

# A Philosophical Investigation of Mode of Existence of Social Realities: From the Perspective of Martyr Sadr and John Searle

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## Abstract

Mode of quiddity and existence of social realities has been ignored through out in the history of philosophy. Now, it has become the core of issue of the analytical philosophy since last four decades. Lack of knowledge about ontology of the society and social realities, will not support man to make useful structure of human society and civilization and solve critical social issues. That is because John Searle and martyr Sadr has given special attention toward this philosophical issue and have tried to expose the reality of the respectival social realities. Although man creates social realities in order to fulfill his various needs and desires yet sometime, he has to surrender against his creation like; politics, business, marriage, presidency and the existence of institutions and organizations. It is duty of philosophers to identify the mode of essence and existence of social realities in order to make better structure of human civilization. As the subject of philosophy is “existence absolute” and one of the goals of learning of philosophy is to separate real existence from unreal existence. The complexity of the current research becomes more severe when a person confronts with the social realities and observes that there are some accredited reality but their existence is a respectival and man-created but these realities seem more powerful than natural realities. Therefore; social philosophers should know about ontology and epistemology of social realities in order to make better structure of human society and civilization.

**Keywords:** Ontology, epistemology, Instinct, intellect, respectival, accreditations (“I‘tibāriyat”) facts, religiosity status function

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## INTRODUCTION

In current era, quiddity of social entities has become the hot philosophical issue. Social realities like; collage, school, presidency, money, state, politics and marriage etc. have been give special consideration by John Searle and Martyr Sadr. No doubt, these social entities make our society progressive. With the passage of time, social entities have become more complex, therefore, we should know their mode of their existence and quiddity. John Searle and Martyr Sadr ask fundamental philosophical questions about quiddity and existence of social realities and tries to answer the questions related their mode of existence. Particularly Martyr Sadr lays explores new horizon of social realities and “*I’tibāriyat*”. Both philosophers are well aware of the fact that these kinds of existence are respectival and accredited (man-made) yet they have a powerful impact on human collective and social life<sup>1</sup>.

### Our Method; Thematic Analysis

Theme analysis is one of the simple and efficient methods in qualitative research. This method provides the basic skills needed for many qualitative analyses. Thematic analysis is one of the common skills in qualitative analysis. Thematic analysis is a method that is usually used for data analysis in primary qualitative research((Thomas James & Angela Harden, 2008 P. 1-3). In Arabic language, “*I’tibār*” comes from the root of “ع-ب-ر”. It is a state of a person that starts from knowing something that happened in the past and cannot be seen at present.

### Meaning of the Arabic Word العبر (Al-Abr)

It means to move from one state to another state. (Qurashi Bannaiei, 2014:4:384) From the same root word, it is understood the meaning: *crossing the water, whether it is by swimming or by a ship, or riding a horse like a camel or crossing a bridge by walk*. It is concluded from the root word that it is a lesson for the discerning to understand the imperceptible meaning from the tangible and observable. The same root word is used for interpreting a dream, which actually gives the meaning of passing from its appearance (and sign) to the interior (reality) of a dream (Raghib Isfahani, 1983: 493). It is also concluded that a person should not be limited himself only to surface of “*I’tibārat*”<sup>2</sup>, but he should go beyond their apparent meaning and reach their basics, foundations and hidden goals. It is true that “*I’tibārat*” appear as a real existence, but a person must go beyond them and reach the depth of social realities to reveal the truth and reality behind them. In other words, man should know what is behind the curtain of *I’tibārat*. It is a state that reaches from tangible knowledge to intangible knowledge (Ibid: 543). Therefore, a person should reach the fundamentals, goals and ultimate cause beneath their surface, he can reveal the truth and reality of *I’tibārat*. For example, when a person looks at painting, he tries to understanding the real message and philosophy of painting and goes beyond the painting in order to understanding its meaning.<sup>3</sup>

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<sup>1</sup> Every collective life is not social life but every social life is collective life.

<sup>2</sup> Respectival social entities (Professor Dr. Legenhausen has translated the term *I’tibārat* or *I’tibāri* as respectival. Therefore, I will use this term occasionally in this thesis.

<sup>3</sup> In the same, when a person reads a book, he uses the words of the book as tools and draws his intention towards the intention and message of the authors. It appropriate to mention the example of merrier. A person can look at mirror and looking into mirror. Look into mirror is considered “*I’tibār*” the person ignore surface of the mirror and look into the mirror so that he may use the mirror as tool to look his face and figures.

## Natural and Unnatural Facts

The world in which we are living is generally of two types of facts, physical and non-physical. Another dimension, there are several types of facts for example; the physical, the supernatural and the ideal. Man faces many types of facts, physical, mathematical, philosophical, logical and social. There are some facts that are associated with humans, for example; physical facts, such as rivers, mountains, seas, deserts, skies, etc., are not associated with humans and are unnatural; are related to humans. If there is a human then these facts exist and if there is no human then it does not exist like; etiquette, president and his office, polls, promises. Organizational facts are so important and effective, we are surprised that they are only related to man and have a great impact on human life. All these are real but unnatural. It is a fact that physical facts are not related to humans but these facts have an impact in our life. In the words of John Searle, there are some phenomena like mind-dependent and mind-independent phenomena. He puts some examples of intentional phenomena like belief and unintentional phenomena: pain, anxiety and independent phenomena: mountains. He says: “*We need to introduce a class of phenomena that are not actually located in our minds but are dependent on our attitude. These would include, money, property, government, and marriage*” (Searle, 2010: 17) In the same way, Martyr Sadr says that although the existence of society entities are non-real existence but the roots of the philosophy of social entities and “I‘tibārat” are real. They are based curtain worldview and philosophical foundations. These respectival entities have philosophy of their existence in the following:

- Ordering human affairs in social life: The social entities and “I‘tibārat” are placed as a general title and cover all the sub-titles as an organized unite.
- Facilitation in human life. There is another philosophy of their existence that is called facilitation in human life. Intellects of a society established social status in society in order to make life easier.

By establishing language, their conversation and understanding become easy. In the same way, man makes various social entities in order to facilitate and fulfill his needs. Without their existence, human life will be scattered<sup>4</sup>. In short, they play crucial role of glue that maintain and make the social relation connected.

## Comparison between John Searle’s Martyr Sadr’s Thoughts

Worldview is one of the foundational stone of one’s thought that is because a brief comparison of worldview of both philosophers mentioned in the following to develop our understanding deep about the mode of existence and quiddity of the social realities: John Searle: He strongly believes that there is only one world that is material and physical and all the phenomena are manifestations of that one world<sup>5</sup>. For this one world he used a term “*Monism*” for it. He justifies all his thought related to social realities on his worldview that is based on “*theory of materialism*” and “*evolutionary theory of biology*”. He tries to justify his views about social realities on the basis of his famous quote that reflects his worldview: “*Electron to election and from proton to president*

<sup>4</sup> محمد باقر الصدر، دورس في علم الاصول، ج 7 ص ٢٣

<sup>5</sup> See ! Searle 1983 (As he has strong opinion about his worldview since the beginning of his research, and can be found in all his major works)

(Searle, 2010: 3) and from “*Neutron to Neutrality*”<sup>6</sup>. He is enthusiastic to prove even knowledge and mind’s faculties are manifestations of evolutionary theory of biology. “*Our mental life depends on the basics facts. Both conscious and unconscious mental phenomena are caused by neurobiological processes in the brain and are realized in the brain, and the neuronal processes themselves are manifestation of ...Our Collective mental phenomena of the sort we get in organized societies are derived from the mental phenomena of individuals. The same pattern of dependence continues higher and derived from the mental phenomena and behavior of individual human beings*”. (Searle, 2010: 4)<sup>7</sup>In nutshell, the higher-level phenomena of mind and society are dependent on lower level phenomena of physics and biology. Biology depends on physics. Neurobiology is a branch of biology. Consciousness and intentionality are caused by and realized in neurobiology. Collective intentionality is a type of intentionality, and society is created by collective intentionality”. (Ibid: 24).

### **Martyr Sadr’s Worldview**

Martyr Sadr’s worldview is also monism<sup>8</sup> (in *sense of Transcendental Wisdom*)<sup>9</sup> as well as “Monotheism”<sup>10</sup> that is a philosophical, realistic, monotheistic and Islamic worldview. He also mentions the formation of the worldview: “The worldview and human interpretation of the world is formed from three different sources: science, philosophy and religion” (Al-Sadr, 2000: 9:312). From his point of view, three basic principles can be derived from the Monotheistic look: 1. the principle of the absolute sovereignty of God Almighty on existence. 2. The principle of the existence of the Divine traditions governing the world. (Including world, science, society and religion).

### **Facts and Social Realities**

For achieving this purpose, it is important to know various kinds of facts according to thoughts of both philosophers because facts play crucial role to make “*I’tibāriyat*” and social realities. The both philosophers explicitly describe the role of facts to develop social realities. Let’s analyze comparative look the both philosophers’ thoughts.

### **John Searle’s View**

Here, John Searle introduces new category of facts that require our specific attention for their existence and maintenance. These facts are called social facts. He introduces a new kind of facts: “*We need to introduce a class of phenomena that are not actually located in our minds but are dependent on our attitude. These would include, money, property, government, and marriage*”. (Searle, 2010: 17) John Searle is of the strong opinion that there are only two kind of facts; physical facts, he names them brutal facts and social facts. Physical facts do not require human acceptance

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<sup>6</sup> My note

<sup>7</sup> See! (Searle 1979)

<sup>8</sup> Monism meanings look at the universe with glasses of singularity. In other words, there only one world that is material world.

<sup>9</sup> Although Martyr Sadr holds theory of Monism of existence but it is varying from than of John Searle because as a transcendental philosopher, he believes that there is only one absolute and compulsory Being and other possible being of different grade like; Physical, semi-metaphysical and metaphysical.

<sup>10</sup> Monotheism meanings “Oneness” of God Almighty.

or recognition by social facts are created by institution and they need human acceptance. In nutshell, there are only two kind of facts; brutal facts (natural) and social facts.

### **Martyr Sadr's View**

In light of Martyr Sadr's thoughts, there are vast range of facts because as a transcendental philosopher, he strongly supports this thought that there are three levels of existence. Therefore; facts should be also considered according to these three levels like; metaphysical, Semi-metaphysical, mathematical, logical and empirical and social facts. Martyr Sadr introduces novelty in his thoughts by introducing a new world, the world of "I'tibāriyat" (respectival social entities), which is level of existence made by man and it is not as real as physical or metaphysical world. Therefore, he introduces new facts, principles and norms related to this world and it is duty of a philosopher that they should explore these facts. They are not just fabrication of intellectuals for betterment of social and collective development and excellence but they belong to level of existence accredited by man. Martyr Sadr considers the world of "I'tibāriyat" to be one of the levels of existence. (Al-Sadr, 2000: 7: 23).

### **Mode of Existence of "I'tibāriyat" and Social Realities**

#### **John Searle Responds**

Social reality is face of collective intentionality. From episteme perspective, we behave with them objectively. He says: "*All of these phenomena are intentionality relative. Institutional facts are thus relative but they don't become epistemologically subjective*". (Searle, 2010: 18) In this way, he solves the philosophical paradox about social entities. He says that social entities are subjective ontologically but epistemologically, they are objective. Pains, tickles and itches are ontologically subjective in the sense that they exist only as experience by human or animal subjects.

#### **Martyr Sadr's View**

According to Martyr Sadr, all metaphysical, semi-metaphysical mathematical, logical and empirical and are ontologically objectives but "I'tibāriyat" are subjective and they are objective epistemologically. That is because there are subjective realities ontologically and objective realities epistemologically. As a transcendental philosopher, all the dominant principles and laws are objectively existing and it is the duty of a philosopher that he should explore their objective realities. In other words, the laws and principle are ontological and epistemologically objective. (Al-Sadr, 2012: 23).

### **Quiddity and Quiddity of "I'tibāriyat" and Social Entities**

#### **John Searle's View**

Philosophically, "*What is this?*" is sensual or rational cite towards the quiddity of the things. In other words, with help of this question, the quiddity and quiddity of social entities can be identified. Therefore, when we ask about the quiddity of social realities and say what is this/that? The answer will specify the quiddity of social reality. After thinking over some basic notion and research of John Searle, it is concluded that the basic principle of social ontology is intentionality. Basically, intentionality is basic principle that would help us to understand mode existence of social realities

like; status function, institutions and institutional facts. After throwing light on various aspect of John Searle's thought, it is concluded that in order to understand the quiddity of existence of social realities, the elements of social entities should be divided into two part: There are some major elements and sub-elements. Mind and language are major elements while status functions, collective intentionality, deontic powers, institutional facts, constitutive rules, and desire independent reasons for actions are sub-essential elements of existence of social entities. It is derived from John Searle's thoughts that quiddity of social realities is fact related to our collective intentionality with specific intention and function.

### Martyr Sadr's View

From Martyr Sadr point of view, the mandatory rulings (must and must not) have strong basics pillars however they are "I'tibāriyat" in other words they are action oriented knowledge. In the same, all the respectival and accredited social entities ("I'tibāriyat") pave the way for situational rulings and these ruling have also solid basics and can be divided into two stages: exiting stage and proving stage. (Al-Sadr, 2015: 80) The existing stage has three elements: *criterion, determination and respectivity*<sup>11</sup> and accreditation. Here, respectivity or accreditation is not a necessary element, but it is a means for a person to understand the basics; criteria and determination. Therefore, in light of Martyr Sadr, "I'tibāriyat" are non-real existents made by man in order to fulfill his basic and advanced needs and make his life easier , organized and elevated.

### Possible Answer

"I'tibāriyat" are for the situational rulings that based on strong basics made by intellectual in order to make social life ease and comfortable and fulfill the various kind of needs and desires. Therefore; Martyr Sadr has deeper look at basis of "I'tibāriyat" and social entities than John Searle whose research is centralized on superficial face of social entities and facts like; language and some other necessary elements like; status functions, collective intentionality, deontic powers, institutional facts, constitutive rules.

### **Role of Mind and Man in Creation of Respectival Social Realities and Entities**

No, doubt "I'tibāriyat" and social realities are not possible in human society without man. It's the man who creates social realities and respectival entities and these social realities make a society. Both thinkers start their discussion nicely but use different term, John Searle uses the term "Mind" and Martyr Sadr uses the term "Man and its mental faculties".

### John Searle's View

All faculties of mind play crucial role in creating social realities and institutional facts. As mind is blessed with a lot of faculties like; cognitive, violitional and imaginative that can be observed in sub-division like; perception, memory, and belief, desire, prior intention and intention-in-action. (Searle, 2010/1983: 15) With help of these faculties, man wants to do something unique for the elevation and progress for individual being and collective social existence. He finds a lot of natural and brutal facts around him that are not sufficient for the mentioned purpose and making the social world. It is the time, when man performs his best effort and create social realities and social status

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<sup>11</sup> "I'tibār"

and impose function on various things which gives him new horizon for individual and collective progress. Although he cannot create natural facts but with help of mind's faculties, he become creator and create status functions to make society. All the faculties of minds are systematically connected and unified with each another. Social status can be varied and of various degree and various benefits because of creator's mind. (Ibid).

### Martyr Sadr's View

In the light of Martyr Sadr's thoughts, there some essential elements that make "*I'tibāriyat*" and social realities and entities like; man and his innate tendencies particularly, self-love, intellect, emotions, freedom, basics and advanced needs, fellow-being that make an *ummah* (society) and a role model<sup>12</sup> always guide them from every aspect. These elements make Martyr Sadr distinguish figure from John Searle. In order to know his accurate thought please read the following lines carefully: Standing upon the earth, with full of "*natural facts*" and bounties, man finds deficiencies in his life. His instinct makes him move forward for development and elevation, in his individual and collective life. Although he is blessed with a lot of strong "*innate tendencies*" like; to be curious about reality, loving higher human virtues, caring kindness and truth. Though he has a strong inclination towards all forms of beauty, (physical, spiritual and moral) creativity, innovation and invention yet he confronts with dissatisfaction. In spite of all these facts, neither he fulfills his individual and collective needs nor can he make progress and perfection. With help of his innate characteristics he become creator and creates sublime kind of existence that is called "*I'tibārat*" so that he may define rules and regulation and fulfill his various kind of needs. According Martyr Sadr, man is obsessed with "*self-love*".

It's his innate tendency that makes him striving for fulfilling his various kind needs particularly self-love plays a role of an engine that make him move forward to fulfill his needs. Therefore, social life is born because of human needs and innate tendencies with some other necessary elements like; freedom, intellect and common belief. It is the social system that forms and regulates the social life according to the same "*human needs*" (Al-Sadr, 2000: 3:370). These relationships arise to fulfill natural and innate requirements, need, order and direction. It depends on the amount of harmony and compatibility of this (social) order with human nature, realities, the balance and establishment of society. (Ibid, 1:19). These relationships always rely on a set of thoughts and principles that are based on a series of forces and abilities. It is society that has created these common relationships between humans. This concept of society is the same concept that the Holy Quran has interpreted as Ummah. (Al-Sadr, 2000: 19:65) Of course, this Ummah and society needs an Imam to fulfill the empty places that are based on changing human needs (Ibid: 3:65).

### Comparison

Martyr Sadr introduces some new elements of social realities and respectival social entities that cannot be observed in the thoughts of John Searle like self-love, intellect, instinct, freedom, and Ummah (society) and a role model. Although he emphasis on various facilities of mind like; cognitive, violitional and imaginative that can be observed in sub-division like; perception, memory, and belief, desire, prior intention and intention-in-action. All these faculties are result of most fundamental sets of basics facts: atomic "*theory of matter*" and "*evolutionary theory of*

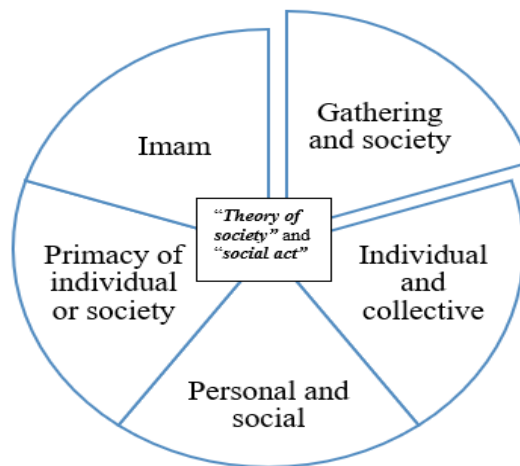
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<sup>12</sup> مثل اعلیٰ

*biology*". (Searle, 2010/1996: 3-4) Therefore freedom, intellect, innate tendencies and instinct cannot be observed in his thoughts and if we find anything resembling them, it is result of scientific research and determination.

### Ontology of Society and Social Act

After presenting critical appreciation of mode of existence of social realities in the light of both philosophers, it is appropriate to mention their thought about the ontology of the society and social. John Searle simply mentions the elements of social realities that make a society like; intentionality<sup>13</sup>, language<sup>14</sup> and mind play vital role in creation of social realities and which are bricks that make a society. He also mentions some secondary elements for the creation of social realities like; status functions, collective intentionality, deontic powers, and desire independent reasons for action, constitutive rules, institutional facts, and cooperation. On contrary to it, Martyr Sadr presents his innovative "*theory of society*" and "*social act*". He is of the opinion that there is difference between a huge gathering living together and society as well as there is also difference between collective act and social act, individual and personal act. He says: "*A society is a group of people who have been gathered and brought together by their common ties. These relationships arise to fulfill natural and innate requirements, need, order and necessary direction for development and excellence. It depends on the amount of harmony and compatibility of this (social) order with human nature, realities, the balance and establishment of society*" (Al-Sadr, 2000: 1:19) *Secondly*, every gathering of people who are living together cannot be considered a society but every society definitely is a gathering of people who are living together. *Thirdly*, he also differentiates between individual and personal act as well as social and individual act. *Fourthly*, he has particular definition and existence of social act: It is three-dimensional and has an active cause, an ultimate cause (goal) as well as a material cause or an effective cause. So, the action that finds the third dimension becomes a social action.



<sup>13</sup> "Intentionality is a fancy philosopher's term for that capacity of the mind by which it is directed at, or about, objects and states of affairs in the world, typically independent of itself". (John Searle, Making the Social World p.25)

<sup>14</sup> "The special features of language that enable it to provide the foundation for all institutional ontology" ( John Searle, Making the Social World, p. 63)

*Fifthly*, he has explained human actions in two ways, individual and social. He also mentions two kinds of endings for humans; “one is for individuals, which is based on individuals’ deeds, and the other is for the nation, (collective deeds) with the feature of society that are based on society” (Al-Sadr, 2000: 19:83). *Sixthly*, Primacy of individual or society is crucial issue amongst social philosopher. Ontologically, Martyr Sadr accepts one existence with two faces. From his point of view, it is true that society is made up of individuals and they have the conscience, free will and determination that are applied on individuals, but the relative independence of individuals is reserved. Therefore, a person can change his own society and can move in the opposite direction of society. *Seventhly*, it is worth “Theory of society” and “social act” that sometimes an individual deed is done collectively. Therefore, just as a collective and effort are not proof of sociality. Likewise, a personal occurrence is not a proof of individuality. Therefore, the nature of the action itself, is another thing, and the form of its external occurrence is another thing. It should be taken into consideration that individual and social are about the nature of the action and personal and collective indicate the form of action. *Finally*, he considers a role model necessary part of society and that is an Imam. He is as compulsory part of society as engine for a train. This theory makes Martyr Sadr distinguish from John Searle. These seven points form theory of ontology of Martyr Sadr.

### Forms of Dominant Laws and Norms

This is unique idea of theory social realities from the both philosophers, although John Searle mentions some form and formulas for social realities but Martyr Sadr has comprehensive look on these laws and norms.

#### John Searle’s View

It should be remembered that the status functions have deontic powers. They confer powers and authorities to the objects or persons for example; rights, duties, obligations, requirements, permissions, authorizations, and entitlements. These powers are decoded in forms of conditional deontic power, (if) disjunctive denotive powers (Or). John Searle says: “*Deontic power provides us with reason for acting that are independent of our inclinations and desire. So, status functions are the glue that holds society together*” (Searle, 2010: 9). Therefore, all kind of Status function have by constitutive rules that make society to move forwards systematically and properly. In short, all the institutions the society are function with constitutive rules.

#### Martyr Sadr’s view

Solution and achievement depends on the discovery of a decent and righteous real social norms and laws, as well as on the spiritual motivation, determination and skill to make them implemented on various social systems. Therefore; it is essential to explore the forms dominant norms and laws. Martyr Sadr mention three famous forms:

#### Conditional form

One of them is conditional form. The first form, in which the Qur'an mentions the laws of history (society) are the founded in conditional form. When two phenomena or two sets of phenomena are connected in the dominion of history (and society), this connection is in the form of two clauses of a conditional sentence.

### Definitive and Unqualified Statement

Martyr Sadr mentions another kind of social and historical laws that are definitive and unqualified statement. He mentions the example from natural and physical world like lunar or solar eclipse. There is no condition for such a statement. Therefore, the prediction about them is made in the form of a definite and unqualified proposition without any condition being attached to it. Man, neither can change them nor can run away from them. Therefore, he should be ready to face looming circumstances collectively and socially for better future.

### Invincible Form

The third form of the laws of history that the Qur'an pays a special attention to these laws, they are not decisive and invincible, but only indicate a kind of natural tendency of human history, for example; drinking wine, breaking fast and not offering payer etc. On the other hand, man can never violate the rules and norms of the physical and natural world.

### Unviolated Form

There are some other kind of forms of social laws and norms that man can never violate such as rules and norms of the physical and natural world. For example, water cannot be delayed for a moment despite all the necessary conditions for its boiling, because the law of boiling is inevitable and cannot be avoided, it can be resisted but still they cannot be resisted or violated for a long time. There are tendencies that can be restrained for a long time. These tendencies are resistible and transgressive because of their flexibility, although according to the norms of society (history) they may gradually crush all opposition in the long run the history. In nutshell, martyr Sadr explains the form of law that are dominant on the world of respectival and accredited entities. They should be stated in form of sentences. Here again, he explicitly describes forms norms and law better than John Searle as he describes only two forms; conditional and adjunctive. Martyr Sadr also goes beyond these propositional forms of norms and laws and traces out the solidarity of social act in ethical values.

### Some Unique Thoughts of Martyr Sadr

There are some unique features of Martyr Sadr theory of social entities and realities that cannot be found out in John Searle's thought. These features make Martyr Sadr a distinguished philosopher than John Searle. He mentions some rules and traditions in the entire world of "I'tibāriyat at every micro to macro level. *Secondly*, the element of Divinity that is not in state of conflict with freedom and authority of man and free will of man. (Al-Sadr, 2000: 19:99-100) These natural and dominant laws on "I'tibāriyat" and traditions have been made by God, according to the general interest of mankind. (ibid: 70) *Thirdly*, he also presents the theory of the IDEAL (Ibid: 80-81) that guide the human at individual level and social level. *Fourthly*, he mentions the basics of social realities and situational ruling (Ibid: 2009: 17). *Fifthly*, he starts his discussion of I'tibāriyat" and social realities and mentions their ultimate cause, efficient cause and material cause. (Ibid: 2000:86) *Sixthly*, he also mentions some unique feature social realities and dominant principle on social realities I'tibāriyat" that make him distinguish figure than John Searle.

### Unique feature of Social Realities

Martyr Sadr also explores some major characteristics of social entities and realities. He is of the opinion that just as physical, organic and psychological phenomena have their own special laws, in the same way, there is a series of special laws govern the social affairs and phenomena (the world of “I‘tibāriyat”). The structure and composition of a social and respectful reality and phenomenon is complex and has special characteristics, some of which are as follows:

#### No Confliction with Human Will

It means that the center of events and cases that happen one after another in the social world is due to human’s will. Because God has handed over the power of desirable changes in human life in his hands so that he may show his freedom and choice. From this point of view, there is no conflict between respectful social realities, facts, the will, freedom and authority of man. Moreover, than this, he can not only create social accreditations but also may change the direction of the dominant traditions and laws governing it. (Ibid 19:78) Therefore, there is no confliction between social realities and human will.

#### **Possessing Purpose, Ultimate Goal, Foresight, Reason and Having Cause<sup>15</sup>**

According to Martyr Sadr, the general advantage of the social realities and phenomena are this that they are situated on the path of the traditions of history and related and connected with their goal. These phenomena have a relationship with the future that is because they have a link to the goal. There are an ideal and vision that regulates collective movement and activity in order to reach the goal. According to the philosophers, they have an ultimate cause in addition to the active cause. Such links are not seen everywhere. (Al-Sadr, 2000: 19:81) These are some unique characteristics of social existents that Martyr Sadr introduces us for better and deep understanding of social phenomena.

#### **Creating waves in society and having a function beyond individual and personal limits**

For a social reality, it is a condition that it should have a social aspect, the ground for the action is in the society, something that creates a wave, a wave that passes through the subject and its ground covers the various level of society and the subject is one of the members of that society. (Ibid: 19:81) It seems that the social realities are living being; like a wave in the sea that creates its impact on the existence of the see.

#### **Having Material Cause**

It means that this is a ground, container and context of the social realities of the society. Therefore, it is not only a social thing that is taken from the society in relation to the past and is the result of the actions of the ancestors; rather, it is an act that is done towards the future for future generations with the aim of creating waves in the society and changing and creating social reality and tradition on behalf of an individual, is also social. It is the material-cause that turns the personal action into social action.

**Being Three-Dimensional Existent:** Martyr Sadr considers the action, which is performed in the context of social and respectful reality that have three dimensions active cause, material cause (Society)

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<sup>15</sup> Existential feature of social realities.

and ultimate cause. He divides actions into two categories, individual and social, and explains the difference between these two categories as follows: the two-dimensional action has only an active cause and material cause and it is attributed only to the individual (Ibid).

### **The Unity of the External Existence of Personal and Social Reality**

It means that social reality is a single object but has two aspects and sides. That is way, sometimes an individual human act is considered individual and social as well. Martyr Sadr says: Society exists along with members and individuals. From this point of view, there is an existence with two aspects. Therefore, when an action is performed, it is performed with two aspects (ibid:87).

#### **Having Specific Rules**

Having its own rules for perception, description, explanation, function and influencing other social realities: From the point of view of Martyr Sadr, although traditions and laws of social and respectival reality are related to the respectival world, yet their existence is real, certain, unexceptionable and they have objective relationships. In this way, martyr Sadr, introduces us deep knowledge about the existence and quiddity of the social realties and their attributes.

#### **Features of the laws that govern respectival realities**

Martyr Sadr in his book “*Al-Madrasa al-Qur'aniyah*” states: A series of rules and laws also rule in the socio-historical world. Just as there are dominant rules and law on the natural world, in the same way, there are social laws throughout the social world and their relationships in every social center and at every level can be seen. Both of these natural law and social laws<sup>16</sup> have been established and made by God, the Wise, according to the general interest of mankind. Below it is pointed out some of the features of these traditions and rules that are governing the accreditations and respectival realities.

#### **Generality, Comprehensiveness, Totality and Inviolability**

The generality of these laws gives the traditions of history a scientific aspect; because the most important advantage of scientific laws is this that they are universal and cannot be violated. The explicit texts of the Holy Qur'an express the nature of continuity and the totality of the Divine laws and gives them the aspect of scientific authenticity and strongly condemns those who think that they are exempt from the traditions of history (Ibid: 70).

#### **Being Divine**

It means; although these social realities are accredited and validated by intellectuals but they have relation with God. That is because they are called Godly and Divine law because first of all, the real creator of these social realities is God Almighty. He is the Creator of reason and rational people, and He himself is one of the rational existents, but rather the Whole and True Reason. Therefore, in most of cases, these social realities and facts have been accepted and signed by the Him and they become the subject of the mandatory ruling of the Divine's intention; like marriage. (ibid: 7:23) Secondly, although its external realization in the human world is at the disposal of man,

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<sup>16</sup> In terms of Martyr Sadr, the traditions)

however; the laws and traditions that govern on them and the existing relationships between them , have been created by God Almighty in such a way that they can be discovered by man as he explores the laws of physical world.

## CONCLUSION

After going through various works of Martyr Sadr, it can be concluded that he had deep understand of respectival existence of social reality. He has complete cognizance about their existence, quiddity and their attributes, action as well as he presents his theory about the dominant laws and principle on these social realities. He philosophical understanding about social realities and their mode of existence make us hopeful and convincing that a complete theory can be derived from Martyr Sadr's thought at the end of this thesis. In nutshell, all the forms of norms and laws, dominant principle on social entities and major characteristics of social enables to make and develop a new science in the domain social sciences. It also gives us an opportunity to develop a new philosophy with the title of "*Philosophy of society*" and it is dire wish of John Searle and he is striving for it.

### Consequences and Conclusion

- In term of philosophy, there are some respctival and accredited social entities in external world ("I'tibārat") made by man. It is the man who explores the dominant laws and principles on them as well as their existential characteristics and their mode of existence.
- Their ontological and epistemological cognizance confers strengthen and authorization upon us to make better respectival entities ("I'tibārat") for human society in order to fulfill their need and make their life better.
- There is a series of dominant laws and norms that govern social affairs and phenomena and ontologically exist in external. Man, just explores them epistemologically. They have existential characteristics, laws and norms. If a society and individual abide by these dominant laws and norm, definitely both individual societies will make progress to fulfill their need and make their life ease and full of various facilitation because they have existential affects. They are not just fabrication of faculty of intellect.
- On contrary to it, if the both individual and society deviate from these laws and norms, they will have face inevitable results because each human has as an individual as well national destiny and record. In case of deviation from laws, national death is certain.
- It should be worth mentioning that these laws always dominant throughout the history of society and gave the same results. These dominant social laws and norms are certain and unexceptionable rules. For example; deviation from these laws and principle results in severe punishment that does not remain only confine to unjust, tyrant and sinner persons but also the noble existents. Though it was results of deeds of unjust, tyrant and sinner of the society. Social events are not unrelated, coincidence, God's power and submission to His order. It confers generality, totality and comprehensiveness upon them which is very important to make any subject a science. It also gives us an opportunity to make new philosophy with the title of "*Philosophy of society*".

- Social entities and phenomena are strongly interconnected with future. They have potential to create a wave in the society, and create social realities and facts. It is a link towards the goal, ideal and vision that regulates the movement and activity, in order to reach a goal, and according to philosophers, it has an ultimate cause in addition to the active cause.
- Social actions have three-dimensional; active cause, material cause (society) and ultimate cause; it is recorded both in the record of the individual and in the record of the nation. Martyr Sadr lays stress on importance of religion because it is Divine existing entity religion. It should not be understood that religion only imposes laws and commandments on man, but also as a part of his Divine nature that can never be changed.
- A society that plays with the divine laws of nature signs its death warrant with its own hand, because deviating from natural inclinations involves it in many deviations and as a result leads to destruction.

### Competing Interests

The authors declared no known competing interests.

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