Sociology of knowledge from the perspective of Max Weber and Moniroddin Hosseini

Mohammad Reza Ghaeminik
Assistant Professor, Department of Social Sciences, Razavi University of Islamic Sciences, Mashhad, Iran
ghaeminik@razavi.ac.ir

Mohammad Mottaqian
Faculty member of Islamic sciences academy of Qom, Qom, Iran
Mmsaleh313@gmail.com

Abstract

Referring to Nietzsche, Max Weber in the article "Science as a Vocation" considers the forms of human knowledge to be unique historical phenomena that are formed under the influence of the life experience. For this reason, Weber believes that the realm of social science is the realm of "understanding" (Verstehen), contrary to the positivist view that considers social science to be explainable like natural science. However, in order to avoid the relativism caused by historicity, Weber uses the methodological instrument of the ideal type to understand social phenomena by proposing ideas such as selective affinity, historical causality and a special meaning of objectivity. In this article, after the extensive explanation of Weber's view on the sociology of knowledge, we will point out that Weber's solution to overcome the relativism of knowledge will be caught in a crisis. In response to this crisis, we will discuss Moniroddin Hosseini's perspective in the field of sociology of knowledge. In the opinion of the Hosseini, although knowledge is a social matter and the existence of society is determined by historical existence, but knowledge never becomes a relative and unstable matter, because from his point of view, there are divine rules that govern on the historical, social and individual spheres of man, and there is no possibility of going beyond the strictness of those rules.

Keywords: sociology of knowledge, Max Weber, Moniroddin Hosseini, historicity

[Downloaded from frh.sccsr.ac.ir on 2026-11-08]