ترجمة ملخّصات المحتوى بالإنجليزيّة

Abstracts

From Divine Transcendence to the Immanence of Nature: A Comparative Analysis of the Foundations of Meaning in Religious Spirituality and Na-ture-Centered Spirituality

Sayyed Mohammad Reza Al-Tabatabai

Abstract

This research undertakes a comparative and critical analysis of two intellectual par-adigms that occupy a significant space in contemporary intellectual dis-course: "religious spirituality" based on monotheistic teachings, and "nature-centered spirituality", which considers nature the ultimate source of the sacred. Through an analytical-critical approach grounded in Islamic philosophy and theol-ogy, this article addresses a fundamental question: Does nature, as an immanent and contingent entity, possess the ontological (existential) and axiological capacity to establish a coherent spiritual framework? The methodology employs conceptual and comparative analysis alongside philosophical reasoning.

The findings reveal that nature-centered spirituality, while rightly emphasizing the importance of connection with the created world, faces inherent challenges in its atheistic-naturalistic form. These include explaining the ontological foundations of the sacred, providing a binding ethical system, and clarifying the ultimate teleology of life—due to its lack of a transcendent principle.

In contrast, religious spirituality, rooted in monotheism, does not present nature as "God" but as a "sign" (āyah) and "manifestation" of the Creator. From this perspec-tive, it offers a more coherent and profound framework for meaning, ethics, and life's purpose. The article concludes that reducing the sacred to nature empties spirituality of its firm existential and teleological foundations.

Keywords: Religious spirituality, nature-centered spirituality (naturalism), divine transcendence, immanence, meaning of life, critique of naturalism, Shia theology.

Al-Ghazali and Kant: Two Civilizational Peaks

Dr. Noura Bouhanache

Abstract

 Al-Ghazali and Kant represent two distinct civilizational pinnacles, marking diver-gent historical moments. While Al-Ghazali embodies a pre-modern paradigm of divine centrality, Kant epitomizes modernity's human-centered worldview. Despite this apparent contradiction, they share profound common ground in their concep-tion of moral law as an innate, universal principle that prioritizes sincerity (ikhlas) as the supreme ethical criterion.

This shared emphasis on sincerity as the cornerstone of moral experience emerged from deep philosophical inquiry into the metaphysical foundations of knowledge and ethics, particularly the relationship between religion and morality. For Al-Ghazali, religion constitutes the very center of ethical life, whereas Kant subordi-nates religion to rational ethics within a secular framework where it occupies a pe-ripheral position.

Both thinkers nevertheless converge in their examination of the transcendental (al-ghayb) in relation to morality. Al-Ghazali approached this through a spiritual lens where devotion to God represented the totality of ethical value, while Kant's ration-alist perspective located ultimate value in fidelity to moral law itself. Their parallel explorations reveal how the invisible realm fundamentally shapes visible ethical conduct, albeit through different epistemological channels - spiritual taste (dhawq) for Al-Ghazali versus practical reason for Kant.

Keywords: The transcendental, Ethics, Religion, Reason, Spiritual intuition, Practical reason, Virtue, Happiness.

African Ethics Confronting Western Egocentrism

Doaa Abdel-Nabi Hamed

Abstract

This study examines the fundamental divergence between African communalism and Western individualism by deconstructing the philosophical foundations under-lying each value system. While Western ethics centers on the autonomous "ego" as a rational, free, and neutral subject, African ethics developed through an interactive communal framework embodied in concepts like Ubuntu - the philosophy that "a person is a person through other persons."

The study argues that African ethical systems represent not merely an alternative ontology, but an intellectual resistance to the moral fragmentation and colonial legacies produced by Western modernity. It highlights how African ethics restores the concept of "human-in-relation," countering the isolated self promoted by Western philosophy.

Through comparative African philosophical analysis placed in critical dialogue with Kantian and other Western ethical theories, the research questions whether African ethics can offer a comprehensive humanistic alternative that transcends Western ego-centrism. Ultimately, it seeks to rehabilitate the African perspective as a coun-ter-ethical project founded on solidarity and reciprocal relations rather than com-petition and domination.

The study addresses three key dimensions:

1. Western Egocentrism - exposing the Eurocentric construction of selfhood versus otherness

2. Foundations of African Ethics - examining core concepts like Ubuntu and the African value system

3. African Communalism vs Western Individualism - analyzing person-hood as moral status, African welfare objectives, communal duty, and com-parative frameworks

Keywords: African ethics, Western ego, Ubuntu, African communalism, Moral personhood, Collective welfare, Common good, Communal solidarity, African humanism.

A Critique of Secular Spirituality:
The Bergsonian Intuition as a Case Study

Dr. Thahban Mufida

Abstract

Materialism has emerged as a Western syndrome that has gradually dominated modern consciousness through the systematic efforts of agents of modern devia-tion. It is no longer merely an idea, philosophical doctrine, or physical concept, but rather a worldview that manifests not only theoretically but has become observable behavior sweeping across individuals, societies, and cultures. Today's dominant civilization is materialistic, with temporal rule—or secularism—controlling and di-recting spiritual authority. This has been the condition of the modern world since the advent of modernity, the Enlightenment, or what is known as the secular age, which extends into our present lives. We now face an all-encompassing seculariza-tion, to the extent that even spirituality has been degraded under the dominance of Protestant religious concepts. One consequence of this has been the establishment of a secular spirituality divorced from transcendental references and severed from the sacred, deriving its normative framework from Western humanism.

From this standpoint, our research seeks to elucidate the nature and concept of secular or non-religious spirituality through one of the prominent intellectual cur-rents in the West that has had significant influence—indeed, it has become a dis-tinct spiritual doctrine and philosophical methodology named after its founder: "Bergsonism," referring to the French philosopher Henri Bergson.

Keywords: Secularism, Secular Spirituality, Henri Bergson, Materialism.

"Inner Peace and Tranquility" Between Religious and Non-Religious Spirituality: A Critical Perspective

Dr. Madiha Hamdi Abdel Aal Morsi

Abstract

This study analyzes and critiques the concept of "inner peace" in contempo-rary non-religious spirituality, comparing it with the Islamic understanding of sakīna (divine tranquility) and ṭuma'nīna (heart's contentment). Employing a critical methodology, the study deconstructs the claims of non-religious spirituality, which promotes inner peace through practices like meditation, yoga, and ener-gy sciences while rejecting traditional religious frameworks.

The research reveals that these practices are rooted in repackaged ancient East-ern philosophies, relying on concepts like "cosmic ener-gy" and "transcendental consciousness," which ultimately aim to deify the human self and escape from religion and reality.

Conversely, the study presents the Islamic vision of sakīna, demonstrating that true tranquility is achieved solely through connection with and submission to God, where acts of worship (e.g., prayer) become means to genuine serenity. The study also exposes the dangers of non-religious spirituality, such as social isola-tion and the distortion of human fiṭrah (innate nature), emphasizing that Is-lamic tranquility integrates with—rather than detaches from—social life.

The study concludes that non-religious spirituality offers a narrow and illuso-ry concept of inner peace, while the Islamic perspective remains the most comprehensive and balanced, as it aligns with both fiṭrah (innate human nature) and divine revelation.

Keywords: Contemporary spirituality, Meditation, Spiritual awakening, Con-sciousness, Non-religious spirituality, Inner peace, Sakīna (divine tranquility).

Non-Religious Spirituality: From Liquid Modernity to Religious Fragility

Dr. Mahmoud Mohamed Ali

Abstract

This study examines the phenomenon of religious fragility as one of the most significant outcomes of liquid modernity, which has contributed to reshaping the relationship between humans and religion in a fluid, rapid, and unstable manner. The profound transformations witnessed in Western societies—particularly in their cultural and philosophical contexts—have led to the decline of traditional religious institutions, while giving rise to alternative models of non-institutional religiosity, such as non-religious spirituality. This form of spirituality emphasizes individual experience and inner peace, detached from any fixed dogma or rituals.

The research builds on Zygmunt Bauman's concept of liquid modernity, analyz-ing how it has contributed to the dissolution of religious certainties, transforming religion from a collective system into an individualized, consumerist choice subject to personal whims and changing circumstances. The study also explores the impact of globalization, technology, and the rise of hyper-individualism in exacerbat-ing fragility within religious structures.

The findings suggest that religious fragility does not stem solely from weakened faith but also from a crisis of meaning and a spiritual alienation induced by contemporary transformations.

Keywords: Religious fragility, Liquid modernity, Zygmunt Bauman, Non-religious spirituality, Globalization, Individualism , Liquefaction of religion, Modern values, Religious deconstruction, Spiritual experience.

A Critical Reading of Recent Transformations in Religiosity and Spirituality

Dr. Behzad Hameedia

Abstract

In recent decades of the twentieth century, cultural shifts have led to transfor-mations in religiosity, most notably:

• The dominance of self-fascination culture coupled with an insistence on individualism in self-actualization,

• A subjective turn and emotionalism that roots itself in affectivity while flat-tening and diminishing deeper sentiments,

• Manifestations seen in consumerism, the pursuit of pleasure and comfort, and the cult of the body.

In tandem with these cultural shifts, religiosity and spirituality have themselves trended toward consumerism and therapeuticization.

Beyond critiques of these cultural transformations—such as the extreme emotions countering mechanistic rationalism, the contradictory structure of emotionalism, self-alienation, the egoism embedded in self-love, the mismatch between human-istic slogans of self-love culture and social realities, the obscurity of teleological knowledge in self-fascination, and the destructive effects of narcissism and individ-ualism fostering intellectual laziness—there are also critiques specific to the afore-mentioned shifts in religiosity and spirituality. These include:

• Reliance on Immanuel Kant's philosophical foundations and utilitarian philosophy, both of which suffer from philosophical shortcomings,

• A reductive view of humanity,

• The diminished influence of religion and spirituality, reducing them to leisure-time activities,

• Their inability to instill existential reassurance or confidence in the le-gitimacy of our being.

Keywords: Self-fascination culture, superficial emotionalism, consumerist spiritu-ality, commodification of spirituality, therapeuticization of spirituality, individual-ism, humanism.

The Rise of Spirituality: Rejection of Religion or Return to Religion?

Ahmad Shaker Najad

Abstract

Is the current era an age of return to religion? Does the growing discourse on spir-ituality and meaning signify a turn toward religiosity? How is it possible today for spirituality and meaning—traditionally understood within the framework of reli-gion—to be conceived even apart from religion, with some considering this spirit-uality more refined than religion itself?

The central question of this article is: What elements and conditions in the modern era have led to a shift from religion toward spirituality and meaning, and what as-pects of religiosity have caused modern individuals to distance themselves from it, opting instead for the term "spirituality" to describe their transcendental yearn-ings? In other words, the primary questions addressed are:

1. What sociocultural conditions have driven some toward spirituality di-vorced from religion, seeking a form of meaning detached from religious frameworks?

2. What characteristics does spirituality acquire under this new shift in relig-iosity?

Drawing on theories from religious and cultural sociology—including self-theory, self-affirmation, post-materialism, and cultural narcissism—this article identifies the core factors behind the emergence of spirituality independent of religion. Through theoretical analysis, it demonstrates how religion, by heavily emphasizing the self in the pursuit of meaning, enters a new phase. Instead of traditional, reve-lation-centered religiosity, a personalized, self-oriented form of religiosity is embraced under the label of "spirituality and meaning."

Keywords: Postmodern spirituality, self-expression, cultural narcissism, subjectiv-ism.