

# Macro-Anthropological Foundations of the Human Sciences Based on Islamic Sources: A Meta Synthesis Study

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## Abstract

**Introduction and Objectives:** Anthropology plays a crucial role in providing the foundational assumptions for the human sciences across different paradigms, thereby shaping their existence, validity, and orientation. Religious anthropology, drawing upon sacred texts, is regarded as one of the appropriate approaches for explicating the identity and nature of the human being. The present study seeks to address the following question: What are the macro level anthropological foundations of the human sciences based on Islamic sources and the perspectives of Muslim scholars? To this end, employing a meta synthesis methodology, the study reviews articles centered on anthropology and examines foundations derived from Qur'anic verses, narrations (Hadith), and the viewpoints of seventeen Muslim thinkers. Subsequently, through consultation with experts in the field of anthropology and by aggregating and analyzing the extracted foundations, twelve macro level foundations were identified and explicated as anthropological foundations of the human sciences. Various disciplines within the human sciences can draw upon these twelve foundations to explain phenomena within their respective domains. Accordingly,





principles, mechanisms, and explanations of human phenomena across different disciplines can be derived from these foundations, thereby facilitating the advancement of integrated and interdisciplinary research trajectories. Future empirical activities employing scientific and applied methodologies will demonstrate the effectiveness of this model in explaining phenomena within the human sciences.

**Keywords:** Anthropological Foundations, Islamic Human Sciences, Muslim Thinkers, Meta Synthesis, Intellect ('aql), Free will, Fiṭrah.

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## Statement of the Problem

Knowledge, as a tool for managing human societies and for humans' utilization of nature, holds a special position. Various classifications of sciences have been proposed, one of the most common being the distinction between natural and human sciences. The human sciences, in addition to interpreting and explaining individual behavior and social institutions, also guide individuals toward an optimal state; thus, the human sciences oversee the management of how the natural sciences are utilized.

Throughout the history of science, various definitions of the human sciences can be found. Some definitions focus on the subject matter, some on the purpose, and others on methodology. Julien Freund, in a subject-oriented definition, considers the human sciences as knowledge that investigates the various activities of human beings, including the relationships among individuals and the connections of these individuals with objects and institutions, as well as the relationships arising from these institutions (Freund, 1973, p. 7). Mişbâh Yazdî (2020/1399 SH) believes that the human sciences examine and explain human phenomena and go beyond mere chronicle and description, aiming to uncover the mechanisms and laws governing human phenomena (Mişbâh Yazdî, 2020, p. 25). Khosrowpanah asserts that the human sciences comprise a systematic set of propositions that, utilizing both empirical and nonempirical methods based on philosophical and doctrinal foundations, explain realized individual and social behaviors (Khosrowpanah, 2013/1392 SH, pp. 20–21). What is common across all human sciences and forms their backbone is humanity, its existential dimensions, and its relationships; because each of these sciences addresses one or more aspects or effects of human existence, it is thus logical that a section dedicated to anthropology exists in all fields of the human sciences (Mişbâh Yazdî, 2015b/1394b SH, p. 15).

The human sciences are directly influenced by anthropology. In fact, no human science can be established without an understanding of the human being (Javādī Āmulī, 2000/1379 SH, pp. 21–22). Anthropology is therefore of great importance in providing the foundational assumptions for the human sciences and plays a decisive role in shaping their existence, validity, and orientation (Khosrowpanah & Mīrzāyī, 2010/1389 SH). Moreover, different perspectives on the human being can significantly affect the meth-

odology of the human sciences, their objectives, the explanation and interpretation of human phenomena, as well as the evaluation and regulation of human behavior (Moḥīṭī Ardakānī, 2020/1399 SH). Likewise, in the process of knowledge production, stages such as problem formulation, hypothesis construction, and theory development are also influenced by anthropological foundations (Bashīrī, 2016/1395 SH).

Beyond the significance of anthropology as one of the key presuppositions of the human sciences, the understanding of the human being has generally been one of the central concerns of human thought and has engaged numerous scholars throughout history. Despite the longstanding history and breadth of human efforts in this domain, contemporary discourse still refers to the human being as an “unknown entity” and speaks of an “anthropological crisis” (Mişbāḥ Yazdī, 2020, p. 21), indicating an ongoing uncertainty and perplexity in responding to fundamental questions about human nature (Vā’izī, 1998/1377 SH). In this context, diverse definitions of human nature have been proposed. From the perspective of biology, the human being is regarded as a type of animal; in sociology, the human being is defined as a unit within a broader social system; and in psychology, the human being is conceived as an individual and conscious agent (Javādī Āmulī, 2009/1388 SH, p. 66).

Muslim scholars throughout history have likewise not been heedless of this essential matter, and each, in different ways, has elaborated on various characteristics and components of the human being within the scope of their respective discussions. Shaykh alMufīd, Shaykh alṬūsī, Ibn Sīnā, and other Muslim jurists and philosophers have addressed the definition of the human being and his existential dimensions. The innovations and philosophical resolutions offered by Şadr alMutā’allihīn in *alḤikmah alMutā’āliyah fī alAsfār al’Aqliyyah alArba’ah* and in his *Tafsīr alQur’ān alKarīm* concerning the human being and the attributes of the soul have attracted the attention of many researchers interested in anthropology, generating numerous scholarly works on this topic. ‘Allāmah Ṭabāṭabā’ī, in *alMizān fī Tafsīr alQur’ān* (1970/1390 AH), has frequently discussed human attributes, and in *The Human Being from Beginning to End* (2015/1394 SH) he describes the creation and stages of human development. Muḥammad Taqī Ja’farī, in *The Human Being in the Horizon of the Qur’an* (1982/1361 SH) and *Understanding the Hu-*

*man Being in the Ascension of Evolutionary Life* (2007/1386 SH), addresses several human-related themes. Imām Khomeynī, in *Şaḥīfeh-e Nūr* (2010/1389 SH), *Sharḥe Ḥadīthe Junūde 'Aql wa Jahl* (2003/1382 SH), and other works, expounds the human being and his faculties. Moṭahharī, in *The Human Being in the Qur'an* (2005/1384 SH), delineates the praiseworthy and blameworthy traits of human beings and explicates their existential constituents. The perspectives of Mişbāḥ Yazdī on the nature and attributes of the human being—expressed in works such as *Anthropology* (2019/1398 SH), *SelfKnowledge for SelfPurification* (2017/1396 SH), and *Human Development in the Qur'an* (2014/1393 SH)—together with his emphasis on the transformation of the human sciences and the importance of foundational principles, led his students to present a systematic account of his anthropological views in *The Foundations of Islamic Human Sciences* (Mişbāḥ et al., 2019/1398 SH). Ḥasanzādeh Āmulī has also discussed various points about the human being in works such as *Lessons on the Knowledge of the Soul* (2006/1385 SH) and *One Hundred Sayings on the Knowledge of the Soul* (2007/1386 SH). Likewise, Javādī Āmulī's views on the human being can be traced in works such as *Form and Reality of the Human Being in the Qur'an* (2002/1381 SH) and *Interpreting the Human Being by the Human Being* (2010b/1389b SH).

Alongside these efforts, scholars across the various branches of the human sciences have attempted to employ Islamic religious foundations according to the needs of their particular disciplines. For example, Azdarīzādeh (2010/1389 SH) addresses the ontological foundations of sociology from the Qur'anic and Islamic perspective, highlighting the significance of a Godcentered rather than a humancentered viewpoint and explicating the Islamic conception of human nature within sociology. Likewise, Janbozorgī (2015/1394 SH), in his multidimensional spiritual psychotherapy model, articulates its principles across five axes—its core being rationality, with the remaining dimensions belonging to the spiritualcognitive domain (perceived origin and resurrection) and the natural domain (self and objective existence)—derived from the Qur'an and other religious sources, thereby establishing a structured therapeutic intervention framework.

Despite the fundamental importance of anthropological foundations in the human sciences, and notwithstanding the extensive engagement of Islamic scholars and the large

number of studies that have examined anthropology on the basis of Qur’anic verses, narrations, and the perspectives of Muslim thinkers, there is still no comprehensive study that presents the macrolevel anthropological foundations of the human sciences as a consolidated and consensual framework derived from the Qur’an, narrations, and the views of Muslim thinkers. Accordingly, the present study seeks to answer the following question: *What are the macrolevel anthropological foundations of the human sciences based on Islamic sources and the perspectives of Muslim thinkers?* Furthermore, it asks how a hierarchical schema or network of the foundations of the human sciences across their various fields can be formulated in such a way that scholars and practitioners within these disciplines are able to explicate human phenomena within their respective domains of knowledge.

## **Methodology**

The present study is fundamentally exploratory in terms of its objective. This research employs a systematic review approach utilizing the metasynthesis method. In the metasynthesis approach, the researcher combines previous qualitative studies by critically analyzing them to form a novel framework, thereby generating new knowledge or a deeper understanding (Soares et al., 2014). Metasynthesis facilitates a systematic perspective for researchers to discover new themes and metaphors, leading to a comprehensive and holographic view (Zimmer, 2006). Sandelowski and Barroso (2007) proposed a sevenstep procedure for implementing metasynthesis, illustrated in Figure 1.

**Figure 1.** *The Seven Steps of Implementing the MetaSynthesis Method (Sandelowski & Barroso, 2007)*

### **Step One – Formulating the Research Question**

In the present study, the following question was explored: *What are the macrolevel anthropological foundations of the human sciences based on Islamic sources and the perspectives of Muslim thinkers?*

### **Step Two – Systematic Review of the Studies**

In this stage of the research, with the aim of collecting the required data, the keywords “foundations of anthropology” and “anthropological foundations” were first searched in the nation-

al databases Noormags, the Comprehensive Portal of Humanities, and Elmnet. As a result of this search, a total of 541 articles were retrieved and subjected to preliminary examination.

### **Step Three – Searching and Selecting Relevant Texts**

In the subsequent step, the titles and abstracts of the retrieved articles were reviewed. Articles that examined the foundations on the basis of the Qur'an, narrations (Hadith), supplications, or the perspectives of a Muslim thinker were approved for inclusion. Conversely, studies that derived their foundations from non-Muslim thinkers or other sources were excluded. Duplicate records were also removed, and studies that had not employed a valid methodological approach for extracting foundations were disregarded. As a result, 103 articles were selected at this stage. Subsequently, through a more detailed examination of the articles, those that failed to provide sufficient evidence for introducing a foundation or lacked adequate comprehensiveness were excluded from the scope of the research. Ultimately, 47 articles were retained for an in-depth review and for identifying the macrolevel anthropological foundations of the human sciences. The process of article screening is summarized in Figure 2.

#### **Figure 2. *The Article Screening Process for Study Selection***

The collected articles reflect anthropological foundations derived from Qur'anic verses, narrations (Hadith), Islamic sources, and the perspectives of seventeen Muslim thinkers, including classical figures such as Shaykh alMufīd, Shaykh alṬūsī, Ibn Sīnā (Avicenna), Mullā Ṣadrā, Fayḍ Kāshānī, Fakhr alRāzī, Muḥammad alGhazālī, and Rūmī, as well as later figures such as Imām Khomeynī, 'Allāmah Ṭabāṭabā'ī, 'Allāmah Ja'farī, Martyr Moṭahharī, Martyr Beheshtī, 'Allāmah Miṣbāḥ Yazdī, 'Allāmah Ḥasanzādeh Āmulī, 'Allāmah Javādī Āmulī, and Ṣafā'ī Ḥā'erī.

### **Step Four – Extracting Information from the Texts**

Throughout the metasynthesis process, the researcher continuously reviews the selected articles in order to identify the intratextual findings embedded within their content (Sandelowski & Barroso, 2007). To identify the anthropological foundations addressed in each study, the full texts of the selected articles were carefully examined. Subsequently, all foundations identified by each article were compiled and organized in a table.

### **Step Five – Analyzing and Synthesizing Qualitative Findings**

After extracting the foundations, qualitative content analysis was employed. In the first stage, all identified foundations were coded and the primary categories were derived. The use of qualitative content analysis aimed to identify shared themes that were articulated with different terminologies across the perspectives of various thinkers, thereby enabling the standardization of synonymous concepts. Subsequently, using the qualitative metasummary method introduced by Sandelowski and Barroso (2007), the frequency of occurrence of each anthropological foundation across the 47 selected articles was calculated. Ultimately, eighteen foundations that appeared in more than 10 percent of the articles were reported as macrolevel foundations. It should be noted that the researcher interpreted the unequal number of studies and the greater concentration of research on the views of certain thinkers—such as Mullā Ṣadrā, Miṣbāḥ Yazdī, and Javādī Āmulī—as reflecting researchers’ conscious attention to the intellectual potential embedded in their works. Therefore, equal weight was assigned to all articles in the analysis.

### **Step Six – Quality Appraisal**

To enhance the credibility and reliability of the data, the coding process was conducted over a sixmonth period and repeated at two different points in time. In addition, to validate the findings, a questionnaire was designed and distributed to six experts in the fields of psychology, sociology, philosophy, and theology. At this stage, the eighteen extracted foundations were presented to the experts for evaluation. Participants were asked to express their views regarding the necessity of each foundation using a scale with the options “very necessary,” “somewhat necessary,” “useful but not necessary,” and “not necessary.” They were also invited to indicate whether any major anthropological foundation had been overlooked or whether some of the proposed foundations could be merged. After calculating the content validity index (CVI) for each item and implementing the necessary revisions—including the removal or merging of certain foundations—twelve foundations were ultimately selected and introduced as the macrolevel anthropological foundations of the human sciences based on Islamic sources and the perspectives of Muslim thinkers.

**Table 1. Profiles of Expert Panel Members**

Row	Academic Rank	Area of Expertise	Degree
1	Professor	Psychology	PhD in Kalām (Islamic Theology), MA in Psychology, Level 4 of the Islamic Seminary
2	Assistant Professor	Philosophy and Kalām	PhD in Philosophy, Level 4 of the Islamic Seminary
3	Assistant Professor	Philosophy and Kalām	PhD in Philosophy
4	Associate Professor	Philosophy and Kalām	PhD in Philosophy, Level 4 of the Islamic Seminary
5	Associate Professor	Philosophy and Kalām	PhD in Philosophy, Level 4 of the Islamic Seminary
6	Associate Professor	Sociology	PhD in Sociology, Level 4 of the Islamic Seminary

### Step Seven – Presentation of Findings

At this stage, the synthesized findings are presented in the form of tables and figures (see Tables 2, 3, and 4, as well as Figure 3).

### Research Findings

Through examining the articles obtained during the systematic review stage and extracting concepts and categories, thirtysix anthropological foundations were identified. After identifying these categories, the frequency of each foundation was calculated. Subsequently, eighteen categories that had received attention in a considerable number of studies (i.e., appearing in more than 10 percent of the articles) were introduced as macrolevel foundations, while the remaining categories were excluded from the set of macrolevel foundations.

For example, foundations such as “the corporeal origination and spiritual subsistence of the soul” (*jismāniyyat alḥudūth wa rūḥāniyyat albaqā*), “the union of the soul with the Active Intellect,” “bodily resurrection,” “the suprainmaterial station of the soul,” and “the unity and identity of imagination with sensation in the suprasensible realm,” which were articulated in the philosophical framework of Mullā Ṣadrā, were among the concepts identified in the coding process. Similarly, foundations such as “conflicting human tendencies,” “the reciprocal interaction between soul and body,” and “divine vicegerency (*khilāfat Allāh*)”—which appeared in four articles—did not meet the threshold required to be considered macrolevel foundations.

Likewise, several categories—including “the presence of emotion in humans,” “the rejection of reincarnation,” “the origination of the soul,” “interaction with metaphysical variables,” “the correspondence between human needs and the dimensions of the soul,” “the knowability of the human being,” “intraagency,” “the three motivational, stimulative, and cognitive faculties,” and “human influence on the environment”—were examined in only one article each and were therefore not classified as macrolevel foundations.

Consequently, at the end of this stage, the most frequently occurring foundations were selected as the principal foundations. A portion of the coding process is presented in Table 2, while the sources that discuss and elaborate the eighteen selected foundations are reported in Table 3. Furthermore, the frequency distribution of each foundation across the 47 selected articles is presented in Table 4.

**Table 2. A Portion of the Coding of the Articles**

Row	Author(s)	Year	Article Title	Thinker/Source	Concepts	Categories
1	Ḥasanzādeh et al.	2022	Anthropological Foundations of ‘Allāmah Ḥasanzādeh Āmulī and the Resulting Principles of Social Education	Ḥasanzādeh Āmulī	The primacy of the individual and society; individual differences alongside human equality; the human capacity for intellect; altruistic and compassionate tendencies; human inclination toward justice; human freedom, will, and volition	Social being; individual differences; intellect ( <i>‘aql</i> ); <i>fiṭrah</i> ; free will
2	Dīrbāz & Ganjkhānī	2022	Examining the Anthropological Foundations of Islamic Human Sciences from the Viewpoint of ‘Allāmah Mišbāh Yazdī	Mišbāh Yazdī	Free will and moral agency; the composite nature of the human being (soul–body); human immortality; divine <i>fiṭrah</i> ; human inclination toward perfection	Free will; dual existential dimensions; immortality; <i>fiṭrah</i> ; perfectionseeking

Row	Author(s)	Year	Article Title	Thinker/ Source	Concepts	Categories
3	Savādī	2022	Deriving the Foundations of Islamic Human Sciences from the Works of 'Allāmah Javādī Āmulī	Javādī Āmulī	<i>Fiṭrah</i> ; divine vicegerency ( <i>khilāfatilāhī</i> ); the perfection-oriented and monotheistic telos of human life; political monotheism; rational and revelatory guidance (innate dignity, nobility, wisdom, and the capacity for attaining and granting perfection)	<i>Fiṭrah</i> ; intrinsic dignity; perfection-seeking; intellect ( <i>'aql</i> ); educability; need for revelation; vicegerency
4	Karīmī	2015	The Influence of Anthropological Foundations on the Human Sciences with Emphasis on 'Allāmah Muḥammad Taqī Ja'farī	Muḥammad Taqī Ja'farī	The soul-body composition of the human being; human immortality; the unity of human identity; the dual aspects of the human soul; the primacy of humanity's metaphysical dimension; human free will; the ultimate purpose of life	Dual existential dimensions; immortality; unity of identity; primacy of the spirit; free will; purposefulness

**Table 3. Anthropological Foundations Extracted from the Articles Based on Islamic Sources and the Perspectives of Muslim Thinkers**

Row	MacroLevel Foundation	Source
1	Free Will	<p>Hasanzādeh et al. (2022); Moḥiṭī Ardakānī (2020); Dīrbāz &amp; Ganjkhānī (2022); Hemmatīān &amp; Hemmatīān (2023); Sattārī (2018); Āzādī et al. (2023); Aḥmadābādī et al. (2020); Karīmī (2017); Manteqī &amp; Forūghī (2017); Akhlāqī (2015); Khosrowpanah et al. (2020); Malekī et al. (2019); Nasīmī &amp; Karāmatī (2019); Salīmī (2011); Moḥammadī &amp; Feqhīzādeh (2016); Bashīrī (2016); Dhīshān (2015); Karīmī &amp; ‘Abdollahzādeh (2018); ‘Abdolī &amp; Shākerī (2019); Ṭāherpūr et al. (2013); Şāleḥī et al. (2023); Zāre’ et al.; Mīrzāyī (2011); Moqīmī (2012); Āqāyī &amp; Sharafī (2020); Hāshemīān (2022); Seyyed Bāqerī (2017); Rafīṭ (2023); Karīmī (2015); Sharafī et al. (2015); Amīrī (2024); Dolatābādī &amp; Khādemī (2020); Falāḥī (2017); Golestānī et al. (2021); Shari’atī et al. (2023); ‘Onwānī et al. (2019)</p>
2	Intellect ( <i>‘Aql</i> )	<p>Savādī (2020); Pūrsayyed Āqāyī &amp; Esmā’īlī (2022); Shari’atī et al. (2023); Arshad Rīāḥī &amp; Ja’farī (2014); Sattārī (2018); Shāyānfār &amp; Qal’eh (2023); Aḥmadābādī et al. (2020); Karīmī (2017); Akhlāqī (2015); Lakzāyī (2018); Khosrowpanah et al. (2020); Malekī et al. (2019); Nasīmī &amp; Karāmatī (2019); Salīmī (2011); Moḥammadī &amp; Feqhīzādeh (2016); Bashīrī (2016); Dhīshān (2015); Ṭāherpūr et al. (2013); Mīrzāyī (2011); Moqīmī (2012); Āqāyī &amp; Sharafī (2020); Hāshemīān (2022); Rostamī &amp; MūsavīNasab (2020); Seyyed Bāqerī (2017); Rafīṭ (2023); Ḥosaynzādeh &amp; Ḥosaynī (2015); Yūsufzādeh et al. (2022); Sharafī et al. (2015); Amīrī (2024); Falāḥī (2017); Hasanzādeh et al. (2022)</p>
3	Dual Existential Dimensions (Material and Immaterial)	<p>Moḥiṭī Ardakānī (2020); Dīrbāz &amp; Ganjkhānī (2022); Hemmatīān &amp; Hemmatīān (2023); Arshad Rīāḥī &amp; Ja’farī (2014); Shāyānfār &amp; Qal’eh (2023); Karīmī (2017); Manteqī &amp; Forūghī (2017); Akhlāqī (2015); Khosrowpanah et al. (2020); Malekī et al. (2019); Nasīmī &amp; Karāmatī (2019); Salīmī (2011); Moḥammadī &amp; Feqhīzādeh (2016); Bashīrī (2016); Dhīshān (2015); ‘Abdolī &amp; Shākerī (2019); Ṭāherpūr et al. (2013); Şāleḥī et al. (2023); Zāre’ et al.; Moqīmī (2012); Āqāyī &amp; Sharafī (2020); Hāshemīān (2022); Hāshemīān &amp; Khosrowpanah (2023); Rostamī &amp; MūsavīNasab (2020); Ḥosaynzādeh &amp; Ḥosaynī (2015); Karīmī (2015); Shānzarī &amp; Ābyār (2021); Yūsufzādeh et al. (2022); Dolatābādī &amp; Khādemī (2020); Golestānī et al. (2021)</p>

Row	MacroLevel Foundation	Source
4	<i>Fiṭrah</i>	Savādī (2020); Amīrī (2018); Shari'atī et al. (2023); Ḥasanzādeh et al. (2022); Moḥīṭī Ardakānī (2020); Dīrbāz & Ganjkhānī (2022); Hemmatīān & Hemmatīān (2023); Sattārī (2018); Āzādī et al. (2023); Karīmī (2017); Manteqī & Forūghī (2017); Khosrowpanah et al. (2020); Malekī et al. (2019); Salīmī (2011); Moḥammadī & Feqhīzādeh (2016); Karīmī & 'Abdollahzādeh (2018); 'Abdolī & Shākerī (2019); Ṭāherpūr et al. (2013); Zāre' et al.; Mīrzāyī (2011); Āqāyī & Sharafī (2020); Hāshemīān (2022); Hāshemīān & Khosrowpanah (2023); Rostamī & MūsavīNasab (2020); Ḥosaynzādeh & Ḥosaynī (2015); Yūsofzādeh et al. (2022); Sharafī et al. (2015); Amīrī (2024); Golestānī et al. (2021); 'Onwānī et al. (2019)
5	Intrinsic Dignity	Savādī (2020); Moḥīṭī Ardakānī (2020); Hemmatīān & Hemmatīān (2023); Āzādī et al. (2023); Karīmī (2017); Manteqī & Forūghī (2017); Lakzāyī (2018); Malekī et al. (2019); Nasīmī & Karāmatī (2019); 'Abdolī & Shākerī (2019); Ṭāherpūr et al. (2013); Hāshemīān & Khosrowpanah (2023); Rostamī & MūsavīNasab (2020); Seyyed Bāqerī (2017); Raffī (2023); Shānzarī & Ābyār (2021); Sharafī et al. (2015); Golestānī et al. (2021)
6	PerfectionSeeking	Savādī (2020); Dīrbāz & Ganjkhānī (2022); Hemmatīān & Hemmatīān (2023); Sattārī (2018); Āzādī et al. (2023); Malekī et al. (2019); Mīrzāyī (2011); Moqīmī (2012); Āqāyī & Sharafī (2020); Hāshemīān (2022); Hāshemīān & Khosrowpanah (2023); Rostamī & MūsavīNasab (2020); Seyyed Bāqerī (2017); Dolatābādī & Khādemī (2020); 'Onwānī et al. (2019)
7	Individual Differences	Shari'atī et al. (2023); Ḥasanzādeh et al. (2022); Hemmatīān & Hemmatīān (2023); Arshad Rīāḥī & Ja'farī (2014); Shāyānfār & Qal'eh (2023); Aḥmadābādī et al. (2020); Karīmī & 'Abdollahzādeh (2018); Rostamī & MūsavīNasab (2020); Amīrī (2024)
8	Social Being	Shari'atī et al. (2023); Ḥasanzādeh et al. (2022); Hemmatīān & Hemmatīān (2023); Sattārī (2018); Akhlāqī (2015); Khosrowpanah et al. (2020); Ṭāherpūr et al. (2013); Mīrzāyī (2011); Hāshemīān (2022); Rostamī & MūsavīNasab (2020); Raffī (2023); Amīrī (2024); Falāḥī (2017)

Row	MacroLevel Foundation	Source
9	Changeability	Moh̄ṭṭī Ardakānī (2020); Hemmatīān & Hemmatīān (2023); Arshad Rīāḥī & Ja'farī (2014); Sattārī (2018); Āzādī et al. (2023); Shāyānfār & Qal'eh (2023); Aḥmadābādī et al. (2020); Salīmī (2011); 'Abdolī & Shākerī (2019); Hāshemīān (2022); Rostamī & MūsavīNasab (2020); Raffī (2023); Amīrī (2024)
10	Primacy of the Immaterial Dimension	Moh̄ṭṭī Ardakānī (2020); Hemmatīān & Hemmatīān (2023); Arshad Rīāḥī & Ja'farī (2014); Akhlāqī (2015); Lakzāyī (2018); Ṭāherpūr et al. (2013); Āqāyī & Sharafī (2020); Rostamī & MūsavīNasab (2020); Karīmī (2015); Amīrī (2024); 'Onwānī et al. (2019)
11	Immortality	Moh̄ṭṭī Ardakānī (2020); Dīrbāz & Ganjkhānī (2022); Arshad Rīāḥī & Ja'farī (2014); Shāyānfār & Qal'eh (2023); Karīmī (2017); Akhlāqī (2015); Āqāyī & Sharafī (2020); Seyyed Bāqerī (2017); Karīmī (2015)
12	Educability	Savādī (2020); Hemmatīān & Hemmatīān (2023); Karīmī (2017); Salīmī (2011); Bashīrī (2016); Dhīshān (2015); Karīmī & 'Abdollahzādeh (2018); 'Abdolī & Shākerī (2019); Ṭāherpūr et al. (2013); Mīrzāyī (2011); Moqīmī (2012); Amīrī (2024)
13	Need for Revelation	Savādī (2020); Moh̄ṭṭī Ardakānī (2020); Hemmatīān & Hemmatīān (2023); Akhlāqī (2015); Malekī et al. (2019); Rostamī & MūsavīNasab (2020); Ḥosaynzādeh & Ḥosaynī (2015); Sharafī et al. (2015); Golestānī et al. (2021)
14	Purposefulness (Teleology)	Hemmatīān & Hemmatīān (2023); Arshad Rīāḥī & Ja'farī (2014); Āzādī et al. (2023); Manteqī & Forūghī (2017); Nasīmī & Karāmatī (2019); Hāshemīān & Khosrowpanah (2023); Karīmī (2015); Shānzarī & Ābyār (2021); Amīrī (2024)
15	Act as Determinant of Perfection	Moh̄ṭṭī Ardakānī (2020); Hemmatīān & Hemmatīān (2023); Arshad Rīāḥī & Ja'farī (2014); Akhlāqī (2015); Nasīmī & Karāmatī (2019); Hāshemīān (2022); Raffī (2023)
16	Unity of Identity	Pūrsayyed Āqāyī & Esmā'īlī (2022); Moh̄ṭṭī Ardakānī (2020); Arshad Rīāḥī & Ja'farī (2014); Malekī et al. (2019); Salīmī (2011); Karīmī (2015)
17	Human Limitation	Hemmatīān & Hemmatīān (2023); Sattārī (2018); Nasīmī & Karāmatī (2019); Dhīshān (2015); Ṭāherpūr et al. (2013); Ḥosaynzādeh & Ḥosaynī (2015)
18	Degrees of the Immaterial Realm	Moh̄ṭṭī Ardakānī (2020); Hemmatīān & Hemmatīān (2023); Arshad Rīāḥī & Ja'farī (2014); Āzādī et al. (2023); Shāyānfār & Qal'eh (2023); Malekī et al. (2019); Āqāyī & Sharafī (2020); Amīrī (2024); Falāḥī (2017)

**Table 4. Frequency of MacroLevel Anthropological Foundations in the Human Sciences Based on Islamic Sources and the Perspectives of Muslim Thinkers**

Free Will	36
Intellect (‘Aql)	31
Dual Existential Dimensions	30
Fiṭrah	29
Intrinsic Dignity	18
PerfectionSeeking	15
Social Being	13
Changeability	14
Educability	12
Primacy of the Immaterial Dimension	11
Immortality	9
Individual Differences	9
Need for Revelation	9
Purposefulness	9
Degrees of the Immaterial Realm	9
Act as Determinant of Perfection	7
Unity of Identity	6
Human Limitation	6

It should be noted that if some of the foundations presented in Table 2 are discussed in detail and with sufficient elaboration, there will be no need for a separate and independent discussion of certain other foundations. For instance, considering the presence of the foundation of dual existential dimensions (material and immaterial) and the acceptance of changeability as an inherent characteristic of matter, the first foundation implicitly encompasses the second. In other words, once the material dimension of human existence is acknowledged, the property of changeability—which is intrinsic to material entities—naturally follows.

Similarly, by accepting the primacy of the immaterial dimension of the human being, and acknowledging that immaterial entities possess the attribute of immortality, presenting this feature as a separate foundation may appear redundant. Likewise, the characteristic of perfectionseeking, as one of the innate aspects of human nature, can be regarded as a subset of the broader foundation of fiṭrah.

However, given the significance and influence of these characteristics, as well as the considerable emphasis placed upon them within Islamic human sciences, it is necessary to present them as independent foundations and to examine and explicate them separately.

Subsequently, these extracted foundations were presented to a panel of specialists, and the coefficient of agreement (CVI) for each individual foundation was calculated. The results are reported in Table 5.

**Table 5. Calculation of the Experts' Agreement Coefficient Regarding the Foundations  
Extracted from the Selected Articles**

Row	Foundation	Ex- pert 1	Ex- pert 2	Ex- pert 3	Ex- pert 4	Ex- pert 5	Ex- pert 6	CVI
1	Free Will	4	4	4	4	4	4	1.00
2	Intellect ( <i>'Aql</i> )	4	4	4	4	4	4	1.00
3	<i>Fitrah</i>	4	4	4	4	4	4	1.00
4	Dual Existential Dimensions	4	4	4	4	4	4	1.00
5	Intrinsic Dignity	4	–	3	2	2	4	0.60
6	PerfectionSeeking	3	4	4	4	4	4	1.00
7	Individual Differ- ences	3	4	4	3	3	3	1.00
8	Social Being	4	4	4	4	4	3	1.00
9	Changeability	4	4	4	1	1	3	0.67
10	Primacy of the Immaterial Dimen- sion	4	4	4	4	4	4	1.00
11	Immortality	4	4	3	4	4	3	1.00
12	Educability	2	1	4	4	4	4	0.67
13	Need for Revela- tion	3	4	–	4	4	4	1.00
14	Purposefulness	4	4	3	4	4	–	1.00
15	Act as Determinant of Perfection	2	–	3	4	4	–	0.75
16	Unity of Identity	3	1	4	3	3	2	0.67
17	Human Limitation	3	2	–	2	2	2	0.20
18	Degrees of the Immaterial Realm	1	1	4	2	2	4	0.33

Upon examining the experts' evaluations regarding the two foundations of educability and changeability, a suggestion was raised to integrate these two foundations. The experts' ratings indicated a complementary pattern: those who assigned lower scores to the item of changeability tended to assign higher scores to educability, and vice versa. Ac-

cordingly, rather than eliminating both items, their integration was considered the more appropriate option.

Ultimately, after removing the foundations whose agreement coefficient was lower than 0.79, and after merging the two foundations of changeability and educability, the final set of macrolevel anthropological foundations is presented in Figure 3.

Figure 3. *MacroLevel Anthropological Foundations in the Human Sciences Based on Islamic Sources and the Perspectives of Muslim Scholars*

(The twelve selected foundations: free will, intellect ('*aql*), *fiṭrah*, dual existential dimensions (material and immaterial), perfectionseeking, social being, primacy of the immaterial dimension, immortality, changeability/educability, individual differences, need for revelation, purposefulness.)

## **Discussion**

By reviewing and comparing the anthropological foundations identified in the selected studies, and through a subsequent expert reassessment, twelve comprehensive and core principles were ultimately introduced as the macrolevel anthropological foundations of the human sciences. In this section, the most essential of these foundations are analyzed and explained.

### **Intellect ('Aql)**

Intellect ('*aql*) is introduced as the most fundamental anthropological foundation within Islamic thought. It is described as a core faculty that distinguishes human beings from other animals. In Islamic sources, intellect is recognized as the central constituent of human existence, functioning as a regulator of balance and discernment. Through intellect, human beings attain inherent dignity and superiority (Ṭabāṭabā'ī, 1995/1374 SH, Vol. 13, p. 217). It is also through intellect that humans become aware of their own nobility and acquire the potential for divine vicegerency on earth (Qur'an, 2:30).

### **Free Will**

The Qur'an contains numerous verses that affirm human free will (e.g., 18:29; 4:165; 8:42). These include verses that present human creation as oriented toward testing; verses

of glad tidings and warnings, which are meaningful only if the human recipient possesses free choice; and verses describing covenants between God and all human beings or particular groups, which indicate the human capacity to act contrary to those covenants (Mişbāḥ Yazdī, 2019/1398 SH, p. 368).

For instance, the verse stating, “We created the human being from a mixed drop of fluid, in order to test him; thus We endowed him with hearing and sight. We have indeed shown him the right way; he is either grateful or ungrateful” (Qur’an, 76:2–3) explicitly points to the existence of free will in the human being.

Furthermore, the presence of volition in the human being is itself not optional, for God created humans as thinking and choosing beings. It is impossible for them to perform an act devoid of volition; however, the decision to apply one’s will to a particular action lies entirely within human choice (Javādī Āmulī, 2010a/1389a SH, p. 569).

### **Fiṭrah (Primordial Human Nature)**

The mode of human creation is such that all human beings share a common innate nature. Humans possess common capacities of cognition, needs, abilities, tendencies, and inclinations that are nonacquired, imperishable, and transcend the merely animal dimension (Rajabī, 2015/1394 SH, p. 123). The acceptance of such a shared primordial disposition provides the ground for discovering and formulating corresponding laws, as well as for constructing diverse systems of knowledge and various domains of human inquiry, including the foundations of the human sciences (Rajabī, 2015, p. 26).

Human beings possess a Godaware primordial nature; within the depth of their conscience they have an inherent awareness of their Creator. All forms of denial and doubt are thus understood as deviations, illnesses, or distortions that arise from the corruption of the original human nature (Moṭahharī, 2005/1384 SH, p. 268). The Qur’an also refers to this reality. As stated in the verse: “When your Lord took from the Children of Adam, from their loins, their progeny, and made them bear witness over themselves: ‘Am I not your Lord?’ They said, ‘Yes, we bear witness’” (Qur’an, 7:172). In another verse it is stated: “So set your face toward the religion as a ḥanīf, the *fiṭrah* of God upon which He created mankind” (Qur’an, 30:30).

On the basis of this primordial nature, the human being is understood as a pure, balanced, and sound creation (Qur'an, 91:7), inherently oriented toward God. This disposition forms the fundamental inclination and motivation of human beings toward absolute perfection and a pure way of life.

### **Purposefulness (Teleology)**

The principle of purposefulness can be viewed as an anthropological foundation from two perspectives. First, the purposefulness of human creation and the direction of human existence constitute a central basis for depicting the human being as a dynamic and goal-oriented entity. Since the human being is a creation of God, and none of God's creations has been brought into being in vain (Qur'an, 3:191), the very act of creation implies meaning and direction. The ultimate purpose of human creation, as stated in the Qur'an ("I did not create jinn and humankind except to worship Me," 51:56), is to discover and realize spiritual identity—namely servitude (*'ubūdiyyah*).

Through intellect, the human being seeks truth and submits to it, thereby paving the way toward the ultimate purpose: the flourishing of all divine potentials inherent in human nature—described in the Qur'an as *the Divine hue* (2:138) or proximity to God (*qurb ilā Allāh*). This goal is attained through the actualization of Godlike attributes, by means of which the human being can reach the highest human station—God's vicegerent (*khalīfah*) on earth—just as the Prophet David was addressed by God as His vicegerent (Qur'an, 38:26), because his judgment and governance were based upon truth, free from the dictates of desire, and constantly mindful of the Day of Reckoning. Therefore, both the criteria and the path leading toward transcendent goals are clearly defined.

From another standpoint, purposefulness pertains to human action itself: human beings act purposively in all their deliberate conduct. No voluntary action emanates from the human being unless it is oriented toward a specific end or objective. In fact, the very structure of human creation is such that no intentional behavior occurs without an aim (Ṭabāṭabā'ī, 1995, Vol. 3, p. 252).

## **Perfection-Seeking**

Human beings inherently love themselves, and due to this innate affection, they constantly desire the best for themselves. The essence of selflove in humans is fundamentally linked to the characteristic of perfectionseeking (Mişbāḥ Yazdī, 2015a/1394a SH, p. 42). Perfectionseeking is a natural attribute of humans and indicates the directional orientation of human goals. Whatever action individuals perform is ultimately aimed at achieving perfection. Although definitions of perfection may vary among individuals, each one defines their goals with the intention of attaining what is desirable and beneficial for themselves. Importantly, this striving for perfection harmonizes with the entire cosmos in its movement toward God. All particles of existence are in motion toward perfection, following the divine order; this movement and journey toward the Lord is inevitable and compulsory (Mişbāḥ Yazdī, 2015a, p. 35). Moreover, with reference to verse 11 of Sūrat Fuṣṣilat (41:11), the Almighty commanded the heavens and the earth to come forth willingly or unwillingly, to which they responded: “We come willingly.”

## **Dual Existential Dimensions (Material and Immaterial)**

In the constitution of the human being, in addition to the material elements that are present in inanimate objects, plants, and animals, there exists a celestial and divine element. The human being is therefore a composite of nature and the supranatural realm, of matter and meaning, of body and soul. As the Qur’an states: “He who perfected everything He created and began the creation of the human being from clay; then He made his progeny from an extract of a humble fluid; then He fashioned him and breathed into him of His Spirit” (Qur’an, 32:7–9).

In the divine description of the human being, humanity is regarded as a microcosmic summary of the entire universe, such that both the immaterial celestial realm (*malakūt*) and the material realm (*mulk*) are encompassed within human existence (Javādī Āmulī, 2010b, p. 168).

## **Primacy of the Immaterial Dimension**

Although the human being possesses both a material and an immaterial dimension, this does not imply that the human being consists of two equal and independent realities.

Rather, the human being constitutes a single unified reality that includes a principal dimension and a subordinate one. The principal aspect is the divine spirit, whereas the derivative aspect—constantly following and dependent upon that principle—is the human body (Javādī Āmulī, 2002/1381 SH, p. 77).

The primacy of the spirit means that the essence of human identity is grounded in the immaterial dimension of existence. In philosophical terminology, the soul is considered the form of the bodily matter; it is the form that grants individuation and determination to material substance. Consequently, as long as the soul remains, the human being continues to exist as a human being (Mişbāḥ Yazdī, 2004/1383 SH, p. 332). From the perspective of the Qur'an as well, primacy belongs to the spirit. Adam became worthy of the angels' prostration only when the divine spirit was breathed into him. Furthermore, death in the Qur'anic worldview is described as the transition of the complete reality of the human being from one realm of existence to another (Mişbāḥ Yazdī et al., 2012/1391 SH, p. 67).

### **Immortality: The Enduring Nature of the Spiritual Dimension**

Although the material dimension of the human being is subject to decay, the inner dimension remains the locus in which the enduring elements of human existence are preserved, continuing through the spiritual aspect of the person. According to Islamic teachings, the human soul persists after its separation from the body and remains in the intermediate realm (*barzakh*) until the Day of Resurrection (Qur'an, 23:100). On the Day of Resurrection, the body will once again be reunited with the soul (Qur'an, 100:9; 22:7; 36:51, among others). Unlike the worldly body, however, this resurrected body is not subject to annihilation (Qur'an, 4:26).

In psychology as well, the need for immortality constitutes one of the most fundamental human motivations. Efforts to cope with death anxiety through the pursuit of meaning and enduring influence (Yalom, 1980); the reduction of fear of death through belief in religious or symbolic immortality—such as leaving behind a good name—in Terror Management Theory (Solomon, Greenberg, & Pyszczynski, 2015; Greenberg, Pyszczynski, & Solomon, 1986); attempts to achieve continuity through offspring, the transmission of an unconscious legacy, and the pursuit of a meaningful and lasting life in Erikson's theory of

psychosocial development (Erikson, 1959); as well as the aspiration for selfactualization and enduring impact in humanistic psychology (Maslow, 1968), all represent examples of such explanations.

### **Changeability (Developmental Perspective) and Educability**

Human nature possesses an inherent developmental mechanism that is fundamentally rooted in the hierarchical structure of human reality. In some instances, this process unfolds in a nonvolitional and deterministic manner—for example, in the natural developmental trajectory from childhood to adulthood, which occurs across successive material stages. In other instances, however, it is voluntary and depends on human effort and striving, particularly in the movement from the lower, egocentered dimension of the self toward the higher spiritual dimension.

In the verses of *Sūrat alShams* (91:7–10), God describes the human being as a balanced and wellproportioned entity endowed with a reliable inner system for discerning right from wrong. Human perfection and ultimate development depend upon either *tazkiyah*—the systematic purification of the soul—or *tadsiyah*, that is, the systematic accumulation of actions that are incongruent with the authentic self. Thus, the attainment of the ultimate end of human existence is contingent upon the moral and spiritual orientation of the individual.

The hierarchical nature of human faculties and the continuous transformation of the human being over time highlight the fundamental developmental perspective within Islamic anthropology. At the same time, while this developmental dynamism preserves the underlying identity of the human being, it renders the processes of human guidance and education more complex.

Development, in this framework, refers not only to growth and flourishing but also to the possibility of decline—so much so that human identity itself may be lost, as alluded to in the Qur’anic verse: “We have certainly created the human being in the best of forms” (Qur’an, 95:4). The human being is therefore an open and changeable entity whose existential identity may deteriorate. Severing the relationship with God, engaging in unrighteous action, and failing to utilize the faculties of cognition—such as hearing, sight, intellect, or the heart—for the perception of reality may reduce the human being to

the level of animality or even lower, as indicated in *Sūrat alA'rāf* (7:179).

Linked to changeability is educability—the capacity to be shaped, trained, and developed through external guidance and internal effort. The Qur'anic emphasis on learning, reflection, and the acquisition of wisdom presupposes that human beings are not fixed in their nature but can grow, reform, and be guided toward higher states of perfection. Educability is, in essence, the practical implication of changeability: because humans can change, they can also be educated.

### **Individual Differences (Uniqueness)**

Human uniqueness can be discussed from two perspectives. The first concerns the unique status of the human being within creation, and the second refers to interindividual differences, according to which each human being constitutes a distinct and singular entity. This uniqueness is rooted in several factors, including the endowment of the divine spirit (Qur'an, 32:9), which signifies the elevated status of the human being and his connection with God. The prostration of the angels before Adam (Qur'an, 2:30; 17:70) further reflects the distinguished position granted to humanity. Moreover, human beings are endowed with the knowledge of the Divine Names (Qur'an, 2:31). Since the human being is regarded as the knower of all divine names and, in the language of Islamic mysticism, the manifestation of all the names and attributes of God (Mişbāh Yazdī, 2019, p. 317), humanity possesses a unique ontological rank. The Qur'anic notion of the divine trust (Qur'an, 33:72) also highlights the distinctive capacity of the human being to assume responsibility. Likewise, the human being is endowed with free will and volition (Qur'an, 76:3), which makes moral responsibility possible.

In addition, human beings are created with a specific existential identity grounded in servitude to God (Qur'an, 51:56). They possess both internal and external sources of guidance, operating through human volition (Qur'an, 91:7–10). The Qur'an also describes human creation as endowed with the best constitution and an inherent potential for developmental perfection (Qur'an, 95:4–6). Furthermore, qualities such as reason (Qur'an, 2:30–31), will and choice (Qur'an, 18:29), and the capacity for divine understanding contribute to the distinctive character of human beings.

At the same time, each individual acquires a unique identity through his or her own actions (Qur'an, 17:13; 75:13), and no individual bears the burden of another (Qur'an, 35:18). Even at the physical level, the uniqueness of creation suggests that individual differences play a crucial role in the process of human development. Consequently, any educational or developmental planning must take this principle into account. Although human beings share a common primordial nature, they nevertheless possess diverse characteristics and traits. The Qur'an also refers to the diversity of colors among human beings and other living creatures (Qur'an, 35:28). Likewise, the verse "God does not burden any soul beyond its capacity; for it is what it has earned, and against it is what it has incurred" indicates that, beyond outward appearances, inner dispositions, abilities, and capacities also differ among individuals. Therefore, recognizing individual differences constitutes an essential principle for understanding human development and educational processes within the framework of Islamic anthropology.

### **Social Nature of the Human Being**

One of the fundamental needs of human beings is social interaction, and human development is not possible in the absence of social relationships. The Qur'an regards social existence as a basis for social recognition and interaction, while emphasizing that self-restraint and piety constitute the true criteria of human dignity and acceptance before God (Qur'an, 49:13; 25:54). From this perspective, human beings cannot attain the necessary level of perfection without participation in social life, and the social dimension of human existence can be observed across all spheres of human activity.

Within the Islamic worldview, the human being is defined as a fundamentally social creature. Human life is shaped through collective living, beginning with the family as the primary social unit (Qur'an, 30:21) and extending to broader communities and societies. Moreover, numerous Qur'anic concepts—such as charity (*infāq*), justice, social regulations, freedom, forgiveness and tolerance, and socioeconomic relations—serve as clear indications of the inherently social nature of human beings. These principles highlight the essential role of social relationships in shaping human identity, moral development, and the realization of human potential.

### **Need for Revelation: Receptivity to Guidance from an Authoritative Source**

Human beings possess multiple inner capacities for growth and transformation, the most fundamental of which is intellect. However, due to the vulnerability and limitations that accompany the power of choice, as well as the open nature of the human condition—characterized by susceptibility to deception, forgetfulness, and heedlessness (Qur’an, 18:24)—human beings require reliable external guidance (Qur’an, 1:6). In response to this need, God has continually provided a revelatory system of guidance for humanity.

The function of this guidance is to direct human investment and enable the optimal use of the irreversible divine blessings and capacities entrusted to human beings, orienting them toward flourishing, success (*jalāh*), and the fulfillment of the purpose of creation. Divine and revelatory guidance grants human beings a sense of peace and security (Qur’an, 2:38) and rescues them from misguidance and confusion (Qur’an, 6:77). Furthermore, the Qur’an, based on historical evidence, indicates that human beings have consistently sought a reliable path toward growth and wellbeing (Qur’an, 40:29, 38; 43:24).

### **Conclusion**

The analysis of the findings indicates that Islamic anthropology, while adopting a multi-dimensional perspective, is fundamentally grounded in a tawhīdic (unitycentered) view of the human being. In this framework, the human being cannot be adequately understood through binary or reductionist categorizations that define the human as “this or that.” Such dualistic approaches fail to capture the integrated nature of the human person. Rather, the human being is conceived as a living, Godoriented creature who enters existence endowed with a wide range of anthropological capacities. Within this perspective, the human being is understood as a living, Godoriented creature, pure and dignified in origin, endowed with free will, intellect (a conscious and discerning capacity for choice), purposefulness, meaningfulness, awareness, and an innate nature (*fiṭrah*). Human beings also possess the potential to exercise mastery over their environment, display an integrative orientation toward unity, and seek perfection.

The condition for sustaining this anthropological definition lies in the preservation and continuity of the human being’s Godoriented orientation. If the human being departs

from this orientation, each of these qualities may undergo transformation. For example, purity may give way to corruption, freedom to compulsion, rationality to emotional impulsivity, teleological orientation to the pursuit of trivial or valueless goals, and meaningfulness to meaninglessness. Consequently, Islamic anthropology ultimately presents a unitive and tawhīdic perspective on the human being. Even where the Qur'an refers to negative characteristics of human beings, these references point to the vulnerability and susceptibility of the human condition, rather than to inherent or essential deficiencies. It is human choice that may place the individual within such negative conditions.

Based on the twelve foundational principles of the Islamic human sciences, each academic discipline can derive its own explanatory principles for interpreting the phenomena within its domain. For example, in psychology, if the human being is understood as inherently pure, God-oriented, inclined toward life and perfection, conscious, and rational, then psychological explanations can confidently rely on the individual's inner resources for movement toward growth and wellbeing. Such a view assumes that the human being is aware of his or her own behavior and possesses the intrinsic capacities necessary for constructive change. Moreover, if the human being is considered a volitional and autonomous agent, then psychological practice can achieve its highest effectiveness by engaging and strengthening the individual's capacity for free choice.

### **Recommendations and Limitations**

It should be noted that the foundational principles specific to each subdivision of the human sciences may vary depending on the particular assumptions employed about the human being (in classification systems organized by ontological stance), the methodological orientation adopted (in method-based classifications), or the ultimate goals envisioned for scientific inquiry (in teleology-based classifications). Accordingly, each field may require more fine-grained or domain-specific foundational principles. The objective of the present study, however, was to identify the broad, shared, and overarching foundations that apply across all branches of the human sciences.

It is recommended that future research employ rational analysis and argumentation to further expand and refine these foundations for each discipline or subfield within the

human sciences. More importantly, scholars and experts who seek to contribute to the development of Islamic knowledge in their respective areas are encouraged to adopt these foundations as a conceptual framework for examining and validating their scientific propositions.

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