



TECHNIUM
SOCIAL SCIENCES JOURNAL

Vol. 20, 2021

**A new decade
for social changes**

www.techniumscience.com

ISSN 2668-7798



9 772668 779000

Social Ontology of Allamah Ṭabāṭabā'ī

Syed Zeeshan Haider Zaidi

Al-Mustafa International University, Pakistan

zeeshanzaidi1974@gmail.com

Abstract. Although the term social ontology has emerged recently but ancient research regarding nature of social phenomenon caused questions that remained active today: what realities are produced by humans and which are created by nature? What is social creation? How social entity is created? Among Muslim scholars Allamah Ṭabāṭabā'ī is the first philosopher who tried to answer mentioned questions and presented a theory around ninety years ago regarding social ontology. Apparently Allamah believes that perception and knowledge is same thing and there is no difference between them. Real perception always represents and shows an object out of our intellect and mind in external world. This object has its own existence and affects regardless the condition of knower. Human can create concepts due to his emotions which are emerged in result of his needs to live. These concepts are dependent upon mentioned emotions, remove needs and are eliminated or changed with elimination or change in emotions. This process of making concepts is called suppositional perception. Animal and man have suppositional perceptions along with real perception; they make these perceptions by making relation of necessity between themselves and the result of their actions. The purpose of these perceptions is to create high level of motivation in man so that he can perform actions which are required for their life and survival. Eventually, these perceptions lead to create social entities such as ownership and government.

Keywords. Perception; social entity; psychological system; illusion; supposition; necessity; exploitation

1. Introduction

There are two extremes in social philosophy that can be felt by researchers, first is biologism which reduces all institutional facts and rules to biological processes and second is a radical kind of social constructionism or idealism that takes every form of reality to be socially constructed. Some important views and texts are between these two extremes, theory of Allamah Ṭabāṭabā'ī regarding construction of social entities is one of these views.

2. A Glimpse of his life and works

Allamah Sayyid Muhammad Husayn Ṭabāṭabā'ī was born in Tabriz in 1281AH solar (Naqavian et al. 1381 AH solar,31). He completed his elementary education including Arabic and religious studies in Tabriz and went to Najaf in 1304 AH solar to pursue his further studies. He not only acquired transmitted sciences but also mastered intellectual sciences. He studied Divine Law and principles of jurisprudence with two of the great masters of that day,

Mirza Nai'ni and Shaykh Isfahani (Ṭabā'abā'ī, 1975, 21). However he was more attracted to the intellectual sciences and completed the whole cycle of traditional maths with Sayyid Khwansari and traditional Islamic philosophy with Sayyid Badkuba'i. It was his fortune to be student of Mirza Ali Qadi in mysticism and immediate sciences; he guided him in his journey toward spiritual perfection (Tehrani, 1425 AH lunar, 21).

Allamah Ṭabā'abā'ī returned to his native city in 1314 AH solar but after ten years he migrated to Qom due to Russian occupation of Tabriz. In Qom, he took two important steps first he began to teach intellectual sciences and second was to start Quranic commentary. After World War II when Marxism was capturing the youths and academic persons in Tehran he was the only religious scholar who took the pains to study the philosophical basis of Communism and supply a response to dialectical materialism from the traditional point of view (Ṭabā'abā'ī, 1975, 23). The fruit of this effort was one of his major works, *Usul-i Falsafah wa Ravish-i Ri'alism* (The Principles of Philosophy and the Method of Realism) in this book he argued against all dialectical philosophies also he presented innovative theory regarding ontology of society which is unique in Muslim world.

He trained not only traditional students of seminary in Qom but also tried to create new intellectual elite among modern educated classes. Two of them who possessed considerable reputation are Sayyid Ashtiyani and Shykh Murtada Mutahhari.

After fruitful life in which he trained many students and wrote remarkable books he passed away in 1360 AH solar. His some important books and treatise are as follows.

Usul-i Falsafah wa Ravish-i Ri'alism, *Al-Mizan* commentary of Holy Qur'an, *Hashiyah bar Asfar* Analytic foot notes on renowned book written by Sadr Al-Din Shirazi, *Mubahasat ba Ustad Kurban* discussions with Professor Henry Corbin, *Risalah dar Al-Insan bad al-dunya* treatise on man after the world (Naqavian et al. 1381 AH solar, 42) (Ṭabā'abā'ī, 1975, 210).

3. Background

Although the term social ontology has emerged recently but ancient research regarding nature of social phenomenon caused questions that remained active today: what realities are produced by humans and which are created by nature? What is social creation? How social entity is created? (Epstein, 2018) Although Muslim philosophers like Al-Farabi (Pourhasan, 2014, 48) has offered their theories regarding society from different aspects, the ontology of the society has never been discussed among Muslim philosophers and Allamah Ṭabā'abā'ī is the first philosopher who tried to answer mentioned questions and presented a theory around ninety years ago regarding social ontology.

The reason behind his research was controversial debates regarding idealism, positivism and Marxism in Iran. He tried to answer the ontological questions and presented his views in *Usul-i falsafah wa rawish-i realism*. He discussed real perceptions in chapter 4 and described new type of perceptions in chapter 5 naming it *Edrakat-i E'tibary* (suppositional perceptions). Real perception is conceiving concepts and assents such as concept of human who exists in the external world and has real effects, his quiddity (concept) appears in the mind without having those external effects of human, this type of perception is real (Ṭabā'abā'ī, 1395 AH solar, 16). In contrast, there is no perception of thing having external existent in *Edrak E'tibari*, the thing which is considered in this perception does not have real existence in the external world, however it is supposed and existence is given to it in mind by mental process. The difference between real perception and suppositional perceptions will be discussed in more detail in this study.

4. Theoretical foundations

It is interesting that one of the foundations of this theory is biological rule of natural selection presented by great biologists Wallace and Darwin in the joint scientific article read at a meeting of the Linnean Society of London on July 1 1858(Beccaloi, 2008). Natural selection can be stated as survival of the fittest; according to this theory organisms produce more offspring than are able to survive in their environment. The organisms which have power to survive increase, in contrast the weak organisms either do not reproduce because they die before reproduction or they reproduce but fewer than others. The fittest are those who are the most suited to their environment and reproduce most successfully. In other words natural selection can be defined as the differential reproduction of alternative hereditary variants, determined by the fact that some variants increase the likelihood that the organisms having them will survive and reproduce more successfully than will organism carrying alternative variants. Selection may occur as a result of differences in survival in fertility, in rate of development, in mating success, or in any other aspect of the life cycle (Britaunica, 2020)

The second foundation is human's sociality, he is not social by nature but he is forced to be social due to necessity, in other words he is social accidentally not naturally. According to first view man is social because it is his nature to live in society like other natural traits living in society is in his essence while second view believes that living in society is not in his nature but due to necessity and constraints he is forced to live in society, when he experienced limitations in alone life he inclined to live with other people. (Ṭabā'abā'ī', 1983, 3,173)

5. Perception

Apparently Allamah believes that perception and knowledge is same thing and there is no difference between them. Knowledge is not definable because definition of something needs genus and differentia, and knowledge does not have genus and differentia, therefore it is a self-evident concept (Ṭabā'abā'ī', 1428 AH lunar,153). It might be said that all the definitions of knowledge are descriptive which describe characteristics of knowledge such as knowledge is presence of existence free from matter for another pure existence. (Ṭabā'abā'ī',1418 AH lunar,174)

According to various definitions of knowledge following characteristics can be mentioned.

- Knowledge is kind of existence.
- It is pure from matter
- It is an actual being not potential being
- The knower and known are pure from matter.
- Presence is the existence

It is notice worthy that what has been defined above all is related to concept of knowledge. However, reality of knowledge is unknown like existence.

Knowledge or perception is divided in to two kinds, Acquired knowledge and knowledge by presence. Later is obtained without need to perceive by senses or it could be obtained in some cases without existence of outer object. The object is an immaterial existent presented before soul of subject (knower).

Presence of thing with its quiddity before intellect is called acquired knowledge. This knowledge is obtainable through a formal or conceptual mediator; knower the subject knows the *m'alum* (object) through its quiddity. Objects are of two types *m'alum bi al-dat* and *m'alum bi al-arad*, thing (object) mentioned in definition is *m'alum bi al-dat* because what the intellect can perceive is quiddity exists in intellect which is *ma'lum bi al-dat* while *ma'lum bi al-arad* is external object(Ṭabā'abā'ī', 1418 AH lunar,187). For example tree which exists in external

world when its quiddity emerges in intellect, knower perceives only its quiddity not tree itself and this quiddity is *ma'lum bi al-dat* while tree which is in external world is *ma'lum bi al-arad*. It might be said that this knowledge consists of three elements, Knower, *ma'lum bi al-dat* (inner objective) and *ma'lum bi al-arad* (outer objective). It is considerable that generally word image or form is used instead of quiddity in definitions of acquired knowledge but the intended meaning is what has been mentioned.

Acquired knowledge is divided in to two kinds, concept and assent. Acquired knowledge without *al-hukm* (judgement) is called concept, and with *al-hkm* (judgement) is called assent. Concept can be characterized by two characteristics. Firstly it belongs to single known and secondly it is abstract from affirmation and negation (Ṭabā'abā'ī, 1428 AH lunar, 177). For example concept of tiger is single known and there is no affirmation and negation with it.

An inevitable trait of concept is showing the reality (outer objective), without representation the concept is ignorance. Allama Ṭabā'abā'ī explained:

The general correspondence between knowledge and the known is one of the necessary characteristics of knowledge. More clearly stated the reality of knowledge is one which represents the external world, so a scientific assumption that is not representative of the outside is an impossible one. It is also impossible to assume that there is a kind of knowledge that discovers and represents the outside without having something discovered out of it. (Ṭabā'abā'ī, 1396 AH solar, 1, 130)

Analysis of what happens in our intellect proves that judgement is an act. If a person reports that the car is white. White car is a single thing that exists in the external world when concept of this single thing comes in to mind¹ it is divided into two things the car and the whiteness, concept of car is substantial one and concept of whiteness is accidental. In order to bring the intellect into harmony with the external world and to present it reporter makes a proposition and consider the concept of car as a subject and whiteness as a predicate then creates a relation between them and makes a judgement that these two concepts are united in the external world. This analysis shows that judgement is an act of intellect.

Judgement should also show the external world, without representation judgement is useless because intellect uses judgement for representing that two things are united as discussed in last example.

Perception above mentioned when it is compared with suppositional perception is called real perception and its some important traits are as follows.

- Real perception always represents and shows an object out of our intellect and mind in external world. This object has its own existence and affects regardless the condition of knower.
- Real perception is not dependent upon our need and necessity, an assent “the car is white” informs us that the colour of an object (car) is white; its whiteness does not depend upon our mental condition.
- Real perception does not bring with itself the real effects of outer object, the concept of fire is a real perception but it does not cause real fire in our minds.

6. Suppositional Perception

Before describing suppositional perception I would like to discuss metaphor because it constitutes the foundation of suppositional perception. The metaphor is an abridged comparison; a comparison not formally stated, in which we predicate of the figurative object effects that are produced by the real object denoted by the phrase in its literal sense. In other

¹ Term mind in this article means intellect

words, the metaphor indicates the resemblance of two objects, by applying the name, attribute, or act of one directly to the other. (Boyad,1860,243)

Allamah mentioned an example of head that applies to Zayd as someone whose relation to his people is like the relation of the head to the body because he manages their affairs, solves their problems and assigns to everyone his particular duties and tasks. (Ṭabāʾabāʾī, 1418 AH lunar, 187) . He brought another example by applying word lion on a brave man after imagination of power and bravery of a lion and finding that the man also does not afraid of anything (Ṭabāʾabāʾī, 1396 AH solar, 158). The mental process beyond the metaphor is highly important, mind when sees similar qualities in two different things, it gives definition of one thing to other thing and suppose that one thing is another thing and in result he gives effects of one thing to the other thing. The effects of lion are given to “Ali” when he is named lion. Here a question can be arisen, what are these effects in real world? In the answer we will say that there is an effect of this metaphor which can be felt and observed in external world that is encouragement and excitement emerged in feelings of poet and his audience which created specific acts like perseverance and bravery.

Following points can be derived from what we have discussed about metaphor regarding concepts and process used in metaphor (Ṭabāʾabāʾī, 1396 AH solar, 2,163).

- These concepts are in container of illusion.
- These concepts are eliminated by elimination of need and circumstances for example metaphor of lion is needed when war is continued but after war it is not needed.
- All of these illusionary concepts are established upon real objects which exist in the external world. It means that definition of any object when is given to another object the first object exists in external world such as lion when its definition is given to a man, the real lion exists in the external world.
- These illusionary concepts have real effects.
- In the process of creating metaphor definition of one thing is given to another thing due to emotional factors so that effects related to these factors can be gained.
- It is possible to create more illusionary concepts by considering one illusionary concept or assent as base.

Now suppositional perception can be defined, human can create concepts (and assents) due to his emotions which are emerged in result of his needs to live. These concepts (and assents) are dependent upon mentioned emotions, remove needs and are eliminated or changed with elimination or change in emotions. This process of making concepts (and assent) is called suppositional perception. (Ṭabāʾabāʾī, 1396 AH solar, 2,170). Allamah named mentioned concepts and perceptions *e'tebari* (suppositional)² against real concepts and perceptions. He defined *e'tebar* (supposition) in these words: *E'tebar* (supposition) is giving definition or attribute of one thing to another thing by *quwwah-i wahema* (faculty of estimation)(Ṭabāʾabāʾī, 2003,346)

7. Struggle for life and survival

Human and animal have biological and psychological systems, on the one hand they have respiratory, digestive and reproductive systems which are essential and crucial for them and on the other hand they have conscious, senses, intention and desire. It is inevitable for man

² I preferred term suppositional instead of transitional for translation of *E'tebari* because Allamah used *E'tebari* as opposite of Real which denotes that illusion and supposition have been taken into consideration in use of *E'tebari* while term transition though it gives the same meaning that *e'tebar* gives, cannot be used as opposite of real.

and animal whose needs for living are more than other living organisms, to move and to do struggle so that they can get what they need. This struggle and movement take place with the guidance of their psychological system. The focal point of these two systems related to our study is how perceptions play role of medium between biological systems and their goals. (Ṭabā'abā'ī, 1396 AH solar, 2,178)

There is an instinct for every need in their psychological system which forces them to move and provide what they need, for example food is necessary for human to live and survive, there is an instinct for this need in his psychological system which guides him to move and provide food so that he can survive. Another example is sexual desire which forces human to do sexual intercourse and causes reproduction, it is an instinct in human psychological system which plays a crucial and essential role in survival of human (Ṭabā'abā'ī, 1396 AH solar, 2,179).

There is a perfect coordination and harmony between biological and psychological systems of human and animal and generally the thing which is gained after motivation of instinct fulfil the needs. One can ask which one of these two systems is dependent of other? In the answer we will say that intentions, inclinations and perceptions are dependents and work as a tool for biological systems (Ṭabā'abā'ī, 1396 AH solar, 2,185). In other words nature and biological systems created them so that man can survive, the natural selection and survival of the fittest prove this harmony. It is interesting that biological requirements of human and animal change with the change in their environment and in the result the psychological changes are also occurred.

8. Need and Purpose of Suppositional Perception

According to Islamic philosophy human being and animals share some common faculties which make them superior to plants, due to these faculties they are attracted to what benefits them and they are repelled by what harms them. They possess two faculties: a faculty of motion and a faculty of perception. The motive faculty is divided into instinctive reaction and faculty of action by which they perform their actions.

Some instincts and tendencies in man and animals motivate them to get required matter so that they achieve their demanded state such as satiation and some of them motivate them to repel what is dangerous for their life or to escape from it. Faculty of action assists them to do what instincts and tendencies motivate them to.

Every movement made by human and animal with intention requires knowledge regarding movement and its goal. For instance when man feels hunger and moves to get food to eliminate his hunger, he knows what he is doing for getting food and also knows the goal of his action. Along with this knowledge in their psychological system, there are instincts which motivate them to do what can satisfy their instincts. It is interested that generally when they make movements with intention to satisfy their instincts they do not give attention theoretically to their action, its advantages and purposes but all their attentions focus on their tendency, pleasure and satisfaction. Taking sexual intercourse in human being as an example, man does not pay attention to process of intercourse and its purpose which is reproduction and survival of human being, but pleasure after intercourse and satisfaction of instinct catch all his attention. Now consider again the example of hunger, when he feels hunger he does not consider the purpose of eating and advantages of food even biologists who knows the digestive system of human perfectly, do not take notice of digestion and organs involve in it, but they pay all their attention to taste and pleasure they get by eating.

Now the need and purpose of suppositional perception can be explained. There are three matters which can be imagined when man acts, himself as a subject, thing that he needs and his action, for example child experiences various thing and understands what he can eat or what

he cannot eat, the concept of appetite gets a place in his mind than three more concepts desire, desirer and desired emerged in his intellect and he has this sentence in his mind “I must desire this desired thing” than he named these three concepts eat, eater and food and new sentence he finds in his mind “I must eat this food” there is a relation of necessity between faculty of action and its direct effect (eating) and this relation is real (Ṭabāʾabāʾī, 1396 AH solar, 2, 192), in the same way we can find relation of necessity between faculty of action and buying meat, cutting it, cooking it, and swallowing it. However man intervene replacing the relation and creates necessity between himself and image of result in his mind. In other words when he wants to eat, he recalls the time when he was satiated and creates mentioned relation between himself and feeling of satiation and wants to be satiated again (Ṭabāʾabāʾī, 1396 AH solar, 2, 195). Similarly, in the process of intercourse he replaces the real relation of necessity between his faculty of action and its effect (intercourse) by making illusionary relation between himself and pleasure or satisfaction got by intercourse.

If we consider metaphor again we can understand the similarity between process of *e'tebar* (supposition) and metaphor. Like metaphor, we give definition or attribute of one thing to another thing in making suppositional perception. In the mentioned example of lion, its definition was given to Ali due to similarity between Ali and lion in bravery. Here in the example of food, we have real perception which indicates that relation of necessity exists between faculty of action and its direct effect which is elimination of hunger. We create this relation between us and satiation due to similarity in need and importance of goal.

Animal and man have suppositional perceptions along with real perception; they make these perceptions by making relation of necessity between themselves and the result of their actions. One can ask why they make suppositional perception. The answer is simple, the pleasure and satisfaction with and after their actions can easily create high level of motivation in their emotions so that they can perform actions which are required for their lives and survival. If they do not make this type of perception, performing actions with consideration of real relation of necessity between faculty of action and its effects is hard for almost people. Majority of people do not perform their actions realising the logical goals, however almost all people are ready to perform their actions for pleasure.

9. Divisions of Suppositional Perceptions

These perceptions can be divided into two kinds: particular perceptions and general perceptions (Ṭabāʾabāʾī, 1396 AH solar, 2, 200). It has been mentioned earlier that psychological system of man and animal is dependent on their biological system and they make suppositional perceptions according to requirement of biological system, some requirements are limited to specific period or place and other are not limited to period or place. The requirements which are limited to period or place cause creation of perceptions which are particular and related to specific nations while the requirements which are not limited cause making perceptions which are general and all people have them. Biological system of people living in cold places requires warm clothes; this need emerges in the emotions of people and causes creation of particular suppositional perceptions.

There are some needs of biological system which are not changeable and all people have same emotions related to these needs, such as good, evil, pleasure, hate, pain. These requirements cause creation of general perceptions. Living in society is good or justice is good are example of these perceptions.

He divided suppositional perceptions in another division in to pre-society suppositional perceptions and post-society suppositional perceptions (Ṭabāʾabāʾī, 1396 AH solar, 2, 202) For instance concept of eat and food were created before formation of society because these

concepts does not need society, human feels hungry whether he is in society or out of society. However concept of commander or head can be created only after existence of society because command needs two persons one who orders and other who obeys him.

10. Pre-Society Perceptions

These perceptions exist with every person and can be realised if we concentrate on our mind and processes occurred in it. Some important examples of these perceptions are as follows.

10.1. Necessity

It is the first suppositional perception made by human because all other perceptions depends upon it in their creation and it is the most general perception because we use this perception in all our actions, there is no action without it. (Ṭabāʾabāʾī, 2003, 347)

10.2. Good and Evil

Our biological system cause liking and disliking some objects or incidents in our life. Some tastes are good and some are not, some sounds are good and some are not. Snake biting is evil and spring is good. The process in our intellect or mind by which we realize something good or evil is considerable, all the objects and incidents which suit our biological system are good and which do not suit it are evil. The emotions emerged after examining an apple caused two suppositional perceptions regarding apple in these words: We must eat apple and apple is good. (Ṭabāʾabāʾī, 1396 AH solar, 2, 204)

10.3. Selection of Easier

When a man has to choose one action from collection of two or more actions he selects easier one because faculty of action inclines to easier action. Complex and difficult actions do not suit him because these actions accompanied by suffering which is not acceptable for faculty of action. (Ṭabāʾabāʾī, 1396 AH solar, 2, 204)

10.4. Principle of Exploitation

The biological system of man forced him to learn utilization of everything to preserve his life. He used stones to hunt and cut, discovered method for making iron than made knife and other weapon by iron. He utilized soil to make posts and used wood to fire. Further he starts to exploit animals for food and clothes than he began to employ other man. (Ṭabāʾabāʾī, 1983, 3, 173)

11. Post-Society Perceptions and Creation of Social Entities

The pre-society perceptions play an important role in making a society. The biological system demands certain actions to live and survive, the psychological system motivates man to fulfil all requirements and man use all pre-society perceptions to provide what is required. In this way the principle of exploitation is considerable, by using this principle the first societies came into being. Allamah explained his view regarding creation of society in these words:

(One of human beliefs) is the belief that men must take all necessary steps to preserve his own life and because of this belief he makes use of all the materials available to him. He exploits matter to fulfil his needs-the knife to cut, the needle to sew, pots to keep water, ladders to climb and innumerable such tools and machines for their benefit.

Likewise, he uses plants and vegetables for food, clothing, housing, etc. And subjugates animals to support his own existence and takes advantage of their meat, blood, hide, hair, wool, tusks, horns, excrements, milk, bones and other such things. He benefits not only from the parts of their bodies, but also from their actions, as he rides a horse or uses the oxen for pulling carts and ploughs.

Man's exploitation does not end here. He goes further and exploits(employs) his own kind, subjugating other human beings or taking advantage of them in other manners, as much as he can. But man found, to his chagrin, that other men in their turn wanted to subjugate him in the same way as he was thinking about them. The result was a mutual understanding that they would take advantage of him as much as he benefitted from them. This give-and-take prompted men to live in society and to cooperate with each other in their affairs. (Ṭabā'abā'ī', 1983,3,173)

It is notice worthy that term exploitation can be tricky and one can claim that Allamah is supporter of imperialism and colonialism. However, he does not mean it, he cleared that man wants to gain all possible advantages and profit by the guidance of his biological system, this is what the principle of exploitation says, also he wants the profit of all the people for his profit, this is what the society has been created for and at the end he wants social justice for profit of all the people. (Ṭabā'abā'ī', 1396 AH solar,2,209)

Some of post-society perceptions which are more important than others and counted as root of other post-society perceptions are as follow.

11.1. Ownership

The essence of ownership is allocation which is one of the pre-society perceptions. The absolute allocation changed by process of suppositional perception into various rights such as right of every type of utilization (one of them was exchanging things) and right of marriage. The concepts of goods, property, sale and money were created when people needed to exchange their things. (Ṭabā'abā'ī', 1396 AH solar,2,217)

11.2. Language

It was natural for man to find reason of any incident took place near him, and after finding its reason by using his five senses, when he intended to inform other person what happened he created sound by his mouth and also perform actions accompanied with sound. For example a man who saw a tiger wanted to inform other one that he saw a tiger which is dangerous for him, he created a sound along with action of escaping so that other person can understand that tiger is dangerous for him and repetition of this method created specific relation between sounds and their meanings. The first mean of expressing intentions and information was sounds with gesture and signs and repetition of these sounds with gesture caused learning sounds and their meanings (Ṭabā'abā'ī', 2003,357). The number of sounds having meaning increased and after a period first alphabets emerged and first language was created.

11.3. Headship (Government)

In the oldest societies, the people who were strong and could manage not only their lives but also their relatives or other people begin to rule them by using principle of exploitation. The term head at least in some societies used for ruler, the reason is quite easy to understand. The ruler is similar to head in management, the head in body control over the other parts of body and manage them and ruler of a group of people also manage them, so the first political social entity was created in this way. (Ṭabā'abā'ī', 1396 AH solar,2,220)

11.4. Commands, Rewards and Punishment

Order to do something is in fact asking him to do what head or commander intends, it needs creating relation between intention of head and action of person who obeys. Since the intention of man only can be related to his faculty of action and cannot get relationship with other person's faculty of action, inevitably human made suppositional perception in which the domain of ruler was increased to follower's faculty of action. It means that ruler supposed that the body of followers are his organs. Since the supposed relation is weak and follower can disobey, human needed to make two other suppositional perceptions: Reward and Punishment (Ṭabā'abā'ī', 1396 AH solar, 2, 221).

12. Conclusion

Allamah Ṭabā'abā'ī' built his theory upon idea of natural selection and offered a new theory of suppositional perception which shows how social entities are created. His ideas regarding suppositional perceptions and social entities can be summarized in following point.

- Real perception always represents and shows an object out of our intellect and mind in external world. This object has its own existence and affects regardless the condition of knower.

- Human can create concepts (and assents) due to his emotions which are emerged in result of his needs to live. These concepts (and assents) are dependent upon mentioned emotions, remove needs and are eliminated or changed with elimination or change in emotions. This process of making concepts (and assent) is called suppositional perception.

- The purpose of making suppositional perceptions is to create high level of motivation in man to do what he needs to live.

- These perceptions can be divided into two kinds: particular perceptions and general perceptions. They are divided in another division into pre-society suppositional perceptions and post-society suppositional perceptions.

- The basic post-society perceptions and social entities are ownership, language, government and command.

References

- [1] Beccaloi, G. (2008). The Darwin-Wallace paper. Retrieved from <http://wallacefund.info/content/1858-darwin-wallace-paper>
- [2] Boyd, J.R. (1860). *Elements of English Composition, Grammatical, Rhetorical, Logical, and Practical*. New York: A.S. Barnes & Burr.
- [3] Britannica. (2020). Natural selection. The editors of Encyclopaedia Britannica, Retrieved from <https://www.britannica.com/science/natural-selection>
- [4] Epstein, B. (2018). *Social Ontology*, The Stanford Encyclopedia of Philosophy (Edward N. Zalta (ed.)). Retrieved from <https://plato.stanford.edu/archives/sum2018/entries/social-ontology/>
- [5] Naqavian, M. Amini, Abd Allah. Fatimi, S. Delami, B. Serfi, A. (Eds.) (1381 AH solar). *Marzban-i Wahi wa Khirad*. Qom: Bustan.
- [6] Pourhasan, G. (2014). E'tibariyat Ejtemai wa Nataij Ma' refati aan; Bazkhani Didghah Allamah Tabatabai. *Hikmat wa Falsafeh*, 9(4), 47-70
- [7] Ṭabā'abā'ī', S.M.H. (1983). *Al-Mizan, An Exegesis of the Qur'an*. (S.S.A. Rizvi, Trans.). Tehran: World organization for Islamic Services.
- [8] Ṭabā'abā'ī', S.M.H. (1418 AH lunar). *Bidayt-ul-Hikmah*. A. Zarei (ed.). Qom: Al-Nashr-Al-Islami
- [9] Ṭabā'abā'ī', S.M.H. (1428 AH lunar). *Nihayat-ui-Hikmah*, A. Zarei (ed.). Qom: Al-



Nashr-Al-Islami

- [10] Ṭabāṭabā'ī, S.M.H. (2003). *Majmuat Al-Rasail Al-Allamah Al- Ṭabāṭabā'ī*. S. Al-Rabii (ed.), Fadak li-Ehyaa-I Al-Turas
- [11] Ṭabāṭabā'ī, S.M.H. (1975). *Shi'ite Islam*. (S.H. Nasr, Trans.). Albany: SUNY press
- [12] Ṭabāṭabā'ī, S.M.H. (1396 AH solar). *Usul-i falsafah wa rawish-i realism*. Tehran: Sadra
- [13] Tehrani, M.H. (1425 AH lunar). *Mehr-i Taban*. Mashad: Nur-i Malakut-i Qur'an