

Irrational, suicidal, rebellion and its connotations in the thought of Albert Camus

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Abstract:

The scientific article came to study the philosophy of Albert Camus. This philosophy addresses three main themes: Unreasonable, suicidal, rebellion. The indication is as follows:

- **Unreasonable:** Camus believes that life is absurd and irrational, that is, there is a fundamental contradiction between man's aspiration to meaning and the order and universe that lacks that meaning. In his book "The Myth of Sisyphus", he describes the state of consciousness of the unreasonable as a confrontation between human aspirations and the indifferent universe.
- **Suicide:** In "The Myth of Sisyphus", Camus poses that suicide is the basic philosophical question. He wondered whether human should continue to live in a world without meaning. However, Camus rejects suicide as a solution, considering that confronting absurdity and living bravely is the most humane option.
- **Rebellion:** In his book "The Rebel Human", Camus discusses the idea of rebellion as a reaction to absurdity and injustice. Rebellion is not just a rejection; it is a positive act that seeks to affirm human dignity and freedom. For Albert Camus, rebellion is the affirmation of human values in the face of absurdity and injustice.

These three concepts are a call to courageously confront life and acknowledge its absurdity, while preserving hope and human freedom. Camus considers rebellion to be the path towards self-realization in a world lacking meaning.

Keywords: Unreasonable - Suicide - Rebellion - Tampering.

Introduction:

There is no doubt that the intellectual personality of Albert Camus, as long as it is controversial, through his ideas, attitudes and opinions that filled the intellectual, philosophical

and literary horizons. "Albert Camus" is teeming with terminology, ideas and concepts that summarize the most important features and characteristics that have defined the intellectual, philosophical and moral orientations of this personality. Where we find irrationality and absurdity, anxiety, rebellion, revolution, existential leap, philosophical and physical suicide, surrealism, nihilism, humanism and history, metaphysical rebelism, individual and moral boundaries, etc.

To mention but a few, revolutionary man and rebellious man have quantum connotations to the point of contradiction, despite apparent uniformity and homogeneity, and implicit connectedness in public connotations.

It is revolutionary man who aspires to achieve partial changes in the field. which implies Camus' rejection of the revolutionary man who aspires to radical change, The revolution also differs from insurgency, being immediate and rapid, often taking on violence. And rebellion as an emotional movement lacking a clear vision, as it swiftly lapses. And the absurdity is often associated with the concept of irrationality, the latter - as Camus sees it - is the struggle between an unreasonable world and man's overwhelming desire to clarify and understand this world. In other words, it is the exposure between thought that continues to clarify the world and the world that disappoints it.

He therefore calls on Camus to abandon the revolutionary flag because it is coupled with injustice, violence and crime, and to simply engage in rebellion that involves mental and theoretical protest against injustices, injustices and arbitrariness. The alternative -- in the view of Albert Camus -- to revolutionary action is embodied in the philosophy of respect for borders and moderation, which is based on the principle of respect for rights and freedoms. The balance in behaviour with rejection of unjust realities is human behaviour at the utmost civilization.

Whatever the normative picture he paints - utopia is not in the world of absurdity and irrationality, because pain and evil always forever lurks in human beings and their heartbreak, life remains absurd and unhappy, and death will continue to kidnap innocent children.

In view of the concepts and connotations associated with the "Albert Camus" perspective, we consider in this article that these terms are analysed, sculpted and clarified. Our problem is that:

Keywords: unreasonable, rebellion, suicide

Problematic: What is the concept of unreasonableness, suicide, rebellion and its purposes when the thinker Albert Camus?

A. The First research: Albert Camus, his life, his philosophy, his most important compositions:

1. His life:

"Albert Camus" is an Algerian intellectual and philosopher of French descent, born 7 November 1913, born in Algeria in the city of Mundovi, now called the city of Tartar, east of the province of Annaba, situated in the far east of Algeria. In an extremely poor environment of a French father named "Lucien Camus", his father was killed one year after his birth in a battle of the First World War and a deaf Spanish mother. He died on 4 January 1960 near the French city of Nice, aged 46, in a car accident.

"Albert Camus" is a novelist, writer, thinker, philosopher, disciplinarian and playwright, who is known for many plays, novels and literature, and was awarded the Nobel Prize for Literature in 1957. At almost one year old, World War I broke out, following which his father died in a battle in World War I, and his father's early death, and his mother's exit into the world of work serving in the homes of the wealthy, had a great impact on his intellectual and literary composition ⁽¹⁾.

His birth in Algeria and his living for the colonial period, during the French occupation of Algeria, had a fundamental impact on his intellectual and moral life, similar to his family life, and his father's early death in a battle of the First World War. He was an early enrollee in revolutionary-leaning intellectual circles, with a deep interest in philosophy. He came to France at the age of 25 and joined the resistance movement during the occupation and after liberation was a columnist in a French newspaper called "The Battle" Le Combat.

He began his intellectual and literary life as a journalist in Algeria around 1937, and was the first of his intellectual and literary reminders with his well-known novel "Alien", published in 1942, in which he spoke of the absurdity and irrationality of life, the features of which were repeated in various subsequent compositions, including his book "The Legend of Sisyphus", a model of his philosophical thinking. Camus made important contributions to a wide range of issues in the moral philosophy of his novels, reviews, articles and speeches, on terrorism and political violence to suicide and the death penalty, and given the friendship with the existential French philosopher "John Paul Sartre", there are some who classified Camus as an existential thinker and philosopher, although Camou was rejecting this ideological classification, especially tendency.

Stations in Camus district in the line ⁽²⁾.

- In 1913, (November): Birth of Albert Camus in Mondovi (Drean now), Annaba State.
- In 1914, Camus' father died during the First World War.

²⁾ -Jermain Barre, Albert Camus, Tr.: Gabra Ibrahim Jabra, Firt Edition, Mediterranean Press, Arab Foundation for Studies and Publishing, Beirut-Lebanon, 1967, pp. 13-59.

¹⁾ -Jermain Barre, Previous reference, pp. 13-59.

- In 1918, Camus entered primary school in the Balkore neighbourhood of the capital.
- 1923, Camus moves to secondary education.
- 1930, Camus receives a baccalaureate certificate, and this particular year, he appears early in tuberculosis.
- 1931, moves to university education for a bachelor's degree in philosophy.
- 1933, Camus entered into his first marriage. It then fluctuates between several jobs for living.
- 1934, Camus submits to divorce and joins the Communist Party.
- 1935, He withdraws from this party - he begins writing the front pages of his literary essays: " The Face and Back " l'Envers et l'Endroit.
- 1936, Camou d'Aplom discusses in-depth studies at the University of Algiers on 'Relations between Hellenism and Christianity through the work of Platine and Saint Augustine'.
- 1937, Camus was prevented from applying to (l'agrégation) the compilation exam in philosophy in order to deteriorate his difficult situation.
- 1938, this year Camus rejects the position of professor of philosophy in the city of Belabas," for fear of isolation. " - Joins the newspaper Alger-républicainas as editor.
- 1939, he begins writing his well-known story:"The Stranger", (L'Etranger) as he begins to publish his investigation into" Poverty in the Great Tribes ".
- 1940, Camus holds his second marriage. The governing authorities decide to exile him to Paris because of the investigation to which we referred earlier. He also begins writing the 'Legend of Sisyphus'. He returns to Algeria again.
- 1941, finishing his book:" The Legend of Sisyphus" (Le Mythe de Sisyphé).
- 1943, In this will, The Combat Movement (Combat) dispatches Camus to Paris, where the secret newspaper Kumba (Battle) begins to be published.
- 1947, Camus resigns from Kumba due to her changing political orientation. Juan Month: Camus publishes his novel: "The Plague" (La peste).
- 1950, Preparation of a book article:" The Rebel Man " (L' Homme revolte).
- 1951, October: The publication of the Rebel Man, which sparked intense discussions with the far left. After discussing the recent crisis journal (Tempa Modernes) of Camus' book, Jean-Paul Sartre and Camou are cut off ⁽¹⁾.
- 1956, on 22 January, Camus appeals for civil armistice (Appel pour une trêve civile).
- 1957, Camus publishes: Exile and the Kingdom (L'Exil et le Royaume). October 17, Royal Academy of Stockholm awards Camu Nobel Prize.

¹⁾ - Jermain Barre, Previous reference, pp. 129-147.

December 10, Camus receives this award, then gives a speech to Sweden.

- 1958, Camus proposes a solution to Algeria's crisis.
Publication of Algerian facts (Chroniques Algériennes).
- 1960, January 4, Camus is killed in a car crash in Paris.

2. His philosophy: ⁽¹⁾

Albert Camus's philosophy is described as absurdity, absurdity or nihilism, which in many ways contradicts existentialism. This is not an orgy, homelessness and abandonment of the most basic obligations and responsibilities. The word "Absurdes" is written in French and consists of two passages (Absurdes) and (A'ab) in French, which mean deafness and contrary to reason, the meanings of an intrusion into Greek and Western Mythological history in general. The philosophy of "Camus" is one of absurdity and of rebalancing the world, creating meaning for life and existence, despite the absurdity that dominates the overall landscape of human existence as a whole. Camus was one of those who suggested that one of the ways to rid itself of this existential absurdity was through art and, as far as possible, away from ways that increase absurdity, such as suicide, because the latter confirmed and supported the nihilistic and absurd thesis of existence and the line of death.

Camus does not see in life the meaning or purpose, and that everything we do is absurd, because by the end we will die and the whole world will end someday. We like ants don't make sense of our lives. Camus gave this example of his epic story of the legend of Sisyphus. The latter summarizes that Sisyphus angered the legendary pagan god Zeus. He retaliated against Sisyphus by making him carry his rock heavy and deliver it to the top of a mountain or hill. When he reverts to the top, the rock returns to the bottom, which Sisyphus has to carry to the top again, and so forever. Sisyphus's work has no meaning or purpose, but an absurd act. But this does not mean that the philosophy of "Camus" was pessimistic, as he advocated trying to obtain happiness despite unhappiness and absurdity by finding alternatives: art. He advocated avoiding life-destructive and pro-absurdity tactics such as suicide, so that he advocated life, living and keeping pace and bearing the life's burdens and misfortune ⁽²⁾.

Camus sees life as absurd, meaningless and futile, but it is imperative to realize the value of human existence, by rebelling against absurdity and striving diligently to activate the human existence so that man is effective and self-creating and his individual and subjective identity. Individuality and subjectivity are among the most important concepts around which Camus's absurd philosophy revolves. Camus cited the character of the detainee (Victor Frankel) in the Nazi detention centres, a symbol of patience and flogginess, similar to the story of the 300 Spartan soldiers, who refused to surrender and retreat to the enemy even if it cost them their lives and to the latter. Rebellion generates consciousness, which creates humanity and its

²⁾ - Albert Camus, Full Group, Part 2, P.138, 139.

¹⁾ - Albert Camus, Legend of Sisyphus, Tr.: Anis Zaki Hassan, First Edition, Publications of Life Library House, Beirut Lebanon, without a year. p. 12-13.

specificities. And not just staying in the herd. Nonetheless, it is a positive and serious attitude and a form of effective and positive rebellion.

The individual must achieve himself despite the absurdity inherent in existence, this is a very important issue, as the main character in the novel "Stranger" of "Camus" called "Merso" chose to confront and be effective and rebellious. In the face of life's problems, he chose not to mourn the death of his mother. And I choose not to defend oneself before the judiciary, and I choose to execute for the acquiescence of society and the challenges of life. Indifference or isolation is one way of rebellion and positive behaviour. and cannot be taken as passive behaviour, because isolation per se is an optional behaviour to be resorted to by a human being when needed. This Camoist proposition is similar to that of the German philosopher Frederick Nietzsche: "To be present means to go to the exception, let the herd proceed to its destiny and the exception rise his mountain hard and in the desert always lived the honest ⁽¹⁾.

3. His most important compositions:

* Albert Camus Book List:

In our article, we used the literature "Camus", which was compiled in two volumes. The first volume included novels and plays, while the second volume contained his essays, both literary and intellectual in general. The content of each volume of the two volumes mentioned above is as follows:

Volume I:

Theatre, Stories, News

- preface by Jean Grenier
Theatre, Stories News.
- Critical introduction, biography, by Roger Quilliot.

THEATRE:

- Caligula
- The misunderstanding.
- The State of siege.
- The Righteous.
- Revolt in the Asturias.

Adaptations:

- The stone spirits of Larivey.
- Devotion to the cross of Calderon
An interesting case of Dino Buzzati.
- The olmedo knight of Lopé de Vega.
Requiem for a nun by W. Faulkner.

⁽¹⁾ - Dr. Abdel Ghafar Makawi-Attempt to Study Philosophical Idea, First Edition, (Dar Almaref) Egypt, 1964, pp. 44-87.

- The possessed of Dostoevsky.

NEWS AND EVENTS:

- The Foreign.
- The plague.
- The Fall.
- The Exile and the Kingdom

ADDITIONAL TEXTS BY ALBERT CAMUS

Comments, notes and variations by R. Quilliot
Editions Gallimard - Paris 1962.

Volume II:

Testing

- The Place and the Place.
- Wedding.
- The myth of Sisyphus.
- Current I.
- The Man in Revolt.
- Current II.
- The State.
- Algerian Chronicles.
- Reflections on the guillotine.
- Speech by Sweden.
- Additional texts.
- Critical introduction by Roger Quilliot.
- Comments, notes and variations by R. Quilliot of Louis Faucon.
Editions Gallimard - Paris 1965 ⁽¹⁾.

B. The Second Research: Irrationality and connotations:

The word "unreasonable" generally refers to all that is irrational or rationally inexplicable. It also relates to ideas, facts and events that go beyond the rational interpretation of human beings or run counter to logic and science. It also has connotations and concepts according to context, subject matter and cultural and conceptual framework. Rationality has had the white hand in thought and philosophy, to lend credence to the nature and quality of thinking, but contrary to rationality, there have been opposite trends, where I have been talking about concepts and connotations of thought that come under the term unreasonable, so that I have reduced the

²⁾ - Albert Camus, Complete Works, Albert Camus, Notices of Rogier Grenier, at the publishing house of the club of honest, Paris-France, 1983.

difference between reasonable and unreasonable, and I have also tried to lift the confusion of some concepts that in time were considered unreasonable ⁽¹⁾.

Rationality, its currents and principles did not become the only way to need and persuade, especially after the terms "reasonable" and "irrational" were put to the test of questioning and critical philosophical research, especially with the German philosopher Frederick Nietzsche and the American Paul Firebrand. which established a new philosophical and intellectual view of the concept of irrationality. And therefore rehabilitate everything that is rational thought.

In the book "Reasonable and Irrational in Our Intellectual Heritage" by the Egyptian Arab Intellectual: "Zaki Najib Mahmoud", the author wonders about a vital topic that has long been questioned by intellectuals and reformers, namely, how can a culture we live today so that our heritage culture meets its culture of this age in understanding and harmony? The author in this book wanted to stand with the ancestors in their rational and irrational gaze as well, and he stood with them at footage he took of their cultural life, to see what kind their intellectual problems were and how they sought solutions for them but without their contemporaries and their souls while retaining his age and culture ⁽²⁾.

When we address the concept of "mind", the meaning of "Irrational" is the opposite of the issue, but when you want to define the concept of reason, you will find the path before you, but a multitude of currents and doctrines. The ideal and rational current differs in their positions on the same term. With rational tendency, the mind understands, in the sense that man is born with preliminary principles on which all methods of proof are then based, namely, the principle of identity, the principle of non-contradiction, the abstinence or the "third raised". As if it were self-evident, the two contradictions do not come together in one thing, on one hand, and in one particular moment. Ideals and rationalists also consider that the mind is innate, to be one thing with one identity, no matter how many it manifests itself, and so on. On the basis of a range of these innate primary principles, human beings (reasonable) can assess the construction of (logic) in its various abstract forms and ways of inferring an intellectual image from another intellectual image.

Philosopher Albert Camus, If we would describe him intellectually, we would call him an irrational or absurd philosopher. Irrationality and absurdity are almost homogenous and identical. The philosophy of "Per Camo" was based on two basic ideas: absurdity or unreasonableness and rebellion, which led many scholars and analysts of the thought and philosophy of "Camus", to the nickname of the philosopher of absurdity, and there are some who call him the "philosopher of rebellion". Through these two ideas, "Camus" is often classified as an existential philosopher, since his philosophy contains many philosophical

²⁾ - Mekkawi, Previous reference, pp: 47.83.

¹⁾ - Dr. Zaki Najib Mahmoud, Reasonable and Unreasonable in our Intellectual Heritage, First Edition, Al Sharouk Presses, Beirut Lebanon, pp. 362-373.

terminology of the existential stream, the latter which deals with many concepts: existence, anxiety, freedom, nothingness, rebellion, indifference, destiny, death, etc.

There is no doubt that the personal experience, the conditions of life and the intellectual meanings that required the philosopher "Albert Camus" throughout his life, has played a crucial role in embracing the idea of irrationality and absurdity. Tragedies, problems and the kinds of frustrating experiences, And the sorrows that I suffered in a variety of different circumstances, reflected on his thoughts and principles. No reference, no book, no philosophical doctrine, no philosophical stream. But it is a life march and a sentimental experience, as with some of the ideas of some philosophers, like the idea of nausea in the French philosopher. "John Paul Sartre", which expressed a conscious attitude to life and existence ⁽¹⁾.

The status of Camus as living in an ageing or colonized society, the tragedy of the death of his father in World War I, which he suffered from since birth, and the obligation of his mother to work in homes to plug her sons and the misery of his family. Since his mother worked in the houses of the wealthy and returned in the evening with the waste of feeding the families she worked for. Similar to his speechless aunt (his mother's sister) and his grandmother (father's mother) is old , etc. It had direct implications for his intellectual attitudes. When Albert Camus grew up and entered high school, he became noticed that his mother: his eye was certain of class differences: between the class of the rich and the class of the les miserables to which he belongs. So in one of his famous phrases, he says: "Poverty has prevented me from thinking that everything is fine under the sun" ⁽²⁾ moreover, the tragedies did not stop there, but they remained healthy, when he became ill with tuberculosis, which he had sustained throughout his life.

Through our extrapolation of the life of the philosopher Albert Camus, we can conclude that his philosophical and literary reference is the principle: Irrational or absurd, is his unhappy life and his bitter experience with life and her treachery every time. "Camus" expresses this irrational and absurd life through the famous Greek myth "The legend of Sisyphus". "The myth of Sisyphus" summarizes the human condition in this existence - as Camus is convinced - this The legendary character Sisyphus was punished by the gods "Zeus" for an offence he committed, rolling a large rock from the bottom of the mountain to its top, and whenever it reached the latter, the rock retreated and rolled down wherever it was first.

This "sisyphus" remains in this routine cycle his entire life without stopping, as a divine punishment for the guilt he committed.

Albert Camus used the myth of Sisyphus to express man's status in this existence, so that the reality of this human being and the nature of his existence is futile. Given man's path from birth to death, it is merely worthless. Since man will die one day, what is the point of life? And why did it exist? All this trajectory that man takes, he calls "Camus", an irrational trajectory, which occurs like trauma, which occurs without previous dates and is defined by (i.e. unreasonable)

²⁾- Sartre, John Paul, nausea novel, Tr.: Suhail Idris, no edition issue, Cairo, Egypt. , no year, pp., 5-6-7-8.

³⁾- Full Business - Albert Camus Part II p. 06.

as a real-time and immediate gift of existence, that is, access to it is done in a direct intuitive way, meaning that it may surprise us at the turn of a street or it may take us over as we proceed with our most ridiculous work ⁽¹⁾.

In his explanation of the concept of unreasonableness, Camus adds that: an experience with a fundamental characteristic, subjective and personal, that cannot be described to others. Thus, judging the existence of absurdity is a relative judgement that changes from person to person and is generally confined to persons living, experiencing and representing the experience.

The concept of irrationality according to the perspective of "Camus": is the simmering conflict between man's urgent desire to clarify the concept of absurd life, and therefore says "Camus" in defining the concept of "unreasonable": the inconsistency between thought that continues to clarify the world and the world that disappoints this thought ⁽²⁾. As he later shows, the unreasonable, is that nothing is interpretable?, And there's nothing for me to be sure but death, and this last is the scandal of human consciousness ⁽³⁾.

He adds, "Camus", explaining that the meaning of the unreasonable is that nothing is interpretable, that nothing is certain, except death, and that it (that is, unreasonable) is the silence of the world and its closure on the human being who is tireless in asking and clarifying it. Therefore, the absurdity of existence or the world from human perception, and its assimilation to it, is: "I can touch this world and make judgments that it exists, but here my knowledge of it stops..." In addition to the above, Camus indicates that, in the course of relationships between one and the other, there is a polemic. Man threw it into this existence without consulting it, but the subtraction differs from existential interpretation. "Legendary Sisyphus" in a life is a routine mechanism subject to the same rhythm and monotony which is what Camus put out in the weekly daily routine ⁽⁴⁾.

The "Camus" perspective of irrationality resembles that of existentialism, manifested through the writings of John Paul Sartre, including the novel Sartre, entitled "Nausea", which summarizes that the whole existence only expresses resentments, boredom and boredom. This is why Sartre, in his earlier book, says: "It was our right not to touch these things because they lacked life that we use them and then just put them back in place. They are useful enough. But it touches me is that we live in the middle of it, and that's unbearable, and I'm afraid to make a relationship with it because it looks to me like animals that bear life ⁽⁵⁾.

Camus also says, "People themselves sort out what's inhumane, you see a man behind a glass talking in the phone, you can't help but wonder: why this man lives? ⁽⁶⁾ This is an indication of

²⁾- Full Business, Previous Reference, p. 06.

³⁾- Full Business, Same Reference, p. 135.

⁴⁾- pierre Henri Simon , L'homme en procès:p63.

⁵⁾- Full Business, Same Reference, p. 107.

⁶⁾- Writing in French, John Paul Sartre, nausea, pp. 53.

⁷⁾- Full Business, Previous Reference, p. 108.

reasonableness in Camus's perspective, which appears in the decision of the human person and even in their normal daily work.

The unreasonableness seems obvious and clear, especially in the vision and analysis of time, the latter (that is, time), which is considered to be the eternal enemy, and which seems through the absurdity of our pride in our youth, whereas without a feeling we are charting the curve of our course of life, which will inevitably end with the realized death. So Camus says, "Time always carries us through days of grim life"⁽¹⁾.

And how does Camus explain the enmity of time? When he speaks with some great pessimism about time and its indispensable link to an inevitable inevitable end, he is conditional and inherent to all human life. Death is the great truth, although we have no idea about it, but we are sure that one day we will die. Camus finally says I get to talk about death and how we feel about it, no morals and no justifiable endeavor, in advance of bloody sport that controls us and imposes its authority on us ⁽²⁾. He also believes that there is no life after death, but death for him is a closed door. It therefore requires full enjoyment of the present life and indifference to what comes after it.

What is noteworthy about Camus' concept of irrationality is the similarity in theses between him and the existential?, The concept of anxiety is that man feels the conflict between his instinct to survive and the inevitable imperative of death. Anxiety is always worried for or on, and anxiety is nowhere and it does not have to... The feeling of nowhere is due to the realization of possibilities without others. Death anxiety is certainly man's greatest concern in his life because it is an end to the world's potential existence⁽³⁾.

It was the pessimistic and tragic perception of existence and the associated concepts of "Camus" that led the scholars of "Camus" to classify him as being existential to the core. While he totally rejects this classification. But no matter how homogeneous the theses are, existentialism is more profound and pessimistic, because it sees human experience as a distinctive dramatic experience ⁽⁴⁾.

Camus used the idea of irrationality to express the myth of Sisyphus because the latter expresses man's model of pride before the authority of the gods. It expresses the symbol of defiance and non-surrender, but, on the contrary, aggression and effort in the belief that carrying this task is the realization of glory, pride and dignity. But at the same time "Camus" refuses to have this sense of pride as a realization of happiness. This is totally unacceptable. This is why Camus believes that it is not possible but difficult to imagine a metaphysical asset in enduring the impossibility of life, existence and the world ⁽⁵⁾.

The essence of irrationality and absurdity in existence, such as the Camus meadow, is the inevitable end of human life. It is only from this closed circle, which it calls unreasonable, that

²⁾- Full Business, Same Reference, p. 107

³⁾- Full Business, Same reference, p. 105.

⁴⁾- Abdulrahman Badawi. Existential time, p.173.

⁵⁾- Emaonel Meunier, Introduction in Existentialism, p. 37.

¹⁾- Full Business, Previous Reference, p. 197.

it is truly tragic and not merely a tribal view of life or an improvisational preconception, but a vibrant assessment of life and the vital real experience embodied. Taha Hussein depicted this pessimism, saying, "Man can prefer a colour of life to a color, and they are bound to think over another beating, and the art of acting on art, but he cannot make existence an object or purpose, because it is an unchecked propulsion to life, and he will be driven to death unchecked. His freedom is limited by these two kinds of reparations. (The fatal imperative), let him make wisdom if he wants and make depth if he likes, he won't get out of this vicious circle in any way ⁽¹⁾.

A- The mechanism for addressing the problem of freedom from unreasonableness:

Albert Camus sees ways and means to solve the problem of absurdity of existence and irrationality by taking certain positions and positions. and proposing solutions according to their relevance and priority. These include suicide of all kinds: ordinary or physical and intellectual (philosophical):

1- Ordinary or physical suicide:

In Camus's view, among the solutions or options proposed for human beings to find a solution to the irrational and absurd problem is physical suicide? In the presence of an absurd life not worth living. But "Camus" revisits the subject, finding that physical suicide is not a solution, but rather a removal of human life without a solution that addresses the problem at its root.

Camus also believes that consciousness of unreasonableness does not abolish existence because he believes that consciousness of unreasonableness generates an overwhelming desire for mundane life, and does not mobilize other life echoing with the poet "Bendera": Spirit, do not suffer from immortal life, but exhaust the limits of the possible.

As death is the end of all his project, it is important, as Albert Camus sees it, to live more. We understand that the philosopher Camus excludes the idea of physical suicide because, in his view, he is ignorant (Suicide is a birth)⁽²⁾ and misunderstood. At the same time, he suggests another method of suicide, which is considered as a conscious alternative, namely intellectual or philosophical suicide.

2- Intellectual or philosophical suicide:

Since physical suicide is not a solution to the problem of irrationality and absurd life, Camus tries to ask several questions about possible alternatives, through which we can find a definitive and definitive solution to the subject. It clarifies the role of awareness and the value of present life, given that the latter is the supreme value, and makes no sense for other worlds that are not subject to sensory inspection. Current or present life is at the centre of the existence and actual life that we must live and care about. No life is important, no matter how transcendental it is. In general, unreasonable life is accompanied by a lack of hope. But the lack of the latter (hope) does not mean despair. It is to accept irrationality with all its consequences of compelling spiritual suffering. Because presence is inherently inconceivable. "Camus" reveals

⁽²⁾- Full set, previous reference, part 6, p 735.

⁽¹⁾- Same reference, p., 139.

metaphysical happiness in living with the reasonableness of existence. We do not discover the way without being tempted by the idea of writing a verse in happiness.

Through the foregoing, the philosopher Camus called for dealing with and coexisting with the absurdity and reasonableness of existence, which brings us a proportion of psychological relief, and reduces human suffering, but in no way means eliminating the anxiety or anxiety we have, which is a fundamental problem in philosophical suffering. This concern and this philosophical suffering caused the construction of intellectual and philosophical systems in many philosophers, who tried to solve this major dilemma. Many of them ended up lying in the arms of religion and spirituality, which, in the view of Camus, is an existential leap, the last of which was the sanctuary of many philosophers, as the believing existential philosophers of "Soren Kirkgar⁽¹⁾" and who follows his theory. So Camus regarded this existential leap as philosophical suicide.

Camus, commenting on this philosophical suicide by (Kirk Gard) and others, goes on to be behaviour or behaviour that necessarily sacrifices the value of reason and consciousness. In his view, this is an affront to human value. Believing in another world is not subject to perception and sensory inspection ⁽²⁾. Is he in his view an insult or degradation of human value? It is noteworthy in this context that Camus' attitude is paradoxical, fluctuating between deep despair and sheer pessimism at the usefulness of this existence, on the one hand, and, on the other, hope that this life is worth reviving? As if Sisyphus were happy despite the weight of the rock that broke his back, which is the case of the absurd existence.

C- The Third Research: Suicide and its Alternatives:

Suicide in Camus's vision is to abandon consciousness, and consciousness is the only real value that man has. Suicide in its multiple facets is not a solution to the irrationality and absurdity of existence. Physical suicide eliminates life and body, but does not solve the problem of existence, while philosophical suicide eliminates the value of reason through existential fortitude. In any case, according to Camus, this is not a solution to the problem. That is why the question arises again: What is the solution to face unreasonableness? Camus replies: The solution is rebellion, what is the rebellion? And what are his mechanisms? Is it a radical solution to absurdity and irrationality?

In defining the concept of "rebellion", the philosopher Albert Camus replies: Rebellion is that conflict between man and his own mystery ⁽³⁾ Rebellion is an attempt to clarify the reality of existence and dissect the essence of this irrationality. Because insurgency is confronting unreasonableness, and consciousness is intrinsically linked to it. And the experience of irrationality is necessary, because it hits against the wall all previous religious and philosophical interpretations that addressed the content of existence and the world. The experience of

²- He is a Danish philosopher born in 1813 and died in 1855, an existential philosopher and founder of the doctrine of faithful existentialism.

³- Full set, previous reference, part 2, p 124.

⁴- She (the revolution) is a perpetual confrontation between man and his own darkness ..." O.C.T.11. p.. 138.

irrationality cannot be overcome, or rather addressed, by rebellion. Rebellion is the only alternative to suicide, which in essence means keeping the conflict raging between man and the world we live in ⁽¹⁾.

Camus considers life free of purpose, value and meaning, even absurdity in the fullest sense of the word. The whole existence is a summary of Sisyphus's myth. Absurdity is the most prominent title for characterizing this existence. Thus, the search for the feasibility or message that life seeks to embody is the absurdity itself. The human being in this presence does not fall outside the framework of Sisyphus's eternal mission. Whatever strenuous efforts are made, it falls outside the framework of illusory goals that represent only a mirage.

The absurdity of Camus expresses a sense of emptiness free of life and existence of goals, purpose and value. It is noteworthy that the term absurdity was not exclusive to "Camus", but also known to existential philosophers, such as the French philosopher "John Paul Sartre" and Hegler. However, existential absurdity considers that man is governed by freedom and responsibility, and that man himself is legitimate, choosing the meaning of his life himself. Literary absurdity has meanings and connotations that are manifested through various literary and fiction figures. The absurdity was especially evident in Camus's Book (Stranger) and John Paul Sartre's Book (Dirty Hands).

There is no doubt that the subject of absurdity is implicitly linked with death, man's return to non-existence and nothingness. This is why "Camus" offers solutions, including suicide as an exit from the absurd routine, but not actual physical suicide, but rather proposes an alternative to the human rebellion against the routine and recurring rhythm of life, which we can only be aware of the absurdity and make decisive and destiny decisions that actually and realistically reflect this insurgency. Camus distinguishes between two types of suicide, physical suicide and philosophical suicide, and philosophical suicide is the best solution to this absurdity that surrounds us from everywhere.

His book "The Legend of Sisyphus" was described as: proposing an easy, simple and viable solution and the desert of absurdity, and that there was no issue for which man deserved to hang his soul, and Camus gave us examples, including, among others, the trial of the famous Italian astronomer Galilee⁽²⁾, who discovered the Earth's circulation around itself and the Sun, when he was tried by the ecclesiastical inquisition, When he was sentenced to death by hanging in the event that he did not depart from the discovered scientific fact (Earth's rotation), he picked safety and waived his famous astronomical discovery, relating to (Earth's rotation). And when he got out of court, he said his famous saying: "Despite this, it's spinning". The philosopher Camus commented on this incident: "Galilee is sure that he will lose his life if he does not

²⁾- Full Collection, Previous Reference, Part 2, p. 438.

¹⁾- Abdeladim Anis, Scholars, Literature and Intellectuals, Presentation: Hussein Marwa, Publisher, Hindawi Foundation, Cairo, Egypt, 1983, pp. 41-48.

concede, retreat, which means that actual physical suicide is not a solution, and what is important to know that the Earth is spinning or not? No event he cares about? When it comes to losing life.

Camus believes that suicide is not a solution, and the evidence is that most philosophers and literaries, who have been calling the idea of suicide, call this act courageous and bold, have never committed suicide as the pessimistic and black philosopher, Arthur Schopenhauer. The exception was the Hungarian poet Attila Yogyev, who was a model of the personality embodied in the idea of suicide when he stated that his whole life was miserable and absurd. At the end, he was sentenced to physical suicide by placing his head on the edge of a railway and his end was harsh at 30. The Hungarian poet's decision to execute deprived humanity of a valuable thinker and thus actual suicide is self-destructive and in no way offers a solution. So Camus wonders what is the solution to this thorny situation? The answer was, the best way available for this problem is rebellion ⁽¹⁾.

D- The Fourth Research: The concept of rebellion and its manifestations:

- **Linguistic and terminological concept:**

Rebellion in general, a source of rebellion, means a person's departure from community and public order laws, and the failure to recognize the rule of any authority. The rebellion of the person against the people, in the sense of refusing to obey them, or not accepting advice from them, and the rebellion of the soldier in the camp against the orders of the officers, means proclaiming disobedience and revolution ⁽²⁾. It also means: failure to abide by ordinances, instructions and familiar from the normal course of life and the steady rhythm it imposes.

Albert Camus sees the rebellious human being: the man who says no, thus revealing the right and value behind the act of rebellion, expressing his individuality and identity, or adjacent to others. In view of Albert Camus's book "The Rebellious Man", the most important ideas that summarize the content of the book can be obtained:

A rebellious human being is one who takes a certain position on issues of existence, not a negative attitude but reacts but in an independent and sovereign manner, and every rebellion movement implicitly calls for value, and the insurgency movement is always retroactive. The rebel man seeks to unite fully in his own right.

The insurgent struggles for the safety of part of its entity, not to expand but to assert oneself, and the spirit of rebellion exists within groups where theoretical equality covers the major

²⁾ - O.C ,Ibid,p138.

¹⁾ - <https://www.almaany.com/ar/dict/ar-ar/>

differences between them, and accordingly the spirit of rebellion cannot exist in societies of widespread inequality or societies of absolute equality.

- **Rebellion's presence and manifestations:**

- ❖ Mauritian rebellion is the behaviour by which man provokes his status and all the conditions, Which by not accepting and not complying with the familiar of life and existence. It rejects injustice and injustice and says no for the various conditions and conditions accepted by his mind and logic. At the same time, the rebel man refuses to be endowed with his existential status, which inevitably leads him to nowhere. He also rejects all the forces that control his destiny and his home. The idea of metaphysical rebellion has been old since Greece, but has been more academically and philosophically embodied with the German philosopher Frederick Nietzsche, whose philosophy was to rebel against all that was metaphysical, considered metaphysical of idols that must be shattered, also showed metaphysical rebellion in the form of surreal art ⁽¹⁾.
- ❖ Historical rebellion is implicitly linked to the longing for freedom. Freedom is the principle of the various revolutions of human history, but revolts with all their lofty aims, but they are often accompanied by waves of violence, which makes the rebellion's behaviour better on the one hand. He explains that the history of the insurgency, even if collective, is a date of entry into the facts, of vague protest without reasons, and the revolution is an attempt to adapt the act to the idea, to formulate the world in a theoretical framework, and in fact the revolution is the logical complement of the paranormal rebellion that wants the world to unite.
- ❖ Rebellion and art: One of the methods of rebellion is the use of art and creativity, although most revolutionaries and reformers hide a hostility to art inside them. Although rebellion and art have the same purpose and express the same need, It is cohesion and unity. The artist rebuilds the world and remakes it through his creative imagination. He seeks creativity and beauty that he did not find in his reality and to create beauty. s rights ", should reject reality and glorify some aspects at the same time.
- ❖ The age of human birth so that Camus reaches the sacrifice of thought that means the age of human birth, which is based on freedom and uplifting the value of love and beauty.

The metaphysical rebellion is known by Albert Camus as a personal experience. It is the movement whereby one provokes the same and the whole creation. It is a metaphysical movement because it opposes and is not convinced by the integrity of the ends of man and the creation as a whole. Human is protesting against the situation on which a particular path is

²⁾ - O.C,T1 ,Ibid,p15.

imposed. The metaphysical rebel is protesting against the situation that he is destined for as a human being ⁽¹⁾. It is a dispute to reach happy unity against the pain of life and death and he denies death, while at the same time rejecting the force that commits him to life in such a situation that belongs to the necessity of death, and the rebel's opposition to all manifestations of pain in existence ⁽²⁾.

- **Rebellion Chronology:**

In Camus's view, the insurgency is the kinetic and persistent nature of history. This rebellion has begun since the dawn of creation, and can be summarized as follows:

- ❖ Satan who rebelled against God's orders, and refused to prostrate.
- ❖ Prometheus who stole the torch of knowledge from the so-called gods of knowledge "Zeus" in Greece.
- ❖ The stage of Christianity that tried to place Christ in mediation between God and creation.
- ❖ In modern times, rebellion began, especially metaphysical, with French pornographic literary (Marque de Sade)⁽³⁾, who overestimated sex and lust and demanded absolute freedom ⁽⁴⁾.
- ❖ From "Marquis de Sad", Camus moves to "Duestovsky" through one of the heroes of his famous novels "Ivan Kramazov", who rejects heavenly salvation and refuses to embrace any religion.
- ❖ Camus ends up reaching (Stirner and Nietche). "Stirner" Endorses the elimination of eternal ideas and calls for absolute individualism, while the second is "Nietche", which calls for the demolition of prevailing values and their replacement with new values based on strength and cruelty ⁽⁵⁾.

- **Metaphysical rebellion dimensions:**

There is metaphysical rebellion on the individual and collective level, metaphysical rebellion on the individual level is embodied in the play "Caligola" and the myth "Sisyphus", and on the collective level, it is embodied in Camus's novel "Plague". All heroes collaborate to eliminate deadly plague. The plague here is meant as Hitler's Nazism.

²⁾- Full set, previous reference, part 2, p435.

³⁾- Badawi Abdulrahman, Studies in Existential Philosophy, first edition. Arab Foundation for Studies and Publishing, Beirut-Lebanon, 1980, p. 135.

⁴⁾- Max Stirner is a German philosopher (1806-1856) of his most important compositions, the sole monarchy which he criticizes Liberalism and proposes anarchist individualism as its alternative.

⁵⁾- Abdulrahman Badawi, Studies in Existential Philosophy, previous reference, p. 188.

¹⁾- pierre parafrases les grandes contestations de l'histoire. Paris, Payot, coll. petite bibliothèque Payot, 1973.p96.

The transition from individual to collective rebellion or from ego to collective is the result of field experience and coexistence. During the absurd experience, at the outset the pain is individual, but it transforms collectively when consciousness and the rebellion movement are spreading. The pain that is considered the adventure of all is the result of the rebellion's consciousness. The rebel, according to Camus, is the man who says no, and who has certain boundaries that we must not exceed, because human dignity is a red line, which cannot be overtaken, So far as the rebellion can be considered to be the spouse of existence to the point of reflecting the ontological Cartesian statement, but by the wording of Camus: "I rebel, then I exist."

E- The Fifth Research: Albert Camus' attitude to revolution, rebellion, the concept of moderation and the philosophy of borders:

Through our reading of the book "Albert Camus", "The Rebellious Man", it turns out to be a political book. More than an intellectual, theoretical philosophical book, rather an attempt to understand the world, the existence and the essence of man according to Camus' perspective and conception, It recognizes that rebellion is inherent in human beings, given the changes and conditions in human life, However, Camus believes that this human phenomenon of rebellion is subject to conditions and limitations so that it does not fall outside the appropriate framework.

Albert Camus agrees with the German philosopher "Max Schiller" in distinguishing between rebellion and envious hatred; In the second, evil thrives on souls and remains muffled, expressing inadequacies and inadequacies, while rebellion is a free and changing starting point, expressing an outpouring of power and energy. On the other hand, insurgency is not complete with conditions where inequality is enormous or where there is absolute equality. "In a society where the stark factual distinctions behind theoretical equality disappear." From this, Cami concludes that "the problem of insurgency is concerned only within the confines of our Western society."

Accordingly, Camus believes that the phenomenon of rebellion is the preserve of Western societies, given the turmoil and revolutions that prevailed, such as the French Revolution 1789 and others. Like various wars in Europe and the West in general, it is concluded that insurgency as a concept and as a phenomenon is understood only in the context of Western societies. Western societies are unable to reach the stages of rebellion, or at least do not understand the nature of Western societies besides this fugitive phenomenon. As if non-Western societies were losing that characteristic, which always led to change and revolution. This is in our perspective a kind of inadequate, biased or unobjective view in the book Rebellion by our philosopher Albert Camus ⁽¹⁾.

⁽¹⁾- Full collection, previous reference, part II, p. 691-690.

From all of the above, we have shown that Camus denounces the history of the revolutionary act and the revolution on the pretext of its usefulness: that the revolution, in all its cases, leads to terrorism, and thus to the perpetration of crime.

So how does it work? In other words, what position are we fit to take on the revolution? It is always rebellion, but here the rebellion is about Camus' perspective: mentally protesting only against the manifestations of injustice in the world and society. The rebellion in Camus with this consideration means refraining from any act that would reflect some change in the world. But the revolution means an extension that is contrary to the idea of rebellion, means for Camus a betrayal of the true origins of the rebellion. Since the revolution often requires the use of violence, it is felt that the positive value on which the first rebel movement is based requires the abandonment of violence as a principle, thus making it impossible to consolidate any revolution.

Hence, Camus' true rebellion is what he calls a rebellion that respects borders: he argues that such rebellion must in no way eradicate people's lives or undermine their dignity.

We note that Camus continues to ruminate on the idea of the crime he sees as inherent in all revolutions, and he also believes that maximum freedom, that is, freedom to kill, is incompatible with the inherent spirit of rebellion. Rebellion is not about demanding freedom, but the opposite is true, that is, that rebellion is tantamount to prosecuting this absolute freedom.

Finally, we understand that Camus's insurgency is coupled with the idea of moderation and the philosophy of respect for borders, which he defines as follows: "If it had been for the rebellion to build a philosophy, that philosophy would have been that of boundaries and calculated ignorance. The one who doesn't know everything shouldn't kill everything ⁽¹⁾."

Conclusion:

Through our article, we have reached the conclusion that the philosopher Albert Camus is a philosopher who has given a new imprint in human thought, by working with a range of problems that represent vague issues in human thought: Such as rebellion, absurdity, alienation, suicide and revolution, etc. Where he tried to add new concepts or rather a different vision or reading based on these concepts can understand the essential fact of these thorny issues. Lastly, he drew the following conclusions:

- The unreasonable as Camus considers it is the fact that nothing is interpretable, that nothing is certain except death and mortality. The death is the scandal of human consciousness.

¹⁸⁾ - Full Collection, Previous Reference, Part II, p. 693.

- Camus divided suicide into three types: philosophical suicide, logical suicide and ordinary suicide, while in terms of hope it is a form of futility, the benefit of which is that man can forget about existence even relatively, and this hope lies in artistic work such as painting, music and novel.
- The French Revolution against the Church and the monarchy is a symbol of crime.
- The Algerian revolution is an act of terrorism carried out by a group lacking political maturity and humanity.
- The revolution in his view is a betrayal of the spirit of rebellion. The revolution was destined for failure and its means were illegal and inhumane. Accordingly, Camus advocated abandoning revolutionary action and merely rebelling, which was the mental and moral protest against the manifestations of injustice, oppression and unfairness.
- Camus called to avoid the use of violence, in the name of the philosophy of moderation and respect for borders, and the real rebellion is metaphysical rebellion, which essentially means pessimism and resentment about this life, which is followed by nowhere and mortality.

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