



Practical wisdom and theories of social composition

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ABSTRACT

Social knowledge, which was formed in the Islamic era and is known as practical wisdom in an important part, is a system of knowledge that provides special laws, theories and concepts for social knowledge. Knowing these elements can be the way to understand the language of this knowledge. Among these theories, there are many interpretations of the original under the title of "composition" which has been interpreted with different theories. Composition as a metaphysical principle has the ability to interpret various natural and unnatural components and elements. An example of these composition is formed in the human world under the title of society. In this regard, with an analytical-historical view, we have reread the formation process of various interpretations of the theory of composition regarding social reality, and finally, an innovative point of view in explaining what society is by using the united composition of matter and form in theoretical wisdom and the concrete composition of matter and form in The strategy is presented. As a result, its concrete combination will be an interpretation of the principle of composition, which is responsible for explaining the identity of the society. Finally, the general system that can express the concepts and ideas of social sciences of the Islamic period will be the practical strategy of that period.

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1. Introduction

The social knowledge that was formed in the Islamic period is known in an important part as practical wisdom; the system of knowledge that has provided laws, theories and special concepts for social cognition. Since one of the scientific elements of the approaches of science is the special language that they found to create understanding among the members of the scientific community, knowing the details of practical wisdom can be a path to understand the special language of this knowledge and therefore the scientists that we refer to as sages (Hokamā). Therefore, in line with this general goal, the main issue in this article is how and with what technical literature a metaphysical theory is used to explain something called society and how this theory developed in different historical stages. The different stages that we mention in the series of sages of the Islamic period under the topic of practical wisdom and practical reason. The historical knowledge of this set of theories helps us to identify the common language created among the social thinkers of the Islamic scientific community. Because the existence of this common language has made it possible to understand how these theories are formed in an evolutionary process to explain social realities. In this article, one of these theories, which has gradually become a metaphysical principle for the interpretation of social realities, is reported. Therefore, we have followed the growth process of this principle in a historical form. This principle is the principle of "combination". In continuation of this main problem, other problems are also gradually answered, such as: Is there something called composition in the outside world, that we can see a new identity in the world due to the link that creates between different components and elements. In such a way that if a reality is compounded with meaning, we are faced with a new thing called composite, and as a result, using this principle in the interpretation of what society is, the consequences of this principle will also be transferred to the characteristics of society. In contrast to this interpretation, it can be said that we do not have a thing called composition, or if we do, in combining parts and elements with each other, only links are established between the parts and only parts are arranged together, and therefore we do not see a new identity with the name compound, but what compound is only a type. It is a special arrangement that the components have found next to each other. According to this interpretation of composition, we will not actually have a thing called composition. And the combination and compound are only apparent and unreal things.

Since the purpose of this article is to express examples of metaphysical theories regarding their composition and how they are related to the explanation of social realities, the path through which the system of thought enters from metaphysics and practical wisdom to social knowledge, together with the technical literature that is used to express, this has existed in the language of the sages and is explained. This path is the path that takes us from metaphysics to the level of social knowledge. In this regard, several interpretations of the principle of "composition" will be presented, which have been interpreted in various philosophical fields, both in theoretical wisdom and in practical wisdom. This wide scope of the principle of composition is because the principle of composition as a metaphysical principle has the ability to interpret various natural objects as well as unnatural objects; The principle of composition can be used in the interpretation of natural objects from solid objects to plants to the human soul. Also, an example of these combinations regarding unnatural matters in the human world is formed under the title of society. In this regard, with an analytical-historical view, the formation process of various interpretations of the theory of composition regarding social reality has been reread and a special type of their application in explaining social realities has been introduced. Although the principle of composition is mainly used at the level of theoretical wisdom and explanation of natural identities, but the development of this principle to practical wisdom and practical wisdom is a special work that has been done in this article. The research background of such an idea can be seen in works such as social worlds (Parsania: 2013) and

human actology of Sadra Philosophy (Hasani and Mousavi: 2017). However, this article has followed up the connection of the principle of composition in a general way with the social theories of Muslim thinkers in different historical periods, from the most basic theories of practical wisdom to the contemporary period, for the purpose of a special presentation. Finding a common language among these thinkers with the new period of social sciences through the connection of this discussion with the big problem of the individual and society is a special task that has been done to connect the classical literature of practical wisdom with modern social sciences. As some contemporary sociologists also admit, despite the quantitative development that has appeared in the literature on the issue of the originality of the individual and society, but this issue still remains an unaddressed point of view. Because when the researchers of social sciences went to this big issue, their presupposition was that it is clear what the individual is or it is clear what the society is. (Pearson, 2001, pp. 131-132) Therefore, from this point of view, we can reach the fact that despite the development of the literature on the issue of the individual and society, there is still a gap in social sciences that has the ability to explain the nature of society and the nature of the individual. With this definition, the importance of metaphysics and especially the literature used in the practical wisdom of the Islamic period for social sciences is that it can remove the ambiguities in the concepts of the problems of that science.

2. Findings

If we take a look at the first social theories of the Islamic period, the first theories for interpreting social realities can be identified in the book *Tahdhib al-Akhlaq wa Tathir al-Iraq* by Ibn Miskawayh under the title of the theory of love. (Ref: Ibn Miskawayh, 1992: 123) These theories, as the name of Ibn Miskawayh's book suggests, were under practical wisdom. In the following periods, the theory of composition under theoretical wisdom grew in the space of Islamic philosophy, whose effects can be seen in the works of Ibn Sina and Mulla Sadra. A situation where two types of combination theory emerged with the title "concrete composition of matter and form" theory and "unified composition of matter and form" theory. These theories were mainly used to interpret natural identities and objects that have a combination of matter and form. (See: Aboudit, 2005, Vol. 1: 336) These two theories were in opposition to each other in the conventional view, and the existence of one in a philosophical system negated the other. Although this opposition exists until the contemporary periods of philosophy, but in this article we will show how both of these theories can be used in an intellectual system without negating the other, with the difference that the united composition of matter and form in theoretical wisdom and composition The concreteness of matter and form is used to explain the identities of practical wisdom.

Based on this, the concrete composition of matter and its form will be an interpretation of the principle of composition that is responsible for explaining the identity of the society, but this issue is only a judgment to create adjustments between the classical theories of Islamic philosophy in explaining social identities. But if we want to move from the classical period to the current period, this evolutionary relationship should also be compared with the contemporary theories of Muslim thinkers regarding the reality of society. Accordingly, in another theoretical development that has emerged with Allameh Tabatabai's theory of Etebariat in the contemporary period, the explanation of social identities has also taken a step forward, and the concrete combination establishes a special link with the theory of Etebariat.

Thus, in this article, a variety of composition theories are introduced based on a theoretical principle at the level of practical wisdom and theoretical wisdom. In addition to that, the various functions of this principle and various theories that have emerged during a part of the history of Islamic philosophy are reported in line with the explanation of social identities. This report has consequences, among which is the explanation of the rational and metaphysical bases for the explanation of human and social identities at the level of life. The use of such theories in explaining human and social

affairs introduces us to the macro-identity under the title of practical wisdom, where the principle of "composition" is only one of the elements used in this macro-intellectual identity. In this macro-intellectual identity, we see a theoretical continuum in the explanation of social identities, which has been gradually growing in the heart of history. This path of growth from the earliest stages of practical wisdom to the contemporary period reveals to us the growth line of Muslim social knowledge and intellectual coherence, as well as the special language that was used in these periods. In such a way that the connection of the concrete combination of matter and form with the Etebariat of Allameh Tabatabai under practical wisdom is an example of this process of growth and evolution. Finally, another type of composition can also be seen in this, and that is analytical composition. Analytical combination is a kind of connection of different values of human and social identities in credit matters. Identities including individual, action and community; Therefore, the analytical composition can also be included in the development level of Allameh Tabatabai's theory of credits.

3. Discussion and Conclusion

Finally, we can come to the conclusion that the social knowledge formed in the Islamic period uses special conceptual and lexical literature, which requires a special life with their thoughts. Familiarity with these concepts and vocabulary has methodological functions and opens the way in identifying our current social issues; In this article, we tried to show the evolution of one of the theories used in the practical wisdom of the Islamic era, called composition. These theories started from the theory of the loving combination of society in Ibn Miskawayh and passed through the thought of Ibn Sina and Mulla Sadra and the united composition of matter and form in theoretical wisdom and the concrete composition of matter and form in practical wisdom were reported. The progress stages of these theories were followed up to the present periods and the Etebariat theory of Allameh Tabatabai under the title of Etebariat composition. Another type of composition theory can be extracted from Allameh Tabatabai's discussions about the reality of Etebariat matters, which can be referred to as analytical composition. Analytical composition does not actually refer to the way of combining people and parts of society, but seeks to explain the way of combining a social reality from different parts and values. The discussion of different layers of social reality that can be proposed in the theory of Etebariat is an expression of this type of composition. The discussion of the longitudinal and transverse layers of social reality indicates the gathering of different social identities in a social action, which can only be achieved by analyzing the conceptual and categorical components. These theories, in addition to eliminating the possibility of finding the main issues in social sciences such as the issue of individual or society authenticity, provide many possibilities to explain some other issues such as what is action and social action. With this definition, the theory of composition under practical wisdom finds a special place.

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