

Preamble

The cultural assault rests on two pillars: first, humiliating the pristine culture; and second, overstating in publicizing for the substitute Western culture. Through this cultural ravishment and vilification for the genuine culture, people may feel to be despised in comparison to others, heedless of their own culture and peerless containments of treasures, begging help from aliens, and offering their culture and civilization at an underrate.

The defunct Pahlavi dynasty adopted this wicked policy with the West, declaring it as the deity of civilization, modernism and art, beside even ethics and religion. Whereas it introduced the East as an example and source of savagery and backwardness, or at the best, be called the “Third World” “the non-developed countries. These devilish policies have, to some extent, managed in achieving their goals, as a large number of people “particularly the youth “began to view the West as representing the free world that defends the human rights, democracy and freedom.

But, the sun cannot be kept behind clouds forever, as said by the known dictum, and realities began to emerge as clear as noonday, with the start of the era of Islamic resurgence “the era characterized with the contemporary generation’s return to its inborn nature and disposition, to the Holy Qur’an and real dogma and its elements.

In spite of the present optimistic illumination auguring well, the state of thought ravishment is still suffering “in many of the sensitive and important fields”from the Western abnormal effects.

The high certificates got in the West, for example, are still dazzling our sights, and the medicine that does not hold an attractive and illustrious Western mark has actually no effective influence. Yet, a lot of Western cultural phenomena are still penetrative or rather firmly rooted in our society’s behaviorism. Meanwhile, the West is still selecting for us the costumes we wear, and determining the kinds of medals to be granted to the winning athletes. Not only that, but also we expect it to distribute the literary prizes, for which all are longing eagerly.

In any case, is it correct to regard the West as our unique model and example? That West whose ill-favoured intention has been revealed through its void mottos and false claims in defending the

democracy and human rights. What are the reasons behind such feelings of inferiority towards the fifteenth Hijrah Century executioners?

We still view the West as an ideal, despite its adopting the apartheid policy, and awarding its literary prizes to those who are devoid of decency and good manners, like Salman Rushdie, while withholding the Muslim genius students from participating in the Physics Olympiad.

The Islamic world is asked then to strive hard to establish an 'Islamic World Order', and to sever all connections between it and the Western slogans and pretensions, like democracy, freedom and defending the human rights.

Can we have any hope, then, in the West while we are witnessing the catastrophic events occurring all over the Islamic countries, such as Bosnia Herzegovina, Algeria, and Palestine? Whoever is concerned with the Muslims' affairs should realize that no outlet or solution (for the crises) is there, but only through resorting and returning to the warm wings of the Holy Qur'an and its expansive patronage.

"Meeting the Pious" series is then a practical attempt and an earnest endeavour to return to our genuine identity, through introducing the biographies of the beacons of Islamic thought, those stars whose scientific horizons may inundate the leaders of other ideological dogmas and creeds, and other well-known thinkers.

One of the most sensitive facts that disturbs the West and robs its sleep, is the serious return of the Islamic nation (ummah) to its real identity, to its leading figures "to those who managed in paving the hard way of Islam through their concerted efforts and honest contribution.

The staff of "Meeting the Pious" series has made a pledge to investigate the inherent characteristics and biographies of seventy glittering stars of the high sphere of Islamic thought, and introduce them as lofty shining ensigns who struggled to rebuild the Islamic civilization anew.

Baqir al-'Ulum Research Foundation

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