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Modern Vision of the World

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Abstract

Modernity, as an intellectual paradigm, was born within the Western geographical context, yet its influence has extended across various domains striving for modernization. Modernity has brought about significant transformations on social, philosophical, and political levels. This research paper aims to examine modernity and its visionary perception of the world, which elevates reason and human subjectivity as core principles—particularly through rationalism and individualism. The modernist vision sought to offer salvation to humanity by reconstructing the human being. Additionally, this paper will highlight the various critical perspectives that have questioned the modernist project and its outlook on the universe, life, and humanity.

Keywords: modern vision, world vision, intellectual paradigm.

Introduction:

The contemporary intellectual world is characterized by a diversity of perspectives, each offering concepts and projects that claim to hold the key to humanity's salvation. These worldviews vary according to different perceptions, all aiming to understand and interpret the world.

Modernity remains the most significant project in human history, continuing to shape the world to this day. The modern world we inhabit today is a direct product of the modernist vision of

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the universe, which aimed to present a model for reconstructing human identity based on specific principles that emphasize individualism.

Modernity has elevated reason and materialism while undermining spirituality and fragmenting religious ties. Its ultimate goal is transformation, as modernization has permeated all intellectual, social, and political dimensions. The ideological constructs formulated by modernity have provided a visionary framework for perceiving the world.

However, some argue that modernity, with its materialistic and rational outlook, has created a crisis-ridden reality, leading humanity into a labyrinth of quantification. This has prompted many to critically reassess the modernist project and its vision of the world. Thus, the research problem arises as follows:

- How has the modernist vision of the world attempted to reshape humanity?
- Has it succeeded in achieving its intended goals?
- What is the concept of "vision of the world"?

1. The Linguistic and Terminological Significance of Modernity:

When analyzing the meaning of any term, it is essential to first explore its linguistic roots in order to trace its derivations and uncover its original meaning—essentially, an etymological investigation.

The linguistic definition of modernity appears in *Lisan al-Arab* by Ibn Manzur, where it is derived from the verb **ḥaddaṭa** (حَدَّثَ) (Ibn Manzur, 1968, p. 131). The words associated with modernity stem from this root, as the word *ḥadīṭ* (حديث) means "speech" or "conversation," derived from *ḥaddaṭa*—meaning "to speak." Similarly, *ḥudūt* (حدوث) comes from *ḥadaṭa* (حدث), meaning "to occur" or "to come into existence after not having existed" (Ibn Manzur, 1968, p. 131).

Additionally, the term *ḥāditha* (حادثة) and *wāqī'a* (واقعة) are often used interchangeably, as both refer to an "event" or "incident" in linguistic terms. The feminine form *ḥāditha* (حادثة) is derived from *ḥādith* (حدث), and its plural forms are *ḥādithāt* (حادثات) and *ḥawādith* (حوادث). The term *ḥawādith* can also signify calamities, as in *ḥawādith ad-dahr* (حوادث الدهر), meaning "the misfortunes of time" (Boutros, 1977, p. 152).

Furthermore, the word *ḥadīṭ* (حديث) connotes "beginning" or "initiation," as in the Arabic phrase *ḥadathān al-amr* (حدثان الأمر), meaning "the onset or start of something" (Ibn Manzur, 1968, p. 131).

The concept of modernity also carries a temporal dimension. Ibn Manzur highlights the temporal connotations of the term, referencing expressions such as *al-aḥdath* (الأحداث), which is the plural of *ḥadith* (حديث), and refers to "early-year rains" (Ibn Manzur, 1968, p. 131).

In addition to the aforementioned meanings, one of the most significant linguistic implications of modernity is its association with occurrence, existence, and emergence from nonexistence into being—opposing the notion of antiquity. According to Arabic linguistic scholars,

ḥudūt (حدوث) denotes renewal, as in the act of striking in relation to a striker, in contrast to generosity in relation to a generous person. Linguistically, there are three recognized types of *ḥudūt*: **intrinsic (dhāti)**, **temporal (zamāni)**, and **relative (iḍāfi)** (Boutros, 1977, p. 153)

2. The Terminological Definition of Modernity

Defining modernity in precise and comprehensive terminological terms is a challenging endeavor due to multiple factors. One of the primary difficulties lies in the diversity of philosophical perspectives, which shape and influence the interpretation of the concept. Philosophers and thinkers have approached modernity from different intellectual standpoints, resulting in varying definitions of the term.

Another key factor contributing to this complexity, as noted by **Mohammed Sabila**, is the interplay of **hermeneutics and ideological influences**, which further complicates the process of defining modernity. Sabila states:

"Among the elements that contribute to this difficulty is the interpretative and ideological stance, which adds layers of complexity to the definition of the term. Additionally, modernity is a comprehensive civilizational concept that extends across all dimensions of human existence, including politics, society, economy, education, technology, ethics, and culture." (Sabila, 2000, p. 08).

As observed in the linguistic definition, the term *ḥadātha* (حداثة) conveys the notion of newness, in contrast to antiquity. However, when it comes to the **terminological definition**, the concept becomes more complex, particularly due to ideological debates and critical perspectives.

To establish a clearer understanding, we begin by examining how modernity has been defined in dictionaries and philosophical works. In *André Lalande's Encyclopedia*, modernity is described as:

"A term widely used since the 10th century in philosophical and religious debates. It is almost always employed with an implicit meaning, either as a positive notion—associated with openness, intellectual freedom, awareness of newly discovered facts and events, and an aversion to stagnation and monotony—or as a pejorative one, implying superficiality, an obsession with change for the sake of change, and a tendency to focus on immediate impressions without considering the past or engaging in deep reflection." (Lalande, 2001, p. 822).

Lalande's definition of modernity takes two directions. The first is the positive aspect, which means that modernity involves a rational openness to the latest intellectual and scientific developments, as well as liberation from the constraints that once shackled the mind and hindered its freedom. In its specific sense, modernity implies keeping pace with the spirit of the times in all its developments, which necessarily negates laziness and stagnation. The negative aspect, on the other hand, lies in the misconception that modernity is merely following trends without critical thought or abandoning the old solely for the sake of the new, without rational judgment. In other words, modernity should not be reduced to superficial engagement without delving into the

essence of matters. It is essential for a modern individual to adopt a critical and evaluative perspective.

Jamil Saliba, in his *Philosophical Dictionary*, offers a definition that closely aligns with the linguistic meaning of modernity. He states, "In language, modern is the opposite of old and synonymous with new. It can carry both positive and negative connotations. When associated with praise, it describes a person as open-minded, aware of the latest scientific truths, and in tune with the spirit of the age" (Saliba, 1982, p. 545). From this definition, it becomes evident that there is no precise or universally agreed-upon definition of modernity. Instead, the term continues to be understood in relation to its linguistic counterpart, with "modern" opposing "old."

As previously mentioned, it is difficult to establish a single definition of modernity, particularly given the diversity of academic disciplines. Each scholar—whether a sociologist, historian, psychologist, or philosopher—defines modernity according to their field of expertise. For example, in the field of history, modernity is conceptualized through historical events and facts. A historian might argue that history begins with the fall of Constantinople in 1453 and extends to the French Revolution, which marks the start of the modern era (Jedidi, 2006, p. 106).

Similarly, philosophers view rationality as the foundational process of modernity, framing it as a response to the crisis of the modern age. However, contemporary times also witness the rise of irrationality. Thus, the concept of modernity is inherently linked to the intellectual orientation of the thinker, making it difficult to establish a singular, fixed definition (Jedidi, 2006, p. 106).

For this reason, we will present various definitions of modernity from both Western and Arab philosophers and thinkers, aiming to identify commonalities among them to provide a more comprehensive understanding of the concept.

In the literary field, the concept of modernity took shape in the West and was defined by the French poet Charles Baudelaire. He states, "What I mean by modernity is the transient, the fleeting, and the contingent—it is one half of art, while the other half is the eternal and the immutable" (Hamr El Ain, 1996, p. 36). Throughout his life, Baudelaire sought true beauty and is regarded as the founder of aesthetic modernity.

Jean Baudrillard, on the other hand, defines modernity differently: "Modernity is not a strictly sociological, political, or historical concept; rather, it is a distinctive form of civilization that challenges tradition (...). Nevertheless, modernity remains a broad concept that generally signifies historical evolution and a shift in mentality" (Abdelghani, 2005, p. 15).

2.1. The Semantic Approach to the Term "Modernity" in Foreign Languages

The term *modernité* in French and *modernity* in English derives from the Latin root *mode*. Among European languages, the historical origin of the term is traced back to French (Jedidi, 2006, p. 96). Historically, this means that the term first emerged in Old French, having been borrowed from Latin (*modernis*) around the 16th century. In English, the word "modern" initially did not

serve as the opposite of "old" or its replacement. Instead, *mode* simply referred to something recent. From ancient times to the present, this term has been used to describe something belonging to the current era or a relatively new period. This linguistic evolution is evident in words like *médecin* (doctor) and *méditation* (meditation).

3. The Linguistic and Philosophical Meaning of "Worldview"

3.1 The Linguistic and Philosophical Meaning of "Worldview"

Examining the linguistic roots of the term "worldview" (*vision du monde*) leads us to analyze its two components. However, the term can also be understood without breaking it down. The word "vision" (*vision*) refers to seeing with the eyes. In its basic sense, vision is a sensory process linked to sight. Additionally, it can mean perception with both the eyes and the heart. The term "vision" is defined as "the act of seeing, either physically or metaphorically" (Fairuz, 2008, p. 605).

The term *vision* (*rū'yā*) also refers to what is seen in dreams, with its plural form being *ru'an*. It may also be used to describe daydreams. In contrast, *ru'ya* refers to the perception of objects through the sense of sight—*rū'yā* pertains to the imagination, *ru'ya* to vision through the eyes, and *ra'y* (opinion) to perception through the heart. This distinction is reflected in phrases such as "the visions of social reformers" (Jamil, 1982, p. 604).

In modern philosophy, the term "vision" is primarily associated with the sense of sight. However, when referring to inner perception or contemplation, it is called *intuition* (Jamil, 1982, p. 604).

Regarding the second component of the term, "world", it is expressed as *monde* in French and *world* in English. Linguistically, "world" refers to what allows something to be known, while in terminology, it represents everything that exists apart from God, as it is through the world that God is recognized by His names and attributes (Jurjani, p. 122).

André Lalande defines the world as "a well-organized system comprising the Earth, the planets, and other similar systems that may exist beyond the farthest reaches of space" (André, 2001, p. 830). Thus, understanding the concept of "worldview" linguistically requires analyzing the meanings of its individual components. However, linguistic definitions alone are insufficient to fully grasp the meaning of a worldview.

3.2. The Concept of "Worldview" from a Philosophical Perspective

Delving into the historical roots of the term "worldview," we find that it can be traced back to the writings of the German philosopher Immanuel Kant (1724–1804). Contrary to common belief, the concept is not exclusive to philosophy; it extends into other fields such as religious studies, theology, anthropology, and education.

David Naugle, in his works, provided a historical overview of the concept of worldview and emphasized its centrality and significance (Vidal, 2011). As mentioned earlier, the term is not new.

Discussions on the concept of worldview emerged as part of the experience of modernity within the German intellectual tradition. The German term *Weltanschauung*, which translates to "cosmic vision" or "worldview," originally meant "a way of seeing or perceiving the world."

Samir Abou Zeid supports this view, stating, "The concept of worldview is particularly a German construct, first appearing in its natural sense in Kant's work *Critique of Judgment* as 'Word intuition,' meaning contemplation of the world through sensory perceptions" (Samir, 2009, p. 81). In this sense, a worldview initially referred to direct and sensory-based observation of the world. However, according to Samir Abou Zeid, this interpretation faded in the 1930s. Unlike Kant, Friedrich Schelling argued that the concept of "worldview" is not based solely on sensory perception but rather on consciousness and non-sensory knowledge (Samir, 2009, p. 81).

Several philosophers have employed the term *worldview* in their works. In *Phenomenology of Spirit*, Hegel discusses the *moral worldview*, while Gadamer refers to the *poetic worldview*, and Leopold von Ranke speaks of the *religious worldview*. This highlights the idea that a worldview is not limited to sensory perceptions alone.

Samir Abou Zeid clarifies this point:

"(...) Given the different forms and possibilities of worldviews, it becomes clear that this term does not merely refer to a conception of the fabric of natural things. At the same time, it also represents an interpretation of the meaning and purpose of human existence itself (*Dasein*). Thus, history is a worldview that encompasses a perspective on life." (Samir, 2009, p. 81)

When examining the significance of the term, fundamental existential questions arise: *Who am I? Where did I come from? What am I doing in this world? Where am I headed?* These profound and teleological questions have occupied human thought throughout history, driven by an intrinsic desire to find answers. However, this pursuit has evolved beyond a mere innate curiosity into a structured intellectual endeavor that has given rise to comprehensive theories. The answers to these questions ultimately constitute what is known as a *cosmic worldview* (Vidal, 2011).

One definition of *worldview* comes from Murad Wahba, who describes it as:

"A general conception of the world, of humanity's place within it, and an interpretation of the universe and life. A worldview assumes a coherent system of values." (Murad, 2007, p. 335)

Similarly, Leo Apostel and Jan Van der Veken collaborated to explore the relationship between *worldview* and *philosophy*, forming a research group dedicated to this subject. They define *worldview* as:

"A coherent set of concepts that allows us to formulate a general cosmic perspective and to understand as many elements of our experiences as possible." (Vidal, 2011)

This definition suggests that a *worldview* consists of an interconnected set of beliefs and perceptions that enable individuals to comprehend the world around them.

Fathi Malkawi offers another perspective, emphasizing the personal nature of worldviews:

"Every human being has a worldview, whether they are aware of it or not. Each individual holds assumptions, mental images, and biases that shape their perception of existence. A worldview functions like a pair of glasses that influence the way a person sees the world. This worldview is shaped by education, upbringing, and cultural background." (Malkawi, 2006, p. 3)

Malkawi's analogy of a *worldview as a pair of glasses* helps to illustrate how each individual perceives the world differently, influenced by their education and cultural environment.

Fathi Hassan Al-Malkawi believes that the term "worldview" is increasingly gaining prominence and importance in contemporary discourse. This is particularly evident as the term has extended into various fields such as literature, politics, criticism, journalism, and media. A simple search on Google is enough to find thousands of websites discussing the concept of worldview. (Fathi, 2006, p. 4).

3-3 Types of Worldviews:

There are multiple types of worldviews, including:

a. The Materialistic Worldview:
Some thinkers believe that existence is equivalent to matter and that nothing exists beyond material reality. According to their perspective, there is no purpose behind the creation and existence of the world, and there is no need to acknowledge the existence of a creator. This perspective is referred to as the "materialistic worldview." (Adel, 2018).

b. The Theistic Worldview:
Others argue that the world consists of both material and non-material components, and that it has a purpose and order. They believe that various phenomena cannot exist without the presence of a creator who transcends matter and material existence. This perspective is called the "theistic worldview." Based on this, we can say that the scope of worldview is not limited to religious beliefs alone, as the term encompasses both atheistic and theistic perspectives. (Adel, 2018).

4. Modernity and Worldview:

As part of our approach to understanding both concepts separately and in detail, we aim to explore the relationship between modernity and worldview. This will involve analyzing the modernist project through a methodological lens, considering modernity itself as a worldview.

4-1 The Modern View of the World:

Richard Tarnas suggests that the modern worldview emerged from an unusual convergence of events, ideas, and individuals. Despite their conflicting diversity, these elements collectively shaped a radically new perspective on the universe and humanity. (Richard, 2010, p. 267).

Tarnas considers the Renaissance, with its transformative changes, to be the beginning of modern human life. The Renaissance was marked by unprecedented expressions, including the achievements of **Leonardo da Vinci** and **Michelangelo**, the discovery of the New World by

Christopher Columbus, **Martin Luther's** rebellion against the Catholic Church and his initiation of the Reformation movement, and **Copernicus'** heliocentric theory of the universe. These developments signaled the onset of the scientific revolution and the modern era. With the philosophies of **Francis Bacon** and **René Descartes**, the concepts of self and individual identity gained dominance. These ideas became fundamental pillars of modernity, forming the foundation of the modern worldview. (Richard, 2010, p. 268).

4.2. Principles of Modernity:

A.

Rationality:

Modernity is fundamentally defined by the principle of rationality. The exploration of modernity requires an examination of rationalism, as the concept of modernity is deeply intertwined with rationalization. Abandoning either of these principles means abandoning the other. (Turan, 1998, p. 31). Rationality is understood as a philosophical approach that emphasizes the idea that truth is best revealed through the use of reason.

Modernity was established on this principle of prioritizing reason, making it the sole reference for knowledge. "Modernity, in its formation and operation, is intrinsically linked to reason, primarily through rationality, which results from various scientific efforts. Rationality is, above all, the field that organizes our knowledge and shapes our interventions to understand nature and life." (Fathi & Rashida, 1992, p. 69). Rationality has permeated all aspects of life, linking the act of rationalization with politics, the rationalization of history, and even religious discourse.

B.

Subjectivity:

Subjectivity played a significant role in modernity, with the use of the first-person pronoun "I" becoming more prevalent. The modern era gave importance to the human subject, which had been marginalized in previous times. As Mohammed Sabila states, "Modern thought reshaped humanity's view of itself as an independent subject." (Mohammed, 2000, p. 63).

The most significant manifestation of modernity's foundation on subjectivity appeared in the works of **Descartes**, who directed modern philosophy toward the self. He conceived the human being as "I," attributing thought to this "I." With Descartes' cogito, the thinking subject became the center and reference point for all truth. (Amin, 1969, p. 28).

A rationalistic culture crystallized to form the foundation and ideology of modern thought. "Philosophy, starting with Descartes, became an analysis of consciousness, its faculties, and powers. Human consciousness of itself is the foundation of all human thought. It is only from this consciousness that one can describe the phenomena of the world, and from this consciousness alone we can determine what should be considered truly existing. Thus, truth aligns with certain, clear representations." (Amin, 1969, p. 28). In this way, subjectivity becomes one of the most important components of modernity.

B. Freedom

In addition to subjectivity and rationality, freedom is another essential pillar of Western modernity. Modernity sought to make human will the basis of modern society. Freedom is the essence of modern thought, and thus, the philosophers of modernity were the first to realize this principle. As Mohammed Al-Sheikh states, "The first philosophers of modernity, starting with Descartes, when he linked the essence of thought to will, followed by Leibniz who generalized this principle of will and made every being a willing being, and culminating with Kant who considered human beings as free beings par excellence." (Mohammed, 2008, p. 26).

Freedom manifested itself in the political system—particularly in democratic action. "It is impossible to think about democratic action outside the philosophical and political framework of modernity that governs this action. A review of how democratic experiences have formed in the history of Western thought and political practice confirms the parallelism in this history between the philosophical modernist reference and its manifestations in the political, social, and cultural spaces." (Kamal, 2002, p. 10).

4-2. The Human and the Modernist View of the World:

Humanism, alongside rationalism, secularism, and historicism, represents a central concept in modern philosophy. It is closely tied to the religious Reformation and the Renaissance, periods during which humanism made the human being the focal point of attention.

Modernity's belief in human centrality, as depicted by Descartes' cogito, positioned the human being as the center of the world, especially with Nietzsche's declaration of the "death of God" and the birth of the "overman."

Modernity is intrinsically connected to the reference point of the human subject—this rational subject that is aware of everything around it. "There is no reference except that of the self, which carries within it the challenge of interpretation and legislation. It is the human of the cogito, who has been cut off from all external help except for the aid of his own mind." (Nasruddin, 2005, p. 35). This is because the human subject now holds within itself the criteria for judgment, derived through reason. In discussing human centrality, we focus on two crucial elements: individualism and freedom, which together shaped the worldview in the modern era.

The name "modernity" has become associated with the centrality of subjectivity—this active, free, and most importantly, rational self. Therefore, the modern view of humanity was a materialistic one, transcending all metaphysical concepts and diminishing spirituality and moral standards. The modern worldview produced an individual driven by desire, love for ownership, and consumption—essentially, a hedonistic person. (Nasruddin, 2005, p. 35). Modernity has stripped humanity of its human essence.

What modernity offered to humanity can only be seen as an alienation of the human self and its inner distance. "The value questioning of the modern worldview undeniably proves that modern thought, regardless of the terminology—modernity, postmodernity, structuralism—

follows a compulsive line, moving toward value. The modern worldview has not produced anything other than a human driven by insatiable desires, pushing them into a world of ownership, commodification, and consumption with a sexual undertone. It is an era of the decline of spirituality and the duality of moral standards. One of the major issues faced by modernity was the problem of value and the reduction of humanity." (Nasruddin, 2005, p. 38).

The concepts of modernity have been criticized, and postmodern philosophy declared the death of humanity. "Postmodern critique of humanism involves declaring the death of the human and working to free oneself from the illusion of humanity. (...) Humanism is nothing more than a metaphysical philosophical discourse." (Abdel Razek, 1992, p. 22).

In his book *The Crisis of the Modern World*, René Guénon discusses the modern worldview of the individual and individualism as elements of the crisis. In the aforementioned book, he defines individualism as "the denial of any higher principle, which leads to the reduction of civilization in all its domains to mere humanistic elements." (Guénon, 2016, p. 75). Guénon considers individualism and humanism as one and the same.

Guénon sees both as causes of the decline of Western civilization. Modernity, with its ideas of the individual, rationality, and humanism, contributed to the deepening of the crisis, which he refers to as *The Crisis of the Modern World*, reducing life to materialism while bypassing spiritual existence. "The crisis of Western modernity began when man took the place of God. The modern era was a radical revolution against God, seizing the right to worship and instead granting the individual human the freedom to live without theological constraints or priestly intermediaries. Man replaced God, and everything became vulnerable to violation and disruption, except for one thing that could not be violated: man." (Mufida, 2020, p. 136). Guénon rejects this view, considering it one of the primary reasons for the crisis.

Guénon sees individualism and the reliance of humans on their own intellect, as well as the focus on civilization and culture being centered around human ideas and principles, as the cause of the spiritual and civilizational decline in the West. "Individualism is the decisive cause of the current decline in the West, as it is, in some sense, the driving force behind the development of the lower human possibilities that do not require any intervention from any supra-human element." (Guénon, 2016, p. 77-78).

4-3 The Rational and Materialistic View of the World:

Modernity is closely linked to materialism and rationality. "The idea of modernity is closely related to rationalization, and abandoning one means rejecting the other." (Turan, 1998, p. 30). In this sense, modernity represents rationalization, which means organizing and controlling social, intellectual, and economic life in a rational manner guided by reason. (Mohamed, 2003, p. 73).

Materialism is also a fundamental component of modernity. Materialism asserts that matter is the primary origin of existence, and this materialistic view of the world excludes all non-

material conceptions. Thus, modern knowledge becomes purely intellectual, with the intellect being a part of nature. According to the materialistic worldview, the origin of existence lies within itself, and its essence is the source of its existence, determining the form it takes. The variety of forms is a result of the configuration of essence itself, which is a purely material structure. This principle applies to human existence, as humans are an inseparable part of this world, and thus cannot escape the system that governs them. (Nasruddin, 2015, p. 33).

If we look back at the history of philosophical thought, we find this view emerging, especially among the Greeks, particularly with Aristotle, who believed that humans are part of this existence and are required to understand and comprehend it as it is, without resorting to a supernatural world. Therefore, the values that govern human life are derived from this material world and the laws of nature. Even though humans may require values, they are necessary for achieving happiness. Furthermore, while humans possess intellectual capabilities, the effectiveness of these cognitive powers depends on how they are employed to understand the world.

Rationalism is an expression of the dialectic of intellectual and technological development. Rationalism, as it is, is first: a worldview that emphasizes the total agreement between the mind (the coherence) and reality. It thus excludes from reality everything that is not rational and everything that lacks a rational character. Secondly, it is an ethical view that asserts that human actions and human societies can be rational and should be rational, and it is their principle, behavior, and goal. (Abdul Aziz, 2013, p. 54).

In the concept of Western modernity, the mind is the final judgment that determines what is real and what is true, what is good, and freedom within it is based on obeying the laws discovered by the mind. (Abdul Aziz, 2013, p. 54).

Some have considered that the rationalistic and materialistic view of the world did not gain admiration from many thinkers. As Al-Masiri sees it, materialism has achieved its successes in the modern era because the material model has immense explanatory power when we look at the material side of human life. However, this view, according to Al-Masiri, has failed and could not understand the human being. (Linda, 2005, p. 5)

Rene Guénon, in his book *The Crisis of the Modern World*, considered materialism to be one of the main causes contributing to the expansion of the crisis, and he equated the term materialism with rationalism. "However, we intend here to speak of materialism in another sense, particularly in a much broader sense, as what the term 'materialism' represents in this sense is rational." (Rene, 2016, p. 110).

Rene Guénon believed that the materialistic view dominated Western civilization after spirituality had controlled the Middle Ages, where materialistic tendencies had little value compared to the spiritual realm. History has considered the Middle Ages as a dark age, a result of a one-dimensional view of the universe and life, as the medieval period did not witness scientific or

technological advancements. However, according to Guénon, it was an era deeply imbued with spirituality. (Zahban, 2020, p. 116). Therefore, Guénon considered that the crisis of modernity lies in its materialistic view. According to Guénon, Western modernity poured all its energy into materialistic pursuits, ignoring everything related to spirituality, which led it to deny its existence—not because it does not exist, but because this civilization failed to understand the nature of such esoteric spirituality, abolishing any knowledge beyond the scope of reason and senses, any knowledge beyond the worldly. This lack of understanding, according to Zahban, generates fear (Zahban, 2020, p. 48). Guénon says, "The ignorant always feels an instinctive fear of everything he does not understand." (Rene, 2013, p. 100). Thus, despite the different theories about the modernity project and its view of the universe and the world, it remains, according to Habermas, an incomplete project.

5. Conclusion:

In this study, we conclude with the key findings regarding the modernist view of the world, noting that modernity presents a holistic view of the world, attempting to control it through its foundations. "Modernity represents a vision of the world based on key elements, which establish this vision by posing its questions to the world." (Nasruddin, 2015, p. 69).

The modernist view of the world is materialistic, where humanity has dominated existence, surpassing all that is divine, and has stripped away the spiritual aspect. It removed the soul from the worldly realm in favor of materialism, resulting in the loss of the human being in the labyrinth of desire, transforming him into a consumerist being resembling a machine, thus losing his inner world.

Despite the fact that Western modernity has achieved tremendous development in the material and technical fields thanks to its principles, and sought to restore the human being's position after it was lost in the Middle Ages, it deviated from its path and usurped its human dimensions in exchange for inhuman dimensions.

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