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THE PHILOSOPHICAL VISION OF ECONOMIC KNOWLEDGE IN ACHIEVING SUSTAINABLE DEVELOPMENT

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ABSTRACT

Knowledge constitutes one of the important pillars in reaching the targets set by individuals, institutions, and countries. Likewise, the study of science in the light of knowledge aims to focus on the total dimension of knowledge in order to control the particles of science, and determine its reality, components, and targets.

Accordingly, in order for the vision not to be distorted, efforts to be lost, and the boundaries between truth and falsehood to disappear under the umbrella of the concepts of cultural alienation, the forefront of which are (objectivity), (scientific), and (neutrality) from the Western perspective, and so that the distortion of the cultural character stops. For the nation, it is necessary to pay attention to the cognitive lesson in studying the sciences, especially economics and other social sciences that shape the movement of man and society and direct the targets to where they want, in order to be in the position where we should be active and involved in building human civilization.

KEYWORDS: Philosophical Vision, Economic Knowledge, Sustainable Development.



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INTRODUCTION

The economy is the prosperity of civilization.” Its starting from a theory of knowledge that defines its perceptions, approach, and targets is an expression of its efficiency and ability to influence the movement of economic activity and its multiple schools that started from a theory of knowledge that adopted sense, reason, and existence as basic sources of knowledge within the framework of the system. Western civilization came with a materialistic economy with a starting point and a future outcome. It was created in light of philosophical cognitive trends that separated religion from science, in light of civilizational conditions in which naive notions about the universe, creation, and life prevailed. Then, it returned to exporting it to the world on the basis that it was the best and most efficient vision in the world. Building the new civilization. The critical view of the sources of knowledge in the Western vision is the correct first step in understanding the nature of the prevailing social sciences.

In order to achieve sustainable development, science must be harnessed with all its tools, in addition to government policy, both financial and monetary, coordinating harmoniously to achieve this. The targets of sustainable development constitute a difficult challenge for developing economies, as they are economies characterized by the lack of stability on a clear economic approach in addition to the diversity of their use of economic systems. Sometimes you see it as planned and at other times you see it going towards capitalism, and this is the case with the Iraqi economy. In this research, we are trying to clarify the matters that the economic approach to the Iraqi economy has followed over long periods of time to clarify the importance of economic knowledge to achieve sustainable development targets.

1- Knowledge, Concept, Characteristics and Targets

Through knowledge, the vision of the world is determined, and the belief and way of thinking are determined. In light of the multiplicity of

religions and philosophies, it is impossible to think in one style, but rather there are multiple styles of thinking, knowledge, and concepts.

The difference in cognitive systems gives a distinctive identity to the fields of knowledge and specialized sciences, the natural universal ones, social ones, and humanity as well. This distinctive identity of the cognitive system is represented in a special vision of the world, in a system of beliefs that address existential issues, and in a knowledge system that addresses issues of method and concepts. In order to clarify the relationship of the system that gives this vision or belief to the basic structure and cognitive bases of the various fields of specialization, it is necessary to distinguish the basic theoretical assumptions of this system in its treatment of existential, cognitive, and methodological issues (Al-Malkawi, 2000, 33). The foundations on which the Western model is based are:

1- Existentially, it is assumed that there is a reality independent of the human self that exists on its own in the world of reality. The objects, events, and phenomena of the universe are governed by strict natural laws, and our generalizations about them are supposed to be independent of time and context (Al-Malkawi, 2000, 33).

This vision crystallized in the dominance of the enlightened element, the era of atheism, which believes that there is a natural (material) human being subject to natural laws (general materialism). This general human being acquires civilization and acquires cultural specificity through adding some cultural ideas to him. Culture is something external. Added to it is a (cumulative model) and it is not something internal linked to his essence and being (a generative model), and this natural, material man usually translates himself into the economic man (which psychological theories deal with with unparalleled efficiency), and the essence of this man is economic or physical, as for his humanity. The unique is something new that is added to it and acquired (and it can be attributed in the end and in the final analysis to

its economic or physical materiality) (Al-Messiri, 2000, 51).

Epistemologically, the separatism that represents the challenge existing between reason and revelation is a distinctive feature of the Western intellectual heritage. This separatism arose from the concept of conceptualizing ontological convergence, which enables philosophers to use judgmental standards to measure the outcomes of both reason and revelation. This ontological convergence leads to the equality of fields. Cognitivism, and subjecting judgments to criteria or standards like this is in fact a declaration of the true sovereignty of reason, which led to man becoming the focus of Western philosophy, the dialectic of (Locke) that most knowledge comes from experience, and the hypothesis of (Kent) that knowledge A joint product of the mind and the external world, and the certainty of (Auguste Comte) which focuses on the scientific stage as opposed to the metaphysical and theological stages, and the experimental radicalism of (William James) are all many ideas stemming from the cognitive foundations presented by Aristotle's empirical doctrine and keeping pace with human-centered knowledge. The approximation of the levels of existentialism stemming from the syncretic atmosphere of the Roman era, which was an essential element in Christianity, was gradually subjected to the two systems. Hume's interpretation of God as the spirit of the material world, Hobbesian materialism in metaphysics, the theory of thought (the Absolute, the specific deity), and James's idea of finiteness. Thinking are all exciting stages of formulating the cognitively specific existential theory of the Western heritage, which established a new model (Ihsanoglu, 2000, 122).

The basic premise of the modernist model, which has become a source of modern philosophy, is that the final truth can be reached through human-centered knowledge, and this is consistent with the will of revelation in the modern era as one dimension alongside reason and experience, where the doctrine of

experimental rationality has become two basic methods for analyzing Modern science, and their claims were based on the assumption that our ideas are derived from two sources: 1- Sensation 2- Perception of the work of the mind, according to Russell's conception (Iglu, 2000, 130). In order to clarify this fact, we will discuss the two positivist and Islamic cognitive models and their effects on the mechanism of scientific activity in general and economic activity. Especially.

2- Rulings in Economics

Through the dominance of the absolute rules of scientific research methods, especially the literal work that is based on a theoretical reference, it is necessary to address the issue of confusion between theoretical and procedural frameworks in the use of concepts. The scientific research method in positive economics when it approaches the concept of the interest rate and its impact on saving and investment decisions. The interest rate will have a clear impact on these decisions, because the social structures are what produced this concept, according to a rational and experimental reference that has proven its validity and feasibility. However, in societies that consider the interest rate to be on the same level as usury and prohibit dealing with it, there will be no impact of the interest rate. In investment and saving decisions, on this basis, the concepts are rejected on the basis of producing concepts with specificity. This also indicates the futility of the rule of absolute rulings, through many empirical studies in which the theoretical hypotheses do not agree with the expected results. Which distorts the experimental method and forces the results to conform to the hypotheses, forgetting that the subject being investigated has an environment with ideological reference at the social, economic, and political levels, and life activities do not agree with the method used in examining the phenomenon under investigation. In order for the hypotheses to be consistent with the results in scientific research, an approach must be followed. It relies on locally generated concepts that have a clear and influential

reference so that these concepts can be used as standards and categories in order to be closer to social, economic and political structures.

Therefore, there is no absolute sovereignty for judgments through the concepts of economic craft work, given that the methodology is not described as a doctrine, moral system, or religion, as it is concerned with research into means. However, once it is integrated with a cognitive model, this methodology takes on the guise of the knowledge attached to it, then the concepts are not Neutral, but serves the cognitive model of the method, and the rulings of concepts are absolute in the field of the work of concepts and their specificities, and they cannot be generalized in isolation from the generalization of the cognitive model, because the cognitive model works in the arena of objectives. In Islamic law, the objectives become clear through the cognitive model that represents the vessels of the method. If they are The legitimate objectives are all justice, all goodness, and all wisdom. Therefore, they are the typical view of man as matter and spirit. This is a methodological peculiarity in its reference, and it cannot be generalized to the Western cognitive model that is based on an empirical, materialistic reference, which separates science from values and liberates scientific research methods from an ethical orientation. Two domains:

Specificity of the curriculum/reference – interaction

There is no doubt that the scientific research method is characterized by movement and development. There are no rules characterized by permanent stability, but rather they change as a variable dependent on an independent variable, which is science and its tools and techniques. The criterion for measuring the soundness of any method is its true value that it gains from the success of science in achieving its results. And achieving its targets (Aref, 1994, 69). The question facing the scientific researcher regarding the method and its reference is: Are scientific researchers required to follow the formal tendency to reach the facts, and should

they follow the same paths in neglecting the data of religion and relying on experience to reach the facts? All paths to the truth must be experimental (Muhammad, Ismail, 1998, 217). This assumption is true in the Western civilizational achievement, based on the nature of the Western individual's relationship with religion. This relationship was a relationship of belief (Faith), especially in The stage of the Renaissance, and belief is likely to be wagered (Wager), and betting is possible with the certainty of truth as well as with the possibility of falsehood. This relationship came about through a series of retreats in the scientific laws of the Church that were refuted by scholars of the Renaissance. This led to the separation of religion and its moral frameworks from the method of scientific research, until it reached... The case with describing people who have no religion and who live among believers is like a blind person's belief in a black cat in a dark room in which there is no cat (Muhammad, Ismail, 1998, 218). This relationship between religion and society has declined from the level of belief (Belif) to The level of frustrated belief mediated by the discovery of natural laws and the secrets of science that are incompatible with church faith.

Concepts and value structure

There is no doubt that the theories of growth and economic development since Adam Smith, who considered the process on a cumulative basis, which begins with the division of labor, passing through the increase in demand due to population growth, and ending with accumulated experience in the field of productive arts, until modern theories of growth and development, which have been proven at the level of achieving material progress. Great successes that can be measured financially and quantitatively. Growth is measured by the national product index, which is the relative change in the gross national product at constant prices and over multiple years. As for economic development, it is measured by structural changes in economic, social, demographic and cultural activities, at two levels: structural, which

is represented by economic construction, the manufacture of institutions, and the nature of relations between different economic sectors, and a qualitative level, which is concerned with concepts, behaviors and values (Wafa, 2000, 5). The negative results of these successes can be viewed through systematic critical criteria for a system of value judgments (moral philosophies, religious laws), then economic theory turns into a religion, and the result of this is the neglect of the system of value judgments inherited from accumulation, whether they are moral philosophies or religions by describing the values of religion. The new (positivist economic theory) with the values it carries based on material considerations, starting with selfishness, self-interest, and the market mechanism governed by natural law, ending with the theory Positive economics has the characteristic of neutrality and objectivity, as this theory works in isolation from morals and value judgments, and economic theory works at the level of the work of the natural sciences.

In positive economic theory, religion was excluded due to the qualitative difference in concepts, meaning that religion and economics are not of the same type. This statement may be true with the Western civilizational experience, which was the result of a long struggle between the church, science and its men, when society found that it was leaning toward what was called the Renaissance. His data is more than his inclination towards the Church and its value judgments, which no longer fit the aspirations and values of the Renaissance era. However, the statement is not correct with regard to Islam, given that the connection between Islam and the economy is not a matter of choice: Islam or the economy. If this choice is correct, then the assumption that civilizational development will proceed in a manner of inevitable imitation of the Western civilizational model is valid, in order to achieve the exclusion of Islam and the choice of economy. A religion for society, and this is not correct to describe the Islamic economy as part of the Islamic faith, which is an interconnected, interacting whole that is consistent with all the

components of Islam as a system of human life. Islamic economic activities do not take place in isolation from the value rulings that govern them. Rather, these activities are considered acts of worship. If The economic activity of production, exchange, distribution, and consumption, and all of these activities fall within the scope of the construction of the earth, and because man is responsible for this matter after God Almighty has subjugated to him everything in the universe, and since man is God's successor on earth, he enjoys the honor of carrying the trust that includes Developing the earth with knowledge and the works of the mind, culture and thought. The early Muslims understood that the divine trust and caliphate had economic and political implications. Therefore, politics, economics, society, education, and others were Islamic civilizational elements inseparable from belief (Al-Faris, 2002, 90). The activities of life are not separate or independent, even in a way. Partly about the doctrine. In this context, economic activities fall within the framework of financial worship. Accordingly, the Islamic economy cannot be understood outside of the overall value judgments within the framework of understanding revelation. Therefore, this will move the examination of the concept of the economy as an Islamic model disciplined by a system of value judgments with clear concepts that govern it. Directly and not governed by the laws of supply and demand, the market mechanism, and the invisible hand.

CONCLUSIONS

The formulation of concepts is an important issue because of the intertwining surrounding the formulation process that includes the elements of structure and method, then the procedures for formation and intent of the predicate of the concept. This necessitates understanding the categories, determining the content, and clarity of meaning. One of the necessities required by the method is the formulation of concepts because of the connotations and clarification that these concepts provide. There is a contradiction

between the concepts that belong to a cognitive environment in their value-based and conventional meanings, and accordingly, the concepts must be looked at according to their reference in the legal rulings related to considering the interests of the people in this life and the hereafter. It is certain that the close connection between the economic problem and the issues of justice and efficiency stems from the fact that the results of the economic problem are a real result of the nature of the economic system prevailing in any society, and that the difficulty in achieving social justice through the distribution of income.

RECOMMENDATIONS

Adopting the market economy approach because, according to Western experience, it has proven its effectiveness at the level of successive economic development accompanied by significant and rapid technological development. Orienting to rely on the accumulated knowledge of Eastern researchers to achieve the sound economic vision that leads to realistic economic development, concerned with economic models that are of a size that enables economic policy makers to apply them. Giving attention to the methodology of economics to provide knowledge to government agencies, to advance this important step in the transition from one economic system to another, and not relying on external recommendations because they are not in the interest of the local economy as much as they are concerned with their own interests.

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