The centrality of practical rationality as the logic of politics in Islam

Sayyed Ali Latifi[*]

Secularism is based on the separation of social reason from individual religion and determining the boundaries of religion and reason. In this regard, individual religion does not have the right to act actively and make decisions in the social arena, and it can only play an active role in the direction of socialization and the realization of secular rationality. It is true that secularism in the West was founded on the basis of an individual religion such as Christianity, but it is facing a crisis in other societies and cannot dominate other societies with a single version of European management. The reason is the conflict of European rationality with the religions and traditions of nations that have the ability to be active in the field of decision-making for the management of their societies. Therefore, we are witnessing a crisis called the conflict between tradition and modernity in these non-European societies, in which some intellectual elites consciously or due to negligence try to remove or ignore the traditions of non-European nations that have something to say in the field of managing their societies and have a great experience of They have inherited a desirable lifestyle.

Islam is also one and perhaps the most important of these religions and traditions, which has an extraordinary ability to manage the social arena and has recorded a huge civilizational experience in its history. An experience that is part of the cornerstone of modern civilization. But now that in the last century we are witnessing the awakening of Islamic nations to the extraordinary capacity of Islam both in the individual and social spheres, at the same time, on the other hand, efforts to weaken the social dimension of religion and reduce it to the personal and moral sphere can also be seen. This project of weakening, reducing and limiting the religion of Islam, which is designed with political and security dimensions, tried to open a suitable foothold among the elites with its intellectual and theoretical flavor, so as to weaken the conscious will of the society towards this capability. To manage the future of humanity in line with its goals. Therefore, in order to discuss

[*] PhD. Student of Political Thought, Faculty of Political Science, Institute of Humanities and Cultural Studies, Tehran, Iran   sa.latify@isu.ac.ir

the comprehensiveness of Islam in this field, it is necessary to examine the relationship between the content of religion and rationality aimed at society and human social life, so that by proving the relationship of this type of rationality with religion, the foundations of religious reductionists will be weakened, and by objectifying religious concepts, the space for The social scope of these concepts should be highlighted.

If we compare the relationship between religion and rationality in Islam and Christianity, we can better understand the role of this relationship in the secularization of religion or opposition to secularism. It is enough to examine the New Testament once. In this book, the teachings attributed to Christ deal with the struggle with the rationality directed towards the society and try to improve the inner purity of the human being in a fundamental human trimming. In that other encounter, the field of activism and social behavior did not play much role in salvation and happiness in the afterlife, and freedom was interpreted as an internal matter. Such an interpretation causes a conflict between the two worlds, worldly and hereafter, and confronts the Christian person with the suffering and torment of salvation and opposition to worldly pleasures. It is as if the more a Christian person distances himself from the rationality of living, he gets closer to the rationality of Christ and can achieve the desired model of the Bible. Such an understanding, which is rooted in theoretical rationality, causes the Christian to dominate and remain silent against the oppression of the lords of power. On the other hand, in the teachings of Islam and the Quran, not only are we not faced with such a dualistic atmosphere, but the content of religion calls for goal-oriented use of worldly facilities and does not contradict the rationality of living. In other words, the teachings of Christianity are not only evasive, but based on widespread anti-rationalism, they prevent the role of religion in managing the social scene. Contrary to that, by examining the concept of reason in the Qur'an, it shows the progress of reason from the individual sphere to the social side, and basically the harmony of the Qur'an is directed towards the rationality of the society and crossing the Muslim individualism.

In fact, the commonality of the content of Islamic teachings with some practical aspects of Western rationality, such as domineering rationality and practical rationality, shows that the Islamic tradition not only does not have general conflicts with these approaches, but can help and assist in the expansion and correction of the intellectual damage of this process.

Now, the basic question is, what is Islam's view of reason, especially rationality aimed at society? Is this kind of rationality in conflict? Or does

the religion of Islam offer a hopeful reading of rationality aimed at the society that humans must go through the sufferings of self-made rationality for years in order to reach the sweet days of the desired rule of religion?

The materialistic analysis of the lexical concept of reason shows that the concepts of "deterrence", "coherence" and "collective surrender" are hidden in the meaning of this concept. What if the wise person sighs and doesn't do anything, and this general resistance creates a kind of sameness and submission to a reality. The word 'Aql' in Arabic literature is related to prohibition and restriction. Therefore, reason in the Islamic and Arabic tradition is mainly focused on behavior. In other words, in the Islamic tradition, unlike the Christian tradition, reason is related to practical reason, and in its content there are restrictions and limits. According to the opinion of some researchers, reason means adherence, but not just any adherence, but adherence to originality and connection to one's own origin, which is most similar to the concept of religion in the Latin language. Because the concept of religion means reconnecting, returning to the original. The concept of wisdom, which means wisdom and connection, connects man to his origin. With this understanding, firstly, the intellect observes the action, and secondly, with the action, it connects man to his own essence, which is the nature, and thirdly, the sameness of religion and reason is achieved. The result is that this kind of intellect, which plays the most important role in the social dimension of man, leaves the greatest role in the emergence and development of religion. This is where we can achieve an identity between truth, reason, nature, people and religion. This is the one in which neglecting them causes misguidance and deviation of the social order and creates crisis in people's lives. In such a way that crossing this biological logic has a direct relationship with the creation of a crisis in it, and there is no other way to escape than to return to this logic that governs the field of creation. This is exactly in opposition to the approach of those who try to limit religion to the individual sphere and reason to the social sphere; Secondly, with this dualism and confrontation between religion and people, they leave irreparable damages on the history of people's lives.