

**Evolution of Human Sciences Based on the Values of
Islamic Revolution of Iran
(Based on the Comments of Mohammad Taqi Mesbah-Yazdi)**

Moin Zabeti, Roozbeh Adib

Faculty member, Department of Political and Social Science, Payame Noor University, PO BOX 19395-3697 Tehran,
IRAN

ABSTRACT— Discussion about human sciences and evolution in these sciences is among the important discussions in Iran. This wide topic was proposed as a fundamental issue from the beginning of Islamic Revolution. The important point is that the attention to human sciences was always demanded by Imam Khomeini and Supreme leader. Nowadays, attention to human sciences based on the values of Islamic Revolution has got higher importance; as it is necessary for realizing Islamic goals and values to adopt an accurate and comprehensive approach, to organize proper evolutions in the existing human sciences. Evolution in human sciences and creating human sciences is one of the goals of Islamic Revolution. Meanwhile, different comments and views exist in this area that in this research we address perspectives and thoughts of Ayatollah Mesbah Yazdi one of prominent thinkers and theorists of this area. With regard to the necessities of innovation and the damages ahead, the steps of reaching this important issue is depicted in five important and fundamental steps which are: first step: general design of evolution; second step: designing and plan and executing and operational design; third step: Culturalization; fourth step: creating human forces among science men including academics and seminaries; fifth step: justifying government authorities and attracting required facilities.

KEYWORDS: evolution in Human sciences- Mesbah Yazdi- Islamization of sciences- Islamic Revolution

Description of Human Sciences

In the viewpoint of Ayatollah Mesbah, human sciences are a set of specific fields of university sciences: “the sciences that have relation with intellectual issues, are dealing with recognition of human facts and their basis constitutes the existence of human and his final completeness and the way of reaching”. (Mesbah Yazdi, 2000: 73) Therefore, in the viewpoint of Ayatollah Mesbah the thing common in the root of all human sciences and the constituent of its backbone is human and his existing dimensions; and each branch discusses in a way about one of human dimensions or complications.

Prominence and location of human sciences

The importance of these sciences is that they are effective in the growth of the essence of humanity and if a weakness or deflection is appeared in these sciences, the result appears in mankind’s humanity. (Mesbah Yazdi, 2000: 97). He also believes that human sciences can direct other movements of human in different arenas of life like industry and technology; hence it has more importance than other sciences.

The reasons of forgetting human sciences in society

But in his viewpoint, because, first: innovation in human sciences is slow and gradual, second: its results are non-sensible; third: its research method is not merely experimental and finally fourth: we humans are in the scope of nature and feelings and don’t have the intention of meta-material and pushing mind to its beyond needs extraordinary force which doesn’t exist in all people; human sciences have specific roving in the societies.

The characteristics of Western human sciences

In the viewpoint of Ayatollah Mesbah, after renaissance in Europe, global evolutions were occurred in the area of education that caused many contemporary scientific values to lose their position and to be replaced by other values. This issue caused confliction and contrast between old sciences (religious sciences) and new sciences (experimental sciences) and for a long time was the reason of intellectual crisis and relevance of skepticism tendency in Middle Age. Hence human sciences have traversed independent path than religious sciences. He mentions at least two characteristics for human sciences that differ from the path of Islamic sciences. ((Mesbah Yazdi, 2003: 111)

Western human sciences based on materialist worldview

In his viewpoint, the propositions that are identified as human sciences and are written around book, their origin is west and the leaders and owners of its famous theories are mainly from West. Therefore, the assumptions of human sciences are taken from philosophical and ideological principles and these principles are not consistent with Islamic principles. (Mesbah Yazdi, 2013: 150)

Western human sciences based on quantitative methods

The people who have discussed on this issues, sometimes positivism trends including extreme or mild, and sometimes had their specific philosophical trends. So in their methodology, they don't consider any validity for oracle. (Mesbah Yazdi, 2002: 159)

Necessity and nature of founding Islamic human sciences based on the values of Islamic revolution

Islamic Revolution, a cultural movement

Ayatollah Mesbah believes, about the factors of the appearance of Islamic Revolution of Iran that before being a military, political, economic or social movement, our revolution is a cultural movement; because it is affected by pure Islamic school. The factor that caused the appearance of this revolution, i.e. recovering Islamic culture in Iranian society, will be the factor of its survival. It means this revolution survives and stands firm so long as Islamic culture is alive in our country; and damage to this revolution is incurred when the basis of this revolution is damaged. Therefore, the root of our revolutions is dependent on its culture and the culture of revolution is tied to human sciences. Hence, preserving revolution is not dependent on preserving and correcting the sciences like physics, engineering, mathematics, medicine etc.; because in the current time, head to toe of our country is covered by West culture. The gap is despite impressive developments our revolution has had during 30 years, it has been so weak in producing human sciences and proving the superiority of Islamic theories on other theories. (Mesbah Yazdi, 2007: 95) So if human sciences are not coordinated in our country with principles and goals of Islam, our revolution will be facing with many challenges. Hence, he believes that "if someone says that Islamization of human sciences is harder than eight-year war with Iraq, it is not extravagant". (Some writers, 2002: 301)

Intervention of human sciences with religious and cultural issues

Ayatollah Mesbah believes that a non-absolute relation exists between human sciences and religion; in the other words, some subjects of human sciences like statistics and accounting and/or time and position issues in philosophy is not related to religion and some religious subjects also are not related to human sciences; but in most of them they are related to each other. (Mesbah Yazdi, 2002: 93). Therefore, Islamic culture and school can't be apart from human sciences and with no theory about them. In his viewpoint, when Islam has rules about economic or legal issues, how it can have no idea about economic or legal systems. Therefore, a series of human sciences have deep relation to some part of Islam. (Mesbah Yazdi, 2007: 201)

The role of seminary and university in compensating the weakness of human sciences

He knows the production of Islamic human sciences based on two sources of religion and oracle teachings and the other, new human findings in the existing human sciences that by a correct method their combination must be achieved in a cultural exchange. In one hand, the sources of religion must be well recognized and negligence on this issue causes the deflection and incorrect perspectives from religion; as many deflections of eclectic and atheist groups are originated from naïve attributions to religion and cause many damages. In the other hand, human sciences must be well learned; including its subject and content and history and evolution which is occurred in that sciences during time and also with comments and perspectives of different schools in the area of human sciences to prepare the background for criticism and to know which perspective is true and closer to reality. Then, what is obtained from human sciences is presented and based on the principles of Islam we must be responsible of evolution on that sciences.

Features of productive thinkers:

Self-esteem

team work

Patience and ambition

Realistic motion

Intellectual independency and dare of criticizing others' thoughts

Proficiency in religious sciences and human sciences both together

Proper understanding and scientific and logical criticizing

Ayatollah Mesbah by proposing the question "Who must have participation in creating this evolution? After compiling the philosophical basics for human sciences, can our academics be the responsible of evolution in human sciences? Can we as the persons who believe know Islam create this evolution?"

But he answers: despite sincerity and science of academics, we can't expect them to perform Islamization of human sciences; because human sciences that they have learned is western sciences. In the other hand, seminaries also cannot perform this work merely by familiarity to Islam; hence the people who have necessary familiarity to human sciences can take the first step to serve this aim. (Mesbah Yazdi, 1998: 140)

Executing steps of human sciences evolution

First step: general evolution plan

Its beginning point is the investigation and review in the philosophy of human sciences, because for creating evolution in human sciences, first its direction of evolution and its principles must be specified. Hence, in the investigation of philosophical basics of human sciences, it can be a logical beginning for creating evolution in human sciences.

Second step: designing plan

We must know about the society we are living and to know what is the realities of academics. Hence, importance and difficulty of implementing that design is more than importance and difficulty of its compiling and preparation. Because sometimes the plan of a building is promptly prepared by the engineer, but implementing the plan includes difficult steps and it must be calculated to find where the operation must begin and how much human forces and facilities is required. It means that in this plan, expertized human forces must be specified in different fields and its cost and budget must be also determined.

Third step: acculturalization

He says to thinkers: merely because you write an appropriate academic book, the work is not finished and the text will not be taught. So there must be also cultural backgrounds to provide social conditions for creating this great evolution. Sufficient cultural background must be provided for understanding the importance and necessity and obtainability of this evolution among experts, intellectuals and seminaries.

Fourth step: human forces among science men

We can't have fundamental evolution in human sciences without having sufficient human forces. At least, we have to have a few expertized professors in Islamic economy, Islamic sociology and Islamic psychology to be able to speech our thoughts as others are going to university classes and are saying the thoughts based on western basics and some atheist thoughts.

Fifth step: Realizing government Ayatollah Mesbah says having cooperation with government is harder, because producing science and research are not the duty of government. Government seeks for people's consent. Hence, governments care too much about progress in the area of industrial sciences and making missile, satellite etc.; because our nation feels dignity having such achievements and government doesn't invest on a mere cultural work that its results raises twenty years later; totally government is not so much interested for cooperation in the area of long term research and cannot harvest its product within their responsibility era.

Conclusion

In the thinking system of Ayatollah Mesbah, we must create a new plan in philosophical basics and science methodology using our highest effort and attempt; we must open the arena for using oracle and religious teachings and address measuring and criticizing human achievements in human sciences relying on religious knowledge and through this achieve localization of human sciences which means changing worldviews and using oracle source for producing science based on religious worldview and Islamic anthropology. Five important steps: First step: general evolution plan; second step: designing and plan and executing and operational design; third step: culturalization; fourth step: getting human forces among science men including academics and seminaries; fifth step: realizing government authorities and attracting required facilities; and he believes that who want to enter this arena must properly know Islam in one hand, and must get familiar with human sciences which is common in the world in the other hand, and having logical and wisely criticism, not slogan, infer Islamic human sciences and prove the superiority of Islamic comments on non-Islamic comments. Imam Khomeini educational research institute is an operational step for the realization of this model.

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