A Critical Analysis of Purism and Establishmentism Views in Indigenous Science

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Abstract

Two important methods are presented for the phenomenon of religious science. One is the establishment of new religious science, and the other is the modification, reconstruction, and completion of the existing sciences. This research seeks to critique the first point of view and prepare the ground for a second view. In this way, the main circles of establishment views views (New-Akhbari, Qom Academy of Sciences, and Fardid Circle) have briefly proposed and criticized. The focuses of criticism are based on historical induction, impossibility, undesirableness, the tradition of the Prophet and imams, and the emotionality of the establishment-oriented reaction. The final solution presented in this article is purposeful and intelligent adaptation. The first step for the phenomenon of indigenous science is the indigenous theory, and the first step for the phenomenon of indigenous theory is comparative studies.

Keywords:

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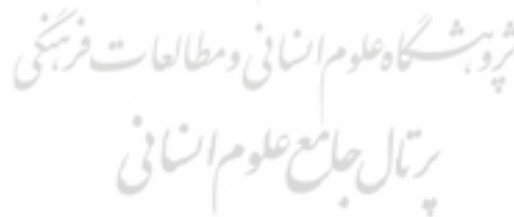
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Introduction

Centuries have passed since the confrontation of Iranians with the West and its beguiling heritage - modernism - and this confrontation started from the moment when Oruj Beg Bayat, a member of the Safavid delegation of Shah Abbas, converted to Christianity in Europe and never returned to Iran, it started with astonishment; the defeat of Iran in the war with Russia brought this astonishment with a kind of disappointment and it was mixed with a kind of imitation and simulation during the Pahlavi era; the Islamic Revolution of Iran is trying to change this centuries-old path by creating a new destiny and a new plan; the idea of localization of sciences arose from such a platform; although the construction of indigenous-Islamic science began with fiery passion and love, with the problems, it reached the rock of reality and remained surprised and confused in this valley. Almost thirty years have passed since the Cultural Revolution and this pure idea is still in its infancy. Although the ironists try to consider this lack of success as an impossibility but those who are familiar with the history of science know very well that the idea of mixing indigenous science in a short time was once a bit crude, not an original idea. We use years to talk about people's age, but we use decades and centuries to talk about the age of cultures and civilizations. It is like this that the modern Western science did not originate from the pen of a single thinker, nor did it emanate from the mind of a single philosopher; rather, it was the product of the collective thought of countless thinkers; and if some of them have become famous and the lottery of fame has been drawn in their name, this does not contradict the meaning that, according to Newton, they have stood on the shoulders of giants, and with the heritage of others and the collected wisdom of others, they have been collected in a new pattern and a new design, and of course they have added to it in this collection, but they have not created a new composition and a new image all at once and overnight. The story of indigenous science and religious science is also the same. Two important methods have been presented for the phenomenon of religious science. One is the establishment of new religious science, and the other is the modification, reconstruction, and completion of the existing sciences. This research aims to criticize the first point of view and prepare the ground for the second one.

1. Conceptual Framework: Humanities; Global or Indigenous?

Social and human sciences, due to their inherent function, are above all concerned with human societies; therefore, they are also bound to take on the color and cross-cultural character of human societies; it has been successive centuries that science has a universal claim and tries to overcome the belief

that its propositions and claims are general and huge; but are social and human sciences really science in this sense? Moving away from conventional black and white perspectives is realistic and acknowledge the fact that it can end many disputes; it is obvious that many propositions of social and human sciences are general and universal due to the nature, attributes, characteristics, desires and abilities of ordinary people, but it is also obvious that many propositions of social and human sciences are specific and particular and they are biased due to the various characteristics, features, desires and capabilities of man. . This self-evident statement simultaneously negates both the theory of universality and the sameness of social sciences and the essential and fundamental difference between Eastern and Western social sciences.

2. Indigenous science phenomenon

Paying attention to one details is not without grace; the presence of indigenous science is a phenomenon of growth and not production; that is why the word "phenomenon" was used deliberately. Phenomena happen, they occur rather than being made; of course, this does not negate the role and efforts of people, and of course, this article and similar ones are responsible for the same task of providing the platform for the realization of this phenomenon, but let's not forget that their maximum duty is this; we can only provide the platform, just like a gardener who carefully and delicately plants seedlings and supplies water and nutrients but in the end, it is the seedling that must grow green, grow and bear fruit. And maybe the seedlings that are planted do not bear fruit for reasons that we know, such as the incompatibility of the weather and soil, or the inappropriateness of the seeds and seedlings, and for reasons that we do not know. Therefore, the use of the word "production" has been avoided throughout this article. This word betrays the truth and misleads. It creates the unconscious perception that science is like a factory that makes, for instance, puffs and chips; from this side, we give it the potato, and from the other side, we get the final product in any shape, size, form and character that we want; however, this notion is false; people's minds must be fertilized, stimulated, flourished, and these minds must engage in inter-subjective understanding; and from this conflict and interaction, science is born; we can use money, power, and command to move greedy minds and frighten timid minds with reprimands, threats, and dismissals, but we cannot plant a scientific seed that will last, take root, and deepen. In fact, the interpretation that Mojtaba Minavi used about the culture of the nation is also completely true about science: "Don't imagine that the nation and the country were created without a spiritual root and with a circular (directive) and a general command or it is the work of running the

country and regulating social affairs, such as the cultivation of barley and wheat, which is harvested from the land by plowing, fertilizing, sowing, and watering, what grows without roots is a fungus and what turns green overnight is a clover. The work of the country is not one of those jobs that can be learned with huge capital and immediately get a huge profit. A fancy and glamorous house will fall apart with a little blow. (Minavi, 1973: 479-478). With this short introduction, we propose a discussion about two harmful approaches in the phenomenon of indigenous science. The phenomenon of indigenous science will suffer from two purism and Cherry picking approaches. A view that tries to prevent any kind of adaptation and learning due to strict adherence to a school or religion and a point of view that on the other hand brings any inconsistency and disproportion to coexistence and harmony, however formal and apparent, to introduce anomalous chaos as a new and innovative idea.

3. The purism point of view

Purist views have this essence in common that they first believe in the existence of a trans-temporal and trans-local religious heritage. Secondly, they consider this heritage to be perfect and complete, and they consider the field of religion to be encyclopedic or maximal. Thirdly, they consider civilizations to be integrated wholes. Fourth, they condemn taking and adapting from other civilizations and cultures or choosing and combining this heritage with the heritage of other civilizations. These four introductions have no conclusion other than that the structure of Islamic humanities and ultimately Islamic civilization has a way forward except adaptation is nothing but eclecticism and the only way is to launch a new pattern that is completely rooted in Medina and not elsewhere. In fact, in these views, the ultimate goal is the establishment of Islamic humanities. Establishment means building from scratch and establishing from scratch. It is natural that in these views, Western humanities and social sciences are considered as other or evil that should be avoided and it is not possible to combine, select or adapt these sciences. From this point of view, the phenomenon of religious science is first of all a negative way of negating the existing sciences and secondly, a completely positive way through the purism structure of religious science. This point of view contains several narrations, some of the most important of which are briefly mentioned:

3-1. New-Akhbari

Mehdi Nasiri (2011) has presented a new narrative of New-Akhbari[1] from a purism point of view in the book "Islam and Modernity". He considers himself a follower of a point of view that "in terms of theoretical analysis, he

does not consider the separation and division of the new civilization and sees it as a whole with a single soul and he considers it a mistake to prohibit some aspects and approval other aspects of modernity as unreal and wrong. This view considers the relationship between Islam and modernity as a general and essential conflict and does not consider the mere similarity in some matters as the reason for unity or even relative understanding between the two (Nasiri, 2011: 12). He believes that "basically, humans have not been able to organize and civilize their livelihood system independently of the teachings of the prophets by relying on personal experience. Human perceptive powers have lacked such ability. Therefore, all the sciences and livelihood techniques have a restricted aspect. That is, it has been taught to humans by God and divine revelation through prophets and if it were other than this, the continuation of life would not be possible for humans. Of course, with the guidance of science and educational techniques from the prophets, mankind is able to discover and invent and attain new awareness and abilities beyond what the prophets have offered - as happened in the new civilization - but such an act is considered arbitrary and is outside of human's worldly and hereafter expediency and happiness" (Ibid: 353, Nasiri 2008). Also, in the book "Philosophy from the perspective of the Qur'an and lineage" he has discussed the negation of philosophy in Islam. Therefore, based on this point of view, we should be satisfied with the same amount of knowledge that the prophets and imams have taught us and refrain from mixing, adapting, obtaining, imitating, choosing or combining this divine heritage with the human and humanist heritage of the West[2].

3-2. Qom Academy of Sciences

Qom Academy of Islamic Sciences was founded by the late Seyyed Muniruddin Hosseini Hashemi and then developed with the efforts of some of his students, such as Hojjat al-Islam Seyyed Mahdi Mirbagheri (Khosrupanah, 2011: 187). According to Seyyed Muniruddin Hosseini and his students, modernity cannot be divided and it can never approved by religion. Therefore, Islamizing modernity is nothing more than a fantasy. If modernity is accepted in the industrial model and the definition of natural human well-being, it must be accepted in all fields. But because modernity cannot be Islamized, it cannot be accepted from the bottom up, and instead, Islamic civilization must be proposed. For this reason, he is strongly opposed to the modernization and reform of religious reading, that is, religion should be read in favor of modernity, and in other words, religion should be destroyed (Academy Office, 2013: 25). Apart from the quantitative and tangible aspects such as dams, roads, streets, electricity, satellites, industry

and even apart from democratic structures, modernity has a deeper soul and it is human development and transformation that happened in the West. This civilization recommends that the development starts from there, otherwise it is like building a tower from the fifth floor. Is it possible to introduce modernity without its inner and deep layers? (Ibid: 23). From the point of view of Qom Academy of Sciences; the Islamic Revolution of Iran, which penetrated the borders of the west world and put the world of materialism in a new challenge and changed the balance in favor of religion, must produce its own software in all fields. Because Islamic civilization is never founded by relying on modern software and secular science and industry (Ibid: 25). Based on this, Qom Academy of Sciences, by rejecting Mullah Sadra's philosophy as Greek philosophy, aims to establish a hundred percent Islamic philosophy, which is known as "philosophy of Islamic becoming" and instead of essentialism or existentialism, it relies on the authenticity of the connection to the God.

3-3. Fardid circle

Seyyed Ahmad Fardid has been one of the most controversial thinkers of contemporary Iran who, by teaching a generation of students and not by writing, was able to find an important role in the history of contemporary Iranian thought, and hence an oral philosopher. He combines the philosophy of the German philosopher Heidegger with the theoretical mysticism of Ibn Arabi and his personal findings on lexicography of words with the title "Ansi wisdom and knowledge of historical names". The book "Grandeur Visit and Conquests of Apocalypse" is gathering of his teachings which was edited from tape by one of Fardid's students named Mohammad Maddpour (2002) and published with detailed support from Maddpour. Like the previous two trends, he is against Islamic philosophy, because he believes that Greek philosophy is the epitome of tyranny. He considers contemporary westernization to be subordinate to Greek westernization and interprets it as double westernization and he believes that with the birth of Greek philosophy, the moon of reality has risen and the sun of truth has set. Accordingly, the great Islamic philosophers are rejected by Fardid, while Ibn Sina is a heretic and Mulla Sadra is mildly westernized[3] (Khosrupanah, 2011: 159). From the point of view of Fardid and his students, like Davari Ardakani[4], the West is not only a political reality but also a collection, a whole, and a single essence. Therefore, they do not believe in the division and pruning of the West and insist on eradicating the West. (Ibid: 184)

3-4. Criticism of the purism view

3-4-1. Historical induction

Since the constitution, Iranian society has deeply faced the field of civilization and a treasure of knowledge, which is distinguished from other human heritage by the attribute "Western". Facing this epistemological field, there have been various tendencies from rejection and acceptance to selection and adjustment and localization and Islamization. But this is not the first time that we stand in front of a legacy from the West. Revisiting previous experience can help us in the present moment and bring us constructive insights. It is said that someone who is familiar with the knowledge of history will not be surprised by the developments of events and the sequence of events; In this context, it can be said that someone who is familiar with the history of science and knowledge and is aware of the conflicting opinions of the past will not be immune from new scientific controversies. It may be an extravagant claim, but it is as if human thought is a closed circle that keeps repeating itself. More than a thousand years ago, Muslims faced a field of knowledge called Greek philosophy. Similar to the same disputes and debates that exist today, it was also going on in those days. The first reaction, which was opposition, attacked philosophy from three aspects: content inconsistency, inability of rational method and Greek origin. The most famous display of opposition to philosophy was on the shoulders of Al-Ghazali, who, on behalf of a wide range of jurists and mystics, tried to attack the contradictions and confusions of philosophers - according to himself - with Tahaft al-Falsafa (Incoherence of the Philosophers) (Ghazali, 1984). Rumi's relatively famous sarcasm to the supporters of rationalism and argument under the story "The moaning of Hanana's column because they built a pulpit for the messenger, peace be upon him":

The leg of the argumentative was wooden
The wooden leg was too stubborn(Rumi, 2004: 89).

It is one of the most famous types of opposition to philosophy is that which bases its criticism on the criticism of the rational method of philosophy. In his prose book, "Fihe Ma Fieh", Rumi has expressed his meaning of the woodenness of the legs of the argumentative as follows: Our speech is all authentic, and the words of others are imitations, and this imitation is a branch of authentic, authentic is like a human leg, and imitation is like a wooden mold in the shape of a human leg. Now they have stolen that wooden step from this main step and taken its size from this one. If you were not in the world of leg, how would you know about mold? So some words are authentic and some are imitation and remain similar to each

other. There should be an audit that distinguishes authentic from imitation, and purity is faith and impurity is unbelief, don't you see that during Pharaoh's time it became a snake like the staff of Moses and the sticks and hilts of the sorcerers become snakes that had no discernment, he saw everything as deception and did not differ and one who was insightful understood dawn from the truth and became a believer because of insight; so we know that faith is insight (Rumi, 2011: 226).

Farid al-Din Attar of Nishapur, at the end of his famous Masnavi called the Mantiq al-Tair (The Conference of the Birds), in an obvious sarcasm, pulls Aristotle to the bedside of philosopher king, Alexander the Great and from the language of Aristotle, the famous philosopher said, when Alexander died on the path of religion, he advised others to be satisfied with the wisdom of Yathrib (The capital of the Prophet's government)and avoid the philosophy and wisdom of the Greeks and by applying the adjective "slimy science" to philosophy, he clearly prefers blasphemy over philosophy.

How you recognize the felicity of the clergies
Among the wisdom of the Greeks
You will not be skilled in the wisdom of religion
until you separate from Greek philosophy
Whoever mentions its name (philosophy) is not on the path of love
Is not in the court of the religion of love
I would rather be a kaffir (pagan)
Rather than a philosopher
Therefore, if it is unveiled,
You can refrain from blasphemy
But this slimy science brings blasphemy
Mostly for aware people, it brings blasphemy
If you are inspired by that wisdom
When did you lose such wisdom?
The candle of religion burned the wisdom of Greece
Because the candle of the heart cannot be lighted by the wisdom of Greece
Yathrib wisdom is enough, O man of religion
Bury the wisdom of Greece, in the love of religion(Attar, 2006: 386).

In contrast to this antagonistic and stuborn trend, we should point out another trend that is heartened by the sunset of the gods in Greek philosophy and takes the path of contradiction not with philosophy but with Sharia. Muhammad ibn Zakariya al-Razi (died: 925/313), a famous physician and philosopher, considered the revealed religion invalid and rejected. He believed that there is only one saving truth and that is the

reasoning which is equally available to everyone and both elites and ordinary people benefit from it. By inspiring all people, God has given them the ability to find their own salvation. This divine inspiration, equally given to all, is something like an instinct. Animals and humans rely on this faculty to know what is good and what is bad (Crone, 2010: 294). From his point of view, God is wise, and this description prevents him from projecting prophecy, the obvious consequences of which are conflict and human differences over beliefs. While the Mu'tazila protested to him that God should guide mankind morally, he argues that God's wisdom prevents him from revealing himself to any particular person; on the contrary, God's goodness is the guidance of all mankind and this is provided through the general gift of wisdom and no one is wiser than the other[5].

Another advanced Islamic philosopher named al-Sarakhsi (died: 286/899) wrote a book about the secrets of deceivers and criticized the prophets in it. The rationalist philosopher, Ibn al-Rawandi (died: 245/860 or 298/911) argued like this that the miracles of the prophets are only tricks and the revealed law is invalid and rejected. If this law is consistent with wisdom and logic, it is redundant and unnecessary and if it is inconsistent with it, it is false and incorrect (Crone, 2010: 294).

In the meantime, a third tendency was formed that tries to find a middle way and escape from the confrontation and conflict of wisdom/revelation to the harmony and compatibility of wisdom and revelation. Al-Farabi is a relatively successful example (from a theoretical point of view) of localization/selection/modification; like most researchers of Islamic philosophy, Rosenthal considers al-Farabi's philosophy to be a combination of Islamic and Greek ideas (Rosenthal, 2009: 120). Mohsen Mehdi also considers the innovation and creativity of al-Farabi as the most important aspect, which presented a new version of Plato's Republic based on the political and social structure of revelation religions (Mehdi, 1999: 26). Socrates said, I brought a philosophy from heaven to earth. He was right and he made the first attempt to bring philosophy to earth ,but the philosophers after him did not follow this attempt and some elders even tried to bring philosophy back to heaven. It is not for nothing that Henry Carbon called al-Farabi's utopia the heavenly Medina (Davari, 2010: 166). The philosophy that Socrates brought from heaven to earth when he reached the Islamic and Iranian people, it went to the heaven again, as far as the history of Islamic philosophy can be considered as the history of the return of philosophy to the heaven (Davari, 2010: 194). Al-Farabi's effort cast a shadow on the history of philosophy in Islam and Iran in such a way that the course of philosophy in the Middle East led to the realization of the unity of religion and

philosophy and the proof of the unity of the earth and the heaven (Davari, 2008: 21). Therefore, it can be said that from al-Farabi's point of view, religion and philosophy are not in conflict with each other, rather, both philosophy and religion guide us to the truth but each of them does it in their own way and presents different narrations about it. Al-Farabi's opinion can be summarized as religion is a narrative of philosophy that has been compiled and made available to the public (Crone, 2010: 298).

If we want to disagree with what was quoted from Hegel that "the greatest lesson we learn from history is that no one learns from history", to act upon; historical inference shows that the first Muslims traditions were preserved by the legacy of Western civilization and not by purism views after successive centuries, and not philosophical and self-defeating views; they are like two sides of the same coin and although they are different on the outside, they are the same on the inside, because the bubble water has passed and the selective and adaptive approach is permanent and full of waves and after al-Farabi, it reached its peak in Mulla Sadra and although no other establishment philosopher appeared after Mulla Sadra, there is still hope for the emergence of such a philosopher. If this historical induction captures us on the path of the phenomenon of indigenous science; it guides us from the duality of fear/fascination to the right path of reflection and scrutiny.

3-4-2. Impossibility

In addition to the above reason, in terms of historical induction, it has shown that the approaches of establishing purism have not been successful; it should also be noted that history basically does not remember the even one culture or civilization that was organized completely without the benefit of other civilizations and in a completely self-sufficient manner. What has happened throughout history is the continuation of trade and cooperation between different cultures and civilizations; these civilizations and cultures may differ from each other in many theoretical Principles but they have not turned these differences into an obstacle to prevent interaction and dialogue. In today's world, due to the proliferation of communication tools, it is basically impossible to prevent such cultural interaction, but in the ancient world, when communication was not as widespread as it is today, such a thing was common. Many consider Plato to be the greatest philosopher in human history, some assumed entire philosophy as a footnote to his thoughts; more than two thousand years ago, Plato for writing his philosophy borrowed from other cultures and civilizations. There is no human mind that can create a theoretical system without the help of other minds; and Plato is

no exception to this rule. Therefore, Plato's benefit from Zoroastrians' or Egyptians' and Indians' thoughts not only does not reduce his honor and importance, but also increases the value, richness and comprehensiveness of his works. Fethullah Mojtabai (1973) in his book "Plato's Beautiful City and the Ideal Kingship in Ancient Iran" has mentioned many cases in which Plato borrowed Iranian civilization and Zoroastrian religion and culturally adapted it. The doctrine of utopia and the doctrine of the philosopher-king, the way of the formation and creation of the universe, as well as the after death events, quoted by a Zoroastrian scholar named Gobryas, are among the things that have been influenced by Iranian thought. Plato's theory of Ideas has also been influenced by Zoroastrian teachings (Nassaj, 2009). A review of the history of civilizations and ideas reveals the intensity of cultural trades and the impossibility of purism and establishment from the beginning.

3-4-3. Undesirability

Let's assume that building a pure civilization and cultural foundation is possible; the problem is that this form of culture and civilization is not desirable and cannot reach the final level of growth and development. Contrary to what we believe, the ultimate level of civilization development is not in uniformity but in diversity and plurality. The diversity and pluralism that is rooted in different beliefs and tendencies that are involved in dialogue encounter. Planners, policymakers, executives, and politicians naturally do not welcome diversity and plurality; it is much simpler and easier to manage a homogenous and uniform set than to manage a chaotic market where each side benefits. Opponents of diversity usually point to its problems and difficulties. Although diversity makes management difficult, on the other hand, as evidenced by history, diversity can make the system efficient and dynamic. A successful and intelligent example of this variety can be found in the history of Persians. According to many orientalists, the Achaemenid dynasty is a successful example of diversity in unity; Cyrus and Darius Achaemenid founded the largest empire in human history before Christ; they provided this empire not by imposing the ideas and beliefs of the dominant people on the defeated, but by creating a platform for religious and cultural freedom and tolerance. Surprisingly, the word empire is associated with sameness and uniformity, but the Achaemenians showed that the path to unity does not necessarily go through the rough path of sameness and uniformity.

The affairs of the world usually have an upside-down aspect. The Chinese sage Lao Tzu says that misfortune will raise blessing, and blessing is the foundation of misfortune (Weinberg Chai, 2007: 114). You have seen

parents who take the strictest security measures to protect their children, and in the end, their patience makes their child run away from home! Or trees kept along rivers that are expected to have more endurance due to better facilities but are blown away by a bit of high wind and desert trees stand in the strongest winds. The affairs of society administration are also like this; we believe that the progress and development of a country and the excellence of culture and civilization depend on uniformity; if we can put everyone equally on the path of Islamic teachings, the country will quickly go through the steps of progress and reach its destination; but we remember that uniformity comes at the cost of suppressing diversity, and suppressing diversity kills creativity and innovation.

The driving force of civilizations is not uniformity; which is diversity and plurality. It is diversity and multiplicity that shows new fields, discovers new fields, opens new horizons and reveals better aspects. Pascal Zakari (2006) in his book "Global Man" has shown well that the future of the world belongs to the country and nation that has the most ethnic, linguistic and cultural diversity. The greater the diversity in a country; the growth of creativity and initiative of that country will increase.

Let us go back to history to verify our claims. A bright and shining civilization called Islam emerged in the first centuries after the rise of Islam, which became known as the golden age of Islamic civilization. The third and forth centuries of Hijri are the peak of the golden age of Islamic civilization. The most brilliant period of this era belongs to the Buyid Shiite dynasty, which Joel Kraemer (1996) introduced as the Islamic Renaissance. The golden age of Islamic civilization was formed in the dialogue and interaction of Muslims with the intellectual fields of Greece, Iran, India and China. Purist views call for the construction of a completely pure civilization without exploiting others, instead of presenting a rational or logical view, they are inspired by a view with the same logic of racism or ethnocentrism. There has been no pure and uniform civilization in history. Cultural borrowings have been one of the most common patterns of human structures throughout history. Many scholars of Islamic civilization, such as Avicenna, al-Biruni, al-Khwarazmi, etc., were born in the region beyond the Transoxiana and what caused the growth of all these geniuses in that region was the interaction and conflict of natural opinions, which was possible due to the cultural diversity in that geographical region among Muslims, both Shia and Sunni, with Christians, Buddhists, Hindus and Chinese. Many universities were built in the history of Islamic civilization but among all these universities, it was Al-Azhar University in Egypt that became permanent and eternal; among the reasons why the universities of Khwaja

Nizam al-Mulk Tusi and Rab'-e Rashidi deprived from history, but the heritage of the Fatimid rulers is still remaining in Egypt, is the orientation towards rational beliefs and the religious pluralism of Al-Azhar University teaching at the top. The emergence, growth and survival of any civilization requires conflict of vote, diversity and dialogue.

If the future world is mixed with cultural diversity, linguistic diversity, religious diversity and ethnic differences, it will be a beautiful, unique, creative, innovative and pleasant world. Even the idea of a world where everyone speaks the same language, has the same culture, and the same customs prevail; is hard and difficult. Such a world would be dull, boring, bent, plain and boring. Let's not forget that diversity is beautiful.

3-4-4. The practical life of the Prophet (Sireh) and religious leaders

They (purist) have said that if we search in the East and West of the world and find wisdom only in the presence of religion and in the presence of the Prophet and Imams, peace be upon them, we do not need the knowledge of others, but what others said is that it is not knowledge but a scribbled paper. The source of wisdom is religion but we should not interpret this point in an absolutist and exclucive way that we do not need any other source of knowledge. This attitude is not compatible with the tradition of religious leaders. Some of these contradictions have been mentioned. First, let's start with the Qur'an. The Qur'an is an eternal miracle of Islam. The miracle of the Qur'an has been realized through the words of the Arabic language. Surprisingly, many of the words used in the Qur'an do not have Arabic roots to the extent that some Arabs themselves have difficulty understanding their meaning. In al-Mahdzab mentioned 140 words from the Qur'an that have no Arabic origin. Those who denied the existence of non-Arabic words in the Qur'an did not express this opinion based on linguistic and lexical research, but from an ideological aspect. Especially those who believed traditional Kalam (Islamic theology) who believes in eternal Quran could not accept; Words from Persian, Greek, Abyssinian, Coptic, Syriac, Hebrew, etc. entered the Qur'an, and they had no choice but to deny it. Today, linguists are of the opinion that there is no living or even abandoned language in the world that does not contain fewer or more words than other languages (Khorramshahi, 1993: 748). Considering Persian words of the Qur'an, Dr. Khorramshahi has mentioned a list of 47 words of the Qur'an whose origin is considered to be Persian. (Khorramshahi, 1993: 751-768).

Now the question is that if we consider the adaptation and taking from other cultures to be a defect, then God, the Wise, was unable to send a pure and beautiful Quran that did not borrow from other cultures and

civilizations? It is natural that such a defect cannot be imagined and the result is that purist establishmentism is looking for a goal and desire that is not even followed in the Qur'an.

I remember someone once said that we have Ali (peace be upon him) and we should not refer to anyone else, especially if they are infidels and non-Muslims; in response to his words, I confirmed that the huge amount of knowledge in the thoughts of Imam Ali (peace be upon him) is amazing and unfortunately, we have not taken Nahj al-Balagha as seriously as we should; but I emphasized that this word should not be taken as a negation of the opinions and thoughts of others, that Ali (peace be upon him) did not agree with your opinion! Because in his sermons, he referred to the poems and words of others, and one of them is a reference to the poem of Omar al-Qais bin Hajar Kandi, a great non-muslim Arab poet, in sermon 163 of Nahj al-Balagha.

Many hadiths have been narrated from the Imams, all of which emphasize that the Wisdom is the lost thing of a Muslim and wherever he finds it, he goes to it; in these words, the essence of the credibility of wisdom has been returned to itself, not to the speaker and its advocate:

Imam Ali (peace be upon him) said: Wisdom is the lost property of the believer, so seek it, even if it is with a polytheist, you will be more deserving of it and its people, Amali al-Tusi, pg. 625

Imam Ali (peace be upon him) said: Wisdom is the lost property of the believer, so take wisdom, even if he is one of the hypocrites, Nahj al-Balagha, ruled (Hikmat) 80.

Jesus (peace be upon him) said: If you find a lamp that lights up with tar on a dark night, you would be lighted by it and the soot of its tar did not prevent you from it. Also, you should take wisdom from the one who found it, and don't let his bad desire prevent you from it, Tuhaf al-Uqul, p. 508.

The Messenger of God (May God bless him and grant him peace) said: Wisdom is the lost property of the believer, so wherever he finds it, he has more right to it, Monia al-Murid, p. 173.

3-4-5. An emotional reaction to a cognitive action

Purist and establishment-based approaches, rather than action based on knowledge and insight, based on an emotional, zealous, identity-based, and non-innovative reaction to the dominant discourse which are led to a radical resistance. Therefore, these tendencies are not specific to Islam and can be seen in all religions that have been threatened by a superior power and have created the fear of elimination. Basically, the fundamentalist movements that generally want to return to the first predecessor (Salafi) and true Islam and

remove the distortions from the religion have arisen with this fear. Emmanuel Castells has provided one of the best explanations of fundamentalist movements. From his point of view, religious fundamentalism, which is a form of identity-based resistance, is an example of what he calls the removal of the "excluders" by the hands of the "excluded". That is, building a defensive identity in the form of dominant ideologies and institutions through overturning their value judgment and at the same time strengthening boundaries and lines of distinction. In this case, the problem of two-way communication of these excluded-excluder identities is raised (Castells, 2006: 26). According to him, fundamentalism is identity building so that individual behavior and society's institutions are considered the same as norms derived from God's commands and its interpretation is the responsibility of the strong authority is the mediator between God and humanity. Religious fundamentalism has existed throughout human history, but in the closing years of this millennium, it seems surprisingly strong and effective as a source of identity (Ibid: 30). In the author's opinion, the approaches of establishmentism that seek purity, although they are hidden behind some theoretical concepts, are actually a form of fundamentalism that was formed in response to the fear of elimination.

4. Cherry picking and Distortion

Cherry picking refers to the coexistence of concepts and ideas that are not compatible with each other. The famous and disastrous example of cherry picking in the contemporary history of Iran is the Marxist-Islamic movements. Morteza Motahari was an eloquent speaker who gave his life to disgrace these approach. He warns about the danger of Cherry picking in the book "Causes of the Tendency to Materialism": "Distortion of the verses of the Holy Qur'an and the material interpretation of the content of the verses while maintaining the appearance of the words" (Motahari, 1978: 34). In short, in this interpretation, all names are religious and attract attention first, such as: Allah, monotheism, prophecy, revelation, kingdom, hereafter, heaven, hell, spirit, blessing, torment, trust, patience, evolution, revolution. But as soon as you get into the depths of impressions, they all fade from view and instead of these, other meanings and concepts were replaced and nothing remained except words. Then Motahari asks if the authors of these pamphlets are ignorant and do not understand what they are doing, are they not just hands behind the curtain? Or these scholars themselves have intentionally materialized such interpretations considering what seven hundred million Muslims do with the Holy Qur'an. Considering that we see

many signs and symptoms of crudeness and illiteracy in these writings, we prefer to call the materialism that is propagated in the form of interpretation of the verses of the Qur'an in the last one or two years, ignored materialism (Mothari, 1978: 37-36). Thence, Motahari explains this matter in detail that what he means by opposing the Marxist interpretations of the Qur'an is not believing in the sameness of their interpretations and religious interpretations of the Qur'an: "I pay attention to the fact that contemplation in the Holy Qur'an is the right of every Muslim and it is not exclusive to an individual or a group, and again, I pay attention to the point that no matter how unbiased the opinions are, they will not be the same. Everyone may have a particular point of view and has the right by paying attention to and understanding the concepts of words and being familiar with the style of the Arabic language and the special style of the Qur'an, and by considering the revelation of the verses and the history of the early days of Islam, and by considering what is certain that has been achieved by the Imams (peace be upon them) in the interpretation of the verses and think about the Quranic verses according to the progress of science and his impressions, at least he himself believes in them and gives them to others as interpretation or any other title" (Ibid: 37). Therefore, it is clear that Motahari is not against the variety of interpretations of the Qur'an, but against the arbitrary and cherry picking interpretation of the Qur'an.

Conclusion: what solution will we have?

Now it has become clear that the path of purism is not correct and the path of cherry picking is rough and incomplete; what's the solution? The solution is purposeful and intelligent adaptation. A very important point is that the phenomenon of religious science and native science is not the work of one person and one researcher and one year or several years; it is a great work and an amazing sea. Although Attar said:
A lion heart should pace on this great path
The path is far and the sea is depth

But it is truer that it requires lion hearts and massive collective work that will last for generations. The most accessible and possible and of course the best way to develop the phenomenon of indigenous science is to pay attention to numerous comparative studies. In such a way that all prominent and important Western theories are examined in this way and from this huge volume of comparative studies and theoretical adaptations of indigenous and religious science, it is revealed in a non-prescriptive and non-prescriptive manner; each comparative study organizes a small piece of a thousand-piece puzzle, in fact the first step in the phenomenon of indigenous science is an

indigenous theory and the first step for the occurrence of indigenous theory is comparative studies.

Notes

i.Of course, Mr. Nasiri does not have the desire to use the declarative word for his thoughts, but thoughts that limit the intellect to understanding hadiths and take away mobility from it, and consider science and technology as forbidden acts of worship and are thinking of leaving. Beyond the limits of science and technology, don't call it anything other than a statement compared to the period of the prophets as human curiosity in science, don't call it anything but declarative.

ii.It should be noted that since the purpose of this article is not the science of movement recording, only some of the most important movements are briefly mentioned.

iii.Although Fardid sees the West as fragmented and claims personal unity for it, how does Fardid support Heidegger, who is not cut off from the West and whose goal is not known but Mulla Sadra, a Shiite believer in monotheism, prophethood, imamate, and resurrection, is westernized and introduced as a tyrant. (Khosrupanah, 2011: 173).

iv.But Dr. Davari Ardakani believes that his thought has not changed and it is the misunderstanding of others that makes him understand the change; but the fact is that Dr. Ardakani's thought has gradually evolved over the past years, and with the passage of time, its individual intensity has decreased and softened.

v.To get to know Zakariya al-Razi and his thoughts, refer to the article Zakariya al-Razi written by Dr. Morteza Bahrani in the book "Political Thoughts of Muslim Thinkers", volume one, Ali Akbar Alikhani.

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