

## ترجمة ملخصات المحتوى بالإنجليزية

### Summaries of Researches and Articles



**Book Realm*****The Quranic Text: Orientalist Exegesis*****A Critical Study of the Works of Orientalists During the Second Half of the Twentieth Century**

Reviewed and Analyzed by the Managing Editor

Perhaps the most significant aspect of the book *The Quranic Text* by the Iranian researcher Fatima Surouri is its examination of the role of the orientalist account in distorting the purposes of Islamic revelation. The techniques of the translation of Quranic verses to foreign languages -especially English, French and German- have been lacking in faithfully conveying the Arabic meanings of the Quranic text. The dominant character of the orientalist examination of the Holy Quran lies in the cultural environment which cannot be separated from the hegemonic cultural disposition of the imperialist West.

***Ourselves and Westernization: Studies on the Criticism of Imitating the Western Civilizational Model***

Naim Talhouq<sup>[1]</sup>

This essay is a review of the book *Ourselves and Westernization*, recently published by the Islamic Center for Strategic Studies and a part of a series on epistemological strategies published by the center. It contains fourteen studies which discuss the concepts, epistemological structures, and terminologies of westernization, and the extensive debate on the political, intellectual, economic and cultural aspects of westernization.

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[1]- Writer and Researcher on Political Philosophy, Lebanon.

**Section: Foundational Texts****The Instructor and Philosopher Sheikh  
Moḥammad Ṭaq'ī Mesbāḥ Yazdī: Reviver of Religious  
Fields of Knowledge**

Hashem al-Mīlanī<sup>[1]</sup>

This essay sheds light on the intellectual, philosophical and scholarly life of a prominent contemporary Islamic figure, the instructor and philosopher Ayatollah Sheikh Moḥammad Ṭaq'ī Mesbāḥ Yazdī (1934-2021). It presents the principles of the religious epistemological system of Sheikh Yazdī regarding a number of topics such as: the essence of religion based on an understanding of revelation, religious plurality and the debate of Muslim elites over it, and the foundations upon which Western thought has based its perspective on plurality. This essay also considers Sheikh Yazdī's viewpoint on the relation between science and religion in order to present a Quranic understanding of this relation which resolves the supposed contradiction between science and religion, and clarifies the significance of science which is considered a divine endowment for the management of human life and a value which transcends self-interest.

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[1]- Researcher on Islamic Thought and Director of the Islamic Center for Strategic Studies.

**Section: Ourselves and the West**

## **The Relativity of Knowledge from the Viewpoint of Sayyed Ṭabaṭabā'ī: Undermining the Premise, Methodology and Outcome**

Baqer Salman<sup>[1]</sup>

This essay briefly introduces the concept of the relativity of knowledge, presents arguments in its defense, and evaluates it on the basis on the opinions of Sayyed Ṭabaṭabā'ī. The study examines the ideas presented by Sayyed Ṭabaṭabā'ī in some of his works, especially in his famous book *The Principles of Philosophy and the Method of Realism* which clarifies the meaning of error in cognition and elucidates when knowledge is of value. Ever since the establishment of the concept of relativity with Sophism, it still exerts control over the modern Western mind. This has driven a prominent philosopher like Sayyed Ṭabaṭabā'ī to assign this topic a wide share of examination in his works for the purpose of undermining its structure, method, and theoretical and philosophical principles.

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[1]- Specialist on Applied Ethics, Bahrain. Researcher at Al-Mustafa Open University, Iran.

## Western-Centrism as a Consequence of the Doctrine of Open Wars

Mahmoud Haidar<sup>[1]</sup>

This essay examines Western-centrism as a consequence of the doctrine of open war. For a historical consideration of the essence of Western-centrism, this essay turns to the American experience. Upon examining the American and European historical imperialistic experiences, it is noticeable that imperialism in American political philosophy has taken a different course from the European example. It has established the state/nation and founded on its basis strategies of expansion outside the continent. This is evident when studying the American treatment of the rest of the world. Researchers who study the logic of this experience assert that what was once a dream in Europe has been transformed into a realistic possibility with the United States. The refusal to recognize final borders and the insistence on maintaining open borders and looking upon them as bounds which need to be overcome are all indications of allegations in the favor of an entity which derives its intrinsic character from the will of war.

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[1]- Researcher on Philosophy and Islamic Thought, Lebanon.

## Demise of Western-Centrism and the Plurality of Centrisms: The Beginning of a New World Order

Ali Matar<sup>[1]</sup>

This essay sheds light on the demise of Western centrism and the expected onset of plurality in the international power dynamic. Ever since the fall of the Berlin wall in 1989 and the transitioning of the world order into a unipolar one, the United States has been the dominant and influential power over this order. Nothing is allowed on the international political scene and the political geographical map without the consent of the United States. Following the September 11 attacks, numerous political works have discussed the expected indicators of the future of this order. Some publications emphasize the endurance of unipolarity while other publications maintain the beginning of the demise of this hegemony. Both sides have not committed a miscalculation, but have presented their ideas based on their theories and perspectives on the historical period.

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[1]- University Professor and Researcher on International Relations, Lebanon.

## Media as a Tool of Cultural Terrorism in Western-Centrism: American Media as an Example

Ali Qasir<sup>[1]</sup>

The centers of decision in the United States have not neglected for a single moment the potential for control and hegemony which is attainable through the reports and images broadcast by the media. For this reason, satellite media is used as a tool for the execution of a symbolic form of violence, not only within American society but worldwide as well. On the basis of this strategy, the media empire under the command of major decision centers in the West in general and the United States in particular is applying its media capacities to wage various open wars, granting them “ethical”, cultural and legal justifications.

This form of terrorism was not an incidental occurrence in American media. It is evident that the West, through the United States, is reformulating its hegemonic centrism over the world in an updated manner, with the September 11 attacks forcefully resulting in this endeavor. The scene does not appear clearly if we do not explore the mechanisms employed by the media empire for transforming and reformulating the general mood in the United States and the world.

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[1]- Researcher and Professor of Visual Media, Lebanese University.

## Digital Imperialism: The Role of Algorithms and Programming in Soft War

Mariam Reda Khalil<sup>[1]</sup>

This essay aims to clarify the process of upgrading Soft War through social media by employing algorithms for attracting individuals and gaining influence over them. It attempts to reveal the role of digital data in forming a new phase in the Soft War based on employing all available elements in the digital world. This may be named “Digital Soft War”. Traditional Soft War was implemented after the Cold War to restore Western equilibrium in the face of the global shift toward the East and the departure from Western-centrism toward non-Western countries or sides. The onset of digital Soft War suggests the hitherto failure of the aims and resources of traditional Soft War which was waged against the nations of the region. This has driven the West to exploit cyberspace to the maximum for the purpose of enforcing a “civilized barbarism” of hegemony which is akin to the “mechanization” of the individual, even if the price is the “existential human” aspect of societies.

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[1]- Lebanese Researcher on Political Thought and Communication Networks.

## African Philosophy as an Antithesis to Colonial Thought: The Independence of the Cultural Continental Entity

Ghaydan al-Sayyed Ali<sup>[1]</sup>

This essay explores a number of important questions, the most significant of which are the following: What is the meaning of African philosophy? How does it essentially represent a criticism of imperialist thought? Why is inquiry around identity the most important of its inquiries? How has Western racism against Africans manifested itself? How have the most prominent Western philosophers and intellectuals regarded the mental capacities of Africans? How does the concept of “frustration” form an essential concept in African philosophy? What are the phases of African philosophy and its most important movements? What are the most important philosophical contributions which defend African identity and criticize imperialist hegemony?

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[1]- Associate Professor of Modern and Contemporary Philosophy, Department of Literature, Beni Suef University, Egypt.

## French Post-Colonial Studies: Critique of the Bibliographic References of an Imperialistic Culture

Makki Saad-Allah<sup>[1]</sup>

The epistemological concept of the term “post-colonial studies” which is used in theoretical studies revolves around two formative divisions of the term. When the term “post-colonial” is used with a hyphen separating between the two words, it refers to the historical period which chronologically followed the phase of European imperialism; when the term “postcolonial” is used without any separation marks, it refers to topics, issues and literary, intellectual and critical strategies which researchers who are citizens of old colonies and intellectuals sympathetic to their cause have adopted. This essay aims to follow the emergence of the term, to provide a historical record for it, and to clarify the concept by presenting a chronology of the approaches of various intellectual and epistemological systems. It also presents the intellectual beliefs upheld by this term and the cultural and political references which have contributed to building and promoting it.

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[1]- Researcher of Political Thought and Professor at Tebessi University, Algeria.

## Synopses of Essays in the 30<sup>th</sup> Issue of *Al-Istighrāb*

### Western Civilization and Islamic Civilization

Habib-Allah Babā'ī<sup>[1]</sup>

Translated into Arabic by: Hasan Ali Matar

When we conduct a comparative study between Western civilization and Islamic civilization, we may find among the various points of consideration elements and factors of civilizational unity. One of these elements is religion which serves as a factor of convergence and connection between civilizations. In light of this approach, this essay aims to provide an answer to a central question regarding religious turning points in the history of Islamic civilization and Western civilization connected to the structure and form of civilizational unity. This study focuses on the position of Christianity in Western civilization and the position of Islam in Islamic civilization across three phases: establishment, prosperity, and decline, and examines and analyzes the factors of unification and separation in each of them.

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[1]- Iranian Intellectual.

Occidentalism

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