modern philosophy," once declared it "the mother of sciences," comparing it to the roots of a tree, with other disciplines as its branches. He even described philosophers as "the greatest divine blessing upon society." Meanwhile, Henri Bergson insisted that philosophy must be stripped of all sacred theological content to serve as a complement to pure mysticism, thus laying the groundwork for a counterfeit spirituality rooted in lower-tier philosophy (Lings, 2007).

Kant's philosophical system rejected deriving ethics from a higher source, deeming it unreliable and incapable of providing reason with absolute and universal moral laws. Instead, it sought refuge in the tenets of philosophy as an alternative. Nietzsche went even further, viewing religious and moral imperatives as the ultimate original sin and eternal folly.

Philosophy's Role in Contemporary Thought

Today, philosophy oversees both worldly and sacred sciences, blurring the distinction between principles and applications. It frames perspectives, defines goals and objectives, and, in contemporary discourse, emphasizes the "philosophy of ethics." Those engaged in this field advocate for philosophy to act as an ethical overseer of the sciences, drafting moral prescriptions and serving as a functional tool limited to judgment and moral prosecution.

Philosophical opinions have been elevated to the status of absolute truths, where what "is" dictates what "ought to be," and facts take precedence over principles as the standard for judgment and discernment. Even exceptional occurrences have become interpretative frameworks rather than deviations from the norm (Mulla Sadra Al-Din Al-Shirazi, 2016).

3. The Philosophical Question: From Inquiry to the Ailment of Seeking

The ancient philosopher was honored with the title of a polymath due to his vast knowledge of universal truths and immutable principles (eternal essences), recognizing their multiple manifestations, appearances, and fields of application. More importantly, wisdom was his passion—

not a specialized scientific discipline, but an unfettered, self-sufficient pursuit that permeated all aspects of existence. Since wisdom was his ultimate quest, he sought it wherever it could be found, achieving fulfillment upon discovering it. Thus, he did not confine his vision to a single perspective but explored with the boundless ink of wisdom, questioning to be guided toward certainty. For him, inquiry was a beginning with no end, and he rightfully earned the title of a polymath—defined not by the quantity of accumulated knowledge but by its depth and transformative impact (Rumi).

In contrast, the modern misosophist has deviated from the philosophical question as a means toward truth, turning it into an end in itself—not to investigate, resolve, or continue a discourse, but as an endless dialectical distraction. This engagement revolves around matters incapable of empirical verification, devoid of concrete referents in real knowledge domains. Meanwhile, answers have become a burden—what modern scholars would call dogma—thus, they are dismissed altogether (Descartes, 1960).

Philosophy has come to be defined by the centrality of the question, while the answer is relegated to a silent function, overshadowed by an obsessive passion for inquiry. This shift has driven philosophy toward further fragmentation and an endless pursuit of knowledge for its own sake (theoretical speculation). However, even this pursuit is merely an illusory manifestation, justified by the deceptive hardship of research, which drains intellectual energy on misosophic concerns disguised as innovation, yet lacking any solid foundation or genuine wisdom.

A true seeker of wisdom does not squander mental energy, exhausting the breath of time on trivial details or fleeting oddities. He understands that he is running toward a destination—either a horizon enriched by the sacred presence or an expanse devoid of substance (Nasr, 2014).

Philosophical inquiry has become even more degraded—a mere intellectual pastime. Bertrand Russell epitomized this when he described philosophy as "an exploratory adventure or an intellectual tourism pursued for its own sake." This pathological enjoyment of inquiry without any objective or limit constitutes a "real anxiety" evident in modern philosophy, where no concern is given to its ultimate goal: resolving fundamental issues.

A significant portion of contemporary philosophical problems consists of misplaced questions that provoke futile and trivial debates—essentially superficial byproducts of the fragmented mentality characteristic of modern thought. Philosophical research has been reduced to excessive dissection and inquiry into matters assumed to be essential for contemplation, though they do not even qualify as pseudo-problems. Instead, they are intricate verbal entanglements, lacking any clear meaning, revelatory insight, or corrective guidance. This results from the absence of substantive intellectual engagement with noble questions, those synchronously present in the ever-connected "now"—the trilogy of grand existential inquiries (Nasr):

- **From where?** (Origin)
- **Where?** (Journey)
- **To where?** (Final destiny and fate)

With the dominance of critical rationality and argumentation in modern meso-philosophy, fallacies and epistemic vices have multiplied. Meanwhile, the deep analytical tendency has not contributed any sublime meanings beyond increasing the number of concepts. Superficial minds assume that the proliferation of philosophical concepts is sufficient to imply the presence of creativity and thought, absorbing them without filtering or critical scrutiny.

**"Since truth is the ultimate goal, modern philosophical epistemologies have abolished it, refusing to acknowledge an endpoint to inquiry".** The concept of "finality" has been stripped of its sacred connotation and, among modern philosophers, has come to signify dogma, closed completeness, or orthodoxy—different names for the same idea. The notion of an ultimate meaning or final truth is seen as a restriction on the intellect, blocking the potential for generating new meanings. This is interpreted as opposing movement and the trajectory of "renewal," which is viewed as a continuous process where nothing remains stable. Consequently, rejecting the end of inquiry is nothing more than a refusal to acknowledge a fixed unity and a comprehensive truth, favoring instead a plurality of truths rather than merely a plurality of perspectives.

Truth is not discovered, as it is independent in itself; its essences are eternal and stable in the divine presence. No individual origins exist for any given truth in any field—only the method of transmission varies. Therefore, questioning is a form of recollection or, in Plato's terms, "**anamnesis**"—a simultaneous revival and temporalization of primordial traditions embedded in human nature, which, as Roger Garaudy expressed it, received a divine infusion in the first mystical, testimonial encounter. Since this truth has been obscured by neglect, the question then arises about the paths and means of return. This is the meaning of progress in the spiritual and mystical perspective of qualitative circular time—an ever-present movement continuously traversing the past (the origin), the present (the journey), and the future (the destiny). As one of Rumi's *Masnavi* proverbs teaches:

*"Every person who has lived far from their origin continues searching for the time of their reunion."*

That is, true progress lies in restoring connection with the lost origin, not in a radical break or disruptive advancement (Wyzman, 1982).

#### **4. Conceptual Gradation and the Illusion of Enlightenment Labeling**

Concepts serve as precise linguistic tools, shaping the direction and trajectory of thought according to their assigned meanings. The relationship between the container (language) and the contained (thought) is inseparable since language and thought reflect one another. The corruption of one inevitably leads to the corruption of the other. Given that concept formation is a central function of philosophy, no philosophical system has ever avoided engaging with conceptualization and terminology.

However, an examination of modern philosophical conceptual matrices reveals a fragmentation of meaning, where no clear distinction exists between signifier and signified. The relationship between them has become arbitrary and imposed, lacking mechanisms for foundational regulation and historical tracing. Since language—one of the dominant power intermediaries—allows for semantic manipulation, contradictory interpretations, and relativistic fabrications, modern meso-philosophers have infused thought with the most destructive implications.

This phenomenon has been exacerbated by the marginalization of traditional languages, which have been relegated to the periphery. The dominance of secular (human) languages has established itself as the primary reference for thought and the prevailing tool of expression.

Meso-philosophers tend toward a false depth, driven by techniques of obscurity and deliberate ambiguity—an oppressive yet voluntarily accepted authority—creating an illusion of meaning and thought behind the charm of single or compound words. They are well aware of the power of techniques such as equivocation, ambiguity, and double affirmation. By emptying philosophical language of its sacred essence, meanings have been diverted from their true nature, and words have been stripped of their function. Language has become a mere "game," detached from the will to clarify and refine expression, whether literal or symbolic, and instead serving the desire for deception and argumentative nihilism (Yahya, 2016).

In Germany, **Heidegger** transformed philosophy into a game of linguistic signs, resembling a labyrinth—much like the nature of *Dasein*—keeping it sheltered within an aristocratic bourgeois exclusivity. **Roger Garaudy** critiques Heidegger, stating: *"He made himself a shepherd of Being and continued weaving the fabric of Being and Time in his secure presidential office, far removed from the actual Hitlerian reality of his era."* Similarly, **Richard Tarnas**, mocking 20th-century philosophy, likened it to a man sitting in bed, incessantly tying and untying his shoelaces, failing each time to secure them properly. Garaudy further reduced contemporary philosophy to a form of specialized amusement, calling it nothing more than linguistic acrobatics. Thinkers, he argues, are detached from the daily struggles of life and the movements of nations, their awareness of reality distorted and fragmented.

With the detachment of philosophical language from its sacred function, it has lost its ability to express traditional truths—whether found in the *preserved script* (divine revelation) or the *cosmic book* (natural order). Among the anti-traditional linguistic schools is the **philosophy of discourse**, theorized by **Michel Foucault**, who insisted on *"reframing discourse as an event in order to*

*transcend all forms of censorship, prohibition, and exclusion imposed by power systems in their various institutional forms."*

Foucault's discourse theory functions as a worldview, treating discourse as an event without distinction between different types of speech. This leads to the desacralization of divine revelation, as sanctification, in Foucault's view, deprives discourse of its capacity for continuous renewal. For him, *"discourse is nothing more than a game—a game of writing in the first stage, a game of reading in the second, and a game of exchange in the third."*

Thus, philosophical language is drained of its sacred content, and energy is wasted in the mere production of concepts without any normative standards to govern foundational terminology or corrective reformulation.

The obsession with critique is one of the characteristics of meso-philosophy, serving as a substitute for the pursuit of true knowledge, becoming a mark of distinction and an indicator of philosophical status. It is a philosophical grade that responds to the demand for renewal and intellectual movement, but it does not aim at correction or reform. This is critique without true criticism, in the pursuit of the title of philosopher's excellence. Critique does not seek the true or attempt to identify the false.

Since every form of thinking is premised on a prior epistemic framework, which shapes the methodology, sets goals, and defines aims, philosophical critique—an intellectual practice that is neither independent nor objective, as understood by modernists who emphasize the detachment of reference and the neutralization of affiliation—may not appear clearly to an outsider. Especially when critique is viewed merely as an oppositional discourse, it can be deceitful, driven by dual motives. The alignment and opposition merge through strategic linguistic maneuvers, along with argumentative tricks to present false logic. These are paths used to ensure the perceived correctness of critique, especially since any **"critical"** theory is necessarily biased (selective/exclusionary).

Modern philosophers, the founders and disseminators of ignorance and epistemic delusions, pose a greater danger to modern thought. Their motivations are complex and varied, including the reinforcement of power systems, securing the privileges of elite status within state-run educational institutions that grant theories legitimacy and credibility, and/or a desire for oppositional contrariness, to earn intellectual distinction in a quantitative sense—even at the expense of truth, favoring the false. The contrarian, anti-traditional stance is especially profitable in the competitive market of ideological novelty, whether imported or invented. The more veiled and obscure the idea, the more it attracts and draws attention (Yahya, 2017).

Anyone who studies Western philosophical theories of knowledge, in all their forms and fields, is confronted with the snares of abstract concepts. If the superficial reader stops at the apparent meaning, they are captivated by these systematically arranged matrices of strange verbal constructions, especially if they approach the philosophical domain as a form of cultural education. The complexity of these terms may fool them into believing that they represent genuine philosophical wisdom.

## Conclusion

In this article, we conclude that philosophy, which was once the love of wisdom, has turned against it, blocking the paths to it. This is because it has failed to align its compass toward the heavens, causing its earthly directions to become distorted and unbalanced. Modern philosophers are the most significant agents of contemporary deviation. Instead of correcting the course, they have worked to destroy it. The critical, argumentative approach has become a mark of intellectual distinction and classification, particularly in the pursuit of the title "philosopher," specifically the "enlightened" philosopher, presenting themselves as pioneers of reform, renewal, and rationalization, without any real effort toward genuine knowledge, theory, or practice. Therefore, the aim of our study is not merely a critical, narrative observation of the manifestations of meso-philosophy but an introduction (albeit fragmentary and not detailed) to guide attention toward what can be called "philosophical reform," before any attempt to approach modern sciences in their various fields or engage in

interdisciplinary methodologies. Every straight path, after deviation, requires prior reform, for the truth, even if obscured by error, remains weakly influential if it continues to be repeated.

As one of the wise sayings of the mystic (Ibn Arabi) teaches us: "The truth is recognized by its opposite and contradiction." Since true, effective healing, according to the language of Sufism, begins with clarification before purification and adornment, our article (partially) focused on the first, avoiding the second and third, with efforts being directed towards added completions—introductory, detailed, and foundational—according to the method of traditional communication. The hope is placed on spiritual regulations along the path to revive true metaphysics, or authentic spirituality, transcending both Eastern and Western perspectives. The work is gradual and cumulative, aiming to resume the philosophy of the ancients.

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