

## ترجمة ملخصات المحتوى بالإنجليزية

### Summaries of Researches and Articles



Kantian garment from the philosophy of value. We shall consider to what extent was Shiller justified? How can emotional intuition be a judgment on the quintessence of value? Is it possible to separate values from will and reason? What is the status of the individual in the philosophy of value according to Schiller? And how can we speak of love as a value?

\* \* \*

## **The Phenomenology of Severed Values: An Analytical and Critical View on Schiller's Ideas and his Criticism of Kant and Husserl**

» Manal Mohammad Khalif

The study of the nature of value forms one of the most important topics of modern ethics. This is due to the fact that, in the age of technology and science, man has reached a state of chaos in the understanding of ethical values and their principles. Additionally, the various philosophies of ethics have led to confusion in the understanding of the context of means and aims and in knowing the main value which all values are directed toward. The importance of this topic is highly justified considering the problems in modern western thought resulting from the study on the reality of value and from a fixed and absolute outlook. Perhaps the discussion on values as a phenomenological given essentially refers us to Husserl's theoretical structures and to Kant's theorization on values which oscillate between relativity and absoluteness.

The aim of this study is to examine the premises and principles upon which values are founded, by the most prominent theorists on this topic. We shall especially consider the philosophy of value which has appeared in the theorization of Schiller and his phenomenological thinking, and his diligent attempts to solve the problem of values and to remove the

concept on being and time by disassembling the history of prior ontology. Heidegger proceeds from the existent (man) who is characterized by an understanding of this existence, a matter which distinguishes him from other creatures. Man's understanding is manifest in his behaviors which reveal the "existence" or being of these existent entities.

\* \* \*

## **Phenomenology as an Ontology: The Anxious Progression from the Existent to Existence**

» Suzanne Abdullah Idris

Heidegger is considered one of the most famous philosophers who tried to undermine the philosophical methodology which had been previously prevalent during the examination of the problem of existence, especially in metaphysics which inquired after the existent as an existent presence, and neglected existence entirely. Heidegger was known as the philosopher of humanistic ontology which celebrates the existence of the existent. He returned value to the existent, considering it an entity different from that which had been described in previous traditional metaphysical philosophies which were concerned with the existent at the expense of existence. Heidegger considered that philosophy is a comprehensive phenomenological ontology emerging from the interpretivism of the dasein, and emphasized the correlation between ontology and phenomenology. Heidegger explained the dasein as the being of existence represented by the state of man from the aspect of his existence and the presence of the thing directly in front of us. Heidegger was concerned with describing the entity before us, then its existence and presence.

The term “existence” is restricted to humans; things are but man exists. Thus, we notice that Heidegger was familiar with previous studies on being and time, but he reached perceptions and a new viewpoint different from that which was stated before. These perceptions appeared in his

possession of the receiver who is able to derive from the text what did not pass through the mind of the author when writing the text. The text is not a fixed language which possesses a single explanation monopolized by the author alone. Deconstruction tends to make it more dynamic and capable of assimilating explanations which are new and which change with the transformation of thought and the history of societies. This essay is a critical study of the deconstruction methodology and a discussion of the reasons which led to the emergence of this methodology and its connection with modernist philosophies despite its opposition to the values of modernism. This spread has been linked to different circumstances which have aided in the strong presence of deconstruction in the field of philosophical and literary thought. Deconstruction has been distinguished with principles that have enhanced its effectiveness, but at the same time it has contained a number of contradictions in its structure and application.

## **A Critical Study of the Deconstruction Method: Causes of Appearance, Factors of Proliferation, and Flaws**

» Hamdan al-Akleh

The deconstruction method is considered one of the most prominent methods of philosophical and literary analytical methodologies belonging to post-modernist methodologies. Deconstruction appeared in the second half of the twentieth century. Its appearance was connected with considerable intellectual transformations that affected the structure of the linguistic text and its traditional analyses. It adopted a view different from the prevalent one and thus rejected the fixed analysis of any given text and called for imparting new, unfixed meanings on the text. In other words, it called for opening the text in a manner which allows it to encompass an unlimited number of different interpretations. This methodology came as a reaction to the structural methodology and the thought and traditions of modernism, and doubted all of their foundational ideas. In the deconstruction method, we can notice permanent construction and destruction.

The deconstruction philosophy strives to analyze the text in a technique which deals with the concepts of the text, i.e.: it relies on the meaning and takes note of contradictions within the meaning itself, relying on the autonomy of the text as a linguistic structure and going beyond the author who should not be connected to the text anymore. The text becomes a

## **Examination of the Structural Theory from the Angle of Transcendent Theosophy**

» Hasan Abdi

Translated into Arabic by: Hasan Ali Matar

The structural theory is considered one of the common theories in social sciences. This theory later expanded to encompass disciplines such as psychology, pedagogical sciences, economics and administration. In our modern day, we have begun to observe the extension of this theory to the domain of natural sciences as well. The first roots of this theory are traced back to the famous Swiss linguist Ferdinand de Saussure. By rejecting the independent meanings of all concepts, connotations and signifiers are analyzed and explained on the basis of the concept of connection and proportion. Thus, connection and proportion enjoy authenticity in this theory. The original question in this essay is the following: What is the criticism directed at the structural theory from the angle of transcendent theosophy? This question has been examined in this essay by employing the analytical/rational method. On the basis of the data in the investigation, many problems have been attributed to the structuralism theory. Among the most important of these problems are the following: a) rejection of an independent being despite the affirmation of connecting beings; b) rejection of the self and subjectivities of things; c) rejection of the freewill of humans; d) internal comprehensiveness of this theory; and e) the reductionist trend.

## **Criticism of Jacques Derrida's Post-Structuralism in the Domain of Philosophy of Religion according to the Views of Sayyed Tabataba'i**

» Mahdi Askar Zadeh/ Rasoul Rasouli Poor

Translated into Arabic by: Hasan Ali Matar

This essay is a critical study of Jacques Derrida's post-structuralism within the domain of the philosophy of religion according to the views of Sayyed Tabataba'i. Religious knowledge according to Jacques Derrida in the framework of the post-structural approach to the philosophy of religion does not strive -when examining the topics of this philosophy (such as the presence of God)- to reach the truth at all. The reason is that Derrida does not believe in the presence of a reality which man uncovers through the demonstrative method. According to Derrida, through the emphasis on secrecy, the life of the religious command is preserved. Even though Sayyed Tabataba'i recognizes that the human mind faces limitedness in theological philosophy, he is not willing to forsake thinking which is harmonious and coupled with the utilization of rational proof to discover the reality of the religious command. Epistemological multiplicity, instability in meaning, and doubt in intuition are among the problems which face Jacques Derrida's viewpoint. Sayyed Tabataba'i considers that reality possesses a structure and a harmonious composition which man can discover through rationalism. He completely refuses Jacques Derrida's relative outlook on reality, and believes that the line of knowledge in the philosophy of religion reaches its purpose and end by the absoluteness and totality of reality.

## **The Hermeneutics of the Existential Phenomenology: Criticism of Methodology in the Interpretations of Heidegger**

» Masoud Fayyadi

The main ontology of Heidegger is the same philosophical premise of Gadamer's philosophical hermeneutics. Heidegger's method in basic philosophy, and therefore Gadamer's method in philosophical hermeneutics –according to their express statements- is existential phenomenology. From this aspect, concepts such as reality, existence, understanding, meaning, and the world are re-defined in philosophical hermeneutics through the phenomenological trend. Thus, the usage of these terms within this form of hermeneutics and philosophy differs completely from their usages in other hermeneutics and philosophies which do not follow phenomenological methods. The problem here is that existential phenomenology has been subjected to fundamental criticism, and this criticism has generated actual crises with regards to Heidegger's basic ontology and Gadamer's philosophical hermeneutics. The reason is that phenomenology was originally created to solve the harmony between the outer presence and the mental presence of a thing, but has practically failed in doing so and sufficed with erasing the form of the issue. As a result, phenomenology cannot form a suitable fulcrum for philosophical hermeneutics. Furthermore, due to the fact that phenomenology is ultimately based on the individual, and the circle of its influence is limited to the particular phenomena exposed to the interpreter, it therefore leads to relativity and even to idealism.

## **The Phenomenology of the Turbulent Awareness: The Problem of Language and Sign in Husserl's System**

» Ali Mohammad Asper

The aim of this study is to clarify that Husserl understood the reality of language according to the notion of the epoché. For this reason, his analysis of signs –whether indications or phrases- arose from his transcendental position. The meanings of phrases are thus pre-generated inside consciousness, apart from the role which is played by the composition of expressions agreed upon. Husserl did not succeed in solving this dilemma by resorting to differentiating between the noesis and the noema within consciousness because consciousness is not closed in upon itself but is open to the world. But here, the language of the transcendental self must clash with the language of the natural position of man, and this leads to a deep contradiction between a language agreed upon by transcendental selves and a language agreed upon by an entire nation and is considered a result of a grand historical existential experience. The sections of this essay are as follows: a) The roots of the phenomenological methodology or the return to things themselves; b) the phenomenological response in relation to language: the transformation of the language of the experiential self to the language of the transcendental self); c) the concept of the sign between the noesis and the noema: the sign at the level of rationalization and the rational; and d) the conclusion.

## **The Phenomenology of Religion: A Methodological Reflection on its Epistemological Designations**

» Ahmad Abadi

The phenomenology of religion currently enjoys acceptance by a large number of researchers of religion. This trend has entered the domain of religious study under the influence of the phenomenology presented by Husserl. The essential elements of the phenomenology of religion are: the description of religious phenomena without providing explanation, the focus on the aspect of consciousness in religious phenomena, challenging the analytical outlook, suspending all presumptions and prior information, and the pursuit to witness religion in itself. The phenomenology of religion lacks all the aspects of a complete epistemological system, and for this reason it cannot be considered an independent discipline which contains a full epistemological designation. At best, the phenomenology of religion is merely a compilation and not an independent discipline or method of judgment. Therefore, all of the following flaws -mere description, neglect of clarification and explanation, failure in protection against the transformation tendency, reliance on general or obscure concepts, and the lack in a specific pedagogical model or recorded research methodology for rectifying theories when judging them and for scrutinizing compilations -have led to the uselessness of the phenomenology of religion as a logical discipline for understanding religion.

## Summary of Essays in the 27th Issue of Al-Istighrab

### Applications of the Phenomenological Methodology in the Islamic World

» Hamid Parsania/ Hashem Mortada Mohammad Reda

Diverse premises and methodologies have emerged in the West, with this methodological variety giving rise to numerous schools and movements. The phenomenological methodology is considered one of the most important methodologies which have appeared during the contemporary era on the global intellectual and cultural sphere. The elements of the foundational theory of phenomenology have crystalized in a clearer manner at the hands of German philosopher Edmund Husserl who attempted to make it a substitute for old philosophy in comprehensiveness. This methodology has infiltrated into the Islamic World and has been adopted by a group of intellectuals such as Ismail al-Faruqi and Hasan Hanafi. This essay considers the foundations of the phenomenological methodology, the individuals who have adopted this methodology in the Islamic World, and the most significant points of criticism which have been directed against this methodology. The study contains three sections: a historical glimpse into the phenomenological methodology, exploration of the applications of this methodology in the Islamic World, and an analysis and criticism of the subject matter.

Occidentalism  
**AL-ISTIGHRAB**

27

28

**Intellectual Refereed Quarterly Dealing with Studying and Understanding the West Scholarly and Critically**

**Published by the Islamic Center for Strategic Studies Issue**

No. 27 - 28 - 7<sup>th</sup> Year - Spring - Summer- 1444H - 2022

Licensed by The Ministry in Lebanon By Decree # 423/2016

**Editor-in-Chief**

**Hashim AL Milani**

**Managing Editor**

**Mahmoud Haidar**

**Scientific Editorial Board**

PRO. DR. SAYED HUSEIN NASR

PROFESSOR OF RELIGION STUDIES, GEORGE WASHINGTON UNIVERSITY

PRO. DR. TAWFEEQ BIN 'AMER

PROFESSOR OF ISLAMIC CIVILIZATION, TUNISIA UNIVERSITY

PRO. DR. KHANJAR HAMIYEH

PROFESSOR OF PHILOSOPHY, LEBANESE UNIVERSITY

PRO. DR. SATTAR AL A'RAJI

DEAN OF JURISDICTION FACULTY, AL QUFAH UNIVERSITY

PRO. DR. A'MER A'BED ZAYD AL WAELY

PROFESSOR OF ISLAMIC CONTEMPORARY THOUGHT, FACULTY OF ARTS AND HUMANITIES, AL QUFAH UNIVERSITY

PRO. DR. A'BDEL JABBAR NAJI

PROFESSOR OF HISTORY, BAGHDAD UNIVERSITY

PRO. DR. MAJDI E'Z EL DEEN HASAN

PROFESSOR OF PHILOSOPHY, AL NEELAYN UNIVERSITY, THE SUDAN

PROF. MOSTAFA EL-NASHAR

PROFESSOR OF ANCIENT PHILOSOPHY, CAIRO UNIVERSITY, EGYPT

PRO. DR. MUSTAFA AL NASHAR

HISTORIAN AND PROFESSOR OF MODERN SCIENCES, CANADA UNIVERSITIES

PRO. DR. HADI FADLULLAH

DEAN OF THE FACULTY OF RELIGION, AL MA'AREF UNIVERSITY, LEBANON

**Senior Graphic Design Producer**

**For contact**

**Ali Mir Hussain**

**Telephone:** 00961-1-274465

**Website:** <http://istighrab.iicss.iq>

**E mail:** [istighrab.mag@gmail.com](mailto:istighrab.mag@gmail.com)

Islamic Center for Strategic Studies- Civil Compa.

IBAN: LB78 0052 0024 0013 0102 4055 9014

IBL BANK SAL. Swift Code: INLELBBE

**Bank money  
Transfer**

**27**

**28**

Occidentalism

# **AL-ISTIGHRAB**

Intellectual Refereed Quarterly Dealing with Studying  
and Understanding the West Scholarly and Critically

Published by the Islamic Center for Strategic Studies  
Issue No.27 -28 - 7<sup>th</sup> Year - Spring - Summer - 2022 - 1444 H

The opinions in this magazine unnecessarily express the Center's views



يسرُّ إدارة مجلة الاستغراب

أن تعلن عن اعتماد نظام الاشتراك السنوي على النحو التالي:

الاشتراك السنوي: أفراد: \$١٠٠، مؤسسات أكاديمية ومراكز أبحاث: \$١٥٠، مؤسسات حكومية: \$٢٠٠  
بما فيها أجور البريد الخارجي

يرسل طلب اشتراك إلى العنوان الإلكتروني التالي:

[istighrab.mag@gmail.com](mailto:istighrab.mag@gmail.com)

على أن يتضمن الطلب المعلومات التالية:

- الاسم الثلاثي / أفراد/ مؤسسات أهلية/ مؤسسات حكومية:.....

- العنوان بالتفصيل:.....

- البريد الإلكتروني:.....

- رقم الهاتف: أاضي:..... خلوي:.....

التوقيع:

ملاحظة: يتولّى القسم الإداري تأمين وصولها عبر البريد السريع على العنوان الوارد في طلبكم، كما يمكنكم التواصل مباشرة على الأرقام التالية: ٠١/ ٢٧٤٤٦٥