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RESEARCH ARTICLE

Reconstructing Allameh Tabatabai's 'Reconstructive Reality Perceptions' through Social Theory

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Abstract: In order to study the formation of human's perception, it is significant to determine what reconstructive reality perception is, how they are formed, and what are their positions in the categorization of intelligibilities and in the analysis and reconstruction of social theory. Relations between human beings and the ones between human beings and their surroundings fall under the category of reconstructive reality; therefore, it is important to understand what reconstructive realities are and how they can be reconstructed and ranked based on Allameh Tabatabai's philosophy. Employing the descriptive analytical method, the present study focuses on the analysis of reconstructive reality perception in his philosophy, through which, moral and social systems can be shaped. Social theory does not discuss the truth of existence, instead, sheds light on the realm of accident. By introducing the reconstructive reality theory, Allameh Tabatabai links the scope of philosophy and wisdom in the Islamic tradition to the issues and possibilities of occurrence – and in the ratio of reconstructive reality that man provides. Assuming the power of human credibility, he introduces an abstract concept called society in his philosophy, and, in this sense, he creates a link between philosophy and sociology that has not been studied by many scholars. Society has not been seen as a real credible issue among Islamic philosophers. However, Allameh Tabatabai does not consider society as a truth rather speaks of it as a reconstructive reality

perception, and this can be a turning point in the discussion of alternative social sciences.

Keywords: Reconstructive Reality; Social Theory; Truth of Existence; Realm of Accident; Allameh Tabatabai.

Introduction

One of the main issues of anthropology is human epistemology which entails the following questions: Is a human being basically capable of acquiring episteme and how is this episteme obtained? Given the formation of perceptions in human's mind, one of the most intricate concepts that has always made human ponder about is the concept of "reconstructive reality perceptions". The questions of how reconstructive reality perceptions are basically formed and what is their place in the categorization of rationalities and how they are related to social theory are of great importance. If we learn how reconstructive reality perceptions are formed by analyzing the process of thinking in humans, it is definitely possible to address the importance of the said type of perception in the context of social theory. Therefore, one can claim that reconstructive reality perceptions will play a significant role in human life and through

them, moral and social system can be formed and adhered to. Moreover, the majority of the relationships between humans and their surroundings fall within the scope of these reconstructive reality concepts. Social theory does not deal with the truth of existence. In fact, it sheds light on the realm of the accident. By introducing the reconstructive reality theory, Allameh Tabatabai links the scope of philosophy and wisdom in the Islamic tradition to the issues and possibilities of occurrence – and in the ratio of reconstructive reality that man provides. Assuming the power of human credibility, he introduces an abstract concept called society in his philosophy, and, in this sense, creates a link between philosophy and sociology that has not been studied by many scholars. Society has not had much credibility as a real issue among Islamic philosophers. However, Allameh Tabatabai does not consider society as a truth. He,

instead, speaks of it as a reconstructive reality perception, and this can be a turning point in the discussion of alternative social sciences. In the present paper, the relationship between reconstructive reality perceptions and social theory is investigated through means of a descriptive analytical method. In order to fulfill the research purposes, it is necessary to briefly study the course of moving from sensory perceptions to reconstructive reality perceptions and then analyze the relationship between them.

The Course of Reconstructive Reality Perceptions

The basis of all human perceptions is the end result of the direct and existing perception of the "self" and, secondly, the result of the "self" relationship with the outside world. The human senses are the source of all his perceptions. Reason is rooted in human senses (Tabatabai, ۱۹۸۸: 123). In general, human perceptions can be divided into four stages:

Senses: The task of the sensory powers is to perceive the outside world and objects through the five senses (Mahmudkelayeh, Akbarian, Saeedimehr, 2017:41).

Imagination: In this stage of perception, the incomplete images created by the contact of the senses with the outside world are recorded and preserved.

Illusion: Here the forms recorded in the stage of imagination are measured, classified and divided according to the relationship between them.

Reason: At this stage of perception, the general concepts are constructed by linking partial concepts. (Ibrahimian, 2003:11)

Besides, intelligibilities or the general concepts are divided into two main categories: primary intelligibilities that are related to the sensory experiences, i.e. a set of general rational perceptions that are obtained by comparing reasons and state how things exist. The other category includes secondary intelligibilities. In the human mind, there is a series of intelligibilities, that is, other general meanings, which are certainly not of the type of primary intelligibilities. This means that they are not images of the origin that reflect the origin of things in the mind. At this stage, after the mind acquires the sensory forms with a specific type of activity and in a special order, it abstracts these concepts from those

perceptible forms (Motahari, 1983: 91). One of the differences between primary and secondary intelligibilities is that the former precedes one form of the senses, but the latter type of intelligibilities does not precede the senses. This is because the primary intelligibilities are generalities which are the direct form of things in the mind, and the mind has taken those forms out of the senses. In other words, for every primary intelligibility, there is a partial sensory (or imaginary) form. In contrast, the secondary intelligibilities are not the images of external objects in the mind. For example, neither causality, which is one of the secondary philosophical intelligibilities, nor generality which is one of the secondary rational intelligibilities, has been thought of by the senses from the outside, because they have no perceptible external existence (Motahari, 2005, Vol.6:248).

There are different types of secondary intelligibilities:

a) Secondary philosophical intelligibility: After grasping, preserving, classifying, and generalizing information, the human mind analyzes them, considers the outside world and discovers the relationships between external elements. When our mind examines external objects and elements and their interrelations, it begins to discover and create mental regularities and patterns, which are represented in the outside world. Secondary philosophical intellects are perceptions that are not taken from the outside. However, they indicate what is outside, which is their limit, i.e. they are conveyed by external things (Tabatabai, 1983: 75).

b) The secondary logical intelligibility: In this category of perceptions, the mind constructs general concepts from the forms of partial senses (primary intelligibilities), and analyzes and examines these general mental concepts and creates concepts that are completely mental. The boundaries of these concepts are mental, i.e. they are taken from concepts that are mental themselves. Moreover, the description of these concepts is only possible within the borders of the mind. In other words, there is no concrete example of them in the outside world and they are

only conveyed through mental evidences (Ibrahimian, 2003: 120-121). However, apart from these two general and basic functions (creating a new perception which is the result of the distinction between the primary intelligibilities and the outside world; and forming a new perception resulting from the analysis of the distinction between the mental concepts themselves, the result of which is only conveyed through mental concepts), the human mind has a specific function called "reconstructive reality perceptions". Reconstructive reality perceptions are an advanced form of analysis that arises with respect to all mental states and functions based on the three sides of the triangle of secondary intelligibilities, the outside world, and human nature and need (Tabatabai, 1988: 23). Anchored within such discourse, the mind sets some rules. In this form of perception, the function of the mind is similar to the ones in the stage of philosophical intelligibilities (Searle, 2004: 52-53).

Regarding the origin of the concept of reconstructive reality, it is interesting to note that, in its effort to survive, a living creatures has to equip itself in such a way that it can continue to live in the environment in which it exists. There is no doubt that the natural factors and conditions for survival are not always similar everywhere, there are rather differences and discrepancies. Such differences in the conditions of survival forcibly cause a difference in the vital needs of living creatures. Survival in any environment requires the living creatures to be provided with special tools and equipment that meet the specific needs of that environment. What is important to consider is the voluntary changes that human beings make in their relationships with others based on their environment (Motahari, 2005, Vol. 6: 249).

But what are the changes that occur in the realm of human perceptions and thoughts, and in which types of human perceptions do they occur? To answer these questions, one can argue that there are two types of perceptions: true and reconstructive reality. Unlike true thoughts and perceptions that are not subject to any principle and are in a fixed and rigid state, reconstructive reality perceptions are

resulted from the principle of survival and are subject to the rule of adapting to needs and, like much other physical and sensual regularity, undergo an evolutionary process and development. The dichotomy of reconstructive realities and truths does not mean that the former is false or worthless. Contrary to this sentiment, reconstructive realities are created by direct attention to human relationships and the real environment around him. However, in terms of categorization, when one categorizes perceptions, the mind is where these concepts are created. Each reconstructive reality concept is based on a truth. This implies that it has real and inherent evidence and is true in terms of that evidence. The inference of the concept in the mind is through the same real evidence.

We have assumed something else as the evidence of that concept in order to achieve our practical purposes within our illusion, and that evidence is not regarded as the evidence of that concept unless there is illusion. In fact, this specific mental practice which we call "reconstructive reality" is a kind of expansion that the mind creates with regard to vital emotional and functional factors in real concepts, and this is a kind of possessive

activity that the mind undertakes on perceptual elements. In general, the root of reconstructive reality can be traced back to human needs according to which new concepts are created and become credible. Human beings commit themselves to act according to these newly created concepts as they consider the fulfillment of their needs in following the pacts that they have made based on their own needs (ibid: 385)

Types of Reconstructive Reality Perceptions

There are several categorization of the concept of "Reconstructive reality". According to one of these categorizations, reconstructive reality has been divided into two groups:

a) Reconstructive reality concepts based on human's individuality which is also termed as "pre-social reconstructive reality". b) Reconstructive reality concepts based on human's social life which is under the umbrella term of "post-social reconstructive reality."

a) Pre-social or individual reconstructive reality is divided into the following categories:

- Obligation: Given his nature and desires and the necessity to meet these

needs, the human being compiles and creates various reconstructive realities and obliges himself to adhere to and follow these rules. These reconstructive realities constitute the dos and don'ts.

- Good and bad: There is no doubt that we admire many things and consider them "good". In contrast, we are reluctant to do many things and call them "bad". To call something good or bad is quite relative, because, in fact, many things are not bad or good, and these terms stem from our human feelings and temperament.

- Choosing the smallest and easiest task: If a person is free to do two things, one with difficulty and the other with ease, he naturally tends to do what is done easily. Such a tendency towards simplicity and ease originates from the human nature and can be termed as one of the personal reconstructive reality (Tabatabai, 1988: 87).

- The principle of employment and community: According to its ability to survive and maintain its life, every creature combines its abilities with the elements in its environment. And human being is no exception. We always seek to employ and use the elements around us to ease our life and to keep ourselves safe through which, we try to pave the way for our survival.

- The principle of following science: We work with external reality in our activities. We want external reality. When we talk to someone, we are sharing our secrets with an external listener. When we are heading to a destination, we are seeking it. If we eat, drink, get up, open our eyes, listen, taste, smell, touch, take a step, laugh, cry and get excited or sad, we deal with external realities. Because we are realistic by nature, so we have to give science the credibility of reality. That is, we consider the perceptual form as the external reality and deem the external effects to be a part of that science and perception.

b) Post-social or social reconstructive reality: there are several types of post-social reconstructive reality:

- The principle of possession: The origin of this type of reconstructive reality is basically from the word "allocation". It is a word that allows possession of a specific object to an individual or group within a community. It is noteworthy that the meaning of this word is different in different subjects. The meanings of allocating and occupying differ in matters such as marriage or property.

- Discourse and speech: they are among the most complex human abilities. In order to be able to inform each other of our goals, purposes and needs, we have sought a way through which we can meet this need. Therefore, language and speech were implemented in human's body, and as we know, in almost every society, a specific set of letters, words and sounds were formed, which provided the basis for the differentiation of languages (Tabatabai, 1990:101).

- Supremacy and subordination and their necessities: It seems that this issue is rooted in the principle of employment and community, which was mentioned earlier in this section; however, in the society, the reconstructive reality of employment takes a broader form to develop the specific group relationships between human beings. The reconstructive reality of the supremacy and subordination has a tremendously vast scope. It includes personal reconstructive realities such as obligation, goodness and badness, and smallest and easiest tasks. This reconstructive reality represents specific relationships in the community that assign a specific set of dos and don'ts to the social hierarchy of power ranging from the strong to the weak, for each of those in the higher social ranks to the lower ranks of the community. However, there are groups of the society that are in the same level. In such a case, there are also some

specific forms of reconstructive realities.

- Equality: The reconstructive reality of supremacy and subordination is also applicable in this category. However, recommendations and prohibitions do not entail any "superiority". On the other hand, they are based on the goodness or badness of the action. Moreover, any "reward or punishment" depends on the action itself. Therefore, these recommendations and prohibitions are not based on "superiority". In contrast, they are called "guidelines" (ibid: 390).

Differences between Reconstructive Reality and Truths

Dissimilarity in the functions of the brain regarding truths and reconstructive reality is one of the main differences between the two concepts. We know that thinking is the study and analysis of the relationship between two concepts and finding a shared feature which is called the "middle ground", which is the factor that links the two concepts. However, it is worth mentioning that thinking in this sense

only occurs within the limits of true concepts or truths. On the other hand, the relationship between subjects and predicaments is situational, arbitrary, hypothetical and credential, and no reconstructive reality concept has a real and actual relationship with a true concept or another reconstructive reality concept. Therefore, in case of these reconstructive realities, the grounds for rational dynamics of the mind have not been provided in such a way (ibid: 401).

Thus, commitment to the issues of reconstructive reality is different from adherence to truths and each of them needs to be applied and referred to, based on their features, advantages and positions. Furthermore, the confusion between the positions of these two types of perceptions has occasionally led to the emergence of gross errors among thinkers. Given the distinctive position of the reconstructive reality perceptions due to their significant role in human's social activities, the present paper aims to redefine and review this set of reconstructive reality perceptions in order to illustrate a clearer picture of and a wider path to our social future where we can continue to

live. It appears that more creativity and changes with regard to such issues are needed for a more advanced and organized society. The present study employs a descriptive analytical method.

Reconstruction of Allameh Tabatabai's Reconstructive Reality Perceptions through Social Theory

Allameh Tabatabai's reconstructive reality perceptions have often been regarded as a directive concept in the tradition of Islamic philosophy, which is generally not considered as a problem. However, limiting the possibilities of this concept into one single possibility can restrict other theoretical advantages of the concept. In other words, the present contribution includes the analysis of Allameh Tabatabai's reconstructive reality perceptions as a critical conceptual possibility based on social theory. This suggests that that reconstructive reality is considered as the theoretical consideration of potential possibilities in civilization and human society. In other words, societies with deeper and wider reconstructive reality can generate more power in the universe. On the other hand, societies

with more limited reconstructive reality restrict their existence in the universe (Tavakol, 1990:101). If we look at Tabatabai's conceptual formulation of reconstructive reality perceptions from this perspective, it is clear that he cannot be classified as merely an exegete of Mulla Sadra's writings or a theoretical interpreter of the tradition of Islamic philosophy. In fact, his philosophical perspective must be reviewed based on the contemporary issues. In my opinion, the theory of reconstructive reality perceptions has been somewhat theoretically suppressed by Iranian and even Shiite philosophers and theologians around the world, that is, beyond Iran's borderlines.

It may not be an exaggeration to claim that we are dealing with a kind of "theories that have been under theorized" than Allameh Tabatabai's theory of reconstructive reality perceptions. By "under theorization", we refer to an important concept in the philosophy of science and social theory. It implies that the conceptual framework and theoretical categorization of Tabatabai's findings are theoretically strong, but in terms of theorization, it has not been questioned in

different areas of humanities and social sciences; this has eventuated in the conceptually lean theoretical grounds in the area of humanities. Scholars, thinkers, philosophers and sociologists usually consider it as a fiery debate in Islamic philosophy (which refers to its limited meaning). In other words, the point is that contemporary critics try to find the place of this issue in the Islamic philosophy based on its "Islamic" and "philosophical" implications, but to no avail; and this has led to raising the fundamental question of what issues are going to be answered by the reconstructive reality perceptions. Since they concluded that the issues of Islamic philosophy cannot be resolved by them, they ceased the attempt. It is important to note that it is not the only possibility of theoretical confrontation with Allameh Tabatabai's reconstructive reality perceptions, and I rather believe in multiple theoretical confrontations with the theory of reconstructive reality perceptions. This introduction has been brought forth to suggest how I would like to start the discussion. However, there are some issues that merit a pause for reflection. When we discuss Allameh

Tabatabai's ideas, his biographical information is always neglected. It might be safe to argue that there is no "intellectual biography" of classic thinkers, great philosophers and key theorists in Iran. The biography must not be limited to their place and time of birth and death but it should rather entail the less known facts. Having said this, I think there are some important points to address. The first point is that Seyed Muhammad Hussein Tabatabai was born on March 16, 1903 in Tabriz, Iran and he passed away on November 15, 1981 in Qom, Iran. Looking at these two dates may raise some critical questions in our mind. One is that Allameh Tabatabai's dates of birth and death mark two significant political revolutions in Iran. His date of birth was between 1905 and 1911 which reminds us of the "Constitutional Revolution" in Iran. In other words, he was born when the political movement began in Tabriz and the Iranian people started to revive the Constitution and fight against Qajar King, Muhammad Ali Shah. On the other hand, he died just three years after the Islamic Revolution. In fact, his life between the two revolutions was the source of his philosophical and intellectual mindset, and it is where one

can focus to analyze his thoughts in portraying Allameh's 'intellectual biography'. Therefore, in my opinion, these two dates are significantly remarkable. Perhaps, we can divide Allameh's life into four periods:

   a) His life in Tabriz
   b) His life in Najaf
   c) His Return to Tabriz
   d) His life in Qom

Between 1911 and 1917, Allameh completed his primary education in Tabriz. Then he studied religious sciences at Talebieh School in Tabriz between the years 1918 and 1925. Those who are familiar with the geography of Tabriz know that Talebieh School is located in the Grand Bazaar and next to the Tabriz Grand Mosque. This school was constructed in 1676. I believe that 1925 was a turning point in the contemporary history of Iran. It was when the Qajar dynasty was abolished and Reza Shah Pahlavi took over Tehran. This date is the beginning of a new era in the contemporary history of Iran because modernization and social and historical changes and the debate of the role of religion in politics and the royal court began to develop during the reign of Reza Shah. After 1304, Allameh Tabatabai and his brother went to Najaf Ashraf. Thus began the second period of his life which lasted for a decade or a little longer. In Najaf, Allameh Tabatabai met with many renowned scholars and philosophers. There were two scholars whose philosophy, thoughts and ideas are related to the present study. One was Seyed Hussein Badkubehi, known as Seyed Hussin Qafqazi who was born in the South Caucasus which is today's Azerbaijan. He was Tabatabai's philosophy teacher which implies the significance of the said region as one of the key centers of Shiite wisdom and philosophy spread through Caucasus and beyond the region which is today's Russia; it also determines the mutual effects of Azerbaijan and Caucasus and their influence on Iran, in general. The other influential teacher was Seyed Ali Qazi Tabrizi who taught him mysticism. He was one of the most prominent figures in the development of Allameh Tabatabai's personality. The third period of his life commenced when he left Najaf and returned to Tabriz. This is also an exciting adventure for him. When Allameh Tabatabai returned to Tabriz around 1936 or 1937, he

engaged in gardening for 10 years. During this period, he undertook his journey of progress which is beyond the scope of the present paper. At that time, there was a significant event in the contemporary history of Iran which probably paved the way for the immigration of Allameh Tabatabai to Qom, where the fourth and final period of his life began. During this period, Tabriz witnessed the fall of Reza Shah and the invasion of the country by the Allies, and the declaration of Azerbaijan Democratic Party Iran's social affairs during this period of time and the way they are related to Tabatabai's immigration to Qom contributes to the significance of this turning point, which needs more investigations. After these years, Tabatabai started his life in Qom. The highlight of this period was the book '*The Principles of Philosophy and the Method of Realism,*'he co-wrote with Morteza Motahari between 1944 or 1942 and 1949. The other important event of this period is his death which took place in Qom. There were two important events, one at the beginning of his scientific activities at the national and international levels, and the other one at the end of his life, that is, in the last decades of his life. *The Principles of*

Philosophy and the Method of Realism contains Allameh's arguments about the left Marxism, and demonstrates how Allameh, as a philosopher whose thoughts are regarded as directives, confronted the issues of the left-wing politics, specifically those of Marxism and Hegelianism and presented his own arguments. Such a confrontation can lead to the emergence of concepts such as reconstructive reality perceptions, and I think that when two ideas or thoughts stem from different perspectives, their confrontation can give birth to new concepts as well. His other important argument addressed Henry Corbin's phenomenologicall approach where the key concept is "interpretation". Here we face another remarkable dimension of Allameh's philosophy. In his first confrontation, he challenged the Left Hegelians which resulted in his confrontation with Marxism, Leninism and other left-wing politics. Furthermore, towards the end of his life, he was confronted with a new trend that was formed in continental philosophy, and that is the trend initiated by Henry Corbin in Iran. And, in his conversations with this French philosopher, Allameh Tabatabai

focused on the importance of interpretation. These remarks confirm that when we are speaking of him, we must not forget his "intellectual biography".

In the concluding paragraphs, I have focused on how we can use reconstructive reality perceptions as a key concept in social theory. As mentioned earlier, reconstructive reality perceptions suggest that human being may be the only creature with the ability to reconstruct reality. In other words, he is able to create a world which is not physical per se. Instead, it is a world that exists in relation to the human being and his reconstructive realities. This is what we call "social existence" in sociology. For instance, concepts that have specific functions, such as traffic laws and pedestrian lanes, are not physically present in the physical world. They are, however, the reconstructive realities that enable people to create orders and regulations in cities and megacities. If a society internalizes these reconstructive realities, it can bolster its social order and control the interactions in the realm of human beings, that of vehicles and the space between men and vehicles. According to Allameh Tabatabai's reconstructive reality

perceptions, as a society raises its level of reconstructive reality, its ability to seize the world will become higher. Smaller and simpler societies enjoy less reconstructive reality. In fact, modernization is a space through which the European model expanded, developed its reconstructive realities and consequently developed its occupying power. For example, if Iranians or Islamic civilization had developed more self-awareness and their own reconstructive reality in that period of time, they would have been in a better condition these days. Perhaps, it is safe to argue that reconstructive reality perceptions provide us with the self-awareness of what factors and elements can strengthen human being and human society, raise the level of their reconstructive reality and develop their dominance in the world.

Conclusion

The theory of reconstructive reality perceptions in the Islamic philosophy has been presented by Allameh Tabatabai in his book, *The Principles of Philosophy and the Method of Realism*, where he provides a complete classification of human reconstructive reality

perceptions and explains how they are formed. This theory differentiates between fixed rules of reason and the variable ones. Obviously, not all reconstructive reality perceptions necessarily change; some of them are fixed including justice and oppression. Since its publication, the theory has received a lot of applauses and criticism, and it attracted a great deal of studies.

There is a dichotomy of reconstructive reality perceptions and true perceptions. The latter involves mental reflections and revelations that are real and based on the essence of the matter. In contrast, reconstructive reality perceptions are the assumptions made by the mind in order to meet the vital needs. They are situational, arbitrary, hypothetical and credential and do not deal with anything real and based on the essence of the matter. Unlike true perceptions, reconstructive reality perceptions depend on the vital needs and factors that are specific to each environment and vary as they change. Reconstructive reality sciences are the ones that deal with the relationship between man and his present movements; and man prepares these sciences by exercising his active powers,

and therefore, these sciences and perceptions are not in accordance with our illusion.

According to the sixth article of *The Principles of Philosophy and the Method of Realism*, some of the key points of this theory are as follows. There is no creative relation between reconstructive reality perceptions and real perceptions and sciences. It is likely that man or any other living creatures (based on its instinctive consciousness) forms a series of perceptions and thoughts that are specifically dependent on those feelings. This formation is a result of his inner feelings which arise from a series of existential needs related to his particular structure. These perceptions and thoughts meet the above-mentioned needs as their goal and objective, and they disappear or change based on the survival, loss or change in the emotional factors or desired results.

In fact, man (or any living creatures) develops a series of reconstructive reality concepts and thoughts by employing his active powers. For instance, between human nature on the one hand, and his natural and developmental properties and effects on the other hand, there is a series of perceptions and thoughts, which are first created by nature, and

then it gives off its properties and effects in the outside world with the assistance of man. The general criterion in the credibility of a concept and thought is that it has become an active part of the forces and the ratio (should) be assumed in it. These reconstructive realities, which are necessary for the movement of active forces of man (or any living beings), are called reconstructive reality in the special sense or practical reconstructive reality. Since practical reconstructive realities are created by the emotions fitting to the active forces, two types corresponding to them.

a) Fixed general reconstructive realities such as the reconstructive reality of following science and the reconstructive reality of community and possession which stem from general emotions necessary for the nature of the type and dependent on the natural structures such as absolute will and hatred as well as absolute love and hostility.

b) Variable and individual reconstructive reality such as individual attractive and unattractive features and different forms of community which stem from variable emotions.

Given the fact that the construction of reconstructive reality sciences is the result of the necessity of the natural and developmental active forces of man, a group of reconstructive reality perceptions are shaped in a man's solitude and are independent of the person (pre-social reconstructive reality). On the contrary, the other group cannot work without considering "society" and in independent of the type of society.

Social theory does not discuss the truth of existence. It instead sheds light on the realm of the accident. By introducing the reconstructive reality theory, Allameh Tabatabai links the scope of philosophy and wisdom in the Islamic tradition to the issues and possibilities of occurrence – and in the ratio of reconstructive reality that man provides - and their related issues. Assuming the power of human credibility, he introduces an abstract concept called society in his philosophy, and, in this sense, he creates a link between philosophy and sociology that has not been studied by many scholars. Society has not had much credibility

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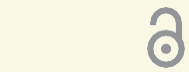
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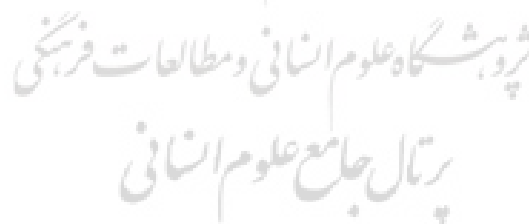
بازسازی ادراکات اعتباری علامه طباطبایی در چارچوب نظریه اجتماعی

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چکیده: در بررسی سیر شکل‌گیری ادراکات در انسان، ادراکات اعتباری، چگونگی شکل‌گیری آنها و جایگاه آنها در تقسیم‌بندی انحاء معقولات و جایگاه آنها در تحلیل و بازسازی نظریه اجتماعی اهمیت ویژه‌ای داراست. روابط فی ما بین انسانها و رابطه انسان با محیط پیرامون خود در محدوده مفاهیم اعتباری قرار می‌گیرند، لذا شناخت دقیق اعتباریات، نحوه بازسازی و جایگاه آنها در تفکر علامه طباطبایی از اهمیت ویژه‌ای برخوردار است. در این پژوهش به تحلیل بازسازی ادراکات اعتباری در تفکر علامه طباطبایی با روش تحلیلی توصیفی پرداخته می‌شود که می‌توان بر اساس آن نظامات اخلاقی و اجتماعی را شکل داد. نظریه اجتماعی یا سوشیال تئوری بحث در حقیقت وجود نمی‌کند بلکه به ساحت عرض می‌پردازد. علامه طباطبایی با ابداع مفهوم اعتباریات دامنه فلسفه و حکمت در سنت اسلامی را به مباحث و ممکنات وقوعی – و در نسبت اعتباری که انسان ایجاد می‌کند– پیوند می‌زند. او با مفروض انگاشتن قوه اعتبار کردن انسان، مفهومی انتزاعی به نام جامعه را در فلسفه خویش تاسیس می‌کند و از این نظر پلی بین فلسفه و جامعه‌شناسی ایجاد می‌کند که کمتر مورد مداقه قرار گرفته است. جامعه به مثابه یک موضوع حقیقی در بین فلاسفه اسلامی چندان اعتبار نداشته است، ولی علامه طباطبایی از جامعه نه بعنوان یک مقوله حقیقی بلکه به عنوان ادراکی اعتباری سخن به میان می‌آورد و این نقطه عطفی در مباحث علوم اجتماعی آلترناتیو می‌تواند باشد.

واژه‌های کلیدی: اعتباریات، نظریه اجتماعی، حقیقت وجود، عرض، علامه طباطبایی.