

## ترجمة ملخصات المحتوى بالإنجليزية

### Summaries of Researches and Articles



## The Intention Theory According to ‘Usulis: Examples and Justifications from the History of Islamic Thought

Hussein Jahjah <sup>[1]</sup>

The theory which focuses on the intention of the author within the process of interpreting texts is known as the Intention Theory. This theory, adopted by the scholars of ‘usul al-fiqh (the principles of Islamic jurisprudence), studies the connection between the intention of the author and the meaning and interpretation of the text. This essay presents, and then analyzes, the most prominent general and specific reasons which have driven ‘usulis to present this theory. This essay also surveils the examples and declarations of major ‘usulis on the adoption of the Intention Theory.

We may divide the proposed methodologies in the field of interpretation of texts into two main theories: The Intention Theory and the Non-Intention (or the Anti-Intention) Theory. The main and famous theory adopted by Twelver Shia ‘usuli scholars and many scholars of hermeneutics is the Intention Theory. In brief, the proponents of this theory are concerned with discovering the intention of the author and they consider that the main task when attempting to understand and interpret a text is the exposure of the aim of the author. This is completely in contrast to the position of the proponents of the Non-Intention Theory who claim that it is necessary to isolate the author from the text during the process of interpretation so that the text can be open to numerous analyses.

The proponents of these two theories have presented many justifications to their claims and have both discussed the rationales of either party. What is of concern in this essay is observing the reasons which led ‘usulis to adopt the Intention Theory. Before this, it is necessary to define the Intention Theory more specifically and to mention examples on the adoption of ‘usuli scholars of this theory. The reason is that some opinions have recently appeared which claim otherwise, stating that ‘usulis are not concerned with the “purpose” but with the “meaning” which falls as a topic for hujjiyya (authority).

**Keywords:** Intention Theory, Intention of Author, Revelation Text, Mental Basis, Philosophy of Writing, Role of Exegete, Chaos of Concept.

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## Commands and Prohibitions as a Divine Ethical System: A Fundamental Review of the Problem of Individual Liberty in Light of the Holy Quran

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Terms such as reformist thought, revolutionary spirit, social change, constructive criticism, ethical obligation, sense of responsibility, support, assistance and more represent pivotal elements in the construction of the just and righteous society, and all are exclusively encompassed within the Islamic principle of “enjoining good and forbidding evil.”

Modern societies currently witness a strong presence of values proposed by the philosophies of individualism, liberalism and democracy, and the declarations of human rights which raise the value of the individual and foster the disposition toward individual freedom. This global trend poses a structural problem: how can some individuals possess the right –from a certain religious proposition- to interfere in the choices of other individuals and restrict their freewill by ordering or forbidding them from adopting a certain belief or performing a specific action (taking into consideration the aspect of dominance and influence present in the concept of commanding and prohibiting from a linguistic-‘usuli analysis)?

The treatment of this problem occurs in light of the worldview upon which Islamic laws are founded. If the organic relationship between the components of this worldview are not taken into consideration, a distortion will occur at the level of awareness of the concept of commanding good and forbidding evil. One of the principles in Islamic doctrine is the creatorship and ownership of God, and therefore His authority (the absolute influence of His takwiniyah will), and from this, His legislative authority branches as He organizes the lives of humans and restricts their natural will by a set of values and rules.

Due to the fact that commands and prohibitions involve dominance over the choices of humans and a restriction of their freedoms, this exercise of power relies on legislative authority. This authority may be concluded from evidence derived from the Quran which grants believers the right to interfere in the choices of one another in light of the divine legislative authority. This interference is not considered a violation of individual liberty as the Islamic concept of liberty does not signify a human being acting according to his personal convictions and desires but the employment of his freewill with what conforms with the divine legislative will.

**Keywords:** Command, Prohibition, Good, Evil, Authority, Ummah, Just Society, Liberty, Historical Rules, Social Responsibility, Ethical Obligation.

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## From Darwinist Modernism to Worldly Modernism: Abdel-Wahab Al-Messiri's Criticism of Contemporary Western Civilization

Ramez Ahmad<sup>[1]</sup>

In every instance where the anthropological rhetoric tackles certain concepts in political philosophy, the aim is to scorn philosophical methodology and exclude it from the sphere of anthropological activity. This is because it grants advantage to the high ideal at the expense of facts as Edward Evans Pritchard and Meyer Fortes state. According to these two figures, the theories of political philosophy have not aided us in understanding the societies which have been studied. Furthermore, these theories do not enjoy a scholarly value because rarely are the conclusions of philosophers formulated according to the observed conduct, and therefore it is not possible to verify them based on this standard. It is true that philosophers have attempted to support their theories by using the available data on societies and primitive customs, but this occurred at a time when the data was still very weak. Therefore, it is incumbent upon anthropologists to avoid making reference to the writings of political philosophers and to distance themselves from them.

In order to understand the relationship of the French philosopher Michel Foucault with “anthropology” –his acceptance or refusal, influence by or impact on this domain- it is first necessary to consider the complicated relationship and problem which has arisen between anthropology and philosophy. Second, it is necessary to move the inquiry regarding this relationship away from the simplified viewpoint which establishes a contradiction between two epistemological fields, one of which is based on a type of theoretical inquiries and intellectual reflections concerning human nature and the meaning and purpose of human existence, and the other which is based on a type of field research which aims to understand human societies “scientifically” far from philosophical theories which have occupied intellectuals for a long period of time. In this context, it is necessary to mention that anthropology has historically risen on a form of critical reading of philosophy, especially the concept of natural right and social contract.

**Keywords:** Anthropology of Authority, Political Organization, Human Question, Subconscious Nature, Unconscious Culture.

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## The Azhari Intellectual Mohammad Al-Bahiy: A Genuine Critic of Western Trends and an Advocate of Islamic Independence

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

Mohammad Al-Bahiy (1905-1982-) is considered one of the most prominent intellectuals in the field of modern Arabic thought who have confronted incoming western ideas without falling prey to intellectual bigotry. Al-Bahiy focused on Islamic solutions as the most appropriate solutions for our current dilemmas. He denounced western trends, considering them not to be intellectual and logical trends which aim to protect humans from deception and ambiguity, but trends which actually lead to deception, ambiguity and heedlessness. Most of these destructive trends call for globalism, while in its essence globalism is only a call for Muslims to depart from their system of values -the framework which brings them together and preserves their unity- in an attempt to dissolve them in other identities and make them submit to western values.

Mohammad Al-Bahiy directed the arrows of his criticism to western thought by calling for the full political and intellectual independence of the Islamic Ummah in his valuable and important book *Modern Islamic Thought and Its Connection to Western Colonialism*. In this book, he spoke in detail regarding the desired course of action for any individual among Muslim intellectuals and political figures in the Muslim East keen on independence in thought and politics. This course differs from a reality the West desires, a Muslim world which accepts colonialism and subservience and is submerged in backwardness and subordination. The true course is that of an Islamic East which desires to free itself from the West's colonialism, from its enforcement of humiliation, and from its keenness on the endurance of underdevelopment in the Islamic East. Al-Bahiy devoted special attention to the criticism of materialistic ideas which dominate Western thought in its different forms.

**Keywords:** Contemporary Materialism, Destructive Thought, Religious Reformation, Islamic East, Intellectual Trends.

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## The Flaws of Biological Anthropology: A Critical Discussion of the Influence of the Evolutionary Theory on Humanities

Hamid Imami Far - Ali Mesbah <sup>[1]</sup>

Charles Darwin presented the theory of evolution as a biological theory, but this theory has not been free of metaphysical ramifications and a notable influence on humanities. In fact, its influence on humanities equals its influence on biology, if not more. By presenting an account of the evolutionary theory, this essay strives to clarify the influence of this theory on the anthropological principles of humanities within the five following points: the nature of man, the place of man in the world of existence, human will and choice, the ultimate perfection of humans, and the creation of man. This essay examines and discusses these concepts and proves that the anthropological principles of humanities –which emanate from a certain integrative worldview- are not in harmony with the anthropological principles of Islamic humanities.

In brief, this essay extracts the anthropological principles of the evolutionary theory in humanities, and criticizes and discusses them in some areas as well. In the section on the creation of man, this essay deduces that on the basis of the evolutionary concepts of natural selection and the coincidental origin of species, the evolutionary theory is not in harmony with the Quranic and Islamic viewpoint because belief in the meaningful creation and guidance of humans are pillars of faith. Therefore, the main step in the Islamization of humanities is the repudiation and elimination of this view regarding humans and substituting it with Islamic anthropological principles.

**Keywords:** Evolutionary Theory, Charles Darwin, Humanities, Anthropological Principles, Darwinism.

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## The Anthropological Methodology and Its Implementations in the Islamic World: A Fundamental Approach

Hamid Parsaniah - Hashem Mortada Mohammad Rida <sup>[1]</sup>

Anthropology, the study of human beings, is currently a heated topic in the intellectual sphere, and has even taken the place of philosophy and become the dominant trend in western intellectual circles. Like other theories and sciences, this theory has gradually leaked into the Islamic and Arab World, gained pioneers and followers, and been implemented in the review of the religious heritage and phenomenon. Therefore, it is pertinent to become familiar with the principles and methodology of anthropology, and to analyze and criticize its applications in the Islamic World. Anthropology has appeared to answer the following main question: How can humans who have different physical features, speak different languages and lead diverse lifestyles peacefully coexist together?

Several sub-questions branch from this main question: What is the general common foundation between individuals of different tribes and nations? What are the differences between them? What is the reason behind these differences, and to what extent do they run deep? What is the course followed by man, bearing in mind that he is a living and civilized entity in his development? Are there any principles or general rules which govern that development? What is the inevitable relationship –supposing it exists- between natural characteristics, language, and customs in the past and present of man?

The answers to these questions, and many other questions which are connected to man's social, economic, political and cultural conduct, have formed this discipline and developed it into different trends and schools of thought, with each trying to answer these inquiries in a manner which agrees with its own cultural, scientific and natural environment.

The main point of this study revolves around three sections: the first provides a brief introduction into anthropology and its history, the second considers the applications of the anthropological methodology in the Islamic World, while the third section is devoted to analysis and criticism.

**Keywords:** Anthropology, Methodology, Study of Man, Natural History, Anthropology of Islam, Criticism of Applications.

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## Anthropology as a Cunning Discipline: When Humans Fade Away in the Labyrinth of Speculations

Nathir Bosba <sup>[1]</sup>

The western mind has not found rest since the Copernican revolution which shook the foundations of human centrality, and has not ceased in its search for the meanings of things –a search which seems to be a pursuit of knowledge on the surface but implicitly contains forms of mutiny and blatant frivolity at times, a frivolity which borders on absurdity and forsakes mental bases. This trend has not been isolated from celebrating the movement of European youth who rebelled against social and political conditions after World War II, and it has followed the incitements of this movement instead of controlling and directing them. Such were the environments which embraced many cultural and philosophical trends such as anthropology, deconstructionism, and structuralism among others especially in France and the United States. What is noticeable concerning these new trends, or “incitements”, is that they have exited from literature and art and took refuge in philosophy in order to confer upon themselves the authenticity of scholarly research and grant their stances a “mental” authority or even hegemony among Eastern Arab recipients in particular.

This study attempts to make an induction of anthropology and the extent of its steadfastness on the ladder of knowledge. It poses a question regarding anthropology’s possession of solid rules and specific topics, and considers its aims. Furthermore, it pauses at the illusions of those who have adopted it, those who believe in its usefulness, and those who strive to impose it and remove it from “mother” fields of knowledge which anthropology has robbed to considerable extents. This essay also criticizes the celebration of Arab and Muslim researchers of this impostor and their collection of any of its outputs they find, which they have explained and translated. This essay then reaches a conclusion that discussion of anthropology is inevitably linked with old western European colonialism and new American imperialism, in their materialistic, intellectual and sociological forms.

**Keywords:** Induction, Colonial Anthropology, Copernican Revolution, Mental Authority, Scholarly Thinking.

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## Enforced Anthropology: Foucault's Criticism of the Logic of Authority in the Western Mind

Ramez Ahmad <sup>[1]</sup>

In every instance where the anthropological rhetoric tackles certain concepts in political philosophy, the aim is to scorn philosophical methodology and exclude it from the sphere of anthropological activity. This is because it grants advantage to the high ideal at the expense of facts as Edward Evans Pritchard and Meyer Fortes state. According to these two figures, the theories of political philosophy have not aided us in understanding the societies which have been studied. Furthermore, these theories do not enjoy a scholarly value because rarely are the conclusions of philosophers formulated according to the observed conduct, and therefore it is not possible to verify them based on this standard. It is true that philosophers have attempted to support their theories by using the available data on societies and primitive customs, but this occurred at a time when the data was still very weak. Therefore, it is incumbent upon anthropologists to avoid making reference to the writings of political philosophers and to distance themselves from them.

In order to understand the relationship of the French philosopher Michel Foucault with "anthropology" –his acceptance or refusal, influence by or impact on this domain- it is first necessary to consider the complicated relationship and problem which has arisen between anthropology and philosophy. Second, it is necessary to move the inquiry regarding this relationship away from the simplified viewpoint which establishes a contradiction between two epistemological fields, one of which is based on a type of theoretical inquiries and intellectual reflections concerning human nature and the meaning and purpose of human existence, and the other which is based on a type of field research which aims to understand human societies "scientifically" far from philosophical theories which have occupied intellectuals for a long period of time. In this context, it is necessary to mention that anthropology has historically risen on a form of critical reading of philosophy, especially the concept of natural right and social contract.

**Keywords:** Anthropology of Authority, Political Organization, Human Question, Subconscious Nature, Unconscious Culture.

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## Anthropological Otherness: Collapse in Methodology and Ambiguity in the Theory of Knowledge

Mohammad Baqer Kojok <sup>[1]</sup>

In his philosophy on otherness, Emmanuel Levinas (1906- 1995) stirred many questions connected once again to traditional philosophical concerns: the search for knowledge based on the centrality of the self. The knowledge generated by the self, through the abstraction process performed by theoretical reason, worries a group of humanist philosophers due to the fact that the absolute and comprehensive character enjoyed by the philosophy of mind carries in its depths the capacity to produce exclusivist, eliminatory or classifying limits upon the other. Meanwhile, Levinas and new humanist philosophers and proponents of otherness believe that the exit from the circle of the self to the circle of the other and the production of a participatory knowledge render the acceptance of the epistemological products of the other and the self easier as they are not products of the transcendent self.

It might initially seem that this epistemological concern of Levinas deals with the problem of exclusion established by most philosophies and even domains of knowledge emanating from the transcendence of the self (human or non-human self), but there are methodological and epistemological obstacles which demonstrate that the knowledge provided by the contemporary philosophy of otherness is a knowledge with an ambiguous direction, even at the level of the instruments of knowledge. It is necessary to approach the topic of otherness from a philosophical, anthropological, and even ethnographic viewpoint, and to search for points of convergence between them. The need is intensifying for a humanist trend with mental philosophical fundamentals and a humanist structure which takes the serious implications of philosophies on the reality of human life and the individual's relationship with himself and with others into consideration.

**Keywords:** Philosophy of Mind, Anthropology, Otherness, Self, Other, Ethnography of Biography.

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## Islamic Anthropology: An Introduction for Disintegrating the Lines of Thought on Western Centrality

Jaafar Najm Nasr <sup>[1]</sup>

During the past four decades, a new epistemological field has emerged with force and has gained a remarkable presence within anthropology. It has been named “Islamic anthropology”, and amidst the emergence of this new field, the intellectual and epistemological presuppositions in many statements, perceptions and terminologies of numerous western anthropologists have been revised. Additionally, remnants of cultural/orientalist references have been discovered which have governed and organized them, and this has placed Islamic anthropology in the face of two important reviews which have not only dealt with orientalist traces but also fieldwork and its main methodology: ethnography. The matter did not stop at a review of Talal Asad, Daniel Varisco, Edward Said and other figures, but also exceeded that to a review of local anthropologists in some Islamic countries. In the face of all of this, the issue of western centrality has been brought to the scene once again, not only to examine its orientalist roots but also the problems of the ethnographic methodology which is dominant in anthropology as well. In other words, questions have been raised once again regarding western social science and how it still expresses that western centrality and incorporates it within ready-made paradigms which have this time dominated the new epistemological field of Islamic anthropology.

**Keywords:** Islamic Anthropology, Field Ethnography, Western Social Science, Orientalist Traces, Imagined Islam.

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## The Fitra as an Anthropological Theory: A Viewpoint for a Systematic Debate with Modern Humanities

Hussein Suzanji <sup>[1]</sup>

This essay approaches a highly sensitive and complicated topic in anthropology which looks upon man as a distinguished entity in the world of existence. This study establishes a metaphysical viewpoint which emanates from the concept of the human fitra, a distinctive feature of humans. Even though this distinctive feature acquires aspects closely linked to the origin of divine creation, it also has aspects which may be reflected in anthropology. In our modern day, it seems that Darwin's theory on the nature of man has been taken as a basis for modern humanist anthropology, and all aspects related to humans are analyzed by considering man an animal and in light of natural instinct.

In contrast, Islamic texts and teachings declare that man is a distinguished creature due to his possession of a transcendent reality: the "spirit", or the "human fitra". Despite the fact that some Islamic intellectuals consider that the fitra is the "mother of knowledge", but in truth the fitra until now has not been clarified and presented within an integrated and harmonious theory which can demonstrate its points as other competitive opinions have done in humanities and social sciences. This essay strives to reformulate the concept of the fitra in contrast to some significant theoretical dualities in western thought, and to implicitly define some of its angles and dimensions within the anthropological sphere, in an anthropology which exceeds mere generalities and may be employed as a principle in humanities and social sciences in the face of western theories.

**Keywords:** Fitra, Man, Humanities, Social Sciences, Darwin, Evolutionary Theory.

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- Translated into Arabic by: Hassan Ali Matar.