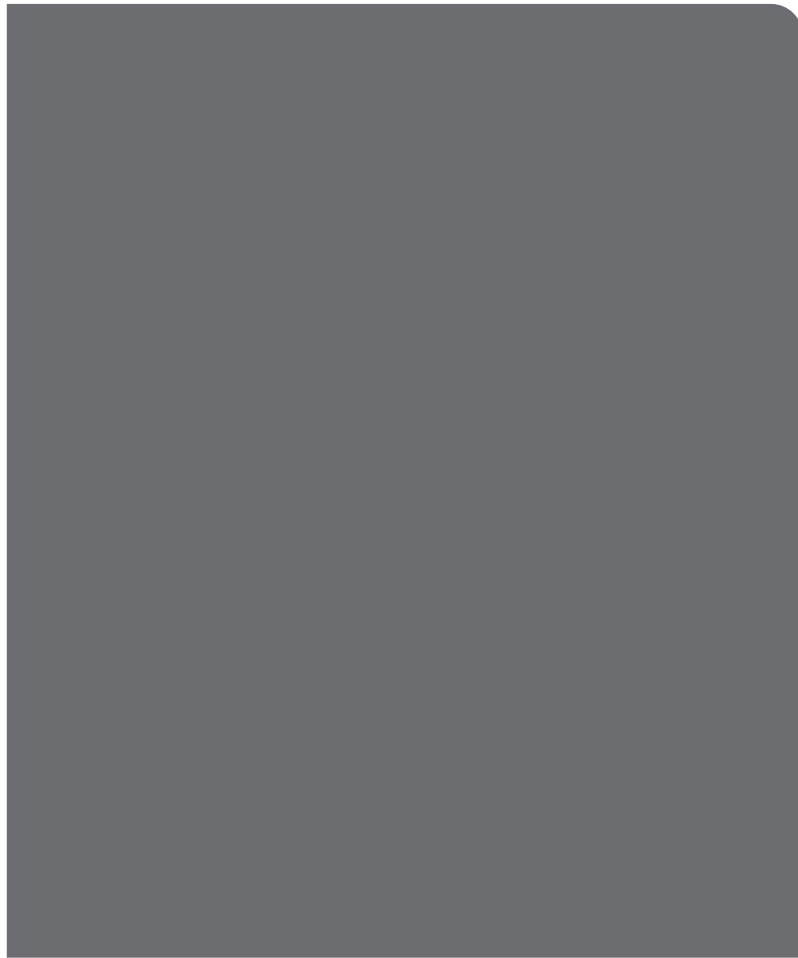


## ترجمة ملخصات المحتوى بالإنجليزية

### Summaries of Researches and Articles



## Sheikh Mohammad Hussein Kashif al-Ghita' (1294-1373 AH)

Hashem al-Milani<sup>[1]</sup>

The aspects of the reformist project of Sheikh Kashef al-Ghita' are numerous and various. Sheikh Kashef al-Ghita' was a *faqīh*, a *mutakallim*, a literary figure, and a seasoned politician. With this notable background, he established his intellectual and epistemological movement for the purpose of dealing with the challenges facing the Islamic world. Sheikh Kashef al-Ghita' followed a practical methodology; he demonstrated the importance of religion by pointing out the benefit of fulfilling religious duties, and emphasized the necessity of fulfilling factors which lead to the revival of the Islamic Ummah. In this respect, Sheikh Kashef al-Ghita' considered that the efforts of reformists toward uniting the Islamic world bore fruit and that "the tidings of good have appeared, the heralds of success have become visible, and that pure spirit has penetrated into and permeated the souls of Muslims."

Sheikh Kashef al-Ghita' followed world events and drew attention to the depravity in Western thought and culture. He believed that the West was the reason behind the corruption of the Ummah, and that Westerners did not care for the welfare of the Islamic world but "came to corrupt morals and steal your wealth, and to stir hostility and hatred among people." Hence, the westernization movement in the Islamic world may be considered one of the most significant causes of underdevelopment. In this respect, Sheikh Kashef al-Ghita' states: "The Western spirit entered the body of the East and the Islamic world, removing from it every noble emotion, spiritual feeling, and moral honor."

Sheikh Kashef al-Ghita' also adopted political stances which reveal his insight, awareness of the deceit of the West, and acquaintance with the global and regional state of affairs. His involvement in politics involved providing advice to rulers, and exhorting the public to good; he warned against falling into the traps of imperialism and considered Western civilization to be the biggest blow to religion, whether Islam or Christianity.

**Keywords:** Kashef al-Ghita', Westernization, West, Colonialism, Reformist.

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## Social Thought in Occidentalism According to Sayyed Tabataba'i: Undermining the Contemporary Idolatry of Modernism

Nasrallah Agaji<sup>[1]</sup>

Sayyed Mohammad Hussein Tabataba'i was familiar with the topics and problematic subject matters which were produced by modernism and posed a challenge for the Islamic World. He embarked on conducting comparative studies on Islam and the West regarding various religious, philosophical, social and civilizational topics. His distinguished contribution, as a philosopher, in the domain of Occidentalism is of considerable importance. This essay tackles significant topics in the work of Sayyed Tabataba'i, such as methodological research on various aspects of Occidentalism, reconsideration of our relation to the West, and a study of some of the important features of Occidentalism. Sayyed Tabataba'i analyzes the phenomenon of westernization and considers that an accurate Occidentalism in light of social thought is a possible process. He adopts a comparative methodology, with a social approach, taking into consideration Western theoretical principles to reveal the inner and outer facets of the West.

It is possible to explore some of the ideological points of what may be called the "contemporary idolatry of modernism", such as restriction of knowledge to the senses, and to note how it endorses lowly pleasures and preoccupation with material comforts. Finally, it is noticeable that liberalism and individualism have deviated Western thought from a "rational" course to an "emotional" one, and have destabilized the foundations of ethics and human values.

**Keywords:** Social Thought, West, Occidentalism, Sayyed Tabataba'i, Modernist Idolatry.

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Essay translated by: Haidar Najaf.

## Critique of Western Values in the Work of Mohammad Al-Bahiy: Civilizational Revival Through High Morals

Imad al-Din Ibrahim Ali Musa<sup>[1]</sup>

This essay focuses on one of the most prominent intellectuals in the Azhar Institution during the twentieth century, Mohammad al-Bahiy, whose work was distinguished with historical depth and a firm view on the conditions of Islamic and Arab societies and their relation to colonial centers in the West. This essay provides an examination of al-Bahiy's intellectual and scholarly pursuits, particularly taking into account his criticism of the cultural, ethical and philosophical values of the West and their authoritarian nature. This essay clarifies a number of epistemic positions of al-Bahiy, the most prominent of which are concerned with making a comparison between high Islamic morals and the serious degeneration of the ethics of modernism which have borne negative consequences on both Western and Islamic societies.

**Keywords:** Mohammad al-Bahiy, Civilizational Revival, Degeneration of Modern Ethics, High Morals.

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## The Philosophical Justification for World Invasion: Critique of Hegel's and Marx's Pretext for Colonialism

Mohammad Ne'mé Faqih<sup>[1]</sup>

Since the age of René Descartes, modern European philosophy has mobilized all its independent reasoning, trends, and founded principles and methodologies to keep pace with the ideological insurrection produced by the unraveling of the European mode of community and the fracture of the unifying Catholic ideological factor of this community during the religious wars waged throughout the 16<sup>th</sup> and 17<sup>th</sup> centuries. Thus, European philosophy began to search for new formats and rules for the community compatible with the needs and requirements of the new time period.

Perhaps the main scope of intellectual activity was the establishment of epistemological systems that aimed for theorization in the interest of Western-centrism which was considered a pillar of rational civilization. Based on this, philosophical theorization has resorted to justifying European colonial expansion in foreign lands under the pretext of “transferring” the rational civilization, regardless of the consequences of invasion and genocide on colonized nations.

**Keywords:** Ideology of Hegemony, Racist Philosophy, Hegel, Marx, Colonialism.

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## The Historical Origin and Ideological Background of Western-Centrism: A Critique

Mostafa al-Nashar<sup>[1]</sup>

This essay aims to clarify the historical origin and ideological, cultural and philosophical backgrounds of the concept of Western-centrism. It sheds light on the disposition to racism which is rooted in the conduct of Western nations and in the thought of Western philosophers and intellectuals toward other communities and populations. This disposition did not only appear in the eras of modernism and the foundation of ethnic and imperialist countries in Europe, but may actually be traced back to the time of the Greeks who considered the white race to be the superior one in the entire world, the purest, and the race responsible for building rational civilization. According to this mode of thought, other nations are merely barbaric communities that only deserve a life of colonialism and subservience to the rational civilization.

**Keywords:** Racist Civilization, Western-centrism, Myth of Greek Miracle.

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## The Violence of Western-Centrism: WWI and WWII as A Foundational Example

Nabil Ali Saleh<sup>[1]</sup>

The West has failed in providing a humane exemplar or version, despite claiming through its theoretical viewpoint and concepts, born of secularism, to the contrary. In fact, the West has been unable to present such an example due to the flawed nature of its epistemological structure. Western modernism has produced a doctrine of hegemony which has been transformed into a universal code. Its most prominent results at the level of societies and countries have been starting wars, fueling dissension, and provoking conflict for the purpose of achieving political and economic Western interests and maintaining Western hegemony. This essay sheds light on the effects of WWI and WWII in consolidating the concept of western-centrism, through a consideration of the political and economic consequences of these two wars in the West and the entire world.

This essay is divided into several sections. The introduction contains a definition of the “West” culturally and geographically, followed by an examination of factors that served in founding western-centrism, especially the disposition toward violence against other sides where the essay discusses the practical outcome of the West which has fallen into the mentality of waging wars. The essay then elaborates on the eruption of WWI and WWII, and the consequences of these two wars on the world, particularly in how they have served to emphasize the superiority of the West and to consolidate its doctrine of ascendancy over other nations that have only received mental, spiritual, and material destruction from Western modernism.

**Keywords:** Western-centrism, WWI, WWII, Western Doctrine, Ascendancy, Submissive Compliance, Vicious Liberalism.

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## Ambiguities of the Post-Colonial Theory: An Analytical Critique from an Islamic Perspective

Hadi Kobaisy<sup>[1]</sup>

This essay examines the post-colonial theory from an analytical and critical perspective. The main question revolves around the following: Have we truly overcome the old and new facets of the colonial era, so that it becomes valid to discuss a later time phase which has been termed post-colonialism? This question might seem out of the ordinary in the midst of the debate on this theory where ideas on national liberation have overlapped with methodologies produced by the imperialist West, whether through the counter-orientalism movement led by Arabs and Muslims living in the West, or through the cultural chaos resulting from reactions which these individuals have made to colonialist conduct which involves a distortion of the cultures of countries outside the scope of Western-centrism. The main thesis of this essay is to specify the extent to which individuals occupied with deconstructing the rhetoric of Western colonialism have been influenced by methodologies adopted in that political-cultural dialogue, and how the Islamic perspective forms a methodological and intellectual substitute which fills the gaps of that experience.

**Keywords:** Quranic Standards, Post-colonialism, Chaos of Theory, Edward Said, Wael Hallaq, Gayatri Spivak, Homi Bhabha.

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[1]- Academic and Researcher of Islamic Thought, Lebanon.



## Centrism on Falsehood: The Debate on Contradiction between Democracy and Imperialist Ambitions in the History of the Modern West

Ola Abdullah Khatib Mohammad<sup>[1]</sup>

Western democracy falls in the dilemma of contradiction with respect to colonized countries. We have witnessed how the “civilized Europeans” have turned away from the values of democracy which they had previously established in the Age of Enlightenment concerning other nations, and how they have provided ideological justifications for imperialist movements. Thus, in addition to the racism of the Middle Ages which was based on religious superiority, a new racism was introduced based on ethnicity and skin color, where the “white” race was granted superiority and looked upon as the “most civilized.”

Western theories believe in the supremacy of European nations over other nations, and this has driven the West to assume the “right” to control the destinies of other countries and to steal their resources for the advancement of European countries. The crimes committed by Western colonialists have been justified as an effort to “civilize barbaric nations.” For instance, John Stewart Mill, the prominent proponent of democracy in the modern West, considered democracy unsuited to uncivilized nations (referring to nations of the east), and he justified tyranny against them, considering them unqualified and in need of governance.

**Keywords:** Democracy, Falsehood, Tyranny, Crusader Campaigns, Western superiority, Imperialist Ambitions.

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## Values of Western-Centrism Toward Other Nations: Critique of the Trend Toward European Superiority

Bahaa Darwish<sup>[1]</sup>

This essay aims to clarify the concept of Eurocentrism by presenting a critique of the various interpretations of the historical and geographical aspects of this concept. It focuses on the reasons of the appearance of this concept, the manner of this appearance, and the most prominent Western figures who have contributed to attempts for consolidating this concept throughout intellectual human history. This essay considers that the concept has relied on values such as “historical continuity,” “extension of the West,” or “European superiority.” The essay strives to clarify these values before presenting their failure and inaccuracy; and this, in turn, refutes the veracity and legitimacy of the concept of centrism, exposes its ethical dilemma as it involves attempts to exclude, exploit and distort the other, and reveals its contradiction with the principles of justice, equality and human rights which the West has long called for.

**Keywords:** Western-Centrism, European Superiority, Values, Biological Characteristics, Historical Continuity, Ethnicity, Civilization of Colonialism.

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[1]- Academic and Researcher of Applied Philosophy, Egypt.

imperialism –which represents in reality a negative western authority over societies and countries around the globe- has been transformed into an accepted and legal phenomenon consistent with the comprehensive historical project that colonialists strive to implement worldwide.

This essay clarifies this aspect of the western colonialist movement through an analytical and critical methodology of research. The conclusions reached indicate that imperialist conduct and viewpoints are consistent with a metaphysics of history that governs contemporary human societies, and are compatible with the philosophical principles of this metaphysics which are presented as general central hypotheses.

**Keywords:** Colonialism, Western World, Non-Western World, Development, History.

## **The Reality of Colonialism and Imperial Hegemony: A Critique of the Methodology of Defining the Self and the Other in the Western System of Thought<sup>[1]</sup>**

Mohammad Ali Bargo<sup>[2]</sup>, Aref Narimani<sup>[3]</sup>

For centuries, colonialism has been an inseparable part of modern western history. Western colonialism has been based on intellectual authoritarian foundations. These foundations have been expressed in the main rhetoric of the leaders of colonialism, a rhetoric which is full of incitement toward colonizing weak countries and working on keeping these countries in the clutch of colonialist powers for exploitation.

Proponents of colonialism propose theories and opinions with the aim of promoting a contradiction in concepts and establishing two poles: the colonialist and the submissive colonized. Western colonialism has acquired its identity on the basis of this authoritarian mode of thought. Furthermore, Western powers have considered their countries to be at a higher level than other nations, and this has led to the propagation of the idea that Western Christians are the sole receivers of salvation in the hereafter. This intellectual trend, however, has witnessed a transformation in the contemporary era, following the presentation of new concepts which arise from a metaphysics which possesses a modern character. On the basis of such concepts,

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[1]- Source: Qarbshenasi-ye Bonyadi, a quarterly scholarly journal issued by the Institute of Humanities Research and Cultural Studies in Iran. 8th Year, 1st Issue, 2017, pages 105126-.

Translation of Essay by: Dr. As'ad al-Ka'bi.

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polarity, in this day, is not expressed in a specific manner, and this compels us to pose the following methodological question which enhances the theoretical and conceptual aspect: What are the expected structures of the global system following the transformations which refuse unipolarism and after the emergence of indications of a transition to a non-polar structure? How can we explain this phenomenon with methodological tools which consider the positions of the philosophy of international relations?

**Keywords:** Trickeries of Polarization, Concept of Polarity, Philosophy of International Relations, Total Security, Unilateral Ascendancy.

Synopses of Essays in the 29<sup>th</sup> Issue of Al-Istighrab:  
The Crumbling Intellectual Foundations of Western-Centrism  
**Trickeries of Polarization: The Decline of Western Ascendancy and the End  
of Unilateral Hegemony**

Al-Sadeq Faqih<sup>[1]</sup>

The term “polarity” was heavily used during the phase of intense polarization which marked the Cold War between major western and eastern powers led respectively by the United States and the Soviet Union. This term, however, and the influence of polarity on the system of global relations and on the distribution of power in the world have not been subjected to an in-depth analysis since the end of the Cold War in 1989. This essay aims to provide an understanding of the organization of the world at the methodological level in a descriptive manner. It seeks to explore the challenges facing the conclusion which states that the hierarchal structure of the world is unipolar and intellectually and materially dominated by the United States with military and political support. Despite the floundering of this view after the ascent of China and the Russian war on Ukraine, the concept of polarity -which was invented within the theory of American global relations- is bound to these latest developments.

There are many competitive schools of thought which disagree with one another on polarity and its significance in the current global system, even American realism which has traditionally granted this concept great importance. The problem of

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