The relationship between political ideas with social cognitions from the opinion of Islamic philosophers

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INTRODUCTION

Besides the West countries cognition is growing and progressing in the Islamic countries as well at the extent that Islamic philosophers such as Allameh Seyyed Mohammad Hossein Tabatabai, Professor Morteza Motahari, Allama Mohammad Taghi Jafari, Ayatollah Abdollah Javadi Amoli, Ayatollah Mohammad Bagher al-Sadr and Ayatollah Mesbah Yazdi has useful and valuable views in this regard. In this paper, the relationship between the political ideas with the social cognitions from the opinion of Islamic philosophers is evaluated. In connection with the relationship between political ideas with the social cognitions, we can say that there can be two approaches: First, the ideas themselves have spread in the political analysis. Second, the political ideas are considered and highlighted with the social cognitions. In this research the second hypothesis takes place. Our problem has been that how the relationship between political ideas and social cognitions takes place? The main question is: How social cognitions will shape the political ideas? The main hypotheses: social cognitions emerged from the intellectual and cultural factors and are triggering the formation of the political ideas. Hence, the variables of the research are the intellectual and cultural factors (independent variable), social cognitions (mediator), political ideas (the dependent variable). Sub-questions raised in the study are: How social cognitions are formed? What is the relationship between the political ideas and the social cognitions? The sub-hypotheses are consisting of: social cognitions occur based on having a sense of the assumptions and axioms of verifications; social cognitions will lead to the formation of political ideas. It seems that the Islamic basis can answer to the main problem and question of this article. Hence, we evaluate the issue from the opinion of the Islamic philosophers.

Idea means, thought, belief, opinion, assumption, impression, guess, intention. Idea has been mental or in general it has been built from the inside. Ideology means understanding the ideas (Jafari, 1981). Concerning the relationship between ideology and world-view we can say that ideology born from the world-view the world-view is the ideology’s base. World-view means that kind of perception, interpretation and analysis of the human being about the existence & the world, as well as the human with the society and the history. World-view is based on the recognition (Motahari, 1988). In response to the question of whether the world-view is the result of the cognition or the cognition is the fruit of the world-view? We can say that the world-view is the result of the cognition. Political idea is including a set of thoughts, concepts and perceptions of the public mentality that deal with the politic and political implication. Cognition means understanding and perception something. Cognition includes a variety of scientific, literary and artistic cognitions. Cognition deals with the social aspect. Social cognition is the formation of the knowledge and the awareness within a community or society.
2- Social cognition according to the Islamic philosophers:

Cognition for the Islamic philosophers is an internal or mental event and is meaning how to comprehend, understand and perception of something. The cognition tools include the sense and the reason (Motahhari, 1988) and the cognition resources are the mind, inside, nature and history. Cognition ways include the innate, sense, wisdom, heart, and revelation. The innate cognition is considered as the root of cognition. Nature theorems exist in the human unconscious self with the evolution of the soul and the mind they will reach the self-consciousness stage. In other words, meanings and assumptions, like the God existence in the human nature and the spirit understands them through the human self-existence inside (Sadr, 1980). Senses are understanding tools. It is raised in the Qur'an that the senses have been given to the humans after birth, so that the Qur'an points to the eyes, ears and heart. In sense recognition the transfer of the subject is done through the senses to the mind. Sense cognition has some characteristics: it belongs to a person, have a look at the external and not following the nature and the internal relationships, it doesn’t understand the necessity of cause and effect belongs to the present and doesn’t belong to the past and future, it is limited to a particular area. Sense cognition is the introduction of the rational cognition. Molasadra provides his transcendence theory for the transformation of sense cognition into the rational cognition: mind develops and passes from the feeling stage to the higher stages without any changes in the nature but in transforming the quantity into quality. Avicenna and Khajeh Nasiroldin Tusi call the sense cognition as compared to hidden comparison (Motahari, 1988).

Empirical school is proposed in the sense cognition. In this school this attitude exists that human is devoid of any understanding birth and the extent of human thought is limited to the experience. The trend of thought is from the partial to the general (deductive), the general principles are the product of the experiences, universal cognitions and common laws are eventual and are uncertain, and consequently their probability of being correct is dependent on those experiences that are related to them. Empirical theories are based on the mental independent Cases that the experience is unable to reach them. Independent Mental propositions are: First, the principle of causality; Second, the principle of cause and effect or existence of common cause in the similar matters; Third, the principle of non-contradiction or not applicable of the negation and prove in a given case. The empirical school consists of two phases of sense and rational (theoretical) cognition. The theory phase involves experience and conclusion. Also, sense, experience and practice are the starting point for cognition so that their continuation & evolution will be the creation of the theories and mental concepts. Marxists are advocates of this school. According to Ayatollah Sadr transmission of sense cognition to the theoretical stage is done through the raw data that makes it possible for us to conclusion and receive concept (Sadr, 1980). In reviewing Marxists believe we can say that the Marxist tradition holds the view the infrastructure and superstructure vision, in a way that they consider the thought as the superstructure and the economy as the substructure. While the Islamic philosophers believe that the thought is not superstructure and there is an interaction between thought and economy and bring synergy to each other. It should be noted that a sense of meaning in the Islamic philosophy the definition of sense is not equivalent to the experience-oriented of western philosophy. According to some Islamic philosophers the sense cognition never is not determine binding. Because what the sense receives is only in the prove side, meaning that we through our feelings that the light exist but this much of feeling will never lead to the existence of the light (Javadi Amoli 1991).

School of theologians, think that the source of cognition is not limited to the senses and consider the wisdom as an independent source of cognition. Deep cognition or inference is done in the wisdom (Motahari, 1982; Motahari, 1988). Human cognition has rational roots, so that rational understanding is direct. In the rational cognition two types of issues are raised: the obviously theorems (essential and initial) and theoretical theorems. Obviously theorems are accepted without reason and reason. The theoretical theorems are accepted by the obviously theorems. In rational recognition the belief is that the recognition existed prior to experience (nature) and the extent of cognition goes higher than sense and experience. Meaning that the wisdom is the second stage of the cognition and is actually after the sense cognition. Also there is a possibility to measure the metaphysical theorems and the trend of thought is from general to detail (comparison). In other words, believe is that the relationship is causality (Sadr, 1979).

The study of the roots of human cognition, perceptions and thoughts are of two types: Assumption, and verification. Assumption the simple understanding and without rule. Confirmation understands with the rule. Assumption is of two types: Simple and complex. Simple assumption such as understanding the meaning of the being and the complex assumptions are consisting of the sum of two or more simple assumptions (Soleimani Amiri, 2009). Axiom verification cognitions the source of all knowledge's and sciences and required no reasoning for their authenticity, but common wisdom tells us about its authenticity. Issues such as the principle of non-contradiction, the principle of causality and the initial principles of mathematics fall into this category. Obviously cognition and the initial principles are the basis of all scientific facts. The rate authenticity of normal theorems in conformity with the initial essentials depends on experience. But the mathematics and metaphysics theorems do not need experience and they have often final results. The metaphysical, philosophical and rational issues revolve around the initial rational principles. For example, for the question of the first cause of universe
subject, the wisdom analyses that with its necessary issues and positive or negative opinion. Some important philosophical and metaphysical issues are based on experience (Sadr, 1980).

About cognition by heart we can say that school of mystic's attitude that the way to achieve true cognition is through the heart. For them, the sense and reason ways lead to detailed cognition. True cognition is obtained by purification and lovely hearts and inspiration of heart (Motahari, 1982). In the theorem of cognition there are attitude to the interaction between the mind (ego) and object (real). Hence ego cannot be passivity or sense acceptor.

Allama Mohmmad Taghi Jafari, considers the cognition obtained through sense and normal theoretical wisdom as the partial cognition and cognition achieved through the purification and through the intuition and spiritual evolution of the soul as general cognition. Therefore, the types of cognitions are related to the partial cognition and the general cognitions are the product of sublime understanding and the Supreme intellect (Jafari, 1978). Concerning the relationship of intuition with the theories we can say that intuition is done through by the soul. Rational and fancy power and sense are affected by the ego. According to Mullasadra we have sense and wisdom. But the cognition is not possible without the sense.

Some factors are affecting the recognition. So that in the elementary cognition parameters like the sense and mental natural impose are influencing and in the supreme cognition factors such as enjoyment of life, enjoying the position and gaining interests and power, inherent passion, morality or development of the positive aspects of rational life, love, attitude on the reality and faith are effective. Allameh Jafari refers to the types of cognition: first, the heuristic cognition that is combined with the effort and passion into the reality, obtaining the necessary information and reach an unknown mental factor; second, Illuminative cognition including complete liberation of the life attachments, leaving the passions and selfishness's, research for the concepts and the relationships about the issue together with supreme feelings and love; third, intuitive cognition or cognition through dream states and the abstract; fourth, and inspirative cognition which is a mental twinkle including the understanding of the objective issues and solving the scientific problems and life events; fifth, cognition referred to the revelation which is the acknowledgment of Prophet out of the reality revealed by God; sixth, mystical cognition is the knowledge by the heart. Allameh Jafari, also mentions cognitions mentioned in the Qur’an as follows: First, the direct cognition which is the direct relationship of human with the realities such as communication with the components and their relations; second, indirect cognition that includes speech, books and different teachings; third, Inference cognition that is actualizing the results out of the preliminaries; Forth, certainty cognition (Jafari, 1981).

3- The relationship between political ideas and social cognitions:

Thought is the discovery of the unknown by known. In other words, arranging the known issues to result in the discovery of the unknown ones (Khonsari, 1981). Islamic philosophers emphasize on the thought in their verifications. Also the culture starts with the thought. Culture has seven layers, including thinking, values, law, literature and art, feelings, customs, and attitudes.

a) Thought / culture and political ideas:

Max Weber argued that there is a dialectical and interaction between human thought and society and human acts with thinking and his actions are intentional. For him the opinions and thoughts of people are integrated in the social process (Weber, 1958). Karl Mannheim argues that social reality should be regarded as a social system in which the thought is well considered. He believes that our thought is derivate out of our social status and almost gives access to the political cognition (Mannheim, 1957). Mannheim believes in social determine. Social determine deals with the study of thought within the context (history). According to him, to have a problem in mind it must be first be a problem in our life. Mannheim argues that there is a relation between thought on the one hand and economic interests and way of life of different social groups and classes, in the other hand. Therefore, the society culture influences the opinion of the social groups and social classes. Mannheim believes that there is relation between the thinking style or attitudes system with the visions. Various styles of thinking can be combined with each other and their combination will be re-arranged by themselves. This configuration is done by the free intellectuals. According to him social relations influence the thought (Mannheim, 1936).

For the Islamic philosophers the highest level of mind activity is called logic, or mental activity. Mental activity means that the mind acts to make known something that is unknown. Mind uses the prior knowledge's so that they receive a special way of analysis, synthesis and compilation to finally make known the unknown issue. Also mind advances by intellectual activity and this advancement is the result of the capture and usage of the prior information and previous understanding of the mind which leads to new understanding. Therefore the new understanding are usually same prior knowledges and there is compatible between them (Tabatabai, 1332).
b) Thought, culture and social cognitions:

According to Max Weber, Man is the product of kind a selective affinity between the thinking and physical activities together with the associated processes as well as the cultural and civilization effects. According to Mannheim there is relation between thoughts and behavior patterns in one hand and the situation and behavioral patterns in the other hand. For him According to Mannheim there is relation between the cultural, historical and political issues with social cognitions. Social situation has influence in social cognition. Existing facts are related to the non-related intellectual positions. Situation, preferences and groups goals, social classes appear during the generation of thoughts, theories, principles and theoretical and ideological movements. (Mannheim, 1936)

According to the Islamic philosophy, since the basis of the intellectual movement and rational of the mind is the real relationships of the mental contents and the true concepts are Inherently close among them then the possibility of such a mental activity exist among them and hence the mind can successfully form comparisons and logical reasons and be able to know some facts through other facts (Tabatabai, 1953).

c) Thought / culture and the relationship between the political ideas and the social cognitions:

According to Max Weber, all social phenomena are produced through the interactivity of the ideas, values and beliefs with disposition of social groups. In his view, values are associated with social cognitions. Mannheim believes that solutions to social problems that occur in the mind are appearing in social form. Thus thoughts, ideas and attitudes are the fruit of the social position and historical process. According to him, social cognitions are born of the social structure. Also the ideas reality content is in their social context (Mannheim, 1936). According to Mannheim, values fit into the social groups and the ideology is the description of the thought of special social groups. According to the author, social structure influences in creating the thoughts and political ideas but social structure is not necessarily creating political ideas.

According to the Islamic philosophy, the mind under the influence of truth instinct will compare two concepts and wants to see their actual relationship. In this comparison, mind sometimes find the relationship as axioms, sensible conscionable and sometimes mind looks for finding a medium. Mind to find an intermediary, proceeds to study its previous knowledge’s. If it can find a qualified mediator among them, then the result is optimal. The medium found has clear relationship with the two intended meanings. When the mind is in struggle and movement and wants to make known something that is unknown, it wants in fact to obtain the relationship between the two concepts, and eventually achieves the desired result through by a third concept. Therefore the mental advancement of the Mind is based on understanding the relationships and the relationship is real. Abu Ali Sina in his book "Mantegholshafa" believes that the logic-oriented researchers in the logical reason technique have mentioned some conditions such substantiality, necessity and universality about a pilot study of the prerequisites used in proofing to find out what relationship must exist between the subject and the predicates in order to conclude their minds to discover a real relationship (Tabatabai, 1953).

According to the writer, social cognition is the result and fruit. Some scholars have placed it as the outcome of the power and the discourse mechanism and others as the result of interests and instrumental wisdom. Usefulness of such analyzes is that they link the human mind to the world around. In other words, one cannot explain or interpret the social cognition with abstract and conceptual analysis. Human always interacts, influences and is being influenced by his environment. Social cognition is in continuous interaction with the intellectual and cultural fields. In Islamic philosophy kind of determination exist between political ideas and social cognitions. This means that there is interaction between the above mentioned concepts. In other words, although human is influenced by his surrounding environment and its facts, but it doesn’t mean that human is passive creature. because axioms things whether in assumption or in verifications form – will free the mind out of passive phenomenon and makes culture, thought to be always be present and in the other hand will free the man from the Subjection and deliverance against them. Because the Islamic philosophy is not only dealing with the formal abilities of the mind but also cognition other ways of knowing such as intuition or inspiration in mind. Such emphasize and recognition will help us to have activism interaction between the social cognition and the political ideas. As such, there is an interaction between social cognitions are thought and culture as the middle and nature of the social cognition influences on the political ideas. The field of thought and culture is the field of transplantation and engage with social cognitions and through active mind (set forth in Islamic philosophy) that will form the political ideas.

Conclusion:

As mentioned, the research problem was that how the political ideas are derivate out of the social cognitions? To answer this question, we were looking for a theory that explores the hidden aspects of the research problem and in doing so; we got help from the cognition theory in Islamic philosophy.

According to the Islamic philosophy, the essential issue is agent. In the view, in the field of notions there is no assumption or concept that is not a matter of sense. Islamic philosophers Farabi onwards, following Aristotle believed that the roots of the formation of knowledge in terms of assumptions, is the sense and in verifications it
are obviously theorems. In this theory, the source of all science and knowledge, are the verification of obvious cognitions and consequently the theoretical theorems. Obvious cognition is the basis of all scientific facts. In terms of obvious theorems there are three principles, the principle of he is the identity, the principal of impossibility of contradiction and principal of proving the truth as the foundation of all knowledge and cognition of the world. In the first everything is itself. For example, the sun is the sun. In the second, the impossibility of the community and obviate of contradictories are raised. For example, we cannot say that something exists and in the meantime it doesn’t exist; we also cannot say that something not existing and in the meantime say we cannot prove the non-existence. The third principle is that the reality exits and the world is not absurd and nonsense. The obviously theorems without need of reflection and the only assumption leads to verification them; but the theoretical theorems are in need of thinking, and reasoning to be verification. The sense in the assumptions and the axioms in the verifications are considered as basis and other theoretical theorems are considered as the postulates and will result cognition.

According to the Islamic philosophers' cognition process is as follows: in the realm of science, and sense cognition, first the feeling play a role in creating assumptions and general concepts and then the turn of the verifications. It means that every assumption has only the ability of showing its own beyond and never the assumption of something don't meant that it is achieved in real universe. In other words, this is exponential, and will be in actuality when it is in the form of a theorem or proposition and is including a rule that reflects the attitude of its terms.

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