

Explaining the Epistemology of Change from the Perspective of Qur'an (Deconstructive Analysis on Change and Motion)

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Abstract

The purpose of this research is to explain time based on the constructivist view of substantive motion. This activity has been done in a deconstruction manner. It is the deconstruction, re-reading, and analysis of any subject by decentralizing it and achieving dimensions of the subject that are often overlooked. In general, theories of time are divided into two categories: theories of substantive change, which consider change to be related only to the appearances and names and the superficial layers of the system and all its phenomena, and theories that consider time made by the substantive motion and fundamental change and evolution of phenomena. By challenging the themes in the view of the change of nature, the space was paved for the view to emerge on the constructivism of the transcendent purposeful substantive motion. According to the constructivist approach of purposeful substantive motion, all phenomena of existence, and especially human beings, are moving in the path of the Creator according to their need and poverty. The centralization of the approach to the constructivism of the substantive motion has implications for education. Thus, education is more and more a religious nature and according to the substantive motion, the universe, based on its inherent nature, needs a stimulus that is being created and invented every moment in order to be able to form a momentary identity of the world and man. And the accidental world is an inherent occurrence (not a time occurrence).

Keywords: Change, Deconstruction, Material System, Infinite World, Monotheistic System.

چکیده

قصد این تحقیق و واکاوی، تبیین زمان بر مبنای دیدگاه برساخت‌گرایی حرکت جوهری است. این فعالیت با شیوه‌سازی انجام شده است. و اساسی، بازخوانی و تجزیه و تحلیل نمودن هر موضوعی از طریق مرکز زدایی از آن و دستیابی ابعادی از موضوع است که به طور معمول نادیده گرفته می‌شود. در مجموع، نظریه‌های زمان به دو دسته تقسیم می‌شوند: نظریه‌های تغییر ماهوی که تغییر را صرفاً مربوط به ظواهر و نام و لایه‌های روین نظام هستی و تمامی پدیده‌های آن می‌دانند و نظریه‌هایی که زمان را برساخته حرکت جوهری و تغییر و تحول بنیادین پدیده‌ها در نظر می‌گیرند. با به چالش کشیدن مضامین مندرج در دیدگاه تغییر ماهیات، فضا برای به میدان آمدن دیدگاه برساخت‌گرایی حرکت جوهری هدفدار متعالی هموار گردید. بر اساس رویکرد برساخت‌گرایی حرکت جوهری هدفدار، تمام پدیده‌های هستی و خصوصاً انسان با توجه به نیاز و فقر وجودی سراپا در حال حرکت در مسیر خالق یگانه‌اند. مرکزیت یافتن رویکرد برساخت‌گرایی حرکت جوهری و بنیادین دلالتهایی برای تعلیم و تربیت دارد؛ بدین ترتیب که تعلیم و تربیت بیش از پیش ماهیتی دینی و بر طبق حرکت جوهری، جهان هستی بر اساس فقر ذاتی خود نیازمند محرک قیومی است که هر لحظه در حال آفرینش و ابداع باشد تا بتواند هویت لحظه‌ای و سیلانی جهان و انسان را شکل دهد و جهان حادث به حدود ذاتی (و نه حدود یا قدیم زمانی) است.

کلمات کلیدی: تغییر، و اساسی، نظام مادی، دنیای نامحدود، نظام توحیدی.

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Introduction

What is motion and change is one of the issues that have attracted the attention of the most prominent philosophers and each of them has tried to explain the concept of motion and change according to their type of discussion and thought. It would not be appropriate to say that no contemporary philosopher has pondered this concept as much as Martin Heidegger (Heidegger, 1977: 18). With the beginning of the contemporary era, the attitudes changed towards the philosophy of change and motion, and more attention was paid to analysis and depth, as well as its purposefulness in the face of aimlessness with a postmodernist perspective. On the one hand, this change is based on the views of the general plan based on anthropological principles and great thinkers such as Heidegger, Derrida, etc., and on the other hand, the views are based on the coherent and connected view of great people such as Mulla Sadra. For this reason, new issues in the field of change and motion were formed with a postmodernist view and the weakening of meta-narratives. Philosophers before Mulla Sadra, such as Farabi, Ibn Sina, Sheikh Ishraq, and Mirdamad, considered motion in the categories of how many, how, where and when, and therefore considered motion and evolution in the substance of the object to be impossible. But according to the substantive motion, movement and moving existence are the same outside, which is the same as transient and fluid existence, and the fluidity and transience of motion is necessary for the moving existence (Mulla Sadra, 1410: 61).

Constant change and motion is so common in our lives that it has almost defeated description and analysis. It can

be seen in a general way that is constantly changing. And change in things is accompanied by problems and challenges. One of the most complex issues is the issue of continuity of change. How can a thing have incomplete talent and power and remain similar to something? Some believe that change is a continuous process and has also emerged despite time. But another group believes that the only way to feel change and motion is as a discontinuous perception of it (Stanford Encyclopedia, 2020).

Contemporary approaches of thinkers in religious texts indicate the emergence of a relatively new idea about motion and change. The common aspect of the new approaches is that motion and change is not a substantive state in appearance, but in a way based on a purposeful construction based on a religious, divine attitude that leads to the ultimate transcendence of man. These approaches can be described as divine purposeful construction based on human excellence. Criticisms of constructivists from the perspective of substantive and apparent change have caused its influence on the study of change to be somewhat altered and shaken. In a way, we now see an inherent tension between the view of superficial motion and change and the constructivist approach to purposeful and divine change and motion. Changes in perspectives to the types of change are extremely important for education because it fundamentally creates different theories about education based on the type of change and motion. Therefore, the questions that this study seeks to answer are:

1. What is the nature of change and motion based on the approach on the constructivism of purposeful and essential motion?

2. What are the characteristics of motion in this motion approach?

3. What are the criticisms to the view of the superficial change of the phenomena of the universe from the perspective of the constructivist approach to change the purposeful divine essence?

4. Is it possible to present the concepts contained in the view of superficial and apparent change and the view of constructivism of purposeful and transcendental change in a new concept?

5. According to the constructivist approach to change and motion, what changes are taking place in the nature of education?

In deconstructing the approach of substantive motion, it should be noted that the effect of understanding the Qur'an and transcendent wisdom on each other is a reciprocal and two-way effect. The founder of the view of the substantive motion refers to the Qur'an about a thousand times during his travels. In fact, his writings are full of verses and hadiths (Mulla Sadra, 1984)

Background

A review of the records shows that no research has been conducted on this topic; of course, we can refer to some internal and external researches that have used deconstruction method. In a study (Shaghool et al., 2019) they believe that from Derrida's point of view, the origin of the Western metaphysical tradition from Plato to Husserl is the primary position of another political antagonism. By criticizing examples of this antagonism, Derrida seeks to create a different policy. In another study, Karimi Gildeh et al. (2016) deconstructed individual differences in order to achieve educational justice and critique the

results based on the Habermas reconstruction approach. Deconstruction, by casting doubt on this common view, reveals the need to shift the poles of conflict. From the perspective of reconstructive critique, some aspects of conflict are a source of creativity and should not be deconstructed.

In another paper, Parallel Kavula Sikirivwa (2020) in an article defined and explained the meaning and importance of "Deconstruction" in modern critical theory. The results show a reflection of what "Deconstruction" is as a theory of reading the text, and show the philosophical foundations of Derrida's deconstructed thinking by Plato, Martin Heidegger, and Ferdinand Saussure. This article shows how "Deconstruction" can be used in various fields of study today and the field of philosophy is one of these fields. In a study entitled Deconstruction as a Methodology and Way of Thinking (2021), Demin Wang considers structure, perception, contrasting poles, structuralism, and nihilism as concepts related to "Deconstruction." Also in this field, deconstruction is a kind of philosophy that shows how man understands the meaning and deals with its creation.

Research method

The concept of "Deconstruction" is one of the basic concepts of contemporary philosophy of science and epistemology and a new approach in the field of qualitative methods that has many applications in various sciences and can be used as a qualitative method to study various phenomena and concepts. Deconstruction is usually considered as a deconstructive critique of philosophical texts and in Persian

translations of this term "Derrida" is also seen (Bahadori et al., 2019: 53).

The logic of choosing a deconstructive method for its current research is that it seems that theories and researches in the field of change and motion in the contemporary era are influenced by a superficial attitude and also need to study deep change with a purposeful and divine view. Based on these two perspectives, studies have been conducted to look at changes in appearance or purposeful infinite changes. At different times, and especially before the postmodern period, there have been changes in nature with a religious approach and in the appearance desired by thinkers, including the peripatetic, which has been due to the kind of philosophical view of phenomena. With the beginning of the postmodern period, the period of localization, hesitation in ideas and meta-narratives was introduced. But as we know, theories and researches of change and motion have been influenced by two other things, which are the approaches of change and superficial motion without purpose and religious excellence, as opposed to the approaches of change and motion of purposeful essence with the divine approach. In other words, anthropological knowledge versus human knowledge attached to theological knowledge. Is the discovery of meaning and truth in the field of change and motion and based on anthropological knowledge and involves using the rationality limited to human wisdom or, in addition to wisdom, theological knowledge that constructs the comprehensive meaning and truth of change?

The approach of apparent and aimless change considers motion and change only in appearance and nature.

But the approach of profound purposeful divine change and motion, as a rival approach, focuses on the monotheistic view and knowledge, and believes that change and motion are monotheistic constructions. However, in this paper, using the method of deconstruction and center-margin displacement, motion and change are examined according to the monotheistic and divine constructivist approach. The deconstruction method includes the following seven steps:

1. Considering a text;
2. Recognizing the poles of contradiction in the text;
3. Staining the poles;
4. Placing the text in the context;
5. Inverting the poles of contradiction;
6. New conceptualization and;
7. Transcendental analysis (Bagheri et al., 2010: 423- 427);

While doing the quest, each of these steps is explained.

Step 1: Considering a text

The first step in deconstruction is to consider a text. The text in the deconstruction approach is any printed, visual, or audio product that can be read, seen, or heard; for example, an article, book, movie, painting or song (Bar, 2016). The context in deconstruction approach is more than written texts. Therefore, the subject of research, which is change and motion, is itself considered as a text. Of course, in this issue, there is also a written text, that is, the superficial and apparent change of the phenomena of the universe, which has been reflected in it by thinkers and philosophers. But if such a written text did not exist, it would still be possible to consider a purposeful, transcendent, and divinely oriented change and motion as the text. In this study, change and motion are considered as text. Also, the written

works and researches on change and motion are other texts in this research.

Step 2: Theoretical foundations and recognizing the opposite poles in a text

The second step in the deconstruction method involves identifying the poles of contradiction in the text. "In any structure or text, there is a contradiction between two poles. (Bagheri et al., 2010: 405) Accordingly, one of the deconstruction policies will be aimed at recognizing the poles of conflict in a text.

The issue of time is even more important today, despite the many different concepts that have been discussed by philosophers. Approaches to the philosophy of time can be attributed to the unitary view that unites our daily experiences of ourselves and the world with time (von Bader, Schilling, Bergson, Heidegger), pluralism, or the contemporary tendency that reduces time to many different concepts (Vikor) and divides it to the group that considers the concept of time with a relative or historical tendency. (Najba, 2020)

In the research methodology, three categories of approaches were distinguished in the field of motion and change. On the one hand, there are views that consider change and motion as formal and apparent and do not consider a specific goal for it. And on the other hand, there are views that consider change and move not as a superficial situation limited to the superficial affairs of the phenomenon. But they consider it as a phenomenon that has been constructed in a way based on purposeful divine science and knowledge and unlimited deep knowledge related to monotheistic knowledge. The first approaches were

provided by motion and change with an apparent and partial structure. These theories explain the material change and motion. The second approaches discuss what change and motion mean and how change and motion change dramatically based on purposeful views based on religious knowledge (Najafi Fara, 2015). Accordingly, in the context of change and motion, we can speak of the opposite dichotomy of "Partial, Superficial and Material Change and Motion" and "Change and Motion as a Purposeful and Divine Epistemological Structure". These two types lead to two other types of attitudes, such as "Partial Change and Motion as Transient and Limited" and "General Change and Motion as Meaning and Infinity".

In the following, after describing the two poles of "Partial and Superficial Motion and Change" and "Constructed Motion and Change"; we will examine these two poles.

The era of change as a point of view is fluid and aimless

There are very different approaches to the dimensions, quiddity, quality and the boundaries of change and motion, and many of them are in conflict with each other. Most approaches focus on the limited dimensions of change that provide individuals with information and the ability to understand an aspect of change and motion. According to many people, change and motion in the contemporary era and even beyond, is related to the pattern governing research of change and motion (Nazari et al., 2019: 379). This is not the time to be understood based on existence; rather, it is existence that is understood in terms of time, and this is exactly the opposite of the dominant approach in philosophy and metaphysics. But

before that, the question should be raised, how and where do we understand existence? (Heidegger, 1973: 218) From Heidegger's point of view, because we think of existence not on the horizon of time but as an eternal and unchangeable thing, our thinking has also become dry and frozen. But Heidegger wants to animate the concept of existence, truth and thinking (Regin, 2009: 8).

The only anthropological basis in Heidegger's view is the means of interpreting and analyzing the phenomena of the universe. Heidegger analyzes Dasein's ontological-existential analysis. In the first part, he presents the existence and time of man as being in the physical and natural world and considers Parva as the meaning of this being (Dehghan, 2015: 19). Heidegger considers himself the sole reference for understanding the universe and its rules, and the original system is a natural system for him: "Dasein is original, which has a genuine understanding of time. Metaphysical understanding is inauthentic, because metaphysics has always focused on inauthentic Dasein. (Ibid)

Heidegger calls "What is present" as the being, and calls the "Process of coming into being" of this being, which is a dynamic and time-consuming process, existence. (Ibid) Heidegger, from the point of view of rationality and logic, only analyzes the problems of the universe and merely bases his thought on pre-Socrates philosophers. Belief in the revelatory sciences and the unseen inspirations, as it is in Mulla Sadra's thought, is not seen in his view: "If one gives another definition of metaphysics and considers it as a separation between the transcendental world and the tangible world, and

considers the first as the true existence and make the latter just a fake existence, then metaphysics begins with Socrates and Plato (Heidegger, 1975: 176-7). It seems that "Finiteness" in existence and time has been assumed at the same time (Rajabi, 2016: 32)

The era of change as a purposeful and monotheistic view

Mulla Sadra, in opposition to his professor Mirdamad, who was himself a follower of Suhrewardi, claimed that "Existence" is a real thing and the nature of a credit thing. Sadra also proposed a new theory of motion, known as substantial motion. Until then, all Muslim philosophers believed in the existence of motion in the nine categories of breadth and considered motion impossible in essence. But Sadra also believed in motion in essence and succeeded in bringing together the four currents of thought, namely theology, mysticism, Plato's philosophy and Aristotle's philosophy, and created a new and independent philosophical system (Mulla Sadra, 1984: 45) According to this theory, there is no stagnation and corruption in the world and only there is motion.

The basis of the universe is made up of substance. Aristotle and Ibn Sina have considered the essence to be fixed, which occasionally undergo sudden changes. However, there is no stability in the material world. The world is moving, it is a "Becoming" and a constant motion. Motion and animation are the same. But in essence, moving and movement are the same." Beings in this world inherently have the capacity to exist, which means that everything in this world, by itself, is nothing but "Non-Existent". (Khosronejad et al., 2008, p. 97) According to the religious approach,

any change is not appropriate and a transcendence goal should govern human activities. Every actuality can be a carrier of an actual talent of its own; it can be a carrier of an actuality equal to itself and even more imperfect than itself (Nasr et al. 2019). The earth and what is in it is constantly evolving from the lower tangible essence to the higher tangible essence and moving from it to the intangible essence, until in this journey from low to high, it has reached the stage of perfection and transferred from the carnal essence to the rational essence . (Sadr al-Muti'alihin: 7/420)

According to Mulla Sadra's system of substantive motion, everything is either absolute change (nature) or absolute stability (supernatural). The stability of nature is the stability of order, not the stability of existence. That is, the world is ruled by certain and unchangeable system; but the content of the system that is inside the system is variable; and it is the same change. This world, both its existence and its system are due to the transcendent, and if it were not for the rule of the other world, this world, which is a single slippery slope and transformation, would have lost its past and future relationship (Motahari, 1996: 11/48). But on the theory of evolution, the principle of identity is questioned; because it does not believe in facts abstract from the matter (Rajabi, 2016).

Substantive motion is a topic in Islamic philosophy that was initiated by Mulla Sadra. Substantive motion is the motion that occurs in the essence of objects (substance). Thus Mulla Sadra believed that in the system of the universe, God evokes the grace of existence and that the world is being created at all times. Moving and

becoming against being does not mean existence; rather, motion and becoming itself is a kind of existence and being, and therefore is not included in categories that are of the nature type (Dinani, 2007)

Purposefulness is seen in the semantic and future change of substantive motion. Thus, the meaning of intensified substantive motion is that the existence of substance in the process of permanent becoming abandons a defect and becomes the same new perfection that is more intense than its previous perfection. Therefore, the works that are revealed from such a creature in each stage are similar to the perfect works of the previous stage, in addition to different and of course superior works (Malakoutikhah et al., 2014: 62).

According to the series of substantive motions in all beings of natural science, man, like other beings in the material world, is not a "Fully connected" being from the beginning, but he is an incomplete being that is all the time being existed. Accordingly, he doesn't exist in a "He", but the whole must be sought throughout his life (ibid.)

In his philosophical thoughts, Mulla Sadra has paid attention to human beings from different aspects. He has spoken about the levels of recognizing the happiness of man and the perfect man in the levels of existence. "Know that the perfect human is the Caliph of God, created in the image of his Lord..." (Mulla Sadra 1984: 19) He is introduced as a deity who has been created in the form of truth, and a proof has been placed in him by God. This human being can be a mirror of the entire existence and in this respect it is close to Heidegger's Dasein, although it is beyond it. There is a fundamental

difference in the view of the two that one analyzes man in an ontological system from a divine perspective and the other pays attention to the temporal and historical man as a being of this world (Mulla Sadra, 1964: 68). Mulla Sadra emphasizes the obvious understanding of existence, but Heidegger in "Existence and Time" argues that in existential phenomenology we do not need to obtain a clear meaning of existence. He says that existence is ambiguous. (Najafi fara, 2015)

Verses in the Holy Qur'an refer to man's return to God, such as "Everyone returns to Allah" (Al-Baqarah/28). Sadr al-Muti'alihi believes that man returns to God, but returning to a substantive motion; because human beings are always on the move with substantial changes from soil to animal and human, and from it to angel and higher (Sadr al-Muti'alihi, 1981: 2/268). Therefore, the criterion of death and the cause of death is the completion of the soul and its return from the inner manifestations of existence and its gradual deprivation from bodily matter and its return to the oneness of existence and its resurrection through the motion of substance (Sadr al-Muti'alihi, 1415).

According to Mulla Sadra, the definition of time is continuity in the creation and impart of existence to the material essence, and time is the permanence of creation (Rostami Jalilian, 2012). It can be said that beyond the system of material bodies - which is gradual and immortal - is an existing system consisting of non-temporal and eternal beings, which surrounds and precedes the system of creation and has honor and superiority over it. The affairs of the system of creation are managed from there and

gradually degrade to this system. In other words, "Command" is issued from the divine throne. In any situation, human beings are considered imperfect and lack a possible thing, which, if achieved for them, becomes more complete (Mulla Sadra: 2002: 210-211). It is only in the light of the substantive motion in the same material and temporal body that the soul is created, and if the created body does not go through any perfection in its essence, the soul will not be created (Ghorbani, 2014).

Step 3: Seeking the poles contamination

At this stage, instead of focusing on one assumption and marginalizing the other, one should analyze and relate the approaches and their interaction. One of the features of Derrida's view on deconstruction, contrary to what the constructivists had, is the special relationship between the opposite poles (Bagheri et al., 2010). While the constructivists considered the connection of the poles in terms of the metaphor of the periphery and considered one of the poles in the center and the other in the margin of the text, Derrida uses the concept of pollution to express this connection. It indicates that the opposite poles of the apparent and superficial motion and the deep motion of the transcendent divine purpose are not bounded by suspicion and affect each other. In fact, the aim is to challenge the dual matter of superficial change with a materialistic approach and to change the essential, profound and comprehensive divine purpose. For this reason, in the pollution, it must be shown that none of the poles are absolute and comprehensive, and in order for this to happen, it must be shown that each

contains a truth about change, but none alone is comprehensive. With this explanation, the center-margin equation changes and becomes the center-center relationship. Change and motion is not merely a superficial and partial short-sighted reality without a belief basis in the phenomena of the universe, which does not want to interpret the nature of superficial and apparent change alone. But the truth of change and motion is largely rooted in religious, divine and instinct contexts that shape the nature of true change and motion. For this reason, the aspects of apparent change and motion are not only inseparable from religious and divine perceptions and beliefs, but also strongly influenced by them, and educators in the educational system must acquire knowledge and increase their knowledge in this way and style. Motahari (1996) has stated in this regard: "Everything in the world of nature is flowing and the motion of objects follows the motion of essences; rather, material essences are the same as motion and becoming. So the movement of essence is actually the renewal of the existence of essence. The question of motion is not limited to the limited dimension and has been expanded: "In the nineteenth century, the question of motion was drawn into the two fields of historiography and biology. Herbert Spencer was the representative of motion in biology and Hegel was the representative of motion in the philosophical and historical perspective "(Copleston, 2017). However, the substantive motion based on the sublime view of God has a special and unique place. So, intellectual, religious, and ideological differences about change and motion mean that Heidegger's views on change are not eternal, unchanging, and

universal philosophical truths. As a result, change and movement as proposed by Heidegger in the form of Dasein and based on rationality and wisdom without religious support is not merely the change of the superficial layers of reality. Deleuze and Guattari's concept of "Combination" can be helpful here (Keely, 2009). In the sense that the synergy of superficial change and motion and the deep and profound change of essence can show more truths about change and motion. The juxtaposition of "Superficial" change and "Purposeful Substantive" change are as the view of "World" and "Hereafter" in Islamic vision, which certainly, none of them are worthless and it is not permissible to deny any of them, but surely the value and price of this world is lower than that of the Hereafter. In this combination, change and motion are both superficial and minor changes, as well as essences with a divine and profound approach.

Step 4: Putting the text in the context

One of the factors that lead to the deconstruction of a text is the placement of the text in the context. Writing a text in its cultural, social and political context will prevent the text from being absolute and central, but its dependence on contextual factors will become apparent. Accordingly, deconstruction as a guideline will lead to a policy that indicates that the text should be placed in the context (Bagheri et al., 2010: 407).

At this stage, it is possible to raise the issue by introducing a profound attitude of change and motion from the point of view of the essence and in a purposeful and divine way. And the absoluteness of the western attitude of superficiality and partiality seeing movement and change based on a

purely humanistic view and its concepts is eliminated and in this way deconstruction is formed. Heidegger considered change and motion only in the form of Dasein based on Wadi vision without considering the divine support and purpose of the transcendent. He believed that change and motion were planned in the form of human existential view and in each period they are the only criterion for evaluation and how and why they are human thinking and reasoning. For this reason, from the epistemological point of view, Heidegger's theory has been faced with serious and fundamental questions and criticisms by educational teachers and religious people who believe in monotheistic knowledge in addition to human knowledge. (Davari Ardakani, 2010) Finally, according to the believers and people who believe in the monotheistic system, there is no single model to explain the change and motion of the universe that man adheres to in the process of acquiring knowledge. Certainly, the substantive motion and change based on the divine view is more comprehensive (Ebrahimi Dinani, 2010)

Man, according to his science, literature, and will, is constantly engaged in his fundamental renewal and reconstruction, and the attributes and truth of man are always in motion and perfection. Based on purposeful substantive motion, the existential connection between today and yesterday of an object (the same thing) is not possible except with the assumption of a fixed essence in the same transformation. And no change has eliminated the principle of the existence of objects and does not completely cut off the existential connection of the evolving object with its past, but only changes its existence

and form. Accordingly, Mulla Sadra denies the "Disconnect" between the past and present of objects, including man, and believes in "Continuity". (Omidi, 2017) The theory of substantive motion proves that the soul of each person has been actualized and perfected in harmony with his body and eventually it becomes an immaterial and supernatural being. Hence, material nature and presence in the political community and the formation of government and political activities are the prelude and means of moving to the supernatural (ibid.: 58).

Step 5: Inverting the opposite poles in the text

One of the basic deconstruction motions is to reverse the opposite poles and eliminate the coercive and violent relationship between them, so that the dominant pole loses its priority and authority and is replaced by the defeated pole (Derrida, 1991: 42). At this stage, the opposite poles in the text must be reversed; that is, the constructivist approach is centralized and the non-purposeful change approach is marginalized. Of course, the purpose of this step is not to transform and eliminate the approach of aimless change. Because the main purpose of deconstruction is not to overthrow, but to change the central and marginal matter (Mohammadpour, 2017: 470). In other words, at this stage the goal is to reverse the equation and the center-margin relationship to observe the changes that occur in change and motion. Now we have to see how change and motion take shape with this change? As mentioned earlier, the partial and superficial change approach sought a theory that explained all the changes in the structure of the superficial system. In contrast to the

constructivism of purposeful and divine change, there are countless answers to questions such as "What is change and motion?" "What actions and motions do changes and motions involve?" And instead of a kind of partial and superficial attitude of change, it is conceived of "Profound and meaningful changes based on divine attitude" or "Purposeful and transcendent changes and motions". With these explanations, he confirms and emphasizes the divine constructivism of change and motion, the directed and transcendent direction, and in no way suggests changes in the apparent layer, but suggests profound and purposeful changes in monotheism.

In summary, the following features can be considered as a constructivist approach to change and motion:

1. Change and motion is not a superficial reality and necessity, but is based on a religious, belief, natural, purposeful and divine structure. When we explain change and motion, we are expressing our own divine, religious, doctrinal, and preconceived notions.

2. Partial change and motion in the material world is a vague and problematic term

3. Instead of substantive and apparent changes in the phenomena of existence, there are profound and fundamental purposeful changes based on monotheism in the universe.

As a result, by relying on the constructivist view of purposeful and divine motion and change, the presumption that the set of changes and motions of the world is limited to the system of material nature has no religious purposeful support and instead it focuses on profound deep changes based on the monotheistic system in religious and doctrinal contexts.

Step 6: New conceptualization

Another fundamental motion in deconstruction involves ensuring that the defeated pole, after being placed in a dominant position, is revealed under a new concept other than that which it had in the previous construction (Derrida, 1991: 42).

It is now possible to conceptualize change in a new way by reversing the center-margin relationship of opposing approaches and placing the constructivist approach of substantive motion at the center. Of course, in the new conceptualization, superficial and substantive visions are not left out, because Derrida does not seek to reject or overthrow the dominant approach in deconstruction, but seeks to show that the superiority of a particular method, such as the substantive change approach, how the basic elements of time are marginalized or neglected. And finally, that with such activity, the context wants to pay attention to the perspective and approach that is marginalized, that is, the constructivism of change and substantive motion is provided. Accordingly, new conceptualization is an attempt to show that motion cannot be reduced to mere external, substantive, and shell structures. Educational theorists interested in Derrida's philosophy of deconstruction pay special attention to the relationship between education and justice from Derrida's point of view. As stated earlier, Derrida has said somewhere that it is a deconstruction of justice.

In the approach of partial and superficial change, it is assumed that the knowledge of change and motion can be achieved only with the view of human reason, and based on this, change and motion is a set of principles and rules that human beings can develop. But constructivism of

fundamental change considers the realization of meaning and concept, as well as the reality of change and motion as the subject and object of planning. Change and motion is a phenomenon that, like any other phenomenon of the monotheistic and religious system, in order to be properly corrected, it must be purposeful in terms of plan and program. In other words, change and motion are not the product of chance and the appearance of the phenomena of the universe and are seen in a superficial layer, but they are the result of religious belief and divine approach and it desires a bright future based on the attitude of the divine power system in shaping such change and motion. This puts educational institutions in excellent and optimal conditions and introduces education as the most important institution involved in the work of defining change and motion of substantive divine motion for social constructivism (Khosrownejad, 2016). In this context, it seems that according to the new conceptualization, the responsibility of education for dynamism and motion and during the construction of change includes such things as infinite creativity, systematic seeing of religion and religious concepts, discipline and guidance of activities based on purposeful changes to build a religious structure (Oboudiyat, 2011).

Step 7: Quasi-transcendental analysis

In quasi-transcendental analysis, one can speak of the conditions of possibility and impossibility of something. This stage is also related to the previous stage (Bagheri et al., 2010: 412). By resorting to the constructivist approach of purposeful and sublime change and motion, the condition of

possibility and impossibility of the characteristics of superficial change and motion can be determined. According to Heidegger, superficial change includes a set of stages of partial change in which the apparent and superficial changes of the phenomena of the universe are explained only in the form of a dozen anthropological thinking without doctrinal and monotheistic knowledge. Thinkers of various Abrahamic religions, including Islam and many other religious scholars, have done research and considerations on what is the purposeful divine change and motion in various mystical, divine and religious dimensions of the universe. They have shown that deep change and motion based on monotheistic structure in the universe gives man semantic and fascinating pleasures, and it is possible for the educator to rely on the aspect of his divine caliph to ponder and study deeply and comprehensively the motion and dynamics of the phenomena of existence. Therefore, the kind of look and contemplation in the integrated and coordinated motion of the universe will lead to a beautiful vision and a complete and comprehensive divine and religious epistemology for man. As a result, he has different times, places and situations in determining what are change and motion, as well as his religious identity and harmony with the structure of the world.

Conclusion

In this paper, we examine dual approaches to change and motion. These two approaches are in opposite directions. The superficial, worldly approach to change and motion based on mere human intellect, of which Heidegger is the main representative, recognizes change and motion as

simple and objective products in the phenomena of the universe, and the opposite approach, which introduces change and motion as a purposeful divine construct. As it has been said, with the onset of postmodernism and the faltering of meta-narratives, the anthropological approach based on substantive and superficial changes has been at the center and the constructivist approach on the sidelines. In this paper, by moving the center to the margin, an attempt was made to show that the necessary ground can be provided to give a new definition of change and motion. The new conceptualization of change and motion, which is derived from the constructivism of monotheistic and purposeful motion and change, can play an important and thoughtful role in the studies and educational implications of the concept of change with a religious attitude. Since this view is able to see change and motion beyond the material world and with a physical view and the basis of anthropological and purely rational, divine and purposeful thinking. (Mulla Sadra, 1984) Thus, what the monotheistic constructivist view emphasizes is the role and effect that the various monotheistic, religious, doctrinal, and transcendental factors and practices have on the nature of change, which has been previously overlooked. Another point is the design of change and motion in a way in which change and motion appear as "Becoming" (a form of becoming in the world, not ambiguously).

That is, unlimited monotheistic change and motion as a valuable subject in itself, and individuals who believe in this kind of insight are as beings that have the best position and rank in the universe.

This approach has implications for education. According to the constructivist view of divine and purposeful change and motion based on the monotheistic system, the status of education, the purpose of education, classroom, learning, teaching style and the relationship between knowledge and power between instructor and educator are also undergoing transformation. With the view that monotheistic and purposeful constructivism puts religious educational institutions, including mosques, in a more valuable position. This kind of constructivism makes education the top institution engaged in deep and profound definition based on monotheism in the light of motion and change and responsible for constructing the monotheistic and divine construction based on fundamental and profound motion and change towards human excellence. Education is based on the view of God and realizes the infinite knowledge and eternal existence. Dasein Heidegger's theory of change and motion is a humanistic view is not religious and it is only rational. According to this approach, the orientation of education is only within the limits of man and his means of existence and does not go beyond it, and the goal is to cultivate the mind of each and every educator. As a result of this kind of change, the study of essences, appearances and surfaces is considered. But the constructivists consider the monotheistic change and motion of the world to be an interconnected set and originated from a single basis, which, with deep enthusiasm and motion, pursue a single goal. In the constructivism, change with the divine direction challenges the separation of the phenomena of the universe in various religious, individual

and ideological dimensions, and emphasizes the theme of "Monotheism" as the true link between all components. Although purposeful and divine constructivists do not deny minor changes in the changes and motions of the universe, but they consider the dialect of partial change and motion as a kind of incomplete dialect that gives the incomplete understanding of the phenomena of existence to the educator and his existence. The changes and motions will be minor, superficial and of little value. In fact, from their point of view, discourse should not be seen as a mere change of appearance and as the only reasonable and appropriate option for acting and directing the teaching and learning of the educator. In the framework of education and structural change, knowledge and consequently the content of lessons, are also seen as a nature with a view of profound changes in the transcendent essence that will have a good and coherent order in the purposefulness of the whole structure of universe and is made under the influence of other poles of education, that is, the teacher and other factors of the educational institution.

The divine and innate process of the profound and precise change and motion of purposeful monotheism will lead to the use of participatory approaches with a long-term and fundamental perspective in education. In the sense that learning with respect to fundamental change and motion presents a long perspective based on a monotheistic system that is done with a comprehensive and complete ontological approach to learning through cooperation and participation along with change and motion. This is for reaching the point of transcendent and nearness to God is done and

thinking is the result of meditating on relationships. According to the constructivists, different narratives of the reality of the universe and creation and various issues related to the evolution and change of perfectionists can be proposed daily. Therefore, it is a good opportunity to look at the existence of man in the light of seeing deeply this kind of monotheistic motion and dynamism that governs creation and creates an opportunity for meaning-making skills. Each of the educators expresses their views on the meaningful evolution of the monotheistic system and expresses their creative religious views in a beautiful way. It is also the birth of new and fresh themes that the educator considers the path of fundamental progress and change of monotheism as a symbol of his success.

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