بسم الله الرحمن الرحيم

In the name of God, Most Gracious, Most Merciful

IMJPL

International Multidisciplinary Journal of
PURE LIFE

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About Journal

International Multidisciplinary Journal of PURE LIFE is an interdisciplinary quarterly English-language electronic journal. The scope of this journal is Comparative and Interdisciplinary Studies in Religion and Life, Lifestyles, Interreligious Dialogues and Advertising in Cyberspace; however, its focus is on *"The Meaning of Life and Pure Life in the Modern Age"*.

Promoting the level of scientific research related to the Humanities and the Meaning of Life, the International Multidisciplinary *Journal of Pure Life* seeks to facilitate and develop the relationship among researchers who are doing studies on humanities and divine religions.

Unlike predatory journals whose focus is on making money by the publication of works mainly written by university faculty members and charging authors under the name of APC, this journal welcomes all scientific standard papers in the scope of the journal from scholars, researchers and professors around the world and publishes articles for free regardless of religion, gender, academic rank and any other discrimination only upon the issuance of the letter of acceptance after peer reviews by two editors of the journal.

All required international standards have been considered to prevent any discrimination and create an open scientific space to fulfil the slogan of the Al-Mustafa International University, which is to have the authority on the international science and propagation, and production of science and software movement in the Islamic world. As of now, many of the editorial staff and authors who have published their articles in the journal are priests, Christians and followers of various religions and denominations.

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IMJPL belongs to Al-Mustafa International University. The managing editor of the journal is Dr. Saeid Arjmandfar (Assistant Prof. of Al-Mustafa International University and President of Al-Mustafa Open University). The editor in chief of the journal is Prof. Saeid Nazari Tavakoli (Prof. at the University of Tehran). It has 38 editorial board members from 17 nationalities, of which 16 members of them are full professors.

The journal is also indexed in 21 domestic and 28 international databases and benefits 162 reviewers from 28 nationalities. The first issue of The International Multidisciplinary *Journal of Pure Life* came out in 2015, and it has published 275 papers by 487 authors from 38 nationalities in 35 issues so far.

Row	About IMJPL	Description
1	Period of Publication	Quarterly
2	Type of Publication	Electronic
3	Language of the Journal	English
4	Journal Languages Records	7 Languages for 23 Issue (Farsi, Arabic, Urdu, French, Azeri and Turkish)
5	The First Issue Published	May 2015
6	Specialized Field	The Meaning of Life and Pure Life in the Modern Age
7	Thematic Priorities	• Comparative and Multidisciplinary Studies in the field of Religion and Life • Life Style • Dialogue between Religions and Denominations • Propagation (Tabligh) in Cyber Space
8	How to Submit Papers	Through the Journal Website
9	Review Process	Double Blind Peer Review (Two Evaluators)
10	Standard Method of Citing Sources	APA
11	The Duration of Evaluation	Three Months
12	Cost of Evaluation	Free

Aims and Scope

Objectives:

1. Theorizing and Production of Science in the Field of Religion, Meaning of Life and Humanities under the Concept of Pure Life

2. Deepening and Promoting of Religious and Human Teachings in the Field of Meaning of Life and Pure Life

3. Analysis, Critique and Review of Important Ideas and Theories in the Field of Humanities and Life Meaning

4. Presenting Models and Applied Theories of Humanities in the Face of Contemporary Social Challenges and Pure Life in the Modern Age

5. Explaining the Basic Religions Ideas and Systematization based on it in Different Areas of Life

6. Explaining the Theoretical Foundations of the Islamic Republic and the Great Islamic Revolution of Iran in Relation to the Concept of Pure Life

7. Creating and Expanding the Scientific and Research Opportunities in Al-Mustafa International University with Emphasis on Teaching Education Life and Religion in Cyberspace

8. Scientific Defense of Religious Teachings and Ideas and Response to Contemporary Doubts in the Field of Meaning of Life and Pure Life

Policies and Strategies:

1. The Focus of Abrahamic Religions, the Thoughts and Ideals of Imam Khomeini, Imam Khamenei and the Discourse of the Great Islamic Revolution of Iran under the Concept of Pure Life

2. Observance of Moral and Legal Standards and Norms among the Abrahamic Religions

3. Attention to the Needs and Priorities of Research in the International Arena with a Focus on the Humanities and Pure Life

4. Emphasis on Using the Scientific Capacity of Non-Iranian Professors, Researchers, Scholars and Graduates of Al-Mustafa International University and International Scientific Institutions

5. Emphasis on Preserving the Originalities and Values of the Seminary and Adhering to the General Policies of the Islamic Republic of Iran

6. Respect for Natural People and Legal Entities

7. Observance of the Principle of Approximation of Monotheistic Religions and Denominations and Refraining from Raising Challenging Issues of Contrary to Unity

8. Interaction and Cooperation with International Scientific Centers and National and International Publications

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International Multidisciplinary Journal of PURE LIFE (IMJPL) and its publisher Al-Mustafa International University adhere to the principles of the Committee on Publication Ethics (COPE) and Best Practice Guidelines for Journal Editors and the Code of Conduct for Journal Publishers. IMJPL also follows recommendations contained in A Guide for Editors-in-Chief, Associate Editors, and Managing Editors.

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Wager E, Barbour V, Yentis S, Kleinert S. Retraction Guidelines. Committee on Publication Ethics (COPE). Sep 2009. Available from:

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- **Abstract**
- **key Words**
- **Introduction**
- **Problem Statement**
- **The Main Research Question**
- **Research Method**
- **Article Structure**
- **Conclusion**
- **Acknowledgment**
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16. In the case of any financial supporting, the supporter information should be mentioned in the acknowledgment section by the author(s).

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General Conditions of Writing

All authors participating in an article must be qualified to write scientifically. The order of inclusion of the names of the authors will be by their joint decision. Adequate participation of all authors in an article is also required; In such a way that the authors must read and confirm the final version of the article and submit it to IMJPL.

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Regardless of religion, gender, academic rank and any other discrimination, IMJPL welcomes articles by Iranian and international authors and researchers from the five continents. Emphasis on international diversity is an important principle for this publication.

Changes in the Text of the Submitted Article

If the author or authors of an article request changes in content and form or add or reduce the names of the authors before the final approval of the article for publication; It is necessary to send the application to the IMJPL Editor or Secretariat after filling out the author(s) commitment form and signing it in accordance with the rules of the Publication Ethics Committee (COPE).

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The authors are required to fill out and sign the conflict of interest form in accordance with the IMJPL criteria and submit it along with the original article.

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The budget of IMJPL are supplied by the Publisher.

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Double Blind Peer Review

Author(s) identity is removed from the manuscript and shielded from the reviewers during the review process. The reviewer is left with only the manuscript, without any information that might enable him/her uncovers the identity of the author(s). Information removed includes the author(s) name, address/affiliation, country, phone and email. Any information in the Acknowledgement and Declaration of Conflict of Interest that may lead to the uncovering of the identity of the author is also removed from the manuscript prior to sending it to reviewers.

Manuscripts are assigned to members of the editorial board of the journal or other qualified reviewers. The review process is done using the Manuscript Management System. Reviewers make one of the following recommendations:

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- Accept Conditionally. Invite the authors to revise their manuscript to address specific concerns before a final decision is reached.

- Reject in Current Form. Reject, but indicate to the authors that further work might justify a re-submission.

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A Review Certificate is issued to reviewers after the review of the manuscript.

Flow Diagram Evaluation

The process of evaluation and accepting articles in IMJPL is in accordance with the following 15-step diagram, and all journal processes from submitting an article to announcing the result of evaluation and announcing the Editor-in-Chief final opinion on publishing or rejecting an article are done through the journal system:

1. Register in IMJPL Web

2. Submit Article

3. Preliminary Review of the Article in the Secretariat
(Maximum 9 Days)

4. Rejection of the Article due to Non-Compliance with the IMJPL Criteria

Result

5. Initial Approval

6. Review by the Editor-in-Chief and Appointment of the Evaluator
(2 Evaluators for Each Article)

7. Submit Article for Evaluation

8. Rejection of the Article for Scientific and Content Reasons

Accept

10. Conditional Acceptance

9. Final Acceptance

11. Refer the Article to the Author for Corrections

12. Review of the Article by the Evaluators

13. Re-Review of the Article by the Editor-in-Chief
(In case of Final Approval of the Evaluators)

14. Determine the Period of Publication and Submission to the Editing

15. Publish Article on IMJPL
(Length of Arbitration Process: Maximum 3 Months)

Index of Articles

A Word from Director-in-Charge

International Multidisciplinary Journal of PURE LIFE is an scientific Journal of which will be a window to man's eternal life.

On the other hand, Al-Mustafa International University, considers its mission to introduce the divine teachings to ground dwelled man, so that he could be able to establish a fresh living by using the knowledge bestowed upon him by Almighty God in such a manner that it brings him worldly peace and eternal prosperity.

Accordingly, **International Multidisciplinary Journal of PURE LIFE** is an opportunity for the students and graduates of university and other researchers to spread out their scientific and cognitive knowledge on the vast arena of cyberspace and also, by using scholarly dialect, reflect religious knowledge of monotheistic religions and sects into various aspects of human life.

We hope through efforts of knowledge seekers, this window may become more magnificent outstanding.

A Word from Editor-in-Chief

Research is the vital stream of life in the realm of insight and science. Its dynamism leads to generation and expansion of knowledge borders and neglecting this area, makes knowledge sleeping and lifeless, and the first consequence of this sleeping is ignorance. In these very days, we are witnessing the modern ignorance, which roots in absence of sound and lucid research in different areas.

Today research is considered to be a gate for expanding the borders of knowledge and plays an eminent role in human activities. Exploring humanities areas and Abrahamic religions can enable people to understand the human issues and difficulties to offer solutions for them.

The growing of different fields of knowledge demands discussions in more scientific areas. Today, Explaining a vast range of humanities Science areas and religions in global scope is a necessity.

International Multidisciplinary Journal of PURE LIFE with the aim of creating a situation for presenting articles by scholars and researchers around the world, is trying to improve the level of scientific researches in humanities and religions for expanding the relationships among researchers in humanities and Abrahamic religions.

This interdisciplinary journal is published electronically and in each issue, approach is to deals with comparative studies in the field of religion and life. in every special issue, we are ready to publish scientific articles by scholars, researchers and professors around the world.

International Multidisciplinary Journal of PURE LIFE is published, every season, in a form of a electronic journal. Thanks to Al-Mustafa Journals Commission, **PURE LIFE** as the first international journal in Al-Mustafa International University is ready to publish the scientific articles.

PAPER DERIVED FROM THESIS

The Realm of Freedom from the Religious Perspective and its Impact on Contemporary Life (Emphasizing on the Infallible Imams School)

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ARTICL INFO

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ABSTRACT

SUBJECT AND OBJECTIVES: Since freedom is one of the common desires of humanity and is rooted in human nature, there is a lot of literature about it; However, in Islamic jurisprudence, this word has a little history and it is referred to as a new issue. The debates raised by Islamic thinkers often do not look at the issue from a jurisprudential angle. This research tries to fill this gap. By emphasizing on Infallible imams school, the research describes the realm of freedom and its impact on contemporary life from a religious viewpoint with the aim of explaining the nature, limits and dimensions of freedom from a jurisprudential angle.

METHOD AND FINDING: By using the method of qualitative analysis and referring to the verses and narrations and the opinions and opinions of Shia jurists and thinkers, it has reached the following findings: A: The principle of freedom is approved by religion and the school of infallible imams. B: Only freedom that is in the service and in the direction of achieving worldly and hereafter happiness is approved. C: Freedom in Islam is a means, not a goal. D: Political freedom is compatible with the theory of religious democracy.

CONCLUSION: The article has concluded that the limit of human freedom in the school of infallible imams is where freedom becomes a barrier to the eternal happiness of an individual or human society.

NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHOR
29	2	(Afghanistan, Iran)

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Introduction

Although human beings seek freedom based on their nature and the divine and humanitarian schools have praised and approved freedom; But in many human societies, especially Islamic countries, freedom is less prevalent, so Islamic countries are usually plagued by autocratic rulers who violate human rights. And their freedom is a priceless possession in their eyes.

What has caused freedom with such a high value to be seen as less credible, and it cannot be actualized in the Islamic society?

In this regard, we can speak from different angles, one of the fields that may be raised in this regard is the vague and incomprehensible meaning of beautiful words such as freedom.

The lack of understanding of the meaning and semantic circle of these words can cause many misunderstandings and as a result cause its silence and decline, so in this research we will explain freedom from the viewpoint of the Infallible imams school.

Before entering the main discussion, it is necessary to pay attention to this point: The content referred to as freedom has existed in Islamic sources in similar forms for a long time; For example, the words free person, freedom and the like in Islamic jurisprudence in many cases tell the same meaning of the word freedom, just as the word freedom from the beginning of Islam until now has almost the same meaning as the word freedom in the Islamic theology.

Based on this point, it has been said that:

> *The concept of freedom in Islamic jurisprudence has a long history from one viewpoint, many jurists pointed out that humans are free from internal and external constraints. (Arabshahi Moghadam, 2014: 134)*

Theoretical Foundations and Research Background

For freedom, numerous, and perhaps unrelated, definitions have been stated, as far as it has been said, more than two hundred definitions have been mentioned for it. *(Ref: Lakzaei, 2003: 19)*

It can be said that the following factors are involved in the multiplicity of definitions:

A: The Difference in Expertise

Thinkers have searched for freedom from a specific angle. It is natural for everyone to define it from the viewpoint of their expertise and to use their desired results for it.

B: The Difference of Beliefs

The definitions that theists and materialists express for freedom are placed on two opposing fronts; Because the way these two groups look at the universe and us beyond it, it contrasts the goals, behaviors and speech of humans; That is why it has been said:

> *The interpretation of freedom depends on anthropology, and anthropology is also dependent on cosmology. (Javadi Amoli, 2004: 29)*

Therefore, the acceptance of theism or materialism will play an essential role in determining the criteria for the next human choices. If a

person chooses to worship God, the divine law will determine the criteria of human freedom.

Based on this, the acceptance of theism or materialism will play an essential role in determining the criteria for the next human choices. If a person chooses to worship God, the divine law will determine the criteria of human freedom.

C: The Difference of Time and Space

The difference and change in time and place causes the change of human attitude and the formation of new thoughts and questions; Therefore, many values change; It is natural that these changes affect the definition of freedom. A brief look at the history of ideas in societies is a clear proof of this claim.

Looking at the above points, in this research, we will talk about the juridical-legal meaning of the word freedom whose effect appears in social actions from the perspective of the Infallible imams school.

Now that the scope of the meaning of freedom has been reduced, in this context, the following definitions can be stated:

- Special Legal Dignity against Slavery

In societies where the law of slavery prevailed, the definition of freedom was fluid; Therefore, it has been said that wherever there was a tradition of slavery, the definition of freedom does not cause a problem. In these conditions, freedom was the legal dignity of free people in front of slaves. *(Rosenthal, 1960: 17-18)*

This meaning is the first definition presented in Islamic jurisprudence and has been employed since the beginning of Islam until modern times. It is considered in jurisprudential and Islamic sources from the beginning of the formation of jurisprudence until now. All topics related to slaves in jurisprudence have the same meaning.

Therefore, the definition of freedom was easy in the beginning; But with the opening of new angles, and the presentation of different definitions to respond to those different dimensions, it became difficult to understand freedom.

- Absence of Obstacles in the Path of Growth

Shahid Motahari says in the definition of freedom:

Freedom means the absence of obstacles. Free

people are people who fight against the obstacles that are in front of their growth and development. (Motahari, 1982: 10)

- Facilitating the Conditions for the Flourishing of Talents

Ayatollah Sobhani writes in the definition of freedom:

Freedom is providing the conditions for the flourishing of talents; Every person is created with a special talent and ability. Talents do not flourish in every situation but show themselves in special circumstances. (Sobhani, 2005: 42-43)

- Submission of the Individual to the Higher Law

Some others have introduced freedom as the meaning of harmony with the higher law and acceptance of the divine law.

In this regard, Rosenthal writes:

The next concept of freedom means the submission of individuals to a divine law. (Rosenthal, 1960: 20-22)

The first definition, because it has specific historical contexts and today those contexts do not exist in human societies, at least in appearance, gets off the definitions of freedom.

In order to define freedom, one must pay attention to both the necessary existence and the absence of obstacles. This is what is known as negative freedom today and it is said to be more compatible with liberalism. *(Sharifani and Marafet, 2022: 138)*

It seems that the third definition has nothing to do with freedom; Because it is about providing, not being provided. Apparently, this definition is trying to express the duty of others to ensure freedom, that's why he spoke about facilitating and providing. Providing conditions has nothing to do with freedom. Rather, it is in the next rank and is outside of its essence.

The fourth definition is more suitable for expressing the circle and scope of freedom than it is a definition for freedom.

Therefore, it can be said: Freedom: It means the availability of factors and conditions for growth and the absence of obstacles in the path of human perfection.

The factors and conditions of growth and perfection are placed in the human institution God says:

"We have honored mankind... and We have given them superiority over

many of the creatures We have created". (Quran, 17: 70) "We have shown him the way, whether he is grateful or ungrateful". (Quran, 76: 3)

Divine laws have been legislated to protect and actualize and perfect these powers in order to prevent evil manifestations and decorations that are an obstacle on the way to human happiness. This is what is known as positive freedom today.

Almighty God created man in such a way that he should accept responsibility for his thoughts, speech and behavior, the requirement of this responsibility is that man has the right to choose and freedom of action so that he can take responsibility for the chosen options and be able to defend himself and protect his

rights.

In this regard, God addressed the human kind in the Quran, explained the inherent dignity and superiority of human beings over other creatures, and God considered human beings equal in the advantage of dignity. *(Ref: Quran, 17: 70)*

With this equality, it guarantees the freedom of people and rejects any kind of individual superiority over other people.

A tradition in this regard says:

"No one has an advantage or superiority over another except through piety". (Kulayni, 2008)

Imam Sadiq answered a person who asked about the quality of using Baitul-Mal, saying:

"Muslims are the children of Islam, we make their rights and benefits equal". *(Tusi, 1987: Vol. 6: 146)*

Based on these verses and traditions, it can be said that material advantages, including the right to freedom, are equal for all human beings, and humans are free within the circle of laws. There is no right to freedom.

In other words, in the jurisprudence of Infallible imams, responsibilities are stated for man, these responsibilities can be reasonable if a person has freedom and can do his behavior according to his own will, rather than someone else hindering his wishes and exercising guardianship over him.

Therefore, in the jurisprudence, freedom of obligation has been placed under the general conditions.

Although the principle of human freedom is certain, there is no doubt that man does not have absolute freedom; But he does not even have the absolute context, everyone has mentioned the principle of this limitation.

As the leader says:

Freedom from the framework of matter is the most important part of the theory of freedom in Islam. *(Imam Khamenei, 2023/04/18)*

In relation to the lack of absolute freedom in the human institution, it has been said:

Freedom can never be absolute and unlimited; Because the attributes of every creature are subordinate to the creature itself. *(Javadi Amoli, 2004: 26)*

In addition to that, man does not have the capacity and aspect of absolute freedom; Because the man who with this limited freedom has started a storm of rebellion and the slogan *"I am your supreme Lord!"* *(Quran, 79: 24)*

What would he not do if his freedom was absolute on the assumption that it was impossible! This lack of capacity is rooted in human nature, which is a mixture of opposites. Maintaining the level of moderation and control, each of these opposites, will be a smooth compound for human growth and reaching the ultimate goal and divine satisfaction:

"And God's pleasure is superior (to all these); And this is the great victory". *(Quran, 9: 72)*

But disturbing the balance and not maintaining this harmony will lead a person to a deviant path and lead him to the abyss of destruction:

"And the one who has defiled his soul with sin and sin has become hopeless and deprived". *(Quran, 91: 10)*

By accepting the principle of limitation for human freedom, it can be said that the limits of freedom from the viewpoint of every thinker are derived from the definition that has been expressed for freedom, so it is not possible to present limits that are not compatible with the given definition.

Based on this, the course along the definition is In expressing the realm of freedom, we face different and contradictory explanations;

Because absolute freedom is neither possible for humans nor desirable for humans; Therefore, all divine and human schools have accepted the limitation of freedom; But where is the limit of this freedom, the differences and distinctions are clearly visible.

In the divine view and the school of Infallible imams, it is seen as the circle of human life and happiness beyond the present world; Therefore, while accepting and properly using sensual and carnal instincts in the frameworks proposed in religion, he considers the unconditional following of instincts as one of the obstacles for mankind to reach eternal happiness.

Shahid Beheshti says in this regard:

It has two roots:

A: That the freedom of an individual is exercised to the extent that it does not affect the freedom of others.

B: The freedoms that corrupt the environment and prepare the ground for the growth of corruption in society, these freedoms are also taken in the Islamic system. (Foundation for Publishing Works and Thoughts of Martyr Beheshti, 2007: 18)

Another point is that the limits of freedom are closely related to responsibility, because it is based on this freedom and choice that a person is called to account and takes responsibility.

Therefore, since man is a thoughtful and wise being and has been given the power to know good and bad things, *(Ref: Quran, 91: 8)* and since man has freedom, he is

responsible for his own destiny. *(Ref: Quran, 52: 21; Ibid, 74: 38)*

So the right is always associated with the limit, wherever there is talk of a right, there should also be a talk of a limit. The owner of the right must also bear responsibility; Because if this is not the case, the fruit of human freedom will be nothing but the destruction of the oppressed classes. *(Sobhani, 2005: 91)*

According to what has been said: From the viewpoint of the Infallible imams school, whatever is against the eternal happiness of man is against the freedom of man, and that is the limit of freedom. And whatever is contrary to the eternal happiness of man will also be contrary to his worldly happiness.

In other words, anything that destroys the conditions of freedom (the necessary existence for freedom) or anything that creates an obstacle in the path of human growth and perfection and reaching happiness, is the limit of human freedom, and man has no right to go beyond it. and prevent himself or others from reaching happiness or destroy his own or others' happiness.

Based on this, man has a duty to protect his freedom and that of others, so that the way of violation of freedom is blocked.

Shia thinkers and jurists have raised a debate under the title of freedom and its related issues in the contemporary era and have considered it as one of the established jurisprudential issues. *(Hashemi Shahroudi, 2005, Vol. 1: 116-117)*

Writings related to freedom from an Islamic viewpoint, such as "*Freedom in Islamic Political Philosophy*" by Mansour Mir Ahmadi, "*Freedom and Democracy from the Perspective of Islam and Liberalism*" by Ali Rabbani Golpayegani, "*Unsaid Freedom and Points*" by Ayatollah Misbah Yazdi, "*Freedom and Theocracy*" by Ayatollah Sobhani and wtc., more with legal views and attitudes, political sciences, social and philosophical have discussed.

Therefore, the problem has been looked at less from the viewpoint of jurisprudence and the school of Infallible imams, and we will deal with this issue by referring to the verses and narrations and the opinions and opinions of the jurists and thinkers of the Infallible imams school.

Branches and Dimensions of Freedom

Various dimensions have been stated for freedom, such as freedom of opinion, freedom of expression, civil freedom, political freedom, national freedom, freedom of the right to housing, etc., to avoid delaying words, only the most important types of freedom will be examined.

1. Freedom of Opinion and Thought

Almost all Muslim and Shia thinkers who have spoken about freedom, citing the noble verse, *"There is no reluctance in accepting religion…". (Quran, 2: 256)*

They have accepted the principle of freedom of thought, in the following, they have tried to justify and eliminate the contradiction of freedom of belief and thought

with some Sharia rulings such as elementary jihad and apostasy.

In the meantime, Ayatollah Misbah Yazdi has a statement that introduces the whole issue of freedom of thought and opinion as baseless and fallacious, based on this viewpoint, there will never be a conflict between freedom of opinion and rulings such as elementary jihad and apostasy, so that we can try to resolve the conflict.

In order to clarify his viewpoint, which is a new word in this regard, it is necessary to state this introduction. Until the thought and opinion is expressed, others will not know about it and it will remain buried in the human mind. Although the existence of these thoughts and beliefs is not out of the scope of God's knowledge and some divine saints; But it is a religious certainty, God will not punish or punish a person until he does not implement sinful thoughts and commits corruption.

Ayatollah Misbah Yazdi, writes in this regard:

Does opinion, because it is an opinion and an internal matter of the heart, in principle, find a connection with the issue of rights or not? (Misbah Yazdi, 2013: 52-53)

In the following, about the connection of the noble verse *"There is no reluctance in religion...", (Quran, 2: 256)* with the freedom of opinion and thought, which others consider as a document of the legitimacy of freedom of thought and opinion.

He writes:

La' Ikrahah fi al-Din. (Misbah Yazdi, 2013: 53-54)

Therefore, there is no place for reluctance and punishment where there is a limit of belief and thought. Where laws and punishments influence, it is not opinion and thought; But the expression of thought is behavior derived from thought; Therefore, it will be about freedom of speech and correct and logical action, not about freedom of thought and opinion.

In other words, man has absolute freedom in the circle of his thoughts and beliefs, nothing that can limit his freedom is his own knowledge and mentality; But here we are not talking about rights, while in the discussion of freedom, we are actually talking about human rights Is.

2. Freedom of Expression

Since expression is the expression of opinion and thought, therefore freedom of expression is placed after freedom of thought. *(Sobhani, 2005: 94)*

Freedom of expression is a tool to show divine and human thoughts and beliefs, and it is a way to propagate truth and falsehood, just as it can guide mankind towards happiness, it can lead humans to deviation and degradation; Therefore, in divine religions, especially in the school of Infallible imams, the truth of what is offered to people in the name of freedom of speech is very important.

If we do not say that the expression of false thoughts and beliefs is outside the scope of freedom of speech from the viewpoint of the Infallible imams school,

promoting false thoughts and beliefs is definitely outside the scope of freedom of speech. *(Foundation for Publishing Works and Thoughts of Martyr Beheshti, 2007: 18)*

Therefore, from the viewpoint of the school of Infallible imams, the truth of what is promoted in the center of freedom of expression is the most important indicator and limiter of freedom of expression.

Accordingly, the school of Infallible imams has ordered its believers to protect their freedom and fight for it wherever their freedom is unjustly taken away; Just as he considered the publication of false books as illegal, he made the Islamic ruler and Muslims obliged to fight against the propagation of falsehood.

Wherever falsehood is falsely propagated and established, it should be stopped, such as the issue of not wearing a hijab, which is raised under the title of women's rights and is promoted in Islamic societies.

3. Civil Liberties

Man must have freedom in the stage of performance and implementation of the expressed thought so that he can show the fruits and results of the thought and belief that he preached to others. *(Motahari, 1982: 11)*

The conflict between interests, desires and values in civil freedom is far more than when it comes to freedom of speech, because freedom of speech usually does not cause conflict until it becomes a behavior. The conflict is usually within the scope of social freedom and at the stage of behavior.

So, the role of the limits of freedom will be very valuable and useful in social freedom, of course, it is natural, due to the difference in the definition and limits of freedom, it is not possible to state an objective example that is common to all societies and thinkers in relation to civil freedom. Therefore, the examples and scope of civil freedom are completely different in different societies.

The Infallible imams school, which considers Shari'a rulings subject to interests and corruption, therefore the Shah Bayt considers the restriction of social and civil liberties to be corrupting and corrupting, on this basis, behaviors such as gambling, usury, drinking, not wearing hijab, etc., condemned and obliges Muslims to fight against such phenomena according to the Shariah order of "enjoining what is good and forbidding what is evil" and obligates the Islamic government to prevent the appearance of such corruptions in the Islamic society.

4. Political Freedom

By referring to the sources written in relation to human freedom, such an understanding will be reached, the main goal of the freedom fighters in their struggles in different human societies was to achieve political freedom; Because it is through the channel of political freedom that the environment for freedom is provided and will last.

In the definition of political freedom, it is seen as the definition of disagreement.

Ayatollah Misbah Yazdi says:

A common meaning of freedom that is mentioned

in law and politics is freedom in the sense of sovereignty over one's own destiny. (Misbah Yazdi, 2013: 17)

Alipour Gorji writes:
It is an expression of the relationship that a citizen can have with the government and political power. (Alipour Gorji, 2013: 19-20)

In the book *"Revenue on Islamic Law"* the authors wrote:
Political freedom is the freedom of individuals in legislation and elections; This means that the legislation must be subject to the will of the people of the society. (Ebrahimi, 2002: 265)

From these definitions and other definitions that exist in relation to political freedom, we can conclude that the meaning of political freedom is that society members can create and change the type of governance, determine policies and direct policies, raise and lower politicians.

Since power has a direct role, therefore, in political freedom, both the way people relate to the government and the government to the people and the role of the people in determining the government will be influential and discussed.

Based on what is stated in the definition of political freedom, at the beginning it seemed that political freedom was not compatible with the values and beliefs of the Infallible imams school; Because according to the Shiite beliefs and the system accepted by the Infallible imams school in relation to the political system of Islam, i.e. the provincial

system, it is authoritative and gives legitimacy to the ruler and the government of God, so the people have no role in it; But based on political freedom, it is the people who define the ruler and determine the type of government.

At the same time, based on the theory of religious democracy, we will see that there is no conflict between political freedom and the school of Infallible imams, as the Islamic Revolution of Iran and the system of the Islamic Republic, which is the most obvious concrete example of the political system, arose from the beliefs and beliefs of the school of Infallible imams and by Hundreds of mujtahids of Jame al-Sharai'at were established under the guidance of Imam Khomeini and even today, it is steered by a foresight expert who has

accepted political freedom and brought it to the fore, and the people's vote has played and will play an effective role in determining the top and bottom of government and sovereignty in the form of direct and indirect elections.

In general, three theories have been proposed regarding the legitimacy of the ruling province in Shia jurisprudence, the divine legitimacy of the ruling province. *(Ref: Javadi Amoli, 2004: 216; Qadrdan Qaramaleki, 2008: 265-270)*

The first viewpoint is documented in the traditions of Infallible imams and has been discussed in Shia jurisprudence for a long time; *(Ref: Muhaqqiq Helli, 1988: Vol. 4: 60; Shahid ath-Thani, 1993: Vol. 13: 359-360; Bahrululoum, 1983: Vol. 3: 231; Najafi, 1984: Vol. 22: 333; Ibid, Vol. 40: 64-65)* But two

other theories in the period Contemporary has been raised. *(Ref: Rostamian, 2002: 41-42)*

The second theory claims that we have no reason to install a jurist as the ruler and successor of imams, so this matter has been left to the people; *(Ref: Montazeri, 1989: Vol. 1: 493-531; Ibid, 2008: 12-23)* of course, it has been proven in its place, the evidence of the authority of the Faqih is complete.

The third theory does not contradict the first theory; But explains it and narrates and clarifies its neglected angles. This theory, which is also referred to as religious democracy, claims that the legitimacy of the ruler's governorship in the age of occultation was chosen by the infallible Imam; But the choice of the people is also influential in the ruler's governorship.

According to this theory, the ruler was introduced by the same divine channel and by the infallible imam for the time of absence; But the ruler and the sovereign need to be elected by the people in order to advance the policies set in the Islamic government, or to realize their externality or to complete their legitimacy.

Based on this, there are at least three perspectives on how people influence the legitimacy of the ruling province: Giving advice to the ruler, Partially realizing the ruling province, and Partially identifying the ruling province.

Those who, to explain the role of the people, talk about the duality of legitimacy and consultation or the duality of legitimacy and acceptability, they do not assign a role to the people in determining the ruler. Therefore, it has been

said that choosing or discovering the guardian of a jurist, discovering- not choosing- is basically a matter with divine legitimacy that cannot be achieved by the direct choice of the people. *(Badra, 2017: 157)*

Some others, in order to explain the divine and popular legitimacy of the rulership, have made a difference between the legitimacy of the office and the legitimacy of the appointed person and the ruler, the first one is divine and the second one is popular. *(Hosseini Ha'iri, 2012: 171)*

Absence is introduced as the imam's deputy, it does not specify a specific person; But it expresses the same characteristics for the title of scholar and jurist, so any jurist who has these qualities crystallized in his existence, he will be the imam's deputy and the ruler of Sharia.

Since the multiplicity of government and sovereignty is impossible and causes chaos; Therefore, one of the jurisprudents of Jami al-Sharai't or several jurists should be in charge of the affairs of the province from among the existing jurisprudents of Jami al-Sharai't; But which jurist or jurists should take over this important matter, here it is the turn of the people to bring the guardianship of the jurist to the actual guardianship.

By their own choice, the people have determined the ruling authority in the person of the chosen jurist and they make it fall from other jurisprudents, For this reason, a distinction should be made between the legitimacy of the legal personality of the ruler and the legitimacy of the true personality of the ruler, and it is said that the legitimacy of

the legal personality of the divine ruler is the legitimacy of the true personality of the human ruler.

Therefore, in this view, the choice of the majority of the people is accepted within the scope of Islamic laws, so we said the complement of legitimacy, because divine legitimacy is central.

The theory of religious democracy with the perspective of complementing legitimacy is seen more than anywhere else in the statements of the supreme leader of the revolution, which to access the statements of the leader, you can refer to the text of his speeches in the two books *"Velayat Pajhwok"* and *"Our Venerable Imam"*.

So, the will of the people is a license to establish an Islamic government, and if the people do not seek an Islamic government, the jurist has no duty to establish and realize the Islamic government. *(Javadi Amoli, 2004: 227)*

Therefore, in the theory of religious democracy, we are faced with two types of rights: The right of sovereignty, which has been delegated to the comprehensive jurisprudence through the channel of the Sharia, and the Right to choose from among the existing comprehensive jurisprudence, which has been delegated to the people through the channel of the Sharia. *(Ref: Jafarpishehfard, 2006: 58)*

The Realm of Freedom and its Influence on the Religious Lifestyle

As stated, the first choice of man (The choice of theism and materialism) has a fundamental

effect in drawing his future roadmap, because this choice:
- will form the criteria for the next choices of man.
- Acceptance and non-acceptance of stated limitations for freedom is based on this initial selection.

- The acceptance or non-acceptance of the stated tasks and requirements is also based on this choice.

Therefore, the rules of Sharia for the followers of religions and human laws, which in many cases limit human freedom, are acceptable for the followers of both groups and are not considered to be against freedom.

Based on what has been said, a person who believes in the Infallible imams school should adjust his life plan according to the Islamic teachings and values of the Infallible imams school.

Therefore, the school of Infallible imams will influence the principle of life and the quality of his life in all aspects of life, including the issue of freedom.

According to what has been said so far, in its explanation, we can say:

A: The basis and need for freedom is in the institution and human nature, as God says:

"We have shown him the way, whether he is grateful (and accepted) or ungrateful". (Quran, 76: 3)

"Then he inspired him with his good and evil". (Quran, 91: 8)

B: The school of Infallible imams seeks to ensure the eternal happiness of man. Rather, it has been said that it is the only Islamic way of life that brings the true happiness

of the family in this world and the hereafter in the form of twins. *(Razavi and Sazandegi, 2015: 120)*

C: Freedom is not the goal; But the means to reach the goal, which is the eternal happiness of mankind, so it is necessary to see what is given to humanity in the form of freedom and in the name of freedom.

D: Freedom is one of the human rights, on the one hand, the right is always associated with limits and boundaries, and on the other hand, it is always associated with duties and responsibilities, that is, in the same way that a person enjoys the fruits of his rights, he must also bear the burden of duties and responsibilities.

On the other hand, a believer and a follower of Infallible imams, according to the above points and citing the verses:

"O you who have believed, protect yourselves and your families from the fire whose fuel is men and stones". *(Quran, 66: 6)*

"and on Do not rely on the oppressors, which will cause the fire to engulf you". *(Quran, 11: 113)*

"You were the best nation that was created for the benefit of mankind; (That) you enjoin what is good and forbid what is evil". *(Quran, 3: 110)*

Also, numerous narrations, including the narrations that are mentioned in authentic hadith books. *(Ref: Kulayni, 2008; Saduq, 1993: Vol. 3: 442; Ibid, Vol. 4: 11; Tusi, 1987: Vol. 6: 179)*

First, he has the duty to protect his right to freedom.

Second: not to be an obstacle to the freedom of others.

Third: by enjoining the good and forbidding the evil, remove or at least reduce the obstacles to the freedom of oneself and others so that divine and Islamic values rule in the personal and social life of Muslims and human society, and the arena and to prepare the ground for eternal happiness for humanity and to ensure the causes of God's satisfaction.

Although this responsibility is the permanent duty of a true Muslim; But in the contemporary era, when geographical boundaries and spatial distances are becoming more and more ineffective and giving way to cultural mixing and intermingling, due to this mixing and intermingling of Muslims and Islamic society, with a wide invasion and All aspects of western materialistic ideas and culture have been faced And by the empire of visual and audio media in various formats and with false charms, it has penetrated even inside the houses and houses of believers to achieve their colonial goals, the duty of guarding freedom, to reach the eternal happiness (worldly and hereafter) of humanity, and The defense of divine values, which includes and includes this eternal happiness, is tangible and visible more than ever.

The main findings of the research are expressed in the following table:
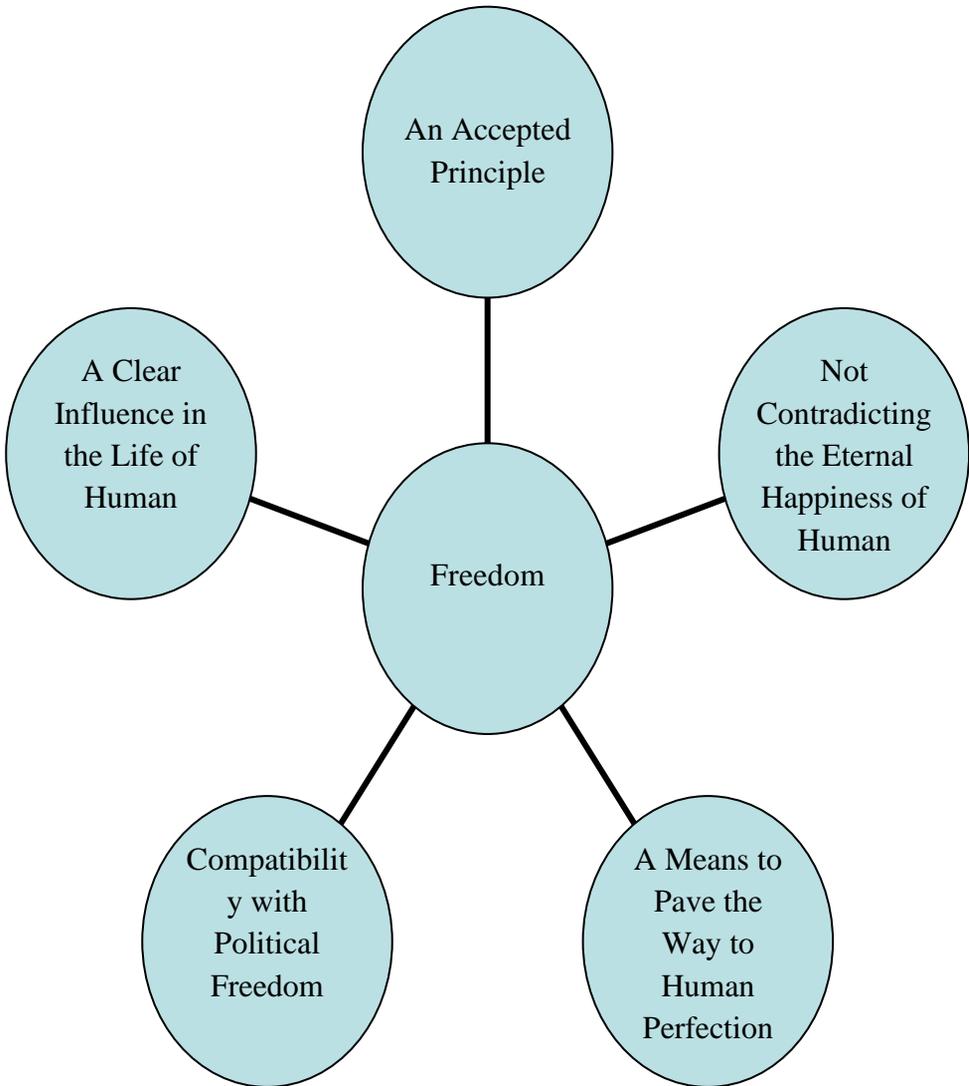
Diagram 1. The Realm of Freedom in the Infallible Imams School

Conclusion

In relation to the realm of freedom, from the perspective of the Infallible Imams, we can conclude:

1. In the Infallible Imams school, human freedom is accepted as a principle.

2. According to the school of Infallible Imams, freedom is accepted as long as it does not conflict with the eternal happiness of man. Wherever he is in conflict with the eternal happiness of himself or others, there is the limit and ultimate of his freedom.

3. According to the school of Infallible Imams, freedom is not the final goal of humanity; But a means of paving the way to reach the ultimate goal and perfection of mankind, which God has drawn for man. Therefore, in all dimensions and branches that are mentioned for freedom, the criterion of the limits of freedom is its conflict with the happiness of the two worlds of the person himself or others and the society.

4. Political freedom is compatible with the theory of religious democracy, which is a reading of the theory of divine appointment of Imam, and there is no conflict between them.

5. The realm of freedom, from the perspective of the Infallible Imams school, has an impact on the dimensions of a Muslim's life at any time; But in the contemporary era, which can be referred to as the era of the battle of values, in the form of culture and soft war, the effects The view of Infallible Imams school regarding the realm of

freedom in the life of a committed and believing Muslim appears more clearly.

The final result is that from a religious of viewpoint, the realm of freedom expands to the point where it does not harm the eternal happiness of the person or others and does not create the ground for slipping and falling.

Acknowledgment

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PAPER DERIVED FROM THESIS

The Nature of Experiencing of Returning to Life Near-Death and its Explanation based on Religious Foundations

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ARTICL INFO	ABSTRACT
	SUBJECT AND OBJECTIVES: Those individuals who temporarily experience death, for some reasons, merely experience clinical death that is different from biological death. In the latter one it is not possible for their spirits to return to life while in the clinical death there is a possibility to return to the bodies and the material world. Thus, the present research attempts to explore clinical death incidents as a qualitative phenomenological study.
	METHOD AND FINDING: Among those who participated in producing the "Life After Life TV Series" of the 2020-2022 seasons, 41 participants were selected and interviewed using the purposeful sampling method. In addition to television interviews, the complementary data were gathered using conducting semi-structured interviews. Implementing Colaizzi's seven analysis steps, the data were analyzed using MAXQDA, the 2021 version.
	CONCLUSION: Findings show 14 extracted codes identified as the "the nature of returning to life". The codes were categorized into four main themes: 1) Negotiation and being convinced, 2) Having a choice and a discretion to return to the body, 3) Asking to return to compensate indemnifications in the world, and 4) Pleading for intercessions. Overall, it is concluded that in comparison to the other world's experiencers, Iranian experiencers' cultural factor and their religious beliefs are different from their counterparts in the world.

NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHOR
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Introduction

In the Holy Quran, God says:

"Indeed, we have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures". (Quran, 17: 70)

Also, on the issues of the humans' physical and spiritual nature says that:

"Who perfected everything which He created and began the creation of man from clay. Then He made his descendants from an extract of a humble fluid, then He fashioned them and had a spirit of His Own ˒creation˒ breathed into them". (Quran, 32: 7-9)

In an Islamic worldview, man pertains much deeper and more secretive entity than any other creatures; this is not describable in words. In nature, man has a material dimension similar to the ones in solids, vegetables, and animals; he also has a kingdom and a divine dimension similar to God. Thus, man is a mixture of nature and meta-nature, meaning that the material and the spirit are unified.

In other words, the body and the soul are integrated with each other and, of course, the social surroundings contribute to form and evolve the spiritual and moral characteristics. *(Motahhari, 2013)*

The soul has its own spiritual phases to grow and similar to a vegetable seed that takes a trip from being planted in the soil, growing and sprouting, turning into a stem and a trunk, developing branches and leaves, having

blossoms and eventually fruits; in a spiritual trip, man's soul also has to take a similar trip starting from being conceived until reaching the death phase; meaning that the soul passes some phases in order to return and meet his God.

Man's soul is his spiritual dimension ruling the body while the animal soul is the same as the vegetal spirit ruling body movements and physical growths.

Eventually, both souls contribute to man's spirit ruling all man's spiritual and physical dimensions. On the other hand, God is the only absolute ruler who is above all possible rulers controlling the whole world. *(Kalhor, 2013)*

It is quoted that Imam Ali at the time of returning from the Battle of Siffin, when he passed by a cemetery stopped and addressed the deaths:

"O residents of the houses which give a sense of loneliness, of depopulated areas and gloomy graves! O people of the dust! O victims of strangeness! O people of loneliness! and O people of desolateness! You have gone ahead and preceded us while we are following you and will meet you". (Nahjolbalaghe, Wisdom. 130)

The aforementioned subjects are merely small details of what humans know about the life without them. As in the Holy Quran, God has mentioned that *"They ask you ˹O Prophet˺ about the spirit. Say, "Its nature is known only by my Lord, and you 'O humans' have been given but little knowledge". (Quran, 17: 85)*

What is clear is the fact that God has mentioned that after death all humans would return to him.

It is said that at the determined and promised specific time of death, humans would disconnect their touch with all their surroundings and friends; they would not be able to describe their observations and status; vice versa, their friends are not able to communicate with them either and they know that they are in the status of death; this status is similar to a situation in which a person has found a way into the other invisible world and he/she is in a deep sleep.

He/she is separated from the material world but his/her heart and brain are still alive and working but he/she has no control over his/her surroundings.

It is quoted that Imam Sadegh said:

"There is no one whose death emerges unless he/she would see Prophet Muhammad and all innocent Imams. If the dying person is one of the pious ones, at the time of visit, he/she becomes happy and loves seeing them; And if the dying person happens not to be one of those pious ones, at the time of visit, he would think that are his/her enemies and he/she will not enjoy seeing them". (Majlisi, 1983, Vol. 82: 174)

To this end, the present study aimed to answer these questions:

- What is the nature of the experience of returning to the body in Iranian NDErs, and are there differences and similarities in these

components in samples of different nations and cultures?

Theoretical Foundations and Research Background

At first, the key words of the research are examined, then the research Background is stated:

1. Near-Death Experiences (NDE)

There are many people who shared their secretive and spiritual experiences on the verge of death. They usually returned to life by the aid of cardiopulmonary resuscitation (CPR) and experienced cognitive transcendental incidents. These incidents are defined as the Near–death experience. *(Greyson, 1992)*

Those people died temporarily and for many reasons they experienced clinical deaths. In a clinical death, there is this possibility to return to the material life while in biological death the person will not come back to life at all. *(Moody, 1981)*

2. Returning to Life

The NDErs pointed out that they have reached an irreversible point. They have described this point with words such as door, window, portal, luminous transparent wall, or passage, and they believed that by crossing this point, they could not return to the world, and crossing this point was equal to their irrevocable death.

Besides, some spirits met them at this point and told them if they crossed this point, they would not have a way back to the world. *(Greyson and Stevenson, 1980; King, 2022; Morse, 1994)*

3. Religious Foundations

From the point of view of Islamic philosophy, death causes material veils to be gradually removed from human vision, and the near-death experience has a similar situation. In this situation, the soul enjoys wide perceptions and awareness, which shows the survival of the soul in the stage after death.

This is a strong proof of the survival of human knowledge and understanding after leaving the body, and even this understanding is at a much higher level than when the soul is in the physical body. *(Salariyan et al, 2022)*

4. Research Background

All over the world, on the NDE issue, many phenomenological researches were conducted. The findings showed that people had reached a stage when they had to return to their bodies voluntarily or with an obligation. *(Ref: Greyson, 1983; Greyson and Stevenson, 1980; Holden et al, 2009; Perera et al, 2005; Rodabough and Cole, 2003, Vol. 1; Tassell-Matamua, 2013; Wilde and Murray, 2009; Young, 2016)*

In some cases, orders to return to life were induced to Near-Death Experiences (NDErs) by individuals who were construed as luminous entities. *(Long and Perry, 2011; Ring, 2000; Rodabough and Cole, 2003, Vol. 1; Sai and Ghasemiannejad, 2014)*

In some cases, the relatives asked the dying person to return. *(Greyson, 2000)*

In some research findings, it has been concluded that in spite of NDErs decision to stay and being reluctant to return, there were obligatory

decisions and some of NDErs eventually returned reluctantly. *(Greyson and Stevenson, 1980; King, 2022; Pederzoli et al, 2021)*

In these researches the NDErs explained that after experiencing leaving the body, they saw that they passed through a tunnel, visited luminous individuals, saw friends and relatives, reviewed life events, immersed in an immaterial time and unusual location. At the end of the journey, the NDErs were confronted with a non-returnable boarder line, and as a result of not passing that line they were returned to their physical bodies. *(Ghasemiannejad et al, 2014; Holden et al, 2009; Long and Perry, 2011; Morse, 1994; Pederzoli et al, 2021)*

A review of the literature shows that most of the studies on NDE elements and their

consequences on NDErs have been conducted in Western countries, especially in North America; *(Sleutjes et al, 2014)* While *Kellehear (2009)* showed that only about 300 NDErs from countries other than the West had been studied, none of these studies have been conducted in Islamic countries and on Muslim samples.

Furthermore, *Luciano et al (2021)* showed that NDErs from Islamic countries have a very low frequency.

Given Muslims' beliefs about death and the afterlife, research on NDErs from Islamic countries helps researchers to understand the differences and similarities of NDEs.

For example, *Gerami (2012)* reviewed NDE studies from the Islamic perspective and tried to account for NDEs

based on the Islamic doctrine of resurrection and in line with the verses of the Holy Quran and Islamic teachings.

Exploring NDE research helps a lot to understand the NDEs because according to, *Kellehear (2009)* a comprehensive understanding of NDEs can be reached by examining larger samples from diverse societies and cultures.

Moreover, NDE studies can provide more insights and scientific explanations about this challenging phenomenon.

Research Method

The research is a phenomenological one. The statistical population included all Iranian NDErs who participated in producing three seasons of a television documentary called *"Life After Life TV Series"* produced by *Mowzoun (2020-2022)* in 33 episodes.

Using convenience sampling method, 41 NDErs (18 females and 23 males: 5 from the 2020 season, 21 from the 2021 season, and 15 from the 2022 season) were selected.

The criteria for selecting NDErs were receiving consents for participation in the research; the NDErs' clinical death had to be justified by clinicians and hospital staff; NDErs had to be returned to life using cardiopulmonary resuscitation (CPR) procedures or any other means; NDErs had to be able to speak and to describe their experiences; and at the time of conducting the research NDErs had to have full consciousness.

Using *Strauss and Corbin (2014)* guidelines, the sample size selection was continued until it reached its saturation level (here 41).

The main data gathering method was recorded interviews, with semi-structured questions. Using seven steps *Colaizzi (1978)* analyses method; all texts were transcribed word by word, coded, and analyzed.

In addition to Colaizzi's validation method, four additional validation criteria (e.g., credibility, dependability, confirmability, transferability) were used. *(Ref: Guba and Lincoln, 1982)*

1. Credibility

Means a conscious effort to ensure the accurate interpretation of the meaning of the data.

To ensure the credibility of the data in this study, efforts were made to select NDErs with the greatest variety in terms of experiences. Sampling continued until the data were saturated and the most suitable semantic unit was identified.

The internal validity of the content analysis was evaluated through face validity, and the content validity was assessed and confirmed by a panel of experts (Table 1.) to support the construction of the themes or coding themes.

2. Dependability

To ensure the dependability of the data in the present study, the researchers tried to avoid the elongation of the data collection process as much as possible, and all NDErs were asked the same questions.

In other words, to increase the accuracy of the research, an outsider mentor was asked to monitor the data gathering process (Associate Prof of Educational Psychology).

3. Confirmability

This criterion shows that the research results are not the outcome of the researcher's hypotheses and preconceptions. The research procedure, including data collection, analysis, and extraction of themes was described in detail to enable the audience and readers to assess the research procedure.

Moreover, the research process was reviewed and confirmed by several subject-matter experts.

4. Transferability

Transferability refers to the extent to which the findings of the study can be transferred or applied to other groups or places. The transferability of the findings also increases by presenting rich and detailed findings along with related quotations.

The participants in the present study were selected with the maximum age difference and gender diversity. Also, The collected data were codified and analyzed with MAXQDA software (version 2021).

Table 1. Panel of Experts

Row	Field	Scientific Rank	Expert Panel	Number
1	Philosophy of Education	PhD	Prof.	2
2	Philosophy of Education	PhD	Associate Prof.	2
3	Educational Psychology	PhD	Associate Prof.	1
4	Theology	PhD	Associate Prof.	2
5	Philosophy of Education	PhD. Student	-	1
6	Media Management	PhD. Student	-	1
7	Psychometrics, and Educational Research	PhD. Student	-	1

Research Findings

The extracted themes regarding the concept of returning to the body are shown in the following table:

Table 2. Themes of Returning to the Body

Categorized Meanings (Codes)	Themes (Cluster)
Receiving an order or a command to return to the physical body in order to convince the NDEr to return, showing the future of parents and children	Negotiation and convincing
- Having a choice to stay or to return - Returning because of having the sense of belonging to the family - Having an attachment to the world as the cause of the return - Dependency as the secret of returning	Having a choice and a discretion to return to the physical body

• Asking to return to do incomplete jobs and to keep promises • Asking to compensate for the pasts • Pleading and crying to return to make up indemnifications • Returning in order to finish duties in the world	Asking to return to make up indemnifications in the world
• Returning due to the pray and family intercede • Being interceded by innocent Imams • Pleading individual/s who have the right to intercede	Pleading for an intercede

According to the description given, tree chart 1 shows the nature of NDEr:
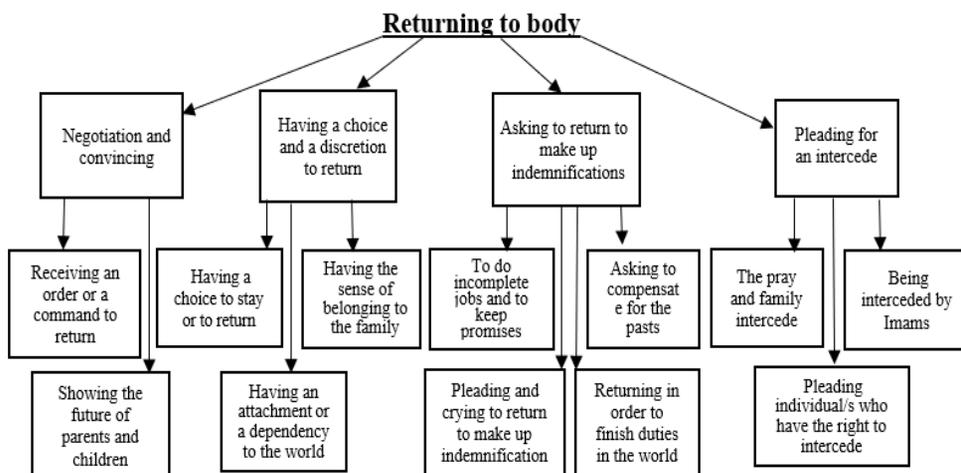
Chart 1. The Nature of Experiences of NDErs

In the process of NDE and Returning to the body experience, the person reaches a phase that is called non-returnable point. NDErs construed this point as a door, window, line, boarder, and or a translucent gelatin-made wall and they knew if they passed this point, they would not be able to return to the world for ever. *(Greyson, 1983; Martial et al, 2021)*

Here the NDErs (Codes 2, 6, 9, 38) have referred to this point. It seems that the "Passed Away" terminology that is used for the dead people is associated with this return point.

In the Holy Quran God says:

"When death approaches any of them, they cry, My Lord! Let me go back. * so, I may do good with what I left behind. Never! It is only

a ˹useless˺ appeal they make. And there is a barrier behind them until the Day they are resurrected". (Quran, 23: 99-100)

On this path, no one is allowed to return to life after death but by God's Mercy and at His will this has become possible for some people.

In the Holy Quran, God says:

"˹It is˺ Allah ˹Who˺ calls back the souls ˹of people˺ upon their death as well as ˹the souls˺ of the living during their sleep. Then He keeps those for whom He has ordained death, and releases the others until ˹their˺ appointed time. Surely in this are signs for people who reflect". (Quran, 39: 42)

It seems that this verse is a document to prove that the NDErs's temporarily experience death and at God's will they return to their bodies and God's discretion makes spirits to return to their bodies.

Some of the NDErs stated that their return to the world was a God's sign and it was for a clear reason.

God takes away some spirits while his/her owners are in sleep. These spirits are categorized into two divisions:

- Those who has reached the dying time;
- Those who were not supposed to die.

In the second case they would be kept alive and at God's will those spirits had to return to their bodies until their determined time of death would arrive. *(Tabatabai, 1971)*

Exploring Iranian NDErs statements on the nature of returning to the body are presented. They have stated different reasons for their returns (Ref: Table 2.) that are explained below:

1. Negotiation and being Convinced

Most of the NDErs talked about passing through a gate way or a window or a non-returnable point. In case of not passing through that point, returning to the body has happened and the NDEr was convinced by different means to return to the body. One of these instances is negotiation and being convinced.

According to the statements, this phase has happened by one of the following ways:

- Receiving an Order or a Command to Return

Sometimes the person has returned to the world by receiving a command or by implementation of force. It is even possible that order is along with punishment and or the deceased relatives have ordered that person to return to the world *(NDEr code 4)*.

NDEr Code 1 stated that in that one moment I learned that I had come to that place much earlier than the moment I was supposed to.

The *NDEr code 16* stated that I was ordered to return to my body. This order might be through kindness and or with anger and force.

NDErs codes 8 and 9 have stated that many of their relative threw them out towards their bodies and NDErs were told that it was not yet the time to die and they had to go back.

NDErs codes 1 and 24 have noted that sometimes a luminous character, figure/s who accompanied them made them understand that it was not yet their time to die and they had to return to the world.

NDEr code 41 who had survived from a bombing incident said that Imam Hussain was pulling up some individuals and took them away with him. I yelled and said: oh Aba Abdullah! let me come with you, too; But He did not accept my request and told me that the time of your death has not come yet.

Cassol et al (2018), in their research, also referred to a similar experience in which NDErs were obliged to have that experience.

- Showing the Future of Parents and Children

One of the reasons for returning back to the body is families' circumstances.

For instance, the *NDEr code 24* stated that he/she was shown his/her father who was on a wheelchair for years and he/she was told, you have to return for the sake of your father.

The *NDErs codes 3, 9, 27* also stated that they were shown two different alternative ways and they had to choose one or the other: Our children's lives with us or our children's lives after their death.

The *NDEr code 27* was shown that his/her son became depressed and addicted and he/she was also shown if he/she returned to life the son would make progress in his life and would become a doctor.

The *NDEr code 27* also said, I saw my mother; after hearing my death news she had a heart attack and became paralyzed.

Under these circumstances, this NDEr chose to return to his/her body immediately.

2. Having a Choice and a Discretion to Return to the Physical Body

Some NDErs had the right to choose between staying and or returning.

Cassol et al (2018) have referred to this choice: I had a choice between staying or returning and I returned because I could not leave them alone.

- Having a Choice to Stay or to Return

In some cases, the NDErs were given the right to choose.

The NDErs code 20 stated, In that place, I was given the right to stay or to return to my body.

The NDEr emphasized that choosing one or the other way was very a difficult decision to make because in that place I felt tranquility and security and I had no disposition to return.

- Returning because of having the Sense of Belonging to the Family

The *NDEr code 15* stated, suddenly, in one moment, I looked at my spouse's face and I realized that he/she was turbulent and had an anxiety.

The *NDEr code 20* said, when I saw my spouse's anxiety, I realized that it was selfish to leave him/her alone; therefore, I returned to my body immediately.

The *NDEr code 22* also expressed his return to his body, It crossed my mind that my wife was alone. When this thought crossed my mind, I returned to my body. It was my attachment to my wife that caused my return.

- Having an Attachment and a Dependency to the World

The *NDErs codes 3, 15, 17, 22, 24, 26* stated that they were annoyed because they preferred the tranquility of that world but they clearly stated that their return to the material world was because of their attachment to the world's dependencies.

3. Asking to Return to Compensate for Indemnifications in the World

In the process of having NDE, the person has reached to the feedback phase. At the time of exploring the deeds, the

person is confronted with his/her good and evil deeds. The deeds might be in such a way that the person would wish to return to life and would compensate for his wrongs *(NDEr code 7)*. It is even possible to return to the body to continue good deeds *(NDEr code 10)*.

- Asking to Return to do Incomplete Jobs and to Keep Promises

The *NDEr code 21* stated that he/she was annoyed and asked God to be returned because he/she felt that he/she was too young and could still do many things.

The NDEr mentioned many unfinished tasks that were to be finished and he/she pleaded with God to return him/her to the world, "I had a good task to do that is unfinished and this worried me". He/she mentioned that he/she wanted to recite the whole holy Quran.

The *other NDEr 2* stated that he/she had promised a person to prepare him/her a thing and he/she asked God to intercede him/her to return to the world and keep his/her promise.

- Asking to Compensate for the Pasts

Some of the NDErs had committed suicides and because of their wrong and bad deeds experienced negative and horrible incidence. When confronted with non-returnable phase, by pleading and crying they asked to return and compensate for their bad deeds.

The *NDEr code 17* stated, I was saying I wish I would be given another chance to return to compensate for my sins.

- Pleading and Crying to Return to make up Indemnifications

The *NDEr code 7* stated, I cried and pleaded to return and I am very glad that God gave me this chance to return and gave me another opportunity to compensate for my wrong deeds.

- Returning in order to Finish Duties in the World

Some of the NDEr declared that their returns were for the reason to finish their duties in the material world. They even stated that they were shown their future and they were made to understand that they had to return and complete their tasks. *(NDErs codes 9, 18, 20)*

The *NDEr code 9* said that it seemed, I had a mission and a burden on my shoulders, and I promised there to tell others that there was another world too.

Also, the *NDEr code 18* said, I was told that I had a mission to finish on earth and after finishing that mission I could comeback.

That person considered that mission to be raising a child that God had given him/her a short time before then and he/she had the parenting mission.

Van Lommel (2011) reported that his/her patients experienced that their time had not arrived then. They had a duty and because of that they had to return and they considered the return as a cruel act because they had to be imprisoned in their bodies again. The *NDErs codes 39 and 40* experienced the NDE at the time of child delivery.

Both stated that they had to leave the tranquility and

enlightening environments of that place and because of having the new born infants they had to return to the world.

4. Returning due to the Pray and Family Intercessions

In the lived experience of NDE of Iranian samples or other countries, intercessions are considered as the most important aspects of returning to the bodies.

In the Islamic foundations, intercessions only happen in the Day After; But in some cases the intercession in the purgatory (Barzakhi) status has also been mentioned.

Mohammad-Alinejad Omran and Oveisi (2018) and *Asgharinezhad (2010)* investigated the purgatory intercessions in the Holy Quran, Hadiths, Allameh Tabatabai Interpretive Thoughts, and the returns due

to the intercessions of Prophet Muhammad and innocent Imams. In spite of all these, God's discretion is above all.

In the holy Quran God says:

"Who could possibly intercede with Him without His permission?" (Quran, 2: 255)

There are other verses that mention angels or other individuals' intercessions. For instance, the verses of the holy Quran, God has emphasized that intercessions are possible only by His discretion and permission. *(Ref: Quran, 20: 109; Ibid, 21: 28; Ibid, 34: 23; Ibid, 53: 28; Ibid, 43: 86)*

In the case of Iranians who experienced the NDE, in comarison to global samples, returning to the body has some significant and deep beliefs and spiritual differences.

Some Iranian NDErs with deep religious beliefs, and sincere and deep beliefs in Prophet Muhammad, and innocent Imams have mentioned the unique and specific beliefs on intercessions that were not shown in any of the NDEs in different cultures.

Iranians' lived experiences on the intercession issues are elaborated On below:

- Returning due to Families' Prayers and Intercessions

Sometimes the reason for returning is families' prayers and their intercessions from Prophet Muhammad and innocent Imams.

The lived experiences of NDErs have shown that the request of family members and specifically that of the mother is the cause of receiving intercession and the returning of the individuals.

For instance, the *NDEr code 6* expressed, a holy man with a green clothing stopped me and put his hand on my chest and told me that "Oh Amir! return, your mother is praying a lot".

The *NDEr code 25* talked about Hazrat Abolfazl's intercession and his/her returning to the world. He/she said that I had a fabric around my wrists. I got this fabric on the Day of Ashura Mourning. Hazrat told me that you mourned for me for 10 days, how can I reject your intercession? You have to go back because of your mother's prayers.

- Intercessions by Innocent Imams

The *NDEr code 17* met an unknown person and knew

that he was one of the innocent Imams. He said he had a discretion to intercede and he was the only one who could do that.

The *NDEr code 16* said, I can only remember saying "Oh Hussain" from the bottom of my heart.

The *NDEr code 25* expressed, a prestigious man was standing by my right side. He told me that my mission had not finished and I had to return. When Hazrat Abolfazlell Abbas told me that I had to go back, I immediately said good bye to deceased families and returned to the world immediately.

- Pleading Relatives and other Individuals to Intercede
The *NDEr code 30* said, when I was unconscious and in coma, I saw my friend's brother spirit who was a martyr of Defending Haram. I remembered when he was a child, he slapped me unjustly. He asked for my forgiveness and in return Hazrat Abolfazlell Abbas interceded on my behalf to return to the world. Then, I felt that He was standing by my side and he told me that He was Bobolhavaej and He had come to make me return to my body. Then He put my spirit in my body.

The *NDEr code 38* said, I saw my mother and my martyred brother who both showed me a door and they told me if I passed a certain door, I would not be able to return for ever. When I wanted to pass the door, my martyred brother patted me on the back and they sent me back to my body.

Conclusion

Clinical death is different from biological death or physiological death. In clinical death, after the clinicians' verifications of death and after implementing specific aids the person may return to life; But in physiological death, the death signs would be permanent and non-returnable; So, the death can be claimed as definite.

NDE is one of those kinds of deaths that does not happen completely and the experiencer after passing through some stages, returns to life. People, of course, experience different things yet similar in nature.

In the present research the statements of the Iranian NDErs showed that in NDE they eventually reached to a point that where had to pass a line that is called a non-returnable point. They described this point as a door, a gate way, a window, a line, or a wall.

This finding is in concordance with the findings of *Morse (1994)*, *Holden et al (2009)*, *Long and Perry (2011)*, *Ghasemiannejad et al (2014)*, and *Pederzoli et al (2021)*.

Some of the NDErs claimed that they had no disposition to return; But they stated that in a variety of ways they had been confronted with different problems and issues and they decided to return to the material world. *Greyson and Stevenson (1980)*, *Pederzoliet et al (2021)*, and *King (2022)* have also mentioned this matter.

Some of the NDErs stated that they returned to the world by receiving a command. The order was from one of the deceased parents that the NDErs had met during

experiencing NDE, and they were even violently obliged to return. In the research findings of *Greyson and Stevenson (1980)*, *Rodabough and Cole (2003)*, and *Holden et al (2009)*, this point was mentioned.

In some of the experiences of those who did not wish to return to the material world, their futures were shown to them by close relatives. Then, in order not to diminish the futures of their dear ones, and in spite of their unwillingness and in order to avoid ruining their futures, they were convinced to accept to return. *Van Lommel (2011)* findings also confirmed the same issue.

Also, some of the NDErs mentioned that they had the discretion to return to their bodies and or pass through the non-returnable gate way. Only their attachment and dependency to their children,

spouses, parents, and even to materialistic matters have caused them to return to the world. In other words, these were the secrets of their return.

Some others also pleaded to return to finish some tasks and to complete an owe.

One of the NDErs said that one of his incomplete tasks was finishing the job of reciting the holy Quran. The other experiencer had a promise to buy a radio for an old Christian who was residing in a nursing home.

In some cases, pleading and begging are the reasons for retuning to compensate the indemnifications and to make up small and big mistakes that people had committed.

Specifically, those with negative NDErs believed that because of committing suicide they were confronted with

their wrong deeds. They believed that a life full of sins and mistakes and seeing ugly deeds at the time of being confronted with the non-returnable point had caused them to become very anxious and by begging and pleading with God to compensate their sinful deeds; so they asked to return to their bodies.

In some other cases, also, some NDErs believed that the reason for their return was to finish an unfinished mission and this mission could be the child raising that existed at that time of life or it could be a child that was supposed to be born.

Ring (2000) and Van Lommel (2011) research findings confirmed and reported similar incidents. Even some NDErs expressed that their mission was to send the message that the immaterial world was real.

The world after death, the Day of Counting and Doomsday (the Day of Resurrection) are real and true for all people.

Also, many NDErs referred to the intercession as the most important factor in returning to their bodies. One of the important differences as the nature of returning to their bodies is the intercession theme that distinguishes Iranians from other nationalities. Although in samples of other countries, intercessions have been referred to, among Iranian NDErs, the qualities and spiritual beliefs were inferred from Shi'a religion, and believing in innocent Imams, Iranian NDEs pertain different nature in comparison to other world's NDEs.

Iranian NDErs had magnificent and unique observations of Prophet Muhammad and innocent Imams' intercessions.

Even in the negative NDErs, in order to compensate for some losses and harms due to committing some sins, some Iranians reported that the intercession was the only factor that caused their returns.

They mentioned these points: When I saw my ugly deeds in figures of horrible and terrifying creatures, the only factor that could have freed me from all these indescribable sufferings, hardships, apprehensions, and fears was the intercession of one of the innocent Imams.

Research findings showed that the culture as a factor and religious beliefs have distinguished the quality of the nature of returning to the material world.

Iranian NDErs' respect for the spiritual issues, pleading to innocent Imams, participating in mourning ceremonies for Imam Hussain, believing in Hazrat Abolfazlell Abbas as a Bobolhavaej, their sincerity towards Imam Reza, and other Innocents caused them to return. Such unique experiences are not seen in any other samples of any other countries' NDErs.

Being confronted with negative and unpleasant experiences such as being humiliated, prejudged, and being blamed were some of the limitations that may have caused some of the NDErs not to report their experiences completely.

In some cases, recalling some of the memories caused some of the NDErs to become stressed; therefore, they may have avoided to explain their experiences completely.

The other limitation was the relative time lapses between the NDErs' real incidents, the TV interview times, and conducting of the research. These may have caused some of the NDErs to have forgotten the details of their experiences.

Thus, it is suggested to conduct other research with much closer time lapses between what happened before and participating in the research interviews. Meeting this demand could give more accurate results and would fill the gaps that may exist in the present research.

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PAPER DERIVED FROM THESIS

Implications of the Divine Ethics of Copulative Existence in Transcendent Wisdom

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ARTICL INFO	ABSTRACT
      	SUBJECT AND OBJECTIVES: The division of existence into Independent and Copulative beings is one of the initiatives of Mulla Sadra, and according to him, Independent Existence is the existence that does not depend on any substantiality. Conversely, Copulative Existence is the existence that is nothing but a dependent being with a sheer relationship to an Independent Existence. The discussion of the reality of existence in transcendent wisdom is not only a conceptual discussion; But its main discussion is concrete, which looks at the quality of the relationship between effect and the cause of its existence. Analysis of the reality of an effect, like other philosophical concepts, plays an essential role in explaining some theological, philosophical, mystical and ethical issues. **METHOD AND FINDING**: This research, using analytical-descriptive method, has been done with the aim of investigating and analysing the outcomes of believing in the reality of copulative existence in divine ethics. In order to achieve the mentioned goal, the investigation of the reality, foundations of the Copulative Existence of an effect and the teleology of ethics as the basic subject were stated. **CONCLUSION**: The influence of the Copulative Existence on the issues of divine ethics, such as perseverance in the state of submissiveness, drowning in true love, learning the highest stage of gratitude, reaching the peak of fear and hope, the state of supplication, were among other achievements of this research. Therefore, believe in the copulative existence of an effect is an important precursor to explain divine ethics.

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Introduction

The division of existence into copulative and independent beings from the primary divisions of existence in the first philosophy is a discussion considered as one of the basic topics in Islamic philosophy, especially transcendenta wisdom.

The reality of copulative existence is an undeniable fact such that the system and coherence of mental world in the relationship of propositions and its components, and the relationship of cause and effect in the external world, and the type of relationship between God and creation are realised through it.

The existence of the reality of an effect is nothing but a dependent existence with a sheer relationship to an independent existence. The proposal of such issue has not only created a deep transformation in various philosophical discussions; But also paves way in the analysis and proof of many religious issues as well as in the explanation and study of ethical issues; However, considering the position of ethics in Islam and in human life, this article has caused the influence of the belief in the copulative existence of effect in the field of ethics to be discussed.

Ethical issues are of three types which includes; divine or devotional ethics, individual ethics and social ethics; *(Misbah Yazdi, 2008)* neglecting the relationship of divine ethics, causes the destruction and annihilation of man.

The Holy Quran says:

"… Those who forgot Allah, and He made them forget their souls…". *(Quran, 59: 19)*

Lastly, the present article aims to investigate the impact and implications of believing in the copulative existence of effect in the explanation and study of divine ethical issues.

Therefore, we can ask the main question of the research thus: What are the implications of the copulative existence in divine ethics according to the transcendent wisdom of Sadra?

Theoretical Foundations and Research Background

1. Copulative Existence

The concept of existence is exempted from definition since its reality is the same as objective reality and externality that can only be understood and known through mystical discovery and intuition; Of course, the human mind abstracts the concept of existence from that reality which is divided into independent and copulative.

Philosophers before Mir Damad referred to the copulative existence in the form of a homonym with two meanings; one means literal existence and the other means predicate existence and the distinction between these two terms is achieved according to the cases of usage.

Existence is divided into Existence in-itself and Existence-for something else, and Existence in-itself is divided into Existence for-itself and Existence-for something else; However, Mir Damad in his book *"Afaq al-Mubin"*, to avoid the fallacy of homonym, has distinguished between these two terms, and for the first time, he used the term copulative for existence in-itself for something else and forged the term relational for existence in-something else. *(Mir Damad, 2006)*

Mulla Sadra, following his master, has separated and formulated the term between relational existence and copulative existence. *(Sadr ad-Din Shirazi, 1981)*

Therefore, from Mir Damad's time onwards, the term copulative existence has been monopolized in the meaning of predicate existence; Of course, copulative existence is not only limited to accidents; But in addition, in the relation of the existence of forms to the soul and also in the relation of effect to cause. This is because according to other philosophers, the effect has an independent existence that is related to the cause.

Copulative existence (existence in-something else) has two meanings:

- The first meaning of copulative existence is the opposite of predicative existence, which is the existence of a thing in-itself, and this (existence) is used in the discussions of the three fundamental aspect of existence (Necessary Existence, Contingent Existence and Impossible Existence), and it is that which establishes the relationship in the positive predications towards the relationship of the unified judgement that exists in all contracts. In this sense, copulative existence is a conceptual relation that cannot be rationalized independently. That is one of its literal meanings, and it is impossible to separate that state from it. By paying attention to it, it takes a nominal meaning and becomes a predicative existence. *(Ibid)*

- The second meaning of copulative existence is a technical term used in transcendent wisdom for other than the Almighty Exalted be He; And the meaning of this is that the effect is connected to its superfluous cause, the connector. Rather, it is a sheer relationship that has no independent status. Therefore, the existence of an effect, in itself, is the sheer relationship of its complete efficient cause, and its relation to its superfluous cause is an illuminative relation which is towards the Self-subsisting One, and that is the existence of its cause. *(Sadr ad-Din Shirazi, 1981; Hasanzadeh Amoli, 1999)* This interpretation and meaning of the reality of effect is one of the initiatives of Mulla Sadra which is the opposite of true independent existence or the essence of the Almighty. The meaning of copulative existence in this research is of this second meaning.

2. Divine Ethics

Divine ethics which is the most basic and important relationship of man, is the type of ethical issue that expresses the relationship between man and God; The fact that the realization of the reality of man is nothing but poverty and sheer dependency, and it is necessary that man needs the emanations of divine independent existence from moment to moment.

On the other hand, the divine ethics that is discussed in Mulla Sadra's philosophy, is the same divine ethics.

Divine ethics can interact and cooperate to achieve individual and social goals, the happiness of individuals and society, and worldly and hereafter perfections; Because the single goal, the common strategy, the comprehensiveness of laws and regulations are in accordance with the natural and Transcendent desires of man. *(Sadr ad-Din Shirazi, 2021)*

3. Transcendent Wisdom

Transcendent wisdom is the term for the philosophical school of Mulla Sadra. In this school, Sadr ad-Din Shirazi has built his philosophical foundations using rational and intuitive methods, and what is meant by transcendent wisdom is a philosophy that employ the use of intuitive and mystical experience alongside rational discussion. *(Tusi, 1996)*

4. Research Background

With regards to the studies carried out on this issue, it can be said that an article with the subject of this research has not been found directly; However, there is an existing article written by *Varmziar and Hosseini Ghale Bahman (2018)*.

The article addressed some of the achievements of believing in the truth of the existence of the relationship in the foundations of ethics, value theory, ethical issues, and performance guarantee which are considered to be one of the strengths of the article; However, the applicability and effect of this issue especially in the ethical issues is beyond the article, while the analysis and explanation of some ethical issues in this article are not accurate.

For this reason, in addition to adding some of its implications in the field of divine ethics, and explaining the problem in a precise way, this article is written.

Basis of the Reality of Copulative Existence

In order to explain and prove the copulative existence of effect, Mulla Sadra has used the basic and foundational issues of the thought of transcendent wisdom, such as the primacy of existence and gradeability of existence. This is because without accepting the absolute external realization of existence, which comprises independent and relational existence, it is impossible to talk about the relational existence of effect.

Moreover, it is not possible to explain and analyze the sheer poverty of the identity of effect with the primacy of quiddity. This is because no matter how the quiddity is explained and analyzed, the thingness of independence cannot be taken away from it.

Therefore, the primacy of existence and the fact that the objective reality is a referent of the concept of existence is considered to be one of the underlying issues of the ontology of existence of copulative existence of effect.

Also, there is a specified special gradation- gradation in epiphany- which is a kind of explanation and justification of external pluralities and its return to unity.

In Islamic thought, there are three major theories: Unity of existence, heterogenous multiplicity of existence, and gradational unity of existence, that according to the gradation of epiphany's theory, the

reality of existence is not more than one and its equivalents are manifestations and epiphanies. According to this, the divine independent being is the only true agent of all beings in the universe.

Every actualised being in the world is a level of its effectiveness that only in proportion to its existential capacity shows a state out of states and a sign out of God's signs in the level of actuality.

Therefore, entire universe is a mirror and manifestation of divine independent being, and it is not possible to imagine and believe in the relational existence of effect without accepting a specified special gradation. This is because by accepting the general and specific gradation in a way has the smell of independence for the reality of effect; Because the true

multiplicity is observed in it, while the dominant multiplicity in the specified special gradation is the multiplicity of appearance.

In transcendent wisdom, there are two types of interpretation and expression of the existence of an effect whose roots go back to the words of Mulla Sadra, because in addition to the description of the relational existence of an effect, it can be seen in his works. *(Sadr ad-Din Shirazi, 1981)*

The explanation of the copulative existence of an effect and the sheer relation has also explained it, and this caused the Philosophers of transcendent wisdom to be divided into two categories in this regard:

Some of them believe that, from the perspective of Mulla Sadra, the existence of an

effect is the same as the copulative existence, while others believe that the existence of an effect is nothing but the substantial relation and the sheer relationship.

In other words, the existence of an effect is like the copulative existence. This interpretation is based on specified special gradation and the return of pluralistic world to affairs and manifestations.

On this basis, the identity of an effect is nothing but a sheer relation; therefore, after stating the issue of making (ja'l) and the made (maj'ūl) Mulla Sadra immediately went on to express the existence of an effect based on this point of view and says:

So it appeared that the existence of the effect in itself is deficient in identity, the Essence is linked to its cause as the universe is attached to it.

So, every existence except the One, the True, the most high, is a flash of His Essence, and one of His faces; And that all beings have one origin, which is the Realizer of facts, the Willer of things, and the Annihilator of beings. He is the truth, and the rest is His affairs. He is the light, and the rest is His radiance. He is the origin, and other than Him are His appearances and manifestations. *(Sadr ad-Din Shirazi, 1999)*

According to this expression, the existence of an effect has no substantiality, both from the analytical and existential point of view, except for the sheer relation

to the cause. This analysis of the reality of an effect, like some philosophical issues, plays a fundamental role in explaining and proving some ethical issues.

Teleology of Ethics and God's Proximity

The phenomenon of nature (khulq) is the same as a psychical habit through which easy actions come out of the self without a forethought. *(Ibn Miskawayh, 2007; Tabataba'i, 1974; Saliba, 2002)*

This habit, from the perspective of transcendent wisdom, is an existential and perfect attribute *(Sadr ad-Din Shirazi, 1981)* that plays a role in the creation, development, and structure of human reality. That is, whatever a person does, he is indeed creating his own truth, *(Javadi Amoli, 2008)* the ultimate goal of which is nearness to God.

The ultimate goal of morality in the ethical system of Islam is to get closer to the source of existence and perfection, and to be connected to divine morality. The primary and secondary goals that are mentioned in it are subordinate to the main and ultimate goal.

Proximity means nearness and it is divided into physical proximity, which is spatial and temporal proximity, and spiritual proximity, which itself is of two types: Quidditive proximity and existential proximity. A being that has no quiddity and limit cannot be attributed to spatial, temporal and material proximity.

In addition, spatial and temporal proximity is realized when two physical beings exist, while the necessary

being is free from physicality. *(Farabi, 1984)*

Existential proximity, in turn, is divided into valuable and philosophical proximity. That is, this meaning of proximity is related to the way creatures are created, and has nothing to do with knowledge and human will.

The existence of all contingent beings, whether they want it or not, whether they know it or not, depend on Almighty's will. For this reason, all contingent beings do not differ in this sense of nearness (illuminative relation); All are needy, all are connected, all are weak. *(Misbah Yazdi, 2001)*

From this statement, it is clear that this meaning from the meanings of proximity cannot mean nearness in the discussion of ethical value.

Proximity of Value

Philosophers have applied another term to proximity, and that is proximity of value which is discussed in value and moral discussions. This meaning of proximity is:

To reach a position and level of which one of the most important features of it is a deep and immediate understanding of one's existential relationship with God; A position that is achieved by the will of man and as a result of the true evolution of the soul which is the final and main desirable goal of man, and has an inherent value for him. (Misbah, 2002)

The accuracy of this definition indicates to us that proximity in value discussions means observing the existential relationship between the supreme

being and His creatures, and analyzing and understanding this relationship in a way that is proportional to the infinite nature of the supreme being which becomes possible in the shade and reception of relational existence of an effect.

Of course, perceptual proximity is not the ultimate goal of ethics in transcendent wisdom, rather, its ultimate goal is the annihilation of conscious person from human attributes and egocentrism, and manifestation of the will to become like God through the proximity of obligatory and supererogatory acts.

Implications of Divine Ethics of Copulative Existence

1. Perseverance in the State of Submissiveness

On one hand, man's attention to the fact that all contingent beings, including man himself, are related to God's independent existence, and on the other hand, the amazing observation of his own creation, that such creation is neither made by himself nor by other contingent being, leads to the understanding of the greatness of true and independent creator, which, as a result, causes constant submission and humility in His domain. This is because submissiveness is realised as a result of awareness and knowledge of the greatness of independent being. *(Misbah Yazdi, 2001)*

2. Drowning in True Love

Sadra also mentions love as one of the factors of human spiritual perfection; because every worship and voluntary movement that has a cause other than love and affection

for God is imperfect and will not have any result. *(Sadr ad-Din Shirazi, 2002: 139)*

Love and affection for God Almighty is the result of knowledge of God. As a result, more knowledge cause increasing in love and affection, and consequently, the journey to God will be faster and more, and this causes more knowledge from God to flow to the wayfarer. *(According to Mulla Sadra, Ref: Islaminasab et al, 2022, 58)*

Accordingly, whenever a man recognizes that the divine independent being is the source and sum of all the attributes of perfection and beauty, the state of love towards that source of all beauty is acquired in his heart and opens the heart to the absolute perfection and beauty of God; *(Misbah Yazdi, 2001)* Because the beauty of all

contingent beings is a sheer and pure relation to the beauty of God's independent existence.

Therefore, the understanding of any possible beauty depends on the understanding of God's absolute beauty.

3. Education, the Highest Stage of Gratitude

Gratitude of blessings has different stages in which man recognises God's blessings in the first stage (asceticism), and uses these blessings rightly; However, at this stage, the person may not know the owner of the blessing correctly.

In the second stage (mysticism), man goes from paying attention to the blessing to paying attention to the owner of the blessing; However, the highest and best stage is for man to admit his

weakness, because all his limbs and organs, as well as their usage which are God's blessings, are in gratitude to divine independent being. *(Jawad Amoli, 2000)*

Such a stage becomes possible when a person pays attention to the poverty and weakness nature of the essence of creatures, including humans, and whatever is given to him being a divine blessing. This makes him feel the need to be grateful to divine independent being in all aspects of his life.

4. Reaching the Peak of Fear and Hope

Believe in the sheer poverty and incapacity of other than Allah, and that nothing can harm or benefit a being without the command of the Almighty; such a belief leads a person to the peak of fear and hope whereby at every moment of his life, he experiences the fear of shortcoming and hope for the mercy and forgiveness of the Almighty.

A person who realizes the sheer poverty of his own nature will never boasts of his good deeds and obedience, and will not also despair in seeking the Almighty's forgiveness and mercy for his sins. This is because the nature of his reality is nothing but poverty and neediness, and he does not see himself as worthy of all God's grace and love. *(Misbah Yazdi, 2001)*

5. State of Supplication

State of supplication is considered to be the cause of human happiness in this world and the hereafter; However, as long as a person has an independent view of

himself, he cannot create a state of humbleness and humility when calamities and difficulties descend, and will refuse to supplicate in front of the divine independent being.

In contrast, if a person recognises his own poverty and needy nature in front of the independent and omnipotent divine being who has dominion over entire universe, and pays due attention to this knowledge as well, a state of supplication and humbleness arises in his heart and will bow down before Him. *(Misbah Yazdi, 2008)*

6. Persistence Remembrance of the Divine Independent Being

The reality of remembrance is not limited to verbal remembrance; rather, it has stages, the highest of which is existential remembrance, and this state and status is the ultimate desire of the people of God. *(Tabataba'i, 1974; Imam Khomeini, 2003)*

This trait shows the reality of man; That is, the idea that human being always rely on his mind and soul shows the very poverty and neediness of his nature, and this makes him realize the reason for his existence.

If it comes to his imagination that life, power, knowledge, and other perfections that he finds in himself are from himself, and also considers other natural resources of the world to be independent in their influence, and he imagines that they are the ones who either influence or are influenced; then, this is where he trusts in his self, even though he should trust in his Lord. *(Tabataba'i, 1974)*

7. Exclusive Trust in Divine Independent Being

Sheer trust is one of the goals of Islamic education and the logic of the Quran:

"... And in Allah (Alone) let those who trust, put their trust". (Quran, 14: 12)

Paying attention to the sheer ignorance and inability of the reality of other than God helps man to reach this stage of the journey towards God Almighty.

The fact that the root of the reality of trust in God goes back to God's Unity of actions; that is, no force and power apart from the essential nature of the supreme being has an effect on the universe and man, and all causes are the shadow of the power and will of God; *(Jawad Amoli, 2000)* This is because trust, like faith and knowledge, is a phenomenon that has degrees, the highest of which is the degree of righteousness.

In this degree, the believer sees all his actions and inactions in the hands of the most high.

8. State of Satisfaction

Contentment and satisfaction with God's decrees, and abandoning objections are the essentials of love.

Therefore, paying attention to the fact that perfection and beauty are similar to God's Will helps man to realise that true and desired perfection is unique to the divine independent being, and the love that is cultivated from Him is a manifestation of divine love and affection.

Every existential perfection that is observed in other than the true reality, glory be to

Him, has its root in divine perfection.

On the other hand, when man is aware of his own nature of poverty and ignorance, and that of other contingent beings, he realizes the divine independent existence as the source of knowledge and wisdom.

Meanwhile, every existent who is pure knowledge and wise does all his work based on justice, wisdom and mercy. The Almighty is pure wise, any work that devoid wisdom does not emanate from Him, and no means can alter His wisdom. *(Javadi Amoli, 2000)*

9. State of Submission and Delegation

When man is deficient of desire, and submits to the will of the real Owner, he develops an independent view of his own reality which is the source of poverty, ignorance and incompetence, who is dependent on a being that is the source of power, richness, and knowledge. *(Ref: Jawadi Amoli, 2000)*

10. Complete Disconnection towards an Independent Being

Disconnection towards God, means man's disconnection from other than God and paying full attention to the supreme being. Man does not pay any attention to his own discontinuity in complete disconnection. *(Jawad Amoli, 2000)*

In the stage of submission, man surrenders himself to the most high, and to His command. At this stage, man considers himself as a being and feels that he owns something.

In a nutshell, there is a duality between the creature (man) and the creator at this stage; whereas, at the stage of complete disconnection, man does not consider himself as the owner of something; *(Qomi, 2011)* Rather, the real Owner is the divine independent being, even the sensational parts of his body are owned by Him.

He is not only the owner of that, rather, He is the owner of the heavens and the earth, He is the One, the Irresistible. The best way to study this stage is the way of servitude and to understand the concrete relation to the most high. *(Jawad Amoli, 2000)*

In general, the Implications of the divine ethics of copulative existence are drawn in the following diagram:

Perseverance

True Love

Complete
Disconnection

Education

Submission
and Delegation

Fear and Hope

Satisfaction

Supplication

Exclusive Trust

Persistence
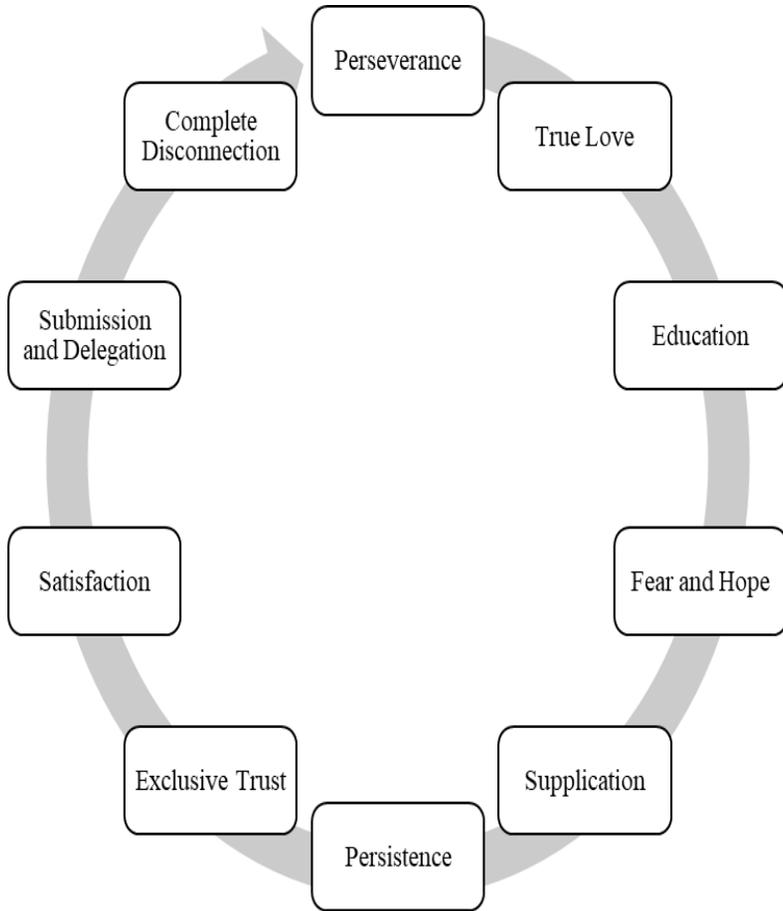
Diagram 1. Implications of the Divine Ethics of Copulative Existence

Conclusion

Existence, according to the view of the transcendent wisdom, is divided into independent and copulative, and an independent existence is the existence that is self-subsisting who does not need a cause, and He is the origin and source of everything.

On the contrary, copulative existence in technical term applied to other than the divine independent being, and it expresses the pure relationship of an effect to the cause of its beneficence and existence.

Therefore, according to the opinion of Mulla Sadra, the reality of an effect is nothing but the sheer relationship, and the explanation and proof of such a theory depends on accepting the primacy of existence, and the Personal Identity of existence.

The reality of ethics, from the perspective of transcendent wisdom is an existential attribute and its goal is closeness to God which includes three types of human relationships (divine or devotional ethics, individual ethics and social ethics) of which the most profound is the divine ethics.

The divine ethics entails the believe in the copulative existence of man which leads to perseverance in the state of submissiveness, drowning in true love, learning the highest stage of gratitude, reaching the peak of fear and hope, the state of supplication, the continuous mention of the divine independent being, the exclusive reliance on the divine independent being, the state of satisfaction, the state of submission and delegating to the divine independent being.

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The Most Important Application of Self-knowledge from the Viewpoint of Allameh Tabatabai and Bergson

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ARTICL INFO	ABSTRACT
	SUBJECT AND OBJECTIVES: The present study has been conducted with the aim of getting to know the most important application of self-knowledge from the perspective of Allameh Tabatabai and Henri Bergson with a comparative view. **METHOD AND FINDING**: The results of this research, which was carried out with a descriptive-analytical, comparative and inferential method, show that Allameh Tabatabai and Henri Bergson, prominent philosophers of the East and the West, by providing a solution to one of the most important challenges of modern man, propose a new and deep look for man to return to himself. In the first step, this research has addressed two areas of thinking in the knowledge of the self and, in the most general look at the components of the incorporeality of the self, the relationship between the soul and the body, the change in the self and the soul as the main agent of perception in the opinions and thoughts of Allameh Tabatabai and Bergson with a comparative view. The data collection tool was MAXQDA software, which was used to increase the accuracy of data coding and categorization. **CONCLUSION**: According to the obtained results, Allameh Tabatabai considered the knowledge of God to be the most important result and the final goal of self-knowledge, and Bergson, looking intuitively at the soul and from another angle, introduced creative evolution as the best result of this knowledge.

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Introduction

The situation in the world today shows that the moral and spiritual education of man has been forgotten more than anything else. Perhaps the lack of sufficient attention to the subject of self-knowledge and self-forgetfulness is one of the most important reasons for that, for correction of which a fundamental solution must be thought of. The market for outward appearance will become popular without paying attention to the inner self; appearances that, in contrast to the vast and all-encompassing interior of a person, are small and vulnerable. *(Ebrahimi Dinani, 2016: 342)*

Since it is not possible to educate a person without having a clear philosophical basis for describing and interpreting the human being in the world, each philosophical view in a special way defines the rules and methods of human movement, and corresponding to this view of man, determines the path he must travel.

After Socrates' revolution in philosophy and looking outside the world and looking at the human self, *(Ref: Hollingdale, 1993: 108)* Plato also paid attention to the self with his idealistic approach and gave great importance to self-cultivation.

Also, In the book *"On the Soul"*, Aristotle raises extensive discussions about the soul and the importance of researching into it, and considers the soul as the principle and source of life in living beings.

This article tries to deepen and reinterpret many fundamental questions in the field of self-knowledge, and in the light of reflection on the concept of

self, to answer the question: what is self-knowledge from the viewpoint of Allameh Tabatabai and Bergson?

Theoretical Foundations and Research Background

Epistemology is the basis of human attitude, vision, nature and action, on which all the achievements of civilization, including philosophy, natural sciences, humanities, engineering, industry, culture and lifestyle, are based. *(Khosropanah, 2018: 19)*

On the other hand, the perception of sensations is a general matter that branches into numerous components. And it is the self that, from these partial perceptions based on the external sense, makes knowledge superior to matter and nature and makes them the support for abstract perceptions related to abstract worlds. *(Ibid: 612)*

Therefore, self-knowledge is the fundamental axis of other human cognitions. *(Saeidi et al, 2016: 106)*

Throughout history, philosophers have extensively discussed and analyzed the problem of self-knowledge, although they did not have a single and completely similar concept of self.

In the meantime, Allameh Tabatabai (1904-1981), the Quran commentator and Muslim philosopher, directly in some of his important works, such as *"Risalah al-Wilayah"*, and sometimes during other philosophical discussions such as *"Tafsir Al-Mizan"* and *"The Principles of Philosophy and the Method of Realism"*, has provided significant reflections on the topics related to the self and its knowledge.

Among the external journey or "Seyr-e-Afaqi" and the inward journey or "Aeyr-e-Anfusi",

Allameh has considered it more beneficial to pay attention to the signs within the self (The ayat of Nafs) and the walk through these signs in order to acquire knowledge. He introduces self-knowledge as the only way to reach the ultimate goal of man.

Baradaran et al (2019) in an article entitled "Allameh Tabatabai's moral education with an emphasis on foundations, purpose, content, method and evaluation", explaining moral education from the viewpoint of Allameh as a representative of Islamic realism, emphasizing four elements: Purpose, content, method and evaluation have come to the conclusion that the fundamental method of evaluation in Allameh's moral education is self-assessment.

Allameh Tabatabai is one of the thinkers who paid abundant attention to the issue of ethics, and it seems that his focal point in the foundations of moral theories is self-knowledge. This issue is clearly seen in the following studies:

Solgi (2015) in article named "Ontological Analysis of Allameh Tabatabai's Constructional Perception Theory", and Rahnamaei (2015) in his book entitled "Opinions and Thoughts of Muslim Thinkers", investigated and evaluated of Allameh Tabatabai's Educational School.

In general, As Islam leads people from the darkness of ignorance to the light of knowledge and disappear the ignorance and savage habits to appear the promotion of cultural knowledge, so education is the only way to achieve this goal. (Kadkhodaei and Zeng, 2023: 31)

Henri Louis Bergson (1859-1941), a famous French

philosopher of Jewish descent, also revived the role of metaphysics and ethics in the midst of positivist attitudes in his outstanding works in Western philosophy. By choosing the cognitive method of intuition, instead of the experimental and positivist method of the new science, he gave a decisive centrality to this type of approach. *(Soltani Gazar, 2012: 61)*

He has presented a remarkable theory about the formation of human life and soul. In other words, he is the most important representative of the modern philosophy of life. *(Bocheński and Bocheński, 1982: 80)*

Bergson's Creative Evolution stands as one of the most serious engagements with the problem of life in recent philosophical history. *(Posteraro, 2022: 553)*

The theory presented an evolution in which a free emergence of the individual intelligence could be recognized. It was thus wholly distinct from previous deterministic hypotheses that were either mechanistic or teleological and represented evolution as conditioned either by existing forces or by future aims.

Bergson based his theory on the distinction between matter and the élan vital, or life force, the progress of which he saw as a line continually bifurcating or diverging from its course. *(Britannica, 2018)*

In 2013, in *"The International Encyclopedia of Ethics"*, Keith Ansell-Pearson claimed that the most important views of Bergson can be clearly seen in his last major book, The Two Sources of Morality and Religion.

Prior to this work, the ethical implications of his philosophy were presented sporadically in his three previous books, Time and Free Will, Matter and Memory, and Creative Evolution.

In 2014, in *"The Encyclopedia of Political Thought"*, Ansell-Pearson recognized Bergson as one of the greatest philosophers of the modern French period, who has made important and lasting contributions to our assessment of time, the nature of free will, knowledge and consciousness, evolution, life, and ethics.

Mullarkey and Pearson, in the book "Key Writings", called intuition in philosophy to be Bergson's initiative. They believe that Bergson, in contrast to the positivists who considered only empirical propositions useful for acquiring knowledge, declared that new science and philosophy lack theoretical value and only solve life's problems relatively and don't give knowledge.

This has been emphasized in the following studies:

- *Monfared and Baraz (2019)* in the article *"The Relationship between Time and the Meaning of Life in the views of Mulla Sadra and Bergson"*.

- *Brown (2019)* in an article titled *"Habit as Resistance: Bergson's Philosophy of Second Nature"*.

Research Methodology
Due to the fact that the philosophy of education has a philosophical characteristic, the same activities that exist in philosophy also exist for the philosophy of education. *(Bagheri et al, 2012: 100)*

This research is qualitative in nature and has been carried out with a descriptive-analytical and comparative method, in which content analysis and document review have been used. For the comparative study, George Bereday's method has been used to analyze and compare two approaches.

In this philosophical approach and attitude, the effort of the comparative researcher finds philosophical value, and the work is not merely a superficial report of the similarities and differences, but for a better understanding of the thoughts of philosophers and philosophical schools, philosophical views are compared and reconciled with a methodical and not biased view. *(Faramarz Qaramaleki, 2015: 302)*

The unit of analysis in this research is the sources, documents and scientific data and library studies of the philosophical works of Allameh Tabatabai and Henri Bergson and related analysis.

The data collection tool was Maxqda software, which was used to increase the accuracy of data coding and categorization. The steps and method of using Maxqda software in this research are as follows:

- Importing various documents such as articles and books in Word and PDF format to the software;

- Coding of all documents and texts based on inductive method;

- Classifying concepts and categories (sometimes unifying codes or so-called merging codes);

- Retrieving or referring back to coded segments or fragments. This part is helpful in the process of analyzing and comparing codes and coded parts;

- At the end, Word output is available for final adjustment.

Research Findings

Among the issues that have been discussed more than other issues in the field of self: the incorporeality of self, the relationship between self and the body, the change in self, and the soul as the main agent of perception. By adopting the results and analyzing in response to these issues, different schools and theories have been formed.

In the following, the opinions and thoughts of Allameh Tabatabai and Bergson are examined and compared in the above-mentioned issues.

1. Incorporeality of Self

From Allameh's viewpoint, existence is fundamental, and what constitutes reality and is truly realized outside, is existence itself. *(Tabatabai, 2010: 212)*

In this way, man is a level of existence that is connected to higher levels of reality and enjoys eternal life and unlimited absolute perfection, which finds meaning in the system of existence.

Human creation, in turn, has levels:

- The stage of creation from clay;

- The stage of nutfah (sperm; the drop of fluid);

- The stage of alaqah (clinging mass);

- The stage of mudhqa (fleshy tissue);

- The stage of bones;

- The stage of flesh.

By passing through these stages of creation, man becomes the owner of physical dimension and substance, *(Tabatabai, 1997, Vol. 12: 223; Ibid, Vol. 16: 383-384; Ibid, Vol. 20: 194&548)* after the gradual material creation, he has another creation that is contrary to the previous creation and is incorporeal *(Ibid, Vol. 15: 23)* and this is the spiritual dimension and substance.

Thus, when God created man, he made him composed of two parts and having two substances; physical substance, which is his physical substance, and abstract substance, which is his soul and self. *(Ibid. Vol. 2: 162)*

What is fundamental and exists in all stages is self and soul, and the immortality of the soul is due to its incorporeality and it remains enduring and immortal until the Day of Resurrection. *(Ibid, 2010: 21)*

One of the proofs of the existence of an incorporeal self is the issue of knowledge and awareness. The soul is a self-aware and other-aware being.

On the other hand, science and knowledge are also incorporeal. The achievement and presence of the incorporeal thing is also not possible for the material thing, because matter is the object of absence and division.

So the self is incorporeal; Therefore, Allameh Tabatabai

has proved the incorporeality of the soul by showing the incorporeality of consciousness and perception. *(Tabatabai, 1997, Vol. 6: 192)*

According to Bergson, man is composed of two parts; one is the body and the other is the soul. *(Gunn, 2004: 297)*

In order to quash the viewpoint of materialists who, using the findings of psychology, considered the brain to be the place of conceptions and memories of the past, he sought help from the science of psychology itself and came to the conclusion that the memories have no place in the brain and basically they have no place. In this way, he comes close to announcing the incorporeality of the soul and the negation of materialism.

It is natural that the force that kept these memories cannot be material; Of course, Bergson does not achieve his goal easily and explains in this field to a great extent. *(Pirmoradi, 2014: 48)*

According to him, matter cannot be confined to the form we have of it; just as it cannot be considered a truth other than what is understood; rather, matter is a collection of representations, according to Bergson. The meaning of representation is a kind of existence between the object and the image; i.e., it is more than the image and less than the object. *(Bergson et al, 2004, Chapter 4: 12)*

In terms of existence, the soul is considered the perfection of matter and, at the same time, both of them originate from a single substance called duration and, in this sense, he can be considered a monist; But in

terms of the fact that, by appealing to intellectual knowledge, he considers two separate realities of soul and matter, he should be called a dualist. *(Eslami and Akwaan, 2019: 25)*

2. The Soul-Body Relationship

Allameh Tabatabai, following the transcendent philosophy, believes that the human soul is the same body that has taken another creation upon itself, without anything added to it.

Man is a natural body at the beginning, and from the beginning of his creation, takes various forms, until finally, God Almighty gives this physical and solid being, another life, in which the creation of man has consciousness and will, and performs things that are not the work of body and matter;

Therefore, the face of the human body changes into a vegetable form, then into an animal form, and finally into a human form.

So, from Allameh Tabatabai's viewpoint, the connection and relationship between the soul and the body is intrinsic and real in such a way that they can never be separated from each other. Allameh believes that "I" is other than "My Body" and it's possible that half of one's body was cut off in an accident; But he himself was not cut in half and he is the same person as before the accident. So the self is not material in any way. *(Tabatabai, 1997, Vol. 1: 549-551)*

Bergson explains the relationship between the soul and the body through the theory of perception. My body is unique in that I do not

only know it "From the Outside" and by the help of perception; But "From the Inside" and by the help of impressions that place themselves between the stimuli which the body receives from the outside and the movements it makes in response.

So, my body is among the multitude of constituent representations of the material world and in itself, as a representation among many representations, can receive movements and respond to them, like other representations. *(Bergson et al, 2004, Chapter 4: 19)*

Bergson intends to prove that if we eliminate the representation called the material world, we have also eliminated the brain and brain vibrations at the same time. In the absence of representations of the material world, there is no brain. From here, Bergson comes to a viewpoint that he calls the Myth of the Given. *(Pearson et al, 2020: 34)*

According to Bergson, the body is at the disposal of the soul as a tool for action, so that the soul can establish a relationship with the world around it through the body; But for imaginations, according to Bergson's belief, our body is not a producer or a place to store them; Rather, it is merely a tool for choosing and selecting the imagination related to material objects, in order to influence the relevant action. *(Eslami and Akwaan, 2019: 38)*

3. Self and the Nature of Change

Unlike all materials that are changing and transforming,

the "Self" does not change and therefore is not material. Anyone who refers to himself will find that he has always been one and remains the same and that there has not been the slightest change in him. *(Tabatabai, 1997, Vol. 1: 365)*

This point is simple and being busy with daily material work and worldly life causes people to neglect the incorporeality of self. *(Ibid: 180)*

It can be said that what does not change is the "Identity" of a person, not his "Self"; Identity is the thing that makes the person of the past to be the same as an identical to the current person. Identity is a mixture of a set of characteristics that have been formed over time and transferred from cells to each other.

Allameh Tabatabai based the principle on the existence of an incorporeal being and considers the opposite to be the result of neglecting this principle.

Bergson's book "Creative Evolution" begins with the concept that "I am constantly changing". *(Bergson, 1969: 12)*

Although we stipulate this truth in our tongues that we "Change", we speak of the states of our souls as if they were solid. *(Pearson et al, 2020: 161)*

In other words, there is no passivity or request that does not change at every moment. Any mental state will have a duration if it does not change; Even if we consider the most still states of mind, for example, observing a motionless external object, and suppose that object remains fixed and my angle of

vision does not change, yet at the same angle, my perception or observation at this moment is different from the previous moment:

My state of mind, as it moves along the path of time, is constantly becoming more voluminous by the duration it collects; like a snowball rolling in the snow. (Bergson, 1969: 13)

This was a simple observation of a hypothetical fixed external object. Now, if we consider the deep inner states, they are constantly evolving and transforming a fortiori. *(Pearson et al, 2020: 161)*

"Self" is a state that changes at every moment and changes in its duration. We have intuitive knowledge of ourselves; that is, knowledge of our own personality in its flux over time. *(Matthews, 1996: 27)*

Bergson interprets it as self-awareness, which can be interpreted as awareness of oneself directly from within oneself.

Thus, the soul is constantly changing and becoming. In this situation, its past is fully involved in its present, and in fact, every passing moment adds something new to the quality of the soul that is unique and unpredictable and it differs from all its past and future additions. *(Bergson, 1969: 31)*

Bergson distinguishes between two different selves. One of the two is the so-called external projection and the other is its localized and, in other words, its social representation. *(Copleston, 2010, Vol. 9: 223)*

4. Soul; The Main Agent of Perception

According to the theory of mental existence defended by Allameh Tabatabai, nature, in addition to its external existence, also finds an existence in the mind during perception.

The mental existence of nature indicates the external existence of nature. Although nature is the same in both existences, these existences have many differences.

External existence has effects that mental existence does not have. For example, the external existence of fire burns; But its mental existence does not burn. The external existence of fire is a material and changeable matter; But its mental existence is not like that.

In short, one of the functions of the soul is perception. The soul achieves perception, sometimes by using some bodily organs and powers and sometimes without using them.

From Allameh's words, it can be understood that man has knowledge of himself and this is only possible by attributing it to self. In other words, man's knowledge and understanding of himself is achieved only through the soul. *(Hosseini Dolat-Abad, 2014: 143)*

According to Bergson's theory, the stream of desire towards the center, which is the sensory effect received by the five senses, is the work of the body, and the centrifugal stream, which adds memories from within the memory to the received sensory effect, and by doing this brings the memory to "Actuality and Reality", is the work of the memory or soul. Therefore,

at the intersection of these two streams, actual perception and, as a result, knowledge suddenly occurs.

Bergson tries to empirically and, according to common sense, establish a relationship between the temporal immaterial self and the spatial material body, or in other words, to explain the relationship between the two.

According to Bergson, perception does not occur only in the soul or only in the body; But is a process that exists in both the soul and the body. *(Eslami and Akwaan, 2019: 39)*

Table 1. Comparison of Soul

Topic	Tabatabai	Bergson	Similarity	Difference
Incorporeality of Self	Self is an incorporeal substance.	The soul is incorporeal	✓	
The Soul-Body Relationship	*Theory of Substantial Motion* Soul and body cannot be separated from each other.	Theory of perception The soul communicates with the world around it with the help of the body.	✓	
Self and the Nature of Change	Unlike all materials that are changing and transforming, the soul does not change.	The soul is constantly changing and transforming.		✓
Soul; The Main Agent of Perception	The main agent of perception is the soul, not the body.	Perception is a process that exists both in the soul and in the body simultaneously.		✓

The Most Important Application of Self-Knowledge

1. Allameh Tabatabai: Self-Knowledge; Knowing God (Monotheistic Goal)

According to the theory of conventional perceptions (Idrakat I'tibari) of Allameh Tabatabai, true knowledge is the mental unveiling of reality and the actual fact, and since there is a sacred purpose behind the great creation and the heavens and the earth were not created in vain, he introduces the ultimate goal of creation to reach the state of servitude, which is God's closeness; Therefore, in the process of searching for the truth, the Quran warns man to step on the path of self-knowledge.

Allameh believes that self-knowledge has an impressive role in the education and morals of souls *(Tabatabai, 1986: 225)*

Referring to the narrations of self-knowledge, he considers self-knowledge to be the most important divine goal in instructing believers to take care of themselves, and he introduces it as the introduction, foundation and agent of God-knowledge; Therefore, no other way than self-knowledge leads to the emergence of true knowledge.

The meaning of it is that a person should give up every obstacle that makes a person busy with himself only by paying attention to God, The Almighty, and know his self until he sees his self as it is and realizes its inherent need for God; and whoever attains such a position, his observation will be inseparable from the observation of his sustainer, who is God, so when he sees God, The Almighty, then he will know God with an

obvious and clear knowledge. Then he will truly know his soul and self through him, because his self is related and dependent on God, The Almighty, and then he will recognize everything through God, The Exalted; *(Tabatabai, 2003: 31)*

Therefore, man must turn his face towards The Almighty God; and this important matter cannot be achieved without self-knowledge. Although worship itself is the prelude of knowledge, in order to truly worship, we must gain knowledge; That is, worship is not worship until knowledge comes.

Man in the inward journey passes the limitations and intuits the essence of his self in its truest truth and since the interior and the reality of realities (Haqiqatul-haqaa'iq) of every matter, including the human soul, is an absolute matter, the intuition of this innermost truth of the soul is the intuition of the reality of realities proportional to the dignity and limit of each soul; therefore, paying attention to God leads to the correct knowledge of the self, and the correct and true knowledge of the self leads to the knowledge of God, The Almighty, or it means the knowledge of God. *(Kermani, 2015: 96)*

Allameh believes that when a person makes a journey in his self and is alone with himself and is cut off from all the surrounding environment, he joins the Almighty God and this in itself causes the knowledge of his Lord, of course, a knowledge that is not mediated by anything and a knowledge that no means has intervened in it, because

the separation alone removes all the veils in between, this is where a person forgets himself by observing the greatness and glory of the truth, and therefore this knowledge should be called the knowledge of God to God. *(Tabatabai, 2003: 31)*

Self-knowledge requires a person to understand his own poverty, he also knows his sustainer. *(Ibid, 2009: 117)*

The summary is that the only way to achieve a goal is the way of self-knowledge, which is also the closest way. And this way is the same way of severing and cutting off from others than God and full love for God, Glory be to Him, and engaging in self-knowledge. So that the light of monotheism begins to shine and the inner self becomes light. *(Fayyazbakhsh, 2021: 73)*

Therefore, by looking at this road map, the path becomes clear:
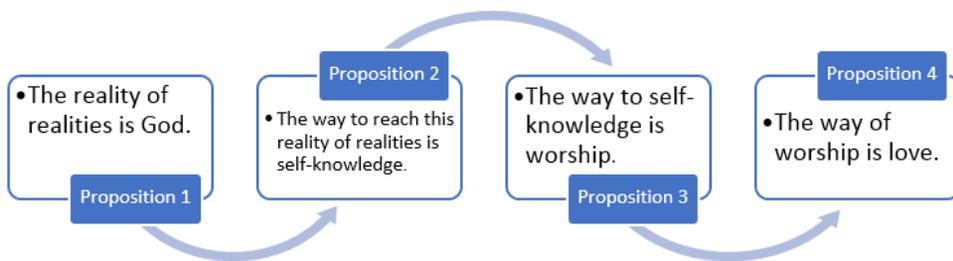
Diagram 1: Road Map of Self-Knowledge in Allamah Tabatabai Viewpoint

That is, if someone wants to reach the reality of realities, which is the perfection of human existence, the path is only the path of love, and there is no other way except love. *(Tabatabai, 2012: 257)*

2. Bergson: Creative Evolution of the Soul (Evolutionary Goal)

In Bergson's thought, man first realizes the knowledge of his self and his existence and slowly learns that everything should be developed and exalted in a meaningful and related set.

In other words, if we look directly at existence through the eyes of the soul, we find it to be constantly flowing and changing, and as a whole, it is like a living and dynamic reality that is constantly being added to its evolution and a continuous, undivided and unpredictable creation is taking place.

Subordinate to this evolution, the nature of the human soul is based on self-exaltation; Therefore, achieving exaltation and evolution is Bergson's ideal goal, which, of course, since the soul becomes a means of man's awakening and awareness of the spiritual aspect of his existence, perhaps turning to the spiritual and transcendental and perfect aspect of human existence can be regarded as Bergson's ultimate goal.

According to his belief, all creatures share a principle called "Life Penchant" or love of essence, desire for immortality, the principle that guarantees their survival and when danger threatens them, it tries to remove these obstacles with different tricks. This makes life full of invention and innovation and takes a completely different form every moment. Bergson calls such an evolution a "Creative Evolution" that is constantly flowing in existence. *(Soltani Gazar, 2012: 63)*

Since Bergson is inclined towards Emergence and unpredictability is one of the basic components of this tendency, the states of our soul continuously make us and every moment of our life, which we ourselves are the creators of, is considered a kind of new creation.

According to him, existence is constantly and continuously evolving, and since all souls share the "Vital Passion" principle, when they face moral, educational or other obstacles, they try to overcome these obstacles in different ways, and this causes life to be full of innovation and invention, and every moment takes on a new and completely different state, and this creativity takes the education process out of its static state and gives it dynamism and freshness. In such a way that the process of self-exaltation does not have predetermined and fixed rules; But it can be created at any moment.

Therefore, the more we pay attention to the continuity of evolution and the continuation of progress, the more we see the closeness of the evolution of living beings to the evolution of the soul and self-conscious being. It can be said that the life of other living beings, as it is in the soul, is creative at every moment. *(Pirmoradi, 2014: 170)*

So, the result of Bergson's view on the evolution of the soul is in his sentence:

Living beings share with the self-conscious being, i.e. the soul, in the attributes of continuity of evolution (continuous becoming and life in general) and preservation of the past in

the present and true duration, and life is like the activity of the self-conscious being, continuous invention and creation. (Bergson, 1969: 24)

Paying attention to the interior leads to a sensual intuition, which is sometimes called the inner eye or mystical revelation, and it becomes possible only for those who have purified their souls and are free from vices and sins.

Therefore, Bergson's method is intuition. Intuition is not just a vague feeling or inspiration; But one of the most detailed methods of philosophy, which has its own hard and complicated rules: Rules that require "Accuracy" in philosophy, according to Bergson.

Bergson emphasizes that intuition must presuppose Duration before it becomes a methodological basis in order to be gradually elevated to the status of a philosophical method. *(Deleuze, 1997: 1)*

Bergson believes that in a world that "dies and comes back to life at every moment", *(Foroughi, 2020: 187)* it is impossible to think except in an evolutionary way, and transformation requires a duration.

According to his continuityist attitude, Bergson also attributes the category of change to the soul. In his opinion, the soul is nothing but the continuation of the situation. Here, Bergson assigns all efforts to intuition of continuity and continuation to a self that is itself continuous, and accordingly, the intuiting observer becomes an epistemological authority for the understanding of the duration.

Bergson's meaning of "Real Time" or "Duration" refers to the sequence of states of the soul and is not considered independent of humans and conscious observers. The worthy role of the soul in understanding the truth of continuity is not in the sense of the subjectivism of the past, because first of all, the soul has only the role of perceiver and does not interfere in the object of knowledge, and secondly, what becomes clear to the knowing subject as a result of the precise intuitive activity of the soul is a real matter and a valid cognition; It is not that, like Kant's thought, it grants the perceiver only a phenomenon of original reality. *(Anbarsooz, 2014: 16)*

According to Bergson's belief, continuous and unstable matters cannot be understood by conventional reasons, and for this purpose we need a more valid source of knowledge. In other words, for Bergson, time and change provide the preludes for intuition *(Gunn, 2004: 45)* and Bergson's description of intuition presupposes his ideas about intuition and memory. *(Russell, 1967: 9)*

It should be noted that the perception of change, although we first perceive it in objects, always requires some kind of inner intuition of change, and this does not mean that the perception of change is an internal matter and does not borrow its validity from the outside world. *(Wahl, 2002: 59)*

Bergson's world is a completely external and objective thing that is fluid and continuous at the same time, and only intuition has enough efficiency for understanding duration of this dynamic world. *(Anbarsooz, 2014: 16)*

Gilles Deleuze redefined Bergsonian existentialist philosophy and updated it. According to

him, Bergson gave a new life to the concept of existence and turned metaphysics into a serious field. *(Deleuze, 1997: 18)*

Footprints of the subject of self-creation of the soul can be seen in almost all of Bergson's works and reveal an original idea of the soul to us. This issue is actually considered a main idea in the philosophy of Bergsonism. *(Polin, 1960: 193)*

Since, in Bergson's view, the world and everything in it has always been subject to change and evolution and is a creative flow, and this creativity, like artistic creation, progresses towards perfection in a creative path, man should always search for the truth and discover new situations and not accept stillness, hope for a change in conditions and step towards a better situation with effort and deepening in himself. *(Sharafijam and Khalili, 2012: 103)*

It is only the active presence in the soul that can move a person, and in fact, this effort is a return to movement and action, and originates from the act of creation. *(Tremblay, 1958: 33)*

Therefore, Bergson's suggestion is to look at the world and human beings from another angle, which represents a spiritual and mystical dimension for us which directly connects with the source of existence, which is flowing from action, creation and love. *(Bergson, 1961: 121)*
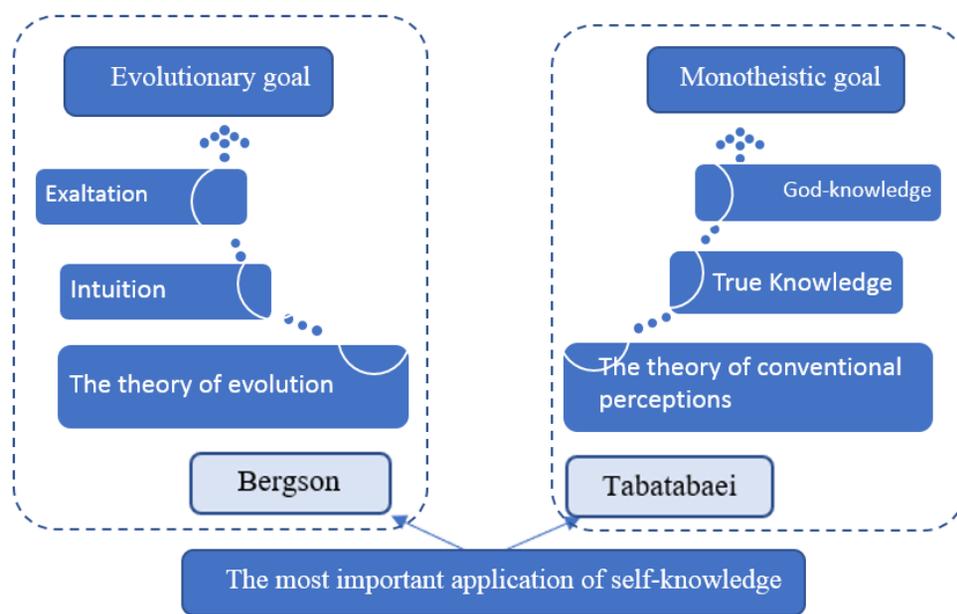
Diagram 2. The Application of Soul from the Viewpoint of Allameh Tabatabai and Bergson

Conclusion

If self-knowledge as it deserves is not paid attention to and the human soul is not known and the anthropological foundations are not explained, other issues related to the human realm will not be clarified.

Meanwhile, there are holistic thinkers such as Allameh Tabatabai and Henri Bergson who accept all the channels of knowledge and consider them usable.

The fundamental and practical success of Allameh Tabatabai's school is largely due to this comprehensive approach. A brief review of Allameh's philosophical and interpretive works about the

soul is enough to reveal the comprehensiveness of his school. He has shown how man, by knowing his "Self" as he is, can reach man as he should be. In order to know self, one must address the most fundamental issues of self.

Since the human soul is a truth that is intrinsically related to God and belongs to Him, in fact, self-knowledge is the other side of the coin of God-knowledge, according to which human existence is considered to be the same as the connection to God's existence, and in this case, it doesn't have any independence from itself any more.

With this expression, man will not have any benefit from existence; But everything that apparently belongs to him and is in his name, belongs to God.

Self-knowledge also is undoubtedly considered one of the most important keywords for understanding Bergson's philosophy; But in Bergson's view, the world and everything in it has always been subject to change and evolution, and it is a creative flow, and this creativity, like an artistic creation, progresses towards perfection on a creative path.

Bergson considers the life and creative evolution of the soul as the main goal of intuitive knowledge. Using intuition, he forms a method so that duration does not remain a simple psychological experience. According to him, before the question is about solving the problem and discovering the solution, the question is about finding the problem and subsequently raising it.

The conclusion is that in this system, man must always search for the truth and discover new situations and not accept stillness and take steps towards a better state.

In a brief statement, according to Allameh it should be said: The reality of realities is God. The way to reach this reality is self-knowledge but in Bergsons's thought by delving into oneself and being actively present in oneself, create and propose new issues and ideas.

Bergson was looking to give a precise meaning to the word "Being". From his viewpoint, for a self-aware soul, this word means constant change, evolution and change to maturity and maturity to self-creation on an ongoing basis.

Therefore, paying attention to religion and monotheistic ideas in Allameh's opinions plays a more prominent role than Bergson's.

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PAPER DERIVED FROM THESIS

Comparative Analysis of the Religious Education Ideas of Ayatollah Misbah Yazdi and Syed Abul-A'la Maududi

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ARTICL INFO	ABSTRACT
	SUBJECT AND OBJECTIVES: In this research, the Quranic-educational ideas of two contemporary Muslim thinkers: Misbah Yazdi and Abul-A'la Maududi are briefly mentioned. The goals of this research are: To discover points in the Quranic education system to review and criticize the western education system, to improve the educational methods of schools, to achieve worldly and hereafter happiness. **METHOD AND FINDING**: The method of this research is descriptive, comparative and questioning (Thematic interpretation) in the the Quranic works of the mentioned scholars. The most important ideas of Misbah Yazdi are: The necessity of educating the ignorant, the capacity of human learning, the role of the teacher in education, the role of the group and imitation in learning, comprehensiveness in education, the importance of fundamental Islamic scientific research with divine motivation, the necessity of checking the competence of the teacher before starting learning; And Maududi's thoughts are: Treating the soul of the learner with proper education, evoking the emotions and nature of the learner along with the education, the compassion of the teacher and the appropriate method, the use of sensory examples for the teaching of extra-sensory subjects, the criteria of acceptance of the learner and the role of objective observation in learning. **CONCLUSION**: Based on this and in accordance with the comparative analysis of these ideas and approaches, Misbah Yazdi and Maududi both consider Islam to have a system and a valuable school of thought in human sciences specially in education.

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Introduction

The Holy Quran is forever the eternal miracle of the Holy Prophet and will always shine light in all fields.

One of these fields is education, which is the foundation of all developments. Dealing with education from the rich Quranic source is one of the characteristics that has brought thinkers to the unique points. Two of these famous scholars are Mohammad Taqi Misbah Yazdi from Iran and the other is Syed Abula-A'la Maududi from Pakistan.

Quranic science has a wide range that includes many subjects such as education, economics, natural sciences. What is being considered in this article is the thoughts and opinions of the works of these two respected scholars that have a educational aspect.

Therefore, the main question of this research is as follows: What are the features of Islamic education from the point of view of Misbah Yazdi and Maududi?

Theoretical Foundations and Research Background

Education means learning in practice; *(Dehkhoda, 2011: Vol. 1: 60)* repetition of something whose effect can be found in the soul of the learner. *(Ragheb Esfahani, 1995)*

In the term, education refers to pre-planned activities that are carried out with the aim of creating learning in the form of interaction. *(Saif, 2012: 2)*

Therefore, these definitions limit education to the human teacher; While it is possible to learn without it.

Second, it does not indicate a change in behavior. Education is not creating learning; Rather, it is to facilitate the learner to reach the goal, therefore, education is called pre-planned activities that take place with the interaction between the teacher (human and non-human) and the learner in the form of speech or behavior for the desired sustainable change in humans.

On the other hand, religious education means taking the educational system from religious sources such as Quran and Hadith.

Ayatollah Misbah Yazdi was born in 1933 in Yazd, a city of Iran. The life of his parents in their mother's inherited house was very difficult. He finished the primary course in the academic year of 1946-1947.

In a period of four years, he finished all the preparatory and secondary levels up to high class books of Risael and Makasib (high level books of Islamic seminary schools), with great research and seriousness. It was at the end of 1952 that he went to Najaf. After almost one academic year, he left for Tehran with his family in late May or early June of the following year, and then he came to Qom.

It was a pleasure to get to know the elders and pious scholars such as Imam Khomeini, Allameh Tabatabayi and Ayatollah Bahjat made him happy.

Before the victory of the revolution, some of the Qom marketers had come to Ayatollah Bahjat and requested him to hold an ethics lesson his self or one of their

approved clerics. Ayatollah Bahjat had said that Mr. Misbah Yazdi is approved by me in this regard.

In Hojjatiyeh school, he found close friends including martyr Bahunar, Hashemi Rafsanjani and Syed Ali Khamenei. Later, this friendship became the basis for many collaborations during the fight against the arrogant rulers (Taghut).

He has studied and researched in jurisprudence and principles, interpretation of Quran and philosophy, as well as university fields of humanities and foreign languages.

By participating in the Tafsir sessions of Allameh Tabatabai, and then by using his private instructions and teachings, he was able to meditate and think about the Noble Quran and learn the beautiful punctuations in its illuminating verses, and become an expert in this matter.

Misbah learned *"Asfaar-e-Arbaa"* and *"Shifa"* from allamah Tabatabae, and by applying the philosophical method of that honorable man, he made some innovations and initiatives in this field and reached the rank that today he is counted as one of the most prominent professors of Islamic philosophy in the seminary of Qom.

From the same year he entered the Yazd seminary, he did not limit himself to studying seminary courses, and based on the friendship of knowledge and truth-seeking, in the classes of physics, chemistry, etc., as well as foreign languages, French and English, which was managed

by a prominent scholar Moghaghqi Rashti, he sought participation and got acquainted with these courses.

Misbah has an independent mind and interesting innovations in various fields of human sciences. This work was started with the aim of training intellectual and religious govt. servants, and training committed and efficient people to form the future staff of the Islamic system and government.

He first taught Quranic topics and interpretation and philosophical topics in that school: The interpretation course in three levels, and at the same time, moral and educational topics under the title "Self-Knowledge for Self-Building".

Regarding philosophy, he also taught the book Falsafatuna (Our Philosophy), authored by martyr called shaheed Sadr, and the book Bedaya al-Hikma (An introduction to wisdom), by Allameh Tabatabayi.

Describing him, Ayatollah Rajabi says:

There is absolutely no impatience or haste in his research work. He used to say that we should start with certain issues and move forward and solve every other issue on the basis of certainties and facts or truths. (Mishkat Software)

Syed Abula Ali Maududi was a great thinker, leader, wise, practical and dedicated Islamic scholar. He was born in September 1903, in a Sadat

family in Aurangabad, Deccan (India). His father's name was Syed Ahmad Hasan, who was a lawyer and a very religious person. Finally, lived 76 years and died in 1979.

Maududi had the ability to analyze events. He was struggling for the Islamic revolution, and was also involved in this movement before the establishment of Pakistan. He was against nationalism, and established the organization based on Quranic thought. He tried to educate people spiritually, religiously and morally. *(Siddiqui, 1998)*

Maududi believes that the salvation of mankind depends on following the rules of Islam and the Quran, and he considers the purpose of his life to be the realization of this issue.

Maududi has written on various subjects. His wonderful work is *"Tafhim al-Quran"* which took thirty 30 years to complete. One of its distinctive features is to present the meaning and message of the Quran in a language and a way that will sit in the heart of the contemporary man, what is the connection between his personal and social issues and the Quran? He has interpreted the Quran in modern and common Urdu language.

The names of some of his other books are: *"Tafhim al-Ahadith"*, *"Azadi Hind and Muslim"*, Editorials of the journal under his responsibility called *"Tarjuman al-Quran"*, *"Islamic System of Education"*, *"Jihad in Islam"*, and etc.

Jamaat-e-Islami, one of the first and most influential Islamic parties in the subcontinent and especially in Pakistan. The founder of this congregation, Abul-A'la Maududi, thought of establishing such a party in 1937.

Maududi says:

When I saw that my voice was insufficient, the next step that came to my mind was that I should organize a group that includes worthy people and can stand against those seditions that are coming in front of us in the future. *(Ref: Siddiqui, 1998: 265)*

Also, in terms of Research Background, no independent work was found on the subject.

Ayatollah Misbah Yazdi's Quranic-Educational Opinions

Ayatollah Mesbah Yazdi, describing the Holy Quran, says:

With a cursory look at the Holy Quran, we find out that despite its relatively small volume and quantity, it contains a variety of knowledge, sciences, rules and individual and social laws that cannot be compared with other books available among mankind.

In this collection, the deepest and highest teachings, the highest and most valuable moral commands, the most just sermons and historical points, and the most constructive methods of education and training have been collected. *(Misbah Yazdi, 2019a, Vol. 1: 264)*

1. The Developing an Education System based on Islam

For the training and purification of human beings, certain subtleties, abilities and skills are necessary, which only the creator of man that has full knowledge of His creations, and it is He who teaches the correct methods of human training and purification through revelation to his messengers and chosen ones; So that under the shelter of divine education, they can provide the conditions for the growth and development of humans. *(Mishkat Software)*

The tree of education will then bear its sweet fruits in succession, when it has strong and stable roots, roots that originate from healthy and invigorating sources of nutrition and become broad and intertwined leaves. To provide them with help and freshness, beauty and prosperity, and all this is possible except by using the heavenly blessings that God Almighty has provided to us through the true prophets.

Our education system is also desirable and satisfactory when it is based on the solid foundations of Islam. Building such a huge building requires precise engineering that is possible in the light of Islamic education philosophy. *(Group of Authurs, 2012: 14)*

2. Belonging of Knowledge

The Holy Quran has relied on another interesting and precise point in connection with the acquisition of knowledge, which will be useful for us to pay attention to; Although knowledge has a high value by nature, in evaluating science,

we should not be satisfied with its intrinsic value and neglect other factors and values.

One of the factors that can affect the value of knowledge or have a significant value in raising or lowering it is its belonging; It means "known".

Some things are such that not only is there no benefit in understanding them; Rather, knowledge of them will be harmful for humans; That is, the negative value of something known is to the extent that it cannot be compared with the inherent value of science, and completely excludes the positive value of science. In general, science is considered evil and harmful for human beings in such a known way in life and the least harm is that it makes work difficult for humans.

According to his original nature, man has a spirit of inquisitiveness and inquiry, and he wants to be aware of the private life environment and privacy of others; However, this awareness not only does not bring benefits to humans; But sometimes it also causes harm, and if this practice becomes common among people, it will create problems in social life.

Therefore, such sciences, which are obtained through prying into the secrets of other people's lives, are not useful for us, and we should limit our sense of curiosity and truth-seeking towards it.

The Quran prevents us from this kind of curiosity and prying into the secrets of others and considers it among the moral vices of man and says:

"… Believers, abstain from most suspicion, some suspicion is a sin. Neither spy…". (Quran, 49: 12)

The second example that the Holy Quran relies on and that is the subtlety of the teachings of the Quran, and it is considered another type of limitation for the sense of curiosity, is mentioned in this verse that says:

"Believers, do not ask about things that if they appeared to you, would only upset you…". (Quran, 5: 101)

Questioning is the way to gain knowledge and get information, and since every knowledge is not useful, not every question can be right and appropriate, and the positive or negative value of every science will also spread to the questions related to it, and this is where the Quran in Some things require you to ask about what you don't know:

"… Ask the people of the Remembrance, if you do not know…". (Quran, 16: 43)

The Quran tells the story of the children of Israel, who made things difficult for themselves with their inappropriate and irrelevant questions to Moses, and this is the least harm that comes to the children of Israel. Therefore, we should observe the limits of our curiosity and inquiry so as not to get involved in its bad results. *(Misbah Yazdi, 2013, Vol. 2: 104)*

3. Basics of Education and Human Will

Misbah Yazdi believes in human free will, which is one of the foundations of human education. He says:

> If we do not consider human will and choice and consider human being only affected by biological and physiological factors and other factors, the issue of education, religion, and ethics will be eliminated and man will be held captive by a coercive system, and he will no longer have obligations, responsibilities, and duties, and he will not be held accountable for his behavior; Because in that case, his behavior will be forced and caused by the influence of involuntary and natural factors. *(Misbah Yazdi, 2005: 49)*

4. The Necessity of Educating the Ignorant

Misbah Yazdi says about the obligation of educating the ignorant:

> There is no doubt that guiding the astray and teaching the ignorant, in general, has a rational obligation, and of course, many narrations and some verses of the Quran indicate the obligation to guide the misguided and educate the ignorant; but regardless of these verses and narrations, we have knowledge and reason that definitely tells us that almighty God has required us to perform such a duty, and the possibility that He wanted to give orders and decrees only through prophets and after the death of the prophets,

He does not want these rulings to reach the future generations, is invalid, irrational and worthless. (Misbah Yazdi, 2013, Vol. 3: 342)

5. Human Learning Capacity

A human being has an unlimited potential capacity of knowledge as this verse denotes.

"And God taught Adam all the names..." (Quran, 2: 31)

referring to the verse says: Because "Adam", knew all the names, he became the caliph of God. It was not that the angels had no knowledge of the divine names, they at least knew "Sabbuh" and "Quddus"; But the characteristic that was in Prophet Adam and which caused him to become the Khalifa of God, was: And God taught Adam all the names.

Therefore, there is a talent in the human being that he can manifest all the divine names and reflect all of them. This talent is unique to humans, and if it becomes effective in all affairs, that is, if it has all the names, then such a person will be the Khalifa of Allah. *(Misbah Yazdi, 2019b: 139)*

6. Methods of Education: Warning and Evangelizing

One of the most common methods of the Quran in education is the use of "Warning" and "Evangelizing". As a general method, on one hand, the Quran scares people from the evil consequences of bad deeds, and on the other hand, it gives them good news about the sweet and desirable results that follow from good deeds.

In these verses, which are the subject of our discussion, he first uses the element of warning and says:

"Those who do not invoke another god besides Allah, and do not kill a soul] whose life [Allah has made inviolable, except with due cause, and do not commit fornication.) Whoever does that shall encounter its retribution * The punishment being doubled for him on the Day of Resurrection. In it he will abide in humiliation forever." (Quran, 25: 68-69)

This verse warns that those who commit the mentioned sins will be punished for a long time and their punishment will be double, and in addition, they will be insulted and humiliated forever in the resurrection day.

But he immediately uses the lever of evangelism and says: If someone repents and does a righteous deed, not only will his sins be forgiven and the blackness related to it will be cleansed; Instead, his letter of action becomes bright and clear *(Ref: Quran, 25: 70). (Misbah Yazdi, 2009: 295)*

7. Comprehensiveness and Balance in Education

Misbah Yazdi says about the necessity and importance of education in all dimensions of personality:

"He taught Adam the Names, all of them…". (Quran, 2: 31)

Man must become the manifestation of all the names and attributes of God. Now, in order to reflect all divine manifestations, there are various dimensions.

Man is not only an eye, but also an ear, a hand, a foot, a heart, and a brain. Each of these has different interests and a person should become a true muslim in everything. One should see the divine manifestation everywhere.

What is desirable is the balance of actions, powers, behaviors and noble attributes. If a person only focuses on one dimension, he will not reach the main goal of creation; However, he achieves some results. As if, such an incomplete goal remains for a person who has an unbalanced body due to disorders in his brain and nerves. That is, his hand or head or foot is too big or too small. A human being who develops in one dimension and forgets the other dimensions, will become helpless like such a human being. A balanced person develops all his organs and all his mental powers in a balanced way.

Correct Islamic education is the balanced education of all talents. Emphasizing on a special talent and forgetting other things is actually denying some of God's innumerable blessings; The blessings that God has prepared for man.

If we want these talents to be flourish in a balanced way, we must follow all the orders of Sharia. A large part of these commands, if not say the majority, are related to social life.

A person like Imam Khomeini, who enters the social field, passes everything. He sacrifices his life, his homeland, his child, his honor and his status to reach divine

perfection. He sacrifices everything to God. Now, is this work more difficult or do you sit in a corner? It is a difficult task for a man to turn a blind eye to the death of his child and say that it was from God's hidden grace. *(Misbah Yazdi, 2012)*

8. The Role of the Teacher in Religious Education

The details of the laws and teachings are not given in the Quran, this duty was given to the prophet, to explain them.

The Quran emphasizes:

"… And we sent down this Quran to you to explain to people what has been revealed to them ;Maybe they will think". (Quran, 16: 44)

This verse states that God has sent the Quran and assigned the task of explaining, interpreting and extracting the laws and knowledge to the Prophet and if this verse was not referring to the position of the interpretation of the Quran and the detailed explanation of the rulings and Islamic knowledge, and only to the recitation and mentioning the words of the Quran, it was not necessary for God to say "Let's explain to people"; But it was enough for him to say "Let's read to them". *(Misbah Yazdi, 2016: 16)*

9. Teache's Role in Education

The Holy Quran say:

"The gaze of man is on his food". (Quran, 80: 24)

Of course, the appearance of this verse, according to the analogy of the verses before and after it, is related to the material food and the food of the body; because it is talking

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about, O man, think about where this food came from, how we sent down water from the sky and made the plant grow. And how did the plant become the food of the sheep and you use the meat of this sheep.

This is a blessing that God has provided for you in this way. In summary, the verses are in such a position, and on this account, the appearance of food in this verse is material food; But below this honorable verse, there is a narration that is actually the interpretation and meaning of the verse, and it says that the meaning of the verse is this that: *Let man look to the knowledge from which he will take it*; *(Kulaini, 1986: 1-48)* A person should be careful about his knowledge and from whom he gets it. Knowledge is the food of the soul, and in its consumption, the necessary precautions should be applied.

It means that if you sometimes want to prepare food from outside, you ask questions and look for a restaurant that respects hygiene more and its food is of better quality, knowledge is also the food of your soul, it cannot be obtained from anywhere or any person. If someone took it, you should see if this professor you want to learn from has the necessary purification of soul. Do not trust any science, in any form it is presented, whether it is a book, a lecture, a classroom, etc., see whose channel this science passes through; because the effect of science on your soul and soul is less than the effect of Food is not on your body.

Just as you take care that the food of your body is healthy and you disinfect and eat fruits and vegetables, you should also take care of knowledge, which is the food of your soul. *(Misbah Yazdi, 2003, Vol. 1: 148)*

10. The Role of Group and Imitation in Learning

It is mentioned in the Holy Quran about the consequences of sitting with unhealthy people:

*"Every soul is a pledge for its own deeds * Save those who will stand on the right hand * In gardens they will ask one another * Concerning the guilty: * What hath brought you to this burning? * They will answer: We were not of those who prayed * Nor did we feed the wretched. * We used to wade with (all) waders". (Quran, 74: 38-45)*

As mentioned in these verses, one of the reasons for the hellish people to go to hell is to sitting together with false people, and to sit together and become complicit with unscrupulous people.

"Khudh" means to Sink into something and to be completely involved in it. A person should not accompany and agree with their friends, peers, neighbors, or relatives just because they see something, choose a path, or do something.

We should not imitate people's morals, professions, thoughts, and behavior without research, reason, and logic, and without being aware of people's intentions. This is actually the same logic that says: If you don't want to be disgraced, become the same color as the congregation;

Such an approach can lead to sitting together with false people, and ultimately, falling into hell. *(Misbah Yazdi, 2009: 310)*

Abul-A'la Maududi's Quranic-Educational Opinions

Maududi believed that Islam has a comprehensive life system that includes the system of culture, politics, economy, education and self-purification and it is superior to western culture and its belongings in every way. We must clear from their minds that in the matter of culture and civilization, they need to beg before someone. *(Siddiqui, 1998: 257)*

Education includes a wide range of components, such as the philosophy and foundations of education, the system of education, education issues, etc. In this limited work, we focused on the issue of religious education and learning in order to learn from the opinions and thoughts of Maududi in this context.

1. The Importance and Feature of Learning

Maududi points out the importance of faith and knowledge using this verse

"… And Allah will raise up in ranks those who believed among you and those who have been given knowledge…". *(Quran, 58: 11)*

The real virtue of a Muslim is with knowledge and faith, not by sitting near the Prophet.

On the other, Man keeps things in his mind with names. Therefore, if a person has been taught the names, it means that he has been taught him all knowledge. *(Ref: Quran, 2: 31)*

2. Healing the Soul of the Learner with Proper Training

The points of education that we can use from Maududi's interpretation *(Quran, 16: 125)* are: When calling to God, one should keep wisdom and good preaching in mind. Wisdom means that one should not blindly enter education and Islamic propagation; But first one should know the intellectual level, capacity and talent of the audience and also understand the situation and conditions of the audience.

The individual characteristics of the audience should also be recognized and not everyone should be treated the same way. First, it is necessary to identify what is his illness, disease and problem? Then, with reasons appropriate to his personality, one should be treated ;so that the root of those diseases (mental and psychological) could be removed from the depths of his heart. *(Maududi, 2018, Vol. 2: 581)*

On the other, ethics has always been one of the most essential issues in human life. *(Hosseini, 2022)*

Maududi gave special attention to ethics of learner. In another place, under the interpretation of the word: "Yuzakkihim" or to Purify them, *(Ref: Quran, 62: 1)* he considers the teacher's duty to be beyond mere education and believes that the teacher inspired by the life of the Prophets, should try to remove moral vices and bad habits from the souls of the students and cultivate moral skills in them. *(Ref: Maududi, 2018)*

3. Arousing the Emotions and Nature of the Learner along with Education

In the commentary "Maw'iẓatil-ḥasanah" or Good Preaching *(Ref: Quran, 16: 125)* he says:

One should not be satisfied only with persuading the mind of the learner; But one should try to arouse his emotions and nature and by warning him about bad deeds, fear should be created in his soul. (Maududi, 2018)

4. Compassion of the Mentor and the Appropriate Method

In Tafsir "Maw'iẓatil-ḥasanah", the teacher should not behave his trainee from the position of arrogance and pride; But he should be compassionate, serious and sincere in uprising him.

Mentor must choose the method that fits his trainee's character so that the teacher does not feel inferior and inferior; But the teacher should feel that the teacher is really sincere and trying to improve him. *(Maududi, 2018)*

5. Using Sensory Examples to Teach Extrasensory Content

The educational points from Maududi's interpretation in these verses of Surah "Ghashia", consists of:

*"Will they not then consider the camels, how they are created? * And the heaven, how it is reared aloft * And the mountains, how they are firmly fixed * And the earth, how it is made a vast expanse?". (Quran, 88: 17-20)*

To teach metaphysical, rational and extrasensory concepts, real sensory examples should be used that are around the learner and are familiar, and forcing the learner to reflect on these examples can prepare him to accept extrasensory content. As in these verses, the Holy Prophet used the examples of that time that the Arabs were dealing with, such as the camel, the cloud, the earth, to teach the issues of the hereafter.

In explaining the reason for the failure of the education system, he says: You are teaching these new generations a philosophy that wants to solve the problem of the world without God. You are teaching them the science that deviates from reason and is a slave of five senses and perceptions. You teach them history, politics, business, law and other social sciences in a way that, from principles to branches and from theories to practice, is completely in conflict with the theories and social principles of Islam.

After all this, how do you expect that the thinking of this young generation become Islamic? Their life style to be Islamic? their life to be Islamic? *(Maududi, 2018)*

6. Student Acceptance Criteria
Maududi's statements in the introduction to the interpretation of Surah "Abs", show that for education, we should look for people who are righteous and seek the truth and are interested in acquiring knowledge. Don't look for those who have wealth, status.

Therefore, the criteria for accepting a learner is his talent and readiness and his being a researcher of knowledge.

When a real learner who is seeking the truth comes to the teacher, he should be respected and his other characteristics such as age, property, position and status should not be paid attention to. *(Maududi, 2018)*

7. Refutation of the Opposite Concept Along with the Proof of the Desired Concept

Maududi's statements are used in the introduction to the interpretation of Surah "Tariq", that the teacher should try to refute the opposite concept of the subject by using clear evidence and signs; Like disproving polytheism to teach the concept of monotheism. *(Ref: Maududi, 2018)*

8. The Role of Objective Observation in Learning

The Holy Quran says:

"And when Ibrahim said: My Lord! show me how Thou givest life to the dead, He said: What! and do you not believe? He said: Yes, but that my heart may be at ease. He said: Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise". (Quran, 2: 260)

From the Mududi's interpretation in Surah "Baqarah", verse 260, It's understood that there is a level of inner peace that is related to objective observation in strengthening belief and faith and peace of heart.

Therefore, considering this mental characteristic of learners, the teacher should not be satisfied with theoretical education; But should provide the possibility and solutions of using objective observation for the learner under his supervision so that he can reach the high level of confidence and peace. *(Maududi, 2018)*

9. The Gradualness of Cognition

Reflecting on Maududi's interpretation of verses from Surah An'am:

"When night drew over him, he saw a planet. This, he said: Is surely my Lord. But when it set he said: I do not like the setting ones. * When he saw the rising moon, he said: This is my Lord. But when it set, he said: If my Lord does not guide me, I shall surely be amongst the astray nation. * Then, when he saw the sun rise, shining, he said: This must be my Lord, it is larger. But when it set, he said: O nation I am quit of what you associate (with Allah, the Creator)". *(Quran, 6: 76-78)*

The gradualness of cognition is understood. Prophet Ibrahim used to say, "This is my Lord" every time he saw the phenomenon of the stars, the moon.

Maududi says that this is about stopping and questioning in truth seeking, not issuing a definitive verdict, and this is a natural thing that happens to every truth seeker in the direction of discovering the truth, at some stage of the research process.

After finding a negative answer, the research journey starts again, until the researcher reaches a final and convincing answer.

Therefore, here the veil is removed from one of the characteristics of human cognition process, and that is that learning is formed in humans in stages and is a gradual phenomenon, not a sudden one. If we don't say that it is always like this, at least it is like this in some cases. *(Maududi, 2018)*

10. Clearing Oneself of any Bias in Research

In Quran, we read:

> *"... Stand up just for Allah...". (Quran, 34: 46)*

Maududi mentions an important point of learning and research, which is considered a prerequisite for research and is related to the researcher. This point is that the learner needs to get rid of partiality, prejudices and fanaticism. *(Ref: Maududi, 2018)*

11. Timely Use of Conditions and Situations Suitable for Learning

Prophet Yusuf, as he was a divine prophet and a sincere preacher, did not neglect his duty, which is to preach the religion, even in prison, and made full use of the opportunity that arose. When those prisoners who had a dream came to his majesty for interpretation. Before giving the interpretation, he introduced them to the source of his knowledge, which is God Almighty, and to monotheism. *(Ref: Quran, 12: 36-40)*

Maududi's interpretation shows that an honest and caring teacher is looking for opportunities, and wherever and whenever there is a suitable opportunity for teaching and preaching, he makes full use of it and delivers his message in the best way. *(Ref: Maududi, 2018)*

12. Prioritization in Educational Stages

The second point that Maududi found from the story of Prophet Yusuf in prison is prioritization in educational stages based on logical order in content.

When Prophet Yusuf started teaching those prisoners, he did not start with the principles and branches of religion; But he started with the fundamental basis which is the source of the division, i.e. the issue of monotheism and polytheism; Because in terms of logical order, basics have priority over principles and branches and should be taught first. *(Ref: Maududi, 2018)*

13. Characteristics of a Happy and Successful Learner

In verse 2 of Surah "Baqarah", the Modudi's interpretation of Muttaqeen indicates that if the learner wants to be prosper and benefit from the guidance of the Quran, he must have several characteristics:

- He must distinguish between right and wrong.
- He should not follow people; But himself he should be a thinker.
- He should really seek good.

- He should be a person of action.
- He should not be a follower of carnal whims. *(Ref: Maududi, 2018)*

14. The Education System Serves the Goals of its own Society

Maududi believed that every education system serves a specific civilization and culture. Every university serves a particular culture. A teaching that is devoid of any color and face has not been given in any university till date. Every school offers a teaching that has a special color and a special form and method, and this color and form of this teaching is determined after thorough consideration, according to the culture that it is supposed to serve.

We must establish a new education system that can meet our current needs as a Muslim nation, free and seeking progress. *(Ref: Siddiqui, 1998: 218&231)*

Similarities and Differences of Religious Education

According to the explanation of the religious education ideas of Ayatollah Misbah Yazdi and Abul-A'la Maududi, some of the similarities and differences of these two approaches are shown in the table below:

Table 1. Religious Education in the Approach of Ayatollah Misbah and Maududi

	Education Ideas of Misbah	Education Ideas of Maududi
1	Islam has a valuable school of thought in human sciences specially in education.	Similar
2	Teachers role and emphasis on academic instructions	In addition to classroom teachings, emphasizing on modification of the student's personality
3	Paying More to mental thoughts than observations	Giving importance to the observation method in learning
4	Necessity of teacher's self evaluation before training	Giving importance to the learner's moral character for admission
5	No Comments	Every education system serves a specific civilization and culture.
6	Importance of Team work	No Comments
7	No Comments	Importance of stages in education

Conclusion

According to the results obtained from this research, the educational ideas of Ayatollah Misbah Yazdi and Syed Abul-A'la Maududi are as follows:

A: Ayatollah Misbah Yazdi

- Guidance and education of the ignorant is obligatory, rationally and according to law.

- Human will is one of the bases of education.

- There is a talent in human existence that can manifest all the divine names and become the manifestation of all of them. This talent is unique to humans, and if it becomes effective in all affairs, that is, if it has all the names, then such a person will be the Khalifa of Allah.

- The teacher has an essential role in education, especially the revealed sciences (Teacher-centered education in some Quranic verses).

- The group plays a significant role in human learning, both in a positive and negative direction (Learner-centered education in some verses of the Quran).

- Balanced person develops all his organs and all his mental powers in a balanced way.

- Education system is desirable and satisfactory when it is based on the solid foundations of Islam. Building such a huge building undoubtedly requires precise engineering that is possible in the light of Islamic education philosophy.

- Science is the food of the soul and before consuming it, it needs to be carefully received in the channel like the teacher.

- One of the most common methods of the Quran in education is the use of warning and giving good news. As a general method, on one hand, the Quran

scares people from the evil consequences of bad deeds, and on the other hand, it gives them good news about the sweet and desirable results that follow from good deeds.

- It is true that man wants to understand everything based on the sense of truth-seeking and inquisitiveness, but it should be noted that knowing everything is not beneficial to him, but understanding some of the contents is harmful and will cause him regret; Such as: Prying into the secrets of other people's lives, asking about something that is forbidden to know, something that causes an exhausting task.

B: Maududi

- The real virtue of a Muslim is with knowledge and faith, not by sitting near the Prophet.

- Education with correct and timely principles and methods heals the learner's soul.

- The teacher's duty is superior to education, along with education, he is also responsible for refining his morals.

- Good preaching means that the teacher is not only satisfied with the mental persuasion of the learner; But also works to arouse his emotions and nature.

- The teacher does not speak to the student out of arrogance; but speaks with sincerity and compassion.

- To teach extrasensory content, using sensory examples is better.

- Before starting the training, a learner is selected who has ability, seriousness and honesty in acquiring knowledge, the issue of the student's wealth, age, and etc., is not taken into account.

- There is a level of inner-peace that is related to objective observation in strengthening belief and faith and peace of heart.

- Cognition happens in stages.

- An honest and compassionate teacher is looking for opportunities and wherever and whenever there is a suitable opportunity for teaching and preaching, he makes full use of it and conveys his message in the best possible way.

- One of the criteria for prioritization in educational stages is based on the logical order in the content.

- A successful learner is a person of independent thinking, a person of action, a seeker of good and against ego.

- Every education system serves a certain civilization and culture.

- The Islamic nation needs an independent education system that can be obtained from the Quran and the Sunnah.

Based on this and in accordance with the comparative analysis of these ideas and approaches: Misbah Yazdi and Maududi both consider Islam to have a system and a valuable school of thought in human sciences specially in education.

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ORIGINAL RESEARCH PAPER

How to Face with Western Sciences Relying on the Humanities and the Extent of Benefiting from them with in the Approach of Ayatollah Misbah Yazdi

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ARTICL INFO	ABSTRACT
	SUBJECT AND OBJECTIVES: There are different theories about how to deal with western sciences, especially western humanities. From secular intellectuals who consider Western science and technology the only way to progress. As for others who believe that no golden leaf can be found in Western science and civilization that can be used. **METHOD AND FINDING**: The research method in this article is descriptive and analytical and of the library type. The findings indicate that from Ayatollah Mesbah's viewpoint, in the face of western science, damage has been done that should be avoided. Among these harms, we can mention the political and nationalist approach, self-defeating, eclecticism, and the adaptation of religion to Western science. The correct approach is western science and should be criticized and selected in this context. But for some reasons, the benefits of these sciences are minimal in most fields. especially the foundations and assumptions, rational and descriptive methodology and the normative aspect of human sciences; But the use of basic sciences, experimental sciences and experimental methodology can be maximized. **CONCLUSION**: According to Ayatollah Mesbah, western sciences can be used in general; But the extent of their application in different fields is not the same. A difference should be made between the foundations and methods and findings of science.

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Introduction

Any system of thought that claims to be civilized and globalized must define its boundaries with the West in all areas of culture, technology, intellectual foundations, and especially the humanities.

Today, the West has been accompanied by advances in science and technology and has attracted many people.

The result is that even the fundamental weaknesses of the West and Western sciences are not seen by some Westernized and self-defeating intellectuals.

There are three main approaches to dealing with these achievements:

- Westerners have accepted it all and believe that one should become completely Western.

- AntiWesterners consider the Western world to be a world of absolute infidelity and darkness.

- The third approach is analysis of the West which involves critique and selection.

This article seeks to collect and analyze the theories of Ayatollah Misbah Yazdi about Western sciences and the extent to which they benefit.

Therefore, the question is, from Ayatollah Misbah's viewpoint, how should the Western humanities be dealt with, and is there a detail in this regard?

Once the way of dealing with different dimensions of Western sciences is determined, it is possible to predict to what extent the benefit of different dimensions of these sciences is.

Theoretical Foundations and Research Background

The meaning of Western science is not only belonging to the geographical West; But this term includes all the sciences that have been formed and evolved in the context of Western intellectual foundations, culture and civilization. As a result, some of the sciences of Muslims or Asian countries may also be called Western.

Human sciences are opposed to basic sciences and experimental sciences and are called sciences that deal with human knowledge and description, explanation and interpretation of individual and social human phenomena.

Specifically, the desired human sciences include ethics, law, economics, psychology, sociology, management, educational sciences, political sciences, and analytical history.

Ayatollah Misbah Yazdi is one of the Iranian mujtahids of Islamic humanities. He established and managed several schools, seminaries and universities in order to train faithful human resources and experts in human sciences, the most important of which is the Imam Khomeini Educational and Research Institute.

In terms of the background of the research, we can mention the following:

- The book *"Relationship of Religious Science"* by Ayatollah Misbah, which, while examining the meaning of religious science, also refers to Western sciences.

- The book *"About Research"* is written by the same author, in which the general lines of research in Western humanities are stated.

- The book *"Cultural Invasion"* written by the same author, which the topic of Western culture, its foundations and its destructive effects are pointed out.

- Also, in the book *"Basics of Humanities"* by Ahmad Hossein Sharifi, some presuppositions governing the humanities have been explained.

One of the common points of all these works is that the main theme and focus of none of them is how to face western humanities.

The main concern and purpose of these works are issues such as religious science, Islamization of science, transformation in humanities and fundamentals of humanities. It is necessary to examine this issue in a coherent and integrated way.

Also, in this research, the benefit of Western science in various fields is predicted to be completely innovative from a scientific viewpoint.

Pathology of Exposure to Western Sciences

In the face of western sciences, there have been harms and deviations that Ayatollah Misbah pays attention to and warns the scientific community against getting caught up in them:

1. Political and Nationalist Approach

Involvement of political and nationalist tendencies is the scourge of science. Such approaches may work in other respects; But they do not work for a researcher who is in a position to discover science and arrive at the truth.

After all these years of the Islamic Revolution, some sincere, disinterested and compassionate academics still think that the Islamic Revolution intends to discard all basic, experimental and human sciences based on the slogan of neither East nor West.

They think that the Islamic Republic seeks to sever all ties with the cannibals and the oppressive powers. (Misbah Yazdi, 2016: 31&235; Ibid, 2012b: 1)

2. Self-Destruction and Westernization

For many years before the revolution and even after that, it was instilled in the scientific community and academics that you can not produce science and progress and finally be able to use the translation of Western sciences.

Some weak-minded people who do not have strong philosophical intellectual foundations and also suffer from lack of self-confidence have lost themselves under the influence of these inductions and, of course, the hegemony of Western science and technology. They have a kind of extreme fascination with Western thought.

This tendency is more pronounced in those who have lived in Europe or been raised in an environment dominated by Western imported ideas.

They have seen the splendor and appearance of Europeans; They have observed their scientific, industrial, and technological developments and have lost their identity in front of them and have accepted their religious attitude, religious beliefs, and moral commitment. *(Ibid, 2011b: 1; Ibid, 2012c: 105)*

3. Eclecticism

Many people in the religious community today are caught up in eclectic thinking. While believing in Islamic beliefs, these people also accept and act on some beliefs that are incompatible with religion.

Without paying attention to this incompatibility. These are people who have learned their religious beliefs from childhood and in the mosque and family environment; But have been fed by entering universities and encountering scientific fields, sciences and materialist theories.

These people are not necessarily slow-minded and incompetent people; Rather, they may be experts in the fields of experimental sciences or humanities and are among the most successful students in their field; However, due to their superficial acquaintance with religious teachings and Quranic teachings, they do not realize the basic problems

of academic sciences with religious teachings and accept them and attach them to their thoughts and actions.

The same people, when placed in decision-making positions, apply the same theories they have learned from philosophy, political, social, and Western economics to solve the problems and harms of Islamic society. *(Misbah Yazdi, 2005: 166)*

4. Applying the Teachings of Religion to the Western Sciences

In order to reconcile religious teachings with academic and Western sciences, some people use the Quran to unreasonably and extensively adapt to the scientific achievements of the West.

These people, who often do so with the motivation of attracting young people and academics; They suggest that this is the knowledge that Westerners have acquired over the centuries; This is what the Holy Quran said many years ago, or they apply Quranic truths such as tablet, pen, throne, chair, angels, etc. to material factors and beings.

Examples of these deviations can be found in *"Al-Jawahir fi Tafsir al-Quran"*, *(Ref: Tantawi Jawhari, 2004, Vol. 12: 241) "Tafsirul Quran"*, *(Ref: Hindi, 1936: 110-132)* and *"Al-Manar" (Ref: Rashid Rida, 1990, Vol. 1: 350-351)* Searched. *(Misbah Yazdi, 2018a: 232; Ibid, 2014a: 203)*

It is important to observe this point that we really want to understand the verse, not to accept something in advance and then try to apply the same to the verses and impose our

desired meaning on the Quran; Whether those prejudices are derived from philosophical or mystical concepts or from the empirical sciences or sociology or otherwise. This is very dangerous. *(Ref: Goli and Yousefian, 2010: 121&130)*

Another example is that researchers take theories of the humanities such as legal, political, sociological and economic issues, etc. from the Western world and seek to cite Islamic verses and hadiths to justify those matters. *(Misbah Yazdi, 2014b: 1)*

5. Pessimism about Religion

Another plague that some scholars face in the face of Western science is that they think that religion is an obstacle to achieving scientific success and achieving material well-being and individual and social well-being; so we, like the Westerners, must abandon religion in order to make scientific and industrial progress.

This misconception is the result of a deep ignorance of religion and the weak foundations of their faith and vision. These people have not known religion as they should and, on the contrary, have fallen in love with the West, arrogance and the world of infidelity. *(Misbah Yazdi, 2015: 268)*

It seems, first, the progress of the West has been an imperfect development whose spiritual and moral dimensions are far behind; Such a thing can not be a good model for the Islamic society. Secondly, if the West has made progress in some fields of experimental science and technology, it is not because of turning its back on

religion; But because of its great efforts and efforts around the clock.

How to Deal with Western Sciences

Muslim thinkers' encounter with Western sciences can be divided into three approaches:
1. AntiWesternization
2. Westernization
3. Analysis of the West

AntiWesterners are those who deny all the scientific, cultural and technological achievements of the West.

These groups believe that everything we have received from the West as a cult and a dark world is unusable and should be discarded. Finally, some of its achievements can be used for the purpose of maintaining and maintaining the system; But the goal is for the Islamic society to reach a new level of science and technology. *(Mirbagheri, 2014: 85; Ibid, 2008: 193)*

Westerners are also intimidated by their science and technology, and as a result of this selfdestruction, they do not realize the flaws and shortcomings of the Western world. A clear example of this approach can be seen among secular intellectuals.

Of course, Westernism does not necessarily mean irreligion; These people, even if they have religious beliefs, try to make Western achievements compatible with religion at any cost.

An important feature of this approach is eclecticism and its obvious example can be seen in the liberal Muslims of Iran and the neoMu'tazilites

of Egypt. *(Khosropanah, 2022: 26; Goli and Yousefian, 2010: 121&130)*

Western scholars distinguish between the achievements of the West in various fields. They accept whatever is good for society and compatible with religion; and they reject what they consider to be against the interests of the individual and society or incompatible with religion.

In this view, even Western culture is not left out in general. In this context, it is very important to be fully acquainted with the existing human sciences, criticize the views and complete the human sciences, which Ayatollah Misbah emphasizes. *(Ishaghi, 2019: 67)*

In matters such as effort and planning, social order,

legitimacy, etc., we can take examples from the West; But corruption, nudity, hedonism, worldliness, etc. are unacceptable. In the case of Western science, a distinction must be made between different disciplines.

A clear example of this approach can be found in the thoughts of Supreme Leader *(Imam Khamenei, 2005)*, Shahid Motahari *(Motahari, 2002: 32; Jamshidi, 2015: 1)* and other theorists. The Islamic Revolution was observed especially by Ayatollah Misbah Yazdi.

From the viewpoint of Ayatollah Misbah Yazdi in Islamic teachings, the discovery of truth is of great value. Regardless of time and place and religion, finding knowledge means reaching the respected

truth. The sciences that are being explored by non-Muslims and Westerners also do not diminish their value *(Quran, 39: 17-18; Harrani 1983: 201; Majlisi 2007, Vol. 10: 180)*

We can also use them to advance the goals of the Islamic community.

If Muslim thinkers take a stand against the Western sciences, it is not simply because they are Western; Rather, it is because there are some shortcomings and weaknesses in the Western sciences that their sense of truth-seeking and curiosity do not allow silence. *(Misbah Yazdi, 2016: 32)*

In the field of applied sciences, practical solutions, and instructions dealing with human voluntary behavior, if we are faced with the issue that authentic religious texts have determined our duty, we should not look for another source to determine the task.

This means that we, as Muslims who have proven the authenticity and authenticity of the Holy Quran and the words of the Infallibles, do not have two reliable sources within each other to recognize our practical values, behavioral duties, and regulate our behavior.

In the case of a behavior, what is clearly understood from the commands of God and the Infallibles is in conflict with what is obtained from the theories of scientists, we will never doubt the practice of religious duty, because the theories of scientists can not assign tasks

to us independently. Unless those theories are also documented in the words of God, the Prophet, and the Imam. *(Misbah Yazdi, 2016: 149-150)*

1. Internal Critique of Western Sciences

This type of critique is the kind of critique that Western scientists make of each other, and as a result, a reinforced theory or its weaknesses and shortcomings may be revealed.

In other words, just as a Western scientist has the right to critique Western science, so too do Eastern scientists and Muslims have the right to critique Western science internally. Such an Eastern or Muslim scientist should not only be accused of prejudice; But also should be encouraged because of his curiosity and truthseeking spirit. *(Misbah Yazdi, 2016: 238-239)*

The nature of internal critique is that it will determine the extent to which Western sciences have adhered to their principles and assumptions.

Lack of adherence to the principles of the subject and the assumed methods in a science may be due to two reasons:

- The first is the negligence and misuse of the Western sciences by their foundations.

- Second, the inefficiency and wrongness of those principles.

For example, about a century ago, psychology was dominated by the school of behaviorism, which was based on materialism, empiricism,

and extreme sensibility, recognizing nothing but observable sensory behavior. Subsequently, schools gradually emerged that, willingly or unwillingly, knowingly or unknowingly, violated the principles and foundations of this school.

For example, Freud's theory is based on the principles of a subject that is incompatible with the materialism that governs the atmosphere of psychological research and extreme empiricism.

Later, schools of thought such as perfectionism and humanism emerged in the field of psychology, which severely questioned the principles of behaviorism.

Such critiques, which sometimes cause or cause fundamental changes in theorizing in the sciences, can be seen and imagined in all disciplines. *(Misbah Yazdi, 2016: 238-239)*

2. Critique of the Western Science Method

Solving a mathematical, geometric or philosophical problem is possible only through reason and analytical method.

Just as the experimental method must be used to solve the problems of medicine and pharmacy. Also, the method of research in sciences such as history is the method of narration. In some sciences, such as jurisprudence, combined methods can be used. These issues are studied in a science called methodology. *(Misbah Yazdi, 2004: 86)*

Western sciences have been distorted by over-emphasis on the sensory and experimental methods.

On the other hand, the method of narration and the use of revelation at the top of it is an important issue that has almost no place in the Western humanities today.

Even in sciences such as philosophy, medicine, history, psychology, and the like, he may find propositions that can be proved even by referring to authentic religious sources, even though the main methodology is not a narrative method, or their ordinary sources other than books. And be a tradition. *(Misbah Yazdi, 2016: 187)*

Some people who have been influenced by positivist ideas think that the only scientific and convincing method is the experimental method. this orientation plays a significant role in scientific research in the Western world.

Of course, among Western thinkers, there are those who think more freely and to some extent use the rational method, especially in the humanities and social research; However, the dominant method in Western research is the experimental method, and to some extent in the more moderate approach, the empirical-rational method is used; But in scientific and academic societies, no value is given to the method of narration and the use of religious sources such as the Torah and the Bible. *(Ibid, 2010a: 93)*

Contrary to Western scientists, Islamic thinkers have understood the sources of Islam in such a way that reason has a higher place than sense and experience.

Reason is God's authority over people and the distinguishing feature of honesty from lies, good from bad, and it should not be considered less valuable than experience in scientific research. *(Ebrahimi and Sadeghi, 2023: 135)*

Some Westerners also argue that the reason for the progress of Western scientists in industrial science is that they have abandoned the deductive and rational method and have used the inductive and experimental method.

In their view, these developments, especially since the time of Francis Bacon Has gained more acceleration.

These illusions have led some ignorant people to believe that the method of research that the Holy Quran offers to solve all problems is the same as the empirical and research method (Positivism), and even the problems of theology and jurisprudence. And ethics should be examined in the same way. *(Misbah Yazdi, 2013, Vol. 1: 107-108)*

With this in mind, it seems that the Western world is facing serious criticisms in the field of methodology and methodological issues, which will have a pervasive impact on the scientific future of the world.

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3. Critique of Statutory Principles of the Western Sciences

Every science in explaining and theorizing, as well as rejecting and refuting problems, is based on the principles of the subject outside of which science is discussed.

Scholars and theorists of that science have either consciously or unconsciously accepted those principles and built the cornerstone of a science accordingly.

One of the most important principles and principles of common subject among all sciences can be the principles of epistemology, ontology, Value system, Anthropology and theology; And more principles can be considered in proportion to different topics and goals. *(Misbah Yazdi, 2016: 240&250; Group of Authurs, 2012: 50)*

The most fundamental work in the face of Western sciences is the critique and explanation of the principles of those sciences, which have a wide and pervasive effect on all experimental sciences and humanities, and affect all human sciences.

Many Western sciences are based on principles that have not only not been proven in their place; But have been invalidated in many cases.

Among these, there are well-known scientific theories that are taken for granted in scientific and academic communities; But despite the world fame they have gained, they are based on incorrect principles that if those principles are corrected, these

theories will lose their scientific value. *(Misbah Yazdi, 2016: 34)*

The first critique of the popular sciences is that it violates the obvious principles of logic, and before proving the principles of its subject matter, it has tried to prove and disprove the material. This is a logical critique and has nothing to do with whether the critics are Muslim or religious, or whether they are non-Muslims or atheists.

As stated in logic: The theorems of science which are propositions consisting of at least one subject and predicate, must be proved by argument, and the argument must consist of obvious presuppositions (conventional principles) or presuppositions derived from axioms.

However, such a trend does not take place in science. The situation is the same in the humanities. *(Ibid: 246)*

- **Epistemology**

To explain and critique the foundations of the Western sciences, one must logically begin with the epistemological foundations. That is, the ways to correctly discover the truth are identified, proven and evaluated.

In the meantime, there may be ways that are more valuable and useful than the sensory and experimental method, or it turns out that the usual experimental methods in the Western world are basically not competent to enter into some topics.

It is only after explaining the epistemological principles that it is the turn of other fields, including ontology and anthropology. *(Misbah Yazdi, 2016: 240)*

- Ontology

Ontological issues are studied in philosophy, the subject of which is the most general topics related to existence and the universe.

One of the weaknesses of Western sciences in this field is the negation of the principle of causality as well as the negation of the transcendental material world, which has distorted the general orientations of the experimental and human sciences.

Another example is the scientific efforts of the likes of Hartle and Hawking, who used quantum fluctuations to show how the universe was created out of nothing. *(Mousavi Karimi, 2023: 191)*

- Anthropology

The discussion of man is the backbone of the sciences known as the humanities. These sciences examine each human being from a specific dimension and direction.

In the humanities, the question has always been, what is a human being? Is it material? Is he single? What is its purpose? And questions like that. If these questions about man are answered well, its inherent dimensions and effects will be more accurately discovered in the humanities.

Therefore, in view of the irreplaceable importance and impact of this issue, it is better to consider anthropology

as an independent science; Although anthropology has important effects on the experimental sciences, this effect is greater and more tangible in the humanities. This effect is much greater in sciences such as psychology, educational sciences and ethics. *(Misbah Yazdi, 2011a: 15)*

Solving anthropological problems before entering the field of humanities is twofold:

First, to explain human phenomena and to examine man's relationship with himself and the world around him, we must first gain a comprehensive knowledge of man. The dimensions of human existence, its main and secondary aspects, the original and changing needs of human beings, human capacities and limitations, etc. must be fully understood.

Second, grammatical humanities are based precisely on the foundation of the value system.

On the other hand, in the philosophy of ethics, it has been proved that values and instructions must be based on the facts of the real self. Therefore, human cognition can be considered as one of the most important and crucial facts in the direction of moral and value issues. Therefore, it should be said that anthropology is the foundation of ethics and ethics is the foundation of the humanities. *(Ibid, 2016: 250)*

The Western world considers man imprisoned in the fence of the material world and seeks to know man and his existential dimensions and goals only with feeling and experience.

In the Western view, man is an evolved creature of animal that has no purpose other than to satisfy material needs and lust.

It goes without saying that the deviations of ethics, psychology, educational sciences, economics, and other humanities that are based on this view will be affected .

- **Value System**

Although moral and spiritual values in the Western world are low and weak; But the topics of ethics and philosophy of ethics in the Western world are among the most attractive and popular academic disciplines.

The emergence of various moral schools with completely contradictory and heterogeneous theories, shows that the Western world in the field of ethical and value issues, has not yet reached a defensible basis. *(Misbah Yazdi, 2010b: 38)*

Although the ultimate goal of morality is to be created and we Muslims, despite the teachings of Islam, do not need to think about the intellectual and philosophical issues of ethics; But in the face of other schools and moral schools, we have no choice but analytical and rational method.

It is clear that verses and hadiths cannot be cited to defend Islamic morality against Western schools.

Of course, this point does not apply to ethics; But in the field of philosophical issues, psychology, management, economics, etc., we must defend Islamic teachings in the same way. *(Ibid, 2016: 40)*

As noted in the fundamentals of anthropology, value issues are the foundation of the humanities. Deviation in the foundations of values will lead to deviation in the humanities, especially the grammatical humanities.

The definition of moral concepts, whether the propositions of morality or the composition of morality, relativity in morality and the relationship between religion and morality are among the most important value issues that can face serious criticism in the Western world.

- **Theology**

One of the most important issues that plays a decisive role in the direction of all sciences, especially the humanities, is the issue of theology.

Research on topics such as what religion is, the realm of religion, the conflict between science and religion, reason and religion, religious science, the Islamization of science and academia, and the like, is based on the type of attitude that the researcher has with the subject of religion.

The view that considers religion as revealed by God Almighty to guide mankind and considers the prophets and imams as ambassadors of guidance, with the view that religion is the opium of the masses, are two types of science with completely oriented orientations.

One who thinks that the period of human life has passed from the stages of

religious thought and philosophical thought, and today it is the turn of empirical thinking, not only does not accept the all-encompassing nature of science and religion; Rather, he considers the principle of religiosity as a cause of backwardness. *(Misbah Yazdi, 2016: 251)*

In Western culture, religion is not comprehensive and is defined in such a way that it does not cover the areas of social and political issues, and religion only expresses man's relationship with God and depicts a personal relationship with God.

From this perspective, social, political, and international issues and the relationship between government and people and governments with each other are outside the realm of human relationship with God and are therefore alien to religion; But from the Muslim viewpoint, religion is comprehensive and includes all individual and social issues of man and includes human relations with God and man with other human beings and all areas of social, political and international issues; Because from the perspective of Islam, God rules the world and man.

Therefore, the field of politics, economics, education and management and other issues related to human life, is a subset of the rules and values of religion. *(Ibid, 2012a, Vol. 1: 23)*

The Degree of Benefit from Western Sciences

In the face of Western science, one must be realistic and free from religious and racial prejudice; Therefore, its scientific endeavors and practical experiences cannot be ignored. Also, mere Western advances in technology should not be intimidating and self-defeating.

Not all the scientific findings of the Western world can be condemned as one. The extent to which they benefit from the scientific findings of the Western world varies from field to field.

From what has been said, it can be concluded that a distinction must be made between three areas of different layers and the scientific findings of the Western world.

- First: The basics and principles of the subject;

- Second: Methodology

- Third: The superstructure dimension of Western sciences, which can be divided into two descriptive and normative dimensions.

1. Basics and Statutory Principles

The Western world is facing serious criticism in all areas of the principles of the subject and the intellectual foundations of the sciences. In the fields of epistemology, ontology, anthropology, arithmetic, and even theology, the Western world is seriously distorted and can not be relied on at all by our scientific and academic circles.

The Western world needs a fundamental revision in terms of the principles and principles of the subject, and new intellectual foundations must be laid for it.

The use of Western sciences in this field is minimal and insignificant. Perhaps the greatest benefit to the Western world in this regard is related to new issues and suspicions that need to be reasoned; Especially regarding the issues of values and philosophy of ethics, new and important issues have been raised in Western scientific circles that have received less attention in the Islamic world and our universities. *(Misbah Yazdi, 2010b: 38-39)*

2. Methodology
Methodology is directly influenced by epistemology.

A school that is deviant in terms of epistemology and philosophical foundations can not be methodologically trustworthy. Many of the deviations and misdirections of the Western sciences, especially in the field of humanities, are due to the empirical methodology that prevails in the Western world and overuse sense and experience.

In the Western world, the method of reasoning and the use of narrative data, especially the teachings of revelation, has not yet found its place. The utilization of Western sciences is maximum only in experimental methodology; But in rational-analytical methodology as well as narrative method, it will be minimal.

3. Internal Content of Western Sciences (Descriptive and Normative Dimensions)

Some propositions in various sciences are merely concerned with recognizing phenomena and the relationships between them.

For example, the study of objects and the discovery of the type of material of an object, the amount of elements in which the object is used, as well as the study of the physical and chemical properties of an object, are the tasks of the natural sciences. This dimension of science is called the descriptive dimension. *(Misbah Yazdi, 2016: 205)*

Descriptive sciences only do that by examining "Nuclei" within their subject area and discovering, explaining, and describing their phenomena and relationships.

Biology, chemistry, physics and basic sciences are in this category.

In contrast, some propositions refer to human behavior and specify "Do's and Don'ts". These propositions divide the works into good and bad within their subject matter and determine for man what to do and what not to do in that particular subject.

For example, ethics, educational sciences, jurisprudence and law are clear examples of prescriptive sciences or normative sciences.

Some sciences also include both descriptive and normative aspects, such as psychology, economics, and sociology.

Of course, the descriptive and normative dimensions of science are not separate from each other; But have a close relationship with each other.

The guidelines and programs that a researcher prescribes for a particular subject to other human beings are directly affected by two dimensions.

- First: descriptive propositions that have been achieved in the same science.

- Second: the value system that a researcher has accepted. The material worldview and the corresponding value system prescribe materialistic instructions and are concerned only with meeting the worldly needs of man.

On the other hand, the monotheistic worldview and the divine value system give him instructions in accordance with the transcendent goals of man, and in prescribing his solutions and instructions, he considers the relation of behaviors with the Hereafter. *(Misbah Yazdi, 2016: 281-283)*

For example, if it is proven in psychiatry that consuming a certain amount of alcohol can be effective in improving the function of some bodily organs... this will not be denied by religion. It may even be considered as an example of the benefits that the Holy Quran, in addition to the great: beverages such for acknowledges, harms Because. *(Ref: Quran, 1: 219)*

For such a prescription, in addition to knowing its relation to mental states, a valid value system is also needed; A value system that considers all human interests and interests other than the relationship of this chemical substance with this particular mental state, and evaluates this partial relationship in a more general framework.

This is where religion, with its pervasive view, forbids the use of this substance and advises us to give up this benefit in order to preserve another benefit that is far more important- the health of the mind and the purity of the soul and heart. *(Ref: Quran, 1: 219)*

Thus, there is no friction and conflict between religion and science; But a conflict between unilateralism and multilateralism of two value systems. *(Misbah Yazdi, 2016: 285)*

According to this introduction, the degree of utilization of Western sciences in the superstructure dimension can be evaluated in such a way that only the use of the descriptive dimension of Western sciences, whose method is experimental, can be maximized.

This means that the Western world in the field of experimental sciences such as physics, chemistry, biology, geology, meteorology and mining, medicine and medicine, etc. have studied the relationship between the phenomena and made great progress. Have also earned. The results of

this research can be used by any researcher.

As for the descriptive dimension of the Western humanities, it must be said that the extent to which it benefits is minimal; Because the main and crucial dimension in the descriptive dimensions of humanities is anthropology; However, the Western world has sought to know man only through imperfect sensory and experimental methods and has been deprived of the source of reason and revelation in this field.

This has led to an anthropological crisis in the Western world. *(Misbah Yazdi, 2011a: 31)*

The use of Western sciences in the grammatical dimension is very small and minimal; Because the instructions and do's and don'ts issued in any science are directly influenced by the principles of anthropology, arithmetic and theology of the researcher; Western sciences, on the other hand, are in crisis in all three areas.

The extent of utilization of Western sciences from the perspective of Ayatollah Mesbah Yazdi according to the three mentioned areas and also with emphasis on descriptive and normative dimensions of sciences, is specified in the table below:

Table 1. The Extent of Benefiting from Western Sciences

Internal Content of Western Sciences			Methodology		Basics and Statutory Principles	
Much	Experimental Science	Descriptive Dimensions	Much	Experimental Method	A Little	Epistemology
						Ontology
A Little	Humanities		A Little	Rational Method		Anthropology
						Value System
A Little	Normative Dimensions		A Little	Narrative Method		Theology
					Much	Problem and Suspicion

Conclusion

In the face of Muslim thinkers with Western science, there have been damages that should be avoided. These damages include political and nationalistic attitudes, self-defeating and Westernization, eclecticism, irrevocable adaptation of religion with the achievements of experimental sciences and religiosity.

Dealing with the West correctly is a project that must be realized by criticizing and selecting Western sciences.

In the thought of Ayatollah Mesbah Yazdi, we come across three main axes to deal

with western sciences: internal criticism, methodical criticism and criticism of principles. In the meantime, the most effective type of confrontation is related to criticism of principles.

Internal criticism includes the findings and propositions of Western humanities that a Muslim researcher with the same experience can introduce problems to Western sciences in order to find out how far they have adhered to their foundations.

Criticism is a method, an experimental and sensory method that governs Western research, which should use a more rational and revelatory method.

Criticism of foundations includes epistemology, ontology, anthropology and religion.

Based on this approach, the amount of use of western science in different fields is not the same.

The amount of use of western sciences according to the three mentioned areas and also emphasizing the descriptive and normative aspects of science is specified.

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