Interpretation of Islamic Wisdom from the Relationship between Meaning, Man and Society in Social Theory

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Abstract
The relationship between meaning in people and society is one of the most important concerns of philosophy and social sciences; Because today, the logic of social sciences, apart from the classical (positive) approach, shows a tendency towards macro-social theories, which in addition to representing the philosophizing of sociology, its function is to rationalize the social world or to make the relationship between people and society meaningful. Thus subjectivity, although it has a high capacity in the social sciences and has provided an important ground in the theoretical traditions, has been reduced to a dichotomy of Western philosophy by its reduction to partial and empirical reason. As a result, in the evolution of social theories, there has been no result other than the inanimate hardening of meaning and the superficial wavering of meaning in relation to people and society. On this basis, a human being who, with the help of his subjectivity, views the world as transcendent, loses meaning in the context of issues such as tradition, culture, discourse, mythology, etc. Mankind is made of these factors, and these mean not only his action but also his own. But Islamic wisdom goes beyond the existing rationality with connection to existence and explains this meaning in the relationship between people and society in the dialectic of spiritual history and empirical history and in the course of superior causes and divine mediators. In this respect, Meanings are manifested in human credit actions with the help of will and free will; On the other hand, it is realized by divine providence in the form of Human rational soul (Fetrah). Therefore, according to the three worlds of meanings; order and creation in People, rational and natural meanings are degraded in ideal meanings. It then relates to sensory perception, and this partial illusory perception leads to the meaning of People in society in the form of social credentials.

Keywords: Subjectively Constructed Reality, Social World, Islamic Wisdom, Innate Nature, Meaning and Man, Social Theory.

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