

Techniques of Philosophical Writing and the Challenges of the Digital Turn

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Abstract

The mastery of creative writing skills constitutes a preoccupation for every researcher, since the act of writing is an instrument that translates ideas and conceptions and reflects the extent of intellectual travail. Writing is multiple according to the multiplicity of its research fields and diverse according to the diversity of its specificities. Philosophical writing remains distinguished by its own character, given its subjects connected with deep philosophical thinking, its method, and its aims. This research paper seeks to address the central problem related to the specificities of creative philosophical writing. The central problem may be analysed into subsidiary questions: What are the cognitive and logical controls governing creative philosophical composition, and what methodological techniques must be adopted in philosophical writing? How does philosophical writing, as a distinctly human act, confront the challenges of the digital turn, such as intelligent machines and software for the automatic generation of texts? Through analysis and

treatment, we reached a set of findings, which we summarise as revealing the methodological, logical, and cognitive controls of creative philosophical writing in the form of specific techniques characterised by logical coherence, together with the necessity of investing in digital tools and smart applications as assisting instruments in accomplishing the act of creative philosophical writing.

Keywords: writing; philosophy; techniques; critique; challenges; the digital turn.

1. Introduction

Writing assumes great importance insofar as it is a tool for expressing ideas and a means of translating conceptions and meanings, whose aim is to attain clarity and to dispel the obscurity that surrounds meanings in the mind. There is no doubt that language is the effective instrument that reflects and simplifies ideas and representations in the form of concepts, terms, sentences, and expressions. "The invention of writing is regarded as the most important and most consequential stage in humanity's

civilisational transformation, and as the first qualitative shift that conferred upon it the attribute of humanity."¹ Ibn Khaldun likewise considered writing to be a human attribute and a noble craft.² Yet, unlike functional writing, the act of creative writing is diverse and multiple according to the kinds and branches of science and knowledge, and it exists at varying levels between the beginner, the practised writer, and the specialist in the act of writing and composition. When philosophy is predominantly oral and listening is the sole method of contemplation and reading, it does not long withstand a time that wagers more on the written than on the heard. Had Plato's dialogues not been written down by his students and fixed in texts, we would not today have known Plato and his ideas. Aristotle perceived this matter and replaced conversation with writing.³

The central problem concerns the essence of creative philosophical writing and its fate in light of the transformations of the digital age. If functional writing is connected with specific social situations whose purpose is communication among people in order to meet their needs and organise their affairs, creative philosophical writing is the translation of the self's travail into selected expressions. What, then, are the specificities of philosophical

writing? What techniques and controls organise philosophical writing? If we contemplate the accelerating technological revolutions and digital transformations witnessed by contemporary society in all fields, we must also ask about the challenges that digital transformation imposes at the level of the act of philosophical writing.

The central problem may be analysed into subsidiary questions: What are the cognitive and logical controls in creative philosophical composition? What methodological techniques must be adopted in philosophical writing? What smart mechanisms and software does digital technology offer for philosophical composition, and do they contribute to the development of creative writing?

2. The Nature of Philosophical Writing

Speaking about philosophical writing leads us necessarily to recall the starting points and constituents of writing in all its forms and categories. It is self-evident that every act of writing is a translation and reflection of intellectual travail or subjective experience. Jacques Derrida regards writing as the origin and beginning of all cultural activities, while Roland Barthes considers writing to be an optional moment in our history: "Writing is therefore

¹Maher Shaaban Abd al-Bari, *Functional and Creative Writing: Fields, Skills, Activities, and Evaluation* (Amman: Dar al-Masirah for Publishing, Distribution, and Printing, 1st ed., 2010), 13.

²Maher Shaaban Abd al-Bari, *Functional and Creative Writing: Fields, Skills, Activities, and Evaluation*

(Amman: Dar al-Masirah for Publishing, Distribution, and Printing, 1st ed., 2010), 14.

³Abdelkader Bouarfa, *The Arabs and the Questions of the Past, Present, and Future* (Beirut: Dar Rawafid for Publishing and Distribution, 2016), 20.

nothing but a moment; yet this moment is among the most evident moments in history, so long as history is always, and before everything else, a choice and the limits of that choice."⁴

The Algerian thinker Omar Mehibel affirms that "writing, in spite of the diversity and variation of its techniques and levels, embodies the aspiration of the human being to establish a symbolic system independent of him, yet unintelligible without him."⁵ Writing in its philosophical form represents one of the most prominent forms of profound intellectual expression; it reflects the depth of human thinking and discloses its diversity and fecundity. It is composition and construction, in which a set of thinking skills and mental capacities derived from the nature of philosophical thinking itself is embodied. It is not merely a means of transmitting ideas, but an instrument for exploring existential and epistemological questions that arouse the curiosity of the human mind, and for reconstructing and reshaping philosophical concepts through analysing concepts in terms of signification and use, dismantling arguments, and testing evidence, with the aim of advancing new creative ideas and offering constructive conceptions of the world and its issues. Philosophical writing thereby enhances the skills

and requirements of critical thinking. It opens the way for rereading prevailing ideas, values, and beliefs, thus allowing the production of creative ideas and the opening of new horizons before thought. "Intelligence liberates thinking from subjection to the authority of inherited conceptions, and releases the impulses to search for the new habits that satisfy them and help them to achieve this by formulating appropriate hypotheses and tracing their consequences."⁶ Liberation from the authority of inherited conceptions occurs only through "careful rereading, deep interpretation, and constructive critique for the sake of a philosophical craft productive of concepts and theses." Its aim is philosophical reconstruction: "The process of philosophical reconstruction determines the conditions under which the experience of the past and creative intelligence can cooperate and interact with each other, and under which people can glorify the role of reason without paralysing the work of experience or imposing an arbitrary complication upon things."⁷

2.1 Characteristics of Philosophical Writing

Writing in any field of knowledge means the art of composition or intellectual production: that is, the expression of ideas and conceptions derived from thinking about a subject that takes the form

⁴Abdelkader Bouarfa, *The Arabs and the Questions of the Past, Present, and Future* (Beirut: Dar Rawafid for Publishing and Distribution, 2016), 20.

⁵Omar Mehibel, *From System to Self* (Beirut: Arab Scientific Publishers; Algiers: Manshurat al-Ikhtilaf, 1st ed., 2007), 15.

⁶John Dewey, *Reconstruction in Philosophy*, trans. Ahmed al-Ansari (National Centre for Translation, 2010), 41.

⁷John Dewey, *Reconstruction in Philosophy*, trans. Ahmed al-Ansari (National Centre for Translation, 2010), 106.

of a particular phenomenon, a scientific issue requiring study and research, or a philosophical problem demanding inquiry and contemplation. It is thus multiple and diverse. The physicist's writing is described as scientific writing through the formulation of laws and scientific explanations, whereas the literary writer practises writing as a distinctive artistic creation. The philosopher writes in a particular philosophical manner that requires demonstration and argumentation in a distinguished philosophical style marked by critical spirit, methodological doubt, and depth of thought.

Philosophical writing is not merely the recording of passing ideas; rather, it is an engineering of thought, built upon argument, proof, and deep analysis. Its aim is not to convince the reader through the beauty of language or emotion, but to guide the reader step by step through a coherent logic in order to disclose a truth or to question what appears self-evident.

Philosophical writing is distinguished from other forms of writing, in accordance with the multiplicity of the fields and domains of the act of writing, by a set of specificities and techniques that make it unique and distinct. These specificities may be presented and summarised in the following points.

First, it relies on philosophical language based on the employment of philosophical terms and concepts and a logical structure that enables precise expression, in order to achieve clarity and precision and to avoid obscurity and ambiguity. It deals with abstract concepts such as truth, justice, and freedom. Although philosophical language requires certain rhetorical devices to discipline abstract and metaphysical concepts and to organise ideas in order to realise the desired aims, it remains distinct from literary writings, since literary production is an artistic process with its own controls according to diverse literary fields, despite the interrelationship between literature and philosophy. "Moreover, some philosophers seem to speak and write in a different language that they themselves have invented, which makes philosophy appear more difficult than it really is."⁸

Second, it is characterised by the depth of philosophical analysis and purposeful critical thinking. This is achieved only by dismantling philosophical concepts and categories in order to understand them more deeply through constructive critique and critical epistemological questioning. Argumentative coherence, methodological cohesion, and philosophical reconstruction mean that philosophical writing is not mere transmission or repetition of previous

⁸Nigel Warburton, *Philosophy: The Basics*, trans. Muhammad al-Kilani (Casablanca: Dar Toubkal, 2005), 21.

ideas, but deep awareness, purposeful philosophising, and constructive thought.

Third, it has a problematic dimension based on constructive questioning and methodological doubt. Philosophical writing and philosophical analysis occur only through posing purposeful philosophical problems and questions, and through transforming answers into new questions. Questions are more important than answers, as Karl Jaspers describes. Plato expressed this in his saying that we should follow reason wherever it leads us. Immanuel Kant similarly defined the task of philosophy by saying that philosophy is not knowledge but thinking about knowledge. Here the importance of constructive critique emerges and the value of epistemological questioning becomes manifest.

Fourth, it is marked by systematicity and logical coherence. Creative philosophical writing is distinguished by logical coherence according to a sound logical structure consistent with the nature of the central problem, philosophical analysis, and critical vision, on the basis that logic is the engineering of thought. "The laws of logic protect human thought from error in intelligibles, since human nature includes things known by self-evidence and others apprehended through thought and contemplation; thought apprehended by inference and contemplation is not sound without the assistance of the laws of

logic."⁹ Logical consistency and connection are thus observed among arguments, proofs, the content of philosophising, and the conclusions drawn from philosophical analysis and treatment, whereby the conclusion follows logically from the premises in various forms of philosophical writing, whether analytic writing, dialectical argumentative writing, historical explanatory writing, or critical contemplative writing. Writing in its philosophical form represents one of the most prominent forms of deep intellectual expression, reflecting the depth of human thinking and revealing its diversity and fertility. It is not merely a means of transmitting ideas, but an instrument for exploring the existential and epistemological questions that arouse the curiosity of the human mind and for reconstructing and reshaping philosophical concepts by analysing concepts in terms of signification and use, dismantling arguments, and testing evidence, with the aim of advancing new creative ideas and providing constructive conceptions of the world and its issues.

Philosophical writing thereby enhances the skills and requirements of critical thinking. It opens the way for rereading prevailing theses, ideas, values, and beliefs, which permits the production of creative ideas and the opening of new horizons before thought. "Intelligence liberates thinking from subjection to the

⁹Rahid Gougam, *Foundations of Formal Logic* (Algiers: Office of University Publications, 2008), 14.

authority of inherited conceptions, and releases the impulses to search for the new habits that satisfy them."¹⁰

Philosophical composition is the outcome of deep contemplation, searching critique of knowledge and philosophies, and creative thinking in relation to a philosophical problem or issue. It is based on a distinctive composition that bears the particularity of the philosopher. The writings of Immanuel Kant, Plato, and Descartes, for example, remain distinct from the writings of literary writers and scientists, and even from the writings of other philosophers.

Distinctiveness, intellectual rebellion, and particularity in writing are not learned; they are the fruit of a kind of genius, and genius begins where rules end. The philosopher Avrum Stroll (1921-2013) says, "Half of good philosophy is good grammar." Although good philosophical writing is marked by correct rules, it often violates or destroys these rules. Sometimes the attempt to say a new idea, or something new and true about the limits of reality, leads to the complete collapse of grammar, as Martin Heidegger describes.

2.2 Objectives of Philosophical Composition

Philosophical composition aims to delineate the features of an intellectual vision and a contemplative rational approach to the questions

of human existence, since the human being lives in existential anxiety according to a distinctive subjective experience that sketches a future horizon expressive of a subjective vision and a critical view of the world. Philosophy always seeks what is better, going beyond what exists. This can occur only through drawing an intellectual approach or philosophical project for building an integrated philosophical system, or through positioning oneself within the major philosophical doctrines, where any philosophical writing that contains the specifications of philosophical composition can be placed within a doctrinal conception consistent with the nature and principles of each philosophical doctrine or each philosophical system, or within rebellion against doctrines and rejection of philosophical systems.

It may be said that the aim of philosophical writing centres on attempting to convey subjective experience to the other and to unfold that subjective vision in the world of existence, provided that it is distinguished by particularity. The philosophy of Socrates remains a unique subjective experience marked by particularity, since his subjective experience reflects his philosophical vision based on dialogue and rational contemplation, even though he did not practise the act of writing as text - that is, as the inscription of words and expressions within

¹⁰John Dewey, *Reconstruction in Philosophy*, trans. Ahmed al-Ansari (National Centre for Translation, 2010), 41.

philosophical texts. Yet his subjective philosophical presence, as a special subjective experience, existed at the level of human existence through the practice of the art of philosophical dialogue with members of society. By contrast, the German philosopher Immanuel Kant devoted his efforts to the question of writing, recording, and composing philosophical works in a distinctive philosophical style described as precise and complex, while his communication with people was limited; indeed, he tended towards isolation, solitude, and dedication to philosophical contemplation. His subjective philosophical experience was thus distinctive, with its own specificities, and philosophical writing for him was a reflection of rational experience: "Writing in a philosophical manner through philosophical composition, as a school genre standing in its own right, is the final culmination of all forms of learning that take place within the philosophy lesson."¹¹

3. Techniques of Philosophical Writing

The composition and recording of philosophical ideas do not rise to the level of philosophical writing unless they possess linguistic, methodological, and logical techniques and controls that make them a distinctive creative writing.

¹¹Muhammad al-Shabba, *Issues in Teaching Philosophy and in Philosophical Composition* (Irbid, Jordan: Alam al-Kutub al-Hadith for Publishing and Distribution, 1st ed., 2015), 3.

3.1 Methodological and Cognitive Controls

Philosophical writing is not an essayistic expression, nor is it a mere narration of the opinions of philosophers. Rather, it is a rigorous rational construction subject to precise mechanisms that distinguish between the "literary essay" and the "philosophical discourse." This rigorous rational construction appears in methodological controls, or what is called the "engineering of thinking." It concerns the manner of organising ideas and moving them from the stage of doubt and ignorance to the stage of construction and demonstration by following the strict tripartite structure represented in formulating the problem, or transforming the subject into a paradox or philosophical embarrassment in which several theses intersect, and in attempting to solve the problem through analysis and exposition based on an argumentative engineering grounded in critique and proof.¹² This is completed only through employing philosophical methods, lest we say that philosophising is intellectual luxury or sterile debate. The nature of the problem or philosophical question determines the type of philosophical method. Professor D. Emmett says, "Metaphysics is an analogical way of thinking ... it takes certain conceptions derived from experience and then generalises them in order to say something about the nature of

¹²B. Russell, *Logic and Knowledge: Essays 1900–1950*, ed. Robert C. Marsh (London, 1956), 103.

existence, or to suggest a possible way of understanding other patterns of experience different from those from which our conceptions began."¹³ Professor Korner says, "It may be said that the sound method of metaphysics consists in pushing a familiar way of thinking to its end; and it is often said that the sound approach of metaphysics is an extreme form of analogical argument."¹⁴ From this we understand that the use of method is necessary, but that each method has its justifications. Philosophical writing is methodological writing par excellence, even when it is a revolution and an extremism against method. This is what Bertrand Russell intended when he said, "The point of philosophy is to start with something so simple as not to seem worth stating, and to end with something so paradoxical that no one will believe it."¹⁵

Cognitive controls, by contrast, represent philosophical depth through the disciplining of concepts. Philosophy is a "craft of concepts." Scientific integrity requires us to present philosophical positions and theses faithfully and without distortion, while understanding the historical and cognitive context in which they were produced. It requires adopting the critical spirit and philosophical questioning, as well as avoiding dogmatism and committing to demonstrative grounding. If the absence of methodological controls turns philosophical

writing into intellectual chaos, then the absence of cognitive controls turns it into empty moulds devoid of the true spirit of philosophising. Here their importance becomes clear: without these controls, philosophy loses its identity and its character as a rigorous rational activity. Through them, scientific value and intellectual depth are conferred upon philosophical written production.

For this reason, the philosopher must discover the ideas, significations, and hidden worlds existing in the depths of philosophical concepts, or latent in the structural and intertwined relations among them, since the philosopher's function, according to Gilles Deleuze, is to invent concepts. This invention indicates the philosopher's capacity to charge the words of natural language with philosophical significations and meanings, enabling them to rise from being ordinary and commonly used words to become philosophical terms and concepts. This occurs through the process of conceptual excavation, which appears in determining the significations of concepts and revealing the structure that governs the relations existing among them. It is an essential process in philosophical compositional writing.

Methodological and cognitive controls constitute the foundations of philosophical

¹³Mahmoud Zidan, *Methods of Philosophical Research* (Lebanon: Beirut Arab University, 1974), 37.

¹⁴Mahmoud Zidan, *Methods of Philosophical Research* (Lebanon: Beirut Arab University, 1974), 37.

¹⁵Mahmoud Zidan, *Methods of Philosophical Research* (Lebanon: Beirut Arab University, 1974), 9.

practice in the act of writing. Genuine philosophising cannot be practised and written without complete submission to the rigour of method and the depth of knowledge. This protects compositional writing from rupture, gaps, and superficiality, and gives it intellectual depth, fluency, and harmony among its elements.

3.2 Logical and Linguistic Controls

The process of inference is based on logical foundations in order to ensure the soundness of thinking. In his *History of Logic*, Prantl regards Aristotle's laws of thought as axioms, for all sciences, independently of their specific principles, depend upon the laws of thought.¹⁶ It is said that philosophy, in its depth, is a "demonstrated concept," and demonstration is sound only through rigorous logic whose language is precise: "The laws of logic protect human thought from error in intelligibles, since human nature includes things known by self-evidence and others apprehended through thought and contemplation; thought apprehended by inference and contemplation is not sound without the assistance of the laws of logic."¹⁷ Philosophical writing is thus based on conceiving a sound logical structure. Premises, analysis, arguments, evidence, and the presentation of results are characterised by

logical coherence, whereby the logical structure of the writing appears clearly and reveals logical sequence and interconnection. Aristotle expressed this by saying, "The force of argumentation is not measured by the loudness of the voice or the abundance of speech, but by the coherence of the logical links between premises and conclusions and by their freedom from contradiction." The logical structure in philosophical writing refers to the method and manner by which the philosophical idea is built and presented sequentially and systematically, observing the laws of sound thinking and commitment to the principles of reason and the basic laws of thought formulated by Aristotle. It constitutes an important foundation for ensuring the clarity of arguments, the soundness of inference, and rational construction. "It is well known that philosophical thinking is argumentative thinking par excellence, and therefore philosophers use countless argumentative styles."¹⁸

This rational construction begins with the formulation of the philosophical problem as a philosophical question marked by depth and calling for research and contemplation. It is then analysed philosophically through deep and precise philosophical treatment of the subject, by adopting a critical view and reconstruction, with

¹⁶Alexander Makovelsky, *History of the Science of Logic*, trans. Nadim Ala al-Din and Ibrahim Fathi (Beirut, Lebanon: Dar al-Farabi, 1st ed., 1987), 105.

¹⁷Rachid Gougam, *Foundations of Formal Logic* (Algiers: Office of University Publications, 2008), 14.

¹⁸Muhammad al-Shabba, *Issues in Teaching Philosophy and in Philosophical Composition* (Irbid, Jordan: Alam al-Kutub al-Hadith for Publishing and Distribution, 1st ed., 2015), 30.

the necessity of presenting arguments and proofs and classifying them through rational inferences characterised by clarity and precision, while avoiding obscurity and artistic or rhetorical depiction based on the beauty of language. The aim is to persuade the reader by argument and proof, not by the effect of emotion. In addition, there is the soundness of language. In philosophy, language is not merely an instrument for transmitting ideas; it is thought itself as it takes shape. Philosophical language completely avoids empty literary ornamentation, submits to linguistic controls through the use of precise philosophical concepts and terms, and seeks clarity: "Correct writing requires composers to be discerning in the subtleties of meanings, so that they do not use one word instead of another, imagining that it corresponds to it." It also avoids obscurity and fallacies through the use of argumentative linguistic connectors. This is what Abu Hayyan al-Tawhidi expressed by saying, "Logic is rational grammar, and grammar is linguistic logic," and al-Sijistani confirmed it: "Grammar is Arabic logic, and logic is rational grammar."¹⁹ One of the challenges in philosophical writing is that we must ensure that every expression we write cannot be expressed in a better way.

¹⁹Rachid Gougam, *Foundations of Formal Logic* (Algiers: Office of University Publications, 2008), 39.

4. Philosophical Writing and the Digital Turn

The digital age constitutes an unprecedented turning point in the history of humanity, as "the information revolution expresses radical changes in how information is produced, transmitted, and used thanks to digital technology."²⁰ The digital revolution has led to the emergence of digital tools and smart programmes that have created new spaces for human existence and interaction. It has provided human beings with smart programmes, applications, and algorithms that assist the researcher in conducting scientific research. The digital turn has reshaped the structure of knowledge, the mechanisms of its production, and even the way in which it is received. Philosophical writing has become possible through the provision of philosophical databases, such as the Philosopher's Index, which was established to index, preserve, and organise philosophical literature. It differs from general databases in that it is specifically directed towards supporting philosophical research. Through it, content is accurately checked and indexed by experts in order to ensure data quality and ease of retrieval. These databases also provide a reliable source of philosophical information, enabling researchers and students to find sources and ideas with ease

²⁰Major General Dr Muhammad Salah Salem, *The Digital Age and the Information Revolution: A Study in Information Systems and the Modernisation of Society*.

and precision. Databases are used in almost all fields because they enable the storage, processing, and analysis of large and diverse datasets. Some examples of database applications include²¹ the critical analysis of digital sources as a deep study, analysis, and evaluation of the nature of the cognitive material contained in philosophical sources or the philosophical text, through analysing its basic components in order to determine its value and influence.

In addition, digital philosophical argumentation is adopted as "a rational discourse that uses logic and analysis to support ideas or positions within a digital space based on electronic media, digital data, and statistics."²² Argumentation is no longer confined to traditional linguistic texts alone; it has extended to digital environments that allow direct interaction, the rapid dissemination and analysis of ideas, and their reformulation through digital methods. It relies on combining the capacity for logical construction and demonstrative inference with the exploitation of digital technology tools such as communication platforms, philosophy-specific databases, artificial-intelligence applications, algorithms, and smart software.

Digital philosophical argumentation is an effective instrument in intellectual communication and philosophical discussion among interactants for the development of philosophical research. This possibility is not contained in the traditional environment, despite the epistemological problems and ethical issues raised by the digital environment regarding objectivity, philosophical depth, the nature of positions, and original philosophical research.²³

Smart applications, algorithms, and modern language models play an effective role in the computation of knowledge in light of the adoption of digital communication media. They can be activated and used in philosophical argumentation as auxiliary tools for the researcher in deriving and generating philosophical arguments and proofs, while observing logic and inference in the analysis of digital texts in order to detect bias, contradiction, and the strength or weakness of arguments. They also allow the derivation of counterarguments or opposing arguments based on the analysis of digital evidence. Digital platforms and communication media facilitate participation and interaction with philosophical digital content through posts, comments, and objective discussion, thereby creating an effective

²¹<https://almdrasa.com/%D9%85%D8%A7-%D9%87%D9%8A-D8%A7%D8%AA-databases-%D9%88%D9%85%D8%A7>

²²al-Zalami, Hamid Nasser Abboud, *The Concept of Argumentation* (Basra: University of Basra, College of Humanities Education, 2013), 8.

²³Abdullah Muhammad Ali, *Digital Analysis in the Construction of Philosophical Arguments* (Amman: Dar al-Fikr al-Arabi, 2013), 42.

intellectual dynamic for advancing the act of digital philosophy.²⁴

As for the challenge of digital writing, digital tools remain merely means of organising thought and are not a substitute for it. Artificial intelligence and digital engines assist us in arrangement, research, and organisation, but the construction of logical argument, rigorous philosophical critique, and philosophical wonder remain purely human skills produced by the human mind and not by machine intelligence. The French philosopher Bernard Stiegler warned that blind reliance on digital technologies without critical writing may lead to the loss of knowledge and the flattening of thought; he called for the use of digital technology as an instrument of intellectual liberation and the deepening of consciousness, not of passive consumption.²⁵

The French philosopher Michel Serres, by contrast, holds that digital tools have freed our minds from the burden of memorisation and storage. This liberation grants the new generation a historic opportunity for philosophical creativity and writing in an entirely new style based on intelligent connection and intuition instead of repetition. Byung-Chul Han, a contemporary Korean-German philosopher, holds that the immense flow of digital information kills deep thinking

and the silence necessary for producing philosophy. For him, philosophical writing needs to resist digital speed and adhere to slowness and contemplation in order to produce genuine thought.

5. Conclusion

Through this research paper, we have attempted to reveal the methodological and logical controls of creative philosophical writing in the form of specific techniques characterised by logical coherence and by the methodological dimension based on conceptual excavation and the critical questioning of knowledge, placing them within the context of technological transformations and the digital revolution. Since every revolution has its philosophy, we have asked how to invest in technological developments in order to elevate the act of philosophical writing. We arrived at the following conclusions.

1. Writing has types and forms according to the diversity and multiplicity of the fields of knowledge. Creative and inventive writing remains among the highest forms of writing. Philosophical writing remains a subjective experience that reflects intellectual travail, grounded in methodological doubt and deep contemplation, and that leads to philosophical theses and distinctive positions that derive this distinctiveness from the force of philosophical

²⁴Hassan Sami, *Artificial Intelligence and Philosophical Argumentation: Tools of the Modern Age* (Cairo: Centre for Philosophical Studies, 2021), 35.

²⁵Stiegler, B., *États de choc: Bêtise et savoir au XXI^e siècle* (Editions Galilée, 2012).

argumentation, the disclosure of fallacies, and coherent logical construction.

2. Creative philosophical writing has techniques and controls that relate, first, to language itself. The philosopher's language is distinctive and is not found in the literary writer, the scientist, or the mathematician. They also relate to logic, since logical coherence in analysis, discussion, demonstration, and the logical entailment of conclusions from premises is among the most important characteristics of philosophical writing. They relate further to philosophical method, its specificities, how it is employed, how it deals with knowledge, and how it demonstrates rational competences and skills in analysis, critical questioning, the creation of concepts, and commitment to objectivity and scientific integrity in philosophical treatment, philosophical reconstruction, and the formulation of the philosophical position through argument and proof.

3. Digital transformations impose upon the philosopher the task of reconstruction in philosophy in light of the developments of the digital technological revolution. Philosophical thought opens onto all sectors of life and fields of knowledge. Even if smart machines, robots, and algorithms reveal a certain degree of intelligence, the thinking of smart machines or artificial-intelligence algorithms does not rise to the level of the human mind. They cannot produce creative philosophy. The human being

remains the one capable of practising the act of writing through subjective experiences, depth of thought, contemplation, and aspiration towards truth. Writing is a subjective travail that only human beings endure, and from the womb of experience and subjective travail creative and inventive ideas emerge.

4. Digital transformations must be invested in the act of philosophical writing, since digital tools have freed our minds from the burden of memorising and storing knowledge and have provided human beings with the smart applications necessary for dealing with texts, translation mechanisms, and even methods of digital argumentation. These developments grant the new generation a historic opportunity for philosophical creativity and for writing in an entirely new style based on intelligent connection and intuition instead of repetition and renewed consumption.

5. It is clear that the call for philosophical reconstruction has become an urgent necessity in contemporary Arab societies. This aim can be achieved only by activating philosophical writing and integrating it with digital writing, in order to elevate the philosophical act and establish the desired intellectual renaissance.

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