



## ORIGINAL RESEARCH PAPER

# A Critical and Analytical Approach to the Relativity of Religious Knowledge

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### Abstract

**SUBJECT AND OBJECTIVES:** The study of human existence from its inception as an individual element to its development of the most complex forms of civilization and society is inseparable from the theory of knowledge; and how that human was through knowledge, was able to fluctuate on earth; to present great experimental models in his movement and history. just as the level of knowledge presented by man during his lifetime was not limited to a specific dimension, so we find that sometimes he focuses on the world of sense or the imagination or the abstract, and sometimes he gives importance to his thought and knowledge or makes it subject to another force.

**METHOD AND FINDING:** All these different directions were a hostage to circumstances and conditions that a person went through. The cognitive nature of the human being bifurcates us in our search for relativism in knowledge to address the most intellectual trends that have been born or not; at least, it is influenced the emergence of the relativistic concept in knowledge.

**CONCLUSION:** However, this does not mean that limiting the study to these directions is complete and complete restriction, at all; But we focused on schools that we think that have priority in the search and highlight them, which will be as follows: Kantianism, historicisms, skepticism and existentialism, and then put these trends to the test analysis to show the wrong point in knowledge between the relative between the linkage of intellectual schools.

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## Introduction

We must agree on an important thing before we enter the core of the relativistic theory of religious knowledge, which is that since the end of the nineteenth century, which declared the beginning of the Arab Enlightenment until today, the main concern of thinkers and modernists has been the advancement of the Arab nation and the removal of the dust of ignorance and its backwardness, which is the common goal of all their contemporary scholars of Muslims and Christians.

Although there were many intellectual trends that they took to achieve their goal from Marxist thought to positivism and existentialism, and from the exclusion of religion from society to historical and other points of human thought, despite the diversity of the keys to the solution; but all

contemporary thinkers from the era of Mohammad Ali Pasha to his history have they agreed and their books stipulated that there would be a renewal in the religious discourse and a re-reading of the religious heritage so that the old heritage would not continue to play the role of shackles that restrict any movement and progress that could be played by the Arab Islamic nation, so several propositions came, including the exclusion of religion. (*Ref: Project of "Zaki Naguib Mahmoud" and "Sadiq al-Azm"*)

As a solution that resembles to some extent the Western Enlightenment movement in the fourteenth century -we do not want to go into details now- including relativism of religious knowledge, which does not oblige us to deal religiously with the different facts that were subject.

In each stage to special circumstances and conditions, and what is followed by this thought, whether we like it or not, from the adaptation of the theory in favor of human benefits, and its deviation from its path and goal, all of these projects were in opposition to the Salafist or fundamentalist project that saw mixing up the papers of history and neglecting the chronological stages and preserving the nature of religious discourse without any change; (*Tizini, 1997: 34*) whatever the conditions and circumstances, including at the time.

## **Research Terminology**

### **1. Knowledge**

Knowledge in the standards is the stillness to the thing, and the stillness here in the sense to rely or against barbarism, like when we get the knowledge of something, we don't feel repulse from it.

Here, and in this sense, it clarifies the truth and nature of knowledge. (*Ibn Faris, 1979, Vol. 2: 121*)

The occurrence of knowledge is necessary from the connection between things, as it arises from a connection and encounter between the perceived self and the perceived object, so that it is the fruit resulting from this contact and convergence. (*Madkour, 1983: 186*)

### **2. Historicism**

A philosophical doctrine that adopts the idea that every truth develops historically and is interested in studying facts through their historical conditions. (*Arkoun, 1996: 139*)

### **3. Relativity**

Relativism of knowledge, composed of two words first, a relativism comes from the ratio and relativism, ratio must

be between two things, or as the philosophers say it is the rhythm of the attachment between two things.

For example, knowledge is the perception and perception of things. If we put these two words as one term, we conclude that there are two matters between them, which is the knowledgeable person and the known subject.

The other matter is that this knowledge is attributed to this knower, which indicates the difference of knowledge from one person to another. (*Saliba, 1982, Vol. 2: 464-466*)

#### **4. Existentialism**

A philosophical current calling for the authenticity of man was founded by the Danish philosopher Soren Kierkegaard, (*Badawi, 1980: 20*) the bearers of this thought move away from the issue of pure reason, to the fact that man is truly

present, free, chosen, and active. (*Bayat et al, 2002: 31*)

### **Foundations of Relativity of Knowledge**

Restricting religious knowledge to a level that does not exceed a specific period of time or a special geographical framework, or what is known as linking religious knowledge to the temporal dimension that leads us to distinguish between relativism and the launch in knowledge, so what is this relativism expressed here and what are its foundations?

Finding the boundaries and framing scientific and cognitive issues in an accurate and correct manner is what brings us to the depth of these issues, and thus approaches them scientifically, theoretically and ontologically, in a way that ensures their study according to a sound cognitive structure that shows their dimensions

and structural formation, and this issue that we are dealing with in this article is not excluded from this rule, and perhaps the results drawn from the nature of the theory of relativism of religious knowledge indicate the extent of the importance it has on the practical level, not to mention the theoretical and conceptual research of it.

Here we highlight the most important results of this theory after addressing the principles on which it is based, and then discussing it scientifically, and let us start with the foundations of relativism of knowledge.

### **Kantian Knowledge**

It is not possible to go into the midst of epistemology and the structure of human knowledge without studying the Kantian thought, which Abd al-Rahman Badawi expresses the

greatest philosophers of the modern era. (*Badawi, 2008, Vol. 2: 269*)

Kant, who is considered in the full sense of the word the beginning of a new intellectual phase through his epistemological philosophy, where he built the epistemic system in a way different to his predecessors, such as Descartes and his ilk who had researched realism.

Based it on the fact that reality is originally a raw material that can be understood from the way tribal issues these issues are what give reality to reality, create knowledge about it, and even accept it completely according to the system of these tribal issues implanted in the human element, and the strength of these issues also stems from their ability to establish total rules and move from mono experience to the structure of the general law that Reason

depends on it to understand reality as a whole, and this means that is, acceptance of experience on the one hand, the possibility of accessing this knowledge that Kant took a middle ground between those who possess the originality of experience and idealism.

So he was not purely experimental; because he not only acquiesces to what is dictated by partial experience only but aspires to reach the universal rules that produce knowledge in addition to experience, and he is also not purely idealistic; because he does not refuse to neglect reality, by accepting what is behind the mind; but it is worthwhile to pause at the idea of time and space as real elements in the formation of spheres of human Kantian knowledge where it is considered that the two main

components of the creation and generation of knowledge.

In other words, how can tribal Kantian issues make scientific law and build the epistemic world?

This is a question that some dealers of Kantian thought did not find a refuge from. (*Kant, 2017: 6*)

In the appointment of the general vein of knowledge of the nature of Kant and bowed understand this occurrence mechanism has to be the highlight of the knowledge sections; but rather sections of Kantian knowledge, namely sensory knowledge and metaphysical knowledge, and factors enter what is known as the concepts of time and space as well as Kantian statements, and which is considered to simulate the mentality of the categories Aristotle's external, where these Kantian sayings read the external reality

according to their pure data without direct interference from the subject “the external thing”.

Also, Non-interference is what gives the mind the independence in giving judgment and not surrendering its neck to the outside until it determines these judgments and this is the secret behind the saying in Kantian relativism, or in expression.

Another Kant introduced the sayings of Aristotle; but with his own method and structures of knowledge, (*Foroughi, 2009, Vol. 1: 458*) which can be shown sequentially as follows:

### **1. Sensory Knowledge**

The things that fill the universe that form the subjects of sensory knowledge that rise from, inter alia, experience and therefore it is necessary to differentiate and we read the thought of Kant's knowledge of foreign things “Menon” and

the intellectual product in our minds “Phenomenon” , and regardless of what is meant by this distinction In any sense, frankly, Kant passes a kind of cleverness to this idea to refer to the issue of multiple readings of reality in the sense that Said, for example, took a concept about something external that differs from the concept that someone else took away from the same thing, and as we said earlier this is what opened the door wide for a large sentence among the questions:

If you do not say critiquing Kantian thought as a whole, as we will refer to later in this article, God willing, and for this perceptual knowledge of external things to happen to Kant, this must be a group of things , or we say that his sensual knowledge is made up of:

- External topic
- An element of time and space
- Sayings



In order to present the nature of sensory knowledge in Kant, the following must be noted:

- Although the role of self-knowledge creation when some philosophers of Muslims and its centrality in reading external reality; but this role is not completely independent from the external topic; but not beyond the role of the role of the mirror that reflects through the external splendor facts on the human psyche board; (*Samih, 2004: 398*) But the role of the “self-mind as a force of self-forces” presented by Eckhart not simulates reading this at all; but makes self-perceived external theme “perceived” two sides independent in every sense of the

word and communication between them only and only sponsor by making the mind capable of forming knowledge according to the tribal tools it possesses that enable it to do so.

Therefore, the first foundation of Kantian knowledge is independence between the perceiver and the perceiver, and from this standpoint, it is possible for Kant to read reality in multiple readings that differ according to persons. (*Kant, 2017: 46*)

- Kant makes no secret of the extent to which he was influenced by humankind<sup>1</sup> And how

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1. A: I frankly admit that it was David Hume's alarm that severed me years ago from my domestic coma and gave my research in theoretical philosophy another point.

this thought formed from a turning point within Kant; but Kant did not remain confined to this purely experimental thinking that makes the soul a slave to external experience and an arena in which its horses run; but rather a space for making general laws and universal rules that Hume was unable to accept. Kant arranged in his knowledge a set of issues he called tribal issues through which he could transform experience into a general rule, which would make his knowledge rational.

- Kant mediated, or in other words, his combination of the authenticity of experience on the one hand and idealism on the other hand, making the light

on his ideas as the origin of relativism in knowledge.<sup>1</sup> What a divorced on his idealism transcendental idealism “Transcendental idealism” this relativism has been noted by some who have read Kantian thought as a summary of its sensual knowledge, (*Cobblestone, 2010: 296*) which in turn distinguished Kantian knowledge from others such as Cartesian or what we see from his criticism of Leibniz and Wolff. (*Ibid: 268*)

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1. The difference between Kant and the idealists is that Kant accepts the external existence as a reality and the basis of mental judgment, while idealism tends to confine knowledge to ideas rather than things, (*Ref: Kant, 2017: 45; Badawi, 2008, Vol. 2: 439*) which Kant expresses it by launching human knowledge from experience.

- What constitutes the sensual knowledge is an experimental factor in man Kantian The external thing which is considered the material and the object of knowledge which is formed with time, place and categories<sup>1</sup> that receive material and visualize it according to its own requirements, human concepts and ideas that are not required to conform to the external reality. (*Kant, 2017:46*)

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1. It must be known that the nature of the elements of time and place, as well as the categories, is a mental nature that exists in man and does not come with it through experience. This is the reason that led Kant to divide knowledge into dimension and tribalism, as he repeatedly expressed in his book Pure Reason the reality of time, place and mental statements.

## **2. Metaphysical Knowledge**

The development in the field of philosophical thinking and theorizing from ancient times to Kant contributed to the emergence of Kantian philosophy as long as the concern was the benefit of humanity in laying foundations with the pain of his theories as he states in the introduction to his book by Francis Bacon, reflecting the nature of philosophical thinking that transcends the question of the individual and the question of nations. (*Ibid: 23*)

Perhaps the most prominent of these new ancient monuments discussed in philosophy is the metaphysics dealt with in many ways are:

- In proposing issues of metaphysics in Kantian thought, we must look at a triple view of the science of metaphysics, which are issues, method, and goal.

Among the most important topics and issues that Kant gives an important focus in metaphysics is God, freedom and immortality. (*Kant, 2017: 47*)

Tastiest my goal this treatment of the problems following the dogmatic curriculum<sup>1</sup> in this regard<sup>2</sup> and here we find ourselves on the necessity of understanding the nature of tribal and posterior knowledge because

it takes its nature in dealing with the sensory world and the metaphysical world where tribal knowledge is absolutely independent of experience without implying that there is no relationship between tribal knowledge and experience. It can be said that Metaphysics sits in the arms of tribal issues; (*Kant, 2017: 52*) And as for dimensional knowledge, it comes after experience.

- The question about the formation of tribal rulings is the basic problem of the theoretical mind in charge of metaphysical research in Kant, and the answer to this question is a limit to the day.<sup>3</sup>

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1. Kant believes that the dogmatic mind works in questions of metaphysics confidently without noticing the error that the mind can encounter. (*Kant, 2017: 47*)

2. The dogmatic approach is a method of inference that is possible to exist, and this is what Moses Wehbe chose in his translation of a set of terms that he put for the book. (*Ref: Wehbe, 2015: 13*)

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3. For Kant, Hume's fundamental mistake was his rejection of the ancestral principle, which is the principle of causation.

To demolish the pillars of metaphysics, (*Kant, 2017: 52*) the presumed solution to this problem is the possibility of the theoretical or pure mind to establish such sciences which, in addition to the metaphysics of sports and pure natural science, are included.

- Kant's metaphysical study is situated between two divisions that addresses the question of the metaphysics realization between necessity and its independence as a science. (*Kant, 2017: 52*)

These are the main two sides, and in this differentiation, in fact, the positioning of many of Kant's critical ideas and the influence of Hume on him and his criticism of Hume,

Libietis and Wolff, all this stands behind the importance of tribal issues.

For Kant in other words that the contradictions that science causes by metaphysics does not mean that we overlook Ankh.

And the strong and even unbridled excitement of human beings which touches the door of his mind to answer the great existential questions centered on the universe, the height and the possible, and God makes the urgent need for us to have such knowledge.

Criticism of the theoretical mind that carries metaphysics and its control and not allowing it to fly the absurd here and there.

### **Kant and Knowledge**

In his scholarly career, Kant presented wonderful forms of knowledge and critical philosophy that were truly a

point of global intellectual transformation, where his knowledge is divided into sensory and metaphysical knowledge that a person obtains after the experience with external reality.

External things are subjects that raise in the human mind a special pattern of knowledge based on the categories Kantianism and the elements of time and space, and the nature of this knowledge is changing from one mind to another as a result of the change of cognitive elements from one person to another, and from here the issue of epistemological relativism emerges very clearly.

As for metaphysical knowledge it is knowledge completely independent of experience and not subject to it; but it has a kind of connection with it and is considered the theoretical

mind or the pure mind is the field and area of this type of metaphysical knowledge; but this field is full of contradiction and suspicion, except that the necessity of its existence and its demand from man has made metaphysical issues.

Present throughout history and from here it is necessary to solve these problems that this science faces, and the best way is to set controls for it so that it controls and does not create for human knowledge any problems that may arise because it liberates it from the element of experience and this for regulations that must constitute a special science, this science is the refutation of the pure reason.

### **Historical and Historicism**

The historical doctrine enemy of naturalism as the likes of Karl Popper called and enter

the difference between the historical and historicism, or which routes to historical doctrines features, and sleep a say that the doctrine of historical since the founding of this theory is based at least on the reality is the crop history and historical movement is intended to reality all facts, including human nature, religion and morality, a reality that doesn't have virtue of proverbs, even if the cases were similar to another era do not have the same of a referees and qualities of every history of his own elements and its provisions for based on this reading, the meaning of generalization and making judgments about cases that we see are similar or that we think we can create similar is negated, based on this reading, to be included in previous rulings for other eras. (*Popper, 1959: 15-16*)

Even if such assumptions, ie the search for historically similar situations, are necessary for human life, they are not fixed and we must accept them as determined by the historical doctrine.

The lack of similarity and inconsistency in historical models avoided the use of the empirical approach that does not object to the issue of generalization. Beyond the limits of time and space; Therefore, we find that according to the historical doctrine it is difficult to predict what will happen in the future in historical and not subsequent periods; however, Popper in his presentation of historicism refers to two important issues:

*The Essentialism doctrine that strips things from their special symptoms so that the concerns remain true at all times,*

*and the systematic  
nominative that focuses  
attention on the characteristic  
of an object and how it  
is present among things.  
(Popper, 1959: 38-39)*

This statement from Popper constitutes a real leap over ordinary historicism.

And to apply this view, it is not possible to separate each of the components of each era from its own history.<sup>1</sup>

It is a collection of human facts, not a view of events, (Laroui, 1997: 16) and should focus in this a doctrine on human rights or only the central focal point for industry history, and it does not make

sense here to the absentees and the unseen and its involvement in the events and the meaning of the illusion and myth of history as well as industry, (Arkoun, 2005: 47) But the human industry reality will cover everything including this means speech that the real existing, concrete, the external framed time and place, that time, which means changing what is meant by the word meaning any change was the integration or slush of the maturity of the demise and etc, and the place is the geography of the event that limits the circle of its realization and existence.

If these components, or rather we call them existential facts, and everything that enters into it are variable, then the concept removed from them will be variable and not fixed at once, for man and his relationship to nature.

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1. In fact, there has been a lot of talk about historicalism and historicism and the extent of its connection with existentialist or Comontian philosophy and what each of these concepts and terms mean, but I do not bifurcate the topic, so I used both terms in one sense.



For example, religion, or himself is a controlled relationship by the modernity of time and place, history is not those facts that we tell and narrate; but history is the existential movement that brings everything and creates relationships between everything.

So here we are in front of an environment of time and space, radically different from the environment of Kantian time and place or philosophical time and space, or the legendary one, which connects the research of the historical doctrine with our research in this article, that the concepts and judgments that arise from religion are hostage to time and place; this is because religion in itself is a newborn and the son of history.

So its concepts and rulings cannot be generalized through the ages; but rather it cannot be carried out simultaneously

without the time; but we must pay attention to an important issue, which is that the fact that religion is set by God or by man does not change the concept of the historical principle that gives a time frame Spatially of things, it is sufficient in the research that the thing be present in order to be covered by the historical view.

## **Data of the Historical Doctrine**

### **1. The Centrality of the Human being**

A metaphysical view by which we review the past is sufficient for us to understand the fact that the history that reached us is not a matter of events that reflect to us things that happened here and there, as much as it is a development resulting from the individual or social movement of man, and this means that this scientific, cultural, moral, religious, and social product is

not It is only a reflection of the historical human movement, which led to the development of human interaction, (*Craig, 2005: 370*) and its pivot to the emergence of these categories, of course this pivot may be evaluated and criticized as a mixing of the human, social and experimental sciences curricula, or as sociology is included in the interpretation of history.

Fundamental to the historical doctrine is the reading of evolution (*Badawi, 2008, Vol. 2: 157*)<sup>1</sup> caused by human (*Laroui, 1997: 20*) within the gate of time and place, and this explains the rejection of the naturalistic method by the Historians, as we explained earlier in Popper.

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1. Ref: "Philosophy of History Research in the Encyclopedia" and the "Development of the Human Centrality of History".

## **2. Metaphysics is a Human Product**

The entry in metaphysics historically and in view the historical doctrine is not the open search the rejection angle; but on the contrary, this view reflects the external reality as it is in a completely phenomenon as the social researcher moved a very matter that the phenomena construed in accordance with an explanation of a human subject to the dimensions of time and space.

Perhaps it is this thing that led Raymond Aron to say that it is natural for a person to search what he calls beyond science and technology in his interpretation of the meaning that he wants to corrupt him for his existence.

This puts us between two tracks or two systems, if it is true, they are:

The history formed by the human movement and its connection to nature, the existence of the religion to which man obeys, and the answer that we expect from the historical doctrine about the truth and nature of religion, or in other words its principle and its origin not its path and its historical presence only, and perhaps here, we can arouse the next question from historical consciousness, which is:

- how do we read religious metaphysics from the historical gate?

I think this intractable problem requires transparency in the presentation by the Muslim supporters of the historical movement and their view of its direction, especially since they are in exchange for hundreds of millions who categorically

refuse to separate religion from the unseen.

The answer to this question refers to the following paragraphs of the article, let us focus here on the link between the unseen and metaphysics and historical doctrine.

The development that the historical idea went through allows us to present several readings about historical metaphysics, if it is correct.

These readings are based on the content that composes history and that determines its course of action, and which also helps us in this reading to some extent the basic idea through which the question of historicism arose, and it is that reading reality through what the human system has done through different stages will be included in everything that formed this human movement and the actual human life does not neglect or abandon metaphysics, (*Mahjoub, 1995: 33*) and from here will understand somewhat

the beginning of the distinction between the historical situation.

The psychology that historical memorize both the content of the historical doctrine and interpretation of reality, this distinction, which allows us to enter the Metaphysics of the expansive section of history. (*Arkoun, 2005: 42*)

However, we will not get this view as to whether we take into account that the basis of historical tendency is based on the fact that history is a purely human recording without entering any of the other factors, then we will not find any presence in metaphysics, not only this; but also of myth, myths, culture and stories. This is because it is not a person's creation. (*Abi-Nader, 2008: 562*)

## **Relativity**

Perhaps the explanation that we have presented about historicism with its multiple meanings allows us to open the door to relativism in this tendency.

Considering that history moves within the circumstances of time and place that are changing now and then and this change is what shapes the reality that the historian records, and here we do not want to discuss the subjection of human experience to the factor of time and space; or human use of time and space, as what our research is related to the entry of the human experience in the changing course of time and space, and this experience, whatever it is, must be studied within its own conditions, including time and space, and it cannot be generalized to other circumstances.

So, whatever we talk about this issue, relativism, neglect of totality, and release will remain the main feature of historical consciousness despite the attempts that emerged from Deltai. (*Baiser, 2019:22*)

To solve this problem; but that it cannot be overlooked, this does not mean that there were no opponents to this idea; but the intention is that the essence of history is based on relativistic reading, which, when we accept it, will be a ban on us dropping human experiences in time or space and limiting values Morality, myths, and metaphysics in a specific environment only.

On the other, between information and the development of the human movement and its formation of history, the historian sits on the chair of the philosophy of history to give the content of the past and the present and

depict the human being as the director of the historical movement; but through his own experience within his conditions and circumstances, and whether or not the Guinean element is entered, so that he builds the components of history or is removed from his composition, this experience remains those that are part of history are subject to the limits of a spatial period of time or another caliber located within a limited historical incubator.

Thus have the characteristics of this proposition of relativism and phasing and neglecting the launch and generalization in any way, and our consideration of the origin of the historical movement that wants to divest man from other than natural experience is not It can affect these characteristics that can be considered the title of the historical doctrine.

### **The Authenticity of Man between Doubt, Phenomenology and Existentialism**

Use the estrangement term here the corrected version of the title the previous “originality of human and suspicion between phenomenology and existential”; because the rupture declared by the Greek skeptic movement made the human being confined to himself and gave it centralization in his judgments, such as the rule of tranquility and happiness that the Greek skeptical doctrine sought by rejecting knowledge and refusing to judge things that are outside the person and that bring a kind of anxiety and psychological disorder. (*Badawi, 2008: 17-18*)

Likewise, the estrangement in the existential doctrine that dominates the idea of phenomenology has declared

estrangement since he said that existence precedes essence in the sense that man exists and then creates himself and decides for himself in a circle of absolute freedom without building himself based on judgments outside of him. (*Sartre, 1964: 16-17*)

Why is this combination of skepticism and philosophical existentialism despite the fact that philosophers have tended to combine existentialism with the Greek ontology represented by the philosophical triad, Socrates, Plato, the pioneer of academia and Aristotle? (*Badawi, 1980: 20*)

Whereas they considered them the historical first line of existentialism, then the purpose of combining doubt and existentialism is the idea of the possibility of error in receiving external knowledge in the sense that judging a thing or judging a thing does

not mean that it is not possible to judge by a counter or contrary judgment, which leads to confusion in the soul when The Greek skepticism and avoiding this confusion:

*A person should avoid making judgments about things and the denial of external knowledge that comes after them; but in existential philosophy we cannot completely believe in the cognitive domain that our external senses have generated for us. (Sartre, 1964: 21)*

Therefore, man must embrace himself in order to be able to construct it; Because building the self is the building of all humanity.

What makes us see the difference between the skeptical and the existentialist ontology is the focus on the

knowledge element in both schools, the skeptical school focused most of its attention on the knowledge and human happiness theory and is a foregone conclusion in the skeptical theoretical dimension, and on the contrary, the principle of optimism or human happiness is the essence of the school Existentialism, especially for Sartre, as for the epistemic dimension, it is the result of this. (Badawi, 1982: 24)

Accordingly, we can say as a summary of the following:

- The human nature within the framework of its internal or external interaction cannot be separated from perception or knowledge; but the nature of perception and knowledge is drawn by man; Because he is the starting point and the goal at the same time.

- The relative cognitive understanding in the skeptical framework and existential through the association with the human dimension, i.e, it revolves round the human, and any knowledge but enjoyed a degree of verification; but it must be human drawn in accordance with the effort generated or optimism element and confidence regardless of the meaning of the concepts They offer.

## **Religious Knowledge between Relativism and Relativity**

### **1. The Product of Relativism of Religious Knowledge**

Before entering into the discussion of the nature of knowledge relative in general and religious, in particular, it

must be addressed to the data this argument, to learn about the implications here in thought, in other words that the adoption of this proposal, what Q believes in us the facts?

Exposing to this demand will simply define our position on this theory, so that it will spare us from much debate about it, so what are these results?

- We also crossed the boundary between epistemological relativism and the cognitive release, the person's entrance into the formation of knowledge acquired by him, so that human knowledge is a composite component of the external objectivity, that is, the soul of the external object, the subjective personality of the human being.



This is in contrast to the absolute knowledge in which the reflection of something in us is sufficient to be defined. Our knowledge frameworks without the human being playing a role in shaping this knowledge. (*Sadr, 2009: 185*)

Accordingly, when we talk about relativism, we must know that every total judgment made by a person, and this total judgment only benefits the person's soul and not others; because this person has made his total judgment based on knowledge different from what another person is, who in turn is able to formulate another total law to base it on other knowledge.

Therefore, we must forget, in light of relativism of knowledge, something called a total law that everyone is subject to; Because it will simply be impossible in light of the multiplicity of human knowledge, and for more clarification we say:

What a person aspires to in building his knowledge is the establishment of general rules that enable him to process and know these assets there are many that have been achieved in this vast universe; but according to relativism, we must put aside the issue of issuing universal laws, not just rulings, and if the mind can issue such a universal law, it will not

be able to generalize it to the human race, whether it is a law extracted from experience or extracted from something abstract, in the sense that when I encounter an external reality and call it a ruling specific to it, this judgment is for me, and no one else shares it with me.

- If we start from the principle of relativism, then the legislative authority in every country, whether the source of the legislation is religion or something else, must stop enacting laws; Because the enactment of laws depends on the principle of organizing life that requires a careful understanding of each case separately,

and since the understanding is relative, it will not. It is only valid for the one who makes it, and it will not be valid for the public benefit, and this includes, of course, as we said, the religious and positivist text.

- One of the things that we should consider because of its potentially dangerous effects on the individual and society, is that the adoption of the relativistic thought of knowledge generates the justification of error and the justification of the crime. Since the act committed by the wrong person generally stems from a set of estimates. These estimates exist among individuals that justify their action, and

they cannot therefore be blamed for their actions, whereas if reality had an input into making individual assessments, we would be able to say to such people that if you read reality clearly It is good to avoid these mistakes.

- The last thing we want to point out here is that the relativism of knowledge includes human knowledge, does it include the same knowledge that knowledge is relative?

Some may object to this by saying that what is meant by relativity knowledge means the lack of unity of knowledge for the whole human race about various topics and issues; but we answer that the basis of the issue stems from this

thing in the sense that the subjectivity and personality that I have that made me read reality in a relative reading, others may reach An absolute reading of something, and this is what we should pay close attention to.

## **2. The Principles of Relativity of Knowledge on the Line of Criticism**

We must know as an introduction that the methods of constructive criticism must depend on the two-dimensional monetary, and here I mean to focus on the positive aspects of the object criticized as we focus on the negatives, and that what Aattiyha the possibility of providing solutions and address the negatives and positives develop at the same time. (*Wissinger, 2011: 14*)

From this talk, I allow myself to enter the positive aspects of relativism, religious knowledge, or cognitive relativism in general.

- Relative knowledge indicates E. Lee is an important aspect Asada in the distinction between fixed and variable element in things, PHP is relative based on the principle of understanding things through context space-time it helps us understand the nature of the impact of spacetime on many things and to distinguish it from the same subject when we look at it as a statement and as a concept, for example, the text says that lying is forbidden. This issue is not subject to any factor, neither

time nor place, nor understanding.

This is a case that tells us that lying is condemned to unlawful; but when this case begins, it applies in time and place and many factors begin to surround it, such as having to lie to save the soul or save things that have some value, then the rule of lying will change from prohibition to permissibility or necessity sometimes to surround the origin of the case with the different circumstances of space-time.

Here if we notice that the change of rule did not negate the origin of the subject and did not oppose it; but rather we understood it in the context of the original

topic, which is that lying is necessary for these conditions.

It is permissible; but if the space-time factor does not change the origin of the subject, then it remains in its origin, such as if I do not have to lie, and there is nothing I want to preserve, then I will drop this topic directly on time and use it without Change and fall into the forbidden, and from here we see that relativism's focus on the space-time factor makes us aware of the importance of changing the topics that each person passes through, which makes them take different judgments as a result of the change of the subject inherent in the circumstances of history; but without acknowledging that this matter undermines the

origin of the subject but remains the same. Each is understood in its own context.

- Since the element of subjectivity and personality is included in the construction of cognitive relativism; but rather constitutes its backbone, it makes the need to create a hormonal reality based on the interpretation and reading of the text, a contemporary reading that takes from the background of the reader and the interpreter of the text, from his concerns, from his reality, from his experience as a basic criterion in understanding the text the sacred without this means subjecting the text to the whims of the interpreter.

In the most sense that the interpreter enjoys the freedom to reach the intention of the author of the text as much as possible based on his current reality, and this field of freedom has led some to attribute this trend to philosophers, Mu'tazila, Shiites and Sufis, and keep it away from the Salafi direction. (*Abu-Zayd , 2005: 14-15*)

Here, I believe, the field allows us to distinguish between positive relativism and negative relativism.

As for the factors that stand as a stumbling block in front of us in relation to the relativity of knowledge, they can be tabulated based on the foundations that we laid out in our article as follows.

The main problem that the theories that bear the idea of relativism of knowledge acquire is the release of tools and the relativity of knowledge, meaning that these theories share in giving them universal rules common to humans represented by the tools of knowledge, which in turn lead to their forgotten struggle, and our question in this regard:

- Why are these theories confined to the generalities of time The place, the categories, the influence of subjectivity, and even the denial of realities in the manufacture of human knowledge?
- Here, we do not want to discuss these theories by accepting the principle of launching in cognitive tools, does

it contradict their content or not, we will skip this stage now, to say that this report is good; but why did you limit these tools to what you mentioned?

- Why not expand these tools that every person has to include external things as well?

In the sense that the elements of space-time, the conditions of history, and the nature of the human mind that man uses to obtain this relative knowledge when we do not make it include the external things that are independent of us, these things that are distinguished by a special nature, each of which is his A nature of its own, it has an effect on it.

Which is the law of nature that Kant defended against Dave Hume's hand, and I mean here the law of the upper room, isn't the color in its nature that it simulates sight, and music mimics hearing and taste mimics the tongue, and the feeling of hunger and thirst mimics the soul, aren't these general tools Not different from space-time and the terms of history or the denial of realism?

- Yes, we do not say that the percentage of sweetness in the taste or the perception of the intensity of color and the intensity of the music and the intensity of hunger and thirst are the same for every person; but rather different for the safety

of his senses and the strength of himself, so why exclude it from this release used for tools?

There is no justification for excluding them at all because it is simply the nature of things that we cannot enter relativity with because they are the decisions of experience that Sartre and Kant accept and all these theories as we explained above in the characteristics of theories, so the nature of the changed things does not mean that they lose their nature regardless of how they change, as long as they are true. On the color, it is a color that will continue to mimic the eyesight.

Yes, it may weaken and may intensify; but as long as it is a color, it will continue to have an effect on vision.

For example, wine as long as it is in its nature wine, the judgment will remain with it

forever as long as it does not lose its wine and as long as the judgment is directed to this wine; but even If the judgment changes as a result of the factors of space-time and the conditions of history, wine will not lose its nature; Because a thing is a thing, and wine is wine and not a spacecraft, yes if we were able to change from the nature of something to something else, we will have a new awareness of it completely.

- When historicism deals with the elements of space-time in order to present the human experience in its limited framework without interfering with foreign elements outside the historical course, this experience that comes in a purely social and



historical context in which the human movement reads and evaluates according to its environment.

Reader must know that the metaphysical historical method neutralizes all metaphysical meaning. Like religion, illusion and imagination in the study of the human movement, in contrast to the historical doctrine that introduces it to the making of history.

*(Arkoun, 2005: 47)*

I say these words because the difference between the historical and the historical in this sense will not constitute a basic formula affecting the historical course of human movement.

That is, revelation is a source of knowledge that simulates the state of normal intellectual inspiration for any natural person that develops throughout history; but to a higher degree, the purpose of the matter is that revelation is an external source and ideas are an internal source, so there is no sense in deviating it from the human movement; but on the contrary, this revelation will be materially translated.

*(Arkoun, 2005: 44)*

Will play a role in develop history as the imagination and illusion and the mood of the human impact on this

movement, on the one hand while on the other hand, the dimensions of the evolution of thing across the environment, absorbing thing in Zamani and spatial framework generates the relative concept of the doctrine of the historical sense that the relative is taken from the experience Humanity in its temporal context, so that its judgment would remain confined at that stage; but if we dared ask us why the experience would remain hostage to its stage?

Has time in fact completely stopped at everything related to it, and then the judgment will remain

relevant to its stage, or is its impact up to now present and its judgment will remain with it?

To answer this question, it is necessary for us to know the structure of the human experience.

If we take, for example, the Arab revolutions against the Ottoman occupation as a case that occurred in the past, we will find that from its beginning to its end it was the result of conditions including Ottoman oppression, the desire for liberation, the existence of a popular incubator and that the natural terrain helps for the revolution, the ruling

was issued at the start of the revolution, yes, the revolution was colored with other parts and details such as the nature of Ottoman rule, the concentration of armies, the capabilities available to the revolutionaries and others, meaning that they had general characteristics that apply to all liberation revolutions in addition to special matters related to them, all of these matters generated relativity to the inability to the event is repeated in the container of time. So the ruling remains linked to that period; but history has neglected that the causes and causes

are the general issues of the revolution, as for the specific ones we only want to know the mosaic of the historical scene; because there is no Ottoman occupation now, nor the stationing of its armies; but I need new special matters related to a new temporal vessel that shared with the past time with its public affairs that contributed to the creation of a new revolution.

The events of the past are not all hostages to the past; but can be transmitted to the present and to the future, and is accurate is what we have indicated in its place.

From the Mahoist method and the nominal method, and upon it, and if there are special matters that are rooted only in the past, the past is present with me now and tomorrow, where it comes to me and its judgment, so the inclusion of everything in history is based on the principle of relativism and linking it to a specific stage without others is a matter that is difficult to accept; Rather it does not have any Justified in the proposition, and perhaps this is the thing that prompted some writers to say that no one from the historical doctrine considers himself a relativist. (*Baiser* , 2019: 19)

- As for the authenticity of man, whether it is in the sophist or denial direction, the phenomenological, and the existential direction, where these trends constitute in their adoption the input of man into making knowledge from the standpoint of the human depth, so the doubter discontinues from the external reality and builds for himself the strength of man to concentrate his knowledge within As well as the existential doctrine that is based on the role of man this crude existence in building his truth through his action

and his choice without being preceded by any essence on which he relies on his action. (*Badawi, 1980: 17*)

And through this presentation, we say: What brings us to this type of epistemological doctrine, if it is correct, is that the external reality is realized with it even among the skeptics; because they are forced into their doubts, even justifying it in the soul's reaching happiness and the negation of the contradictions that arise from the perception of things. (*Badawi, 2008, Vol. 2: 19*)

Likewise existentialism, which believes that things that change humans are tools. (*Ibid, 1980: 17*)

He was able to do what he did by his own choosing, (*Ibid, 1980: 22*) and the important point lies here, as long as the reality is there, they deal with it according to it.

Evidence is that they have judged their doubt or choice based on it; but more than that, Sartre believes, despite the rupture with God, that the text that comes to us we interpret it and work on it, driven with the factors of choice, freedom, anxiety and emotions that we create, without there being any values or tribal issues for us to decide accordingly, reality, even if it is a tool for man, defines our work, and our

action that determines the fate of others in addition to our own, and the basis is not to depict existentialism or skepticism as a principle now it makes San decide to reality as he likes; but stems from the fact builds himself to make himself a man, (Ref: Sartre, 1964: 22-26) which helps us to this view; but commentators of the skeptical and existentialism, in addition to the two-way philosophers, and not focus on the human gateway in making reality on the one hand or read it read differently from the others on the other.

Therefore, we see the inclusion of the relativist dimension in the knowledge

established in these schools tending to a kind of exaggeration that tends to justify the relativistic theory nothing more, so that some who discussed the existential state admitted that they departed from the nature of pure reason and the theory of knowledge. (Bayat et al, 2002: 31)

To focus on what we have mentioned.

- At the end of this critical view, and in addition to what I said in the first criticism in particular about Kant, is that the main question that I was looking for with Kant and found it with Sartre, about tribal issues that Kant established

and gave it an important role in a number of matters, including total rules and metaphysics and make of all a person has a field for himself to establish his knowledge, and he is from where he drew these tribal issues and what is the justification for their appearance in his philosophy, in fact we do not find an answer with Kant about how he arrived at it.

At the same time, Sartre clearly believes that the denial of God is a necessity for the existence of any issues or tribal matters for man this makes it possible for us to discuss Sartre more clearly.

As for Kant, he limited knowledge to the framework of time and place, and to divide issues into tribal and lateral according to Kant, in which we remain in a state of real ambiguity, in which the door remains open to possibilities and possibilities with which the value of scientific research is largely lost.

## **Conclusion**

Although the issue of religious knowledge and knowledge between relativism and relativism has been raised on the research table in the ancient and today, we do not believe that it will be closed in the future to the growing development in theories of knowledge; But based on the philosophies that we have

seen as the basis for the relativist proposition in knowledge which is historical, human authenticity and existentialism.

The data focus, in part, on the multiplicity of readings about the same thing, and it is too difficult to completely cancel the theory of relativism from our knowledge life in an absolute way, and it is too much for us to accept it by launching it, and perhaps the criterion for separating this between this is between accepting and not accepting is looking at ourselves. Let us make sure that there are many things that can be launched and circulated cognitively, just as there are many things that have relativity.

In this article we discussed these philosophical currents that some adhere to to restrict human knowledge, especially the religious text, to conclude

that the components of these philosophical schools do not give us an excuse that leads us to relativism; Rather, its buildings do not help in such a reading, except God, what we explained earlier about the fact that some matters are isolated.

In the context of a specific spacetime or a special epistemological extraction, and for our assertion of not accepting the launch of the theory of relativity of knowledge and of religion from it, we mentioned some of the consequences that can be called the dangerous use of relativism in knowledge in absolute terms.



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