# ترجمة ملخّصات المحتوى بالإنجليزيّة

## Abstracts

# Cultural Globalization and the Clash of Civilizational Waves in the Thought of Alvin Toffler

*Asmaa Ahmed Mahmoud*

## Abstract

Alvin Toffler, a prominent figure in futures studies and an influential American policy advisor, is known for his foresight despite the inherent challenges of prediction in the humanities. Many of his forecasts materialized, particularly his anticipation of the technological revolution, the rise of digital communications and the internet, and the profound impact of these developments on society and the moral-cultural value system of the West. Toffler introduced a novel perspective on historical epochs, likening the movement of history to successive waves of transformation. He categorized history into three major civilizational waves: the agricultural wave, the industrial wave, and the third wave—representing the information age. Through his wave theory of conflict, Toffler attributed global wars and tensions to clashes between these civilizational waves. His futurist orientation and interpretation of wave-based civilizational conflict shed light on his view of culture as ideologically charged and politically instrumentalized, with intellectual production increasingly commodified and marketed under the guise of global strategies. Toffler's theoretical conception of culture centers on how Western cultural values shape individual behavior, revealing the deep interconnection between cultural frameworks and social conduct.

**Keywords:** futures studies, civilizational waves, third wave civilization, wave conflict, cultural ideologization, theoretical dimensions of culture.

# The Concept of Culture and the Relativity of Values in Western Thought: A Critical Reading in Light of the Foundations of Islamic Philosophy According to Sayyid Muhammad Baqir al-Sadr

*Abbas Hamza Hammadi*

## Abstract

This study centers on the intrinsic link between the concept of culture and the ensuing relativity of values, particularly within Western societies. It critically engages this relationship through the foundational principles of Islamic thought and philosophy, drawing specifically on the intellectual legacy of Sayyid Muhammad Baqir al-Sadr as a prominent exemplar. The recourse to al-Sadr is not merely illustrative but serves to deepen the critical engagement, uncovering the richness and methodological precision of his philosophical insights. In the realm of intellectual inquiry and analytical discourse, al-Sadr's thought exhibits a remarkable adaptability to contemporary challenges, offering clarity and relevance where others may falter. The study opens with a discussion of the Western understanding of culture, its historical trajectory, and the implications it carries. It then moves to an exploration of values, examining their sources and referential foundations, culminating in a critical analysis of the relativization of values and its impact on the notion of culture itself. Before turning to al-Sadr's critique of Western civilization, the study highlights internal Western critiques as a necessary preliminary, thereby grounding the argument in both internal and external perspectives.

**Keywords:** concept of culture, relativism of values, critical reading, foundations of thought, value referentiality, sources of value formation, critical authenticity, self and other.

# A Philosophical Analysis of the Origin of Culture, Its Capacity for Change, and the Possibility of Cultural Planning

*Reza Mahoozi*

## Abstract

From a philosophical and specialized perspective, the origin of culture can be conceived as either non-human or human; that is, certain forms of culture—along with their constitutive elements—are in themselves non-human, understood as a gift from the Divine or an expression of being itself. In contrast, other forms of culture emerge as manifestations of human thought. While it is relatively uncontroversial to speak of managing and planning the second type of culture, the first presents a more complex and contentious case, largely due to the claim that such culture is of non-human origin. This article distinguishes between these two types of culture and clarifies the possibility of cultural planning in relation to human-made cultures. Contrary to some interpretations, it further argues for the feasibility of planning even with regard to cultures that stem from a non-human source. Based on this distinction, the study maintains that although wisdom and culture may have a non-human beginning, this does not negate the crucial role of human agency in preserving and transmitting cultural heritage across time and space.

**Keywords:** culture, cultural planning, tradition, God, human.

# Assessing the Epistemological Foundations of Cultural Relativism in Light of the Theory of Fitra

*Aynollah Khademi & Ali Heidari*

## Abstract

Cultural relativism is among the most prominent consequences of relativist tendencies in epistemology. According to this view, the value of any cultural element can only be understood within the framework of its own cultural context. The article identifies three main formulations of relativism: conceptual, belief-based, and normative or value-based relativism. Drawing on epistemological and anthropological notions rooted in the theory of fitra (innate human disposition), the study evaluates these formulations, arguing that they stem from flawed epistemological premises concerning truth—such as skepticism or coherence theory—and suffer from a methodological error that conflates sociological description with philosophical analysis. Through the lens of fitra, the authors defend a form of epistemic constructivism grounded in self-evident principles, which upholds the correspondence theory of truth and advocates a kind of realism. Likewise, they propose a form of moral constructivism based on foundational moral intuitions, offering a rational account of the shared ethical and epistemic elements across cultures and societies. The enduring historical presence and wide geographic spread of universal cultural elements—such as truth, spirituality, justice, and freedom—regardless of their varied expressions, provide grounds for mutual understanding and cohesion among human communities through the centrality of human fitra, posing a serious challenge to cultural relativism.

**Keywords:** fitra, culture, cultural relativism.

# The Concept of Culture and Its Ambiguities in Western Discourse: A Critique of Semantic Confusion and the Qur'anic Terminological Resolution

*Taher Mohamed al-Sharif*

## Abstract

This study examines the concept of culture within Western civilization, highlighting its semantic ambiguities and the historical shifts in its meaning. Originating in an agricultural context where it referred to the cultivation of land, the term gradually evolved— particularly during the Enlightenment—to encompass intellectual and moral refinement. As Western thought developed, the concept of culture became entangled with related notions such as civilization, religion, and nature, resulting in significant semantic confusion. The study adopts a critical methodology to trace these transformations, beginning with Cicero's metaphorical usage, through its ideological deployments during the Enlightenment, and culminating in its contemporary anthropological connotations. It also explores the complex relationship between culture and religion, noting that in certain modern discourses, culture was positioned as a substitute for religion, though it ultimately failed to fulfill the same spiritual role. The study proposes a way to overcome these ambiguities by turning to the Qur'an, which offers a renewed definition of culture grounded in the divine teaching of expression (bayān) and the establishment of moral and aesthetic standards. It further distinguishes between culture and civilization: civilization is understood as material empowerment and development on earth, while culture refers to the symbolic and ethical framework that governs human and natural relationships.

**Keywords:** culture, civilization, religion, enlightenment, the Qur'an.

# Culture and Its Conceptual Problem in Anthropology and Sociology

*Abeer Ahmad*

## Abstract

The concept of culture is among the most contested in anthropology and the social sciences, due to the multiplicity of its definitions and the conflicting theoretical approaches used to interpret it. This study traces the historical development of the concept, beginning with its emergence in the French Enlightenment, where it was associated with intellectual and human progress, and then moving to its reinterpretation in the German context, where it took on a spiritual and nationalist character in opposition to the French universalist tendency. This divergence gave rise to conceptual dichotomies such as "culture/civilization" and "culture/ cultures." The research proceeds to examine classical sociological and anthropological approaches to culture: Durkheim sees culture as a collective social force that regulates behavior and ensures cohesion; Malinowski emphasizes its functional role in meeting individual needs; Parsons views it as a structural system organizing social action; Lévi-Strauss treats it as a symbolic system akin to language, shaping cognition and social relations; and Weber introduces an interpretive dimension by defining culture as the set of meanings individuals assign to their actions and contexts, which in turn drive social and economic transformations. In its final section, the study critiques Western perspectives by engaging Islamic philosophy, particularly al-Farabi's practical wisdom, which conceives of culture as a normative rather than purely descriptive system. Al-Farabi distinguishes between a "healthy" culture that leads to human perfection and a "sick" one that results in deviation, underscoring the centrality of truth and purpose in cultural formation.

**Keywords:** culture, anthropology, Islamic philosophy, structuralism, social function.