

## ترجمة ملخصات المحتوى بالإنجليزية

### Summaries of Researches and Articles



fallen in the nineteenth century, proceeding to the following phases of modernism. He relies on the phenomenological system of the Italian philosopher Franz Brentano, explains its critical aspects, and strives to analyze its elements, especially in light of Brentano's enterprise which calls for a reformation of modern Western philosophy which has deviated from its aims to establish theoretical knowledge.

- ❖ In "The Good Life According to the Holy Quran", Samer Tawfik Ajami, a researcher in Islamic thought, strives to delve into the thought of the scholar and philosopher Sayyed Mohammad Hussein Tabataba'i to discover the meaning of life in his divine philosophy.
- ❖ In "A Study of the Economic System from an Islamic Viewpoint", Sheikh Hassan Ahmad al-Hadi, a researcher in Islamic thought and an instructor at Al-Mustafa International University, develops an epistemological theory for understanding the Islamic economic system. Elucidation of this topic is done by reference to the Holy Quran and on the basis of the most prominent points advanced by Islamic thought concerning economic management and the organization of public life.

as a mode of life in modern Western societies, and its effects on the social, economic, and cultural domains.

- ❖ In “Post-Modernism and Challenges Posed by the Existential Crisis”, the Iranian researcher Sayyed Ahmad Rahnema’i provides insight into the existential crisis during the era of post-modernism, an important and contemporary phase in the history of the West. Rahnema’i considers that the “meaning of life” has always been one of the greatest challenges faced by human intellect, perpetually stirred by circumstances and social situations to become the most prominent dilemma faced by humans.
- ❖ The section entitled “The Islamic World and the West” includes the following articles:
  - ❖ Under the heading “Westernization: Another Aspect of Western Hegemony”, Sayyed Hashem Al-Milani, a researcher on Islamic thought, profoundly approaches the epistemological and sociological motives and historical sources of Westernization, focusing on the Ottoman period to demonstrate the complex and extremely delicate link between the Islamic World and colonization.
  - ❖ In “The Critique of the Ontological Foundation of Modernism”, the Lebanese intellectual Mahmoud Haidar strives to specify the epistemological foundations for criticizing the West according to the Egyptian intellectual Mohammad Othman al-Khasht. This is achieved by investigating the critical methodology in a number of rich works by al-Khasht on philosophy, sociology, critical theology, and the philosophy of religion.
  - ❖ In “Crisis of European Awareness”, Professor Khanjar Hamiye, a philosophy instructor at the Lebanese University, surveys the ontological pitfalls where European awareness has

intellect and the intelligible”, and “the best of world-orders”.

- ❖ In his essay entitled “Hostile Discourse as a Western Technique”, the Algerian researcher Sa’d Abdel-Salam examines a new and exceptional aspect of modern life, taking into account Western exploitation of media intended to propagate hatred and wariness of the other, especially the Muslim other.
- ❖ In “The Meaning of Life and the Existential Crisis”, the Egyptian researcher Sabrine Zaghoul al-Sayyed follows the implications of the philosophical discussion in the West on the meaning of life, and examines the existential crisis reflected by those implications. Al-Sayyed strives to provide a thorough analytical critique on the most prominent modernist philosophers who attributed a negative and pessimistic meaning to human existence.
- ❖ In his essay, “How Anthropological Principles Refute Adler’s Style of Life”, the Iranian researcher Amir Qurban Poor criticizes the anthropological theory presented by the Austrian psychiatrist and intellectual, Alfred Adler, which exerted a profound influence in crystallizing the concept “style of life”. Qurban Poor proceeds to discuss this concept in light of the intellectual tenets of Islam.
- ❖ In the study entitled “How Has Philosophy Affected the Meaning of Modern Life”, the Algerian researcher Nathir Bosba’ considers some manifestations of transformation in Western philosophical thought and the epistemological, cultural and humane effect of this transformation on the form and meaning of life in modern Western civilization.
- ❖ Under the heading “Critique of Consumption in the West”, the Moroccan researcher Hamid Lashhab examines consumption

## **Summary of the Research Essays Included in the 23<sup>th</sup> Issue of Al-Istighrab**

The 23rd issue of the journal Al-Istighrab, published in the summer of 2021, examines the meaning of human life as perceived by the West. This issue includes several studies which tackle various aspects of the Western viewpoint on existence, in addition to specialized essays on religious scholarship and criticism of the West. In what follows is a brief overview of the articles, presented in order of category.

- ❖ Under the heading “Meaningfulness and Futility in the West”, the senior editor of Al-Istighrab, Mahmoud Haidar, presents an introductory essay on this issue’s main topic. This is followed by the main body of selected articles, the contents of which are summarized in the ensuing paragraphs.
- ❖ “A Deceptive Façade” includes a condensed version of the Singaporean Professor Kishore Mahbubani’s examination of a critical dimension of modern Western civilization, namely the nature of Western “assistance” which the U.S. and European governments dispatch to third world countries under the pretense of humanitarian aid.
- ❖ In “The Metaphysics of the Optimum Life”, the Iranian scholar Massoud Azerbaijani presents significant philosophical propositions related to the essential nature of human life. Azerbaijani relies on a set of concepts established by the Islamic philosopher and theologian Mulla Sadra which form his outlook on the metaphysical aspect of life, namely the “primacy of being”, “substantial motion”, “the unity of the