
**The Western epistemological crisis and the value perspective as a
methodological alternative**



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Abstract:

This article explores the crisis of Western knowledge, which has a discernible impact on a number of cognitive systems, including political science, which has seen a crisis in its techniques and capacities for explanation, particularly in the wake of the positivist movement. A reassessment of the philosophical underpinnings of knowledge, with an emphasis on the function of values and beliefs and the plurality of knowledge, has led to the current start of research on an alternative cognitive methodology with an Islamic dimension.

That is why we tried through this paper to focus on how to move to a new perspective and approach in the term of the centrality of the Western perspective .

Keywords: Western Knowledge Crisis; Positivism; Behaviorism; Valuative perspective; Islamic dimension.

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Introduction:

At the start of the 20th century, social science scholars encountered a significant challenge in the structured development of Western social sciences, ultimately impacting the course of Western society. Materialism dominated, causing conflict to overshadow spirituality and values directed towards both individuals and society.

Since the origins of scientific methodology and research in it are derived from the West, the state of Islamic society has become the same inevitability, which calls for reconsidering the West's cognitive methodology and attempting to replace it with new research tools derived from the Islamic methodological heritage that takes into account the particularities and standing at the exceptions, attempting to re-read the current multi-dimensional and complex reality, with an alternative civilizational methodology whose essence is returning to the self and re-reading it and extracting the reasons for its decline, and researching the laws of progress and exploration.

The study that poses issues is being examined: how to transition from a material-focused Western approach to a fresh perspective on curricula as the core of reclaiming the diminished cultural influence in Islamic nations?

This study relies on these two Hypotheses:

1.The initial proposition suggests that there is a crisis in the Western society and its individuals due to fundamental systemic and epistemological issues, leading to global conflicts and imbalances.

2.Recommending a different approach with indigenous principles and guidelines to promote cultural development, opposed to Western methodologies .

-In this study,we relied on :

Historical method :

Considering that history is a laboratory for human experiences ,it was necessary to rely on the historical method, to trace the development of political science and international relations,especially in Western literature.

Comparative method :

To clarify the differences between Western perspectives,and alternative perspectives, with a civilizational reference different from the Western civilizational structure, the comparative approach was the appropriate tool for understanding these dimension

1. Areading into the crisis of western methodology:

a. Increased positivism:

The conflict between science and religion, seen throughout the history of church dominance, has been defined by differing views on the methods used by the church and science's push for independence from it, as argued by "Emile Boutroux". He claims that systematic conflict is a depiction of the science and religion relationship's nature, and separating science from religion in Europe does not imply hostility towards faith. "Emmad Amzian" believes science challenged religious stereotypes enforced by the Catholic Church and influenced the work of seventh century philosophers. The eighteenth aims to challenge ingrained stereotypes in Christian religious thought and promote a more positive perspective.

a.1. In the definition of positivism:

Positivism expresses that perception of the universe, life and man, and its founding was accompanied by the French thinker "August, Comte" in the nineteenth century.

Positivism is a mindset or a framework used for understanding human or natural phenomena, necessary to shape one's approach and encompassing all human beliefs and ideologies (such as physical philosophies, liberalism, Marxism) that do not include religious viewpoints in human cognitive processes. (Amazian M. M., 2008,15)

The basis of the positivism vision is as follows. (Zakaria, 1998, p. 27)

-Applying established laws, like those of natural sciences, to social phenomena and historical events.

-Dependence on observation, experience, and comparison rather than imagination and meditation to reach certainty.

a.2. the methodological principles of positivism:

The positivist approach uses the following methodology :

The senses are the source of knowledge: insofar as they are:

- A means of liberation from religious- ecclesiastical thinking methods.
- Considering the senses as a reference in building the scientific method.

The impact of the methodology of the natural sciences on the establishment of the human sciences : the first founders of the positivist approach tried to project the methodology of the natural sciences based on observation and experiment onto the sciences that study humans and thus confirm the unity of science through the unity of the methodological steps followed.

Positivism, through its emphasis on the unity of methods, tended to find a solution to that traditional methodological duality, as it employed elements of observation and experiment to prove natural phenomena and the theological approach in dealing with issues of the human sciences.

a.3. Outcomes of the methodological principles positivism of humanities:

- The "experiment" is more aligned with ideology than with knowledge tools, and thus science transcends its boundaries to include the field of ideology (a tool of justification) after theology was previously an ideology that science quickly inherited under the umbrella of positivism.

-The rise of simplifications: sociology researchers face the challenge of simplifying human behaviour by using systematic starting points in a positive direction, leading to the "problem of reductions" :

- **On a physical level:** The positivist trend is based on not recognizing the physical aspects of man (feelings, spirituality) with positivism trying to provide valid explanations of human existence both internally and externally while disregarding aspects that do not conform to postural norms.

On a religious and moral level: positivism adds a sensory aspect that eliminates the presence of metaphysical elements when dealing with the religious and moral phenomenon. Religion is an undeniable social phenomenon, yet it is inseparable from society. Therefore, the positivist called for limiting the religious phenomenon to the tangible, realistic field.

It can be said - according to this meaning Man has essentially taken over the role of God, constantly striving to bridge the gap between what is realistic and what is metaphysical Referring to in relation to the conflict between the Church and emerging scientific movements, which produced the positivist trend

b. Control of behaviourism (field of international relations model):

The first beginnings of the impact of the positivism trend in the field of international relations date back to the behavioural school that dominated the field of political studies in general and the field of international relations in particular in the 1950s, where the following assumptions were made: (El-misri, 2014, p. 325)

- Utilize intellect to uncover the principles governing political phenomena.
- Observation and experience are the path to understanding the law.
- Separation of oneself from the subject.

Behaviourists believe that positivists believe that internal or international political phenomena are controlled by laws that cause them to occur consistently over time, with "human subjectivity" being separate from a person's emotions or

values. Security studies are a significant genre in the post-Cold War era, primarily focused on behavioural tendencies and can be understood through observation or experimentation using reason.

b.1. Variables in international relations and behaviourism:

International relations encompass numerous variables coloured by behavioural influences, applying the same laws to political phenomena as natural phenomena. The key variables are:

-National security and international cooperation :

Both national security and international cooperation are important factors in international relations, as seen in post-World War II research by scholars like Rymond and Aron. Studies on issues of national security or international cooperation often use quantitative approaches based on experience and observation, as seen in "War and Peace, Theory in International Relations" and other relevant periodicals.

In his work "Kenneth, Waltz," Khaled Musa al-Masri initially transferred the Theoretical methods for building international political theory within the framework of behavioralism : (El-misri, p. 326)

- Accurate and correct.
- Not relative: meaning it is valid universally and not restricted to a specific location.
- Trustworthy or banished.
- Tremendous ability in clarifying concepts.
- In line with prior scientific understanding.

The approach to theory construction based on attitude demonstrates a reliance on scientific methods commonly seen in experimental and applied sciences. These methods draw from scientific principles originating from mathematics, physics, and biology, as reflected in political system designs influenced by David Easton's organism analogy. This scientific methodology is prominent in social science and political science, particularly within the behavioural school movement that emerged in the 1950s in the USA.

Its followers They did in a scientific "revolution" in human and social studies, where metaphysical or religious influences are removed from research. They by Searching for the "scientific" nature of these sciences focusing on through studying human behaviour as the fundamental unit of analysis .

Attitude did not limit itself to international political factors, but stretched its impact to all aspects of international relations theories, examining the fundamental variables of the key theory in the field ;

-Realism Theory (Security Studies):

starts with a basic theoretical explanation of security as an individual's feeling of protection in their values and lives. After World War II, the world was divided into two camps. The focus on security studies began as an analytical approach to how to protect American national security from the communist threat. The topic of "nuclear weapons", including the issues of deterrence, first strike, and balance of terror, has captured the attention of many international politics scholars within the framework of realist theory.

It can be stated that numerous curricula have been created based on the behavioural school to analyse the international political phenomenon from a security perspective. Along with quantitative methods, there are various alternative approaches like comparative methods, case study curriculum, and different levels of analysis input that enrich the methodology in addressing conflicts and international cooperation issues.

b.2.Critiques of international relations theories:

The post-Cold War period witnessed the emergence of visions and theoretical trends critical of positivism or behaviorism, due to the following:

First: international relations theories were unable to forecast the conclusion of the cold war in the manner it transpired.

Second: Another development was the introduction of a series of scholarly articles that took two forms :

the Ends speech: end of history ,end of government, end of beliefs, end of borders... end of humanity.

-The « post » speech: post Marxism, post-modernism, post capitalism.

These writings, marking the conclusion of the cold war, indicate a structural imbalance that has caused international relations theories to lose their ability to interpret and predict effectively. This has resulted in a shift in the Western theoretical system towards addressing crises and conflicts, and forecasting the future of international relations.

This lack of something causes people to look for a different approach that relies on different sources, fresh techniques, and varied applications that have been successful throughout history .

2. Advocacy for alternative methodology:

a. Requirements for Islamic approach:

Developing an interpretive framework for the study of international relations is seen as a key aspect of the Islamic methodology (Abdelkader, 2005, p. 13) .

These conditions are necessary for carrying out creative activities within the Islamic framework :

Belief requirements:

These are the basic convictions (beliefs) on which the personality and potential of the creator is based and on which these requirements are based: mental authentication (belief) and the second aspect (worship).

Scientific requirements:

The scientific requirement includes the selection of perspectives and approaches in the demand for knowledge based on the realities of revelation and creativity. The Islamic civilization, in the framework of its historical perspective, has shaped a great model in the acquisition of science that remains resilient and employable, especially in the light of the spectacular accumulation of knowledge in current reality and accelerated and remarkable technological progress.

Social concerns highlight that science's aim is to construct interpretive viewpoints utilized by scientists to address challenges raised by society in different areas (Political, economic, social...). Viewpoints are the end result of scientific work and play a crucial role in defining the "identity (Abdelmouti, 1998, p. 10)"of a particular field of study. The perspective in international relations is more crucial than the scientific curriculum because while the curriculum is a standardized method across all sciences, the perspective is specific to the subject, its functions, and its development in international relations.

Theoretical construction is crucial for researchers as it allows them to interpret and visualize relationships between variables in international relations science. -This alternative methodology-(criticaloptions and Muslim perspectives, (The American journal of Islamic social sciences, vo16, N01, 1989, p123) aims to create a structured framework for organizing research findings in a meaningful way.

-The theoretical framework consists of two dimensions:

-The empirical dimension: based on actuality.

-The predictive dimension: aims to anticipate the future of global events by offering alternative viewpoints to understand social and international occurrences. This does not involve substituting the Islamic outlook with the Western one, in this ,there is a biased replacement of one frame with another,as noted by "Ali, lila." (Lila, 2007, p. 120) This methodological work is based on developing a perspective

that presents the human and social truth from a new angle added to the existing and dominant Western view. Through interactions between civilizational perspectives, it is possible to reach a humanization of the methodological structure.

If we view perspectives as the focal point of the research process, this requires investigation into the following traits: (Arif, 1996, p. 246)

- It is essential that the perspectives in the study of the international phenomenon align with established facts to be considered legitimate and accepted by the research community.
- There is no conflict in perspective composition.
- The importance of clear interpretations that offer different viewpoints for forming specific hypotheses is emphasized And the perspective that is not subject to experimentation is not reliable.

a.1.Perspective elements:

Perspective elements include:

- Concepts: are mental images or perceptions.
- variables: The concept can have multiple values on a scale , and is called a "variable."
- A proposition: is a statement that focuses on one or more concept or variables, and is typically presented in the form of:

"Axiom": Preliminary premise, postulate, conclusion, empirical generalization, and hypothesis. The borrowings can be categorized into three types:

-General assumptions: associated with constructing science.

-underlying assumptions: regarding the individual's perspective.

-Domain Assumptions: In any scientific field, including international relations, variables are connected to shaping perspectives.

The concepts act as building blocks for issues which then form the basis for perspectives, with some perspectives being based on just one issue.

The interpretations of the researcher's viewpoints (theories, axion , Confiscations) form the basis for E generalizations derived from their creativity and visualization of the relationships between factual viewpoints and generalizations, showcasing their interconnectedness.

The exploration of science fiction in shaping viewpoints results in science becoming a market that is open to all. In theoretical undertakings, theory is the product following traditional economic principles: the greater the demand for

specific theories, the more beneficial it is for consumers to have an abundant supply.

a.2. Definition of the value perspective: "Mona, Abul Fazal" (Baha'eddin, 2010, p. 17) considers that the perspective refers to a set of holistic-final questions organized in a system of:

Antology: What exists.

Epistemology: Knowledge origins: correct and incorrect knowledge.

Exology: norms of values on the basis of which judgments are based on good or corruption.

Eschatology: The issue of time and life and its absentee and testimony.

can be said that the inability to define a perspective (looking for a particular methodological framework) in a field, means going on a journey without a guide. And without this method determined by the perspective for learning a lot of experience and efforts are wasted.

As for "Nadia Mahmoud Mustafa", she defines perspective as : " a prevailing vision at some point about the nature of international phenomenon, and it indicates the existence of a kind of agreement about the characteristics of the international phenomenon and its basic dimensions, and about the questions it raises about how to study and research it.

This refers to the intellectual system associated with the analysis of the phenomenon that can be used to study not only the physical social phenomenon rather, all dimensions of the social and urban phenomenon. A value perspective therefore constitutes a knowledge framework within which curricula are generated, within which "existing curricula and other new innovations can be used without adapting and patching from abroad (Mustafa, Role of Islamic methodology in social sciences, Field of political science model, 2000, p. 118) (Nadia Mustafa describes the value perspective as: End, destination, terminal, which is the product of a cognitive, theoretical and analytical accumulation

b. Sources and foundations:

The value perspective of is based on specific characteristics. Each source has its own input. These sources are also interrelated to confirm the completeness of the methodological structure of the value perspective after addressing the perspective's functions and his vocabulary.

Mona Abu Fadil (Abulfazel, 1996, p. 8) put forward how to deal with endoscopy sources, distinguishing between two directions to publicize these sources :

The first direction: It considers that the Islamic heritage contains the text, the Sunnah and everything the Muslim mind produces through its interaction with these two main sources and reality.

The second direction: which distinguishes between the Quran and the Pr Sunna, the word "heritage" may not be uttered on the one hand and on the other, which is the product of the Muslim human mind, in order to remove the text from the controversy surrounding the heritage and contemporary. Thus, the Islamic Heritage "Ali Djomaa" is defined as: "The human product transmitted - oral and written - to the Islamic Nation over 100 Years .(Jamaa, 2000, p. 75 ,76)

Sources of value perspective are:

First: the original sources are divided into the Holy Quran and the Sunna.

b.1.The Holy Quran: The revelation at the head of the Holy Quran includes: The memorized download of the verses that have been written verbally and letters in the paper.

the other source of the revelation is the prophecy and the authentic conversations it contains and a documented biography that is an illustration of the Holy Quran.

Quranic discourse has the following features:

-The Quran is a "speech" that is referenced to prudence its verses, while the Torah and the Gospel are revisable texts in the West.

-The Quran includes the elements of the communication process, which helps to perform its message.

-The verses of the Quran combine the theoretical and practical aspects.

The integration of these elements makes it possible to analyse the verses of the Holy Koran to: Building, Meaning, Purpose and Treating the Quran as a living and vital source in the systematic rooting of the value perspective.

The process of systematic rooting requires the establishment of a "reference framework", makes the Holy Koran a nucleus and source of this framework, including the following elements:

- **Monotheism:** other foundational variables are based on it.
- **Succession:** is the purpose of human behaviour and the measure of the secretariat.
- **Nation :** It represents the vessel and tool of succession.
- **Al-Shara'a:** Comes to ensure the nation's means of achieving the mission.

This reference framework is a rooted background, originating from the Koranic vision differentiated from the physical background. It stems from the doctrine of

Monotheism around which other concepts are organized and the value perspective is based by:

- The values that constitute the motivations and moral dimensions of the human act and its objectives, which are termed "culture".
- The group that carries this system and interacts with it through the time frames and place.
- Paths established by the group, which change over time, and groups vary in them according to their ability to control their material environment, and according to their awareness of technical and intellectual causes.

-The Quran and the process of systematic perspective: Saifuddin Abdul Fateh (Mustafa & Saifuddin, Curriculum Entrances for Research on International Relations in Islam, 1996, p. 73) considers that theorizing is an extended methodological process that leads us, together with accumulation, to build perspectives in the context of the overall frameworks defined by the Quran, meaning that the text is the founding source and systematic officer of the theoretical process.

Theorizing- in relation to the Koran - ensures four basic levels:

Level 1: The establishment of the overall vision based on the Koranic text and its formulation to include elements of the nodal foundation that emphasize the place of both man, the U life in the construction of cultural architecture. This formulation also includes the purposes of the total and fundamental "sharia" as well as the essence of the cosmic, historical, social and psychological rous that is the foundation of the cultural movement.

The elements of a holistic vision can be used to shape a perspective that contributes to a new evolution of the theorizing process, even more so as its systematic and visionary vision of problems related to international reality presents its interplay, interaction and complexity.

Level 2: takes care of the concepts and how they are built, because the concepts are the fundamental variables in the process of systematic and theoretical construction. While the concepts (values system) are conceptual holders, the reference frameworks place these concepts in their positions. Therefore, the close relationship between the reference framework (the Quran and the Sunna) and the concepts (values system): the framework regulates and regulates the concepts.

Level 3: Level III contributes to providing historical experience inspired by the Holy Koran as models for achieving the purpose of the lesson as a methodological goal . For example, it shows us the pharaoniac model of how to deal with the parish, with minority elements within the political community (the sons of Israel).

"Dhu al – Qarnayn " model also refers to the concepts of security in all its dogmatic branches and physical preparedness inside and outside. This history,

formulated in the form of Koranic stories, is used to ingrain the relationship between Muslims and others. The decision-making process also provides elements for the preparation of force in all its material and moral contents.

Level 4: This level shows that, while it is important, the endoscopy process is not self-requested, but rather the answer to the problems of reality is an integral part of the theoretical process.

b.2. The sunna as a source of the foundation of the value perspective:

The Sunna is defined as all that the Prophet brought it or commented - other than the Quran-, from saying, doing, deciding or congenital class .(Shata, 1996, p. 63)

The Sunna represents the scientific and practical statement of the Quran, and we derive this from the words of the Mother of the Faithful: "Ayesha, when asked about the creation of the Messenger of Allah, She said: "His manners was the Qur'an."(Ahmed, Dawood, & MOSLIM)

b.3.Derived sources (heritage): consist of two tributaries :

The first: is confined to the cultural heritage of its various creations and is the result of interaction in time and space.

The second_: is the result of historical experience and the outcome of the nation's interaction created by Islam.

The merits of the study of Islamic history:

Mustafa Manjood (Mangood, 1996, p. 110)(considers that Islamic history is a source background that helps to learn about the situation of Muslims and their external relations with others through:

- The concept of foreign relations refers to the existence of a general view governing the international behaviour of a Muslim (state of war-state of peace) towards others dissidents in the belief.

This vision is an essential starting point for the dissemination of advocacy. The verses of the Quran and the Hadith of the set out the general principles of this vision, but by reference to the totality of speeches, letters and contracts issued by the two covenants of prophecy.adult succession is a systematic need to know the nature of the leadership of external relations and the historical framework of advocacy conditions.

-The process of external relations is related to knowing the status of these relationships:

- The state of Peaceful dealing and related political relations between Muslims and others.

- The state of combat dealing and its methods of use of force or the state of armistice and the necessary respect for temporary or permanent contracts.
- How to deal with non-Muslims covered by the advocacy speech:
 - The Dhimmis: Jews, Christians and Magi.
 - The Insured: those who entered into the safety of Muslims under security contracts.
 - The Other polytheist: who must fight.

Separate scholars in a statement of the rights and duties of these groups in accordance with the Koranic text, the sunna and the experience of Islamic history.

c. How to activate and operate: Models for operationalizing the value perspective are:

c.1. World Vision: Conceptualize being a human group about itself and other groupings, to form in the latter international relations, where the first Muslims crystallized their vision of the world through the doctrinal division of the globe: Dar al-Islam, Dar al-harb and Dar al-aahd.

c.2. The intended model: The use of the intended model contributes to deriving the meanings, judgement and goals that the street intended for:

- **Preservation of religion:** attention to total reference that are the root of the maintenance of public order in society.
- **Self-preservation:** provide effective and appropriate means of maintaining the individuals and prolonging peace as much as possible.
- **Preserving the mind:** attention to the human industry as the focus of development and development by investing the truth in education, culture and information.
- **preservation of offspring,** reconstruction and succession in the ground,
- **preservation of money:** distribute money in the fields of development.

C.3. The civilisation rules: The civilisation rules encompasses the totality of the universal laws by which life moves and adjusts its parts and controls its vocabulary. Thus, the Sunni Act arises and an end conforms to the meaning of: sedentary consistency and accuracy.

3. Alternative methodology and cultural identity :

At the beginning of the third millennium, man lives an era of achievements and promises on the one hand and of the kinds of suffering and threats to him on the other. And this human being's reflection on himself and

about him is looking at and working on how to lift the suffering out of him. The threats endangered him have prompted the means of the planet's living creatures. This reflection is linked to the need to sense the urgent need for religion, to inspire the values of optimal human civilizations and to deepen spiritual awareness for the safety and dignity of humankind.

And if today's age - extending to tomorrow - is the age of science and technology, a fundamental issue that has begun to emerge in today's world concerning the use of scientific knowledge and focusing consideration on the moral dimension of such use, the talk of "values" is needed to talk about development and the use of technology. And on this basis, it is urgent - at the present time- to try to control and stimulate technology within a human framework with a view to contributing to the realization of the dignified life of all peoples and future generations within global understanding and to instilling social, moral and spiritual values to balance and rationalize material progress.

If we consider that natural sciences have dominated all walks of life and physical values are about to control alone the fate of the universe and man, where man has taken away the fundamental advantage of his deviation from the values of the soul. The result is that science and technology have gone within Western civilization to reflect the values and morals that he has established in human history, prophets, reformers and sensibilities.

In the view of "Munir Shafiq", the path of scientific and technical development in contemporary civilization has tended towards conflicts between nature and the environment and the theoretical needs of man, threatening many natural and animal resources with access, damaging the environment and disturbing its balance and placing the human being in living conditions contrary to his spirit, psychology, innocence and general growth. programme ", all because of the trend in scientific and technical development governed by the objectives of profit and material consumption. (Samadi, 2014, p. 106).

Conclusion:

Finally, it can be said that the effects of positivism on the science of international relations have led to a state of theoretical disorder and chaos to such an extent that many theoreticians end up arguing that the Western theoretical framework of positivism is impossible to adopt because it is unable to provide an accurate view of the international situation after the end of the cold war.

The Islamic value perspective represents an alternative methodological vision, especially as it is based on foundations different from those of the Western methodology, drawing its foundations from the Koran, Sunna and Islamic historical experience.

The Islamic value perspective is based on operating models that can be used as effective methodological tools in the analysis of the international conflict phenomenon. These tools were retained from the interactions of Islamic political thought that prevailed at a certain point in human history, through which humanity touched periods of peace, coexistence and dialogue between "ego" and "other".

Both the vision of the world, the intended model and the cultural roles represent the founding theoretical bases of the Islamic value perspective, and the history of the Ottoman Empire represents the applied model of studying the role of the Islamic State in the international system.

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