

Religious Strategy Recognition in Human Science Transformation

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Abstract—Purpose: present paper aims at providing a strategic pattern by its own definition on religion and religious sciences so that one can apply all religious capacities to realize the purpose of the research namely transformation in human science which owes a strategic definition and glance at religion and its interaction with science.

Method: research methodology is to analyze raw information gathered in library and digital manners.

Findings: religion is a comprehensive multidimensional plan which can supply needed capacities and requirements to transform human sciences. The strategy which is drawn by religion to transform human sciences can be contemplated and implemented in two ways: vision and technique. In vision term, religions can provide human with a new horizon of human science status and its functions by providing macro and fundamental thoughts as well as proved scientific options and hypotheses while in technique term, it can enhance the resources of cognition in generating and processing human sciences as well as providing effective principles and guidelines.

Conclusion: according to the author, it seems hard to achieve a cohesive system of human science and its transformation without applying religious teachings. It seems that human science has not recourse religious teachings overtime more than today.

Keywords—religious strategy recognition, human sciences, transformation, strategic thoughts, strategic methods.

I. INTRODUCTION

STUDIED problem in present study is the quality and aspects of religion role in human science transformation.

Can religion and religious teachings be effective in science transformation especially human sciences? How distance is the domination of such effects? Basically, what is the relationship between science and religion by which one can talk about the aspects of religion role in sciences? Present paper aims at providing a strategic pattern by its own definition on religion and religious sciences so that one can apply all religious capacities to realize the purpose of the research namely transformation in human science.

II. CONCEPT

A. Religious strategy recognition

Initially, strategy was meant as the technique to conduct, adopt and coordinate forces to achieve the aims of war in

military science. However, it was gradually developed to be used in other areas. To this end, some authors defined strategy as regular awareness which indicates how to acquire political, economic, military and cultural power (or capability) to meet considered targets (Shiroodi, 2006: 15). Others have defined strategy as a technique to lead and coordinate forces to achieve great aims (Roshandel, 1991: 235 – 242). However, Mintzberg has provided a shorter definition on strategy. According to him, strategy is a pattern to implement decision (Davari and Shanehsaz Zadeh, 2001: 41 – 79). It is the will of a pattern to realize decisions and opinions. Overall, one can define strategy as the art and comprehensive plan of using maximum current capacity to realize determined aims as a well – established and integrated combination of visions and techniques which can be designed in all cultural, political, social and economic arenas.

Although there are numerous definitions on religion, author's meaning of religion is a comprehensive plan beyond time and place which creates the prosperity of this and the next word. This definition involves a broad domain along with narratives; the wisdom is also mentioned as a source of religion and as the inner prophet in Islamic thinking (Koleini, 1415: 16). In such attitude, religion is a radical strategy with clear and well – defined components, facilities and goals. Such plan-wise approach on religion can be observed in the thinking of practitioners such as Alameh Tabatabaei. He believes that religion is plan which shows human behavior in determining and guaranteeing personal interest in this world, prosperity and perfection in the next world and permanent real life one can consider the religion as the will of The Divinity who respects human in any moment and understanding this will is possibly through a rational way. In other words, a set of do's and musts are involved in religion and human religious is measured by his closer vision and technique to this set. On this basis, religious strategy is in turn a cohesive pattern and plan which looks for and finally achieves a certain aim by applying all its capacities. In such cohesive pattern, cognitive resources, basics and strategic functions are drawn and defined by religion.

B. Human sciences

Human science means those sciences about not for man since experimental and engineering sciences are also for man. Human sciences are those ones that their critical issue is human and his macro policies. Generally, one can say that the cornerstone in experimental sciences is material while it is human sole in human sciences. In other words, human science is life software which determine and elucidates experimental hardware sciences. In a simple example, one can consider

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human science as a roadmap by which experimental products and findings can achieve their destination. Put it differently, experimental science products namely industrial technologies and progresses are the tools that their applications should be clarified by human science. It is clear that a vehicle would not arrive at its destination if it derails albeit it is a high – tech vehicle while a tool would arrive at its destination if it knows the route albeit it is a slow one. Hence, human sciences are those ones which draw human movement toward prosperity and perfection. On this basis, human sciences target the culture of a country while experimental sciences target its industry industries; it means that human sciences have a culture – building approach while the approach of experimental science in on industrialization. Noteworthy, human science needs teachings and aspirational options more than experimental science since in experimental science, efforts are conducted on tangibles and the method to generate science is based on experience and inspirations and what is generated can be acquired by physical senses while in human sciences there is no tangibles and inspiration; rather, they are based rationality and most scientific products come to conclusion by analytical methods and arguments not experience and sense.

Concerning author's definition of religion and cognitive resources, we provide here the role of religion strategic role in transforming human sciences through two vision and theoretical terms.

III. RELIGION STRATEGIC ROLE IN VISION AND THEORETICAL TERMS

A. *Macro and radical thoughts*

Radical thoughts are like a roadmap which can determine and clarify science path and destination including both human and experimental sciences. One cannot expect any transformation and blossom in this field if scientists are not provided with such macro and radical approach. One of the radical functions of the religion is to provide these macro thoughts which are too vital and effective in formulating transformation strategy. Among these radical thoughts, one can point out religion approach on science and its interaction with religion.

There may be conflicts between science and religion in some human schools while it is not true in Divine vision. The Divinity told Moses: "science and wisdom are too great. If I put them in someone's heart, I want to cover him by kindness and forgiveness (Shahid Sani, 2007: 86). Seventeenth Chapter of the Bible reads: "Woe is to one who hears science and knowledge but does not look for." The beginning of Holy Quran is accompanied with verses on knowledge and training and education (Alagh: 1 – 5).

In religious attitude, science is holy and The Divinity has invited man to learn it and has mentioned the scientists as the best people. However, one should not that science means what serves humanity and makes human closer to Allah; otherwise, science is a barrier of growth and would bring haughtiness (Nahjolbalagheh, 205).

On this basis, one can neither talk about conflicts between science and religion nor their differences. Religion addresses

ethical and spiritual issues while science looks for perceiving the material world. It means two separated areas so that science is dominated six days of a week while religion is dominated only on Sundays. Conflicting approach on science and religion is the result of type of glance at science in one hand and the type of glance at religion on the other hand. If we consider science as human's understanding and perception and, as a whole, his awareness of the world, then we can provide two plans here. In the first, sciences are created by the Book and Tradition. On this basis, the relationship between science and religion is assistance and evolution. It means that religion deepens science and science strengthens religion. In this plan, words, jurisprudence, ethics, religious knowledge and such sciences as logic, philosophy, Arab literature, jurisprudence principles and those sciences which serve religious and management sciences, economy, sociology, physics, chemistry, astronomy and agriculture are, inter alia, sciences to confirm and enhance religious sciences. The result is that human and experimental sciences are out of religion albeit they confirm and enhance it. Even in the West, this theory has numerous proponents. For instance, German physicist, Max Plank argues that a real conflict will be never found between science and religion since they complement each other. Any thoughtful person understands that if it is supposed that all human forces should work with each other in a balanced and coordinated manner, it is necessary that they respect religious component in their nature and try to groom it. It is not random that great thinkers had deed religious thoughts albeit they have not shown it explicitly (Plan, 1975: 235). According to Plank, a scientific ideology is deficit without theology and understanding the universe fully is no possible without recourse to The Divinity (Mahdavinejad, 2002).

In the 2nd plan, this and next world prosperity is defined in the light of wisdom in which science is the result of religion and religion is the source of science since both human or experimental sciences are originated from religious narratives or rational ones; the sources of the are religious and there is no scientific option unless originated from this source. In the case of attendance of rationality, sense and experience can generate science; otherwise, eyes only see and ears only hear and such senses are only observer not player without rationality processing.

Noteworthy, neither narrative nor inner prophet make mistakes; rather it is human which may make mistakes in perceiving and using narrative and rationality. Hence, what runs religion and what perceived by human is not fully adapted and some perceptions of narrative and rationality in both human and experimental sciences may not be decisive; however, it is important to have an objective effort based on rules and evidences. Therefore, both human and experimental sciences can be religious sciences in terms of either source or application so that in terms of source, religious science is one originated from religious resources (rationality and narrative) while in terms of application, it is a science which serves religion and humanity. Since both human and experimental sciences can be originated from narrative and rational and serve humanity, they can be also religious.

In contrary to the first plan, plan 2 does not talk about

confirming the science and religion; rather, we witness science and religion synchronization and singularity. However, we should admire that most religious options are on opinions, ethics and jurisprudence since Holy Quran and Imams have considered priorities in providing cognition and if such cognition was not provided by them, human was not able to achieve them competently and, as a result, human failed in the way of prosperity and proximity to The Divinity. Likewise, three kinds of sciences including opinions, ethics and verdicts were accompanied visions, values and fundamental methods in life which dominated other sciences since there is no problem if the practitioner of any science is not equipped with another science but he/she should be equipped with these three sciences. In other words, an engineer could not be a physician or vice versa but both practitioners should be equipped with scientific requirements of opinions, ethics and verdicts. Today, human sciences such as psychology and sociology should be based on macro thinking and a major part of transformation in human sciences should be sought in reforming fundamental thoughts. It means that a practitioner in human sciences should know how his scientific products are religious in terms of resource and application. He will be successful if he uses ethical and scientific requirements in using rationality and narrative; otherwise, his scientific discoveries would go far from reality.

B. Providing proved scientific hypotheses and options in both human and experimental sciences

Since religion is the manifestation of The Divinity will emerged in holy books and narratives, religious options should be proved and far from any mistake. Those options are considered as proved scientific hypotheses in human science which can open a new horizon of science for us. Here, we provide a few examples:

Undoubtedly, one of the crises and challenges of contemporary man is the lack of mental and spiritual calmness as well as disorders from depression discussable in sciences such as psychology, sociology and ethics. Religious learning believes that a radical reason of such disorder is lack of protecting the heart by eyes by which human spiritual moods are weakening since human heart is the locus of mental calmness, convenience and moods. Imam Ali (PBUH) asserts: "heart is the lens of eyes (Nahjolbalagheh, 401). Human heart is a handbook that its content is written by eyes. In other words, not only clean heart needs clean action but also a major part of heart moods are shaped by eyes. Therefore, lack of controlling the eyes is considered as heart and spiritual depression in Shiite. Also, Imam Ali (PBUH) believes that losing the opportunities is another reason of sadness (in this and next world) (Nahjolbalagheh, 118). It can be further studied as a scientific hypothesis in psychology and sociology. In political science, religious teachings introduce the pattern of social leadership based on a metaphysical system. "System" indicates that Imam is system-like which links and strengthens the interactions between The Divinity, human and universe. This system and strategy is God – oriented in terms of origination while it includes three initial, middle and final goals in terms of ultimate and it is society – oriented in terms of scope. In terms of guidelines, it is organized by a

metaphysical system in which the first axis monitors strategy and the second axis monitors strategy hallmark.

In religious teachings, scientific, legal and religious status of social leader is clarified by Ibn Shobeh (1404). On this basis, Imam strategy should be considered as a peerless pattern in global managerial and political system with the highest advantages and functions and lowest losses which can show human the way of social and individual perfection by coordinating cultural, political and economic subsystems.

Noteworthy, aspirational options are the origin of scientific ideas and hypotheses not only in human sciences but also in experimental ones. For instance, over one thousand year ago, Holy Quran mentioned the movement of earth and the life of sun which is established in its circuit. Or it has mentioned the capability of developing the sky: "we built the heaven with might, and we widely extended it". In Sahifeh Sajjadih, in addition to air weight the weight of shadow is also mentioned. It is an issue in physics that scientists may have not yet discovered its details

IV. THE STRATEGIC ROLE OF RELIGION IN TERMS OF TECHNIQUE AND IMPLEMENTATION

A. Providing the methods to enhance cognitive resources in human sciences

As mentioned before, wisdom is a radical source of science generation. Basically, narration conception process is perceived in the light of rationality. In other words, rationality is the source of both reality conception and knowledge origination and the processor of narration and description. Without it, man cannot take a step to understand and generate science. In the first sermon of Nahkolbalagheh, Imam Ali asserts that a philosophy on prophets' mission is a revolution in rationality field and reviving it more than before. Terminologists believe that rational has a semantic principle namely "forbidden and stop" since it forbids a person to conduct a bad behavior (Ebn Fars, 1422). In Shiite narrations, rationality and wisdom is introduced as inner prophet that similar to Prophets is considered as a proof for (Coleini, 1415; Majlesi, 1403).

On the other hand, in religious attitude, rational functions in acquiring recognition and understanding the reality can be decreased or increased; it means that rational capability in understanding sciences and objects can be weakened or strengthened. On this basis, in religion teachings, there are orders and preventions which can increase or decrease rational function. For instance, in religious insights, it is asserted that voluptuousness victimizes rationality (Najkolbalagheh, 219; Ghanduzi, 1416: 224). It means that man cannot observe the function and efficiency of wisdom if he/she cannot control his/her soul. In other words, human's behaviors impact on his/her rationality power directly.

Imam Ali asserts that rationality is like a captured in the jail of voluptuousness. It is clear that a prison cannot express desired efficiency due to his/her limitations (Laisy Vaseti, 1997: 381). In narratives, some ethical disorders are pointed out which lead into wisdom deficiency and dysfunction such as anger (Majlesi, 1403: 206), and self – conceit (ibid: 255) and

voluptuousness (ibid: 39) that all show a direct relationship between ethics and rationality.

Another cognitive source in conceiving the reality is heart. There are three definitions for heart. One is the center of recognitions and awareness which are neither sensual nor rational; instead, they originate from the human profound existence unconsciously (Mohammadi Ray Shahri, 2009: 220). According to Mottahari (1998: 60), "since Holy Quran talks about inspiration, it never asserts on rationality rather it addresses to Prophet's heart. It means that Prophet has found the excellent reality of aspirations by his heart not his rational force and argument." It seems that the ways to acquire cognition through exploration and aspiration mechanism is a step of heart which it is a step of rationality by argument mechanism. The difference between heart and rationality is the same difference between conceiving and watching. For instance, recognizing the Divinity through heard is superior rationality. As Imam Ali (PBUH) asserts: "Eyes do not see Him face to face, but hearts perceive Him through the realities of belief" (Nahjolbalagheh, sermon 178) which indicates heart recognition that its ramification is inspirational science.

In common categorizations, science is divided into science and knowledge while religion and ethics show another type of science called "inspirational science" achieved through self-refinement and ethical orders. It means that if someone is obliged to religious orders, he can make his knowledge practice and he succeeds to enjoy inspirational science. According to Imam Sadiq (PBUH), real science is not acquired through education; rather, it is a light presented by The Divinity o the hearts of believers (Majlesi, 1403: 140). It is the most permanent and longstanding science. Obviously, if man is not committed to pray Allah, he would be deprived this science. According to narrations, such science is acquired when one makes his knowledge into practice and it is in this case that unknown are converted into known (Mophid, 1414: 107). According to narrations, if someone refines and makes himself, The Divinity would flow the spans of wisdom and recognition in his heart (Nahjolfesaheh, 2836). Learning is an official order of our religion. Islam invites us to learn jurisprudence but asserts that it is not only through schools.

It is clear that heart way is not general and it is for particular people. In other words, in terms of refinement and applying religious teachings, elites can enjoy heart science and cognition. Although it is for articular people, it is a general one, that is, it can not only be effective only in verbal or ethical sciences but also in inspirational sciences. It could involve all sciences and realities both human and experimental. Put it differently, scientific inspirations not only emerge in jurisprudence but also in both human and experimental sciences. One of its important indicators is that it is free of negligence and mistake while there may be mistakes in acquiring sciences through rational, sensual and experimental processes. This particular science can be achieved through refining the heart (Nahjolbalagheh, 222; Laisy Vaseti, 1997: 157). One of its roles can be seen in the Behavior of Iranian philosopher and physician, Avicenna who says: "when I was surprised in a scientific proposition and couldn't find a scientific answer, I went to mosque and prayed

by which closed doors were opened and I could find the solutions (Ghotfi, 1326: 270). In fact, it is another manifestation of religious teachings' role in generating and transforming human sciences. Therefore, man can make rationality and heart more powerful in generating and exploring scientific facts in human sciences by using religious teachings competently. According to what mentioned above, one can summarize these points as below:

B. Providing the methods and guidelines of optimized learning in human science field

Another function of religious learning is to provide principles and points which can play a role in improving the trend of human science teaching. A part of such teachings address to technical and scientific principles while the other one addresses to ethical principles. Here, we only point out two technical principles.

C. Emphasis on practice – oriented teaching and learning

A radical point in training is to use science and knowledge. It means that it is necessary that human uses his knowledge practically and objectively. In religious teachings, the calamity of science is mentioned as leaving the practice (Laisy Vaseti, 1376: 181) and impractical practitioners are blamed. One the other hand, the most inferior knowledge is what not practiced while the most superior knowledge is what revealed and applied completely (Nahjolbalagheh, 92). In fact, learning is the introduction of using and practicing.

Knowledge is a invisible speaker which calls for practice. In the scientist accepts such invitation, the science will be remained for him while it will be separated if he does not answer positively (Coleini, 1415: 44). Someone asked the Prophet: "what is knowledge". He answered: "Silence." The man asked: "After Silence?" The Prophet responded: "Listening." He said: "After that?" The Prophet told: "Keeping it." The man asked: "And after that?" The Prophet answered: "Making it to practice." The main requested: "And Then?" The Prophet responded: "disseminating it." (Shahid Sani, 1386: 37).

By such simple description, the Prophet mentioned five steps of learning in which the fourth step is to implement the knowledge. It means that after silence, listening and keeping steps, it is necessary to use knowledge and finally to serve human. Precise implementation of all five steps would aid the stability of sustainable science and teaching and opens the door for next steps. Noteworthy, practice is not limited to religious and ethical sciences; rather, it could involve all experimental and human sciences. For instance, if an engineer of dam-building achieve the necessary strength and radical norms for building a dam after scientific and laboratory studies but he does not make his scientific finding to practice due negligence and hurts government and people by building a deficient dam, then he will be blamed and he would be responsible in front of The Divinity as same as a scientist who ignores jurisprudential and ethical verdicts and will be blamed. It is a good idea to devise a plan in all training centers in which the ways to implement and use different sciences are studied.

D. *Emphasis on note taking – oriented learning*

An important issue in training is the method of learning and memorizing scientific materials. Which method should be selected to memorize better and more materials? It seems that in terms of religious teachings, one of the reasons of weakness in learning process is lack of note taking which should be respected more.

The Prophet assets: “acquire and protect knowledge.” The people asked: “how?” He answered: “by writing and composing knowledge since it protect the continuance and survival of science and knowledge” (Majlesi, 1403: 124).

It is said that The Prophet’s words were interesting for someone. However, he was not able to memorize them. So, he talked about his concerns on his weaknesses in memorizing with the Prophet. The Prophet stated: “use your hand to keep and retain these words” and The Prophet pointed out that mans’ hands and told him to write these words (Seyed Razi: 179; Ebn Solameh, 1405: 370; Motaghi Handi, 1409: 245). In religious teachings, note – taking leads into acquire knowledge. It means that by writing, mental imagination of materials is getting stronger and the person can receive it better.

V. CONCLUSION

Religion is a comprehensive multidimensional plan which can supply needed capacities and requirements to transform human sciences. The strategy which is drawn by religion to transform human sciences can be contemplated and implemented in two ways: vision and technique. In vision term, religions can provide human with a new horizon of human science status and its functions by providing macro and fundamental thoughts as well as proved scientific options and hypotheses while in technique term, it can enhance the resources of cognition in generating and processing human sciences as well as well providing effective principles and guidelines. According to the author, it seems hard to achieve a cohesive system of human science and its transformation without applying religious teachings. It seems that human science has not recourse religious teachings overtime more than today.

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