

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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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 point of view, 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.

Key Words: Western Sciences, Humanities, Misbah Yazdi

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 is catching up with astonishing advances, especially in the fields of science and technology, and has attracted many with its apparent glamor. 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. These people try to turn many of the world's scientific findings against religion and say that the new Western sciences expose many religious teachings. Anti-Westerners consider the Western world to be a world of absolute infidelity and darkness, and say that everything that originated in the West, including Western science, should be discarded. The third approach is analysis of the West which involves critique and selection; The good things of the West must be taken away and its disadvantages, which are not compatible with our cultural intellectual foundations, must be put aside. This article seeks to collect and analyze the theories of Ayatollah Misbah Yazdi about Western sciences and the extent to which they benefit. The question is, from Ayatollah Misbah's point of view, 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 Mohammad Taqi 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. Also, the book "Cultural Invasion" in 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 point of view.

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 (id, 2016, pp. 31 and 235; Homo, 2012b, p. 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 (id, 2011b, p. 1; id, 2012c, p. 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 (id, 2005, p. 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 Qur'an 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 Qur'anic truths such as tablet, pen, throne, chair, angels, etc. to material factors and beings. Examples of these deviations can be found in *AlJawahir fi Tafsir al-Quran* (Tantawi Ibn Jawhari, 2004, vol. 12, p. 241), *Tafsir al-Quran and Hu al-Huda and al-Furqan* (Hindi, 1936, pp. 110-132) and *Al-Manar* (Rashid Reza, n.d, vol. 1. PP. 350-351) Searched. (Vide: Misbah Yazdi, 2018a, p. 232; id, 2014a, p. 203). "It is very 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 Qur'an; Whether those prejudices are derived from philosophical or mystical concepts or from the empirical sciences or sociology or otherwise. This is very dangerous (id, 1984a, p. 232; Vide: Goli, Javad Et al., 2010, pp. 121 and 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. (id, 2014b, p. 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 (id, 2015a, p. 268). It must be said that, 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: antiWesternization, Westernization and analysis of the West.

Anti-Westerners 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. (Vide: Mirbagheri, 2013, p. 193; id, 2014, p. 85). 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 (Vide: Khosropanah, 2011, p. 26; Vide: Goli, Javad and others, 2010, pp. 121 and 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, p. 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 (Khamenei, 1384, p. 1), Shahid Motahari (Motahari, 1381, p. 32; also Wade: n.p, 1394, p. 1) and other theorists. The Islamic Revolution was observed especially by Ayatollah Misbah Yazdi.

From the point of view 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 (Zomar: 17-18; Ibn Shu'bah al-Harrani 1983, p. 201; Majlisi 2007, vol. 10, p. 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, p. 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 Qur'an 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 (Ibid, pp. 149-150).

1. Internal Critique of Western sciences

This is the simplest, most superficial, and most common form of science criticism. It is at this stage that it becomes clear whether the Western sciences, with the same empirical method and the same atheistic principles, have adhered to the presuppositions and principles of their subject or not. 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 (id, 2016, pp. 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" (id 2016, pp. 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 (id, 2004, p. 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. (id, 2016, p. 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 (id, 2010b, p. 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, Sadeghi, 2023, p. 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, have gained more acceleration! "These illusions have led some ignorant people to believe that the method of research that the Holy Qur'an offers to solve all problems is the same as the empirical and research method (positivist), and even the problems of theology and jurisprudence. And ethics should be examined in the same way! (id, 2013, vol. 1, pp. 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 .

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 (id, 2016, pp. 240 and 250; also Vide: a group of authors, 2018b, p. 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 (id, 2016, p. 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., P. 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 (ibid., P. 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, pp. 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, p. 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 (id, 2016, p. 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 (id, 2010, p. 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., P. 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. Certainly, 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. Will produce contrasts. 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 (id, 2016, p. 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 point of view, 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 (id, 2012a, vol. 1, p. 23).

The degree of benefit from Western sciences

As mentioned, 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 and 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 (id, 2010c, pp. 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)

Before describing the extent to which the content of the Western sciences is used, it is necessary to give an introductory explanation of the descriptive and normative dimensions of the various sciences:

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 (id, 2016, p. 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. (Ibid., Pp. 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 Qur'an, in addition to the great: beverages such for acknowledges, harms Because. (Baqarah: 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 (Al-Baqarah: 219). Thus, there is no friction and conflict between religion and science, but a conflict between unilateralism and multilateralism of two value systems (ibid., P. 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, p. 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.

Internal content of Western sciences			Methodology		Basics and statutory principles	
Much	Experimental science	descriptive	Much	Experimental method	A little	Epistemology
						Ontology
A little	Humanities		A little	Rational method	A little	Anthropology
						Value system
A little	normative dimensions		A little	Narrative method	Much	Theology
						Problem and suspicion

The extent of benefiting from Western sciences

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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